

TEXAS CHRISTIAN ADVOCATE

Per Annum, \$2.00.

OFFICIAL ORGAN OF THE FIVE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH SOUTH.

To Preachers, \$1.00.

Vol. XLIV.

Dallas, Texas, Thursday, February 3, 1898.

No. 23.

EDITORIAL

An Ancient Stroll.

IN Genesis, chapter 5, verse 24, we read: "And Enoch walked with God, and he was not, for God took him." A comprehensive and luminous biography in a few masterly words. The result and not the details of life is here summed up. Our mission upon earth is the achievement of character. This gained, all is gained; this lost, all is lost. For character makes destiny, and a destiny inclusive of all that is true, beautiful and good. To gain the whole world and lose one's soul is a bad bargain, while holiness, even at the sacrifice of the universe itself, is the divinest of all acquisitions. Unless biography can chronicle the growth and maturity of the spiritual life, it might just as well not be written. Such an account can only be the delineation of folly and sin, culminating in the deepest tragedy at last. In the eternal wisdom of God, life is a probation, constantly converging to one point—the development and perfection of the soul. Upon this apprenticeship hinges the issues of eternity. All else is secondary and evanescent. Here is the true goal. This is the secret of the ages.

The depth of Scripture is a proof of its authenticity. What but inspiration could have penetrated thus to the very essence of being? What but inspiration could have packed into a dozen simple words the supreme result of life? This verse, like the attar of roses, is a concentrated distillation. It is the focalization of all the light of folios. Here, patent to our vision, is a wisdom which has sounded the depths of the soul, and which has unveiled the essence and glory of life. More might have been said, but this is enough. Less could not have been said without the blotting of all happiness and hope. Here is no display of balance sheets, no trumpeting of the name far and wide, no unrolling and blazoning of diplomas and titles, no counting of pleasure's rosy hours. Such an inventory seen against the background of eternity is the veriest bauble. The divine accountant and chronicler tells of something to which the computations of arithmetic are not applicable, and which statistics can not tabulate; of something which the imagination and poetry themselves can not adequately display. It is a record of simple goodness. It is the impersonation of truth and righteousness. It is a tale of duty. Walking with God, Enoch catches his spirit and is assimilated to his nature, and buoyed by the consciousness and dynamics of immortality, leaps over the battlements of heaven and bathes his soul in the effulgence of "the beatific vision."

This passage affords us a capital illustration of the law of affinity. This law lies at the bottom of love and friendship. Like is drawn to like. Identity of tastes and dispositions is the bond of wedded life. Friendship is a community of interests. This reciprocity is a magnet. We avoid those who are repellent in temperament and we seek those in whom

we see mirrored our own spirit and ways. Society is the congregation of a species upon the basis of a general affinity. Friendship is the alliance of those whose tempers and tastes are mutually potent and agreeable. Marriage is the union of kindred spirits, and represents the maximum of human identity. Religion is the binding of the godlike soul to God. Enoch walked with God because there was an identity of thought and feeling between them. There was a community of spiritual interests. There was a parallelism of aspiration and endeavor, so to speak. The human, awakened and purified by the touch of the divine, enters into co-partnership and communication. The human, receiving progressively a fuller revelation of the glory of the divine, experiences a mightier magnetism. Thus, through the transcendent love and the immeasurable condescension of God, originates a union and communion of kindred souls—the finite and the infinite. The intellect of the old patriarch had found in God the ideal, and was satisfied. In the presence and glory of God he found a full response to all his questionings and aspirations. The godlike in Enoch had been touched to its finest issues; the carnality and worldliness of the patriarch had been sloughed off; the potentialities of assimilation and congeniality to the divine had been revitalized; the filial elements of the soul had answered back to the call of God, and now at last the type and archetype meet and mingle, and Father and son blend in an indissoluble love and life.

Walking with God comprehends furthermore all that is implied in the discharge of duty, in the accomplishment of one's life-work, and in the use of the means of grace. He kept the law, he fulfilled the regal, prophetic and priestly functions of his office as the head of a family; he meditated, prayed, offered sacrifice and communed with his brethren. His was a consecrated, busy life, with perhaps the devotional element predominating. His was an ethereal life; he kept close to the border-line of eternity and heaven; he was pavilioned in a divine atmosphere; he anticipated immortality.

Just as two friends stroll forth in the green fields and pleasant light, thoroughly congenial and mutually attached, communing in the deepest confidence of earth's tenderest interests and the heart's most sacred themes, or talking of nature and life in all their myriad bearings, with their thoughts in the same channels and their souls keyed to the same pitch, with the tie of brotherhood passionate and strong—so in the morning of time, upon the bosom of the young world, God and the soul which he had made and redeemed walked and talked.

And we, too, may hear his voice and answer. We may feel the gentle drawings of his love, and the tender touches of his hand. The whisperings of the still, small voice are audible yet to the loving and the devout. The ground is yet holy and the bush continues to flame. The glory which the patriarchs saw trails nightly across the sky, and gleams even yet more brightly in the life of those who do his will. But this vision is for the pure in heart.

THAT we should live one day at a time, discharging its duties, bearing its trials and enjoying its blessings, without any anxious thought for the morrow, is no doubt a truism. But this, like many another popular and common-place saying, is pregnant with the profoundest philosophy. It is one of Christ's deepest and best sayings, and the practical application of it is the source of our greatest strength and happiness. Instead of saying, when we hear this proposition propounded, "Ah, well, this is an old, prosaic, utterance!" let us try to divine and appropriate its precious secret, and live and labor in the light of its hallowed wisdom.

Each one of us is an apostle. Each one of us is sent of God upon a beneficent mission. We know of nothing which so dignifies human life as that each individual of the race is an actor in the drama of civilization. Each of us is destined to play a providential role, and his service is essential to the symmetry and beauty of the plan. There is no such thing as an isolated life. We are integral elements in the scheme. Our character and mission are worth much. We have a destiny as sharply defined and as providentially shaped as that of Paul himself. Let us run well.

We would do well to study the doctrine of little things. Trivial matters have suggested the keys to the mightiest of problems. Insignificant occurrences have led to the richest and most beneficent discoveries and inventions. Every day ushers in a new epoch. Every hour is a crisis. One kind word has kindled the flame of an immortal hope; one bitter remark has withered the aspirations of a struggling soul. The next sermon heard may be the last; or it may be the occasion of casting the die. One book, or one chapter in a book, may infuse a subtle and ineradicable poison. The knowledge and companionship of one good man may determine one's destiny. Trifles may prove giant affairs; the passing moments may be laden with evil or good.

Well begun is half done. To lay one's plans deliberately; to utilize the laws and forces necessary to success; to improve the auspicious seasons, is the highest wisdom. There is too much blind, blundering work. Success is not a chance affair. It is not the gift of fortune. It is the fruit of wisdom and labor. It is the joint product of method and application. There is nothing more infallible than success if we go at it in the right way. The world is free, the competition is open to all; there is no discrimination against any comer. There is magic in the words, method and work. But we can not be too careful in our choice of ends. There are prizes and prizes. Nothing short of the best should satisfy us.

It is not unmanly to apologize when we are clearly in the wrong. It is the truest magnanimity to redress the grievances we have caused. It is the climax of a righteous and honorable life to right the wrongs justly chargeable to us. There is too much assump-

tion of infallibility and impeccability. Trying to play the role of a philosopher who can never err and the part of a saint who can never stray has spoiled many an otherwise fine character. Sometimes there is no recourse but to own up. Confession is trebly good for the soul.

Among the writings of that rare woman and gifted writer, Helen Hunt Jackson, there is a picture of a home as it ought to be, drawn in such fair and graceful lines that it deserves to be hung up in every family gallery where all may see, heed and learn its lesson. Here is the picture: "The most perfect little home I ever saw was a little house into the sweet incense of whose fires went no costly things. A thousand dollars served as a year's living for father, mother and three children. But the mother was the creator of a home; her relations with the children were the most beautiful I have ever seen; every inmate of the house involuntarily looked into her face for the keynote of the day, and it always rang clear. From the rosebud or clover leaf which, in spite of her hard housework she always found time to put beside our plates at breakfast, down to the story she had on hand to read in the evening, there was no intermission of her influence. She has always been and always will be my ideal of a mother, wife and homemaker. If to her quick brain, loving heart and exquisite face had been added the appliances of wealth and enlargements of wide culture, hers would have been absolutely the ideal home. As it was, it was the best I have ever seen."—Christian Work.

Consecration is simply the restoring to Christ his own property; recognizing and answering his rightful claims; saying gladly and reverently, "I am thine, O Lord!" When once this attitude has been thoughtfully assumed, it answers all the questions which arise in the conduct of life. These hands are my Master's, they may not touch the unclean thing; these feet are his, they may not go in forbidden paths; these senses and faculties are his, they must not be used outside the circle of his will; this body is his, no voice but his can control or direct it; these members are his, they may not be presented as weapons of unrighteousness unto sin. Reasonings like these make us feel that we dare not sin.—Rev. F. B. Meyer.

In small country newspaper offices, where the copy goes from the editor to the compositor, then, after printing, directly to the subscribers, the need of a proof-reader is often felt. For example, in a Missouri office a short time ago the boy in "making up" the forms got the galleys mixed. The first part of the obituary of an impecunious citizen had been dumped in the forms, and the next handful of type came from a galley in which was a description of a fire. The country folk were much startled when they came to the paragraph, which read thus:

"The pall-bearers lowered the body to the grave. It was consigned to the flames. There were few, if any regrets, for the old wreck had been an eyesore to the town for years. Of course there was individual loss, but that was fully covered by insurance."—The Advance.

Perfect ignorance is quiet; perfect knowledge is quiet—not so the transition from the former to the latter.—Carlyle.

Love and you shall be loved. All love is mathematically just, as much as the two sides of an algebraic equation.—Emerson.

DR.
PRICES
CREAM
BAKING
POWDER
Awarded
Highest Honors, World's Fair
Gold Medal, Midwinter Fair.

**SUMMARY OF PROCEEDINGS OF THE
JOINT COMMISSION.**

The Commissions on Federation appointed by the General Conferences of the two Episcopal Methodisms met in joint session at Washington, D. C., January 7, 1896.

The commissioners present from the Methodist Episcopal Church, South, were Bishop J. C. Granbery, D. D.; Bishop R. K. Hargrove, D. D.; Bishop W. W. Duncan, D. D.; the Rev. Dr. E. E. Hoss; Rev. G. G. N. MacDonell, D. D.; Rev. J. H. Dye, Judge Walter Clark, Professor R. W. Jones, Col. Asa Holt. From the Methodist Episcopal Church the commissioners present were Bishop S. M. Merrill, D. D.; Bishop W. X. Ninde, D. D.; Bishop John F. Hurst, D. D. (alternate); Rev. R. J. Cook, D. D.; Rev. L. B. Wilson, M. D. (alternate); Robert T. Ayer, Thomas H. Murray, Esq.

R. J. Cooke and E. E. Hoss were appointed Secretaries. The commission sat two days, nine hours each day. From the beginning to the close, harmony and fraternal love characterized the discussions of the important and delicate questions considered by the commission.

As a basis for action, the following paper was presented from the Methodist Episcopal Church, South:

"We, the commissioners of the Methodist Episcopal Church, South, think it becoming that we state to the Joint Commission the motives and purposes of our General Conference in originating this movement for federation. We therefore call your attention to the following report on federation, which was adopted by the General Conference May 19, 1894. (The report referred to was read, as well as the report adopted by the General Conference of the Methodist Episcopal Church.)

"We also remind you of the declaration and basis of fraternity which was adopted without a dissenting voice by the Cape May Commission.

"Status of the Methodist Episcopal Church, and of the Methodist Episcopal Church, South, and their co-ordinate relations as legitimate branches of Episcopal Methodism:

"Each of said Churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784; and since the organization of the Methodist Episcopal Church, South, was consummated in 1846, by the voluntary exercise of the right of the Southern Annual Conferences, ministers and members to adhere to that communion, it has been an evangelical Church, reared on Scriptural foundations, and her ministers and members, with those of the Methodist Episcopal Church, have constituted one Methodist family, though in distinct ecclesiastical connections."

"That commission decided questions concerning conflicting claims to Church property in so just and liberal a spirit as to settle local contentions and give general satisfaction.

"The questions which come before this commission relate, not to property, but to such occupation of the same territory by the two great branches of Episcopal Methodism as tends to promote friction and waste, and injure rather than promote the common cause, namely, the spreading

of Scriptural holiness through these and other lands.

"The two Churches are one in faith and in most features of polity. They closely resemble in religious fervor, and in methods for extending the kingdom of God and edifying believers. The reasons for harmony and hearty co-operation between them are very strong. We do not desire to reopen any disputes of 1844, or of later date. We view the present situation, its responsibilities and opportunities. Where one of these Churches has been long and firmly established, given evidence of healthy and vigorous life, is growing surely and rapidly, and is active and enterprising in providing for the spiritual needs of the community according to the doctrines and usages of Methodism, it seems unwise that the other should enter and seek to divide the Methodist people. If a feeble start has already been made, the societies which have been formed made slow and doubtful progress, and are maintained year after year by the help of missionary funds, to withdraw would endanger no interest of the kingdom of God, but remove an unseemly and unprofitable competition, and augment the resources in men and money for the cultivation of needy fields. This view was definitely expressed by the Cape May Commission:

"In order to further promote the peaceful results contemplated by this Joint Commission, and to remove as far as may be all occasion, and especially to forestall all further occasion, for hostility between the two Churches, we recommend to members of both, as a wise rule of settlement where property is in contest, and one or both are weak, that they compose their differences by uniting in the same communion; and, in all such cases, that the ministers and members recognize each other in all relations of fraternity, and as possessed of ecclesiastical rights and privileges of equal dignity and validity. They should each receive from the other ministers and members in good standing, with the same alacrity and credit as if coming from their own Church, and, without interference with each other's institutions or missions, they should, nevertheless, co-operate in all Christian enterprise."

