

# The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$2.00.

OFFICIAL ORGAN OF ALL THE TEXAS AND THE NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

TO PREACHERS, \$1.00.

VOL. XXXVIII.

DALLAS, TEXAS, THURSDAY, FEBRUARY 25, 1892.

NO. 25.

## HOME CONFERENCES.

(Wanted for this department all the church news. Send facts—no comments, no sermons, no homes, no sermons, no news, no news, no news concerning the church in your charge.)

### NORTH TEXAS CONFERENCE.

**Roxton.**  
J. T. Bindworth, Feb. 16: I am just in from my El Bethel appointment. That church has never let the great revival of last year go down. There were two conversions in the prayer-meeting last week. We had five accessions to the church by ritual. I send two new subscribers to the ADVOCATE and took eight orders for the Methodist Armor. Omission to my people. There is a book being circulated in the hands of my work called Scriptural Reading for the Home Circle. The agents claim that it is not denominational. It is the Seventh Day Advent doctrine to the core.

**Lake Creek.**  
J. B. Powers, Feb. 15: The first quarterly conference for Lake Creek circuit was held at Brushy Mound, Feb. 13 and 14. Presiding Elder J. R. Wages on hand full of the spirit of the Master. He did some excellent preaching. We have not heard better preaching. He is a great favorite with his people. Paid first quarter for the support of the ministry, \$115.20. The people have been very kind to this preacher and family. Many tokens of kindness have found their way to the parsonage, for which we feel thankful. We are expecting and praying for a gracious revival of religion all over this circuit this year. Pray for us.

**Bethel Circuit.**  
M. W. Shearer, Feb. 19: Our first quarterly meeting was last Saturday and Sunday at Bethel. The presiding elder, Bro. Pierce, was with us and preached three sermons that did us all good. I reckon the finances came up as well as could be expected for these hard times. The farmers are very much discouraged on account of the low price of cotton. So the times are hard just now. The congregations on this circuit have not been very large this winter on account of sickness, cold weather and bad roads. I am thankful to the brethren and sisters of Wesley Chapel and others for the donation they made us last Saturday. Especially I am thankful for that Cobb pipe and the five sacks of tobacco received.

**South Dallas.**  
W. F. Clark, Feb. 19: I feel that it is due to the officials of South Dallas to state that the church is moving up grandly on all lines of church work. Our Sunday-school, Bro. Corpening, Superintendent, is doing well; 124 students. Every organization that belongs to a Methodist Church we have, and all doing well. Our Epworth League numbers about forty and is in fine working order. We have been holding protracted services for the past ten days. About sixty conversions to date; the meeting still continues. The League is doing a fine work in this meeting. I hope the time will come in the future when every Methodist Church will have a regularly organized Epworth League. I judge by my own pastoral charge it is a power in the church in bringing in the young and putting them to work.

**Hove.**  
T. B. Lane, Feb. 16: We closed a meeting of great interest here last Sunday night. The Rev. Joe Jones did all the preaching for twelve days and nights. The last three days, W. D. Montross, the Rev. T. J. Milam, agent of the North Texas Female College, and Rev. Simmons, a local preacher, did the preaching. Visible results, about seventy-five conversions and forty-three accessions to the Methodist Church, and quite a number will in other churches. We were a clap-net or right-hand religion about it. Men and women, old and young, came to the altar of prayer, were happily converted and praised God in the highest. The people were converted by families. Homes that had been dancing halls are now homes of prayer. Thank God for Joe Jones. Brethren, I would say more about him, but I want him again. The song service was conducted by the indefatigable Gilreath, who seems to be a living instrument, well strung and always tuned.

**Pleasant Mound Circuit.**  
D. T. Brown, Feb. 18: We are getting along very well over here, all things considered. Have had some good services. Many of the brethren have been full of "joy that was of and big with glory." I have five appointments. At Pleasant Mound we have a church—I mean a house of our own. About eighty-five or ninety members. They give about \$125 to \$150 per year for the support of the ministry. The spirituality of that class is not as good as could be desired. They are no more going to the church and singing. Other things have driven the Sunday-school into winter quarters. The brethren are talking of starting it again soon. Hope they will. At Joyce school-house—you see we are in a school house here—we have a membership of seventy-nine. I am going to the church and preach church and pray church there till the brethren build, or wish they had a new preacher. They give about \$125 for the support of the ministry. The spirituality of this class is very good. They have a splendid prayer-meeting. No Sunday-school! At Sessing's membership is small, about thirty or thirty-five; but they are heretic. Last year they built them a beautiful church. They pay the preacher about \$90 or \$100. Have a good Sunday-school. At Kyle we are in a school-house! Have about thirty-five members—most all boys and girls. It is a Campbellite region. Here Rev. C. G. Shutt held up the Methodist standard last year, and did good that will never die. Our first quarterly conference was held there; had an excellent service Sunday at 11 a. m. Bro. Nichols, our presiding elder, preached two grand, soul-stirring sermons. At Lago school-house we have five or six members. It is within two miles of Dallas and should be in one of its missions. Mr. Editor, there are about all the facts I know, except one. Times are mighty hard. God bless our Zion.

**Paris District—Powderly Mission.**  
R. R. Nelson, Feb. 16: We are getting on as best we can on this mission. This was once a part of the Emberson circuit. There are six appointments on the work, five organizations and about 175 members. After conference with me I made our arrangements as soon as we could, and on

December 10 we reached our field of work, and as there was no parsonage we had to board. The stewards made arrangements for board with Bro. T. M. Reed and his kind, Christiana wife, who were kind and comfortably provided for us two months to a day. During this time preacher and people, men and women, were at work building and preparing furniture for us a home, which is located on the "Frisco road, north of Paris, ten miles at Lenox Station, Powderly postoffice. We are now comfortably domiciled in a house of three rooms, with porch in front and well furnished with good, heavy furniture. Would not forget to state that the ladies did the work of furnishing the parsonage, and have extended their kindness by purchasing a good milch cow for the parsonage. So you see the Powderly mission will soon be able to take rank with the average circuit of the district, or at least things seem to point in that direction. Well, before I close, I wish to state that on the 10th instant, the day after conference, the parsonage, the friends from different points of the community, from fifty to seventy-five men, women and children, came to see us and brought for the benefit of this home about ten or twelve hens, as we are well supplied with one important feature of a Methodist preaching: a good supply; as on that day were ponded with meal, flour, meat, sugar, coffee, fruits and many other good things to eat, enough to last us several weeks, and some one was kind enough to bring some corn for Jim, my faithful old buggy horse. Well, there are more at hand preparing to plank the parsonage and lot for that cow, barn for horse and buggy, and to pile in a garden. I intend to work and pray for a revival on this work, and with the co-operation of the good people on the work as thus far manifested and the help of our God, I believe we will have it. Pray for us.

**West Texas Conference.**  
**Benton Circuit.**  
W. R. Crockett, Feb. 16: I hope all of our stewards and members of our quarterly conference will be on hand Saturday before the first Sunday at Black Creek. Come, brethren, one and all. If you can't make a good report, come anyhow, in order that every point may be represented. If it is not possible for any steward to come, let him get a substitute, by getting a member of your community to represent you. May God bless us all and give us a good meeting.

**Lagarto.**  
Theophilus Lee, Feb. 15: When this preacher got back to his people for the second year he was ponded on the first night of his return, which made him feel welcome and gave encouragement for another year's work. We all very much regretted having to give up our presiding elder, the Rev. I. T. Morris, but Bro. Deets has been with us in our first quarterly meeting and captured all hearts, as it were, by storm. We had a most spiritual time—closed our meeting with a spontaneous experience meeting. All hearts overflowed with the praise of God. Shouts were heard—and as an absent brother remarked, that was something new on this border work. Finances were up to date, notwithstanding a protracted drought is still on us and the cattle have been dying in this section since September. We are hopeful for a good year.

**East Texas Conference.**  
**Athens.**  
J. C. Calhoun, Feb. 19: We desire to express our thanks to Bro. W. A. Wofford, an honored member of the Presbyterian Church, for a nice silk beaver hat. I hope this will be to me what Dr. Lafferty said of your new hat, a "life preserver" from all explosions. If it falls, I shall get you to sit down on it.

**Henderson.**  
J. A. Smith, Feb. 15: We are comfortably domiciled in our new parsonage at Henderson. It is one of the best, if not the best, in the East Texas Conference. In fact, it is good enough for a bishop to live in. Just think of it—an episcopal residence for this scribe to occupy! Yes, the ponding came, though at first snowed under, it came in due time, bringing with it many friends with bright faces and warm hearts. We are in the midst of a kind, good people, and they are bringing us under many obligations to them. Lord, make us worthy of all we receive, and above all make us an instrument of much good to this church and people. Congregations large; prayer-meetings improving; the outlook hopeful. Oh, for a mighty work of grace here both in and out of the church. We need a Pentecostal baptism that will bring life and spirituality to bloodline in the church. Amen and amen.

**Kilgore.**  
J. W. Martin, Feb. 19: The first quarterly meeting for Kilgore circuit was held last Saturday and Sunday at Hickory Grove, about eight miles from this place. I was not present, but I am informed that the presiding elder, Rev. John Adams, D. D., preached some fine sermons there. He preached in the Methodist church in Kilgore Sunday night to a large audience. The Epworth League is I think, in a flourishing condition. It has a large membership, but I don't know the exact number. Bro. J. M. Smith, the pastor, is hard at work for the advancement of the Master's cause. Pray for him that he may have a glorious revival on Kilgore circuit this year. This school is moving off very nicely now. Prof. Nunn was unavoidably called off to-day to Crockett on business. I have only been here a short time, but these are a kind people, and I feel very much at home.

**Minden.**  
Geo. R. Hughes, Feb. 12: We are moving on after the old style on Minden circuit. Notwithstanding the bad weather we are filling our appointments. A gripe has strong hold on our quiet little village, and it is in a bad form itself, and when pneumonia strikes with it, it is fatal. We have buried three of our young men to date. Myself, wife and babe all have a gripe now. May the good Lord bring us safe through. The conference wheel rolled over and left us on our same work. We have met a hearty welcome everywhere. Minden gave us a nice ponding. And then the next thing we did was to lay a plan for a new Methodist church, and work is going on. It is to be completed by June. Our first quarterly conference is over. Bro. Frick is the best presiding elder. He comes in the spirit

of the Lord, and we are better every time he comes. Just to hear him is to love him. We expect good things on this work this year. May the good Lord bless us abundantly.

**Marshall.**  
J. S. Mathis, Feb. 15: Our first quarterly meeting was held on the 6th and 7th instant. Dr. John Adams reached us on Friday morning, remaining until Monday night, visiting among his many true and tried friends, shaking hands and eating with them, to their comfort and his pleasure. He preached three sermons, just such as he is able to do, edifying the people. A precious communion on Sabbath; all seemed to be comforted. Received up to date by letter, ten; dismissed by letter, three. Our congregations increasing in numbers, and a very manifest increase in interest from Sabbath to Sabbath. Four came forward and knelt at the altar last night for prayer; every indication is good; outlook promising for a gracious revival in this grand old Marshall station. We are reading, singing, praying and preaching directly to this specific end. Amen.

**Texas Conference.**  
**Hughes' Church.**  
J. M. Nickels, Courtney, Feb. 18: Closed a three days' meeting last night at Hughes' church. Results, seven professions, seven accessions and church revived. The interest was increasing and conviction deepening, but ill-health forced us to close.

**Willis.**  
G. A. LeClere, Feb. 18: Missionary mass-meeting was held at this place last night, addressed by Rev. John E. Green. Good interest; the people are waking up to the importance of missions. Ask for our assessment \$120.50 and the congregation responded with \$134.55.

**Lagrange.**  
Geo. E. Clotier, Feb. 20: Am much encouraged in my work. Prayer-meeting steadily increasing; had out sixty last Wednesday night. For this I thank God. Preaching is well attended; had rather large congregations last Sunday, especially at night. Our church is now lighted with electricity—brilliant and beautiful. Pray that our Father may light all our hearts more gloriously with his Spirit.

**Navasota.**  
C. M. Keith, Chartist moving on smoothly. Have had an installment of \$108 of 1400 debt we owe the Church Extension Board, and are now collecting on debts due at home to builders. We are hopeful of paying the entire debt of \$1100 due on our church during the year. Had eight accessions last Sunday, two the Sunday before; all by certificate, save one which was by profession. Sub to ADVOCATE up to date double the number of last year. Congregations good and attentive, and Sunday-school and prayer-meeting increasing in number and interest.

**Wortham.**  
H. Bradford, Feb. 15: We had a red letter day here in Wortham the second Sunday in this month; had service and sacrament administered in the morning, besides taking a good subscription for the time; God is answering these five members into the church; three by certificate and two by ritual; preached a sermon to the children, who seemed attentive and edified. Everything looked somewhat gloomy when we first came to this circuit, but they are setting brighter all the time; God is answering our prayers in the conversion of the people.

**Matagorda.**  
J. W. Morris, Feb. 12: Our first quarterly conference was held on the 6th, at Ashby. Our beloved presiding elder, B. Sears, was with us and preached with the spirit of the Master. While he was preaching Sunday evening a messenger came for us to go to Matagorda to preach a funeral the next day. Part of our trip was made in a boat down the Colorado. That night we sang, as we passed over the dark waters, "Blessed be the name of the Lord." He preached the funeral the next day at 10 a. m., and a stirring sermon in the evening at the school-house. Two joined the church. He has won all that have met him. We have received twelve in the church since conference, and paid \$350 on the parsonage. God bless these good people, and save them with an everlasting salvation.

**Wharton.**  
J. W. Kelley, I preached Wharton with my family Christmas week, the day after the ponding. This people continue their pondings constantly. They left the larger and continued their work by presenting their pastor with shoes, hat and money to buy a suit of clothes. This is a source of material good to the preacher and family. More than this, it makes them feel that they are appreciated by their people. All at the parsonage have been sick, either with a gripe or pneumonia. This strange people have endeared themselves to us by giving the best medical attention, drugs, food and waiting on us gratuitously. Our first quarterly conference convened the 10th and 11th of February. Such impressions were made by Bro. Sears that we shall look forward to his next visit with great delight. The visit of Bishop Key was truly a benediction to this people. The soul-stirring sermons that we were permitted to enjoy I think will lift us to a higher plain. Finances, on account of sickness among the Board of Stewards at Wharton, behind. A vigorous effort being made to make up deficits. Most of our missionary assessments in hand.

**Northwest Texas Conference.**  
**Orphans' Home.**  
W. H. Vaughan, Feb. 20: Goldthwaite station gives me \$216 for the Orphans' Home—a liberal contribution from this heroic band of Christian workers. The blessings of God upon them.

**Waco.**  
Clara Appell, Feb. 15: In response to your call in the ADVOCATE I report our Epworth League of twenty-one members at Morrow Street Methodist Church, Waco, F. E. Hammond, pastor. We were the first, so far as we know, to organize under the Discipline.

**Wichita Falls.**  
F. O. Miller: We are moving up on every line of church work. Have just improved our church-house at a cost of \$600, and have moved our parsonage on the church lot. Our congregations are large

and attentive. I will begin a protracted meeting soon, and with these noble-hearted, self-sacrificing people, we will gain the victory. I am working up subscriptions for the ADVOCATE.

**Rogers Prairie.**  
J. J. Callaway, Feb. 16: Considering the fact that we have had the most inclement winter, far for several years, that we have had a most uncompromising gripe, we are moving along nicely with our work. Spiritual condition of the church fairly good. We are in a rented house, but my successor will have a nice parsonage to live in. The lumber to build with has been bought and is being sawed. Rogers Prairie church and community have done their part well, so far. We are hopeful and happy.

