

# 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.

70 PREACHERS, \$1.00.

VOL. XXXVIII.

DALLAS, TEXAS, THURSDAY, MAY 19, 1892.

NO. 37.

## THE CONFERENCES.

### TEXAS CONFERENCE.

#### Barstrop.

W., May 20: The battle is on and the fight waxeth hot. Burnett and Vaughan, the two stalwarts, are valiently leading the Church to conquest and victory. About twelve or fifteen professions and renewals to date. Barstrop is moved as I never saw it. We are praying and hoping for large things. Burnett and Vaughan are hosts. God bless them.

#### Bolivar Circuit.

R. J. Fort, May 9: Just closed an eight days' meeting at High Island. The Lord was with us in power. Conviction to sinners, conversion to mourners and joy to Christians. I have no accessions to the Church since conference, most of them by profession of faith; congregations large and still growing. We have a little State down here to ourselves; I am the only active Methodist preacher in it; the harvest is very ripe. Our presiding elder, Bro. J. B. Sears, was with us and preached with power and to the edification of all who had the pleasure to hear him. Baptized four babies Sunday morning. God bless the babies. We have a good Ladies' Aid Society. With them and such men as Bros. John Matthews, C. Franz, Rev. L. W. Arnold and many others too numerous to mention to hold up the preacher's hands, and the assistance of the Holy Spirit, we expect to conquer for the Lord. They are all helping mightily and leave nothing undone that will help, aid and assist us in the work. God bless them.

#### Matagorda.

J. W. Morris, May 11: Our second quarterly conference was held the 8th of this month. Reports showed both preacher's and presiding elder's salaries very near up to date; twenty-two accessions to the Church since conference, most of them by profession of faith; congregations large and still growing. We have a little State down here to ourselves; I am the only active Methodist preacher in it; the harvest is very ripe. Our presiding elder, Bro. J. B. Sears, was with us and preached with power and to the edification of all who had the pleasure to hear him. Baptized four babies Sunday morning. God bless the babies. We have a good Ladies' Aid Society. With them and such men as Bros. John Matthews, C. Franz, Rev. L. W. Arnold and many others too numerous to mention to hold up the preacher's hands, and the assistance of the Holy Spirit, we expect to conquer for the Lord. They are all helping mightily and leave nothing undone that will help, aid and assist us in the work. God bless them.

#### Calvert.

O. T. Hetchkiss, May 16: We closed a meeting on the night of the 5th that had been in progress nearly five weeks. It was a wonderful meeting and will be a bright spot in the history of our Church in this place. I have been often told by people who are in position to know and who have watched with interest such things that this town has never been so deeply and intensely stirred on religious matters as it was during this meeting. Almost every home felt the influence of the meeting. The visible results are but a small part of the work that was done. There were about forty-five conversions and twenty-seven additions to our Church. One joined the Presbyterian Church and one the Baptist, with others to go into it. We are greatly indebted to Bro. Weston Wootton, F. L. Allen, J. W. Sexton, pastor of the Presbyterian Church here, M. S. Hotchkiss and D. H. Hotchkiss, for faithful and indefatigable labor. God bless them, his word preached by these faithful men. Many who were called "hard cases" were powerfully converted, among the number a saloon man and gambler. But for certain difficulties that were in the way, no one can even imagine when the meeting would have stopped. "We are happy on the way," praising God for his blessings and ready to undertake great things for him.

### NORTH TEXAS CONFERENCE.

#### Sulphur Springs.

W. F. Clark: Sulphur Springs is now in the midst of a sweeping revival; about eighty conversions and a great many recommitments to date; still the good work goes on. Bro. D. J. Martin is the right man in the right place. He has been preaching and working for a revival and he now realizes that his labor has not been in vain in the Lord. The people both in the Church and out are very much endeared to him.

#### Denton.

W. H. Brown, May 14: Owing to the bad weather we failed to hold our meeting at Collinsville. Bro. Woodward preached us a few good sermons, then returned home, but my folks are begging for him to come back in July to our camp-meeting. Hope he will. I am at Denton in a meeting with Bro. Easterling, and the good Lord is blessing us at every service. Glory to his name. Will give you results when the meeting closes. Pray for us.

#### Crandall Circuit.

J. A. Rogers, May 16: Our second quarterly conference was held at Lawrence, May 14. Financial report better. Spiritual condition of the work in the main better. Our presiding elder, Rev. G. T. Nichols, on hand and preached us two splendid sermons. Rained out Sunday at eleven. We are looking for revival on the work; will take work, prayer and faith to get it.

#### Lake Creek.

J. B. Powers, May 10: The second quarterly conference for Lake Creek circuit was held at Union Grove May 7. S. Presiding Elder J. R. Wages on hand full of the spirit of the Master. He came to the work on Tuesday and preached at all the appointments on the work except one, and he was rained out there. Bro. Wages did some fine preaching. The people love him. We had a pleasant quarterly conference.

The report from the stewards showed they had not been idle. We serve a good people. We are working and praying for a revival all over the work. We bought a school-house at Union Grove and will fit it up for a M. E. church. We have a church lot at Unita. Hope to build a church there soon.

#### San Franklin.

James P. Rodgers, May 9: Our second quarterly conference was held April 30, at Pecan Gap. Our presiding elder was not in attendance, but sent Bro. Hendricks in his place. We had good congregations at every service and Bro. Hendricks preached us four good sermons. Our communion service Sunday morning was delightful and we all felt that it was good to be there. We are glad to report that our work is looking up some. We have three Sunday-schools and four prayer-meetings, which all are very well attended, considering bad weather and muddy roads. Paid for the support of the ministry this quarter \$53.30, which we regard as good for this season of the year. Am hoping and praying for a general revival on my work.

#### Dexter.

M. L. Blaylock: The second quarterly conference for this circuit convened at Dexter May 7 and 8, and notwithstanding the heavy rains Bro. Ballard was on hand in due time. We had a very pleasant time indeed. The stewards were all present and made a good report, financially. The spiritual condition of the circuit is good. During the past quarter the people of this charge have, in many ways, endeared themselves to our hearts. Many good things have come to our home, among others a lovely quilt gotten up by Sister Lou Robinson and others too numerous to name. A new carpet made and brought to the parsonage by Sister Caperton and her girls, Bell and Clara. But in the midst of all this kindness a dark cloud hangs over our home, and a heavy burden is on my heart because of the long continued sickness of my wife. She has been gradually sinking for five months. But oh! how thankful we are for the continued kindness of the good people of Dexter. Words fall us to express our gratitude to Sisters Ida Morganson and Hattie Robinson for their sympathy and kindness.

#### Black Jack Grove.

Wm. Hay, May 13: We have just closed a ten days' meeting in the town of Black Jack Grove, which resulted in quite a number of conversions and fourteen additions to our Church; some of whom were the most substantial business men of our town. The town at large was wonderfully moved religiously. At the close of the meeting our people resolved to build a new Methodist church. A Building Committee was appointed, and are now in the field meeting with great success. The ladies have also organized a furnishing society and have gone to work to raise money to furnish the new church. Let me say in this connection I never served a more responsive people to all the needs of a preacher. During the meeting they "pounded" us in good order, and gave the pastor a \$25 suit of clothes, and the wife some nice things. All the expenses of the meeting were met well, and we closed with perfect harmony and brotherly love—joining our voices in singing, "Praise God from whom all blessings flow." I was assisted throughout by my son, Sam R. Hay, of Abilene, Northwest Texas Conference.

### WEST TEXAS CONFERENCE.

#### Hallettsville.

James C. Wilson, May 9: Our work is holding its own. Good interest along all lines. Bro. Theo. Gillett was with us yesterday and preached a splendid sermon to a full house. Received one by certificate. We were received Friday night. Besides previous offerings, we are the recipients of a nice rocking chair and a table, and a better still, a \$25 suit of clothes, a Derby, etc, for self, and a dress and shoes for wife, which are the results of the solicitations of Bro. L. L. Holland from business men of the town. God bless all who contributed in any way. Great things are expected of us. "The Lord is our strength." Zion's wheels are moving. Praise ye the Lord.

#### San Marcos Circuit.

J. A. Greening, May 6: Everything is moving along very pleasantly on this charge. Congregations are good at each appointment. Regular prayer-meeting at two of the churches. We have had accessions to the Church every Sunday for quite a number of Sundays. Last Sunday morning, Higgs Chapel was a delightful day. Five joined by certificate, and a children's service at night. The house was crowded. The children acted nicely and said their pieces well. Good music, a live Sunday, and the young people don't do things by halves. We have a model superintendent at this church in the person of Bro. S. C. Reator—an evergreen Sunday-school teacher. We are all praying and looking forward to our camp-meeting with great interest, expecting a time of refreshing from the presence of the Lord.

#### Benton.

W. R. Crockett, May 10: Last Tuesday while Bro. Garrett and I were helping Bro. Perrin in a meeting at Long School House, an invitation came from Big Foot for the preachers to come and deliver Sunday-school addresses to the audience; so by order of Bro. P., we arrived at Big Foot about 9:30 a. m. We found a good attendance and after singing by the choir, prayer was offered by F. J. Perrin, when the following speakers addressed the audience, with a song after each address: Revs. J. P. Garrett, Isabelle and the writer; after which a bounteous

dinner was spread by the liberal people of Big Foot. Of course Garrett did his part well, especially at the table. The superintendent deserves credit for such a delightful occasion. From here we went to Oak Island and on Friday we met a large crowd on Madina River for a similar purpose. The appointed speakers did not show up, so their place was filled by the writer, and three little girls, namely: Lillie Desmuke, Bulah Barrow and Mable Crockett. It was a happy time.

### EAST TEXAS CONFERENCE.

#### Church Hill Circuit.

A. A. Wagon, P. C., May 9: Yesterday was a high day with us. The beautiful little church of "Fowler's Chapel" was duly dedicated to God by Rev. L. Alexander. His sermon was a powerful presentation of gospel truth. May he long live and preach many such. This church was built by Rev. L. M. Fowler during his pastorate here, and it stands as a sacred monument of his untiring zeal and abundant labors. May his consecrated altar be a Bethel to many souls.

#### Livingston.

J. C. H. McKnight, April 29: Please publish the following: Since we came on this work have held two protracted meetings and have taken fifteen members into the Church. Bro. F. J. Browning and James Cullen assisted me in these meetings. The people have treated us kindly at every point. Assessments well up to date. Easter exercises at this place satisfactory to all. We are happy in our work. But we have had strong temptations and sore afflictions. My wife is now in bed. Mr. Editor, we are able to sympathize with you in your afflictions; but we know that our gracious Master is in sympathy with us. His grace will be sufficient, not only to enable us to do, but also to suffer His will.

#### Melrose.

G. W. Langley, May 12: The second quarterly conference for Melrose circuit was held April 30. By 10 a. m. the people were coming in and we concluded to have prayer-meeting. Truly the spirit of the Lord was manifest. At 11 a. m. our presiding elder, Bro. A. J. Frick, preached an able sermon, and about the same time Bro. A. D. Park arose and said there were certain charges against the pastor that he wanted to speak of. I could not imagine what he meant; but thank God they were charges of love and esteem, and it all ended by a presentation of a beautiful quilt to the pastor for his wife. May the blessings of the Father rest upon the dear sisters who made it. We had a good sermon at night by Bro. Wooten. Sunday Bro. Frick was at his best. Good sermon, large communion, and all the assessments for Fairview Church were raised. The pastor reported prayer-meeting and Sunday-schools at almost every available point on the work. Financial report the best ever made at the second quarter, \$137 being paid. We are working for and expecting a glorious revival all over the circuit. Brethren, pray for us.

#### Crockett.

J. L. Dawson, May 10: We have had the best meeting here that Crockett has had in six years; so say those who know. We commenced the last of March, and continued without intermission until the last of April. The congregations were good from the first, and the last two weeks of the meeting the church was filled at the 10 o'clock service. All of our merchants closed their places of business and came to the Church with their clerks. Rev. J. T. Smith, our presiding elder, was with us nearly all the time and preached with power and in demonstration of the Spirit. Rev. W. H. LeFevre, Financial Agent Alexander Institute, was with us a few days and did good work. Rev. A. J. Weeks, of Augusta circuit, helped us for five or six days. He preached us some fine sermons. Rev. A. Little, of Jacksonville station, songs and prayers won all hearts. The pastors of the town united with us and did good work. There were between fifty and sixty conversions. Twenty-nine joined our Church and four the Baptist, and four the Presbyterian. Others will join our Church. The Church is on a higher plane; the Sunday-school has greatly improved and the prayer-meetings are better attended than they have been since I have been here. Our first quarterly conference was held during the meeting. Finances well up. We raised \$111 on conference collections and \$80 for other purposes. We have not had a set pounding this year, but it has been better. It has been a donation and pounding party almost every day since we have been here. When it comes to taking care of the preacher and his family, Crockett stands at the head of the list, and Lovelady, my other appointment, stands right beside her, while Prairie Chapel is not far off. We pray that the good Lord may reward these good people a thousand fold for their unselfish kindness.

### NORTHWEST TEXAS CONFERENCE.

#### Benton.

R. A. Walker, May 8: We are all right in the Western country now. We have plenty of rain. Crops are looking well at present.

#### Italy.

S. J. Franks, May 14: Have just closed a good meeting at this place. It began with our second quarterly meeting. Our presiding elder, John S. Davis, was at his post and did good work. Then came Bro. Armstrong, of Alvarado station, Bro. R. J. Moore, of Reager circuit, and Bro. L. G. Hickley, local preacher from Bellevue, and

rendered efficient help. The Lord rewarded them for their faithful work. Some five or six conversions and a general stir in the Church are some of the results.

#### Salado.

C. G. Shutt, May 12: Corn Hill is to have a new church. Our building committee has already secured a large lot (over one acre) near the center of the town, and have nearly enough subscribed to build. Work will commence soon.

#### Bonham.

Silas Abbott, May 9: Lawrence Chapel and Shiloh are getting upon a higher plain of Christianity. The church is mightily revived. The Chapel and Shiloh are now on the East Taylor mission in Northwest Texas Conference. The work has four appointments, with Bro. Jim Hall preacher in charge, who cometh not in the power of fine speech, but in the power of the Spirit. We have a good Sunday-school at Shiloh and a prayer-meeting attached, with Bro. Jake Bisler as leader; equal to any summer revival. Lawrence Chapel has a good school sowing the seed. The other two appointments have good schools and we feel hopeful of a good time this year.