This paper was referred to the commissioners of the Methodist Episcopal Church, and was reported back as adopted. It was then adopted by the Joint Commission.

Various questions relating to every possible phase of federation between the two Churches, questions relating to education and mission interests in foreign lands, to the occupation by the two Churches of the same territory, to the feasibility of a common Hymn Book, one Catechism, and one common form of public worship, and to the reception of traveling preachers by either Church from the other, without loss of orders or ministerial standing, were taken up and discussed with utmost frankness and the most careful regard for the vast interests involved.

The Joint Commission finally agreed on the following resolutions, the exact language of which, and particulars explanatory, will be given hereafter, as provided for by the Joint Commission:

1. That the General Conferences of the two Churches be recommended to order the preparation of a common Catechism, Hymn Book and Order of Public Worship for both Churches.

2. While recognizing the value and growth of the Epworth Leagues of the respective Churches, and rejoicing in the spirit of fraternity manifested in their Biennial International Conferences, yet the attention of the respective General Conferences is called to the International Epworth League Conference in the absence of any legal provision for it, and suggest to the General Conferences the propriety of recognizing and regulating it by legal provisions.

3. That the General Conferences of the respective Churches be recommended to adopt measures for the joint administration of their publishing interests in China and Japan.

4. That while appreciating fully the Christian comity prevailing among our missions in foreign lands, and having given careful consideration to the principle and desirability of co-operative administration as a means for lessening the expenditure of funds

in the prosecution of the work, the commission, without attempting to formulate any plan for such co-operation, commend the subject to the consideration of the two General Conferences.

5. It was further agreed, for the prevention of hurtful competition, that in places where either Church is established and supplying the needs of the people, new work shall not be organized by the other Church without the consent of the Bishop having jurisdiction.

6. The following with reference to Christian education was adopted: In view of the many efforts made to give a purely secular direction to all forms of education, we are convinced that the time has arrived when greater attention should be given to higher education under Christian auspices than ever before, and when the Church should feel its full responsibility for the wise and safe training of all its young people. We are approaching the close of the nineteenth century, and believe that our members should give some tangible expression of our gratitude to our heavenly Father for the manifold blessings which have marked our progress.

Resolved, This expression should take such practical form as will increase the efficiency of our higher institutions of learning.

Resolved, That the years 1900 and 1901 should be the period for the presentation of the subject of the higher education to all our people, and of their gifts to the cause.

Resolved, That it is the imperative duty of the Protestant Church to provide, in the City of Washington, a university, Christian, catholic, tolerant and American, having for its sole aim post-graduate and professional study and original research, and that the American University is worthy of the confidence and benefactions of the people in all our Churches; we therefore recommend that the claims of this institution be commended to both Churches for special contributions during the closing year of the present and the opening year of the coming century.

It was also agreed that the minute proceedings of the Joint Commission be published for the use of the General Conferences of both Churches. With earnest appeal to the Head of the Church upon the labors of the commission, it adjourned sine die.

Better Than Klondike Gold

Is health and strength gained by taking Hood's Sarsaparilla, the great blood purifier. It fortifies the whole system and gives you such strength that nervous troubles cease, and work which seemed wearing and laborious, becomes easy and is cheerfully performed. It has done this for others, it will for you.

HOOD'S PILLS are the best family cathartic and liver tonic. Gentle, reliable, sure.

The man who can hold his tongue when he should have the devil at a disadvantage.—Ram's Horn.

If the Baby is Cutting Teeth,

Be sure and use that old and well-tried remedy, Mrs. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

If Christ is to be life of your soul, he must become the soul of your life.

A chronic kicker is bad enough, but a continual scratcher is worse. Better imitate a mule than a hen. Hunt's Cure will do up the worst case of Itch, Tetter and Ringworms, Itching Piles, Eczema known. Price 50 cents.

The Texas & Pacific run free Chair Cars daily to Memphis and Saint Louis.

Mr. L. Blaylock, Dallas, Texas:

We have been using the Advocate Sewing Machine for ten months. We have found it to be as good as the high-priced machines. It runs light and all the attachments work well. I would recommend the Advocate to all who wish to buy a first-class machine. It is also a handsome piece of furniture. Success to the Advocate in all departments. Yours truly,

JAMES L. HALL.

Frank, Texas, Dec. 24, 1897.

Vigor
Verdicts

AYER'S HAIR VIGOR fulfills all the promises made for it, is the verdict of those who have tried it.

Ayer's

"I have sold AYER'S HAIR VIGOR for fifteen years and do not know of a single case where it did not give entire satisfaction."—F. M. GROVE, Paunsdale, Ala.

Hair

"When disease caused my hair to fall out, I found AYER'S HAIR VIGOR a most excellent preparation and one that does all that is claimed for it."—L. RUSH, Connellsville, Pa.

Vigor

"AYER'S HAIR VIGOR does all that is claimed for it. It restored my hair, which was fast becoming gray, back to its natural color—dark brown."—W. H. HASLHOPF, Paterson, N. J.

Did It

"My head became full of dandruff, and after a time my hair began to fall out. The use of AYER'S HAIR VIGOR stopped the falling out and made the scalp clean and healthy."—MRS. C. M. AYRES, Mount Airy, Ga.

WEST TEXAS CONFERENCE PREACHERS.

The preachers of the West Texas Conference will please send all funds to be handled by the Joint Board of Finance to Major G. W. L. Fly, Victoria, Texas, who has been elected Treasurer, to take the place of V. M. West, resigned.
W. H. H. BRIGGS, Chairman.

Seymour Lake, Mich., Jan. 28, 1896.
THE PISO COMPANY,
Warren, Pa.

Gentlemen:

It has been twenty years since I took the first dose of your Piso's Cure for Consumption. I had been for fifteen weeks so that I could not lie down, and I had taken only half a bottle of Piso's Cure before I could lie down and enjoy a sweet sleep without coughing. I am never without it in the house, and have been the means of getting many others to use it by telling them what good it has done me.

Yours respectfully,
AMELIA BASTEDO.

A new friend and an old enemy will both bear watching.

50 doses for 50 cents. Is the same size of other \$1 bottles, and money refunded if Dr. Simmons' Cough Syrup fails to give entire satisfaction. Try it; costs nothing if not satisfied.

DO BABIES CRY FOR IT?

No! They more often die for the want of it. Dr. Simmons' Cough Syrup is guaranteed to cure Croup, Whooping Cough, Colds, Coughs, and Bronchial affections of the Throat, Chest and Lungs, and falling, the purchase money is refunded. Sample bottle free. 50 doses for 50 cents.

The Texas & Pacific give you choice of routes via Memphis, Shreveport or New Orleans.

A NEW CATALOGUE

Is being issued by C. P. Barnes & Co., Jewelers and opticians, Louisville, Ky., showing in half-tone engravings the newest things for holiday gifts in sterling silverware, sterling silver novelties, watches, rings, etc., etc. They will be glad to send you a copy upon request.

One Cent a dose is all we ask for Dr. Simmons' Cough Syrup, and we are pledged to refund the cost price per bottle if it fails to do all that is claimed for it. You get immediate relief.

The Texas & Pacific are now running the finest Chair Cars in the South—seats free.

TEXAS CHRISTIAN ADVOCATE

Per Annum, \$2.00.

OFFICIAL ORGAN OF THE FIVE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

To Preachers, \$1.00.

Vol. XLIV.

Dallas, Texas, Thursday, January 27, 1898.

No. 22.

EDITORIAL

A PRAYER IN THE GLOAMING.

ONE of the most beautiful incidents in the Old Testament is that recorded in the twenty-fourth chapter of Genesis, verse sixty-three: "And Isaac went out to meditate in the field at eventide." A marginal note substitutes "pray" for "meditate." The original probably includes both ideas, because meditation and prayer are inseparable, the former preliminary and auxiliary to the latter. This is a picture from a far land and time, coming to us from the cradle of the nations and the infancy of the race. The whole scene is redolent of nature and suggestive of devotion.

The thoughts of man when alone instinctively turn to God. The field, the twilight and solitude focalize the mind upon divine and eternal things. When in contact with the great world we can not but think of the Author of it; and with the idea of God innumerable corollaries are associated. Whenever we look at the green earth, the blue sky, or listen to the beat of the sea-surf, or the oratorio of the thunderstorm, we always think of the hand which sprung this glorious architecture and which jotted down the score of this mighty music, and from such meditations countless spiritual inferences flow. Away from the jargon of civilization and the trappings of society we find in the wilderness a divine presence and hear a still, small voice. Missing human companionship, we seek a Godlike one; and far from "the noise and hurryings of this life" the freed spirit soars into a loftier and brighter realm. Many a line from the best poetry and many a passage from the diaries of saints and sages attest the truth of the proposition above. We dare say that the experience of our readers verifies the assertion. For nature is a temple whose incense is the fragrance of flowers, whose altars are the rockribbed hills, and whose lights are the far-off twinkling stars. He who in the presence of God's great and beautiful universe does not feel the propensity to worship is an abnormal frame of mind. Hence Christ sent us into the secret places to pray. Shutting out the world, we open a vista into heaven.

So when we look back into the past we find the patriarch Isaac turning with his troubled thoughts to prayer for relief and repose. His father Abraham was old and the headship of the family would soon devolve upon him, his mother Sarah was dead and an unspeakable loss and loneliness had come into his life; he knew that in some mysterious way the destiny of the whole race was indissolubly linked with the fortunes of his house; he was encompassed by manifold labors, responsibilities and perils, and his own life lay all untried before him. Thoughts such as these drove him to the God of his father. Parental precept and example had revealed the preciousness and power of prayer. So when the eventide came he sought the solitude of the field for deep thought

and importunate wrestling with God. The white tents of the patriarchal encampment were in the background, the tread of servile feet and the hum of familiar voices were hushed, business and pleasure alike were suspended. The sun is setting and the long shadows are stretching over the plains; the gloaming broods over field and grove and the silence of night draws on apace. The garish light is shut out and every sound dies save perhaps the distant tinkling of some sheep-bell or the subdued lowing of the home-coming herd. Isaac is alone with God.

Who can tell what thoughts throbed through his teeming brain? Who can number and name the mighty passions that surged in his awakened soul? Who can measure the influence of that season of supplication upon his own character and destiny and the movements and fortunes of that historic race which was to spring from his loins? Who can survey and fathom the depths of that inexhaustible and unruffled peace which filled his heart when, under the starlight and through the dewy grass, he retraced his steps to the expectant camp? Such questions we can not answer. But we know that he had poured out his soul into the bosom of God; the eye which never slumbers nor sleeps had marked his lonely wrestling; the ear which is never stopped to the cry of human distress had heard the breathings from his surcharged soul; that divine heart which yearns with infinite solicitude over every living creature had stirred and answered responsively to his own, and the hand which had formed the crooked serpent and garnished the heavens was stretched to protect his interests and open to supply his wants.

We dare say that the speedy coming of Rebecca into the home and heart of Isaac was the first fruits of that harvest of joy which God had in reservation for him—the foretoken of that long train of blessings guaranteed to prayer and faith. The bridal hour following so soon upon the hour of prayer was not a coincidence, but a providence—the honeymoon and poetry of young life symbolical and prophetic of those deeper spiritual experiences and joys reserved for the faithful and good. Prayer and peace go together. Meditation and worship are indissolubly linked. Duty and destiny are connected like cause and effect. Out of the eventide, with the shadows around about us and the heart in earnest prayer, come the inspiration and power that hallow and perfect our human life.

We sometimes fear that selfishness is so indiscriminately denounced as to bring about an effectual recoil from the object sought. Entire self-obliteration is not required by the Bible. We have certain interests and it is perfectly legitimate to recognize and promote them. An approximate happiness is possible to us, and it is thoroughly right to seek and enjoy it. But we must not neglect our duty to others. There are some sacrifices we should make for others. We should look not only upon our own things, but also upon the things of others. But an injudicious and extravagant

demand for entire self-obliteration will only cause a reaction and revulsion which will defeat the end in view.

Some of our great Romances represent the cause of the poor in a very fascinating light. Some of the characters are extremely pathetic and charming. Many of the surroundings and incidents appeal strikingly to the imagination and heart. We are moved to accept philanthropy as a mission. But the reality is altogether different. There is no beauty but that of the divine image, which we must discern behind the blurred countenance and form. There is no romance except the excitement of sympathy and practical work. We must learn to love the unlovely and to rescue the perishing for Christ's sake.

We can not reason out too carefully our conclusions. Superficial thinking may lead to attitudes of mind and habits of life which will affect for evil one's entire career. There is a supreme demand for profound investigation. The great majority of mankind have never surveyed with the utmost seriousness nature and life. These great subjects have been relegated to the background, if not to oblivion. Thoughtfulness is the first step toward religion. Thoughtfulness is one of the guarantees of fidelity to duty. Thoughtfulness is a fountain of strength and consolation.

There are many who do not discriminate between credulity and faith. Credulity accepts any and everything for truth without investigation. Faith, generally speaking, is founded on reason. We believe because the principles and facts justify the act. The evidences of Christianity constitute one of the departments of the science of theology. It is both our duty and privilege to give a reason for the faith which is in us. The credulity which is victimized by imposture is one thing—the faith which rests upon the impregnable rock of truth and fact is quite another.

Parents ought to realize more fully than they do their great responsibility to their children. The housekeeping—the entire domestic economy—looks almost exclusively to the physical and intellectual wants of the offspring. There ought to be an additional supply fully commensurate with the spiritual necessities of these sons and daughters. Food and clothing are good enough in their way; books, pictures and music are also appropriate and valuable; but there should be a good example, a wise instruction, a family altar, a spiritual atmosphere and all the influences and appurtenances necessary for the good of the soul.