**Indian Creek.**  
T. J. Lasseter, Feb. 17: On last Sunday I preached at McAnally, and after preaching I baptized nine children; seven of the nine are the children of Bro. Will Cross and wife, and of the seven there are three sets of twins, the eldest of the sets is not over nine years old; the other two are the children of Bro. and Sister Inman. All of the above are fine looking children. Now, Mr. Editor, if any man can beat this record let him now speak. At 3:30 I preached at another place. Had a number of penitents and one happy conversion. To the Lord be the glory.

**Jacksboro.**  
C. V. Bailey, Feb. 17: We moved into our new parsonage last Friday. The people of Jacksboro know how to do the right thing for their pastor. They have built and furnished throughout one of the neatest and most comfortable four-roomed parsonages in the Northwest Texas Conference. Good things have been coming in every day since we moved. Monday night we underwent one of the most complete and any preacher and his family ever got. Everything new; but recently married, new parsonage, new station, first ponding—don't you all see a happy preacher? A genuine revival of religion and we will be complete.

**Corleanna Circuit.**  
J. M. Bond, Feb. 19: We are in our second revival on this circuit since conference. First one was at Mills' Grove; lasted eight days; five conversions and 100 people in the church. The second one was at Pleasant Grove; this is the fifth day of the meeting, and there have been fourteen conversions and seventeen additions; thirty-three since conference; church wonderfully blessed. We had the aid of Chas. Young, of another mission, at both of these places, and I tell you he is a hot; also Dr. Lowrey, of Chatfield, has been with me at the last place and did most of the preaching. He is a fine worker and a good general.

**Ferris.**  
T. V. Childers, Feb. 15: We closed our meeting at Ferris Sunday night, the 14th inst., with a grand and glorious victory for God. Many were the shouts that rang out to tell the glad news that I know I am a child of God. Many were rejoiced and the spiritual condition greatly built up. Praise the Lord. The 13th and 14th, the time set for our quarterly meeting, gave our beloved presiding elder, Bro. John S. Davis, a chance to participate in the meeting, and oh, how our hearts were filled with the love of God as he would utter these words with tears flowing from his eyes: "God bless you, sinner; Bro. Davis loves you and wants to see you saved, but you must be born again." At 3 p. m., Sunday, sacrament was administered, followed by an experience meeting. God blessed the occasion, and we had an outpouring of the Holy Spirit. We give God the glory.

**Carbon.**  
J. M. Neal, Feb. 11: I am still railroad-ing; an still superintendent of the Sunday-school, which was commenced over three years ago in the depot. We are now eighty strong. We have placed a nice organ in the house, owned exclusively by the school. We have had a struggle, but thanks to God, we hope we are solid. Bro. Goode, our preacher, is at his post, ministering to the wants of the flock. We all love him. We hope and pray that we will have a grand revival as a result of his preaching this year. A great deal of corn is being shipped to this point to supply the demand. Those farmers who planted good part of their farm in corn are so glad, that many of them want to will over cotton last year. Selling cotton now at 5¢, and buying bread. When, oh when, will our people wake up and plant more breadstuffs and something to feed stock on? God bless the labors of the ADVOCATE.

**Bristol.**  
Wm. Sprone, Feb. 15: I came to the Bristol church as a transfer from the East Texas Conference, and was kindly and cordially received by the brethren at the depot. I had a most interesting and have just completed my second round and feel hopeful as to the outlook generally. Our first quarterly conference convened on the 6th and was an occasion of much spiritual profit to our people. Bro. John S. Davis, as presiding elder, is the right man in the right place. His preaching is growing in size and interest. God meets with us and gives us a blessing. I hope the day will soon, very soon, come when everybody will go to prayer-meeting and take their children with them. I am going to hold a meeting here beginning Friday night before the first Sunday of next month. I am expecting a grand revival then. God has said, "Whatever ye shall ask in my name that will I do," and I am asking in the name of Jesus for a gracious meeting. Dalby is on the very eve of a boom. A railroad will soon be here, if nothing happens, I guess, and the good will move up. The company that intends building the road will build several different kinds of works here. In fact they themselves are going to move here. I am trying to paint and paper our church here, and when it is completed we will have a real nice church, and best of all, if nothing happens, I will hold "big camp-meetings" here next summer. We will build a large tabernacle here about sixty feet wide and eighty feet long, which will hold about 1000 persons. Then, Mr. Editor, come over and help in the meeting and drink Dalby medical water. (No, that won't do, I want you most and fast.) This is the best place in North Texas Conference

to hold a camp-meeting. People from all over Texas, Arkansas, Louisiana, and even from the North, come here during the summer months to drink this medical water. I pray God to bless this work wonderfully this year, for a sweeping revival all over this circuit.

## NEW MEXICO CONFERENCE.

**Durango, Mexico.**  
J. C. Cavener, Feb. 11: We have been visited by his gripe in Durango. Quite a number have died recently. And though health is improving somewhat, I shall expect a great many deaths within the next four or five months. Scarcity of food, high prices and low wages will surely tell upon the health of the poorer class. Our mission here is making advancement among the more promising class, the children. One has been baptized since conference, with two or more to follow on the next round. In the near future there will be quite a number of Sunday-school students to receive. The improvement of the building of "McDonnell Institute" will soon be completed. Our missionaries here have not been "gripped," though one has not fully recovered from a pistol wound made by a fanatic.

## MEN AND THINGS.

**Dr. H. S. Thrall** is issuing the "Life of Sam Houston" as a serial in the "Round Table." Old Texans will read his articles with delight.

The boom in most Western towns and Western enterprises is off; but the boom seems to have just struck Llano.

Sam Jones has just returned from a lecturing tour in the great Northwest. He found much financial depression and almost universal deadness among the churches.

The late strike on the Aransas Pass road and the Garza disturbance has not had a good effect upon a large portion of our West Texas territory.

A writer in the Philadelphia Enquirer says that Col. Fanning was at the battle of San Jacinto; that Davy Crockett committed suicide in the battle of Alamo; that eight men with Col. Travis escaped from the Alamo—all of which is false.

Grace Greenwood thinks that only God can abolish want and misery. Mrs. Beecher thinks we need more practical economy. Francis E. Willard says we must be all sorts of meanness. Mrs. Both says more religion in the world than all this before want and misery are abolished.

Brethren, reorganize your choirs. Put out of it boys with such tight pants and girls with such tight lacing that they cannot kneel; put out of it those who play "hide the trunk" during prayer-meetings; those who think more of base ball and the waist cinch than they do of the psalmody of heaven.

One brother had to re-organize his Epworth League because it had passed out of religion into literature. Another brother has re-organized his Epworth League for recreation for his young people. Another brother is annoyed out of his wits to keep the young people still during a short sermon. Brethren, call these young people to the monitor's bench and keep them down on their knees till they get religion—then they will have less trouble in handling them.

**CONGRESS.**  
At Last Takes Action.  
A bill has been introduced at Washington requiring all baking powders containing alum and ammonia to be so labeled. This is a step in the right direction, and has been long foreshadowed by the action of State legislatures, boards of health, food commissioners, etc., in this matter. The bill affords needed protection to the public, for the evidence of the injurious effects of alum and ammonia is very heavy; but it will nevertheless be fought bitterly by the manufacturers whom it affects who are accustomed to sell their goods as "pure Cream of Tartar," "absolutely pure," etc.

It is quite something needed. If a maker uses a drug in his powder, the name of which he does not want to have printed on his label, it is prima facie evidence that there is something wrong. We hope the subject will be vigorously prosecuted all over the country, not only as regards baking powder, but also all other food adulterations.

This bill may incidentally benefit the makers of pure articles, but if it should, this is only an additional point in its favor.

**AN ADDITIONAL BUILDING.**  
The continued improvement in the Methodist Polytechnic College on the outskirts of the city has been such, as to make it necessary to erect an additional building for the accommodation of the pupils who will attend next year. Already the present building is crowded to inconvenience.

J. J. Kane was accordingly instructed to prepare plans and specifications to be used in the erection of the building. The addition will be a four-story brick, with a front of eight feet and a depth of forty feet.—Fort Worth Gazette.

**METHODIST UNION.**  
"Methodist Union, threatened in 1844, was formerly dissolved in 1848 by the legislation of Dr. (afterward Bishop) Simpson in the Northern General Conference of 1848, whereby the Remission of Episcopal Methodism was rendered forever impossible," by W. P. Harrison, D. D., L. L. D., Book Editor M. E. Church, South.

WHAT IS SAID OF IT.  
Dr. D. R. McAnally: "By all means let the articles on Bishop Simpson be published in book form. They meet the case triumphantly."  
Dr. C. K. Marshall: "The ablest presentation of the 8th century case that has ever been made. Print in book form, and circulate by the million."  
BRIEF EXTRACTS FROM DISTINGUISHED MEN.  
"It is a revelation to me. I have always been strong in the faith, but these articles are demonstrations of the truth."  
"I have just finished the reading of your first article on Bishop Simpson. I am amazed. Can these things be known to the people of the North?"  
"You have brought us under untold obligations for your presentation of the Southern cause. Circulate it everywhere in book form."  
"It is absolutely unanswerable."  
"Bristling with facts, sustained by the record, and examined with care, the book will be a standard in our literature."  
Paper, 40 cents; cloth, 75 cents. Barber & Smith, agents, Nashville, Tenn.

to hold a camp-meeting. People from all over Texas, Arkansas, Louisiana, and even from the North, come here during the summer months to drink this medical water. I pray God to bless this work wonderfully this year, for a sweeping revival all over this circuit.

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It is quite something needed. If a maker uses a drug in his powder, the name of which he does not want to have printed on his label, it is prima facie evidence that there is something wrong. We hope the subject will be vigorously prosecuted all over the country, not only as regards baking powder, but also all other food adulterations.

This bill may incidentally benefit the makers of pure articles, but if it should, this is only an additional point in its favor.

## AN ADDITIONAL BUILDING.

The continued improvement in the Methodist Polytechnic College on the outskirts of the city has been such, as to make it necessary to erect an additional building for the accommodation of the pupils who will attend next year. Already the present building is crowded to inconvenience.

J. J. Kane was accordingly instructed to prepare plans and specifications to be used in the erection of the building. The addition will be a four-story brick, with a front of eight feet and a depth of forty feet.—Fort Worth Gazette.

## METHODIST UNION.

"Methodist Union, threatened in 1844, was formerly dissolved in 1848 by the legislation of Dr. (afterward Bishop) Simpson in the Northern General Conference of 1848, whereby the Remission of Episcopal Methodism was rendered forever impossible," by W. P. Harrison, D. D., L. L. D., Book Editor M. E. Church, South.

WHAT IS SAID OF IT.  
Dr. D. R. McAnally: "By all means let the articles on Bishop Simpson be published in book form. They meet the case triumphantly."  
Dr. C. K. Marshall: "The ablest presentation of the 8th century case that has ever been made. Print in book form, and circulate by the million."  
BRIEF EXTRACTS FROM DISTINGUISHED MEN.  
"It is a revelation to me. I have always been strong in the faith, but these articles are demonstrations of the truth."  
"I have just finished the reading of your first article on Bishop Simpson. I am amazed. Can these things be known to the people of the North?"  
"You have brought us under untold obligations for your presentation of the Southern cause. Circulate it everywhere in book form."  
"It is absolutely unanswerable."  
"Bristling with facts, sustained by the record, and examined with care, the book will be a standard in our literature."  
Paper, 40 cents; cloth, 75 cents. Barber & Smith, agents, Nashville, Tenn.



# The Texas Christian Advocate.

SUBSCRIPTION, PER ANNUM, \$2.00.

OFFICIAL ORGAN OF ALL THE TEXAS AND THE NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

VOL. XXXVIII.

DALLAS, TEXAS, THURSDAY, FEBRUARY 25, 1892.

NO. 25.

## HOME CONFERENCES.

(Wanted for this department all the church news. Send facts—not comments, nor sermons, nor lectures, nor exhortations; but send every item of news concerning the church in your charge.)

### NORTH TEXAS CONFERENCE.

**Roston.**  
J. T. Blundworth, Feb. 16: I am just in from my El Bethel appointment. That church has never let the great revival of last year go down. There were two conversions in the prayer-meeting last week. We had five accessions to the church by ritual. I sent two new subscribers to the ADVOCATE and took eight orders for the Methodist Armor. Caution to my people: There is a book being circulated in the bounds of my work called Scriptural Reading for the Home Circle. The agents claim that it is not denominational. It is the Seventh Day Advent doctrine to the core.

### Lake Creek.

J. B. Powers, Feb. 15: The first quarterly conference for Lake Creek circuit was held at Brushy Mound, Feb. 13 and 14. Presiding Elder J. R. Wages on hand full of the spirit of the Master. He did some excellent preaching. We have not heard better preaching. He is a great favorite with his people. Paid first year for the support of the ministry, \$115.20. The people have been very kind to this preacher and family. Many tokens of kindness have found their way to the parsonage, for which we feel thankful. We are expecting and praying for a gracious revival of religion all over this circuit this year. Pray for us.

### Bethel Circuit.

M. W. Shearer, Feb. 19: Our first quarterly meeting was last Saturday and Sunday at Bethel. The presiding elder, Bro. Pierce, was with us and preached three sermons that did us all good. I reckon the finances came up as well as could be expected for these hard times. The farmers are very much discouraged on account of the low price of cotton. So the times are hard just now. The congregations on all lines of church work. Our Sunday-school, Bro. Corpening, Superintendent, is doing well; 124 students. Every organization that belongs to a Methodist Church we have, and all doing well. Our Epworth League numbers about forty and in fine working order. We have been having protracted services for the past ten days. About sixty conversions to date; the meeting still continues. The league is doing a fine work in this meeting. I hope the time will come in the near future when every Methodist Church will have regularly organized Epworth League, and we will have more pastoral charge it is a power in the church in bringing in the young and putting them to work.

### South Dallas.

W. F. Clark, Feb. 19: I feel that it is due to the officials of South Dallas to state that the church work. Our Sunday-school, Bro. Corpening, Superintendent, is doing well; 124 students. Every organization that belongs to a Methodist Church we have, and all doing well. Our Epworth League numbers about forty and in fine working order. We have been having protracted services for the past ten days. About sixty conversions to date; the meeting still continues. The league is doing a fine work in this meeting. I hope the time will come in the near future when every Methodist Church will have regularly organized Epworth League, and we will have more pastoral charge it is a power in the church in bringing in the young and putting them to work.

### Hovee.

T. B. Lane, Feb. 16: We closed a meeting of great interest here last Sunday night. The Rev. Joe Jones did all the preaching for twelve days and nights. The last three days Rev. W. D. Montcastle, presiding elder of Sherman district, Rev. T. J. Milam, agent of the North Texas Female College, and Rev. S. Simons, a local preacher, did the preaching. Visible results, about seventy-five conversions and forty-three accessions to the Methodist Church, and quite a number will join in other churches. There were no clap-net or right-hand religion about it. Men and women, old and young, came to the altar of prayer, were happily converted and praised God in the highest. The people were converted by families. Homes that had been dancing halls are now houses of prayer. Thank God for a Joe Jones. Brethren, I would say more about him, but I want him again. The song service was conducted by the indefatigable Gilreath, who seems to be a living instrument, well strung and always tuned.