#### Children's Mission.

Thomas Duncan, May 7: This work extends from near Quanah, in Hardeman county, to the foot of the plains. It has part of Hardeman, Childress, Cottle and Hall counties. It is about thirty miles wide and ninety long. This is what is called a small work in this country. Our district conference convened the 18th instant at Anarillo. Children's mission has six organized churches, one church house, one parsonage, five Sunday-schools (Methodist), and we have received forty members since conference. This is a fine country, and fine people are coming here. We have a greater per cent of members praying in public and in the families than any charge we have ever served. Just think of it, after a two days' drive in the dust to meet a half dozen or so of good, old-fashioned Methodists, and the glorious opportunity of preaching to them. These long, lonely drives are not appreciated, but the good we may do and are doing brings cheer to our drooping spirits. We are glad to meet with our people, and they are glad to see us coming. May the Lord bless their souls.

#### Meady.

M. L. Moody, May 14: Our second quarterly conference is numbered with the things of the past, but is not forgotten. Bro. (General) Armstrong was with us, preaching from Thursday night till Sunday night with great clearness and Scriptural soundness. Especially do we note the Sunday, 11 o'clock, sermon. This was our Easter service. It was a masterly effort—clearly establishing the doctrine of the resurrection of the body. God used the preacher, and gave great power to the truths he uttered. At the close of the sermon a very great number partook of the emblems of the broken body and shed blood of our Lord, thus testifying their faith in the doctrine of the resurrection. In the evening a glorious love-feast. O what a delightful occasion!—a foretaste of that blessedness that awaits us in the kingdom of Christ.

#### Cortezana Circuit.

J. M. Bond, May 1: Our second quarterly meeting is over and it was one of the best I ever attended. Fine congregation on Saturday. Bro. G. S. Wyatt, our presiding elder, just spread himself, both in the pulpit and at dinner and when he came to the business part and asked the question: "Are there any complaints?" he commenced with the preacher in charge. He asked all the members if the preacher had visited them, and if he prayed in their families. Then the stewards: "How is your conscience? Have you done your duty as a steward for your pastor?" We all said we would do better before "George" came back at the third quarter. There has been forty additions this quarter, and fifty conversions; one hundred dollars paid on repairs of churches. We expect to hold three or four camp-meetings on this circuit. We have about forty members in the State Orphans Home three miles from Corsicana. I preach there once a month.

#### Holland Mission.

C. D. West, May 10: Our second quarterly meeting is passed, and I will let you know what we are doing: Our presiding elder, Bro. Bishop, failed to be with us on account of the May meeting of the Missionary Board, but Rev. E. A. Smith, of Taylor, came in his place and preached us two good sermons Saturday, but it began to rain about 9 o'clock Sunday and continued to rain until 12, so we failed to have any service Sunday, which was a great disappointment. We had two organized societies when I came here from conference. Since then I have organized four and Rev. J. M. Porter, of Salado, has organized one and turned it over to me, so I have seven in all now, and I think the prospect is good for them all to become permanent. Have received fifty-five members since conference, mostly by certificate. A good portion of the population here is transient, and I have dismissed twenty-five. Finances are very much behind, but I think everything will be paid in full by conference. We are expecting great things of the Lord during the summer months. Bro. Bishop is going to hold a meeting in Holland, under his district tent, in connection with the third quarterly meeting, and we are expecting a great revival.

#### Farmer.

B. A. Snoddy, May 3: Our second quarterly meeting came off April 2 and 3 at Donald's Chapel. It was a good quarterly meeting. Brother Annis preached two able sermons on the polity and doctrines of the Church to large congregations on Saturday and Sunday. There was a full attendance of all the members of the quarterly conference and we had a rousing session. Finances were well up by the stewards. The presiding elder looked closely after all the business and interests of the Church. All greatly appreciated the presence of Sister Annis; none more than the preacher in charge and his wife. Their visit to the parsonage at Farmer especially was a feast to me and wife, socially and spiritually. How glad we were to have them with us. We have just completed the two front rooms at the parsonage; both rooms ceiling overhead and nicely papered with pretty paper and border, the moulding and wash-board put up; the rooms are now complete. The parsonage with its surroundings, on a rocky hill-side, among

the oaks, from whose leafy boughs the songs of the mocking bird regale our ears during the day and still hours of the night, is truly cozy, picturesque and romantic. Sister Annis, we hope you will come again soon. We have been busily occupied every hour since we made the wearisome trip over rough, muddy roads and across deep streams from Baird to Farmer. We have visited, prayed, preached and worked. This morning I find a few moments to write to the ADVOCATE. Our people are in a good condition spiritually. There is a good class-meeting at Hawkins' Chapel. We hope to be able to report at the next annual conference one or two new churches on the circuit, one at Donald's Chapel anyhow. They are a hospitable and religiously aspiring people in that community and they live in one of the finest and prettiest parts of Texas. Our people say they are going to build a Methodist Church here this year. Amen.

#### Rodgers.

S. C. Littlepage: On the manifestation of a deed of love Jesus said with thrilling emphasis: "Verily, I say unto you, whosoever this gospel shall be preached in the whole world, there shall also this that this woman hath done, be told for a memorial of her." (Matt. 23:13). Oh! how many precious and costly treasures have been poured out as incense on the mention of His blessed name. It is the joy of my presence, or on the fulfillment of this tender prophecy. As our Lord clearly indicates his pleasure in the above quotation, I deem it in harmony with his blessed will and in accord with good taste and calculated to excite others to good works that mention should be made of the cheerful donation to the Master's cause of 100 acres of good land in Haskell county, Texas, for the purpose of building a parsonage in Rodgers' Bell county, by Sister M. C. Pritchard, it being a part of her husband's headright of 640 acres and in excess of \$25 paid in cash on subscription for the same purpose. In view of the necessities of this charge and our grateful appreciation of this timely and generous gift, at our second quarterly conference Rev. R. C. Armstrong, presiding elder, presiding, the following resolution was passed unanimously, with a deep sense of gratitude:

"Resolved, That we heartily appreciate the generous donation of 100 acres of land by Sister M. C. Pritchard, to assist us in the erection of a parsonage at Rodgers for this pastoral charge, and that we will pray God's richest blessings upon the generous donor, spread a copy of this action on the journals of our quarterly conference and furnish a copy for publication in the TEXAS CHRISTIAN ADVOCATE. (Signed) S. C. LITTLEPAGE, W. H. H. HENDRICKS."

The contract has been let for the building of the parsonage, the lumber ordered at most reasonable rates from the liberal and enterprising dealer, Mr. Eddins, of Temple; a corrugated galvanized iron cistern, holding 1900 gallons, put in the ground and nearly full of excellent water caught from the church roof. Still we need all the help we can get to finish and furnish a parsonage worthy of our great Church. We still need at least \$250 more than our subscription shows, which is \$726.

Oh! if our friends only knew our work. If they only knew of this China in the heart of Texas and would send us the needed help. "How could devotion love to name these birds?" (providence). The zeal of our Baptist brethren has been stimulated and they rise to build. They have ordered the lumber and let the contract for a neat frame church. There is a beautiful reciprocity among us which is helpful. We all believe as we please, of course, but then we help each other all the same. I would be doing violence to cherished memories of the past if I were to close this communication without mentioning the name of Sister Bradley, of Fairfield, who headed my subscription for a parsonage in that town with \$100 and paid it, besides much else that she did worthy of record in the chronicles of heaven. Why don't somebody write up the widows of our day? They are doing a grand work all over the land. What a column of statistics would astonish the world if the widows' works were written. I believe it would be well pleasing to the Master if it were done. See what honorable mention is made of Anna, the daughter of Phannel, of the tribe of Aser, a widow of eighty-four years. How readily she recognized the infant Jesus and joyfully blessed the rising star of Israel. The intuitions of women are quicker than man's anyway, but the intuitions of a religious widow beat the world. God gets very close to a woman's heart when she takes away her husband and when she takes herself to fasting and prayer day and night as did the prophets under the inspiration of the Holy Ghost, there is no limiting her capacity for knowledge of God or power for usefulness, and then the principle involved in the aphorism, "Honor to whom honor." God bless the widows, I say, who are doing so much good in the world.

### NEW MEXICO CONFERENCE.

#### White Oaks, N. M.

W. T. Burk, May 10: Rev. I. N. Crotchfield, presiding elder, was on hand in due time for our third quarterly meeting and we protracted the services for eleven days with a result of six accessions to our Church and quite a number asking an interest in the prayers of the Christians.

#### Phoenix, Arizona.

R. C. Ellis, May 9: During the past three weeks our adobe church in this city has undergone considerable interior renovation. The ceiling, windows, pulpit, chancel and seats have been painted

and varnished, and the walls handsomely papered. It has now the most attractive interior of any church in the city. This has been done at the expense of the Church. A few of them spared neither time nor strength in this much needed work. The pastor, who has taken his full share of the labor, is determined to have the exterior harmonize with the interior and this will fall upon the shoulders of the men. This Church is also putting up a large brush arbor in the Mexican quarter of the town for Spanish preaching. On Sabbath, May 8, the pastor, Rev. D. F. Fuller, preached to a large and attentive congregation, taking his text from Rev. F. C. Allen, in delivering the opening sermon Wednesday night to a large and appreciative congregation, after which the organization of the conference was perfected. Rev. T. H. Morris was elected secretary and E. A. Halley assistant.

### MONTAGUE DISTRICT CONFERENCE.

The Montague District Conference convened at St. Joe, Texas, April 27, Rev. S. M. Preiding elder, in the chair. Rev. F. C. Rippey presided at the opening sermon Wednesday night to a large and appreciative congregation, after which the organization of the conference was perfected. Rev. T. H. Morris was elected secretary and E. A. Halley assistant. Notwithstanding the conference was held in the extreme southeast corner of the district, and in a place not very accessible from other sections, yet over sixty members responded to the roll-call. This was probably the largest conference ever held in the district and presented quite a contrast to the first district conference held by the present presiding elder four years ago, when he found only about two dozen in attendance. This indicates the interest that has grown up in the annual gatherings, and also the growth of Methodism in this missionary territory. There are indications that a complete reunion of Christians find in associating together. They came bringing rays of sunshine and happiness with them, which found vent in familiar converse, spicy jests and hearty laughter.

The presiding elder had left nothing undone to make the conference a success and a profitable occasion. He had arranged a program which brought to the front every important interest of the Church, setting aside hours for the discussion of the various topics and appointing speakers to open up subjects in twenty-five minute addresses, to be followed with a general discussion by all who desired to take part in it. In this way a complete record of the matter in hand was secured, and much practical information brought out that might otherwise have lain dormant in the minds of the speakers. The discussions were intensely interesting and many fine talks were delivered, which disseminated valuable information and quickened the minds and hearts of the members on all the lines of Church work.

The first topic discussed was the Sunday-school work. Col. J. M. Chambers, a prominent lawyer of Montague and a zealous layman of our Church, opened the discussion in a pointed, practical talk. He was followed by Rev. W. W. Grainger, Rev. W. P. Rippey, Rev. F. C. Pearson, Rev. H. C. Rogers, A. S. Belcher, Rev. J. M. McCleod, Rev. R. P. McElwreath, J. R. Atkinson, A. H. Harris, E. A. Halley and others.

Thursday night was set apart to discuss the Epworth League. The chairman gave a brief history of the League movement; after which Rev. W. M. P. Rippey presented in a forcible and interesting address the benefits of the League as an auxiliary to the Church; Judge John Vesey, president of the Epworth League Conference of Texas, was then introduced to the conference and made an interesting address on the Epworth League. He was followed by Rev. F. C. Pearson, Rev. H. C. Rogers, and Col. J. F. Carter, in short talks. Resolutions were passed pleading the pastors and members of the conference on their return home to organize and encourage the League in their respective churches. Also a resolution passed endorsing the Epworth Methodist, published by Rev. I. Z. T. Morris, but memorializing the General Sunday-school Committee, Book Committee and Publishing House agents to authorize the publication of a general organ of the League. The conference also commended the dividing of McTyeire's History of Methodism into small volumes, and urged a continuance of that work.

Friday morning the financial system was discussed. Rev. F. O. Miller opened the discussion in a strong arraignment of the present careless and unsatisfactory methods of managing the finances of the Church. He suggested that public collections should be dispensed with as much as possible, and that the collections that are now made by the pastors should be committed to the stewards, as they were the proper officers to do that work. His masterly views were followed by Rev. F. C. Pearson, who participated in by various members of the conference. The first topic of discussion Friday evening was Church Extension. Rev. L. P. Smith opened the discussion and presented the needs of the district on this line. Others followed in short talks. The need of substantial Church buildings is the great pressing need of our Church in this district. The use of schoolhouses is unsatisfactory and gives the Church no fixedness in the community. Dr. J. H. McLean hit some telling blows on this subject. He contrasted the work of Wesley with Whitefield. Whitefield held great meetings and had many converts, but left them without church buildings. Wesley was a church builder and absorbed all the work done by Whitefield. The doctor contended that the first work of a pastor should be to build a house to worship in, and that the money of our Church Extension Boards should be spent in this

Continued on eighth page.



North Texas Female College
AND
CONSERVATORY OF MUSIC.
SHERMAN, TEXAS.

BRUTUS.
Like a child at the feet of Colossus would we bring our humble chaplet and lay it at the feet of the immortal Brutus, the noblest name that ever printed a moral or adorned a tale.

Descended from ancestors who did drive the Tarquins from the streets of Rome, he felt that the sacrifice of any personal feeling for the good of his country was an inherited duty, an inalienable principle.

With such lofty ideal of patriotism he could not consider the life of any man or his dearest affections as weighing against the general good. He said: 'Set honor in one eye and death in the other and I will look on both indifferently, for let the gods so speed me, as I love the name of honor more than I fear death.'

Why consider the personal benefits Caesar had conferred upon him, or the tender affection that existed between them, when Rome, the cradle of liberty, was in danger? The sagacious Cassius saw that the spirit of the noble Brutus was disturbed at the color affairs were assuming, and endeavored to arouse him to save his country.