A little child was one day playing with a very valuable vase, when he put his hand into it and could not withdraw it. His father, too, tried his best to get it out, but all in vain. They were talking of breaking the vase, when the father said: "Now, my son, make one more try; open your hand and hold your fingers out straight, just as you see me doing, and then pull." To their astonishment, the little fellow said: "Oh, no, pa; I couldn't put out my fin-

gers like that, for if I did I would drop my penny." He had been holding on to a penny all the time! No wonder he could not withdraw his hand. How many of us are like him. Drop the cropper, surrender, let go, and God will give you gold.—John MacNeil.

God's Israel of to-day stands on the shore of a new year, and many fear as they face the unknown and untried region they must needs cross. Do yonder distant clouds betoken refreshing, fertilizing showers, or sickness, poverty, anxiety, bereavement, death? Can I venture into a path strange and perilous? The law of life compels me to go forward. But does not the law of faith invite me, encourage me, constrain me, to go forward? Will not He who ordains the journey prepare the road? Will not He who makes the road guard me, and provide for all His children who travel by it?

He has called us out of Egypt—from its bondage, its sorrows, its vices, its idolatries—and He bids us go forward with freedom and joy. Forward, then, leaving behind every besetting sin, evil habits, bad companionships, secret faults, vice, intemperance of every kind, pride, selfishness, worldliness, the abominable idolatries which place anything between our hearts and God. It is impossible to go forward with safety or peace if we burden ourselves with the worthless but weighty rubbish of the world. Let us with the New Year "lay aside every weight and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus." Let us "put away the deeds of darkness and put on the whole armor of light."

"Ring out the old, ring in the new,
Ring, happy bells, across the snow.
The year is going, let him go;
Ring out the false, ring in the true."

—Newman Hall, D. D.

We are not to seek simply for freedom from defects. It is not mere negative goodness that we are to seek after. We are to be not only good, but are to be good for something. What are we determined to do? What shall we do this coming year to make the world better? If we do not do something useful, our life will be but a barren waste on which, even though no thistles appear, no flowers will be found blooming. This year should be a good year; a year of prayer and faith, of service and successful achievement. We need to be possessed of a consuming ambition to make it a year of progress in every realm of our better life.—Herald and Presbyter.

The Bible rings with one long demand for obedience. We must not question of reply or excuse ourselves. We must not pick and choose our way. We must not think that obedience in one direction will compensate for disobedience in some other particular. God gives one command at a time; if we obey this, he will flood our soul with blessing, and lead us forward into new paths and pastures. But if we refuse, we shall remain stagnant and waterlogged, make no progress in Christian experience, and lack both power and joy.—F. B. Meyer.

When God Almighty linked himself with Moses' rod, it was worth more than all the armies in the world. If God can use an old, dried-up, withered rod, he can use you and me. It was not Moses nor Moses' rod that brought the plagues on the Egyptians, but it was the God behind the rod.—D. L. Moody.

Peace for the past, grace for the present, and glory for the future. Yes, there is a glory for the future; nothing before the true believer that isn't glory. I think it would take the wrinkles out of your brow if you would just look into the future instead of into the past.—D. L. Moody.

Communicated.

"An Open Letter to Rev. Sam'l P. Wright" and His Reply.

SAM'L P. WRIGHT.

[Note.—The writer has declined to notice the Pentecostal Herald since his mere pleasant twitting of them in his article of November 11, in Texas Christian Advocate, threw the whole office into such spasms that he has become the Herald's principal text in weekly editorials of one and a half to four columns since. This "Open Letter" is the traditional feather (the reader will pronounce that about the weight of it) upon the traditional camel's back.]

Dear Bro. Wright:—I read your articles of recent date in the Texas Christian Advocate with great interest. Occupying the position you do, I was glad you spoke out so fully and so plainly. I have often told my brethren in this region of the great ignorance of the doctrines of our Church, and the bitter spirit of persecution on the part of some of our preachers in your part of the world. To them it seemed almost impossible that such a state of things could exist. Since your articles, they are fully convinced that the half had not been told, but that there is less knowledge and more of the spirit of persecution than could have been supposed to exist.

Then your articles served to bring out Bro. Arnold's excellent articles on "Methodist Standard Writers." Many thousands of Methodists will read them, and thus become indoctrinated. I have read in an old book somewhere: "For we can do nothing against the truth." So it has been with regard to your articles. They arouse interest, provoke investigation; our standards of doctrine, hymn book and history are found to be full of what you call "Second Blessingism."

It all reminds me of what I heard Sam Jones say once at a camp-meeting in Kentucky. He was sitting under a tree, with a group of preachers gathered about him. One of them said: "Bro. Jones, do you ever meet with the sanctified people in your travels?" "Oh, Yes, I meet with them."

"Well, what do you think of them?" said the brother. Bro. Jones looked up at him a moment, and said: "Now, let me tell you; wherever I find sanctification I always find agitation; and where there is agitation, there is always salvation. But where there is no sanctification, there is always stagnation, and stagnation is the last station on the road to damnation." The remark struck me with great force. There is much truth in it, Bro. Wright. Agitation, investigation and full salvation, is one of the battle-cries of the holiness movement. Your kind of an article is almost invaluable to our cause as an agitator. I thought when I read your name for us "Second Blessingists," how that reproach has clung to the work of the Holy Ghost in his great work of cleansing men's hearts from sin. You remember when He fell on the disciples on the Day of Pentecost there were persons present who did not believe in this second grace, and they, like yourself, began to ridicule, saying: "These men are full of new wine." You remember, however, their sayings were as powerless as yours, and the great work went forward, just as the holiness movement is doing. I would suggest that it is a dangerous thing to ridicule the work of the Holy Ghost.

But what I wanted to write you about is a bit of Methodist history, with which, judging from your articles, you are not familiar, or possibly you have read and forgotten. Do you remember to have seen in the annals of Methodism the name of Jesse Lee? He was quite a remarkable character. He was a champion for the spread and defense of Methodist teachings. He preached his first sermon November 17, 1773, and Dr. William W. Bennett, D. D., once editor of the Richmond Christian Advocate, says of Lee that "his power was felt for almost forty years in almost every portion of the work."

Jesse Lee planted Methodism in Boston, and spread the fire largely in New England. Virginia was greatly blessed with his ministry. He was several years Chaplain of the Congress of the United States, and for several years was the traveling companion of Bishop Asbury. At the General Conference which met in 1800, he came very near being elected Bishop. On the second ballot there was a tie between him and Whatcoat, and on the third ballot Whatcoat was elected by a majority of four votes. But you have doubtless heard of Jesse Lee. Well, some of the most interesting paragraphs in his history are those which refer to his spiritual history. I will give you a paragraph from Dr. Bennett's "Memorials of Methodism in Virginia," pages 188 and 189. I suggest that you paste it in your scrap-book. Lee says: "It appeared to me that of all sinners in the world, I was the greatest; my sins appeared to me greater in magnitude than the sins of any other person."

"One morning, being in deep distress, and fearing every moment I should drop into hell, and viewing myself as hanging over the pit, I was constrained to cry in earnest for mercy, and the Lord came to my relief, and delivered my soul of the burden of guilt and sin. My whole frame was in a tremor from head to foot, and my soul enjoyed sweet peace. The pleasure I thus felt was indescribable. This happiness lasted for about three days, during which time I never spoke to any person about my feelings. I anxiously wished for some one to talk to me on the subject, but no one did." "Of this hesitation," says Dr. Bennett, "the enemy took advantage, the young believer fell into doubts, and for six months he was the victim of harassing fears. One day a religious neighbor, riding with him, asked him if he had ever been converted. This led to an interchange of views, and, much encouraged by the conversation, young Lee again sought and found the evidence of pardon."

Now, Bro. Wright, we come to an item which will be of interest to you. Dr. Bennett says: "His father's family being united with the Methodist societies founded by Robert Williams, he was thrown much in the company of that good and earnest man. Under a sermon preached in his father's house, probably by Williams, Jesse was led to see the necessity of inward holiness. This great blessing he earnestly sought, and found to the great joy of his heart."

There it is, Bro. Wright, in black and white. Robert Williams and Jesse Lee, the men who planted Methodism in America, are the kind of men you would have tried

for heresy, and turned out of the Methodist Church. Had you lived in those days, my brother, with the same spirit which you now possess, you would have done then what you are now doing—ridicule and misrepresent the doctrines and experiences of true Methodism.

I want to send you some more paragraphs for your scrap-book in the near future. I will say in conclusion, that I believe it would be a real advantage to the propagation of the truth if you and your brethren would arrest and try for heresy all men in your conference who teach and profess the second work of grace. Your brother,
H. C. MORRISON.

Bro. Morrison: I am glad that you wrote the "open letter," which appears in your issue of December 22nd; glad because in it you say that you have read with interest my articles on second blessingism. "With interest" is a mild type of compliment, not sufficient to awake any vanity which I may have slumbering. But still it is a compliment. If my vanity should be aroused, your more than gentle hint upon my "ignorance" and "bitter spirit of persecution" would quiet me. You second blessingists know how to give gentle (if not genteel) hints of this sort to, or concerning any one, who happens to differ with you. If your stoek expressions of "bitter persecutors," "fighters of holiness," and some cant phrases which you teach to little children even, who recite them parrot-like when they pop up, poor, deluded little things, in your so-called experience meetings—if these were taken away from you, your vocabulary would vanish.

I am glad, too, that you gave me that quotation from Sam Jones. Sam Jones will do to quote. I have myself heard him use that same chain of aphorisms several times, and it serves to illustrate the situation as between you and me. Some one is "agitated," certainly, and "agitation" is good. Agitation brings scum to the top, and settles dregs to the bottom. If, in your haste, you are inclined to dispute the latter part of this scientific proposition, pray look for a moment into one of your crystal Kentucky streams. A blow upon the head of a rattlesnake agitates him until he shivers to the very end of his anatomy. But a succession of them, well applied, not only causes his vicious signals to cease, but renders harmless the venom which he employs but to destroy. Truth thrust into the face of falsehood agitates. But if it issues from pure lips, falsehood dies. The Word of God, when it produces in the sinner's breast the heaven-designed intent of it, agitates him as nothing has ever been able to do before. But if he hears and obeys its blessed behests, he is saved. Agitation, I repeat, is good, and I rejoice that you denominate me an "agitator," and I rejoice more to know that I am an agitator. If I have never been one before, I verily believe that I am one now. If I have never agitated anything else, I have agitated the Pentecostal Herald, from its editor-in-chief, yourself, to the "office editor and business manager," W. E. Arnold. But if what I hear is true, wherever those articles to which you allude have gone, they have agitated, and my prophecy is that they will continue to agitate.

But if you are really glad that I wrote them, why have you and the "office editor and business manager" so studiously avoided printing them, except in such extracts as could give your readers no idea of them? Be honest, chief, and admit that you were not willing that the agitation be too violent or too general.

I am glad you mention Jesse Lee, I have heard of him before. I do not, as you hint, remember the incident of either his conversion, his reclamation, or his attainment to the blessing of perfect love. But it is good. Still you need not trouble about my scrap-book. The truth is, I do not use one of my own making. I can find plenty ready made, and far better than I can make, even with your help, and vastly cheaper. There are some hundreds of them on my shelves already, and I use them daily. But that scrap-book which I use ten times more than all others, is a well bound, long primer, Oxford Bible, "without helps." And if you will suffer me, I will venture to say you second blessing people of the "pure and simple" type, do not use that book as much as you should. Indeed, you cannot. You recognize and plainly disclose the recognition that it does not teach your doctrine. If I am incorrect in this statement, pray tell me why you employ 650 words, or a whole column out of two, of that wonderful "open letter" in giving the experience of Jesse Lee, and less than one dozen and a half in proof from the Word of God? And at last failed to show that that mighty Methodist hero "even squinted" at second blessingism. And why does W. E. Arnold, "office editor and business manager," let my gauntlet with a challenge to "every second blessingist upon the face of the earth," that "there was no warrant for it (second blessingism) in all the Word of God?"—why does he, I say, let my gauntlet lie upon his of-

fice floor from Sep. 30th to Nov. 17th without daring to take it up? My other gauntlet and the same challenge in intenser speech were flung down before him on Nov. 11th. But both my gloves and the challenge lie upon this "office editor's" office floor, but he has not dared to touch them. But the moment I mention "the standards" he flies into the paper, and fills column after column with a most feebly and bunglingly arranged series of articles, in which he gives us as standards, in the order in which I name them: Dr. John Miley, of Drew; John Wesley, John J. Tigert, Dr. Tillett, (accusing him of apostasy from "the blessing"), Dr. Summers, Dr. Ralston, Bishop Foster and Bishop Asbury. This is as far as he had gotten in "going backward to the beginning," when you had to explode in your "open letter." Verily, his "going" seems to be "backward," and he blindfolded at that.

However, it was not my intention to agitate you, though I am free to confess that to agitate was my aim. I wrote "Second Blessingism Pure and Simple, and What of It," expressly to agitate the devil. The impression has been growing upon me for more than five years that the devil needed agitation at his point. But not until of late has my conviction grown pungent enough to drive me to act. Before that time, with almost all the Church, I was an experimenter of the Gamaliel school, though my faith was growing feebler month by month.

In Georgetown, where I was sent as preacher in charge by Bishop Key and his cabinet seven years ago, and where I am still, and in my seventh year, either as preacher in charge or presiding elder, I found a situation of delicacy extreme. Here the Methodists had founded their great Southwestern University. Thirty or forty young preachers had gathered here to equip themselves for itinerant life. The regent, Dr. John H. McLean, always more concerned, if possible, for the development of these young men in Christian graces than for their mere ethical culture, at the beginning arranged for, and insisted upon, their having with most punctilious regularity, prayer-meetings, and other gatherings, which should aid them in growing into a robust Christian manhood. Imagine, if you can, my distress when the discovery was made that these meetings were being used by self-constituted leaders to propagate a theory of holiness which we knew was prevailing in some sections, but which we knew also was not taught in the Word of God. With great tenderness we endeavored to direct the minds of these leaders and others into the true way of attaining unto and living holy lives. We were not afraid of being found to be fighting against God, if we should adopt sterner measures to arrest this plague than any hitherto employed. But we were unwilling that these young men should have even an unreasonable ground upon which to charge their superiors with being opposed to higher Christian attainments. And so through two years of my pastorate here, and two more of presiding eldership, and a fifth year, during which I was pastor in Temple, a station in this district, and to the middle of my fifth year here—for I was returned to the district—this course of gentleness continued. Notwithstanding the heresy continued to spread, for the soil was kept peculiarly favorable to its growth by the constant importation of new material in the young students of the school. Callow fledglings, "freshmen" and "preps," in cottage prayer-meetings, and elsewhere, talked glibly of holiness, claiming it unabashed in His presence before whom, when they came the Seraphims covered their faces with their wings and "one cried unto another, and said, holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory."