### Pleasant Mount Circuit.

D. T. Brown, Feb. 18: We are getting along very well over here, all things considered. Have had some good services. Many of the brethren have been full of "joy that was full of and big with glory." I have five appointments. At Pleasant Mount we have a church—I mean a house of our own. About eighty-five or ninety members. They give about \$125 to \$150 per year for the support of the ministry. The spirituality of that class is not as good as could be desired. They have no prayer-meeting. La grippe and some other things have kept the Sunday school into later quarters. The brethren are talking of starting it again soon. Hope they will. At Joyce school-house—you see we are in a school house here—we have a membership of seventy-nine. I am going to talk church and preach church and pray church there till the brethren build, or wish they had a new preacher. They give about \$125 for the support of the ministry. The spirituality of this class is very good. They have a splendid prayer-meeting. No Sunday-school. At Sego the membership is small, about thirty or forty-five; but they are heroic. Last year they built them a beautiful church. They pay the preacher about \$90 or \$100. Have a good Sunday-school. At Rylie we are in a school-house! Have about thirty-five members—most all boys and girls. It is a Campbellite region. Here Rev. C. G. Shultz led up the Methodist standard last year, and did good that will never die. Our first quarterly conference was held there; had an excellent service Sunday at 11 a. m. Bro. Nichols, our presiding elder, preached two grand, soul-stirring sermons. At Lago school-house we have five or six members. It is within two miles of Dallas and should be in one of its missions. Mr. Editor, these are about all the facts I know, except one. Times are mighty hard. God bless our Zion.

### Paris District—Powderly Mission.

R. R. Nelson, Feb. 16: We are getting on as best we can on this mission. This was once a part of the Emberson circuit. There are six appointments on the work, five organizations and about 175 members. After conference week and I made our arrangements as soon as we could, and on

December 10 we reached our field of work, and as there was no parsonage we had to board. The stewards made arrangements for board with Bro. T. M. Reed and his kind, Christian wife, where we were kindly and comfortably provided for for two months to a day. During this time preacher and people, men and women, were at work building and preparing furniture for us a home, which is located on the "Frisco road, north of Paris, ten miles, at Lenoir Station, Powderly postoffice. We are now comfortably domiciled in a house of three rooms, with porch in front and well furnished with good, heavy furniture. Would not forget to state that the ladies did the work of furnishing the parsonage, and have extended their kindness by purchasing a good milk cow for the parsonage. So you see the Powderly mission will soon be able to take rank with the average circuit of the district, or at least things seem to point in that direction. Well, before I close, I wish to state that on the 10th instant, the day we moved into the parsonage, the friends from different points of the community, from fifty to seventy-five men, women and children, came to see us and brought for the benefit of this home about ten or twelve hens, so we are well supplied with one important feature of a Methodist preacher's happiness; and on that day we were pounded with meal, flour, meat, sugar, and fruits and many other things, and to eat enough to last us several weeks, and some one was mindful enough to bring some corn for Jim, my faithful old buggy horse. Well, there are men at work preparing to plank in parsonage and lot for that cow, barn for horse and buggy, and to plant in garden. I intend to work and pray for a revival on this work, and with the co-operation of the good people on the work as thus far manifested and the help of our God, I believe we will have it. Pray for us.

### WEST TEXAS CONFERENCE.

#### Benton Circuit.

W. R. Crockett, Feb. 16: I hope all of our stewards and members of our quarterly conference will be on hand Saturday before the first Sunday at Black Creek. Come, brethren, one and all. If you can't make a good report, come anyhow, in order that every point may be represented. It is not possible for any something to come, let him get a substitute, by getting a member of your community to represent you. May God bless us all and give us a good meeting.

#### Lagarto.

Theophilus Lee, Feb. 15: When this preacher got back to his people for the second year he was pounced on the first night of his return, which made him feel welcome and gave encouragement for another year's work. We all very much regretted having to give up our presiding elder, the Rev. I. T. Morris, but Bro. Davis has been with us in our first quarterly meeting and captured all hearts, as it were, by storm. We had a most spiritual time—closed our meeting with a spontaneous experience meeting. All hearts overflowed with the divine effluence. Shouts were heard—and as an abject brother remarked, that when something new on this border work. Finances were up to date, notwithstanding a protracted drought is still on us and the cattle have been dying in this section since September. We are hopeful for a good year.

### EAST TEXAS CONFERENCE.

#### Athens.

J. C. Calhoun, Feb. 19: We desire to express our thanks to Bro. W. A. Wofford, an honored member of the Presbyterian Church, for a nice silk beaver hat. I hope this will be to me what Dr. Lafferty said of your new hat, a "life preserver" from all explosions. If it fails, I shall get you to sit down on it.

#### Henderson.

J. A. Smith, Feb. 15: We are comfortably domiciled in our new parsonage at Henderson. It is one of the best, if not the best, in the East Texas Conference. In fact, is good enough for a bishop to live in. Just think of it—an Episcopal residence for this scribe to occupy! Yes, the parsonage came, though at first snowed under, it came in due time, bringing with it many friends with bright faces and warm hearts. We are in the midst of a kind, good people, and they are bringing us under many obligations to them. Lord, make us worthy of all we receive, and above all make us an instrument of much good to this church and people. Congregations large; prayer-meetings improving; the outlook hopeful. Oh! for a mighty work of grace here both in and out of the church. We need a Pentecostal baptism that will bring life and spirituality to bloodtide in the church. Amen and amen.

#### Kilgore.

J. W. Martin, Feb. 19: The first quarterly meeting for Kilgore circuit was held last Sunday, and Sunday, Hickory Grove, about eight miles from this place. I was not present, but I am informed that the presiding elder, Rev. John Adams, D. D., preached some fine sermons there. He preached in the Methodist church in Kilgore Sunday night to a large audience. The Epworth League, I think, in flourishing condition. It has a large membership, but I don't know the exact number. Bro. J. M. Smith, the pastor, is hard at work for the advancement of the Master's cause. Pray for him that he may have a glorious revival on Kilgore circuit this year. This school has a church—I mean a house of our own. About eighty-five or ninety members. They give about \$125 to \$150 per year for the support of the ministry. The spirituality of that class is not as good as could be desired. They have no prayer-meeting. La grippe and some other things have kept the Sunday school into later quarters. The brethren are talking of starting it again soon. Hope they will. At Joyce school-house—you see we are in a school house here—we have a membership of seventy-nine. I am going to talk church and preach church and pray church there till the brethren build, or wish they had a new preacher. They give about \$125 for the support of the ministry. The spirituality of this class is very good. They have a splendid prayer-meeting. No Sunday-school. At Sego the membership is small, about thirty or forty-five; but they are heroic. Last year they built them a beautiful church. They pay the preacher about \$90 or \$100. Have a good Sunday-school. At Rylie we are in a school-house! Have about thirty-five members—most all boys and girls. It is a Campbellite region. Here Rev. C. G. Shultz led up the Methodist standard last year, and did good that will never die. Our first quarterly conference was held there; had an excellent service Sunday at 11 a. m. Bro. Nichols, our presiding elder, preached two grand, soul-stirring sermons. At Lago school-house we have five or six members. It is within two miles of Dallas and should be in one of its missions. Mr. Editor, these are about all the facts I know, except one. Times are mighty hard. God bless our Zion.

#### Minden.

Geo. R. Hughes, Feb. 12: We are moving on after the old style on Minden circuit. Notwithstanding the bad weather we are fulfilling our appointments. La grippe has strong hold on our quiet little village, and it is in a bad form itself, and when pneumonia strikes with it it is fatal. We have buried three of our young men to date. Myself, wife and babe all have la grippe now. May the good Lord bring us safe through. The conference wheel rolled over and left us on our same work. We have met a hearty welcome every where. Minden gave us a nice pounding. And then the next thing we did was to lay a plan for a new Methodist church, and work is going on. It is to be completed by June. Our first quarterly conference is over. Bro. Frick is the presiding elder. He comes in the spirit

of the Lord, and we are better every time he comes. Just to hear him is to love him. We expect good things on this work this year. May the good Lord bless us abundantly.

#### Marshall.

J. S. Mathis, Feb. 15: Our first quarterly meeting was held on the 6th and 7th instant. Dr. John Adams reached us on Friday morning, remaining until Monday night, visiting among his many true and tried friends, shaking hands and eating with them, to their comfort and his pleasure. He preached three sermons, just such as he is able to do, edifying the people. A precious communion on Sabbath afternoon seemed to be completed. Received up to date by letter, ten dismissions by letter, three. Our congregations increasing in numbers, and a very manifest increase in interest from Sabbath to Sabbath. Four came forward and knelt at the altar last night for prayer; every one on Friday morning, remaining until Monday night, visiting among his many true and tried friends, shaking hands and eating with them, to their comfort and his pleasure. He preached three sermons, just such as he is able to do, edifying the people. A precious communion on Sabbath afternoon seemed to be completed. 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Texas Christian Advocate.

WILL THE LIFE OF COL. R. G. INGERSOLL MAKE THE WORLD BETTER?

Seemingly the negative of this proposition is true. But is it proper to be content because a proposition is seemingly true or false? Have not mankind been in error more than once for lack of proper thought, and after careful thinking have they not corrected some of their belief? Of course, Mr. Ingersoll seeks the overthrow of Christianity. The honesty of his purpose is best known to himself. He may be seriously in earnest. He may think Christianity is a curse to the world, that it inflicts unnecessary pain and troublesome fear and uneasiness, that it is in the way of right progression, that the world would be happier had there been no Christ and no knowledge of God further than nature and human reason suggest. Allow this and much more to him, yet there need be no wonder that such a man lives. It is no new thing under the sun. His life and opinion are but a repetition of history, only it so happens that he is the most famous among a thousand contemporaries. No doubt a thousand men have lived in any age of American history worse in heart and as great enemies of Christianity as Mr. Ingersoll, but without power of speech and quill, and were, therefore, so circumscribed in their influence that their names and power for evil died and was buried with them.

But Mr. Ingersoll is a famous man. He declaims his opinions in opera halls and sends them broadcast through magazines and reviews. He keeps skepticism awake in public thought and is doing his best to put flesh on the bony skeleton and infuse into it a life-giving blood. But after all the thought recurs, will the life, courage, talents and energy of this man make the world worse or better? We assume that the outcome of it all will be to make the world better. Indeed we doubt not that Christianity is more earnestness and is clothed with more earnestness than it could justly claim had Mr. Ingersoll not lived. It is our opinion that more people are students of the Bible than would otherwise have been; that more are striving to walk in the ways of the Master.

Only think what we would likely become without opposition—cold and formal; if not even worse, an engine of power without qualifying grace. It is said the oak strengthens its root for through every trying wind and sends them deeper down in drouthy years. Verily, old Christians felt their toes around them every day and every hour. They daily felt that they had to fight against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. They realized that Christianity is warfare and life a battle. The did as the oak—increased their strength through trials.

Somehow a skeptical thought has crept into the minds of many. They think they no longer have to fight against the ruler of the darkness of this world; that, perhaps, there is no such thing as a chief wicked spirit commanding a great army, allowed of God enemies of all righteousness, and seeking general moral destruction. Is it therefore unreasonable, is it unworthy of faith, that in the absence of belief in the presence of wicked spiritual agencies God in his providence would supply the lack of presenting something more tangible? Hence, Mr. Ingersoll, like an angel light with trenchant pen and beautiful speech, a man of sin given to tempt. Does it not appear that he is a necessary quantity? In view of human want and what it requires to awake proper Christian battle, does it not appear that Mr. Ingersoll is a beautiful providence? Hath not the potter power "over the clay," and may it not be said of this Paasob, "even for this purpose have I raised thee up, that I might show my power in thee?"

May not Mr. Ingersoll be a necessary quantity through his adverse criticisms of the manners of men who profess to be the followers of the Master, and may not this very thing incline many to higher devotion and stricter observance of the divine law? May it not make them judge that the higher duty is not so much to give battle in the open field but rather see that there is no ill in their ointment. Some things, perhaps, need criticism, and it may be best, though not always pleasing, that it comes from a source that will awake serious thought and do the most good.

It is not to be presumed that Mr. Ingersoll has made many converts; that he has turned the heads of Christian people. Even our Christian land has always furnished enough people of unchristian thought to give a hearing to the enemies of all good. Orators for this class leave them just about as they found them, only a little poorer in purse. We all know that too many are never touched by the Gospel. We have no sure way of compelling those in the "high ways and hedges" to come in. As long as there continues no improvement on this line, orators of evil eyes can prey on the dead carcass and make use of it for gain. The very patronage Mr. Ingersoll has received has had its share of influence in stirring the heart of the Christian world to devise means that will afford better Christian opportunities to all classes of men; and the day-dawn may be near at hand when none in Christian lands can say they have had no opportunity for learning Christ.

The bright effect of Mr. Ingersoll's influence is, perhaps, on the Christian ministry. It is not as he would have it, but a reflex action. Who of these has he gained? None; but, on the contrary, his outspoken manner has made them doubly jealous of the Master and his cause. They have stopped but lit-

tle with replying words, but above this they have deepened their earnestness and have become less theoretical and more eminently practical. The cross is held more constantly in view, and the hitherward of the moral gravitation of men more strikingly presented.

It is very probable that the life of Mr. Ingersoll has helped to correlate fraternity among the different Christian bodies. A common cause in country and religion alike cause men to flow together and forget little differences when they are threatened with great danger from without. Under such conditions federation is a natural impulse. Christian peoples of whatever name must feel a common sympathy and a common comradeship in matters where all are equally interested and in which all are to be equally benefited and protected.

But it is not wise to forget that human agency is not all that has to do with the morals of this world. Is not human agency really the smaller part? The invisible hand, the unseen force, is God. It is he who makes grace abound much more abundantly where sin abounds and causes the weak things of this world to confound the mighty. He awakes reflex thought and action and turns evil tides to destruction. It is he who can turn the sin of Joseph's brethren unto the preservation of the family, and hang a Haman the gallows built for Mordecai.

In view of it all it is not wise to lose sight of faith. Mr. Ingersoll must admit that a supreme intelligence and wise providence exist somewhere. Not to admit it is to make war on the wisdom of the ages. Christian people claim they have knowledge of this providence. They read him in every twinkling star, in the order of the universe, in the rainbow and the electric flame, and in a thousand things that write the truth in the understanding; but more, they recognize that he has kissed the earth with his express word, and the things that grew crooked under limited reason and must ever have remained so he has made straight. Not that faith contradicts reason, but rather strengthens it and relieves it of bias, prejudice and fetters. Reason and testimony stand together, and where there is no testimony there can be no faith. Christ is our great testimony.

WM. ALLEN.

ROCK HILL, TEXAS. A PLEA FOR THOROUGH PREPARATION.

"If I had only seven more years to live I would spend six years in study and prayer, and the seventh in preaching. It is not the amount of labor but the quality which tells."—Dr. Hawthorne, of Atlanta.

"The thing he (the young minister) ought to seek for now is to accomplish what, if neglected, can never be done hereafter; namely, to lay the foundations of broad, deep, and accurate scholarship."—Dr. Hoss, of Nashville.

"I have known several young ministers to quit school and enter the regular work, and thereby cripple themselves for life, when otherwise they might have educated themselves and become competent to fill any position in the church. This age calls for not only a consecrated, but for an educated, ministry."—Rev. Burkhead, of Georgetown, Texas.

These words, uttered in the last few weeks, point to which way the wind is blowing. A thoroughly prepared ministry is a desideratum of to-day. Sad to say many do not have offered to them the opportunity of college training—a misfortune truly. But the unparalleled educational advantages of the present time are making that number continually less. The question with the young preacher of to-day is not so much, Can I go to college? as, Will I go to college? Any young man with push, determination and health can make his way through; the difficulties are not so great as many imagine.