When Cassius approached the subject he said: 'I do observe you now of late; I have not from your eyes that gentleness and show of love as I was wont to have.' Brutus replied, 'Vexed I am of late with passions of some difference, conceptions only proper to myself,' reveals that Cassius may have suggested the means, but would have had no power, neither had all Rome, to work the honorable metal of Brutus from what it was disposed.

Before the final interview in the orchard, where all of the plans were culminated, Brutus had consulted with his own great soul and resolved that to save Rome Caesar must be carved as a dish fit for the gods. He had the spirit of devotion to country that prompted the warrior of Gilead to pledge to sacrifice, in lieu of success, the first thing that might come from his tent to meet him on his return from the overthrow of the enemy; knowing too that it might be, as it was, his beautiful daughter, Agamemnon, the king of men, had the same lofty devotion when he sacrificed the white-soiled Iphigenia to appease the angry gods, so that his ships could sail for Troy.

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announced, will preach our commencement sermon Sunday, June 5, and Rev. W. C. Black, D. D., of Mississippi, will address the Epworth League the same day. Ministers are invited to be present.

Sunday School Lesson.

PREPARED BY REV. CHAS. O. JONES, A. M.

SECOND QUARTER, LESSON IX—MAY 29.

STUDIES IN THE PSALMS AND IN DANIEL.

NEBUCHADNEZZAR'S DREAM.—Dan. 2:30-49. GOLDEN TEXT: All things are naked and opened unto the eyes of him with whom we have to do.—Heb. 4:13. TIME: B. C. 602. PLACE: Babylon.

OUTLINE.

I. The Kingdoms of Men.—Verses 36-43.

II. The Kingdom of God.—Verses 44-49.

INTRODUCTION.

The events of this lesson occurred probably during the second year of Nebuchadnezzar's reign as sole king. God would bring him into right relations with his people in captivity by dreams, which could be interpreted only by Daniel. In the preceding verses of the chapter, we learn that Nebuchadnezzar had a dream of a great image. On awakening he could not recall it. He summoned his wise men and asked them to tell him his dream. They answered that if he would tell the dream, they would give the interpretation. Thereupon the furious king declared that they were impostors, and ordered them to execution. Daniel asked a delay of sentence, promising to tell the dream and its interpretation. It was granted. He and his three friends held a prayer-meeting. In answer God revealed the secret. Daniel was brought before the king, and declaring that the God of heaven had revealed the matter, proceeded to relate the dream. Our lesson contains the interpretation.

I. THE KINGDOMS OF MEN.—Verses 36-43.

36. This is the dream.—It was of a great image having a head of gold, breast and arms of silver, waist and thighs of brass, legs of iron, feet of mingled iron and clay. A stone cut out without hands suddenly smote the image on its feet and crumbled it into pieces, but the stone itself became a great mountain and filled the whole earth.

The interpretation.—Many claimed to interpret dreams and visions, but none to tell the dream. God now speaks to us, not in dreams, but by the Holy Scriptures.

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as he was superior to the kings of the earth. 48. The king made Daniel a great man—he conferred upon him the highest offices and enriched him so that he could live up to his station; he made him president of the wise men, and advanced him in every way. Daniel's promotion made him of great service to his people during the whole duration of their exile, and influential in preparing Cyrus to issue the edict for their return.

39. Then Daniel requested of the king—he sought the promotion of his three friends, and they were appointed to high position in various branches of the government. Daniel sat in the gate of the king—in Oriental cities courts were held and business transacted at the gate. Daniel's position was in the palace, next to the king.

PRACTICAL.

The various characteristics of the kingdom of God are set forth in this lesson in contrast with earthly kingdoms.

1. The God of heaven will set up Christ's kingdom. It is not to be established by the lust, or avarice, or ambition of men. It is a spiritual kingdom, in which God shall rule through his Spirit. It is to be advanced by spiritual methods. It shall produce not wars, but peace on earth, good will toward men.

2. It shall never be destroyed. God having set it up, his almighty arm shall sustain and defend it. The heathen may rage, and the kings of the earth set themselves against the Lord and against his anointed, but he will laugh at their puny efforts and shout in derision at their assaults. Other kingdoms have in themselves elements of change, and they are constantly rising and falling "like bubbles on the water," but this kingdom has the everlasting Christ for its cornerstone, and the everlasting Gospel for its constitution, and, therefore, it shall never be destroyed.

3. This kingdom shall not be left to other people. One empire is heir to another. Babylon was founded on the ruins of Assyria, and the Medes and Persians built on the ruins of Babylon, and Alexander on the ruins of the Medo-Persians, and Rome possessed them all, only to be parcelled out herself among a variety of nations. The kingdom of Christ is never to be swallowed up. Many empires are known only in history; we speak of them as past. Never shall the time come when the Church shall be spoken of. It shall be contemporaneous with every age, a present institution to every generation of men.

4. It shall break in pieces and consume all these kingdoms. It shall destroy idolatry everywhere. The preaching and influence of Christianity shall finally break down all opposition, whether it be from gilded philosophy, or corrupt systems of morality, or false religions, or debasing superstitions. While this kingdom will not aim at political ends, yet it will so influence rulers and rulers that they will gladly take away from constitution and laws everything hostile to Christ and inimical to the best interests of the race.

5. It shall stand forever. Such a kingdom is all pervasive and immortal. It shall advance beyond all the conquests of Cyrus and Alexander; it shall be the basis of all government and regulate the association of men with men. "The Gentiles shall come to its light, and kings to the brightness of its rising." It shall have the heathen for its inheritance, and the uttermost parts of the earth for a possession. It shall last until the end of time, and then a new heaven and a new earth shall be made for its occupancy, where it shall be eternally exist under the eye and smile of its King. These are the characteristics of Christ's spiritual kingdom, which Nebuchadnezzar dreamed and Daniel interpreted six hundred years before the Savior was born.

Although this is Christ's kingdom, he expects it to be advanced by human agents. We pray, "Let thy kingdom come." We must help it to come. This is its principle of conquest—the Holy Spirit inspiring men and women to work for Christ. We must do all we can to spread the Church by disseminating the Scriptures, by supporting the Gospel, by sending missionaries into heathen lands and neglected home fields, and by leading lives of piety and Christian activity.

If we cannot go to war ourselves, we can stir others with the spirit of aggression, and equal them in the fight. Every soldier that fought in the war of Independence deserved high honor, but not so much as those that fight Immanuel's battles.

Let us do our part in helping forward this great movement. So we shall be members of that glorious kingdom which "shall never be destroyed, nor left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Old and Young.

PURPOSE.

The uses of sorrow I comprehend better and better at each year's end.

Deeper and deeper I seem to see Why and wherefore it has to be.

Only after the dark wet days Do we fully rejoice in the sun's bright rays.

Sweeter the crust tastes after the first rain Than the sated gourmand's finest repast.

The faintest cheer sounds never amiss To the actor who knows his heard miss.

And one who has dwelt with his grief alone Hours all the time in griefful tone.

So better and better I comprehend How sorrow ever would be my friend.

—Edna Wheeler Wilcox, in Harper's Weekly.

TO THE CHILDREN.

After a long lapse of time, with the indulgence of our dear ADVOCATE, I will speak once more through its columns to the dear children, especially to the Little Workers for Jesus, with whom I have associated and have spent so many precious and profitable seasons in the work of our Master. Often do I look upon our beautiful missionary banner (which now hangs unfurled just over my writing-desk), and wonder how many of those children who have marched under this banner have outrun me and got to heaven first, while I am still toiling

on, suffering with pains and trying to wait the will of God. Dear children and young people, although we are worn out and can no longer go in and out before you and with you as in other days, my heart is yet with you, and is sometimes stirred to its depths when I think of the past and of the future, and of that happy reunion which will take place at the end of this pilgrimage here. Not like the reunion of the old Confederates, under a torn and tattered flag, but under the mighty banner of God's love in his everlasting kingdom, where all the faithful workers for Jesus will be marshaled in one mighty throng. Then we can shout the harvest home, and then raise our voices in praise to God until we shall make the heavenly arches ring with the grand chorals of "Glory to God in the highest."

I expect, if health permits, to start next Thursday on a tour of two or three weeks, hoping to meet with some of these little workers for Jesus, and of those who made covenant with me last year to pray for the conversion of the children and young people.

And now as the revival season is at hand let us renew our covenant to seek more earnestly in the scattering of Christ. He went about the earth, and every person is walking in one or the other of them. At the beginning of each road is a gate. One of these gates is very wide. It always stands open, and the path into which it leads is broad. It looks bright and pleasant, and many people are walking there.

The other gate is strait and narrow. It is shut, but when any one knocks it is always opened at once. And over it is written: "Knock, and it shall be opened unto you." The path to which this gate leads is very narrow. Very few are seen in the narrow road, but those who like it very much and wish others to walk with them say: "The way is a way of pleasantness and the path is a path of peace." Jesus told his disciples of all this. Do you know what is meant by it? The broad way is the way of sin, and it leads to death. The narrow way is the way of holiness and it leads to heaven. In which of these two are you walking? There is another thing Jesus said in the sermon on the mount I want to talk about. Two men determined each to build himself a house. One of these men was wise, the other foolish. The wise man built his house upon a rock. When the storm came "it fell not, for it was founded upon a rock."

The foolish man built his house upon the sand, and when the storm came "it fell, and great was the fall of it." Dear little folks, did you ever build a house? What do you say now? Why are you building one every day? You are building up a character that is to last you for eternity. Into that house you are putting something every minute. Be careful how you listen to those people who advise you to put into that

Cleaned out, as well as in everything that is cleaned with Pearline. Nothing does its work as well, as easily, as quickly, or as cheaply. It divides the labor with you, and doubles the result. With it you can wash the finest clothes harmlessly; without it you will want to do the roughest housework carelessly.

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TEXAS ADVOCATE—\$2 per year. TEXAS CHRISTIAN ADVOCATE, only \$2 per year. TO PREACHERS, \$1.

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There is no machinery so superior to any other in the world. It is so far in advance of the competition in power, speed, and ease of operation that no concern has been more eager in meeting the demands of the thrasher than the Buffalo Pitts. The Buffalo Pitts is the only thresher that has the best of everything. It is the only thresher that has the best of everything. It is the only thresher that has the best of everything.

Then Jesus spoke to his disciples about prayer. He told them not to pray like the heathen, to be seen of men, but to pray in secret in their own rooms where only God could see them. And then he taught them how they ought to pray. He gave them that beautiful prayer which we call the Lord's prayer. Dear children, does it do any good to ask God for the things we want? What did Jesus say? "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." Did you ever ask your papa or mamma for bread? When you asked for bread did they ever give you a stone? When you asked for fish did they ever give you a serpent? Why not? Because they love you? Who do you think is the best, your parents here on earth or your Father which is

in heaven? Jesus said if our parents, being evil, know how to give good gifts unto their children, how much more shall your Father which is in heaven give good gifts to them that ask him? If God is so good to us then how should we act toward each other? Jesus says in this sermon that we ought not to judge one another. Do you think that we ought to be saying and believing hard things about each other? Why not? Because first, you will be treated the same way yourself. If you think hard things of the little boys and girls with whom you play, they will always be thinking hard things of you. Second, as you judge them, God will judge you. If you forgive them he will forgive you, and if you are hard to them he will be hard to you. Let me give you the rule Jesus laid down: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

If you act according to this verse you will not only be little Christians, but little ladies and gentlemen. Jesus said also that all the people in the world are taking a long journey, but they are not all traveling on the same road and they are not all going to the same country. There are two roads, and every person is walking in one or the other of them. At the beginning of each road is a gate. One of these gates is very wide. It always stands open, and the path into which it leads is broad. It looks bright and pleasant, and many people are walking there.

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Then Jesus spoke to his disciples about prayer. He told them not to pray like the heathen, to be seen of men, but to pray in secret in their own rooms where only God could see them. And then he taught them how they ought to pray. He gave them that beautiful prayer which we call the Lord's prayer. Dear children, does it do any good to ask God for the things we want? What did Jesus say? "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." Did you ever ask your papa or mamma for bread? When you asked for bread did they ever give you a stone? When you asked for fish did they ever give you a serpent? Why not? Because they love you? Who do you think is the best, your parents here on earth or your Father which is

in heaven? Jesus said if our parents, being evil, know how to give good gifts unto their children, how much more shall your Father which is in heaven give good gifts to them that ask him? If God is so good to us then how should we act toward each other? Jesus says in this sermon that we ought not to judge one another. Do you think that we ought to be saying and believing hard things about each other? Why not? Because first, you will be treated the same way yourself. If you think hard things of the little boys and girls with whom you play, they will always be thinking hard things of you. Second, as you judge them, God will judge you. If you forgive them he will forgive you, and if you are hard to them he will be hard to you. Let me give you the rule Jesus laid down: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

If you act according to this verse you will not only be little Christians, but little ladies and gentlemen. Jesus said also that all the people in the world are taking a long journey, but they are not all traveling on the same road and they are not all going to the same country. There are two roads, and every person is walking in

Texas Christian Advocate.

Office of Publication—Gould Building, Elm Street, Dallas, Texas.

Published Every Thursday at Dallas, Texas. Entered at the Postoffice at Dallas, Texas, as Second-Class Matter.

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ASSOCIATE EDITORS: R. S. Finley, D. D., East Texas Conference; E. G. Horton, West Texas Conference; E. S. Smith, Texas Conference; H. B. Allen, North-West Texas Conference; John R. Allen, D. D., North Texas Conference.

SUBSCRIPTION—IN ADVANCE. One Year, \$3.00; Six Months, \$1.80; Three Months, \$1.00; Single Copies, 10c.

Joint Board of Publication of the Five Texas Conferences—H. V. Phillips, D. D., J. F. Follen, J. B. Morris, West Texas Conference—W. H. H. Biggs, B. Harlow, W. J. Joyce, North-West Texas Conference—R. C. Armstrong, J. H. Ollard, Jr., Geo. S. Wyatt, North Texas Conference—W. F. Eastering, J. H. McLean, D. D., R. M. Powers, 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.