In April or May, 1896, five or six of these determined to bring Dr. Caradine to Georgetown to hold a meeting. When I learned this I wrote begging him not to come, and thereby hopelessly sunder our Church. My appeal was almost despicable it was so abject. Dr. Caradine answered that he would not come. These young men determined that he should, and scoured the country up and down the Gabriels (our little rivers) for names to another petition, for we have learned that Dr. Caradine, after he had written the preacher in charge and me that he would not come, gave the petitioners to understand that he would reconsider if "the desire for his coming appeared to be general." The names secured were of whole families, parents, I have heard, signing for their children! And of four hundred signers, I doubt if I had any acquaintance with three hundred and fifty of them after a ministry of nearly five years in a town of less than three thousand people. It cannot be charged that, as pastor, I had failed to visit the classes of people among whom this petition

was signed. For I was "forward," as the apostle says, to visit all, the high and the low, the rich and the poor. A fact known well here.

Now, answer me this: When these disturbers of our Zion came to me a few days after their failure, and a few days before our District Conference, demanding letters, did I not discharge a simple duty by answering each: "You must meet your recent conduct at the bar of the Georgetown District Conference?" Each withdrew, with one exception. He promised at the District Conference such things as secured a renewal of his license, and withdrew afterward.

Yet, I and others are denominated "fighters of holiness," "bitter persecutors," etc., for having dealt in this way with these men. Another matter which it may not be in the best taste to mention—but I am not dealing in matters of taste, and most certainly you are not—these young men were receiving all tuition fees free, to make which possible our Boards of Education were taxing our people from one end of the State to the other. Last, but not least, by any means, the Northwest Texas Conference (my conference) had, at its session immediately preceding the Caradine et al. episode above, adopted resolutions requesting presiding elders, preachers in charge, and I may say, all members, to "discourteousness and condemn" just such meetings as Dr. Caradine was being importuned to come here and hold.

Allow me to say another thing, which should be patent to you, concerning your letter. You have, by the terms which you employ in it, given me warrant to address you with the utmost freedom of speech. Using this, I declare that it is with great difficulty that I keep myself from thinking, when you persist in classing yourself as a second-blessingist, even according to my definition, and then argue that, according to "standard Methodist writers," John Wesley, John Fletcher, Richard Watson, Adam Clarke, and a host of others, down to and including John J. Tigert, belong to the same class and teach that doctrine, that you are densely ignorant, hopelessly warped by prejudice, or downright dishonest.

I wrote on the 30th of September in plain speech. I made it plain on November 11th, and now I write plainer still. I have "simplified" my meaning; now I "simplify" it for your especial benefit: "Salvation through our Lord Jesus Christ being incomplete in regeneration, a second work of grace is necessary. This work must be accomplished, if at all, instantaneously," means: (1) A soul is not saved when it is "born again." (2) But needs a second work to make the new birth effective toward salvation. (3) This second birth is always instantaneous. (4) No soul has ever been saved, nor can be, except by processes (1), (2), (3). Please, dear Bros. Morrison and Arnold, in all you future writing concerning "standards," where I have "agitated" you into writing and in "open letters," and in matter furnished me to paste in my scrap-book, confine yourselves to my definition, or else I promise you right here that I will turn you over to some kind kindergartner as soon as I can find one with patience sufficient to undertake the task.

In conclusion, you second blessing teachers have missed the mark in your diagnosis of the disease of the Church. What she needs is not so much a work of grace subsequent to the new birth as one antecedent to it. I dare say, and I believe when I say it, that the observation of all Christian workers corroborates the assertion, the Church has been witnessing convictions of a very feeble type. Men and women seek our Churches, or are dragged thither, and become members of their communion who have never shown any more impassioned sign of an overwhelming sense of grief on account of sin, than standing in the congregation for a moment, or a timid and doubtful lifting of the hand. Give us a ministry anointed of God with a bountiful outpouring of his Holy Spirit, and who, after such anointing, have tarried with him until they come down among the people, Moses-like, with countenances so radiant with his glory that the natural eye cannot behold, nor the natural mind interpret them—give us such leaders, and then a membership willing to follow them in holding up before a sinful world the purity of God, not their own, and conviction for sin may be looked for, wide-spread and deep. The Church is not to be reformed by a second work of grace, and to preach such is absurd, until it has been wrought upon in a first one. Give it the first one, and no man need point out a second. For it is the experience and observation of every intelligent Christian worker on "the face of the earth" that every regenerate child of God is seeking (it may be unconsciously, but seeking),

loftier things in Christian character. In closing this reply let me call attention to a rather singular, but to me not surprising, incident in this controversy: My old-time friend, Wm. Price, of my conference, whom I have known and loved for twenty-eight years, whose large-hearted hospitality I enjoyed at Lancaster, Texas, among the earliest, since which hundreds of itinerant homes have been open wide to me for more than a quarter of a century, my old friend, and more than friend, Wm. Price, in a recent number of the Texas Christian Advocate, brought me in the range of that wonderful old piece of artillery of his, which has done such effective work for a century's third, or more, in the ranks of our foes, and held me there while she poured forth her columns of fire and smoke. Shot there were none, for the moment Bro. Price wrote: "We deny that any second belessingist of note teaches that salvation through our Lord Jesus Christ is incomplete in regeneration; hence, demand the proof," he ceased to have any quarrel with me. I am after that crowd, not "of note," like yourself and W. E. Arnold, who do so teach. For are not both of you ransacking the bookshelves in search of literature, ancient or modern, you care not which, in your forlorn hope of finding one author who does? When you have found him, he will not be "of note." To the others of us he will be like gold in the Klondike, of such icy far-awayness that our skepticism concerning his existence will prevent our being lured (except an adventurous crank here and there) from what we know already of the sunny warmth of our Father's love. Georgetown, Texas, Jan. 4, 1898.

A SERMON.

BY REV. IRA M. BRYCE.

"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto day sheweth in knowledge."—Psalm 19:1-2.

David was an appreciative man. He was not a visionary man, neither did he indulge in undue spiritualizing; but he was so appreciative that he could always find a pleasing and profitable companion. Wherever his lot was cast there he found suitable company and capable instructors. If he were watching his father's sheep they entertained and taught him. They taught him in their silent language that there were other sheep and another Shepherd.

If he be in the mountains, it is not hard for us to imagine him seated upon a distant rock with his favorite harp, and to see him as he sweeps his fingers over its strings, swelling with rapture and praise. These emotions and expressions were inspired by his environment. If he were in the palace of the king, in the presence of the impulsive Saul, he found there a Jonathan to love and a Jonathan to love him. He even saw in the king's untrusting countenance the impress of divine authority. Behind the wicked brow and the cruel sceptre he saw the "Lord's anointed." This man David, though he did sometimes give way to the wicked influences of sin, and would fall upon these occasions into the deepest depths of guilt, yet even there he, appreciating the goodness of God, would always lay hold of His promises; and by the exercise of confession, repentance and faith, would pull himself up out of those dark pits, and plant his feet upon the solid surface of divine favor. The reason for so much melancholy and blues is to be found in the unappreciative heart. David's appreciation of the particulars in his life and observation enabled him to convert the weariness of the field, the loneliness of the wood, the damp of the cave, and the dark "vision" of the king's countenance into mediums of instruction and occasions for praise. David was a man of prayer, because he was a man of praise. Montgomery, who, under proper spiritual relations, reached such nervous heights, sang out as to the world, "Prayer is the soul's sincere desire, uttered or unexpressed;" but prayer is, according to David (and who prayed more, or more acceptably than he?) much more than a desire.

In this Psalm, from which we take the text, there are fourteen verses, and the first eleven are wholly taken up with praise. All prayer is replete with praise, but all desire is not. Are there not many burning, consuming desires that do not take God into account at all? Prayer is predicated of praise. The circumstances which make prayer necessary, discover praise as possible. Appreciation, praise and prayer, are the analysis of David's life; and the happiest trinity in man. The expression of these magnificent pearls of truth, does not indicate the development of David's life in this three-fold character any more than it indicates the points reached in his journey through the universe of God. David,

better than his harp, was tuned to songs of praise; and what ever touched him made him resound with happy song. If in the valley, the doleful sounds, the hungry screams of dangerous beasts, or the chilly gloom, or the forboding clouds, made no impression on the strings of his life. But he bared his arms and his breast, and out from the midst of this earthly pandemonium he picked the solitary note of praise, and to the delight of all succeeding generations sang the song of the valley: "Though I walk through the valley of the shadow of death, I will fear no evil, for thy rod and thy staff they comfort me." David sang while passing through the valley, while on the plain, when treading the battle-ground, while on the mountain, and while in happy social life, and while going through the kingly mansion. But this is not the last we hear of him. David left this world before the body let the spirit loose. He, as may all of God's children, while in an effort to take in more of what the Father was showing him, swept out through the window of this earthly tenement, and though being held by the chords of flesh, seemed to forget for a season his natural habitat, and dwelt among the stars. What is his song now? Will the man who once prayed, "Keep back thy servant from presumptuous sins," now be forgetful? Will he who has actually made such marvelous intellectual acquisitions now pose as superior to all other men, and look down despidingly and with pity upon those who believe in God? No. Hear him: "The heavens declare the glory of God, and the firmament sheweth His handiwork. Day unto day uttereth speech and night unto night sheweth knowledge." And then he adds, as a part of a long and inspiring song, "There is no speech nor language where their voice is not heard." This should shame and forever put to silence all those who have listened for a moment with the slightest credulity, to those monstrous intellectual prodigies who charge Christians with being credulous. David makes a distinction between the heavens and the firmament. He says, "the heavens declare," and that "the firmament sheweth." By the heavens, David means the individual bodies and the organized systems of bodies. By the firmament, he means the immensity of space; or the blue sky that overarches us, and upon which the ponderous orbs are portrayed for our observation and study.

The creation of any one of these heavenly bodies is an overwhelming declaration of God's power and glory; but when we contemplate the innumerable host of heaven as so many voices which, in perfect unison, are ever declaring the "glory of God," we are wrapped in wonder and amazement. We are filled with a sense of deep humiliation and overcome with awe while listening to "the music of the spheres." Were we left to this contemplation alone, much of the profit, and perhaps, all of the pleasure, would be lost. If we were left to the hearing of these incomprehensible voices without being permitted to see from whence they came, we might quake with fear and dismay. But in the same breath that David cried, "The heavens declare the glory of God," he quietly added: "And the firmament sheweth His handiwork." Placed in the firmament upon the bosom of our vaulted skies in simple array, these tremendous suns and ponderous worlds and blazing comets become pleasing subjects of our knowledge. As the peaceful firmament is to the declaring heavens so is the silent night to the speaking day. "Day unto day uttereth speech, and night unto night sheweth knowledge." During all of the hours of busy day, the strings of our nervous systems are strung to receive impressions from all of the particulars in our environment. Our experiences are so manifold and complex as to cause many faithless ones to fall down in dismay to be wrecked in awful confusion. O, let us, while in the day we walk in the midst of the busy throng, being influenced by every passing object, and almost distracted, remember that the night of quiet, undisturbed deliberation will reduce all of these perplexing and disturbing phenomena to beneficent instruments of knowledge. Let us be careful not to assume the role of teacher by offering suggestions as to what our environment should be, or as to how it should influence us. We are not teachers, but pupils. The day assigns us our lessons, and the night shows them to us. We are to study nature by the impressions she makes upon us—not by the impressions we think she makes, nor by the impressions we are told she makes. All the days of our life give utterance to their own speech.

To the infidels, from the pompous agnostic to the lowest atheist, this world is a labyrinth consisting of many dangerous and involved pas-

Royal makes the food pure, wholesome and delicious.

ROYAL BAKING POWDER CO., NEW YORK.

sages through which they find it impossible to make their way. They are confused by the voice of many teachers, because they will not learn by the night that "sheweth knowledge." To them life is dark and hopeless; if they try to plan it becomes indescribably perplexing. It is one never-ending night of "confusion worse confounded." The infidel belongs to the circumstances, and every particular uses him as it pleases. The men, the beasts, the hills, the valleys, the stones, the thorns, the flowers, the trees, the heat, the cold, the stars, the clouds, the days and the nights, all conspire, by pulling and tearing, loosing and bruising, by piercing and mocking, to make this labyrinthine world most despicable and miserable. How different to David and all his appreciative followers in righteousness does this same world appear! To us this world is not a labyrinth at all. We do not belong to our circumstances. But this world is a happy kindergarten, and everything in it is ours. God is our loving Father, and he, whose mission it is to "take the things of Christ and shew them unto us," is our teacher. O, what a happy life this is. What a joyous period in this life is to-day. We stand out upon the portico of this new year, as innocent children, and with appreciative hearts we are going to claim everything that it brings to us. Every particular, from the smallest grain of sand to the mightiest mountain; from the tiniest dewdrop that glistens in the sunlight to the darkest billow that rolls and surges on the deepest ocean; from the sweetest flower that blossoms in the spring to the brownest leaf that falls in the winter; from the brightest and truest friendship to the saddest bereavement; from the severest trials in the "valley of the shadow of death" to the sublimest joy on Pisgah's height, shall be received by us in the spirit exhibited by Paul in his first letter to the people of Corinth, when he said: "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's. What a magnificent chorus is being sung to-day. The voice of praise is coming up from China, from Africa, from Brazil, and from the islands of the seas, and from all the civilized nations of earth, and as they roll heavenward they are joined by the voice that David heard when he sang, "The heavens declare the glory of God, and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge."