The early itinerants—a nobler, more self-sacrificing lot of men never existed—without the advantages of to-day, tried to make up their deficiencies by hard, private study. But the age changes, and with it the demands of the people. "The old-time religion of our fathers is an all-time religion, but it must be progressive in its expression." The wine can not be kept in old wineskins, neither must the new cloth be stitched to old garments. The forms of spirituality will change, but not the essence.

1. The physician takes an advanced course in medicine to fit himself for delicate operations. Does not a preacher need equally as much preparation to properly administer to the sick at heart? A graduate in law is preferred to a so-called self-made lawyer. Does not ability to plead the cause of God before juries of criticism, atheism, rationalism and sin demand just as much faithful training? The preacher's function is to teach, to nourish, no less than to awaken. The quantity brought in at a revival is of little moment beside the question, How many will be truly nurtured and trained and fed? Our Master taught. He produced excitement at times, but he followed it by persistent, painstaking instruction. How shall they be taught except they have a teacher grounded in knowledge? The fact that 13,500 men, women and children were added to the registers of Methodism in Texas during the past conference year involves its ministry in a fearful responsibility—that of careful daily instruction and nourishment, which will result in 13,500 full panoplied Christians. Making a Christian begins with conversion and ends with his grave; nay, it begins five hundred years before birth and ends in eternity. It is character after all that damns or saves us.

2. Thorough preparation not only gives the much needed discipline of mind and familiarity with methods, but it also produces intellectual modesty. True humility is the invariable accompaniment of thorough education. A

few months since one of our good brethren with whom I was thrown for a few hours said to me with great gusto and self-satisfaction, at three different times, "I'm what you would call a self-made man." I began to think this report applicable, "Yes, brother, and you worship your maker."

3. A completion of the college course prevents the reputation of the college from being damaged, and its curriculum from being disparaged. How often does it happen that a young preacher, without previous training, enters the freshman class of some institution, attends for a few months, fails in his classes, joins the conference and is pointed out as a "specimen of your collegebred man." A man with a smattering of learning, just enough to make him foolish, never misses an opportunity to let people know that he attended such and such an institution, and thereby invariably reflects on said college. It is the half-prepared man that gives trouble. It is not the college graduate but the college fool that makes a collegebred preacher so obnoxious in the eyes of some.

4. Young preachers too often rush into the ministry because they shrink from the laborious labor involved in proper preparation. Too lazy to study, to pursue the regular college curriculum, they ease their consciences by denominating it a "zeal for souls." I was thrown with a young minister at college who used translations, better known as ponies, to every one of his Greek and Latin text-books, and then groaned and wept more than any one at class-meeting. He preached at a camp-meeting "eloquent," but we boys knew him to be a lazy hypocrite. Zeal in prayer-meeting can not atone for lack of preparation of our daily recitations. You are just as much serving God when you are conscientiously studying for mental vigor as when you afterward get up in the pulpit to preach. Our minds as well as our bodies and souls ought to be consecrated to God and used for his service. Nothing is more needed to-day than sanctified intellectuality. The world is not dying from over-intellectual preaching, but is dying of empty wordiness, "a diarrhoea of words and constipation of ideas."

This way that some preachers have of taking a text and thinking on it ten minutes, evolving "firstly, secondly, thirdly" and going thence to speak to immortal souls who hunger for pure, spiritual nourishment and get nothing but chaff and wind, is a shame, and will be accordingly rewarded at the bar of God. Too thorough preparation can not be made on messages that decide men's mind for eternity.

5. Young preachers too often rush into the ministry from injudicious advice on the part of their elders. It actually happens that presiding elders discourage the young men when they speak of fitting themselves for the Lord's vineyard. A greater injury could not be done an aspiring, laudably ambitious candidate. The reasons for such advice are sometimes hard to find, because the adviser will not acknowledge them to himself. It is only the uneducated that criticize education. It is only those who never went to college or to a Biblical school, who criticize such a step. Whoever heard of a cultured mother withholding from her children the highest advantages of the highest courses whenever it is practicable for her to give them? Never has a college graduate discovered that such training is useless or hurtful to piety. It is always those who have not tested these things, (hence are not qualified to judge) who proclaim against them. Never has a theological graduate been found who deprecated the fact that he attended the seminary. J. VAN.

H. O. MOORE'S CRITICISM OF M. L. HALLENBECK'S ARTICLE.

I have never read Fisher's History of the Christian Church, as it was not in the course of study when I entered the conference, but Neander's works were. But being the grandson of two Methodist preachers and the son of an itinerant Methodist preacher, and now entering into my ninth year in the traveling connection, I humbly claim to know something of what the Methodist Church teaches, and expects her ministers to teach, in reference to the mode of baptism.

Bro. H. O. Moore, in his article in the ADVOCATE of February 11, '92, says, as he read Bro. Hallenbeck's article, "I thought how it would aid young preachers if some self-constituted reviser of our course of study would write a book showing all the mistakes, contradictions, falsehoods, etc., therein, citing the original authors for what they say," etc. Well, I thought as I read the above quotations, that it certainly would be well if some "self-constituted," or otherwise constituted purely Methodist person, would so revise a part of the course of study that our young preachers, who are expected to study and preach Methodist doctrine, would be relieved of the embarrassing duty of having to dig through a vein of Calvinistic ore in order to get to the golden facts. Again: Bro. Moore says that "Bro. H. gets it too strong," etc. Surely Bro. Moore gives a "strong" dose for Methodists to digest when he says: "As a church Methodism does not hold, as intimated by Bro. H., that affusion is more scriptural than immersion. We have ever allowed the candidate to select the mode, and have admitted that those immersed were as scripturally baptized as the rest of us." Now, when and where, I wonder, did Methodism as a "church," admit so much? It is true we are not so specific as to the mode of baptism as are some other churches, and do allow the candidate the choice of mode, but in so doing we do not necessarily admit that immersion is as scriptural as affusion. Furthermore, take the definition of a viable church, given us

in our thirteenth article of religion—see Discipline, page 17, paragraph 13—and we conclude that the church is composed of individual members, and some of us responsible for what we teach, and I ask where is the work written by a Methodist strictly on baptism, or where is the Methodist preacher who has ever preached a sermon on the mode of baptism, but has endeavored to prove, and generally successful in so doing, that the preponderance of evidence is in favor of affusion as the scriptural mode of baptism. Bro. Moore also refers us to article 5, to which I say, amen. Now the people of the Methodist Church believe and practice the baptism of children by sprinkling and as "the baptism of young children is to be retained in the church," and it is retained, thank God, we conclude that they believe that the baptism of infants by sprinkling is scriptural. In this connection I would ask where is an immersionist who believes in infant baptism? Neither is it very reasonable to suppose that the original mode of baptizing infants was by immersion. In reading the writings of the anti-Nicene Fathers, who wrote from A. D. 60 to 325, we find that they believe baptism properly takes the place of circumcision. They also believed and taught, according to the instructions of Cyprian and his colleagues, numbering sixty-six, that very young infants might and ought to be baptized and from that early date on down to the present time have children been baptized by sprinkling. J. W. SANBORN.

FISHER ON BAPTISM.

Bro. H. O. Moore, in reviewing Bro. Hallenbeck's article under the above heading, cites a long list of illustrious authors who claim that "the ordinary mode of baptism was by immersion," referring to apostolic times. I would like to ask Bro. Moore if these authors based their statements on cited evidence, or do they, like Fisher, fail to cite any evidence? I ask for information, because the books that our church has produced certainly teach us that immersion can not be found as far back as the apostolic age. Why would Dr. Ditzler say on page 288, "No immersionist has given or can give a case where baptism was practiced in all the records and literature of the church till the fourth century after Christ?" A. C. BENSON.

MY FIRST CIRCUIT.

The Holston Conference convened at Rhein's Creek camp-ground, in Buncombe county, North Carolina, October 9, 1844. Bishop E. S. James presided. At that time this was the largest and best arranged camp ground in the bounds of the conference. Vast multitudes assembled from year to year on this consecrated ground, and thousands were happily converted to God. The sessions were held in a large new church building, while religious services were conducted under a large framed shed. The gospel was preached with power and demonstration of the Spirit; many sinners were converted, and the saints shouted aloud the praises of the Lord.

Bishop James, like Zaccheus, was small in stature, but great in mind and heart. His attainments were wide and varied. He was a graduate in both law and medicine. His sermons were thoroughly prepared and delivered with a holyunction from on high. They made an indelible impression upon my youthful mind. Not yet twenty-one years of age till the first day of the following December, I was received on trial and appointed to the Cleveland circuit, with Stephen W. Barnett as preacher in charge. This circuit was in the Hiwassee purchase, and newly settled by the whites. It embraced portions of three counties, viz.: Bradley, Hamilton and Meigs. It had twenty-eight appointments, to be filled in four weeks. We had to preach every day in the week except on Mondays. The distance between the preaching places ranged from four to twenty miles. The two preachers following each other in succession, gave the people preaching every two weeks. There was little time for pastoral visiting, but class meetings were regularly held, both by the preachers and the class-leaders, which supplied that deficiency. As you may judge, the young preacher had to study the prescribed course under many difficulties. As the people in the country for the most part lived in log houses or cabins, it was seldom he found a private room in which to study. In lieu thereof, he had to resort to the woods and sit on a log beneath the shade of the trees.

There were five or six hundred members on the circuit and fifteen local preachers.

After traveling 250 miles I reached Cleveland in time for the first appointment. The preacher in charge, having to move his family, consisting of his wife and six children, from upper Georgia, did not arrive for some time, so I proceeded to fill the first round according to the plan.

As I had made my second attempt to preach in Hendersonville on my way to the circuit, I labored under great embarrassment. My stock in hand consisted of one sermon on which I had bestowed much study. The text itself is among the most important utterances of the inspired Paul. Listen: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." Rom. 1:16. Plan of treatment:

I. What is meant by the Gospel of Christ?

II. Why was not the Apostle Paul ashamed of this Gospel?

1. (a) By the Gospel of Christ is embraced the history of his birth, life, ministry, ignominious death on the cross, glorious resurrection on the third morn, appearances to the disciples divers times during forty days, and his ascension to glory in presence of more than five hundred witnesses. (b) A message of salvation to a world of sinners lost. But this message must be heartily received by faith in order to salvation from sin here and death and hell hereafter.

2. Why was not the Apostle Paul ashamed of this gospel? (c) Because the All-wise God is its author; (d) because the apostle had experienced its truth and saving power in his own soul; (e) because it made the offer of salvation to every lost son and daughter of Adam.

I am old fogey enough to believe that the Methodist itinerancy is the best theological school. One thing is certain, that many of the ablest preachers of modern times were trained in this school. For instance, such men as Jesse Lee, the apostle of New England; Bishops McKendree, Soule, Bacon, Capers, Pierce and Marvin, Drs. Winans and Munay, together with a host of others too tedious to mention. I am in favor of young men availing themselves of the highest advantages of learning, if they have it in their power; but then let them enter the itinerancy to learn how to preach with the great effect.

But to return. I went on round the circuit preaching every day on the same text when the thought pressed upon me, "What will you preach on next?" So after much searching the Scriptures and importunate prayer, my mind settled on this text: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."

The service was on Saturday at a private house, and the congregation small. I read my text with fear and trembling, but the good Lord came to my help, giving light and liberty, and we had a precious, joyous meeting. Thus was I cheered and encouraged to go forward, trusting in the Lord. In this school I studied theology and the art of preaching. In no other has the voice such an opportunity to study both the theory and practice of preaching.

I have said there were fifteen local preachers on the circuit. I will now say that half of them might have been dispensed with without detriment to the cause of God, but rather to its advancement. "Why do you say so?" Because many of the members of the church thought they could get along well enough without the itinerants, especially as the local brethren demanded no pay, and furthermore, the local preachers visited places and preached on Sunday, whereas the traveling preachers only preached at those places on the week day. Moreover, some of those brethren encouraged a feeling of opposition to the preacher in charge. Loud complaints were made because, forsooth, he sent his sons to the academy, while their sons had to work on the farm; all be it, the professor in his generosity charged the preacher no tuition.

In those days the salaries of the preachers were fixed by the Discipline. A single man was allowed \$3.00 and his traveling expenses, while a married man was allowed \$100 extra for his wife, and \$16 to \$24 for each child up to sixteen years of age, together with family expenses. At the fourth quarterly conference it was found that \$50 in clean cash had been raised during the year as quarters for the support of the presiding elder and the two circuit preachers, of which amount the junior's pro rata was just \$11.21! A local steward, who was also a local preacher, addressing him with a bland

smile, said: "Well, Bro. C., you haven't got much money, but you have got a great many friends!" Good Lord, save me from my friends, thought he.

In a ministry of nearly half a century I have known many pious and useful local preachers who have ever been ready to co-operate with the traveling preachers in advancing the cause of Christ; but, on the other hand, I have known some who hedged up their way and were clogs in the wheels of Zion. Here is a point to be guarded. Quarterly conferences should be careful to license none but men of solid piety and natural and acquired gifts for the work of the ministry.

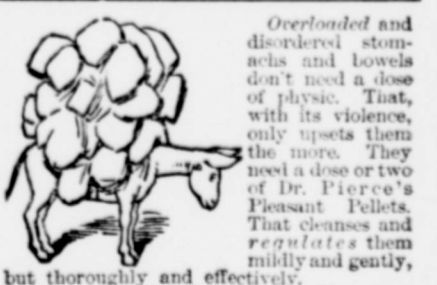
Bro. Earnest was a godly, modest man, and a good preacher. O. F. Cunningham was a doctrinal preacher, an able expounder of the word of God. He also knew how to touch the sympathies of his congregations. He died of consumption in his prime, lamented by hundreds who had sat entranced under his ministry. Bro. Earnest, too, no doubt, has passed away, though I am not informed on that point.

Cleveland is a beautiful town, situated on the Georgia and East Tennessee railroad. It is also the seat of justice of Bradley county. It is now an important station. Here Centenary College, under the presidency of Rev. Dr. David Sullins, is located, whose classic halls are crowded by many fair daughters of the South. Besides the station, several circuits have been formed out of the old Cleveland circuit of 1844. "Behold what God hath wrought." A. F.

GARRET OF PARLOR.

The garret is a storage-place for the refuse of the household. To its gloom and dust and cob-webs are consigned the broken, worn-out or useless articles which we do not care to destroy. I saw two old-fashioned spinning-wheels not long ago. One was in the garret. It was broken, and lay upon its side just as it had fallen when carelessly tossed aside many years before. The other was in an elegant parlor. Every broken part had been carefully repaired. Here and there were little touches of color and bright bunches of ribbon. The old wheel held the post of honor in the beautiful room. It wore its love-tokens as proudly as a gray old veteran might display his bronze medals of honor. The lady who saw me gazing at the old wheel said tenderly: "It belonged to my grandmother. Its music accompanying her voice was my mother's lullaby. The touch of her hands made it holy. My mother prized it above gold. She gave it to me. I keep it in my best room. It is one of my treasures. When I see it I think of my sweet mother and my dear old grandmother. Both are in heaven now."

May I introduce to you a saintly old man? He is an aged minister. He wears a crown of snowy hair. He sits in enforced idleness because of the touch of disease and the weight of years. He looks back upon a long life full of faithful and honorable service. He thought not of self, but with loving and heroic devotion sacrificed his own hopes and purposes that he might minister to others. He is poor although he has made many rich. Does he sit in the parlor surrounded with tokens of appreciation and affection? Alas! No! He sits in the garret; lonely, neglected and almost forgotten. Fellow Christian, when your minister retires, shall it be to the garret or to the parlor? JAY BENSON HAMILTON. HACKETTSTOWN, N. J.