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DISTRICT CONFERENCES

Table listing district conferences: Beaverville District, May 25; Greenville District, May 25; Fort Worth District, May 25; Chappell Hill District, May 25; Sulphur Springs Dist., May 25; Corsicana District, May 25; Greenville District, May 25; Austin District, May 25; El Paso District, May 25; San Antonio District, May 25; Abilene District, May 25; Brownwood District, May 25; Georgetown District, May 25; Huntsville District, May 25; Llano District, May 25; San Marcos District, May 25; Waco District, May 25; Cisco District, May 25; Cuero District, May 25; Terrell District, May 25; Waxahachie District, May 25; Dallas District, May 25; Bonham District, May 25; Gainesville District, May 25; Fryer District, May 25; Chilver District, May 25; Weatherford District, May 25; Paris District, May 25; Marshall District, May 25; Seymour District, May 25; San Augustine Dist., May 25.

HAPPY IN THE DOING.

You can't be happy if you try to be. There are those who make themselves miserable by vainly trying to be happy. There are some things which can not be done by the mere trying. When a young lady seats herself before the camera and tries to look very natural, she looks very unnatural. When a man holds his watch before him while he tries to breathe regularly he is very apt to find himself gasping for breath in a very short time. You can not feel sorry or glad by the mere trying.

There was once upon a time a member of a certain Church whose religious ardor began to grow cold. He ceased to say amen first to the sermon of the pastor and then during public prayers. He left the amen corner and took a seat only a little in advance of the back seat itself, and then on the back seat itself. The pastor saw that the joy of religion had departed. This member had never been active outside the church edifice and his gifts consisted mostly in his amens. The pastor appointed him a committee of one to go and look after the wants of a poor widow whom he heard was in destitute circumstances. The brother consented to go, investigate and report to the preacher.

He found her in a cabin with the windows broken and without shutters; with no fire nor fuel to burn while a cold wind was blowing through the open windows. When he approached the door he heard the voice of the good woman engaged in prayer. She told the Lord that she had eaten her last crust and was ready to suffer his will, asked him to remember other suffering ones, and to prosper Zion. Somehow the brother's heart was touched and he felt the warm tear on his cheek. He forgot to return to make his report, but in a short time after his visit the carpenter was closing the openings in the house, a hot fire was burning on the hearth, and the pantry was supplied with food. At the next regular prayer-meeting our brother was near the front. He joined heartily in the songs, and there was an expression on his countenance that told everybody that he was happy. In supplying the wants of the poor widow he was not trying to make himself happy. That was the last thing he thought of; in fact, he never thought of it at all. Yet he could not help but feel very happy. One who knows all the fountains of human joy, and all the resources from which gladness may

flow into the human heart, has said: "If ye know these things happy are ye if ye do them."

THE CHURCH A MEANS OF GRACE.

The Church is a means of grace and the grace is the main thing. But are there not many who are satisfied with the means without the grace; and others who take the means for the grace? Having joined the Church, they have all the grace they want. The Church will save them. There is no benefit in a means unless it be used so as to obtain the end. Then every member is an integral part of the Church, and is himself a component part of the means. He must use himself as a part of the system in order to enjoy the life of the whole body. "I am the vine, ye are the branches," said the Master, and whoever is not vitally connected with the vine is only a nominal member of the Church. The branches are the means through which the vine bears fruit; without the means of the branches the vine bears no fruit. The branch bears fruit not for itself, and yet its glory is in the fruit it bears. It is both a receiver and a giver. It receives all it has from the vine and of that which it receives it gives in fruit. To cease to bear or not to bear at all is to be unfaithful to the vine. Who gives grace in order that it may be given again.

Those members who put themselves in the receptive attitude are playing the part of the unfaithful branches which are to be cut off. The Church is a means of grace to those to whom it affords an opportunity to work for the Lord. It has no use for members for whom it has nothing to do, and the member who can find nothing to do as a Christian has no use for the Church. Those who join only to be benefited, and not to become a benefit to others, had better stay out. There is always a more important question than mere Church membership. It is, have you grace, and having grace are you a means of grace to others?

THE CHRISTIAN IN POLITICS.

Politics in Texas are getting pretty hot. Nearly everybody seems to join more or less in the political excitement. There can be no objection to that enthusiasm which springs from a true patriotism. Everyone should feel a deep interest in his country's welfare and endeavor to represent at the ballot box those principles which will, according to his own honest convictions, advance her best interests.

A word of warning to Christians, and especially Methodists, will not be out of place at this point. Let Methodists remember that under all circumstances they should be Christians. They should never lose the temper of Christianity. Christians are gentlemen. It does not become the followers of the meek and lowly Jesus to be yelling like wild Comanches at political meetings. Far be it from any professing the name of Christ to engage in what the politicians call "mud-slinging," and the use of such extravagant language as can come only from blind prejudice. Let not the children of light be confounded with the children of darkness in these things.

Sober-mindedness and moderation are characteristic of the Christian temper, and Christians should do everything decently and in order. If there be anything which needs to be purified by the sober truth of religion it is politics. Therefore do not forget your religion in your politics. You need all of its power and influence there.

Again it has been observed that there is scarcely a more formidable obstacle to revival work than great political excitement. It is almost impossible to absorb the attention of the people on two subjects at the same time. The kingdom of God demands the first attention and in yielding to that demand there is no necessity for neglecting one's country. The fact is when one gets so beside himself with political excitement that he forgets the demands of his religion, he is in no fit condition to serve his State. When he feels that there is anything more important than the salvation of souls he is not in the best condition to serve either God or man. Let our pastors therefore be as wise as serpents and see that Satan does not cheat them out of the revival by leading away their members through undue political excitement. Let not this year be behind former years in soul-saving, but by all righteous means let the church go forward in this respect. The Lord grant that more souls may be converted this year than in any previous year.

"THE WORLD'S FAIR A CHRISTIAN INSTITUTION."

As the question of Sunday opening and the sale of intoxicating liquors has been frequently before our readers we give the following editorial from the Daily Christian Advocate of the M. E. Church, of May 11, under the above caption: This title may seem unwarranted. Some even think that the Columbian Exposition is evil and only evil. One of the most prominent members of this General Conference said to us that "the World's Fair would demoralize the public conscience" and he was opposed to

it. This opinion is entertained because of the position thought to be held upon two very vital issues—the temperance and Sunday questions. We feel it is exceedingly important that we have definite information upon these questions that we do not act unadvisedly and foolishly. Before leaving Chicago for Omaha we called upon Col. Davis, the Director General, to make definite inquiries touching the questions referred to. We found the General ready to answer fully the inquiries made, and were greatly gratified to learn that no promise to anyone, the honor and interest had been made for the sale of any kind of intoxicating liquors upon the fair ground, and that none would be made. To assure us of this, General Davis read from his file of copied letters, one sent to the Imperial Chamberlains of Germany, who, because of restaurant privileges, assumed the right to sell liquors to be used on the table, that no such privileges had been granted. Furthermore, the chairman of the committee having this in charge is a Methodist, and therefore a prohibitionist, and we are assured that he is fixed in his purpose that no intoxicants will be sold on the grounds of the Columbian Exposition. The question of Sunday opening was freely discussed in view of our relation to the Daily Advocate. We are at liberty to state that General Davis is in favor of an open park on the Sabbath, but prefers quietest exhibition, a kind of tableaux of the world's progress. If the park is to be commended, then when to the adornment of that park is added not less than \$25,000,000 of the best and the most artistic character, art galleries filled with the choicest collections from all parts of the earth, and every surrounding of culture and refinement, under the strictest police regulations, he claims to be perfectly preferable for the people to gather there under such circumstances rather than in the streets, the hotels, and possibly the saloons. The General said that his ambition was to make the Columbian Exposition a perfect exhibit of the hand, head and heart of a great Christian nation.

THE GENERAL CONFERENCE OF M. E. CHURCH.

A great deal of time was consumed in this body on the mode of appointing the Judicial Committee. Up to this time the committee has been appointed by the Bishops. But, as the committee has to pass on the legal decisions of the Bishops, it appeared to some that there was the shadow of a possibility that that fact might influence the Bishops in making the appointment, or else influence the committee in its work. Others could not see the shadow of a reason for a suspicion of anything of the kind. A compromise was made and it was agreed that the Bishops should nominate and the conference affirm.

them in considering what can best be done the most certainly and speedily to further the accomplishment of this greatly to be desired end, and to report its proceedings and conclusions to the General Conference of 1896.

The following telegram was ordered sent both houses of Congress: The General Conference of the Methodist Episcopal Church here assembled, representing two and one-half million members, and ten million adherents, hereby heartily approves of the Columbian Exposition and the World's Fair appropriation bill now pending before congress, provided expressly, that the appropriation shall be conditioned on closing the Exposition on Sunday.

THE COLLECTION.

AFTER a long absence from the editorial chair on account of bodily afflictions, we resume its duties again, not without gratitude to Almighty God for his mercies and with a renewed sense of responsibility. We hereby tender our thanks to the Rev. C. O. Jones for the able and generous services rendered as editor pro tem., also to the publishers for much assistance rendered this department by them. Though not entirely recovered, we feel the necessity of doing what we can and beg the indulgence of our readers for any short-comings which they may discover in our work.

THE 19th instant will be the fiftieth anniversary of the marriage of Bishop J. C. Keener and wife. We join the great multitude of their friends in congratulations, and hope they may enjoy many more golden years of happiness and usefulness.

BRO. RIGGAN, pastor of Floyd Street Church, is holding a series of revival services. We hope for him great success. Let all who can attend the meeting.

Now, there are two great diseases with regard to the Episcopacy. One is Episcopophobia, a most extraordinary excitement when anything is proposed with respect to the privileges of Bishops. It is a terrible malady and it is closely related to the liver. The other is still more dangerous; it is Episcoparomania, an intense, consuming and terrible desire to be made Bishops. I am well aware that these maladies are terrible diseases, and of the two, with a profound sympathy with many of my fellow delegates, think that Episcopophobia is the most dangerous and the most depressing. For if there be Bishops, he that desires the office of a Bishop, if it be not too closely connected with Megalomania, that is, a large head, desires a good thing.—Dr. J. M. Buckley.

REV. W. T. McDONALD, of Linda Vista, California, refers in the following touching terms to two old Texans, who are now living in California. Their old friends in Texas will be glad to hear from them:

"In renewing the subscription of Wm. Freeman for the old 'love letter' he and Sister Freeman beg leave to say, they remember with great delight the ministerial brethren who have shared their hospitalities in other days in that great State. They read and rejoice as the great work of revivals and the spread of the gospel goes on in that and adjacent States. We found them at Linda Vista, California. They are still at the head of the list as Southern Methodists, working and praying as though they would take this land of flowers for the Master. Having been the wife of an itinerant, Sister Freeman knows better than many others how to entertain her pastor. Their prayer is for the world. They often say 'Hurray for the home preachers!' and 'God bless the brother in South America!' These good people have been a great help to the Church here, and in the language of one of old, 'If they slip away while out here you will know where to find them.'"

TEXAS PERSONALS.

—Revs. F. A. Rosser, J. S. Davis, B. A. Thomason, J. F. Pierce, and C. I. McWhirter, called at the office this week. —Rev. J. M. Alexander, of San Saba, West Texas Conference, is spending a few days in Dallas. The ADVOCATE acknowledges a pleasant call. —Goldthwaite Mountaineer: Rev. J. G. Putnam, of Brownwood, is assisting the pastor of the Methodist Church during the protracted meeting. He is a pleasant and entertaining speaker, and our people should attend every service. —Belton Reporter: Rev. W. L. Neims and family came in Thursday from Georgia. Mr. Neims went on to his work the latter part of the week, leaving Mrs. Neims and little folks to spend some weeks at Rev. W. R. D. Stockton's.

—Brenham Banner: Rev. C. H. Brooks, of Chappell Hill, presiding elder of this district, passed through here Monday on his return to Caldwell, where he has been assisting in a revival, which is still in progress there, and will continue all the week. The local pastor there has been firing into the young folks and has society stirred from center to circumference. Rev. E. H. Harmon, the Methodist pastor here, will probably go up Friday to assist in the meeting.

RELIEF GERMAN MISSION CONFERENCE.

Cottonwood ..... \$1.15 Putnam ..... 1.25 A private contribution ..... 5.00 Brethren and sisters, send up your contribution as the Lord has prospered you. We will report the amount sent to us, with your names, or, if you prefer, report as private contribution. We desire to increase our next report a hundred fold. Who will be first to respond to this call? W. L. GATTIS, PUTNAM, TEXAS, MAY 10.

CHRISTIAN EXPERIENCES.

EXPERIENCE OF DR. J. W. LAMBUTH, OF JAPAN.

For some time we have been contemplating giving our readers a series of religious experiences from eminent persons, so as to put our glorious doctrines of repentance, faith, and the new birth in the concrete for the benefit of all, but more especially for the young. We are very glad to be able to begin in this number with the experience of the now sainted J. W. Lambuth, who has given his life to the work of foreign missions, first in China and then in Japan. It will be seen that the paper was written a little more than one year ago. Dr. Lambuth's death was announced in the ADVOCATE but two weeks since:

I have the pleasure of giving to the readers of the ADVOCATE the experience of Dr. J. W. Lambuth, who has spent more than thirty years in the East as the faithful missionary of our Church. I asked him to write it, and he has kindly consented that I may give it to you. May God bless it to the good of many. JAMES M. ROLLINS, KOBE, JAPAN, APR. 26, 1891.

The following is a faithful account of my convictions of sin in early life, and my conversion to God more than forty-one years since, and I pray God to bless the words spoken to the good of all who are seeking the way of salvation through Christ Jesus the savior of all men. Many persons desire to become Christians, but they know not the way. Some think when they have been baptized with water that they are true Christians and are therefore safe. Some think there is nothing more for them to do but to be regular at Church and observe all the outward forms of Christianity. But this is a great mistake. A sinner can do that, and yet know nothing of the love of God in his heart. Many are deceiving themselves, and are still in their sins. This was my condition for many years. I thought I was a Christian because I was regular at Church and observed all the outward forms of Christianity, but I was deceiving myself, and was being deceived by the devil. I thought a profession of Christianity was sufficient, but Paul says: "The kingdom of God is not in word, but in power" (I Cor. 4:20).