LETTER FROM MEXICO.

It has been a long time since I wrote anything to the Advocate about our work, not because I had nothing to write, but because the desire to write and the opportunity have not come to me at the same time.

"The powers that be" have seen proper to put me on a big district this year—one that extends from Shafter, Texas, to Phoenix, Arizona, from White Oaks, New Mexico, to Mazatlan, Mexico, and at the same time making me preacher in charge of our Mexican Church at El Paso, Texas. In obedience to these new obligations I told the loved ones good-bye December 31 and started towards the "setting sun," spending the first Sunday of the new year at Phoenix, Arizona, where I preached several times, held the Quarterly Conference and administered the Lord's Supper. The work—i.e., our Mexican work—in Phoenix has not done well for two or three years, but is starting off well now, and we hope for better things.

I spent three delightful days in Nogales, where I preached twice in English and once in Spanish, held two Quarterly Conferences, and administered the Lord's Supper. Say to Bro.

L. Reynold's friends that the people are delighted with him and his wife, and wish you would send us two or three more like him. He is taking hold of the work with a great deal of interest, and will soon be preaching in Spanish.

Eleven years ago the 13th of this month (January) we landed in the town of Nogales, Arizona, unknown, without money, and sick. No one knows of the toil, work, tears and prayers this work has cost, but we rejoice to-day that the blessing of God has attended the work, and so many have heard and believed.

I reached this port, Guaymas, Saturday night at 10 o'clock, and my reception was just about the same as it was ten years ago, when I came to open work here. No one met me at the train, and I went to the hotel, but when the Superintendent of the Sonora Railroad and his good Methodist wife heard I was in town, they took me to their house and made me remain until I had to leave for Mazatlan. The first night I preached in this city, ten years ago, there were present the Mexican preacher and his wife, three Americans and a policeman, sent to keep order. Now we have ninety-four members, a nice church building and many friends. We are trying to get money from Dr. Morton to build a parsonage. It is badly needed.

Before leaving El Paso I wrote our preacher to ascertain when the steamer leaves for Mazatlan, and he wrote she would leave on the 12th. Then I telegraphed from Nogales and was told she would leave on the 14th, and when I came I was told she would not go before the 16th, and now I am assured she will not be here until the 18th. As I wait, I preach, visit, read books and write letters.

If this scroll does not find its way into the waste basket—the correspondent's best friend—I may afflict you again soon. J. F. CORBIN.

Guaymas, Mexico, Jan. 13.

Macbeth lamp-chimneys— more light and don't break. Can't you get 'em? What's your dealer say about 'em?

Write Macbeth Pittsburgh Pa

Southwestern University

Ladies' Annex and Fitting School.

GEORGETOWN, TEXAS.

The leading Methodist institution of the State, under the patronage of all the Texas Conferences and endorsed by them.

OUR Spring Term opened Tuesday, January 18, most auspiciously. A large number of new faces appear among us, among whom are some who were with us in former days. We welcome all, new and old.

The time to enter is still opportune, but anyone intending to do so should not delay. Classes will soon be too far along for a new pupil to catch up.

Dr. E. E. Hoss will give a special course of ten lectures for us, commencing February 8.

For particulars address JOHN R. ALLEN, Chairman of Faculty. Georgetown, Texas.

AUSTIN WHITE LIME CO., Manufacturers of the Celebrated White Lime. And dealers in PORTLAND and ROSDALE CEMENTS, PLASTER, HAIR, SEWER PIPE, FIRE BRICK, etc. AUSTIN, TEXAS.

Texas Conference.

GIDDINGS.

M. F. Daniel, Jan. 10: We reached Giddings on Thursday after our Annual Conference adjourned. Bro. W. H. Brooks was ready to give us possession of the parsonage. I have preached at all three of the appointments; have been kindly received. The people have given many expressions of appreciation. We have been pounded on a large scale, and many nice things continue to find their way to the parsonage. I am hard at work, and am happy in my work. Our new church building will be dedicated on the fourth Sunday in January. Rev. E. W. Solomon, our presiding elder, will preach the dedicatory sermon. All former pastors are invited to be present and assist in the services.

ANDERSON CIRCUIT.

Jesse A. McIver, Jan. 10: At last session of our conference we were changed from Prairie Plains Circuit to Anderson. We had to move only fourteen miles. Two of our present appointments are nearer to the parsonage in which we lived last year than to the parsonage in Anderson. We have three appointments; I have made one round, and have found a cordial reception. The people of various denominations, and outside of the Church, have been very kind to us from the time of our arrival, and last Friday night, as a token of their love to God and interest in his work, the people of this town stormed us with their presence and pounded us with their groceries and other needed and welcome supplies. Whereof we are glad and thankful to our people, and grateful to our Lord.

LOTT.

J. W. Cullen, Jan. 13: In the wisdom of the Bishop and the providence of God we were assigned to this place for the next twelve months. I do not know why I was sent to Lott, but possibly it will develop later. As soon as I got my appointment I returned home, packed up and started for Lott; and, to our surprise, that norther struck us fairly in the face for thirty-five miles. While we suffered in the flesh, duty said face it, and so we did. Got to Lott on Friday before the third Sunday in December. Our Lott stewards, Bros. King and Richardson, have been attentive, and looked after our wants nicely. They got us a home, put ten bushels corn and hay in barn, wood, and many other outside things. The mud kept the good sisters housed up for a week or more, but when they could put their feet on this black mud, they made things happen. Such a pounding, such a feast of good things, from A to Z, we received largely. I have filled all my appointments, preached to a crowded house, and good attention and much seriousness characterized each service. We found the Woman's Parsonage and Home Mission Society dead; went to work to resurrect it, and just as soon as they could meet, here is the result: Bedstead and springs, costing even ten dollars. So you see they mean business. We found no parsonage, but you watch next summer, and see what happens in Lott. We mean business. Have two nice churches, one a little in debt, but we will be able to meet it shortly. I thought I would wait until the pounding days ceased, but 'tis no use. While I am writing this, here comes three great big chickens, large ham and a jar of pickles, sent by Bro. and Sister Mark Howell. God bless one and all. I do not know where this will stop. By the way, my people are planning and working for a glorious good time at our District Conference, to be held here. (Come down, brethren. We will treat you nice. Try us.) We have a live, active Sabbath-school and weekly prayer-meeting here. God is with us. We expect to take Lott for God and his Christ this year, if possible.

Northwest Texas Conference.

HARROLD.

B. R. Wagner, Jan. 11: Our first Quarterly Conference for this charge was held at Harrold January 8 and 9. Our beloved Bro Daniel was on hand, and gave us four good sermons, and lots of good advice. We intend organizing a Woman's Parsonage and Home Mission Society this afternoon. Our League is organizing for a good year's work.

EASTLAND.

R. S. Heizer, Jan. 11: We were returned to this charge for a third year, and have been kindly received. Our first Quarterly Conference was held last Saturday. Our beloved elder was on hand, presiding with much pains-taking, and preaching with power. The stewards

reported \$100 for pastor and presiding elder for the first quarter. Everything moving on nicely, and we are expecting a good year. We are aware of the fact that we serve a noble people.

PUTNAM CIRCUIT.

Richmond H. Heizer, Jan. 12: I reached my work soon after conference. There had not been a revival in the town of Putnam in three years; so I announced a meeting for Christmas week. Bro. T. N. Lowery, of Lampasas, came and did some excellent preaching. Bro. Lowery is a splendid revivalist. Bro. Young, from the Cottonwood circuit, came in the last week and did some good, solid preaching; also father, the pastor of Eastland, came and helped a few days at the first of the meeting. This meeting ran two weeks. The Church was greatly revived; a number of backsliders were reclaimed, and there were five bright conversions. At the close of the meeting we organized an Epworth League, with about twenty members. Our Sunday-school has taken on new life since the meeting. Putnam Circuit is moving up on every line. We have organized one new Sunday-school and prayer-meeting.

BRUCEVILLE CIRCUIT.

J. R. Steele, Jan. 14: I have thought often I would write public thanks to kind friends on Green Creek Circuit for two years of great kindness, and the kindness I met with on the road to this appointment, and the extreme kindness of Bro. W. W. Dorman, the retiring preacher in charge, and wife, and the people at each appointment as I go around Uncle Samuel Morriss is here—once a co-laborer with my sainted father, John M. Steele—still working and hopeful. Dr. R. J. Deets, an evangelist of my own town, and willing, efficient, ready; some of my Arkansas friends, John Walkup, Dr. Cawthon, J. M. Taylor, raised in two miles of old home. While I left some very dear friends, who ministered to me, I find here the same good and tried men and women. No two circuits are exactly alike; the change is often refreshing and novel.

WALNUT SPRINGS.

J. R. B. Hall, Jan. 12: Iredell and Walnut charge start out on the new year with a very hopeful outlook. The devil has not been able to make inroads upon us during the holidays, except in a few cases. We are expecting a great year. On the 10th we organized a Woman's Parsonage and Home Mission Society at Walnut Springs, with the following officers: Mrs. Mamie Hall, President; Mrs. Newby and Miss Lula Young, Vice Presidents; Miss Alice Tittle, Recording Secretary; Miss Lula Young, Corresponding Secretary, and Miss Essie Boardman, Treasurer. We are very much pleased with the prospects of the society. It began work immediately by putting a nice matting on one of the room floors at the parsonage, and an oil cloth on the kitchen floor. We are working for the Advocate; believe it will do our people more good than any other paper.

CARBON.

E. J. Maxwell, Jan. 4: At the close of the conference at Weatherford the Bishop read me out for Carbon, and I hurried off home and began to get off to my new work. On the 30th of November I got off the train in Carbon, and the first one I met was Bro. Chilton, who had been our former agent and old friend at Aquilla, and the next was Bro. Moore, preacher in charge of Gorman charge. We then went out to one of the steward's, Bro. E. G. Tawler's, where we took dinner and spent the afternoon, receiving a hearty welcome. We were then escorted by Bro. Moore to his home, where we were introduced to the family and kindly and generously entertained until we got our things fitted up in the parsonage. We preached our first sermon in Carbon on the first Sunday in December, and last Sunday was our second appointment at this place. I preached Sunday, and again at night, and announced that I would hold Church Conference Monday night, and so I did. I had just returned home and was thinking of my kind reception, and of the good things that had been showered down upon us in a slow and gentle way, and while in that mood of thought I was disturbed by the sounding of many feet on the front porch, and a rapping on the door. When I opened the door, there were old folks and young folks, big folks and little folks, and they rushed in with many good things and began to store them away. When they had all arrived, as we thought, we seated them and began to entertain them as best we could, and just about that time the storm repeated itself, and here they came again. When the storm was over and everything was quiet again, and wife

Who Has the Oldest Sewing Machine?

A new "Singer" given in exchange for it.

We will give one hundred latest improved Singer Sewing Machines in even exchange for an equal number of the oldest sewing machines of any make, now in family use. Awards to be decided from applications sent to us before March 1, 1898. The new machines will be delivered within 30 days thereafter.

All you have to do is to send this information on a postal card: (1) your name; (2) location of your residence; (3) post-office address; (4) name of your machine; (5) its factory number; (6) length of time in use; (7) paper in which you saw this. Send details in this exact order on a postal card—don't send a letter—and put nothing else on the postal card but the information desired.

This is no guessing contest requiring a payment, a subscription, or a personal service of any sort. If you own an old sewing machine, you have only to send the requisite information in order to compete for a prize worth having. It costs absolutely nothing but a postal card, which may bring to your door the best sewing machine in the world in exchange for your old one.

THE SINGER MANUFACTURING CO.,

P. O. Box 1814, New York City.

and I left alone, we went in and looked over some of the many good things we had received, and then returned to the sitting-room and thanked God for the many tokens of love and friendship, and prayed the blessings of God upon the donors. I then began to come to myself, and then it was that this preacher began to realize that he had been pounded in good shape. But to my surprise, it cleared off that night, and the sun shone out bright the next morning. But before night it was thick cloudy again, and before dark it was pouring down on us again. I think such a people deserve the very best year's work that it is possible for this scribe to give them. We have put a stove in the church, at a cost of about \$20, and have furnished and repaired the parsonage to the amount of \$25, and will order 100 new chairs to seat the church this week; we also expect to ceil the church within the next sixty days. We are planning and hoping for great things, and are praying that God may bless us in our efforts.

BIG SPRINGS.

N. B. Bennett, Jan. 7: On the morning of December 1 we took leave of our former charge—Quanah and Childress—bound for the new one, some of our number by rail, some in buggy, and some in the saddle, and after a lapse of ten days we found ourselves, with but few slight changes in person or apparel, at the parsonage in Big Springs. The itinerant system of Methodism is a great system; while, as it sometimes does, brings sadness and hardship, it sometimes brings relief. And in our particular case it brought all three of the above. First, it brought sadness at parting with beloved friends at both Quanah and Childress, with whom we had formed very strong ties of Christian friendship. It brought hardship by exposing us to a long and tedious journey in bad weather. We had rain, mud, sleet, snow and sand storms to encounter on the way. Third, it relieved us of \$61.75 in cold cash to make the move; and it also relieved us of a very cold climate and gave us a much milder one. I must say for the people of Quanah and Childress, who gave the most substantial evidence of their appreciation of our services while with them, that we have never served a people with whom we were more delighted to dwell. The wife and every child we had wept at the thought of leaving such friends. On the evening before we started to Annual Conference the young and the old came to the parsonage, bringing with them flour, ham, lard, dried fruits, canned goods, sugar, coffee and syrups, as well as things for the wardrobe—cloaks, dresses, hoods, quilts and things too numerous to mention—even a fine dress and two quilts coming down from Childress. The house was filled with happy people, music, presents and joy. The next morning we started on our way to Annual Conference and there received our marching orders for another Annual Conference year. While we left a good people in the former, we have found them on the present charge. The people of Big Springs are not to be outdone in acts of kindness to their pastor. On the evening of the last day of the old year the good things began to come in before sundown, and by 9 o'clock the kitchen table was loaded with such things as go to make up a first-class pounding, and every available seat about the parsonage was

taken. We sang the L. M. doxology and invoked the blessing of God upon them and then repaired to the church house, where we sang and prayed the old year out and the new one in. Our congregations are increasing at almost every preaching service and quite an interest is being manifested by the people. We have visited the sick, buried the dead, baptized the babies, married the young, appointed committees to wait on the disorderly and taken into the Church "such as should be saved." Thus we are engaged about our Master's business. We are preaching, praying and working for a wide-reaching, a deep-searching and a soul-saving revival.