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DEPARTMENT OF... North Texas Female College Conservatory of Music.

SHERMAN, TEXAS... PROFS. DOUILLET, AQUABELLA AND BOTEFUHR'S PUPILS' RECITAL.

- PROGRAM. 1. Overture for two pianos—St. Jovite. 2. "Gould's"—Song. 3. "Spinning Song". 4. "Otero Song". 5. "Serenade". 6. "My Lady's Bower". 7. Spring Song. 8. "Reverie" for violin. 9. "The Mandolin". 10. Concerto in G minor. 11. "The Daily Question". 12. "Ave Maria".

The pupils' recital given last night at this chapel by Misses LaFlore, Wever, Rutherford, Viser, Vaughan and Murray, piano pupils of Prof. Douillet, Misses Nail, Crittenden, Vaughan, Graham and Lyon, vocal pupils of Prof. Aquabella, and Miss Armstrong, violin pupil of Prof. Botefuhr, was a fine display of the worth and ability of the said young ladies, and of the thorough and careful guiding of their masters.

The concert began with an overture for two pianos (eight hands) by Adam, executed by Misses Wever, LaFlore, Rutherford and Vaughan, with a great deal of accuracy and correct time. Next Miss Nail sang a beautiful song by Tosti, with all the sweetness that the music and poetry required. Miss Murray followed, playing Raff's "Spinning Song," with much taste. A song composed by her teacher was sung next by Miss Crittenden, who did interpret it in a very artistic manner. Miss LaFlore did credit to the author in the execution of a "Serenade," by Hyllested. A very dainty song by Temple was next rendered by Miss Vaughan, who is the possessor of a very high and sweet soprano voice. The "Spring Song," by Mendelssohn, was played by Miss Viser, in good style. Miss Armstrong, although very young, handles the bow with assurance and true tone. She played on the violin a composition by Schenuit. A Gounod's song was next rendered by Miss Graham, who has a mellow mezzo-soprano voice of good compass. Miss Wever played the "Concerto in G minor," by Mendelssohn. The like has never been heard in this town. A song by Helmdorf was sung by Miss Lyon, with a great deal of feeling; and the last number was Gounod's "Ave Maria," for soprano, violin, piano and organ, by Misses Vaughan, Armstrong, Wever and Crittenden. The ensemble was a success, each one adding beauty to the old master's charming composition. The next pupils' recital will take place within a month from date.

Sunday-school lesson.

PREPARED BY REV. CHAS. O. JONES, A. M. FIRST QUARTER, LESSON X.—MARCH 6. STUDIES IN ISAIAH, JEREMIAH, EZEKIEL.

THE DOWNFALL OF JUDAH.—Jer. 39:1-10. GOLDEN TEXT: Behold, your house is left unto you desolate.—Matt. 23:38. TIME: B. C. 588. PLACES: Jerusalem, Riblah, Babylon.

OUTLINE. I. Jerusalem Captured.—Verses 1-3. II. Zedekiah Captured.—Verses 4-7. III. A Captive Nation.—Verses 8-10.

Notwithstanding Jeremiah's repeated warnings Zedekiah made alliance with the Egyptians and revolted from vassalage to Babylon. Nebuchadnezzar sent a great army to besiege Jerusalem. The siege was raised for a little while until an approaching Egyptian army could be beaten, and then the city was completely invested. Nebuchadnezzar remained at Riblah, a town seventy-five miles north of Damascus, where he directed the siege both of Jerusalem and of Tyre. The former was prolonged eighteen months. Jeremiah details some of the horrors: the famine was such that people quarreled over refuse-heaps and mothers killed and ate their own children; pestilence slew many; internal feuds were frequent, and, at last, more from hunger than for any other cause, the heroic Jews were unable to resist longer and the city was stormed and sacked with all the excesses of an Oriental soldiery.

I. JERUSALEM CAPTURED.—Verses 1-3.

1. In the ninth year of Zedekiah—he had probably been loyal to Nebuchadnezzar until within a short period before the invasion. In the tenth month—about the last of our December or first of January, Came Nebuchadnezzar—he was the son and successor of Nabopolassar, the founder of the Babylonian empire. He was a great and successful general. This was his third invasion of Judah. All his army—Jer. 34:1 gives the vastness of this army, "Nebuchadnezzar... and all his army, and all the kingdoms of the earth in his dominion, and all the people, fought against Jeru-

salem." He had lost patience with the fickleness of the kings of Judah and was determined to destroy their nation. 2. In the eleventh year... fourth month... ninth day—the siege had lasted eighteen months, showing the gallantry of the defenders and the almost impregnable character of the walls. The city was broken up—a breach was made in the northern wall, and farther resistance was hopeless. 3. The princes—the high officers commanding the army. Sal in the middle gate—which was in the wall separating the "upper" and "lower" cities.

II. ZEDEKIAH CAPTURED.—Verses 4-7.

4. Zedekiah saw them—it was midnight, and when he learned that the city was taken, the king and his men of war, nobles and body guard, fled toward the south. The king's garden—at the Pool of Siloam. By the gate between the two walls—the position of this gate or these two walls is unknown. The king may have escaped by an underground passage. The way of the plain—the valley of the Jordan toward Jericho. The king's intention was to escape into Egypt where he had allies.

5. The Chaldeans' army pursued—they had surrounded the city in the siege, and were ready for pursuit as soon as they learned that the king had fled. Overtook Zedekiah in the plains of Jericho—six hours' journey from Jerusalem. Josephus says that the king's wives and children accompanied him, and this may account for the slowness of his flight and his capture. Brought him up to Nebuchadnezzar... to Riblah... where he gave judgment upon him—as a common criminal who had broken his oath; he was guilty, too, of ingratitude, for Nebuchadnezzar had put him on the throne.

6. Slew the sons of Zedekiah before his eyes—they, though it may be innocent themselves, were involved in the ruin brought on them by their father's sins.

7. Put out Zedekiah's eyes—a common Oriental punishment. Bound him with chains—in the British museum is a pair of bronze fetters brought from Nineveh, weighing nearly nine pounds, and probably resembling the fetters put on Zedekiah. To carry him to Babylon—where he died in captivity, being honored, according to Josephus, with a magnificent burial.

III. A CAPTIVE NATION.—Verses 8-10.

8. The Chaldeans burned the king's house—about a month after the capture; the generals sent to Nebuchadnezzar at Riblah to learn his will concerning the city; he had spared it twice before, but now ordered the temple and palaces to be burned and the thick walls to be broken down.

9. Nebuzaradan—chief of the king's body-guard; he seems to have controlled affairs after the capture and was a wise administrator. Carried away captive... the remnant of the people—all of the higher and wealthier classes were removed to Babylon. It was a deportation of a nation.

10. Left of the poor—these were not likely to give trouble. Gave them vineyards and fields—so that the country might not become an uncultivated wilderness. Jeremiah remained and gives his experience in other chapters.

PRACTICAL.

1. We see in this lesson the certainty and the severity of God's punishment, but only after every means of reclamation has failed. The captivity of Israel 133 years before had been a warning to Judah. Nebuchadnezzar had twice before invaded the land. The first, B. C. 606, from which dates the "seventy years' captivity, resulted in the carrying away of Daniel and many nobles; the second, B. C. 588, saw Jehoiachin and many of his people deported. Through these events God warned the people; he also held out many promises if they would only repent and trust in him. They rejected his promises, and despised his warnings, and nothing was left but to unsheathe the sword of avenging justice. This blade let out the life-blood of the nation. No doubt many in the dreadful siege wished they had never been born. "The mills of God grind slowly, yet they grind exceeding small." Let this national history teach us as individuals God is long suffering to us; he spares our lives, surrounds us with good influences, and gives us every opportunity of salvation. But like Zedekiah we may abuse our privilege and sin away our day of grace. Then the door of mercy is shut and we are lost. There is a time, we know not when, A point we know not where, Which marks the destiny of men To glory or despair.

2. The captivity, as dark as it seemed, had its beneficent purposes. (1.) It cured the Jews of idolatry. The false gods in whom they trusted had so deceived them, the prevalence of idol-worship in Babylon so disgusted them, that when they returned, they were monotheists to the core. No more sacrifices were offered to Baal or Asherah. When the Savior came he was confronted, not with idolatry, but with the traditions of the elders and the formality of the Pharisees. To this day the Jews abominate every thing like image-worship.

(2.) The harsh discipline developed the religious life of the captured nation. It took away their secular hopes of a world-wide empire and raised spiritual aspirations. The books of Nehemiah and Ezra, which detail the return from captivity and the erection of the second temple, read like the bulletins of a great revival.

(3.) It developed the missionary idea. The stoutness of the principle shown by Daniel's three friends who were cast into the furnace of fire, and by Daniel himself who was thrown into the lions' den, extorted from Nebuchadnezzar and from Darius royal proclamations in favor of the worship of Israel's God. Darius wrote, sending the edict by run-

ners throughout the vast Medo-Persian empire: "I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end." As afterwards when, on account of persecution, the Christians were scattered abroad, they carried the gospel everywhere they went (Acts 8:1), so now the knowledge of the true God was carried, by the captive Jews throughout the many provinces of Babylon and Medo-Persia. The synagogue dates from that time. So, as in many cases before and since both of nations and of individuals, the Lord brought "sweetness out of woe."

Adversity is "—like the lead, Which ugly and venomous, Wears yet a precious jewel in its head."

Old and Young.

THE SWEETEST LIVES.

The sweetest lives are those to duty wed, Whose deeds, both great and small, Are close-knit strands of an unbroken thread. Where love ennobles all. The world may sound no trumpets, ring no bells, The Book of Life the shining record tells.

They love shall chant its own beatitudes After its own life-work. A child's kiss Set on thy sighing lips shall make thee glad; A poor man served by thee shall make thee rich. A sick man helped by thee shall make thee strong; Thou shalt be served thyself by every sense Of service which thou renderest.

—Mrs. Browning.

TO THE "CORAL BUILDERS."

DEAR CHILDREN: I have a small report to make for the Eagle Pass-Parsonage this week, though I am not discouraged. "We must not despise the day of small things." I hope to have a more satisfactory account to give of our work next month. Let us get up and start afresh. Who will respond first?

Bro. Rutledge must have that parsonage, and we children must help him to build it now. May God help us to do our part. I have received \$2 from Mrs. H. T. Steele, San Marcos, Texas; \$20, \$3 collected by Master Ireland Graves, Seguin, Texas. Yours in earnest, Mrs. A. M. IRELAND, SEGUIN, TEXAS.

BAYARD, THE FRENCH KNIGHT.

The French Knight Bayard has shown to the world what nobleness character may reach by attention to conscience. He won the fame of the knight "without fear and without reproach." He lived about four hundred years ago. His boyhood and youth were all that his tutors could wish. In the service of his king, Bayard led the attack upon a town in Italy, leaped the rampart and was wounded in the thigh by a pike, the handle of which broke and left the spearhead in his flesh. He said: "The town is gained; but I shall never enter it. I am wounded to the death." But he was not then to die. After the victory was completely gained, he was lifted from the midst of the dead and dying, and carried on a wooden gate to the nearest dwelling. The master of this house had fled with all the men who had been driven from the defence, and there were left at home his wife and two daughters.

In those cruel days it was an awful thing for women to be left at the mercy of conquering soldiers. When Bayard had been carried into an apartment the lady fell upon her knees beside him and said, "Noble lord, all is yours by the laws of war. I only ask that you will save from harm myself and my daughters. Bayard, scarcely able to speak answered, "I do not know whether I shall recover from this wound; but as long as I live neither you nor your daughters shall suffer any injury." He was found to be recovering from the wound sooner than could have been expected. He had just begun to get better when he had inquiry made and discovered the hiding place of the man in whose house he was. He sent for the man and assured him protection. When Bayard was ready to leave and take the field again, the owner of the house and his wife thought of the ransom that must be paid for their protection. They collected all they had, 2,500 golden ducats, put the money in an ornamented steel coffer, and the lady came before Bayard and fell again upon her knees. He made her rise before he would listen.

"My lord," she said, "I shall thank God all my life that it pleased him, in the midst of the sacking of our town, to lead such a generous knight to our house. We are your prisoners; the house with all it contains is yours by the right of conquest. I have come to beg you to have pity on us, and to be satisfied with the little present that I have the honor to offer you."

This was the courteous way of offering ransom, for of course Bayard could not with his soldiery have actually carried away the house and all there was. "How much have you?" he asked. "My lord, there are only 2,500 ducats. But if you will not be satisfied, tell us how much you wish, and we will try to get it."

Now, Bayard thought little of silver or gold. He replied: "If you were to offer me a hundred thousand ducats I

Young Mothers!

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should not value them so much as all the kindness you have shown me." The lady again threw herself upon her knees, and said: "I shall think myself the most unhappy woman in the world if you refuse it."

"As you wish it so much," he replied, "I accept it. But I pray you, send your daughters here that I may take leave of them."

The young girls came and threw themselves on their knees, but he bade them rise.

"My lord," said the older one, "you see before you two young girls who owe their lives and safety to you. We are very sorry not to be able to show our thanks otherwise than by praying to God for you all our lives."

He said: "You know that soldiers are not loaded with jewels to present to young ladies; but your mother has just made me accept from her the twenty-five hundred ducats that you see there. I give you a thousand each; and as to the remaining five hundred, I intend them to be distributed among the poor convents that have suffered most from the pillage."

That was the spirit in which Bayard lived and fought. The Pope offered to make him captain-general of the church. There was but one church in all western Europe then. Bayard replied: "I have but one master in heaven, who is God; and but one master upon earth, who is the king of France, and I will never serve any other."

In this same spirit of courage, honor and fidelity Bayard died. When in his last battle the death-wound came, he kissed the cross-hilt of his sword because it was a cross. His comrades desired to remove him.

"No," he said, "I do not wish in my last moments to turn my back on the enemy for the first time in my life."

His followers were weeping beside him. The enemy was pressing forward.

"Let me die," he said, "with my face to the foe. It is God's will to take me to himself. He has kept me in this world long enough, and showed me more goodness and favor than I deserved. Leave me, let you should be taken prisoners."

The Spaniards approached and took him prisoner.

"Would it were heaven's will, Lord Bayard," said the marquis who led them, "that I might have given all the blood I could lose without dying to have taken you prisoner in good health."

The constable of Bourbon, who had deserted king and country to serve with the Spanish, said, "Ah, Bayard, how much I pity you!"

The brave and faithful knight answered, "My lord, I thank you; I don't pity myself. I die like an honest man. I die serving my king. You are the man to be pitied for bearing arms against your prince, your country and your oath!" Then he died.

All through his life, manly, noble and pure, despising rich men unless they were also good men, protecting helpless women, befriending orphans, faithful to every man, never afraid of any danger, loyal to his conscience and his God. Bayard lives in history to show the world what was and is the true Christian character.—John W. Kramer, in The Right Road.

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Texas Christian Advocate

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PAW & BLAYLOCK, Publishers

Office of Publication—Guild Building, Elm St., Dallas, Texas.

ESTABLISHED BY THE POSTOFFICE AT DALLAS, TEXAS, AS SECOND-CLASS MAIL MATTER.