But I knew nothing of that power when I joined the Church at the age of eight, and I here relate by experience while a stranger to God. I will also give the facts of my conversion, hoping that it may be the means, by the blessing of God, to help some to seek and find this saving power through faith in Christ. The work of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joint and marrow, and is a discerner of the thoughts and intents of the heart. (Heb. 4:12) J. W. LAMBUTH, KOBE, JAPAN, YAHU NO. 2, MAY 1, 1891.

On the second day of March, 1830, I was born in the State of Alabama, in the United States. My father and my mother loved me and did all they could to make home pleasant for me. I had everything that I could wish for in this life. While very young I was taught to pray and read the Word of God. I was often reminded of the love of God, and I soon learned to love the name of Jesus. My father and mother told me of the love of Jesus, and why he came from heaven, suffered and died, and it made a deep impression upon my mind. My grandfather and my father and my mother were all preachers. At the early age of five I loved to be with God's people, and I was very fond of singing Christian hymns.

One of the first verses in the Bible which I learned was the sixteenth verse of the third chapter of John. When eight years of age I felt that I was a sinner and was led by the Spirit of God to seek by prayer for the forgiveness of my sins. It was then I joined the Church, but I knew nothing of the power of true conversion; I knew nothing of the blessed and sanctifying power of the Holy Spirit; I knew nothing of the love of God and of the love of Christ as my Savior; I knew nothing of the true joy of the Christian whose sins are pardoned. I was still in my sins and was a Christian only in name. I went with the people of God, and met with them for worship, but to me it was all an outward form, for I knew nothing of the power of Christianity in the soul. I was "dead in trespasses and sins" (Eph. 2:1).

I thought if I belonged to the Church that was sufficient and I would at last be saved. I had been troubled in my conscience on account of my sins, and I mistook conviction for conversion. There was one thing I could not understand. I saw many Christians rejoicing and praising God, and they said they were happy and had an inexpressible joy in their hearts. I was astonished at this, and I asked myself many times what all this meant, and seeing this I was made miserable. The more I thought of it the more certain I was that they possessed something in their hearts which I did not possess. They could rejoice and praise God, and their rejoicing was not only a mystery to me, but it condemned me and made me miserable. This greatly troubled me and I felt I was deceiving myself and deceiving others. When I was ten years old I went with my father to many meetings in the State of Tennessee, and then I saw hundreds and thousands of persons made happy by the forgiveness of their sins. There I heard Rev. Fountain E. Pitts preach, and it seemed he could read every thought of my heart. This was the word of God piercing my very soul.

At that time I heard Rev. J. B. Walker preach one night, and his sermon so impressed me that I told my father I saw a great light come down upon his head. He is still a faithful

CHRISTIAN EXPERIENCES.

EXPERIENCE OF DR. J. W. LAMBUTH, OF JAPAN.

minister of Jesus Christ in the city of New Orleans. At one of these meetings my brother, Alexander, was converted and made happy in the forgiveness of his sins, and he praised God, but I found no peace to my burdened soul. I continued to be a member of the Church, but not a happy Christian. The burden of sin pressed heavily upon me, and I often wept over my condition. Year after year I continued in this state, and knew not how to get rid of this burden of sin which was pressing me down. The thought of being a Christian only in name weighed heavily upon me. I possessed no joy as other Christians seemed to have and I could not understand it.

I remained in that state for twelve long years, seeking the forgiveness of my sins, and utterly devoid of any peace in my heart. I observed all the outward forms of Christian worship, and I tried to come to Christ for pardon and renewing grace, but I fear I rested too much in the form without knowing anything of the Spirit. At the age of twenty, when I was at the University of Mississippi, there was a great revival among the students, and many of them were converted to God. The word of God was "quick and powerful, sharper than any two-edged sword, piercing and dividing my soul and spirit," and I felt condemned before God. Deep conviction took hold of my soul and I felt that hell, with all its terrors and everlasting destruction, was before me, and I knew not how to escape.

For twelve days and nights the burden of my sins pressed upon me, and hell seemed ready to swallow me up. My suffering was intense, and I prayed as Jesus the Lamb of God who taketh away the sins of the world, and I felt that the anger of God rested upon me, and in great agony of mind I prayed for the forgiveness of my sins. Judge Longstreet was then president of the University, and a Methodist preacher, and he saw my great distress. He too saw my great distress. Dr. Burney, the Cumberland Presbyterian preacher in Oxford, at that time saw my condition. He still lives to labor for Christ. All of these servants of God took a deep interest in me and tried to lead me to Christ. Many earnest Christians seeing my great distress prayed with me and tried to show me how to trust in Christ and give my heart to God. All was dark before me and it seemed there was no hope for me.

I felt that God was justly angry with me for my sins and the hardness of my heart, and I could see no way of escape. Kind Christian friends continued without ceasing to point me to Jesus the Lamb of God who taketh away the sins of the world. My distress became so great I could not sleep and my appetite was taken from me. I could not continue my studies in the university and asked the professors to excuse me from my classes that I might give myself to the reading of God's Word and prayer. I prayed in my room, and finding no comfort I went into the field and into the grove, where I could be alone with God, and then falling on my face before God I poured out my soul in prayer to him. As I prayed, I pleaded his great love for sinners. I pleaded the promises of the Lord Jesus Christ to all who believe in him, and I pleaded his suffering, death, resurrection and ascension. It seemed the more I prayed the more intense my suffering became, and I felt the weight of my sins rushing me down to hell. The sufferings of St. Paul under deep conviction could not have been greater than what I suffered. I attended Church, and the Word of God seemed to pierce my very soul. The judgment and condemnation of God seemed to rest upon me. Again and again the people of God prayed for me, and I began to feel there was no hope for me, and I was on the very verge of despair, so great was my distress. God's word, like an arrow, pierced my inmost soul, and for twelve days great distress and agony of mind overwhelmed me, and I cried to God for mercy. I was then brought to the point when I could hold out no longer against the command of God. I cast myself into his hand and yielded all—for him to do with me as he saw fit. Yes, my whole soul and body I gave a living sacrifice. Nothing short of that would satisfy God. Self and self-interest had reigned supreme in my heart, and I had been unwilling to yield all to God, and let him reign supreme in my heart, but I knew it not.

It was the Sabbath day, in the afternoon, when a few of God's people had assembled in Church for prayer. I went there, too, to pray and to try once more to give my heart to God and to pray that my load of sin might be taken away. These Christian friends saw my agony and distress and prayed earnestly for me, as I kneeled in the Church. The words of Jesus in Matt. 11:28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," seemed to have a new meaning to me. I think I had been engaged about half an hour in earnest, agonizing prayer to God, when suddenly this great burden of sin rolled away and unspeakable joy filled my soul. I felt this great weight of sin roll off from my soul as sensibly as though a great mountain had been removed and I realized the presence of God's Holy Spirit, and for the first time I understood from happy experience what it was to be baptized with the Holy Spirit. I had never before experienced such a change and inexpressible joy filled my soul. It was then for the first time I knew something of the joy of the Christian. It was then I knew something of the love of God and of the power of his grace upon the heart. It was then I knew for the first time what the love of Jesus Christ was in all its depth and height which caused him to die for our sins. Then I could understand something of the blessings of the Holy Spirit witnessing in the hearts of Christians. Many times since then have I praised God that he did not cast me off in my sins, but in great mercy revealed himself to me in love

CHRISTIAN EXPERIENCES.

EXPERIENCE OF DR. J. W. LAMBUTH, OF JAPAN.

and for the sake of Christ my Savior pardoned all my sins. O how I have loved and prized the word of God since that time! It was his word through the blessing of the Holy Spirit that brought conviction and conversion to my soul. I saw plainly at that time and since then that I had trusted to my prayers and outward form of worship. It was pride in my heart that kept me away from God. I was ashamed to have people see me humble myself and seek the forgiveness of my sins. It was pride and the love of sin that kept me from humbling myself before God and yielding all to him. I was unwilling to give up self and self-pride and self-interest and humble myself before God. Unless we do this we need never expect the forgiveness of our sins and the gift of God's Holy Spirit. We must yield all to God and let him bless us in his way and not as we would have it. We must cease from the exaltation of self, sink in ourselves and rise in God, and turning our hearts heavenward to him, before we can expect his blessing. The humbling of self before God is the first step toward receiving his blessing, which will surely come if we continue in that state of mind and heart. Humbly before God bring true repentance of sin, and will receive the blessing of God. "He that humbly himself shall be exalted" (Matt. 23:12). "Believe and be saved." What can be plainer than this? True conversion makes a universal change within us. It makes a new man, a new creature in Christ. Trust not in self or good works, but look to Christ on the cross, and trust in him just as you are, with all your sins, and God will forgive you and fill your soul with unspeakable joy and peace. A sinner "saved by grace through faith."—Eph. 2:8.

SOUTHERN METHODISM.

NEW. Views and Personal.

—The Board of Missions will hold its next session in Kansas City, Mo. —The St. Louis Advocate reports quite a number of revivals in Missouri. —Dr. W. M. Hays, Commissioner of Education for the C. M. E. Church, has been working the Missouri Conference for his cause. —Dr. W. V. Tudor, of Richmond, will preach the commencement sermon at Vanderbilt University this year, and Hon. J. Proctor Knott, of Kentucky, will deliver the literary address. —Dr. W. R. Lambuth was appointed by the Board of Missions to fill the place made vacant by the death of Dr. Patter. His wife's health is such that he can not return to Japan for some time. —Dr. C. W. Carter, presiding elder of the New Orleans district, has called a mass-meeting of the Methodists of the city of New Orleans to devise means to send the gospel to the unevangelized masses of that city. —Rev. A. Coke Smith, D. D., has been appointed to Granby street Church, Norfolk, Va., to fill out the unexpired term of Rev. W. E. Evans, D. D., who has become a minister in the Protestant Episcopal Church. —Southern Advocate: The Methodists of Atlanta propose giving a grand welcome to Bishop Fitzgerald and family on their removal to that city next week. A reception will be tendered them such as even Atlanta does not always have. There will be a feast of reason and flow of soul, as well as a feast of more substantial character. —The Sunday-school Committee asked the Book Committee to establish a paper to be the organ of the Epworth League. The Book Committee agreed to publish such a paper, provided the Leagues in response to a circular which the book agents were instructed to send out, shall indicate a sufficient demand for such a paper in the next ninety days. —Southern Advocate: Five hundred and nine persons joined the different Churches in and around Augusta, Ga., Sunday, May 1. This is the largest number that has ever joined in one day in the history of Augusta, declares the chronicle. We presume this large ingathering, which was shared by all the Churches, was largely the fruit of the Jones and Stuart meeting recently held in that city. —Southern Advocate: Bishop Duncan is in demand for college commencement exercises this year, as usual. Huntsville (Ala.) Female College, our own Columbia Female College, and Trinity College, N. C., have each made their levy upon him for pulpit and platform service. You may depend upon it, that that matter, will hear something more than glittering generalities or pulpit pyrotechnics. They will get some downright plain and practical talk, seasoned with hard common sense, and earnestly, forcefully, and eloquently delivered. —We take the following from the Wesleyan of May 4: "A great revival is reported in Memphis by Dr. Alonzo Monk, in Central Church. Bishop Key assisted the first week of the meeting. Of his preaching Dr. Monk says: 'He preached twice each day, at 10 a. m. and 8 p. m. God clothed him with great spiritual power, and many are the souls blessed and brought to Christ under the Bishop's able ministry. He preached a high gospel, and carried the great congregation with him to the mountain tops, and showed the eye of a cloudless faith.' There were not less than one hundred conversions, and eighty-four have been received since the meeting began. We count that a good meeting."—Alabama Christian Advocate. —The debt of the Board of Missions, which amounts to \$118,000 in round numbers, was disposed of by the following resolutions: "Resolved, that our secretaries be requested to make personal and public appeals in order to discharge the present obligations of the board contracted in the extension of our work in the foreign and home fields, and that a week of prayer and self-denial be appointed, and the secretaries be requested to prepare a program for its proper observance."—

ROYAL BAKING POWDER is free from lime, alum, and all extraneous or detrimental substances, and ABSOLUTELY PURE. It is in every way superior to every similar preparation. Witness:

The United States Government tests (Chemical Division, Agricultural Department) show Royal Baking Powder a cream of tartar powder superior to all others in leavening strength.—See BULLETIN 13, AG. DEP., p. 599.

The Royal Baking Powder fulfils all requirements which the public can make of a baking powder. For purity and care in preparation it equals any in the market, and our test shows that it has greater leavening power than any other of which we have any knowledge. W. B. RISING, Prof. Chemistry, University of California, and State Analyst.

I find the Royal Baking Powder superior to all the others in every respect. It is purest and strongest. WALTER S. HAINES, M. D., Prof. Chemistry, Rush Medical College, Consulting Chemist, Chicago Board of Health, etc.

I have found the constituents of Royal Baking Powder to be of a high degree of purity, free from adulteration or admixture of deleterious substances. J. W. MALLETT, Ph. D., F. R. S., Prof. of Chemistry, University of Virginia.

I find the Royal Baking Powder far superior to the others. It is pure, contains none but wholesome ingredients, is of 23 per cent. greater strength. F. X. VALADE, M. D., Public Analyst, Dominion of Canada.

The Royal Baking Powder is perfectly healthful, and free from every deleterious substance; purest in quality and highest in strength of any baking powder of which I have knowledge. WM. MCMURTRIE, E. M., Ph. D., Late Chief Chemist, Agricultural Department.

From actual analysis made by me, I pronounce the Royal Baking Powder to be the strongest and purest baking powder before the public. W. T. WENZEL, Prof. Chemistry, College of Pharmacy, University of California, State Board of Horticulture, etc.

The Royal Baking Powder is absolutely pure. It is undoubtedly the purest and most reliable baking powder offered to the public. HENRY A. MOTT, Ph. D., Late Chemist for U. S. Government.

That January 1 to 8, 1893, he appointed as the week of prayer and self-denial in the interest of missions; provided, that any annual conference may appoint some other date in this fiscal year, if found expedient. The first resolution was afterward amended by adding the words, "And the amounts raised shall be applied to the liquidation of the debt."