"BROWN'S BRONCHIAL TROCHES" are unequalled for clearing the voice. Public speakers and singers the world over use them.

North Texas Conference.

WHITESBORO CIRCUIT.

I. M. Woodward, Jan. 14: This preacher has been pounded by the good people of Whitesboro, Bro. and Sister Riddle leading the band. They brought many good things to eat, for which we are thankful. I don't know just how I will pay them, unless I preach them two or three "big" sermons. I pray that God's blessings may abide with them all. I haven't moved but three times since conference. We have no parsonage. I have received many tokens of kindness from my own people.

ALVORD.

W. S. May, Jan. 12: We reached Alvord the evening of December 7, 1897. Wife and I were both unwell. I contracted cold at conference, and have not been able to do my work till last Sunday, when I preached once, in which I talked for prohibition. Yesterday we voted in this precinct, and carried for prohibition by a good majority. We are now building a stone chimney to the parsonage; the mason is putting up the jamb-stones while I write. Have we been pounded? Yes; on the night of the 10th instant. What a crowd! Old men and old ladies, young men and women, boys, girls and babies; and my, my! what a pile they left; and what a splendid social time! Now, Bros. Pierce and Blaylock, and all my friends, come and see us; we will feed you bountifully. Just say what you like, and we have it. Pumpkin yams, cabbage, onions, fruits of all kinds, butter, soda, and many other things; then coffee, ten pounds. So come and see. I hope to be able to do full work soon, and return these favors many fold in spiritual things.

East Texas Conference.

JASPER AND KIRBYVILLE.

J. T. McClure, Jan. 12: The last thing we did before starting to conference was to have one of the best revivals Jasper has had in a number of years, which was conducted by Bro. Abe Mulkey and wife. Though the weather was very disagreeable during most of the meeting, and kept many away, yet the meeting was a very great benediction to the town of Jasper. But the best feature of it all is, the apparent good done during the meeting is more demonstrative now than at the close of the services. We have three live prayer-meetings, that are doing fine work—the young men's

prayer-meeting Monday night, the regular prayer-meeting Wednesday night, and the ladies' Thursday afternoon. I started to conference the next day after the meeting closed, with my heart full of praise to God for what he had done in Jasper, but at the same time realizing that I was soon to be examined on a course of study that I had scarcely seen in two months, which made me, to say the least of it, a little nervous, but after a few days' review I found myself able to make a good grade, so my committee said. Having passed my examination, given the best home in Palestine, and received my same appointment another year among some of the best people the sun ever shone upon, of course the conference was a success, and I was in a fine humor for Christmas, the most of which was spent at my old home—and that means a pleasant Christmas. We started for our work in time to get here New Year's Day. Filled my appointment at Kirbyville the first Sunday, and spent a few days there. We arrived at Jasper on the night of the third; found that some one had broken into the house that evening and left a nice, warm fire, a handsome supper, and much besides that administer to the wants and comforts of a tired, hungry preacher and his family. Quite a number of expressions of kindness were received the next day, but the storm came the night of the 4th: when it was over it looked like old Santa Claus was fixing for an assignment, and was making a depository of us. There were forty or more of the best looking young people west of the Mississippi walked in on us all at once, and every one had a bundle of something nice. My! how it did stack up as they walked in and piled it down on bed and table. They stayed with us two and a half hours, which were very pleasantly spent; after a word of prayer they left, leaving behind them as happy a home as they had visited in a long time. We had made several New Year's resolutions, but after this we made some more, and promised, by God's help, to make this the best year of our life.

If you feel weak, dull and discouraged you will find a bottle of Hood's Sarsaparilla will do you wonderful good.

West Texas Conference.

LOCKHART CIRCUIT.

James A. Pledger: I reached this charge Saturday before the second Sunday in December. Have not been pounded, but the reason I guess is I have no wife. (But I want one—this will be an advertisement, I hope.) Quarterly Conference 8th and 9th: our presiding elder on hand. We got our harps in tune Friday night by singing for the first time (on the charge) in our Young People's Hymnal. What a grand book it is! Try it, all of you pastors. The official members were out in good force. May God bless them all this year. Finances very good. Our presiding elder was full and running over with good things. Preached! my, I should think so! We are planning and praying for a gracious year.

SHERMAN STREET AND SOUTH HEIGHTS, SAN ANTONIO.

F. B. Buchanan, Jan. 10: We have held two missionary mass meetings since conference, and both were very successful. Our assessments for missions and church extension are \$96, and we have in good subscriptions \$144 as the result of the mass meetings. We are also at work on other collections; have paid \$5 to the Rescue Home, and are raising our assessment for conference claimants. Our Sherman Street League has ordered its assessment for League missionaries paid. The Sunday-school at South Heights is a missionary society, and altogether we feel that we can say from our hearts, "Thy kingdom come." Our people at both churches are very much encouraged at the good start already made, and we are praying and working for the best possible results.

BLANCONIA CIRCUIT.

D. A. Gregg: Though we go there on an average of twenty-two times a month, still we are glad when they say unto us, Let us go up to the house of the Lord. A preacher living on my circuit will have to live happy or "hull out." We are in the midst of working folks, and Christ is our leader. At one point we have four regular prayer-meetings a week, and that isn't all the prayer-meetings on the work. We have with us the sling of faith, equipped with the strings of prayer, loaded with the stone of the "Holy Bible." With and from this we cast the scriptural stone of "get thee hence, Satan: for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." With our weak judgment and meager conception

of the truth, we try to reason with the people of righteousness, temperance and a judgment to come. Whether they tremble or not, on every round they come into the Church. (We can't tell whether to capitalize or not.) Our pounding comes in the nature of a bushel of sweet-potatoes, a few of the right-sized chickens, and a number of other good things, on each round. This gives us encouragement, but wait till time to go to the church. The people come singing, praying and expecting. We get happy. Some laugh a little, some cry, and some shout the praise of God. We are living in a revival of some sort, and from the strangely warm feeling in our heart we believe it is religion. The Advocate is watched for with eagerness and read with delight, and is doing a great deal of seed-sowing in our charge. With a work like this, notwithstanding the small salary of \$250.00, we can say, "Bless the Lord, O my soul!" Work to us is indeed a pleasure.

WAEELDER.

William A. Bowen: We have just closed a ten days' meeting, which resulted in much good to the entire community. Waelder has a larger per cent of Church members to its population than any town I know of; those who are not Church members are, for the most part, moral. Such a thing as progressive eucher, card parties, dances, etc., can not be gotten up here at all. I know of no other town in Texas of 800 people of which this can be said. But this makes it all the harder to hold a revival, since the moralists pride themselves on not doing the things which the Church seems to pick out and specially emphasize as sin. I have been "reasoned" with by older brethren in times past for insisting that preachers ought, more than they do, put special emphasis on those greater sins, slander, lying, inuendo, inconsiderate and uncharitable imputations, unkind remarks, idle gossip, patronizing in business and building up those who are openly opposing our religion, and thus starving out Christians, because the covetousness of Church members ("which is idolatry") find they can save a few cents on certain transactions by dealing with an ungodly man. This is becoming more common every day, and good Christian men are being forced out of business by other Church members, who have taken a solemn vow concerning this very thing, and yet who trample the word of God under foot for a few cents, and give infidelity its strongest weapon with which to fight us. And the supposed advantage in trade, or saving, is only imaginary in seven out of ten times, for the wicked tradesman will have no such scruples as the Christian, and will surely make up more than the supposed advantage he pretends to give his customers. I wish to say that in these matters the pulpit needs to thunder, and the pastors need to talk privately, until we remedy the sin and shame. We ought to swing back into the "old paths," for they were straight and upward. In a community like this we see the effects of so preaching against dancing, cards, theaters, etc., as if they were the only great sins that kept men and women out of the kingdom of God. The other things will as surely destroy the soul, and yet I venture to say that if any charge in Texas were to be canvassed, the impression would be found to prevail that seventeen out of twenty people believed that the Churches would rather a member committed almost any sin rather than that of indulging in the three grosser forms of worldliness I have named. Let us include them all, and with equal emphasis—that is, giving each the weight of condemnation due it, in accordance with the hurt it will do. But, in spite of the high morality behind which our people hide themselves, we had a deep revival. The Churches here were revived deeper than ever before known, they tell me—Baptists, Presbyterians, Episcopalians, Campbellites, Methodists, and others being full of the Holy Spirit, and working and publicly and feelingly testifying to the work of grace in their hearts, and of a determination to live closer to God, and render him a more faithful service by serving humanity. It was wide-spread and brought people in close Christian relation who have been at dagger's points heretofore. We praise God and take courage. There were fifteen who joined the Church—ten in our Church, four in the Baptist and one in the Episcopal. The result is showing itself in all our Church work. Yesterday the W. P. and H. M. Society had a live, harmonious and earnest meeting. They will do a splendid work this year. The Leagues are mapping out a progressive and aggressive campaign of Christian education in works of mercy, love and spiritual, intellectual and social up-lift. The stewards have increased the pastor's salary fifty dollars more than ever before paid and have adopted the Reynold's system,

and will work systematically and progressively. The Leagues and W. P. and H. M. Society will assist in raising the conference collections, and our people say they must be paid in full, and I have had enough promises to attend prayer-meeting from delinquents in that direction to increase the attendance twofold. Bro. J. H. Collard, of Waco, did the preaching for the most part, and last Friday night took up a collection for the Orphanage at Waco and for the Rescue Home in San Antonio. He made a great appeal, seconded by that sweet-spirited servant of God, my old friend and brother, Dr. A. E. Goodwyn, of Flatonia. The result was: \$23.35 for the Rescue Home and \$18.85 for the Orphanage, which I remitted, and the good people are preparing several boxes of clothing, literature, etc., to send to both places. This is Christianity in earnest. Let us not grow weary in well doing.

MISSIONARY MASS MEETINGS.

To pastors and Churches within the bounds of the West Texas Conference: The pastors in some sections of our conference are holding missionary mass meetings. Some of the brethren in San Antonio have tried these meetings, and their success has been most gratifying. The collections in cash and subscriptions have gone beyond all expectations; and the people have given, not only willingly, but enthusiastically. If these meetings could be inaugurated in all our Churches, I believe that all our assessments for missions would be raised, and that there would be an overflow. Besides, the people would catch the missionary spirit, and would learn the principles and the facts of the great missionary movement. Brought before the people, these principles and the results of missions are full of inspiration.

Brethren, let me exhort you to hold these meetings. Give a regular Sunday appointment to this work. Arrange your programme, appoint speakers, enlist the laity, have in connection therewith a service of song, and not only will you secure your collections, but you will inspire your people and prepare the way for a great revival of religion. The months of January and February are designated as the times for taking our conference missionary collections by resolution of the conference. Instead of the old way of getting at this work, let us try those methods that will give it the chief place in the worship of God.

B. HARRIS, President Board.

HELP FROM CHURCH EXTENSION. IMPORTANT NOTICE.

All Churches that have applied or expect to apply to the General Board of Church Extension for aid at its approaching annual session, are requested to take notice of the following rule, which this year goes into effect:

"Rule 26. Hereafter all applications to the General Board for consideration at its annual meeting must be approved by the Conference Board or its Executive Committee, at a meeting to be held during the first half of March in each year, except in cases of unforeseen calamity occurring too late for compliance with this rule. The Baltimore Conference Board may approve at its regular annual meeting held during the conference session."

Applications coming within this rule, that have already been sent to the office at Louisville, Ky., will be sent back to the conference boards for reconsideration at these special meetings, so as to place all on the same footing. The rule provides for no appeal from the decision of the Conference Board to the General Board.

Send your application to the Secretary of your Conference Board of Church Extension, and address all letters concerning it to him, to be laid before the Conference Board in March. All applications should be in his hands by March 1. Blank forms for applications for Churches can be obtained of him or of me at address given below.

DAVID MORTON, Corresponding Secretary, 705 W. Chestnut St., Louisville, Ky.

LOOKOUT!

A man about twenty-four or twenty-five years old, clean shaven, somewhat stooped-shouldered, red-headed, claimed to be a Methodist from Colorado, working for Christian Endeavor Society, came to my house last week and wanted to find a Methodist family with whom he could board a few days and be quiet until his mail came. I directed him to such a place. He remained a few days, stole some money, a pair of pants, Epworth League badge, some shirt buttons, and left without paying his board. He claimed that "Uncle Dick would underwrite for him." Look out for him.

R. W. THOMPSON, Dallas, Texas.

THE TRIUMPHANT HYMNAL.

This new song book is now going through the press and will be on the market by the 1st of February. It is being published by Thos. G. Whitten and W. A. Hemphill. One has had large experience as a preacher in revival, Sunday-school and young people work; the other has become eminent as a singer. We may well predict that something good in the way of a song book awaits the singing public. Send for sample copy. The book will contain 224 pages and about 275 songs and is to be sold at 30 cents, postpaid, or \$3 per dozen, by express. We are requested to say to the public that for information concerning book and all orders for book should be addressed to Whitten and Hemphill, Midlothian, Texas.