SUBSCRIPTION—IN ADVANCE: One Year, \$3.00; Six Months, \$1.80; Three Months, \$1.00; 25 Cents (half price), 1.00

Joint Board of Publication of the Five Texas Conferences: TEXAS CONFERENCE—H. V. Philpott, D. D.; WEST TEXAS CONFERENCE—W. H. H. Biggs; NORTHWEST TEXAS CONFERENCE—R. C. Armstrong, Jr.; NORTH TEXAS CONFERENCE—W. F. Eastering; EAST TEXAS CONFERENCE—John Adams, D. D., T. P. Smith, J. T. Smith.

To Correspondents: Address all matter intended for publication to "Texas Christian Advocate," Dallas, Texas. No notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by the name and address of the writer; not necessarily for publication, but as a guaranty of good faith.

SANCTIFIED MEMORY.

Memory is that power of the mind which reproduces in thought former perceptions and sensations. In some respects it is the most important mental faculty. Without it all life would be bounded by the horizon of the present; the past would be as blank as the future. It has been called "the scribe of the soul," "the purveyor of reason," "the golden thread linking all the mental gifts and excellences together." Some have thought that memory is no test of intellectual ability, but rather the reverse. Some undisciplined and uncreative minds, like Blind Tom, or some precocious mathematical prodigy, have a phenomenal memory, but strong and disciplined minds are seldom deficient here. We cannot look for great mental force where the memory is essentially weak. It is a sign of enfeebling age or of softening of the brain when memory begins to lose its reproductive power. Johnson and Burke, Cranmer and Ridley, Pascal and Grotius, Wesley and Spurgeon, were distinguished for strength of memory as well as for intellectual power.

A sanctified memory is one of the richest treasures that a Christian can have; an unsanctified is the soul's bane. What should we remember and what should we forget? We should forget corrupt thoughts, words and scenes. The striking power of these on the memory is something dreadful. We can retrospect for years and while we have forgotten many a good and beautiful thing, the foul leeches of sin have clung to us. A well-spent life. Its recollections not only brighten the past, but throw a radiance upon the future, as the sun on the horizon irradiates a part of both hemispheres. How careful should we be of our thoughts and actions, those guests of memory, that may leave us for awhile, but will come again. Happy are we if they meet us not as Samuel's ghost met Saul at Endor, striking terror to his heart, but as the women that met David when he returned from the slaughter of the Philistine, with joy and with instruments of music.

The blessedness of a sanctified memory! Its recollections are as the words of the two seraphs to the women weeping at the empty tomb. It is a land flowing with milk and honey; the only paradise on earth, as Richter says, from which we cannot be turned out.

SPURGEON. This greatest preacher of the nineteenth century, and one of the greatest that the world has ever seen, has departed to be with God. He passed away in his prime, at the comparatively early age of fifty-eight. He came of preaching stock. His grandfather, James Spurgeon, was pastor of one church at Stambourne, England, for over fifty years. His father was also a preacher. At an anniversary of C. H. Spurgeon's birthday in 1875 addresses were delivered by five Spurgeons—grandfather, two sons and two grandsons. His mother was noted for "piety, usefulness and humility." The family were Independents, and when Charles on his conversion at the age of sixteen determined to join the Baptist Church, his mother said to him, "Oh, Charley, I have often prayed that you might be saved, but never that you should become a Baptist." The quick-witted boy replied, "God has answered your prayers, mother, with his usual bounty, and given you more than you asked." It

is interesting to note that he was converted in a Primitive Methodist Church, the text being Isa. 45:22, "Look unto me, and be ye saved," etc. Soon after conversion he preached his first sermon to a few farm-laborers in a thatched cottage. At eighteen he was called to his first pastorate, and before he was twenty he became pastor of New Park Street Chapel, London. Great crowds came to hear him from the first; the chapel was enlarged, but was still too small; he removed to Surrey Music Hall holding 7000, and in 1861 the Metropolitan Tabernacle was dedicated, costing \$155,000 and seating 6000. For nearly forty years he preached in the greatest city of the world to a full house. No other preacher that ever lived preached for so long a time in one place to so large a congregation, the interest not only holding up, but being cumulative to the last.

Let us consider some of the characteristics of this wonderful man of God. He had sanctified common sense in an uncommon degree. He was a tremendous worker. He attended not only to the spiritual interests of his immense parish, but he founded and managed the Stockwell Orphanage with 500 inmates, the Pastors' College, the almshouses of his church, the Colportage Association, and was editor of the Sword and Trowel. He was a voluminous writer, having issued sixty volumes, besides numberless articles for the press. He was in demand as preacher and speaker all over England. His orthodoxy was not the least of the causes of his success. He was a Calvinistic Baptist of the sternest sort, and never retreated from his harsher conclusions. Other great preachers like Robertson and Beecher have wavered from the pole-star of doctrine, but Spurgeon has ever been true. He said: "The Weekly Sermon has spoken more than two thousand times, and its voice has not been yes or nay, but one unvarying testimony to the great fundamentals of the old orthodox faith." He withdrew from the Baptist Union because it allowed some of its members to deny the great doctrines of the Scriptures. It is something in this day to find such a stalwart defender of the truth, who veered neither to right nor left from the straight course of orthodoxy, and who declared the whole counsel of God, preaching that the unrepentant sinner is sure to be lost in hell, but that the gates of heaven are opened wide to all who seek to enter in the name of Christ. On minor points he was extremely liberal, as shown by his practice of open communion, which benign example we would that all his Baptist brethren would follow.

He was a man of one work as well as of one Book. Nothing could tempt him from his chosen vocation. As Agassiz said that he had no time to make money, so Spurgeon declined flattering offers to lecture, as when an American offered \$1,000 each for one hundred lectures, he answered that he preferred to stay in England and save souls. He replied to P. T. Barnum, who made him a similar offer, in the words of Paul to Elymas: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right way of the Lord?" He made a great deal of money, but was lavish in giving it away, as when he gave \$25,000 raised for him at his pastoral silver wedding for the endowment of the almshouses connected with the Tabernacle, and employed \$8,800 given him as a testimonial in the erection of two houses for the Stockwell Orphanage.

His spoken and written style was direct, homely, often quaint and humorous, abounding in illustration, rising often to eloquence, and opening the deepest springs of human emotion.

Next to his well-stored mind and marvellous memory, which held everything committed to it with tenacity and reproduced it at will, his chief oratorical gift was his voice. This was full, round, melodious, like a great organ, whose lowest notes were clear and sweet and whose full volume was like the rolling thunder of the tropics. In the Crystal Palace he preached to 23,000 people.

Along with all the foregoing qualities, which he possessed in an unusual degree, there was a personal loveliness about the man which won all hearts that came within his magnetic circle. A visitor said to one of his deacons, "You seem very proud of Mr. Spurgeon." He replied: "We would all die for Mr. Spurgeon."

We rejoice with our Baptist friends that for so long a time God has given to them and the Christian world this great leader of Israel's hosts, and weep with them over his departure, when his upright example, pure doctrine, and clarion voice are so much needed. We trust that the church of John Bunyan and Robert Hall, of Andrew Fuller and Roger Williams will reproduce

some one to take the place of this great light that has set on earth to rise in heaven, but whose influence shall abide for centuries. Spurgeon is one of those immortal dead who live again in minds made better by their presence; live in pulses stirred to generosity, in deeds of daring rectitude, in scorn for miserable aims that end with self, in thoughts sublime that pierce the night like stars, and with their mild persistence urge man's search to vaster issues. The three great preachers since Paul, judged by the immediate and lasting fruits of their lives, and by the influences they set in motion, whose steadily advancing waves shall not cease to flow until the judgment day, have been Martin Luther, John Wesley and C. H. Spurgeon.

THE TWO METHODISMS.

Since the Ecumenical there seems to be a concerted movement on the part of editors and bishops of the Methodist Episcopal Church against the Methodist Episcopal Church, South. Dr. Buckley, Bishop Mallalien, and others, have written with pens dipped in vitriol. One flaunts the bloody shirt and another hurls epithets declaring that our Christianity is only "so-called," that we have scarcely any resemblance to true religion, and that we are tainted with the blood-poison of slavery. Now comes Bishop Merrill with a book whose title is, "The Organic Union of American Methodism." In it he seems to forget or to pervert the facts of history, and caps the climax by affirming that our Methodism is of illegitimate origin. We quote from the Nashville Advocate, the book not yet having been received at this office:

The conclusion is therefore inevitable, that, legally speaking, there is no authority in or for the Methodist Episcopal Church, South, as a legitimate branch of the Methodist Episcopal Church, North, or greater than the Louisville Convention. Hence the further conclusion is inevitable, however distasteful to those who have never admitted it, that the act of the Louisville Convention in establishing a separate and independent church, was nothing other than an act of secession.

Dr. Hoss reviews the volume at length and with great force, closing with these words that are fragrant with the aroma of Christian conservatism and love, and yet full of that self-respect which caused Paul to say when the purity of his Jewish blood was impugned that he was "of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews."

As to any form of organic union that shall simply restore the status quo of 1844, we think that an idle and impossible dream. But with all our heart we long for so perfect an adjustment of our relations as shall forever take away the scandal of our rivalries and the sin of our unchristian recriminations. There have been at least two periods within the past twenty-five years when such an arrangement would have been a possibility; it is not a possibility just now. What Divine Providence may order in the distant future, we cannot say. But against any scheme of organic union, with the assertion that the ecclesiology of our Methodism is crossed with the unrighteous sinister of an illegitimate origin, we shall maintain our independence till the judgment day, and reassert it while the world is burning down.

The two churches are farther apart now than at any time since our fraternal messenger was rejected in 1848 and the Supreme Court of the United States forced the M. E. Church to surrender our share of common property. If the controversy continues, gathering heat as it seems to be doing, we shall soon present to the world the sad spectacle of two great bodies of Christians not being even on speaking terms. Unless all signs fail our next fraternal messenger will have an embarrassing mission.

FORCIBLE ARGUMENT.

The Sabbath question has lately received a striking argument from an unexpected source. After much controversy the Metropolitan Museum of Art, New York, was opened on Sunday, the plea being that otherwise laboring men and their families would be shut out from its many treasures. The attendance has proven that those for whom the museum was ostensibly opened have not been quick to enjoy its benefits. But to the new argument, Mrs. Stuart, the widow of a wealthy sugar refiner, lately died, devising millions of dollars to religious and charitable institutions. She had intended giving a large sum of money and her own collection of pictures to the museum, but changed her will when the doors were opened on Sunday. As a stout Presbyterian she could not contribute her money for the desecration of the Lord's day. Mrs. Stuart's action has caused a mail from Gen. Crenola, curator of the museum. He says he has known wills, devising in toto about \$6,000,000 to the museum, to be changed on account of the Sunday opening. In the meantime the institution languishes for lack of funds. It is now in order for those who favored Sunday opening to prove their faith by their gifts. Let them step into the "imminent breach" and fill the hole by paying what Mrs. Stuart and others intended to give. Bah! infidelity can destroy, but not build up. It builds no orphan homes,

colleges or libraries, but after they are built, it is full of advice as to the management of affairs. Let no Christian give his money to that which will be used to the destruction of his religion. Such gifts are as if a captain should surrender his battery and politely request the enemy to fire on his own flag.

EPWORTH LEAGUE CONVENTION.

We again call attention to the meeting of the first convention of the Epworth League in Texas. It is to be held in Dallas, March 16-18, Bishop Key presiding. Every League will have three delegates, and pastors without Leagues are requested to appoint three delegates and to present themselves. It is hoped that the convention will be a large and representative gathering, resulting in great good, not only to the League work, but to the general church. The names of delegates should be sent at once to Rev. C. N. Riggan, 170 Cantegral street, Dallas, that entertainment may be provided. The time is short. Following is the program:

Wednesday—7:30 p. m., opening sermon, Rev. H. A. Bourland, D. D., Waco, Texas. Thursday—8 a. m., prayer and praise service, led by Rev. J. E. Green, Houston, Texas; 8:45 a. m., organization, election of officers; object of the convention stated in general terms by the president; 9 a. m., modern religious societies among young people with special reference to the history of the Epworth League; Rev. J. W. Hill; 9:45, spiritual development of our young people as promoted by the League, Judge N. A. Stedman; 10:30 a. m., adjournment thirty minutes; social conversation; 11 a. m., preaching by Bishop J. S. Key; 2:30, prayer and praise service, led by Rev. H. G. Scuday; 3 p. m., the reflex influence of the League on the spiritual life of the entire church, Rev. J. M. Barcus; 3:45, the League as an agency of the Church for dispensing charity, Rev. D. F. C. Timmons; 4:30 p. m., questions from the audience concerning League work answered by Rev. W. F. Lloyd. Friday—8 a. m., prayer and praise service, led by Rev. J. R. Nelson; 8:30 a. m., the education of our young people through the literature of the church, John Church, Ed.; McKinney; 9:30, should our young people substitute interdenominational societies for the Epworth League, Rev. T. R. Pierce; 10:45, adjournment; thirty minutes social conversation; 11 a. m., preaching, Rev. E. W. Solomon; 2:30 p. m., prayer and praise service, led by Rev. J. S. Key; 3:30 p. m., social life of the Church and congregation, as promoted by the League, Rev. H. G. Scuday; 3:45 p. m., the relation of the pastor to the League and its work, Rev. J. A. Stafford; 4:15 p. m., has it come to stay? If it fall where will the blame lie? Rev. B. H. Gresthouse; 5 p. m., adjournment; 7:30 p. m., preaching, Rev. E. W. Alderson. It is understood that the discussion of all the subjects will be open to the convention. The names indicated are for the purpose of securing at least one carefully prepared talk on each topic. A free expression of views will be invited. Let all the names of delegates and names of those to be present be sent to Rev. C. N. Riggan, Dallas, Texas. All pastors are invited and three delegates from each League.

THE COLLECTION. THIS ADVOCATE is now in its thirty-eighth year, but it grows stronger with age. Our next issue will smile in a new spring dress of clear-cut, beautiful type, which we trust will be pleasing alike to the strong eyes of youth and the falling vision of age. All new dresses, however, are expensive, and the ADVOCATE'S is no exception to the rule. We hope that our many and efficient agents will note our improvements and urge the matter of subscriptions. AN ADVOCATE in every family would give an immeasurable impetus to all our church interests in Texas.

THE editor is still confined to his bed with an acute attack of rheumatism. He improved somewhat last week, but relapsed, and at this writing is suffering intensely. Rev. Chas. O. Jones has kindly consented to render any necessary editorial assistance, so that the ADVOCATE will go out full-fledged to its numerous circle of readers.

We have received a call from our Mission Rooms for contributions to the sufferers of the great earthquake in Japan. We have published many accounts of this awful catastrophe. The official figures show that 5000 lives were lost, 9000 persons seriously injured, 44,000 houses totally, 17,000 partially destroyed; 600,000 people are homeless. The government has done much, public and private charity has been active, but there is still demand for help. The world should come to the rescue. Christian nations can now conquer Japan by love. Every dollar given will save a life and open the door of the heart for Jesus. Contributions may be sent to T. B. Holt, Publishing House, Nashville, Tenn.

We have received a telegram from Rev. J. H. Stafford, chairman Board of Church Extension, North Texas, Conference, requesting all parties who desire help from the Board, or who wish to be recommended to the General Board, to forward their applications to him at Greenville, Texas, immediately.

IT is reported that the Emperor of China has placed himself under two teachers of the Imperial College at Peking for the study of English. If this be true, coupled with his late favorable edict concerning missions, it is

extraordinary and contains the prophecy of a new era for the Celestial Empire. After Bishop Marvin returned from his missionary tour around the world, he said that the English language was to be the world-language, and that China converted, the problem of world-evangelization would be solved. It looks as if God were bringing it to pass.