—New Orleans Advocate: The following congratulatory note from his colleagues was presented to Bishop Keener at a meeting of the College of Bishops of the Methodist Episcopal Church, South: "Learning that our beloved and honored senior colleague, Bishop John C. Keener, and his dearest faithful companion, will on the 19th instant reach their fiftieth year of their wedded life, we hereby tender them our heartfelt Christian congratulations, and gratefully recognize the gracious providence which so long preserved their useful lives, and in richly blessing them has bountifully blessed the Church and the world. In perfect love and peace they have lived together, their steps ordered of the Lord, establishing a model home, which has been a fountain of divine influence, and rearing their children wisely, all of whom are zealous Christians, and three sons able ministers of the gospel. Their labors have been abundant, their spirit of service and sacrifice complete, and their zeal has known no abatement. We wish them many years of happiness and like usefulness, and pray that at eventide it may be light, and that an eternal jubilee may be theirs in our Father's house. (The paper was signed by A. W. Wilson, Charles B. Galloway, R. K. Hargrove, J. C. Granbery, W. W. Duncan, E. R. Hendrix, Jos. S. Key, O. P. Fitzgerald.) Bishop Keener responded in a graceful and appropriate speech.

—The Daily Advocate of General Conference of M. E. Church, May 12, gives the following notice of our fraternal delegate to that conference: "Rev. John J. Tigert, D. D., fraternal delegate from the Methodist Episcopal Church, South, was introduced to the conference yesterday morning. He was presented to the chairman, Bishop Joyce, by Dr. Hartzell, from the committee of reception of fraternal delegates, and on being introduced by the Bishop was greeted with hearty applause. Dr. Tigert is at present pastor of the Walnut Street Methodist Episcopal Church, South, in Kansas City, Mo., and is now building a second church on Troost avenue. The Doctor was born in Louisville, Ky., and entered the Louisville Conference in 1877, and was a successful pastor for four years. He was elected successor to Dr. Granbery as professor of Moral Philosophy in Vanderbilt University when the latter was elected to the Episcopacy. He held this important position for nine years. Dr. Tigert has been a prolific writer, and has published the following works: Hand Book of Logic; The Preacher Himself; Original Status of the Methodist Episcopal Church in America; Summer's Systematic Theology (two volumes); and Bishop McElyere's Works. He has also contributed valuable articles to our own Methodist Review. Dr. Tigert is in the full vigor of middle manhood, and the important work he comes to do will no doubt be accomplished with great credit to himself and honor to the great Church he represents."

Nashville is a long ways from Georgetown, Texas. This is very unfortunate for Nashville, as well as the man who has to go there from Georgetown. By the time he gets through paying his fare and tipping the Pullman porter he is likely to get home without much cash. This scribble made the trip one way safely and thinks of starting back to night. The nearest route lies through Arkansas. Fortunate for Arkansas. From Georgetown to the moment of launching into that "water-binding country" consumes twenty-six hours, three meals and perquisites. Leaving Texarkana at about 7 o'clock I boldly entered a sleeping car, which rushed rapidly across the State line toward Camden. Presently we were in a small city which I heard were the classic name of Lewisville. I use that word classically. I was there when it became classic. The scene was on a lit-

tle prairie in the edge of the town. Not ragged-edge, for then the town was raggeder than the edge. A cavalry regiment was encamped there. We were armed, constructively, or rather figuratively, with "carbines, lances and six-shooters." (As a matter of fact we had nothing but double-barreled shotguns, and long knives made out of flat files, in our home blacksmith shops). Our colonel was a West Pointer, who afterwards fell leading his brigade in the fruitless charge at Jenkins' Ferry. I fell, too, but got up again. His name was Horace Handie. No braver soldier fell in defense of the lost cause. (This last phraseology is original, or once was.)

"But to our tale." Col. Randall was at that moment very unpopular. We wanted to hold an election on all occasions when a man was wanted for any purpose, and our colonel could not see the necessity for it. We thought the policy of the regiment should be determined by a convention of all the soldiers, or representatives chosen by them, who would make speeches when they returned to their companies and give a satisfactory account of their stewardship to their constituents—the volunteer soldiers—who were unaccustomed to, and had no need of, the regime of the regular soldiery. We were all patriots. We were there to fight, not to drill. Imagine how we were outraged when orders came from General Hindman, at Little Rock, to Col. Randall, at Lewisville, to dismount everybody in the regiment except the field officers, staff and couriers. Indignation meetings were held. A red-headed lawyer made a speech, and was put in the guard house, where he posed as a martyr. We determined we would not submit to such tyranny. It was clearly a combination between the general and colonel, for the colonel's promotion. Mutiny was threatened on every hand. The colonel alone kept cool. At the appointed hour, a detachment very quietly took charge of our horses and started to Texas with them, and we started on foot to Arkadelphia and Little Rock. Score one for the colonel. Next place of note is Camden. Something happened here once, also. It was somewhere from two to ten years later. Our division (Walker's) had long been organized and famous. Our regiment was well drilled and disciplined. When we got to Camden, on forced march, Gen. Steel, of Federal fame, retreated. He was right, for we had become dangerous. Our colonel was the most popular officer in the army. At Camden we left baggage, provisions and everything but what we had on. We had on Enfields and cartridge-boxes which we had captured from the Yankees with our yells and shot-guns. We marched through mud and mire, despising wind and rain and fire. We were trying to scare Steel and his army to death. No food except an ear of corn, and no time to parch that. We scoured the Yankees until they fought like tigers. We wished we had not put on quite so much pressure. When we went into the fight many of us were faint and many not pursuing. They broke our arms. They broke our legs. They shot us in the body—they shot us in the head; flesh wounds and broken bones.

Enfields in front of us, Enfields to left of us, Enfields in right of us, Rattled and thundered. Then we knew we had blundered. I fell on that field. I have never voluntarily gone into another battle with carnal weapons. If I keep my senses I never will. During the next war it is my purpose to be a preacher until the conscript law includes preachers. Then—I am a Quaker anyhow. Well, here we are at Clarendon, where we came once by water. Well, I can't tell the story. Result: In a company of ten only two of us, John D. Bailey, of Palestine, and this dependent, able for guard duty, and one, J. H. Gee, of Anderson county, on detached service. Rest down with measles, or pneumonia, or some other trouble. Then—ah, then, 5000 Texans sleep in nameless graves! Don't mention Camp Nelson, Duval's Bluff, Clarendon. Let my eyes close in their last slumber are I witness such scenes again. I did not sleep such as I came through Arkansas, but when I got to Memphis I waked as from an all-night reverie, and visited my kin. Then on to Nashville to meet the Board of Missions. HORACE BISHOP, NASHVILLE, TENN., MAY 10.

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NOTES FROM BRO. TAFOLLA.

It has been about one year since I wrote my last letter to the ADVOCATE, and I expect some of my brethren and Christian friends are wondering what has become of me.

But here I am to give an account of myself and my work, because I think it due to them after answering to my call so promptly last year. My call was for help to educate three young men for the ministry at the college in Monterey, Mexico. That call was answered by five or six persons, and that many young men have been studying for the work of our Lord, and I hope great good will be accomplished through them. But this is not all that I have to thank my Christian brethren for, as I must mention some Christian ladies who, moved by the love of Christ and his kingdom, sent me a beautiful quilt to be sold for help in whatever was more necessary, which quilt was sold for \$10, \$8 of which went to buy books for one of the young men above mentioned, and \$2 for traveling expenses for the same from Saltillo to Monterey. God bless the ladies of Waxahachie for sending this quilt. Mrs. John Ireland, that faithful Christian lady, visited a part of my district last year. Although I did not see her, I heard of her being in Monterey, Mexico. She saw some of our work, and she sent a few books to Bro. B. G. Marsh for the benefit of the college. She also sent a quilt as a present to this writer, for which I thank her, and ask to be excused for using her name.

But at the last session of our annual conference at Laredo, Texas, the Bishop changed me from the Monterey to the Monclova district, and not being able to take my family to the district, I moved my family from Laredo to San Antonio, Texas, where I live now, at 311 San Luis street. I have just got back from my second round on my district. This district has about forty-five preaching places. It is composed of seven missions. It extends in territory from Brackettville, Texas, to Santa Catarina in the State of Coahuila, Mexico. Some of these places I can reach by railroad, others by stage, others on horseback, and others afoot, because I have no money to hire a horse. At the San Buenaventura mission, I and the preacher in charge, Bro. Antonio Hosh, walked all over his mission, which is about fifty miles. As we got to a village called Santa Getrudes, in the afternoon, we saw a good many men standing about the street, as many as five or six together in each crowd, having a bottle of mescal. Bro. Antonio said to me: "We have to look out; this is Semana Santa, (holy week) and the devil is loose." The Catholics don't work or eat any kind of flesh during holy week, but they fast and drink mescal and get drunk on it. That night we got a very large crowd to preach to, but the house was very small and the most of the congregation stood in the street. I read the third chapter of the Gospel according to St. John, and took for my text the fifth verse: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God;" and as the devil has made these poor people believe that they are Christians, such as they are, he could not stand for the word of God to be preached to his people, so he got one of them to throw a rock at me, but it was not a rock, but a piece of adobe, (unburnt brick) which hit me on the face; by this I know the devil got mad. If you tell the devil don't want a better thing than for people to think they are Christians when they are not; but I am glad I can make him mad, and I intend to keep up the war and never make friends with him. Hallelujah. This year I want to ask my friends another favor, and that is nothing less than to pray for our Mexican mission. It is your mission, brethren, and you are God's missionaries. JAMES TAFOLLA, SAN ANTONIO, TEXAS, MAY 6.

WACO FEMALE COLLEGE.

I am pleased to say to the friends of education, and to the patrons of this institution in particular, that we are rapidly finishing the roof on our new and elegant building; that we expect to have it ready for occupancy next September, and that while there will be some changes in the faculty from the present year, the new faculty will be fully equal to any we have ever had and our accommodations greatly superior. A catalogue, which will be issued in due time, will give full information, and I shall be pleased to answer any inquiries. To aid us in preparing the house for occupancy, we shall offer some lots for sale at public auction on Wednesday, May 11, and I want to invite our friends over the State to come and aid us, and thus make one of the best investments possible. These lots will be worth twice their present price as soon as the college is occupied. We only sell now to meet a present emergency. Time will be given on all payments. Come and aid us, brethren, and get full value for what you give. F. T. MITCHELL, Agent, WACO, TEXAS.

NOTICES.

Card of Thanks. The Rockport charge is now supplied and to the many brethren who have kindly offered their services, I will say please accept my thanks. ROBERT J. DEETS.

Northwest Texas Conference. To all concerned: Bro. V. M. West, of Uvalde, is the treasurer of the Joint Board of Finance of the West Texas Conference, and all money for the board should be sent to him. J. D. SCOTT, Chairman. Saxet is the best blood purifier.

SUNDAY-SCHOOL CONVENTION.

Pursuant to the call of Rev. J. H. Collard, Sunday-school Agent, the conference Sunday-school Convention of the Northwest Texas Conference held its session in Weatherford, Texas, on the 10th to the 12th of May, 1892. About fifty delegates were present, mostly ministers; but few laymen. Rev. John A. Wallace was elected chairman; Rev. C. W. Irvin, Secretary. Opened with religious services. Address of welcome by Judge Kinnan. Response by Rev. W. L. Nelms.

A program of topics pertaining to Sunday-school work was provided and the subjects ably and interestingly discussed. A telegram from the State Sunday-school Convention, in session at Greenville, was received and an appropriate reply returned by our convention. Preaching of the Word at 11 a. m. and 8 p. m., every day and night, with some conversions, caused a strong spiritual feeling to permeate our entire proceedings.

Resolutions of interest were adopted; among them that our Conference Sunday-school Board be requested to publish our proceedings; to provide for authorized representation to the State Sunday-school Convention, which is auxiliary to the International Sunday-school system; to select time and place for the next meeting of our convention; that at the annual conference they recommend the appointment of a Sunday-school Agent, qualified in experience and study, who shall give himself entirely to the Sunday-school work, and who shall be compensated for his services; thanks to the kind people of Weatherford for their hospitalities; such railroads as gave reduced fare to Rev. J. H. Collard for his zeal and services, etc.

A warm, spiritual prayer and benediction, given by Rev. Davis, of the Presbyterian Church, was a fitting close to a pleasant and profitable session in Sunday-school work and to an interest in our Church, equal to and as fruitful as any other in our beloved Methodism. It was lamented by those present that this, the first Sunday-school Convention of the Northwest Texas Conference, was so poorly attended, some of the districts having no representatives at all; some having but one or two delegates. Weatherford district being the only one well represented. Yet to those who were in attendance it was a feast of fat things, the interest in its proceedings increasing at every gathering together, inspiring our minds and hearts to renewed zeal, enthusiasm in our efforts in Sunday-school work and believing that in this commencement, though small in number, was but the forerunner of an increasing, mighty movement on the part of Sunday-school workers in our Church. At our next annual session may every Sunday-school in the Northwest Texas Conference be represented.

A. M. DEHMAN.

OUR SCHOOLS.

GRANBURY COLLEGE, JUNE 5-9. Commencement sermon by Rev. J. S. Chapman, Sunday, June 5. Sermon by Rev. J. Shirley, former President of Granbury College, Sunday evening, June 5. Phaino Literary Society, Monday evening, June 6. Contest in declamation and essay June 7. Adolphian Literary Society, Tuesday evening, June 7. Contest in elocution and oration June 8. Grand musical concert, Wednesday evening, June 8. Commencement day and annual address June 9. The annual address will be delivered by Rev. J. W. Hill. Alumni Association and reunion Thursday evening, June 9. All friends and former students cordially invited to attend. Respectfully, E. P. WILLIAMS, President.

DEATHS.

Mrs. LaFerty. Grandma LaFerty, the oldest claimant on the West Texas Conference, died here yesterday at 5 p. m. Will be buried here to-day. R. J. DEETS, BEVILL, TEXAS, MAY 14, 1892.

HEADWIND.

The following sad note is received from Bro. J. T. Bludworth, Roxton, just as we go to press. We extend sympathy to the bereaved: "Our little daughter, Johnnie, died at 1:15 o'clock p. m. yesterday. This is a heavy stroke, but God's grace is upholding us."

WACO FEMALE COLLEGE.