IN MEMORY OF REV. J. H. GIBBS, M. D.

The Quarterly Conference of First M. E. Church, South, Dallas, Texas, Dallas District, at its regular session appointed the undersigned a committee to offer a brief tribute to the memory of their late departed fellow-member, Rev. John H. Gibbs, M. D., who died at his residence, 122 Cedar Spring Street, City of Dallas, December 17, 1897, in the seventieth year of his age, to spread the same upon the minutes of the conference and bear a copy of same to the bereaved family.

Wherefore, Since it hath pleased our Allwise Father to take from our fellowship and councils our beloved brother and co-laborer, Rev. J. H. Gibbs, doctor of medicine, whose uniformly upright life was a living illustration of the virtues and graces of the true Christian character whose public and private acts always measured up to the best standards, and when in the pulpit his sermons marked the thoughtful and spiritually-minded man, whose strong, sympathetic heart entered fully into the work and spirit of the gospel, making him a workman in the Word "that needeth not to be ashamed." His was a mission to body as well as soul, and when in his labors for the arrest of sickness and suffering, whether among the affluent or the lowly, he well earned the title of "beloved physician." He loved and was beloved by all who knew him; therefore, we feel that in his death the Church militant has lost one of her most useful and faithful members and our Quarterly Conference a most worthy and efficient local elder; yet we feel that our loss is his eternal gain since he enters the councils of the Church on high. That to emulate his example of patient and faithful well-doing well and worthily becomes us all, and to this end we will ever labor and pray.

That in his death the medical profession has lost one of its honored and most worthy members, whose exemplary life in all the necessities of the healing art merits their admiration.

That this bereavement falls heavily upon his tried and loving family of wife, daughter and son, who always found in him the loving husband, the tender and careful father, and that we tender to them in this their great sorrow our sincere condolence and pray our Father's blessings on them in this life that in the world to come all may have everlasting life.

J. H. McLEAN, W. H. HOWELL, L. BLAYLOCK, Dallas, Texas, Jan. 17, 1898.

A PRAYER ANSWERED.

At the prayer-meeting service of the First Methodist Church, this city, a few evenings since, the pastor received a letter from a sister stating that owing to ill-health she would not be able to be present, and that she wished him to lay before the brethren and friends present the case of a needy preacher and his large family of children, in the Indian Territory, wanting shoes and clothing for the winter, and added that she was "praying for fifteen dollars." Whereupon a collection was taken, and in a few minutes the prayer was answered in a collection of eighteen dollars, and the needy preacher's family made happy, as well as all concerned.

W. H. H., Dallas, Texas.

Watches Repaired

Send your Watch, by register'd mail or Express, prepaid, and we will examine it, tell you what it needs and what it will cost to repair the same

C. P. BARNES & CO.

504 W. Market Street, LOUISVILLE, KY.

This firm is reliable.—Christian Observer.

This firm is reliable.—Texas Advocate.

PIMPLY FACES

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

Cuticura

Sold throughout the world. POTTER D. AND C. CORP., Sole Props., Boston. 50¢ "How to Beautify the Skin," free

BLOOD HUMORS Permanently Cured by CUTICURA REMEDIES.

COLLECTION CARDS

Price, Postage Prepaid, Per 100, - 50 Cents

For Sale by . . .

L. BLAYLOCK DALLAS, TEXAS

Sewing Machine and Advocate \$22

Old and Young

Take Care of Your Pearls.

"She isn't exactly pretty, but she has such fine teeth that she is very attractive."

Dear girls, make a note of this remark. You desire to be attractive, and I can assure you that to care for the mouth vigilantly, is to make yourself charming.

I will not enlarge upon the fact that, if you are scrupulous with your teeth, there will be no danger that any other part of the body will be neglected. I lately heard this dialogue:

"Your windows, Mrs. S—, are a joy to the neighborhood; they are always so brilliantly clean."

"Yes," laughed Mrs. S—, evidently gratified: "John calls our cottage the Crystal Palace; but if I have a weakness, it is for bright windows; it seems to make the whole house tidy."

It did make her whole house tidy; for what woman ever took pride in bright windows and was unmindful of her andirons and table cloths?

To care for the teeth does not mean hasty thrusts of the brush two or three times a day, after hot coffee, sweets, and frozen creams. The teeth are to be kept sound and gleaming by wholesome food, well masticated, and by thorough brushing, inside and out, up and down, with a moderately stiff brush, after each meal.

Once a day a tooth powder, authorized by dentists, and not merely a patented preparation, should be used, but not more frequently, as nothing is better than simple warm water, and the mouth should be thoroughly rinsed.

Dyspeptics, and other invalids, too, are apt to have unpleasant teeth, but this is usually due to wilful neglect of the stomach, and enforced neglect of the mouth when weakness has followed indigestion.

A word to the wise, girls, should be enough.—Christian Advocate.

Handel and the "Messiah."

The ministry of music is universal. Painting and poetry for their appreciation presuppose a degree of culture. Music, where the capacity for response has not been deliberately crushed out, has at once the ear and heart of the world. It is not without significance that the promise of the Messiah in the old dispensation, was couched in lyrical strains; and that the birth of Christ was heralded in the new by angelic song. In no other way could the thought of God penetrate so deeply the hearts and minds of men. And so, too, God uses music as an instrument of revelation. Religious reformations have owed their success even more to their singing than to their preaching. Men have been captured by song who would never have listened to a sermon. It is with the deepest discernment that Robert Browning has God show the harmony of his plan for the world in the discord of its evolution to a musician, and not to the painter, poet, or philosopher. Not when he has been reasoning and speculating, but when he has been lifting his heart to the heavens on strains of music, does Abt Vogler learn, "there shall never be one lost good * * * what was good shall be good, with, for evil, so much good more;" and though—

"Sorrow is hard to bear, and doubt is slow to clear.

Each sufferer having his say, his scheme of weal and woe, Yet God has a few of us whom He whispers in the ear;

The rest may reason and welcome, 'tis we musicians know."

A great musician, therefore, is a great evangelist. His mission is a universal benefaction; his work a veritable boon from heaven.

If ever a genius realized the true worth of his commission it was George Frederick Handel (1685-1759), known to students of music as the ready writer of over 200 complete compositions, besides innumerable fragments, and known to the world as the composer of the oratorio, "The Messiah." It was late in life, and after a severe illness, that Handel did his best work in the form of composition with which his name is most closely associated. "Sacred music," he said, "is best suited to a man descending into the vale of years."

The Messiah was composed in 1741, when Handel was 56 years old. It was written at a time when the composer was practically in exile to escape the persecution of a formidable cabal in London which had succeeded in reducing him from affluence to bankruptcy. Israel was in similar straits when the vision of the Messiah was

given to Isaiah for her encouragement and hope. Handel, though greatly in need himself, wrote the oratorio for the benefit of those who were sick and in prison, and who had but scant consideration from a world altogether intent upon its own affairs. The scene of its first production was Dublin, and the date April 12, 1742. It was received with great approval, and, since that time, the oratorio has had really no rival in public favor. It is interesting as a bit of fashion gossip to recall that in connection with this first representation of the oratorio, a public request was made that "the ladies who honor this performance with their presence, would be pleased to come without hoops, as it would greatly increase the charity by making room for more company;" gentlemen were also asked to come without swords. The generous impulse of the composer to make this composition serve the purposes of a helpful charity, was continued throughout his life, and for sometime after his death. From this source alone the Foundling Hospital of London, received, in the period from 1749 to 1777 over \$50,000.

The oratorio is entirely in the words of Scripture. It is divided into three parts. The first part describes the promise of, and preparation for, the coming of Messiah; the greatness of His character, (emphasized in the magnificent chorus, "For unto us a child is born"), and lowliness of His birth; the welcome of the angels, and beauty of His mission, the latter being brought home in two beautiful solos, "He shall feed His flock," and "Come unto Him all ye that labor," and a chorus, "His yoke is easy and His burden is light." The second part opens in the depths of Christ's passion, that dire circumstance being enforced by the solo, "He was despised and rejected of men," in which the very keynote of sorrow is struck; and later, by another passage of touching solemnity, "Behold, and see if there be any sorrow like unto His sorrow!" This is succeeded by the recovering note of Christ's resurrection, the new life of which pulses in the chorus, "Lift up your heads, O ye gates!" and comes to its triumphant expression in the majestic "Hallelujah" chorus, in the writing of which Handel declared: "I did think I did see all heaven before me and the great God himself." The third part ascends with Christ to the regions beyond, opening with a solo of exquisite beauty embodying the conviction of Job, "I know that my Redeemer liveth," continuing with a succession of sentences descriptive of the victory over death, and closing with the massive and jubilant chorus of praise, "Blessing and honor, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever. Amen."

When the oratorio was given for the first time in London in 1743, the audience, with the king at their head, and moved by a common impulse, rose while the Hallelujah chorus was sung, and stood until its close. This tribute has been continued with more or less spontaneity, but with the utmost sense of fitness at every representation of the Messiah, both in England and America. And it illustrates the inherent nobility of Handel's character to learn that some days after this representation, when the composer was calling upon Lord Kinnoul, with whom he was on terms of special intimacy, his lordship, complimenting the author upon the noble "entertainment" which had just been given, Handel replied: "My lord, I should be sorry if I only entertained the people; I wish to make them better." Handel's was essentially a religious nature. He would often refer to the singular pleasure he had in setting Scripture words to music, and to the profit derived from the contemplative reading of the Psalms. His familiarity with the Bible sufficiently warranted his rebuke to the bishops when they sent him selections for use in the anthems to be sung at the coronation of George II: "I have read my Bible very well; I shall choose for myself." We are fain to believe that it was true emotion and not weakness which moved him in the act of composition, so that his servant, bringing him his chocolate in the morning, would "often stand silent in astonishment to see his master's tears mixing with the ink as he penned his divine compositions." A friend, calling upon Handel, who was at the time writing the music for the pathetic words, "He was despised and rejected of men," found him absolutely sobbing.

Though a native of Germany, Handel lived most of his life in England, of which country he became a citizen in 1726. And so it is fitting that the resting place of one who has so largely influenced and helped, not only the artistic, but the social and domestic life of the Anglo-Saxon race, should be in Westminster Abbey.—Charles M. Stuart, in Epworth Herald.

Good Points.

For terseness and vigor we commend the following. It is taken from an address by Dr. Radcliffe, of Detroit, to the congregation of Westminster at the installation of a pastor, but there is some wholesome counsel in it to Churches generally. He made his thoughts plain enough to be seen, and sharp enough to be felt:

New brooms sweep clean, and the noisiest welcome is not the most continuous cheer. One man cannot keep both sides of a contract. The church bell rings twice on Sabbaths, and just as loudly for the people as for the pastor.

A thoughtful usher is a means of grace. Repair all roads that lead to the church.

Sabbath sickness is healed only by the unction from the Holy One.

Perfection is never in the pulpit, and it is seldom in the pews.

The congregation is often tried with the pastor. The pastor is often tried with the congregation. And these two are equal.

Harvest does not come every two months. Church work is slow work, but that is no reason for sloth.

If Aaron and Hur are not on the Church roll, you may as well burn the books.

Children cry for sweets when they may need hickory oil or the slipper—the same is a parable.

Hear with both your ears. Hear with your own ears.

The benediction is not an official order for overcoats.

Drink water out of thine own cistern, and eat that which thine own larder provideth.

As a bird that wandereth from her nest, so is he that tasteth all the pulpits.

Far-off fields look green, and the other Church hath also its disappointments. He who belongs to all the Churches is of no use to any of them. Free lances never win battles.

The rusty lock creaks loudest, and the do-nothings make the most noise in the Church. The ox that pulls the least groans the loudest.

There are some things which even the young people do not know. The Church does not exist for the young people, but the young people for the Church.

Faithful are the wounds of a friend, but that is no reason for sharpening the tongue whenever the pastor appears.—Exchange.

Hood's Pills

Cure sick headache, bad taste in the mouth, coated tongue, gas in the stomach, distress and indigestion. Do not weaken, but have tonic effect. 25 cents. The only Pills to take with Hood's Sarsaparilla.

FITS

STOPPED FREE Permanently Cured Instantly Prevented by DR. KLINE'S GREAT NERVE RESTORER

EDUCATIONAL.

Cole's... Classical

...Formerly... Military School

Gole's Select School.

Dallas, Texas.

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

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

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

COL. J. R. COLE.

398 Ross Avenue, Dallas, Texas.

Metropolitan Business College

(W. W. Darby, A. Ragland, E. S. Gause, Associate Proprietors.) NOW CONCEDED TO BE THE HIGHEST GRADE BUSINESS TRAINING INSTITUTION OF THE SOUTHWEST. Albeit faculty of experienced teachers ever associated with any Business College in the South. POSITIONS GUARANTEED under a written contract backed by skill, honor and capital. Tuition may be deposited with any Dallas bank until position is secured. RAILROAD FARE PAID in full. Finest all-round penman in Texas. New Catalogue ready to mail. Write for it. Address THE METROPOLITAN BUSINESS COLLEGE, Dallas, Texas.

ALLEN'S Lung Balsam

Don't Delay to Cure That COUGH WITH ALLEN'S LUNG BALSAM.

Is composed of the active principles of Roots and Plants, which are chemically extracted so as to retain all their medical qualities. Its action is expectorant, causing the lungs to throw off the phlegm or mucus, changes the secretions, purifies the blood, heals the inflamed and irritated membrane, gives tone to the digestive organs, and imparts strength to the whole system. Such is the immediate and satisfactory effect, that it is warranted to break up the most distressing cough. It contains no opium. For sale by all druggists.

THREE SIZES,
25c., 50c., and \$1.00.

RUPTURE OF PILES

CURED Without the KNIFE or detention from business.

Fistula, Fissure, Ulceration of the Rectum, Hydrocele and Varicocele. No Cure no Pay. Trusses fitted. Have best made. Send stamp for pamphlet of testimonials.