DR. W. H. ROBINSON, on resigning the pastorate of his Baptist Church in Philadelphia, has this to say on immersion: "There has come to me unsought, and incidentally to the development of my mind of what I can not but feel are the truer as well as larger meanings of the great Biblical teachings, the conviction in regard to the relatively unimportant matter of baptism, that immersion is not necessary to its validity and insistence upon it not in accord with the mind of Christ."

ACCORDING to the fifth bulletin of religious statistics issued by the Census office the Lutheran Church has in its various branches 8427 organizations, 1,199,514 communicants, and \$34,218,234 in church property.

KING LEOPOLD, of Belgium, had no children, and it is said he adopted Africa as his child, and the result is the Free Congo State in the heart of the Dark Continent—a State said to be as large as sixteen Ohio! If the Church of Christ would really adopt this sin-cursed earth as its own, how soon would all the dark continents of sin be lighted up from center to circumference with the glorious gospel of the Son of God!—Dr. J. C. Hartzell, in Christian Educator.

The first year of work under General Booth's plan for letting in the light on "Darkest England" is completed. The report shows that over half a million dollars have been expended in working out the various plans known as over-sea colony, city refuge, and home farm colony. Much good has doubtless been done by this work, and much may be expected of it.

At the late meeting of the Book Committee of the M. E. Church, the agents reported that the profits of the year's business were \$304,486.81, of which \$125,000 were appropriated to supernumerary preachers, and widows and orphans of deceased preachers.

The Methodists of Birmingham, Ala., gave Rev. James C. Morris a royal reception on his arrival in that city to take charge of the First Church. They are greatly pleased with him, and he seems to be pleased with them. He had been there but a short time until he was called back to Louisville by the sickness of his mother, but reached there too late to see her alive.

WHATEVER may be said of Count Tolstoi as a writer of fiction and of theology, he is a whole-hearted man when it comes to practical Christianity. In the present Russian famine he is not only a leader in organizing measures of relief, but he and his family distribute supplies and feed the starving with their own hands. The count himself, with his two daughters, are at work among the peasants in the government of Rasan; Mme. Tolstoi is in Moscow making collections, and two of his sons have enlisted themselves in the service of the society of the Red Cross, which was officially appointed by the government to work at the distribution of charity among the hungry.

BILL ARP, writing in the Atlanta Constitution on the late session of the North Georgia Conference, which met at Cartersville, where the genial humorist lives, among many good things, has this to say about paying the preacher:

But the comforts of the circuit riders are being gradually improved. Most of them have four churches to suffer with, and have to provide their own transportation, whether it be an old Methodist mare and saddle-bags or a Presbyterian horse and buggy. Sam Jones says he furnished his own nag the first year he rode the circuit and received \$65 for the support of his family. The average circuit rider's pay in this conference is now about \$400—some more and some less. I see one name on the list who received only \$134. I wouldn't live in that neighborhood if I could help it; I wouldn't settle down in any neighborhood where the people didn't pay the preacher. It is a bad sign. It is a sign that the land is poor or the people mean. But the preachers must go where they are sent, and it is missionary work to go to the poor and the ignorant and proclaim the Gospel. The preacher can do this from a sense of Christian duty, but it is hard on the wife and the children.

SOUTHERN METHODISM.

News, Views and Personal.

—Rev. W. K. Piner, pastor of Chestnut Street Church, Louisville, Ky., has been dangerously sick, but is now said to be out of danger.

—Dr. Barlow announces that Rev. G. H. Hayes, D. D., of the Louisville Conference, has in the press of the Publishing House a new book discussing the second blessing theory, entitled "The Problem Solved."

—Mr. Wm. A. Stuart, a prominent layman of our Church in Virginia, and a brother of the famous Confederate general, J. E. B. Stuart, died February 7, much lamented in business, social and religious circles.

—Rev. Dr. H. R. Withers, of the Little Rock Conference, was crossing a street in

extraordinary and contains the prophecy of a new era for the Celestial Empire. After Bishop Marvin returned from his missionary tour around the world, he said that the English language was to be the world-language, and that China converted, the problem of world-evangelization would be solved. It looks as if God were bringing it to pass.

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ACCORDING to the fifth bulletin of religious statistics issued by the Census office the Lutheran Church has in its various branches 8427 organizations, 1,199,514 communicants, and \$34,218,234 in church property.

KING LEOPOLD, of Belgium, had no children, and it is said he adopted Africa as his child, and the result is the Free Congo State in the heart of the Dark Continent—a State said to be as large as sixteen Ohio! If the Church of Christ would really adopt this sin-cursed earth as its own, how soon would all the dark continents of sin be lighted up from center to circumference with the glorious gospel of the Son of God!—Dr. J. C. Hartzell, in Christian Educator.

The first year of work under General Booth's plan for letting in the light on "Darkest England" is completed. The report shows that over half a million dollars have been expended in working out the various plans known as over-sea colony, city refuge, and home farm colony. Much good has doubtless been done by this work, and much may be expected of it.

At the late meeting of the Book Committee of the M. E. Church, the agents reported that the profits of the year's business were \$304,486.81, of which \$125,000 were appropriated to supernumerary preachers, and widows and orphans of deceased preachers.

The Methodists of Birmingham, Ala., gave Rev. James C. Morris a royal reception on his arrival in that city to take charge of the First Church. They are greatly pleased with him, and he seems to be pleased with them. He had been there but a short time until he was called back to Louisville by the sickness of his mother, but reached there too late to see her alive.

WHATEVER may be said of Count Tolstoi as a writer of fiction and of theology, he is a whole-hearted man when it comes to practical Christianity. In the present Russian famine he is not only a leader in organizing measures of relief, but he and his family distribute supplies and feed the starving with their own hands. The count himself, with his two daughters, are at work among the peasants in the government of Rasan; Mme. Tolstoi is in Moscow making collections, and two of his sons have enlisted themselves in the service of the society of the Red Cross, which was officially appointed by the government to work at the distribution of charity among the hungry.

BILL ARP, writing in the Atlanta Constitution on the late session of the North Georgia Conference, which met at Cartersville, where the genial humorist lives, among many good things, has this to say about paying the preacher:

But the comforts of the circuit riders are being gradually improved. Most of them have four churches to suffer with, and have to provide their own transportation, whether it be an old Methodist mare and saddle-bags or a Presbyterian horse and buggy. Sam Jones says he furnished his own nag the first year he rode the circuit and received \$65 for the support of his family. The average circuit rider's pay in this conference is now about \$400—some more and some less. I see one name on the list who received only \$134. I wouldn't live in that neighborhood if I could help it; I wouldn't settle down in any neighborhood where the people didn't pay the preacher. It is a bad sign. It is a sign that the land is poor or the people mean. But the preachers must go where they are sent, and it is missionary work to go to the poor and the ignorant and proclaim the Gospel. The preacher can do this from a sense of Christian duty, but it is hard on the wife and the children.

SOUTHERN METHODISM.

News, Views and Personal.

—Rev. W. K. Piner, pastor of Chestnut Street Church, Louisville, Ky., has been dangerously sick, but is now said to be out of danger.

—Dr. Barlow announces that Rev. G. H. Hayes, D. D., of the Louisville Conference, has in the press of the Publishing House a new book discussing the second blessing theory, entitled "The Problem Solved."

—Mr. Wm. A. Stuart, a prominent layman of our Church in Virginia, and a brother of the famous Confederate general, J. E. B. Stuart, died February 7, much lamented in business, social and religious circles.

—Rev. Dr. H. R. Withers, of the Little Rock Conference, was crossing a street in





A cream of tartar baking powder. Highest of all in leavening strength.—Latest U. S. Government Food Report.

Little Rock, February 11, and on account of deafness, not hearing the alarm bell of an electric car, was knocked down and rendered unconscious, but his injuries, though painful, are not considered dangerous.

Nashville Advocate: Bishop O. P. Fitzgerald, who is still suffering from the grippe, has gone to Florida to spend a few weeks, in hope of securing permanent relief. After a brief stay there he will hold some District Conferences in Texas.

Mrs. Sue Winfield, widow of the late Dr. A. R. Winfield, died at her home in Little Rock, February 6. The funeral sermon was preached by her former pastor, W. G. Miller, D. D., who says of her in a memorial tribute in the Arkansas Methodistist: "As the wife of an itinerant minister, Mrs. Winfield met unusual trials, many of which are entirely peculiar to that relation, and just how much of the greatest success of her eminently useful husband was attributable to her great mental and religious poise, the world can never estimate; but one thing is sure, she never hindered, but always sustained and sometimes furnished the controlling condition of success. How she sustained him in the duties of his itinerant life will be seen in the following incident: Away back in their early life and in the early history of the church in the State, Dr. Winfield was sent to Fort Smith, which was then a small frontier town, and the Methodist Church feeble and poor. Dr. Winfield felt that the appointment was a affliction and unjust, and for once he was on the point of declining the work; the difficulties being, as he thought, rendered insufferable by the very bad health of Mrs. Winfield, and the distance of his new charge to the place. But it was soon settled by Mrs. Winfield saying in her quiet and determined way: 'Well, Mr. Winfield, I am going.' They went, and as she told the writer, it was one of the most successful and delightful changes of their lives."

TEXAS PERSONALS.

—Rev. B. A. Thomason called to see us last week.

—Rev. John S. Davis, presiding elder Waxahatchie district, made the ADVOCATE office a pleasant visit this week.

—Wanted, to know the postoffice address of B. B. Moody. Address Mrs. M. E. Cummins, Bowie, Montague county, Texas.

—Clisco Ronnd Up: About fifty of the Methodist stormed the parsonage Monday evening and "pounded" Rev. Mr. Hall in most respectable manner, and in the number we suppose they beat him up considerably.

—The wide-awake faculty of Granbury College have projected a course of lectures by non-resident gentlemen—a good idea. Rev. Chas. O. Jones has been invited to make one in the series on the evening of March 4, and has consented to do so.

—Bro. Sterling Fisher, Edna, Texas, writes under date Feb. 18: "Rev. S. C. A. Rogers, local elder, died at his home in Jackson county, February 13, at the advanced age of eighty-two. He was a good and true man, a pioneer of this country, honored and respected by all."

—Rev. B. H. Greathouse, the new pastor of St. John's, Galveston, writes appreciatively of his new charge to the Arkansas Methodistist. He is pleased with his surroundings and the prospects of his church, and from what we have heard his people are delighted with him.

—Rev. J. O. Jordan, Mart, Texas, writes: "Died, at his home in Battle, McLennan county, Texas, February 15, 1892, Foster Mauls, sixty-six years of age, a faithful soldier of the cross, always at his post, and the Master found him waiting and watching for the signal, 'Come higher.'"

—Rev. W. M. Shockley, San Marcos, has the following to say of his pastor: "Our much loved pastor, Bro. Harris, is towering grandly as ever in the San Marcos pulpit, and his ministrations are faithful and brightened in the rays of the Son of Righteousness, is illuminating the pathway of his flock and calling in tones of persuasive love and power, 'Come up higher!'"

—It is a serious matter to be afflicted with the grippe when the good wife is about to look after your wants; it is a calamity to be thus afflicted when the wife is absent. This is the woful condition of Rev. John R. Morris, of Houston. He says: "The grippe has come for me and has me even now—and the wife is in Alabama."

—Rev. H. S. Thrall, D. D., San Antonio, writes: "Bro. H. G. H., who wishes to see something more from my pen in our TEXAS CHRISTIAN ADVOCATE is hereby informed that I am laboring to adjust myself to the state of subsidence to which I have been relegated, or to use the more expressive phraseology of President Cleveland, to a state of 'innocuous desmetude.'"

—Rev. U. B. Phillips, Kaufman, paid us a pleasant visit Monday. He reports his charge as flourishing like a green bay tree, large and spiritual prayer-meetings, overflowing congregations. He has been discussing the commandments serially at his Wednesday night meetings. His appreciative people have put the parsonage in excellent repair and refurnished at a cost of several hundred dollars. How happy all our preachers would be to so nondescriptly treated, and the reflex influence on the people would be equally happy.

Business, Shortland and Telegraph School, St. Louis, Mo. Graduates are successful in obtaining employment. For circulars, address: DR. W. M. CARPENTER, Principal.

THE CORRESPONDENCE THEOLOGICAL INSTITUTE.

Several favorable responses to the proposal, in ADVOCATE of February 11, to establish a Correspondence Institution have been received. A presiding elder writes: "I believe it would be a good thing." One brother says: "Although I am forty-five years old, I am inclined to believe I would patronize it." Another replies: "The benefits of such an institution to our Texas Methodists alone would be incalculable." Another: "Such an institution would be a boon to many of us." One more writes, "Put me down as being 'in it,' Capable." This is what some of our preachers think about it. Other encouraging words have also been received. I have been requested to write again, and also to give a fuller explanation of the plan and methods. Of course what I say on this will be by way of suggestion. These will be discussed and the best plan and methods adopted when we meet to organize.

The General Curriculum. (I.) Department of conference course of study. In this there will be an instructor for each year's studies. In each year twenty recitations.

(II.) Department of English Bible (including introduction and exegesis). In charge of this will be a sound and erudite exegete. It will consist of four years' systematic study of the Bible. The aim will be to learn: 1. The contents of God's Word; 2. Their meaning; 3. The application of that meaning to human life. While we do not need to study less books about the Bible, we do need to study the Bible a great deal more and have a systematic plan in studying it. A pastor could doubtless induce many members of his charge to take this course and put himself at the head of the class.

(III.) Department of Systematic Theology. Two courses. (1) Required for B. D. (2) Recommended. Twenty recitations in each.

(IV.) Department of Biblical Theology. Two courses. (1) On O. T. (2) On N. T. Ten recitations in each. Both required for B. D.

(V.) Department of Practical Theology. One course. Twenty recitations.

(VI.) Department of Ecclesiastical History. One course. Twenty recitations.

(VII.) Department of Christian Evidence, Life and Literature. One course. Twenty recitations.

(VIII.) Department of N. T. Greek. Three courses. Twenty-five recitations in each course. (1) For beginners. (2) For reviewers. (3) For advanced students.

(IX.) Department of Hebrew. Same as in N. T. Greek. Anybody who can learn anything can learn the Bible Greek and Hebrew by correspondence in from two to five years. How long will depend on how easily he learns anything else. So when the institution is ready for work no preacher will have a valid excuse for remaining long ignorant of God's Word in the original languages.

II. Methods of Instruction and Recitation. The lesson will be assigned and full and explicit instructions given how to prepare. A sealed envelope containing questions on the lesson will be sent to the student. After he has faithfully followed the instructions he will open the envelope and write answers to the questions solely from memory. He will then forward the answers to the instructor, who will correct and return with any necessary or helpful explanation of remarks. The student will be at liberty to ask any question pertaining to the work.

Any competent instructor can take one department and give instruction to several hundred students by devoting from thirty to 100 minutes daily to the work. It is a confident that we can shortly found the institute and put it in successful operation. And I hope that it will lead to the founding of a great corresponding university, which will prove a blessing to many a young man and woman unable to attend residence schools.

Now, with this fuller explanation, let many votes for the institute be sent to me immediately. Every preacher who reads this write me at once if you favor



Rev. James P. Stone of Lower Cabot, Vt., formerly of Dalton, N. H.

A Faithful Pastor

Is held in high esteem by his people, and his opinion upon temporal as well as spiritual matters is valued greatly. The following is from a clergyman long influential in New England, now spending well earned rest in Cabot, Vt.: "C. I. Hood & Co., Lowell, Mass."