I am pleased to say to the friends of education, and to the patrons of this institution in particular, that we are rapidly finishing the roof on our new and elegant building; that we expect to have it ready for occupancy next September, and that while there will be some changes in the faculty from the present year, the new faculty will be fully equal to any we have ever had and our accommodations greatly superior. A catalogue, which will be issued in due time, will give full information, and I shall be pleased to answer any inquiries. To aid us in preparing the house for occupancy, we shall offer some lots for sale at public auction on Wednesday, May 11, and I want to invite our friends over the State to come and aid us, and thus make one of the best investments possible. These lots will be worth twice their present price as soon as the college is occupied. We only sell now to meet a present emergency. Time will be given on all payments. Come and aid us, brethren, and get full value for what you give. F. T. MITCHELL, Agent, WACO, TEXAS.

BOARD OF MISSIONS.

Table with columns for Appropriations and Assessments. Appropriations include Brazil, China, Japan, Central Mexico, Mexican Border, Northwest Mexico, Indian Mission, Pacific, Los Angeles, Columbia and East Columbia, Denver, Montana, Western, New Mexico, Northwest Texas, West Texas, Florida, Virginia, German, Expense. Assessments include Alabama Conf., Arkansas Conf., Baltimore Conf., Brazil Mission Conf., China Mission Conf., Central Mexico Mission Conf., Columbia Conf., Denver Conf., East Texas Conf., Florida Conf., German Mission Conf., Houston Conf., Illinois Conf., Indian Mission Conf., Kentucky Conf., Little Rock Conf., Los Angeles Conf., Louisiana Conf., Louisville Conf., Memphis Conf., Mexican Border Mission Conf., Mississippi Conf., Missouri Conf., Montana Conf., New Mexico Conf., North Alabama Conf., North Carolina Conf., North Georgia Conf., North Mississippi Conf., North Texas Conf., Northwest Texas Conf., Pacific Conf., South Carolina Conf., South Georgia Conf., Southern Missouri Conf., St. Louis Conf., Tennessee Conf., Texas Conf., Virginia Conf., Western Conf., Western Virginia Conf., Western North Carolina Conf., West Texas Conf., White River Conf.

Sum sufficient for Bishops' travel. Sum sufficient for travel of members of the board.

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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 his 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 Oil most invaluable. Mrs. Stone says she cannot do without them." Rev. J. Stone.

Better than Gold

Mr. Geo. T. Clapp, of Easton, Mass., says: "I am 82 years of age, and for 30 years have suffered with running sores on one of my legs, and for their various ailments, almost all of whom have certified to great benefit by its use. We can

A Short Time to Live

Eight months ago as a neighbor urged me, I began taking Hood's Sarsaparilla, and whole lower part of my leg and foot was a running sore, 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. I have known 30 years." J. M. Howard, Druggist, Easton, Mass.

HOOD'S PILLS are purely vegetable.

Ed. L. Huntley's

\$10, \$14 and \$18 Suits

For MEN and YOUTH. Written at once and we will send you one dozen samples of goods, a self-measurement blank and tape measure FREE! (ante workmanship and fit. BOY'S SUITS \$7, \$10 and \$14.00. We warrant quality and fit in larger quantities than any other in our line enable us to offer many cash bargains unapproachable by any other house. All goods made in this country. One price to all. Money refunded at all times if goods are not satisfactory.

Address ED. L. HUNTLEY & CO., 941 & 943 Monroe St., Chicago.

Reduced Rates on the Railroads.

The Fort Worth & Denver, St. Louis & Southwestern and M. & T. Railroads will sell round trip tickets for 1 cent per mile to

The Polytechnic College Lot Sale

ON 30TH AND 31ST OF MAY, 1892.

The tickets must be bought not later than 28th on the M., K. & T. and Denver; good to return June 1st. The St. Louis & Southwestern will sell on the 27th, 28th and 29th; good to return June 1st.

W. P. WILSON, Agent, FORT WORTH, TEXAS.

FOR THE CAMPAIGN.

FOR ONLY FIFTY CENTS

The Twice-a-Week St. Louis Republic

Will be sent to any new subscriber from now until November 30, 1892. It is mailed every Tuesday and Friday, and its readers will get the important news of the campaign, its results at least half a week earlier than any weekly paper could furnish it. It will be indispensable during the campaign, its price now, and get all the news from the beginning to the close of the campaign, and the final result of the election. An extra copy will be sent free, for the same length of time to the sender of each club of five, at fifty cents each. Cut out this advertisement and send it with your order. Send for a package of sample copies, and raise a club. Address: W. H. RICE, ST. LOUIS, MO.

\$33,000 GIVEN AWAY.

The Pastors' Helper, the official organ of the Methodist Correspondence Institute, is an eight page monthly, and strictly of a literary and religious character. We are determined to increase our circulation by September 1st, this year to 200,000. We therefore make the following offer: We will give the first 100 of the first 300 who will send us 25 cents each for our paper one year and agree to become agents, \$25 each; to the next 100, to the next 200, to the next 300, to the next 400, to the next 500, to the next 600, to the next 700, to the next 800, to the next 900, to the next 1,000, to the next 1,100, to the next 1,200, to the next 1,300, to the next 1,400, to the next 1,500, to the next 1,600, to the next 1,700, to the next 1,800, to the next 1,900, to the next 2,000, to the next 2,100, to the next 2,200, to the next 2,300, to the next 2,400, to the next 2,500, to the next 2,600, to the next 2,700, to the next 2,800, to the next 2,900, to the next 3,000, to the next 3,100, to the next 3,200, to the next 3,300, to the next 3,400, to the next 3,500, to the next 3,600, to the next 3,700, to the next 3,800, to the next 3,900, to the next 4,000, to the next 4,100, to the next 4,200, to the next 4,300, to the next 4,400, to the next 4,500, to the next 4,600, to the next 4,700, to the next 4,800, to the next 4,900, to the next 5,000, to the next 5,100, to the next 5,200, to the next 5,300, to the next 5,400, to the next 5,500, to the next 5,600, to the next 5,700, to the next 5,800, to the next 5,900, to the next 6,000, to the next 6,100, to the next 6,200, to the next 6,300, to the next 6,400, to the next 6,500, to the next 6,600, to the next 6,700, to the next 6,800, to the next 6,900, to the next 7,000, to the next 7,100, to the next 7,200, to the next 7,300, to the next 7,400, to the next 7,500, to the next 7,600, to the next 7,700, to the next 7,800, to the next 7,900, to the next 8,000, to the next 8,100, to the next 8,200, to the next 8,300, to the next 8,400, to the next 8,500, to the next 8,600, to the next 8,700, to the next 8,800, to the next 8,900, to the next 9,000, to the next 9,100, to the next 9,200, to the next 9,300, to the next 9,400, to the next 9,500, to the next 9,600, to the next 9,700, to the next 9,800, to the next 9,900, to the next 10,000, to the next 10,100, to the next 10,200, to the next 10,300, to the next 10,400, to the next 10,500, to the next 10,600, to the next 10,700, to the next 10,800, to the next 10,900, to the next 11,000, to the next 11,100, to the next 11,200, to the next 11,300, to the next 11,400, to the next 11,500, to the next 11,600, to the next 11,700, to the next 11,800, to the next 11,900, to the next 12,000, to the next 12,100, to the next 12,200, to the next 12,300, to the next 12,400, to the next 12,500, to the next 12,600, to the next 12,700, to the next 12,800, to the next 12,900, to the next 13,000, to the next 13,100, to the next 13,200, to the next 13,300, to the next 13,400, to the next 13,500, to the next 13,600, to the next 13,700, to the next 13,800, to the next 13,900, to the next 14,000, to the next 14,100, to the next 14,200, to the next 14,300, to the next 14,400, to the next 14,500, to the next 14,600, to the next 14,700, to the next 14,800, to the next 14,900, to the next 15,000, to the next 15,100, to the next 15,200, to the next 15,300, to the next 15,400, to the next 15,500, to the next 15,600, to the next 15,700, to the next 15,800, to the next 15,900, to the next 16,000, to the next 16,100, to the next 16,200, to the next 16,300, to the next 16,400, to the next 16,500, to the next 16,600, to the next 16,700, to the next 16,800, to the next 16,900, to the next 17,000, to the next 17,100, to the next 17,200, to the next 17,300, to the next 17,400, to the next 17,500, to the next 17,600, to the next 17,700, to the next 17,800, to the next 17,900, to the next 18,000, to the next 18,100, to the next 18,200, to the next 18,

Woman's Department.

CONDUCTED BY MRS. FLORENCE E. HOWELL.

[All matter intended for this column should be addressed to Mrs. Florence E. Howell, 23 Mason street, Dallas, Texas.]

SONG OF THE MITES.

I am but a penny in a little hand, I am I hear God's voice over all the land; Yes, if I love God with me, then I shall be blest. For God's love is promised to do all the rest.

First Verse.

I am but a penny in a little hand, I am I hear God's voice over all the land; Yes, if I love God with me, then I shall be blest. For God's love is promised to do all the rest.

Second Verse.

I'm a piece of silver, worth a little more, The key given for work for me, giving up my store; Telling for an offering, though he longed to be, With his young companions in their boyish glee.

Third Verse.

I'm a silver quarter, little silver more, And full many an offering, full by child's hand; Earned no very heavy little girls can do, Noble work for missions when they're good and true.

Fourth Verse.

I'm a bright gold dollar, all the child who did, Loved me and his treasures more than all his gold; One sad morning mother held me very dear, And my heart, now listened with her parting tear.

All.

Dropping! Dropping! Dropping! Hear us as Crowding! The mites, these offerings, others great and small; Surely God's blessing us as we gently fall, Many a penny upward, for his help they call.

A TRIBUTE TO THE MEMORY OF MRS. A. L. NEWTON.

The Woman's Missionary Auxiliary of Cleburne has been called to yield to the hand of death our sister, Mrs. A. L. Newton, who was one of our charter members, and ever since our organization she has been one of its most faithful and efficient workers. We deplore the loss of such a woman from the field, for "the harvest is white and the laborers truly are few." But God knows best. His weary servant, who had borne the burden and heat of the day, had come to a ripe old age, and he has called her to her rest. To the large circle of bereaved relatives and friends we extend our heartfelt sympathy. May they be by her influence and memory, drawn closer to the Savior.

Sisters of this auxiliary, let us emulate the example of Sister Newton, being "faithful" in the "few things" committed to our hands. And let us daily pray that when we stand on the other shore with her in the presence of the Savior, that we each may be able to present at least one sheaf gleaned from heathen fields as the direct result of our labors.

FROM W. M. S. OF MCKINNEY.

Bro. William Allen, of Rock Hill, preached Easter Sunday for us; after which a collection was taken in interest of the endowment for the Scribner Bible and Training School amounting to \$14. The Juvenile Society carried out a very interesting program at night. Their collection and Easter cards amounted to \$21.

Mrs. M. M. NELSON.

Highest aim and true endeavor; Earnest work with patient might; Hoping, trusting, singing ever; Loving God, all men forgiving; Helping weaker brethren; These will make a life worth living. Make it noble, make it grand.

PARSONAGE SOCIETY WORK.

Miss Josie Crutchfield, Secretary of Sherman district, reports a parsonage society organized at Pilot Point with fourteen members. Mrs. W. H. Hughes, President, also one at Pottsville. Mrs. Glascock, President, eleven members. Mrs. L. P. Smith reports a juvenile society at Bowie with eighteen members, and the following officers: President, Myrtle Perry; First Vice-President, Daisy Thomas; Secretary, Ben Lovelace; Treasurer, Fannie Lovelace. Mrs. V. O. A. HUNT, Corresponding Secretary.

THREE NOTABLE THINGS.

Missionary Unbelief. The Christian that does not believe in foreign missions does not believe in the great commission. Repeat it and see. The Christian that does not believe in foreign missions does not believe in the Apostle's Creed. Repeat it and see. The Christian that does not believe in foreign missions does not believe in the Lord's Prayer. Repeat it and see. The Christian that does not believe in foreign missions does not believe in the doxology in long meter. Repeat it and see. The Christian that does not believe in foreign missions in this generation believes that three hundred more millions before we try to tell them of Jesus Christ. How long is this unbelief to go on? How many more millions must die before the Church of God is ready? "If thou canst believe, all things are possible to him that believeth."

Mrs. Highchurch—What did this little pet give up during Lent? Mother of little pet—She gave up butter, cheese and heart—and so did we all. Little pet—Yes, she butter at our boardin' house is orful.

That Good Feeling

Is often the forerunner of serious illness, which may be broken up if a good tonic like Hood's Sarsaparilla is taken in season. This medicine invigorates the kidneys and liver to remove the waste from the system, purifies the blood and builds up the strength.

Constipation is caused by loss of the peristaltic action of the bowels. Hood's Pills restore this action and invigorate the liver.

"Oh, spare me, dear angel, one look of your hair," a bashful young lover took courage and sighed. "There is a sin to refuse so many a prayer, so take the whole wig," the sweet creature replied.

If the Baby is Cutting Teeth,

Be sure and use that old and well-tried remedy, Mrs. Winslow's Sore Gums. It is for children's teeth. It soothes the child, softens the gums, always all pain, cures wind colic and is the best remedy for diarrhea.

If your soul is lost it will not be because the church is full of hypocrites, but because you have rejected Christ.

Not long since a family moved into a house on Austin avenue. After a week or so a friend of the family called on them, and asked how they liked the locality. "Pretty well," "Have you called on any of the neighbors yet?" "No, but I am going to if there is any more of my firewood missing."

When Baby was sick, we gave her Castoria.

When she was a Child, she cried for Castoria.

When she became Miss, she clung to Castoria.

When she had Children, she gave them Castoria.

Mrs. Brainin—After ten years of married life, my husband still says I'm an angel. Friend—Does he mean it? Mrs. Brainin—Of course not; but I think I'm mighty lucky to have a husband who pretends to mean it.

Saxet has cured old sores after all other remedies had failed.

Little Wife—I saved thirty dollars today. Loving husband—You're an angel. How? Little Wife—I saw a perfectly lovely easy chair that I knew you'd like, and I didn't buy it.

Saxet cures all scrofulous diseases.

The man who says he will welcome death as a release from a life made of sorrow generally sends for four doctors when he has a headache.

The publishers of the TEXAS CHRISTIAN ADVOCATE heartily endorse the merits of Hawkes' Crystallized Lenses.

Winks—I hear that De Chappie fell in a fit on Broadway to-day. Minks—Impossible. He had on a suit of English-made clothes.