"We have used Hood's Sarsaparilla in our family for many years past, with great benefit. We have, with confidence, recommended it to others for their various ailments, almost all of whom have certified to great benefit by its use. We can

Honestly and Cheerfully recommend it as the best blood purifier we have ever tried. We have used others, but none with the beneficial effects of Hood's. Also, we deem Hood's Pills and Olive Ointment to be the best of their kind. We can do without them." Rev. J. P. Stone.

Better than Gold

Mr. Geo. T. Clapp, of Eastonville, Mass., says: "I am 82 years of age, and for 30 years have suffered with running sores on one of my legs. A few years ago I had two toes amputated, physicians saying I was suffering from gangrene and had but

A Short Time to Live. Eight months ago as a neighbor urged me, I began taking Hood's Sarsaparilla. The whole lower part of my leg and foot were running sores, but it has almost completely healed and I can truthfully say that I am in better health than I have been for many years. I have taken no other medicine and consider that I owe all my improvement to Hood's Sarsaparilla."

Hood's Sarsaparilla. It is better than gold. \* I cheerfully verify the above statement of Mr. Clapp, whom I have known 30 years." J. M. Howard, Druggist, Eastonville, Mass.

Hood's Pills are purely vegetable.

SAMPSON!

Magnificent High Grade CLYDESDALE STALLION. Bred by B. E. Mann and sold First Premium at Texas State Fair, 1891. For sale at \$1000.00. Write at once. Also one fine First Prize PERCHERON B. HSE, three years old in September. Fine quality and color. Will sell for \$1500.00. Write at once. A. ILLA, Manager, Valley View Stock Farm, Gordon, Texas.

It. Also extend on same card an invitation for those interested to meet in your town—if it is a convenient place—to proceed with the work of organizing. Then, with the help of those I can see, we will select the place and time and publish in ADVOCATE. Yours for a consecrated, educated ministry. C. M. HARRISON, DONN CITY, TEXAS.

P. S.—When the work of organizing, adopting plan and method, securing charter, etc., has been completed, let the Institution knock at the doors of the approaching sessions of the Texas conference for adoption. Later perhaps it may be indorsed and cared for by the General Conference. One brother wrote, "Doubtless you have in mind much yet unsaid." So I have. I don't think I am visionary; have thought and prayed much about this before writing. C. M. H.

Go where you will, you will find people using Dr. Bull's Cough Syrup, and unanimous in its praise. I suffered most severely from rheumatism during winter. After using Sarsaparilla two days the pain entirely subsided, and now I am a well man.

TO THE CLERGY OF AMERICA.

We publish the following appeal by request of the chairman of the Russian Famine Relief Committee, composed of distinguished citizens, statesmen and prominent ministers of various churches:

The Russian Famine Relief Committee of the United States, having appealed to the governors of all the States, to the mayors of the chief cities, and to leading boards of trade, for official action in aid of the millions of Russian peasants now suffering the horrors of starvation, aggravated by fierce cold and famine fever, turn with confidence to the clergy of the country, entreating their immediate and earnest co-operation.

Surely a famine whose victims number some twenty millions demands that effort for their relief shall be instant, energetic, liberal and universal. But as yet only a beginning has been made. Grain in large amounts is gladly offered by the farmers of the West, the railway corporations are ready to carry it without charge to the seaboard, and the Russian railways, with the help of the American Red Cross in union with the Russian branch of the same great order, are waiting to do the work of distribution without distinction of race or creed. The one pressing demand of the hour is for money to pay the cost of ocean transportation and for the purchase of further supplies.

The authorities of Boston, New York and Philadelphia are moving, but there is need of help from all who can give. Will not the churches of America with their millions of members and yet wider circle of influence, take up a cause so sacred and make it triumphant? Public meetings for inspiration and canvassing committees for systematic work should be the order of the day throughout this Christian land of peace and plenty until the wolf is driven from every starving Russian's door.

They who do not fully know that world-wide organization, the Red Cross, with its high and solemn sanction of nearly forty international treaties, will thank us for pointing to it as a very proper consignee, willing to receive their money contributions, whether addressed to Clara Barton, American President, or to the bankers Riggs & Co., Treasurer, all of Washington, D. C.

YOUR NAME on... BENBROOK SCHOOL FURNISHING CO. 172 & 174 Commerce St. (Opposite Windsor Hotel), DALLAS, TEXAS. Manufacturers and Dealers in Church & School Furniture, School and Apparatus. "RAPID TYPE-WRITERS" Sent for Catalogue.

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CASTORIA for Infants and Children.

"Castoria is so well adapted to children that I recommend it as superior to any prescription known." H. A. ARCHER, M. D., 111 So. Oxford St., Brooklyn, N. Y.

"The use of 'Castoria' is so universal and its merits so well known that it seems a work of supererogation to endorse it. Few active intelligent families who do not keep Castoria within easy reach." CARLOS MARTIN, D. D., New York City, Late Pastor Bloomingdale Reformed Church.

"For several years I have recommended your 'Castoria,' and shall always continue to do so as it has invariably produced beneficial results." ERWIN F. PARKER, M. D., "The Winthrop," 125th Street and 7th Ave., New York City.

CASTORIA cures Colic, Constipation, Sour Stomach, Diarrhea, Eructation, Kicks, Worms, gives sleep, and promotes all Without injurious medication.

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CANTON LEVER HARROW ALL-STEEL



No implement brings the farmer a larger return on his investment than a good Harrow. The CANTON LEVER HARROW is the BEST of the class. It is made of cast steel or stamped and made to cut straight or slanting as desired. Constructed so as to ADJUST ITSELF to all uneven ground. It is the only harrow that will work on any uneven ground. Ask your dealer for them and write us if you can't get them. Time, mentioning "our paper for special price." PARLIN & ORENDORFF CO. Manufacturers and State Agents, DALLAS, TEXAS.

FREE AND SAVE \$100.00 PIANOS AND ORGANS

CUT THIS OUT AT ONCE AND MAIL IT TO US. We will send you the FINEST PIANO and ORCAN CATALOGUES in the world, and show you how to SAVE \$50 to \$100. Musical Instruments for Cash, or upon terms to suit all buyers at astonishingly low prices. Factory capacity ONE THOUSAND ORGANS and PIANOS per month. Correspondence Solicited.

CORNISH & CO., (Old Established) WASHINGTON, D. C. and Reliable. Now Jersey.

Hoofland's German Bitters WILL PURIFY THE BLOOD

CLEAR THE COMPLEXION, BRIGHTEN THE EYES, SWEETEN THE BREATH, TONE THE STOMACH, REGULATE THE LIVER AND BOWELS, and BUILD UP THE WHOLE SYSTEM TO PERFECT HEALTH. As a Pleasant and Effective Cathartic it is Hoofland's Podophyllin Pills

POND'S EXTRACT WILL CURE FILES

"I have long known its value in treating files. It is the prince of remedies in all forms of hemorrhoids."—DR. A. M. COLLINS, Cameron, Mo.

CATARRH "I have been a constant sufferer for years from severe colds in head and throat. Tried most every known remedy. Pond's Extract relieved me wonderfully. It has a most powerful radical cure."—FREDERIC E. FINCK, New York City.

SORE EYES "It acts like magic in ophthalmia. I like it so much for sore eyes."—REV. M. JAMESON.

LAMENESS "I strongly recommend Pond's Extract for lameness, and use it constantly."—MICHAEL DONOVAN, N. Y. Athletic Club.

SORENESS "I had a large abscess sore on my neck, which had eaten to the bone. For nine months I doctored to no purpose. Took a bottle of Pond's Extract and was cured immediately."—MINNIE VANATTA, Lockport, Pa.

BRUISES "Pond's Extract has been used with marked benefit by our inmates in many cases of bruising and has always proved very beneficial."—LITTLE SISTERS OF THE POOR, New York City.

SPRAINS "I have been prescribing Pond's Extract and find it a valuable remedy in sprains and rheumatism of the character."—W. P. BURDICK, M. D.

BURNS "I had my left hand severely burned, and lost the use of it completely. Secured relief by use of Pond's Extract in a few hours."—Mrs. A. SHERMAN, New York City.

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and should be always kept on hand for emergencies.

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YOUR NAME on...

THE POLYTECHNIC COLLEGE.

Another institution of learning has been established in Texas soil. The Polytechnic College has come to stay. And now that it has been in active operation for five months it is only natural that the friends of education, and especially the Methodists of Texas, should want to know something of its start, achievements and prospects.

Since the opening, on the 14th of last September, success complete has attended every enterprise. Already, we are authoritatively informed, the work done has more than doubled the calculations of the board of trustees. The boarding-houses, supposed to be amply large, have been found inadequate to accommodate the students. Oklahoma, Missouri, Mexico, and sixteen counties of Texas have representatives here. A very large majority of the students are members of the church, and the moral standard of the school is especially high. The religious services constitute a very important part of the work here. On Friday night we have prayer-meeting; on Sunday, Sunday-school at 9:30, preaching at 11, Epworth League at 3, and preaching again at 7. Every service is well attended, and bears the mark of spirituality. Bishop Joseph S. Key preached for us on the 7th of this month. No comments on his sermon are necessary where the ADVOCATE is read. The discipline of the school, while mild and salutary, is firm.

Picture to yourself the ideal situation for a college and it will not surprise you of Polytechnic. On a commanding elevation, overlooking one of the healthiest, and most prosperous cities of the South, and thus easily accessible from any part of the world, the location is all that heart could wish.

Wisely manned, backed by a stirring board of trustees, with Bishop Key as president, supported by the Methodists of Texas, and owned by the Northwest Texas Conference, it does not take the eye of a prophet to discern in its path rapid growth and great usefulness.

No similar institution in Texas, we dare say, ever opened under as favorable circumstances, enrolled as many pupils (to date, 98) and accomplished as much work the first year as has the Polytechnic College of the M. E. Church, South.

STUDENT.

Nearly every one needs a goodspring medicine, and Hood's Sarsaparilla is undoubtedly the best. Try it this season.

BOOKS AND PERIODICALS.

This paper will only select from the books sent for notice such as strike the interests of our readers. We will, however, publish promptly an acknowledgment of all books received.

"The Round Table" is an interesting monthly magazine published in Dallas under the supervision of some literary ladies. Hon. Hamilton Stuart, "State Press" of the Galveston News, says the following complimentary to a sketch of the life of the great Texas, Sam Houston, now appearing in separate numbers of that periodical: "The Dallas Round Table has commenced the publication of the biography of General Sam Houston by Rev. H. S. Thrall. This writer has read the whole work in manuscript, and pronounces it altogether the best life of Houston ever written. The style is finished, flowing and attractive, and the facts exhaustive. The work should be published in book form."

FELLOW COUNTRYMEN.

The New York Life Insurance Company which has transacted business in Texas nearly forty years and has over 300,000 of the leading citizens of the country as policy-holders, with over \$120,000,000 of assets, has authorized me to put seventy-five more men to work in Texas and I. T. I am prepared to make experienced men liberal contracts and instruct inexperienced men in a manner that guarantees a large income. Do not close a contract until you see and communicate with me. HAMILTON COOK, General Agent for Texas and I. T. Office: North Texas Bank building, Dallas, Texas.

THE OUTSIDE ROW.

I have written a book, entitled Twenty-five Years on the Outside Row, an autobiography of myself. The book contains many narrow escapes from the Indians and from swollen streams in Northwest Texas. Also, wonderful displays of divine power in the awakening and salvation of hundreds in those perilous days. The book is now going through the press and will be ready for sale in a week or two. If any preacher wishes the book he can write me, sending 50 cents, and I will forward him his address postpaid. I will give me so kind and clever, to one that is so near blind that he can hardly write to give me such notice in our beloved ADVOCATE so as to get my book before the public. Praying for your success in extending the circulation of the ADVOCATE, I am yours, P. W. GRAVIS, SEVIER, TEXAS.

Starch grows sticky—common powders have a vulgar glare. Fozzoni's is the only complexion powder fit for use.

ANNOUNCEMENTS.

W. L. McDONALD respectfully asks your support for COUNTY ATTORNEY OF DALLAS COUNTY, at the Democratic primaries, July 25, 1892, if elected, he will continue to serve you for or favor, giving equal rights to all and special privileges to none.

NOW READY. The Tonic Sol-fa Music Reader, Part 2.

By T. F. SEWARD and B. C. UNSELD. Part II, contains the fifth and sixth Steps of the Tonic Sol-fa System of teaching Singing. Voice culture, and the method of applying Tonic Sol-fa to the study of music. Part I contains the first four Steps of the System and the first part of the Primer. Each Part, 64 pages by mail \$30 per copy, express not prepaid. Complete in one volume, by mail \$50 per copy, express not prepaid.

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CARTS and HARNESS at Half Price. We beat the prices and sell more than all our competitors and we have a full stock of goods. LEADERS OF LOW PRICES \$35.00

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Pears' Soap

Whoever wants soft hands, smooth hands, white hands, or a clear complexion, he and she can have both; that is, if the skin is naturally transparent; unless occupation prevents.

The color you want to avoid comes probably neither of nature or work, but of habit.

Either you do not wash effectually, or you wash too effectually; you do not get the skin open and clean, or you hurt it.

Remedy.—Use Pears' Soap, no matter how much; but a little is enough if you use it often.

All sorts of stores sell it, especially druggists; all sorts of people use it.

Save Money BY PURCHASING Dry and Fancy Goods THROUGH KOCH & CO.'S Fashion Catalogue.

Koch & Co.'s catalogue is a household necessity. It illustrates in beautiful and artistic manner the latest styles of clothing and furnishings, and is a most valuable and beautiful of a home. And their goods are the cheapest, without any sacrifice of quality to price. Write for your copy today. Spring and Summer Catalogue ready March 10 will be mailed free upon application. H. C. F. KOCH & CO., Importers and Retailers of DRY AND FANCY GOODS, Clothing, Shoes, &c. West 125th St., bet. Lenox & 7th Aves. Formerly 6th Ave. New York and 20th St.

45 sold in '88 2,288 sold in '89 6,268 sold in '90 20,049 sold in '91 60,000 will be sold in '92



THE AEROMOTOR WATER SUPPLY SYSTEM enables you to supply your water without an elevated tank. It is a simple, reliable, and economical system. It is the only system that will work on any hillside, and it will save you money by saving water. It is the only system that will work on any hillside, and it will save you money by saving water. It is the only system that will work on any hillside, and it will save you money by saving water.

TEXAS METHODIST DEPOSITORY, FORT WORTH, TEXAS.

REV. I. Z. T. MORRIS, General Colporteur. H. S. CONNER & CO., Managers.

Epworth League. Course of Reading for Year 1892.

I. BIBLICAL. The Prophecies of Isaiah. The Acts of the Apostles. The Epistle to the Hebrews. II. HISTORICAL. McTear's History of Methodism. Vol. III. \$1.00 Scenes in Pioneer Methodism. Miss Barnes. Vol. II. \$1.00 III. BIOGRAPHICAL. Centenary Memoir Bishop Fitzgerald. \$1.00 The Shield of the Young Methodist. Dr. Hudson. \$1.00 Hand-book of Southern Methodism. Dr. Perkins. \$1.00 The Man of Galilee. Bishop Haywood. \$1.00 The entire Course, if ordered at one time (excepting the Scripture readings, which all members of the League already have), will be delivered for \$4. Five sets on one order delivered at \$2.50 each.

MEMBERSHIP TICKET. Single ticket, 2 cents. Per dozen, \$1.50

EPWORTH LEAGUE TRACTS. No. 1. Constitution and By-laws. Free. No. 2. The Work of the Epworth League. Price 50 cents per hundred.

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