All Hemorrhages are quickly controlled by that "Hemorrhage Cure," Hood's Extract.

"I can take 100 words a minute," said the stenographer. "I often take more than that," remarked the other in sorrowful accents; "but then I have to, I'm married."

Take Saxet for Rheumatism.

Church Notices.

Table with columns for months (Jan, Feb, Mar, Apr, May, June) and days, listing church events and dates.

WEST TEXAS.

Table listing church notices for West Texas, including locations like San Marcos, Brownwood, and various congregations.

NORTH TEXAS.

Table listing church notices for North Texas, including locations like Brownwood, Veroon, and various congregations.

NORTH TEXAS.

Table listing church notices for North Texas, including locations like Sherman, Montague, and various congregations.

Table listing church notices for Montague District—Third Round, including locations like Bowie, Axtell, and various congregations.

Table listing church notices for Greenville District—Second Round, including locations like Floyd, Gentry, and various congregations.

Table listing church notices for Bonham District—Second Round, including locations like Launius, and various congregations.

Table listing church notices for Dallas District—Second Round, including locations like Plano, McKinney, and various congregations.

Table listing church notices for Tarrant District—Second Round, including locations like Woodland, Anna, and various congregations.

Table listing church notices for Tarrant District—Third Round, including locations like Terrell, Forney, and various congregations.

Table listing church notices for Gainesville District—Third Round, including locations like Broadway, Mt. Springs, and various congregations.

Table listing church notices for Brownwood District—Third Round, including locations like Zephyr, Balfinger, and various congregations.

Table listing church notices for Waco District—Third Round, including locations like Waco, Waco, and various congregations.

Table listing church notices for Veroon District—Third Round, including locations like Veroon, Veroon, and various congregations.

Table listing church notices for Sherman District—Second Round, including locations like Sherman, Sherman, and various congregations.

Table listing church notices for Fort Worth District—Second Round, including locations like Grandbury, Mansfield, and various congregations.

Table listing church notices for Abilene District—Second Round, including locations like Abilene, Abilene, and various congregations.

Table listing church notices for Gentry District—Second Round, including locations like Gentry, Gentry, and various congregations.

Table listing church notices for Corsicana District—Third Round, including locations like Corsicana, Corsicana, and various congregations.

Table listing church notices for Weatherford District—Second Round, including locations like Weatherford, Weatherford, and various congregations.

Table listing church notices for San Augustine District—Second Round, including locations like San Augustine, San Augustine, and various congregations.

Table listing church notices for Tyler District—Second Round, including locations like Tyler, Tyler, and various congregations.

Table listing church notices for Marshall District—Second Round, including locations like Marshall, Marshall, and various congregations.

Table listing church notices for Palestine District—Second Round, including locations like Palestine, Palestine, and various congregations.

Table listing church notices for Austin District—Second Round, including locations like Austin, Austin, and various congregations.

Table listing church notices for Galveston District—Second Round, including locations like Galveston, Galveston, and various congregations.

Table listing church notices for Plano of Episcopal Visitation—1892-3, including locations like Plano, Plano, and various congregations.

Table listing church notices for First District—Bishop Kerner, including locations like Kentucky, Kentucky, and various congregations.

Table listing church notices for Second District—Bishop Greenberry, including locations like Houston, Houston, and various congregations.

Table listing church notices for Third District—Bishop Galloway, including locations like Missouri, Missouri, and various congregations.

Table listing church notices for Fourth District—Bishop Key, including locations like Missouri, Missouri, and various congregations.

Table listing church notices for Fifth District—Bishop Haygood, including locations like North Carolina, North Carolina, and various congregations.

Table listing church notices for Sixth District—Bishop Haygood, including locations like North Carolina, North Carolina, and various congregations.

Table listing church notices for Seventh District—Bishop Hendricks, including locations like North Carolina, North Carolina, and various congregations.

Table listing church notices for Eighth District—Bishop Key, including locations like North Carolina, North Carolina, and various congregations.

Table listing church notices for Ninth District—Bishop Haygood, including locations like North Carolina, North Carolina, and various congregations.

Table listing church notices for Tenth District—Bishop Haygood, including locations like North Carolina, North Carolina, and various congregations.

Advertisement for Champion Full Circle All Steel Baling Press, featuring an illustration of the machine and descriptive text.

Advertisement for Continental Speed Mower, featuring an illustration of the mower and descriptive text.

Advertisement for Champion Flexible Sweep Rake, featuring an illustration of the rake and descriptive text.

Advertisement for Alliance, Grange, League, featuring an illustration of a bicycle and descriptive text.

Advertisement for Dr. M'Gork's Invigorator, featuring an illustration of a bottle and descriptive text.

Advertisement for Hoofland's Podophyllin Pills, featuring an illustration of a bottle and descriptive text.

Advertisement for Dr. Aldrich Specialist, featuring an illustration of a bottle and descriptive text.

Advertisement for Cotton Belt Route, featuring an illustration of a train and descriptive text.

Advertisement for The Standard of the World, featuring an illustration of a horse and descriptive text.

Advertisement for Pastor's Book, featuring an illustration of a book and descriptive text.

Advertisement for Book of Forms, featuring an illustration of a book and descriptive text.

Advertisement for Dr. J. C. Lewis, featuring an illustration of a bottle and descriptive text.

Advertisement for The Cotton Belt Route, featuring an illustration of a train and descriptive text.

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AT THE CAPITAL.

POLITICAL EXCITEMENTS LARGELY OVERSHADOWED.

A Most Interesting Interview with a Member of Prominent Rank in the Strains of Public Life are Overcome.

The absorbing excitement of Congress and the interest caused by varying schemes and various measures have been overshadowed of late in Washington by the revelation of the alarming death rate among public men, and the additional fact that in nearly every case the cause of the death can be traced to one source.

Senator Beck dropped insensible in the Potomac.

Secretary Folger worked to the last, and died without warning.

Secretary Windom died while speaking at a banquet.

Secretary Chandler was found dead in his bed at the Grand Pacific Hotel.

Senator Tom Corwin expired at a reception while talking with Salmon P. Chase.

The Hon. Hannibal Hamlin died at the club while chatting with his friends.

Minister Pendleton passed away while seated in a railroad train.

Senator Charles Sumner, Massachusetts' pride, died suddenly, working faithfully to the hour of his death.

Senator Simon Cameron feels the mysterious creepings of paralysis, and falls in the arms of his friends.

Salmon P. Chase passed away peacefully while seated at his desk with his pen in his hand.

It has dawned upon the public men of the country, the heads of departments in Washington, and discerning people generally, that there must be some one great reason for all of those untimely deaths.

"I am in good health and spirits at present. Several years ago, however, I was so fully impressed with the idea that I had uric acid in my blood that I took care and good medicine to prevent its increase or continuance."

"May I ask, General, what course you adopted?"

"I had heard of many things, but I determined to try one especially. I found it that I desired, and, although that was some time since, I am as you see, well to-day, although I am still taking the same medicine, which is Warner's Safe Cure."

Colonel Daniel Grosvenor, the Chief of the First Division of the Comptroller's Office of the United States Treasury, said:

"I have had an unusual opportunity to watch the condition of public men and the strains which public life brings. Many prominent men break down suddenly, and, while this may also be true of other walks in life, it seems especially true of Washington. My experience has shown that one remedy has proven more beneficial for the strains of life in the case of public men than any other known discovery. That remedy is Warner's Safe Cure. His restoration to health through its use was simply marvelous. I myself believe in it implicitly."

Congressman J. C. Bolden, of New York, when approached upon the subject, said:

"Ex-Governor Alford, of Syracuse, New York, and also Speaker of the House, furnished the most wonderful instance of the fact that a public man could withstand the strains of public life and yet live to a green old age. Few men have ever been sicker than Senator Alford was, but he is now hale and hearty. His recovery is due entirely to Warner's Safe Cure, which is certainly all the commendation of any discovery that could be required."

Mr. L. H. Eggleston, Judiciary Division Comptroller's Office, United States Treasury, said:

"Ten years ago I was ill—very ill with a disease pronounced by my attendant physicians to be incipient Bright's disease. The treatment failed to benefit me, and I grew steadily and alarmingly worse. Under the advice of friends I began to use Warner's Safe Cure, and have been in perfect health ever since. I am glad to state this, because it may save the life of others."

Senator B. K. Bruce cordially answered inquiries:

"My gratitude is due to Hon. H. H. Warner, manufacturer of the Warner's Safe Cure, for the wonderful recovery which I have experienced through the use of his medicine. I am well to-day, and believe many public men might preserve their health and prolong their lives by the use of this great remedy."

The same sentiment can be found all over Washington, and there is scarcely a desk in the Treasury or other departments where a bottle of this remedy cannot be found. Its popularity here is due wholly to what it has accomplished.

There are preachers who would probably rather see a neighboring church burn down than to see it have a revival.

If you haven't got peace like a river in your Christian life, you haven't got what God wants you to have.

Marriages.

MALLOCK—TOWNSEND.—At the Methodist Church in Hallettsville, April 27, 1892, W. A. Mallock and Miss Laura A. Townsend; all of Hallettsville, W. E. Rector officiating.

ARMSTRONG—GORDON.—At the residence of Mrs. M. J. Duke, Center, Texas, W. W. Armstrong and Miss Samantha Gordon, April 20, Rev. J. D. Burke officiating.

Obituaries.

The space allowed obituaries, twenty to twenty-five lines, at about 20 to 25 words. The price here is received on condition of obituaries notices. Parties desiring such notices to appear in full as written, should remit money to cover excess of space, located at the rate of ONE CENT per word. Money should accompany all orders.

REV. JOHN HARAN GRESHAM.

Rev. John Haran Gresham was born in Lawrence county, Tennessee, February 24, 1829; was born of the Spirit and received into the Methodist Church, South, in 1854. Four years after that he was licensed to preach by Rev. J. F. Hughes, presiding elder, July 28, 1855.

He was ordained deacon by Bishop Kavanaugh, at Nashville, Tenn., and was ordained elder by Bishop Marvin on October 3, 1870, at Harrell's Chapel, Hunt county, Texas. He passed his reward April 3, 1892. The funeral services were conducted by Bro. M. C. Harris, Bro. Gresham was the father of twenty-one children, his father having been married twice. Four sisters and one half-brother are still living.

WILSON.—Mrs. Mildred R. Wilson was born in Franklin county, Tennessee, April 24, 1853; died in full triumph of the Christian life at 3:30 p. m., March 27, 1892. She was the daughter of Rev. Wm. S. Smith, of the Primitive Baptist Church.

JOHNSON.—Mrs. Florida Johnson, daughter of Dr. Wm. Jamieson and E. H. McDonald, was born in Lauderdale county, Mississippi, August 13, 1828.

FOLT.—Sister Annie E. Folt (nee Folt) was born in Shelby county, Texas, March 21, 1836, and died December 18, 1891, aged thirty-five years, eight months and seventeen days. She joined the Methodist Church in early life. Sister Annie was a loving daughter, a devoted wife, a tender mother and a true Christian, and was ready when the summons came.

MORTON.—Alda Morton, daughter of Rev. J. E. and A. E. Morton, was born in Erath county, Texas, April 19, 1867, and died May 3, 1892, aged two years, ten months and six days.

GILLILAND.—Sister Elizabeth Ann Gilliland was born October 26, 1841, in Cannon county, Tennessee, and moved with her parents to Arkansas in 1857; was married to Perry Gilliland July 10, 1857, with whom she came to Texas in 1877.

HANKINS.—Wm. H. Hankins was born in Granger county, Tennessee, November 11, 1842, and died in Collin county, Texas, April 22, 1892. He was converted and joined the Baptist Church in his sixteenth year, and lived in her company with his father, a tender, loving and kind man.

BRATTON.—Mrs. Mary Bratton, whose maiden name was Phillips, was born in the town of Gonzales, Gonzales county, Texas, November 29, 1835. Her parents moved into the country, near Harro, in 1843.

LOVE.—Orabella Love was born November 22, 1808, in Jackson, Tenn.; professed religion and joined the M. E. Church, South, in her fifteenth year; came to Texas in 1855; married W. P. Love, Jr. October 15, 1856.

STUBBLEFIELD.—H. C. Stubblefield was born in Lee county, Virginia, August 30, 1845; moved to Texas when but a youth; was married to Miss Sarah T. Thompson in 1873; moved to Loscompton, Louisiana, four years ago, and died April 13, 1892.

HILL.—Miss Clara Hill, born in Austin county, Texas, aged seventeen years and seventeen days, departed this life April 27, 1892. Her father, for some time previous to her death, had been in the military, during which time she spoke frequently of her willingness to go, and when the last moment came passed away in the triumphant hope of the faithful Christian.

WORTHAM.—Little Sammie Wortham was born in Montague county, Texas, July 8, 1891, and died in Wilburt county, Texas, November 23, 1892.

Every Month many women suffer from Excessive or Scant Menstruation; they don't know who to confide in to get proper advice. Don't confuse in a cheap trial.

Advertisement for Bradfeld's Female Regulator, a specific for painful, profuse, scant, suppressed or irregular menstruation.

BEAUMONT LUMBER CO. Manufacturing and Sizing Yellow Pine Lumber, B. P. Lams and Bridge Timber, Millworkings, Etc. Lumber, Shingles, etc. long timbers and large sizes on hand.

LEMMON.—Alexander Campbell Lemmon, Jr., son of A. C. and Louise J. Lemmon, was born at Dallas, Mo., February 11, 1892, and died at Dallas, Texas, April 11, 1892.

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Advertisement for Joseph Gillott's Steel Pens, Gold Medal, Paris Exposition, 1875.

Advertisement for Beaumont Lumber Co., Manufacturing and Sizing Yellow Pine Lumber.

Advertisement for Cottolene, a healthy substitute for lard, manufactured by N. K. Fairbank & Co., St. Louis, Mo.

Advertisement for Carter's Little Liver Pills, curing sick headache, cure sick head, and cure ache.

Advertisement for Gullett's Magnolia Gin, highest award gold medal.

Advertisement for U.S. Buggy & Cart Co., special cut price sample offers.

Advertisement for Piles Swayne's Ointment, a relief for piles.

Advertisement for Wall Papers, buy from first hands.

Advertisement for Church Bells & Piping, the largest establishment manufacturing.