DR. F. J. DICKEY, 395 Main St., Dallas, Tex.

The Itinerant's Guide,

By JOHN R. ALLEN, A. B., D. D.

This book endeavors to give practical directions to young preachers about the call to preach, selecting a text, preparing a sermon, pastoral visiting, etc. Part III is a republication of "Allen's Book of Forms for Church Courts," which met such a favorable reception. Order of John R. Allen, Georgetown, Texas. Price, 80 cents; to preachers 60 cents.

303

ON JANUARY 18th our enrollment for this session reached

Three Hundred

It is now (January 22) as above. Others we know of will enter soon.

There are nearly five months yet to this School year before Commencement.

Lose no time—

Enter now.

Address

President Polytechnic College

FORT WORTH, TEXAS.

DEVOTIONAL

Standing Alone.

There are, within the range of every one's life, processes of life which must be solitary; passages of duty which throw one absolutely upon his individual moral forces, and admit of no aid whatever from another.

Quiet Forces.

There are ethereal forces that are steady in every storm, quiet in every tumult. These forces travel round the earth. The fiercest winds do not blow aside their tenuous lines; the leaping waves cannot break their fragility.

Enoch Walked With God.

Let us try to receive the full impression of Enoch's beautiful life on our own minds. Here was a man in the very childhood of the world, who seemed distinguished from those who lived around him, and from those who came after him, because he "walked with God."

"Still, still with thee, when purple morning breaketh, When the bird waketh and the shadows flee."

-Rev. R. F. Horton, M. A.

A Hot Box.

One meets few unworried people. Most faces bear lines of care. Men go anxious to their day's duties, rush through the hours with feverish speed, and bring hot brain and tumultuous pulse home at night for restless, unrefreshing sleep.

The other night the train lost two hours in running less than a hundred miles. "We have a hot box," was the polite conductor's reply to some impatient passengers who begged to know the cause of the long delays at stations.

This hot box trouble is not altogether unknown in human life. There are many people who move swiftly enough, and with sufficient energy, but who grow feverish, and are thus impeded in their progress.

Then worry exhausts vitality. All good in life costs. Virtue goes out of us in everything we do that is worth doing. Every exertion requires some outflow of vital force.

The ideal theory of life is, therefore, work without worry. But is it a practical idea? It certainly ought to be for a Christian. We have our Lord's express command not to be anxious about anything.

"Every one to her taste—as the old woman said when she kissed the cow." If you'd rather do your washing and cleaning in a slow, laborious way, spending your time and strength in useless, tiresome, ruinous rubbing, it's nobody's business but yours.

Millions use Pearline Henry Lindenmeyr & Sons PAPER Warehouse (Puck Building, near Broadway.) P. O. Box 2865. NEW YORK

THE TRIUMPH OF SCIENCE.

A CURE FOR CONSUMPTION, CATARRH AND LUNG TROUBLES THAT CURES.

REMARKABLE DISCOVERY OF AN AMERICAN MEDICO-CHEMIST, AND ITS GREAT VALUE TO HUMANITY.



Scenes in The Slocum Laboratory.--Sketches by Texas Christian Advocate.

The Discoverer demonstrating to Medical Men and Students the Value and Wonderful Curative Powers of his New Discoveries.

Editor's Note.—All readers of this paper anxious regarding the health of themselves, relatives or friends, can have Three Free Bottles of the Doctor's New Discoveries, with complete directions, by sending full address to Dr. Slocum's Laboratory, 8 Pine Street, New York City.

Foremost among the world's greatest Medico-Chemists stands T. A. Slocum, of New York City. His efforts, which for years had been directed toward the discovery of a positive cure for consumption, were finally successful, and already his "new scientific system of medicine" has, by its timely use, permanently cured thousands of apparently hopeless cases.

He has demonstrated the dreaded disease to be curable beyond a doubt, in any climate.

Indisputable facts prove that the Doctor's new remedies are an absolute cure for Consumption and all bronchial, throat, lung and chest troubles; stubborn coughs, winter catarrhal affec-

tions; scrofula, general decline and weakness, loss of flesh, and all wasting conditions; and to better demonstrate its wonderful merits to suffering humanity, he will send Three Free Bottles (The Dr. Slocum New System of Medicine), with full instructions, to any reader of the Texas Christian Advocate.

Simply write to T. A. Slocum, M. C., 98 Pine Street, New York, giving full address.

There is no charge for medicine or correspondence—advice—strictly confidential.

Knowing, as we do, of the undoubted efficacy, we urge every sufferer to take advantage of this most liberal proposition.

Please tell the Doctor, when writing, that you read this generous offer in the Texas Christian Advocate.

Liberty Enlightening the World.

FARMERS ARE BECOMING ENLIGHTENED ON THE SUBJECT OF

FARM IMPLEMENTS

AND THE

MOLINE LINE IS CONCEDED THE BEST.

Write for Circulars describing our Dandy Cultivator, Good Enough Sulky Plow, New Gladiator Steel Frame Stalk Cutter, King Cotton Corn and Cotton Planter, New Dutch Girl Disc Harrow.

We also have the best Farm Wagons and Finest Buggies.

Address TEXAS MOLINE PLOW CO.,

WAREHOUSE AND OFFICE: COR. AUSTIN ST. AND PACIFIC AVE. Dallas, Texas.

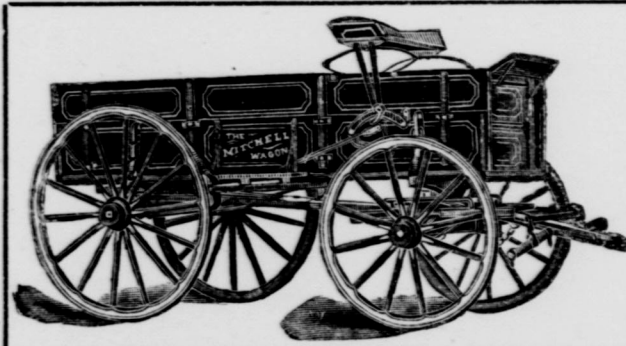


MITCHELL & LEWIS CO., Ltd.

Manufacturers of...

RACINE, WIS.

Ask Your Dealer for the Old Reliable



The Oldest Farm Wagon in America.

THE MITCHELL WAGON, The Monarch of the Road.

WRITE FOR CATALOGUE

I am praised by all of my purchasers.

WHO AM I? Don't you know—almost everybody does. Well, I am the sewing machine that you see so much about in this paper. I am fully guaranteed and only cost \$22.00. You also get the Advocate one year.

Texas Christian Advocate

L. BLAYLOCK, - - - Publisher

Office of Publication—Corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas.

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

T. R. PIERCE, D. D., - - - Editor

F. B. CARROLL, D. D. { Editor
Sunday-School Dept
STERLING FISHER, { Editor
League Dept.
MRS. F. E. HOWELL, { Editor
Woman's Dept.

SUBSCRIPTION—IN ADVANCE.

ONE YEAR..... \$2 00
SIX MONTHS..... 1 00
THREE MONTHS..... 50
TO PREACHERS (half price)..... 1 00

All remittances should be made by draft, postal money order, or express money order, express or registered letters. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to

L. BLAYLOCK, Dallas, Texas.

THE ADVOCATE ENLARGED.

This week the Advocate appears in an enlarged form, and this will be permanent. The publisher, ever on the alert to promote the best interests of the organ of the conferences, has added over one inch to each column, making six columns, or over one and a half pages every issue. This is equivalent to seventy-eight pages in the course of a year—an enlargement which will greatly relieve the constant pressure upon our columns, and which will greatly contribute to the edification and comfort of our readers. All this, of course, is without additional expense to the subscriber. It is but one of many instances of the liberality and enterprise of the publisher, which we believe will be duly appreciated by our readers. We trust our agents will meet this venture in the spirit in which it is made, and that they will redouble their diligence in circulating the paper.

REV. J. M. WESSON.

We clip from the Morning News the following announcement which will be read with profound sorrow throughout the State of Texas:

Navasota, Tex., Jan. 23.—Rev. James M. Wesson, probably the best known Methodist preacher in Southern Texas, died at his residence in this city last night, aged 79 years. Deceased was a native of London, England, and came to Galveston in 1840 and has been preaching almost continuously. He was a chaplain in the Confederate army. For a number of years he was on the supernumerated list of the conference, though he was still preaching up to a short time before his death.

Bro. Wesson was one of the old guard, faithful and true, and now enjoys his long-sought rest. The Advocate tenders sincere condolence to the grief-stricken family circle. A suitable memorial will appear in our next issue.

BISHOP GALLOWAY'S VISIT.

We are delighted to know that there is a good prospect of securing the service of Bishop Galloway in the interest of the Southwestern University some time during the spring. Texas Methodism will appreciate very highly such valuable assistance, and will be duly grateful therefor. The Bishop is not only specially able and brilliant upon the platform, but is an adept in engineering educational enterprises, like the one under contemplation. He comes to us not only in the strength and fame of his splendid manhood, but also with the prestige of great success in this very field of labor. We bespeak for him a wide and sympathetic hearing, and predict abundant success. We thank God for this opportunity, and pray that we may be wise enough to utilize it to the full.

We wish to say that Bishop Galloway comes not only with the knowledge and consent of Bishop Granbery, but by his express and urgent sollicita-

tion. Moreover, his coming has the indorsement of Texas Methodism. Our readers will see by reference to another column that the "guarantee fund" has been secured. These names are a sufficient voucher for the amounts opposite, and they will be duly paid. Now for an earnest effort to raise the "cash fund." The end is in sight. Victory is assured. Let there be no faltering. Stand by the Agent.

A BASE SLANDER.

We notice in two papers of the "second blessing" variety a statement from Rev. W. M. Adams, that he was located by the Northwest Texas Conference because he was "a holiness man," and for no other reason. We were present, and are prepared to testify that he was located for "unacceptability and inefficiency," after mature deliberation, by a unanimous vote. He would have been located even though he had never heard of the "second blessing." Were it not that the case is so utterly insignificant, we would reproduce some of the evidence which convicted him of the charge referred to above. Every "second blessing" man in the Northwest Texas Conference voted to locate Adams, and purely because his "unacceptability and inefficiency" had been demonstrated beyond all suspicion and cavil. To say that the conference voted him out on account of holiness is nothing better than a base slander, unworthy of a gentleman, to say nothing of a Christian. The papers which are taking this thing up had better desist, unless they wish to convict themselves of idiocy or downright falsification.

DR. HOSS' LECTURES POSTPONED ONE WEEK.

My Dear Brother Allen:
Things sometimes happen to a busy man that he can not control. I find that it will be impossible for me to get to Georgetown before February 8, and I hope this will suit as well as the earlier date. Truly your brother,
E. E. HOSS.
To Rev. Jno. R. Allen, D. D., Georgetown, Texas.

CONNECTIONAL NEWS.

Rev. M. H. Wells, in St. Louis Advocate, refers as follows to the recent meeting of the North Alabama Conference: Bishop Galloway used the class for admission as a text to say some of the bravest and best things ever heard on a similar occasion. Was it not brave in him to tell us that, having studied the needs of the connection by actual contact with all save three conferences, his deliberate conviction was that the supreme need of the North Alabama Conference was spirituality—more religion? Yes, he did actually say that. Of course, there was some wincing and scringing. And the good Bishop has not been accused of pessimism. It is in proof that he rather leans dangerously the other way. Witness the fact that he has championed the demand of a few laymen for young blood in the pulpit. The older brethren, however, have but little to dread from his influence, as the "fad" has about run its course. Reaction has set in, and such revolutions never go backward. Fortunately for the Bishops themselves that such is the case, as the demand might reach even unto them. Things are so out of joint that we might forget Paul's good advice, and put a lot of "kids" into this high office. It does not become a Church professing to be religious thus to ignore the plainest principles of right and justice, and the teaching of the centuries and the Bible.

Alabama Advocate: Having holiday during Christmas, we gladly accepted an invitation from Bishop Galloway to attend the session of the Mississippi Conference at Jackson December 30, and be his guest. On reaching Jackson we found the business of the conference progressing rapidly under the wise presidency of Bishop Wilson. We found some old acquaintances among the preachers, and made a few new ones. We had the pleasure of meeting Dr. Black, of the New Orleans Advocate, and were pleased to hear him report his paper as doing well. It would be a great pleasure to us if he would visit the Alabama Conference some time, that we might have the opportunity of extending such courtesies as might be in our power.

We had the pleasure of hearing Dr. Steel on the "Pioneers of Methodism." It was a magnificent lecture, and greatly delighted his audience. We regretted greatly not hearing Bishop Wilson on Sunday, being engaged at another Church. His sermon was said by those who heard it to be one of his greatest. Our association with the brethren was delightful, and the few that we met were kind and cordial. It is a good-looking body of men, and their deliberations were marked by dignity and seriousness. But the special charm of the occasion for us was the delightful social intercourse in the home of Bishop Galloway. His house was full of congenial company, and the hospitality was of the highest type. Bishop Galloway is great as a preacher, great as a Bishop, but he is at his best in his home. Dr. DuBose, the host of the conference, was especially kind and courteous, for which he has our thanks.

GENERAL CHURCH NEWS.

Christian Advocate New York: Dr. W. L. Watkinson, President of the Wesleyan Methodist Conference, has fixed Wednesday, March 2, the next anniversary of Wesley's death, as the day most suitable for the dedicatory services in connection with the setting apart of the Wesley House, London. There will be a reception by the President and all the ex-Presidents who are able to attend, and the day's ceremony will close with a great representative Methodist meeting in Wesley Chapel at night. Dr. Parker has also kindly promised to preach in connection with the event. It is not unlikely that Bishop Hartzell will return to London in time to participate in this interesting and historic event.

Northwestern Advocate: The Methodist Insurance Company, for whose advent many have been waiting impatiently, is now ready to begin work. A somewhat detailed announcement appears in this issue. The insurance laws of Illinois are strict almost to excess. That fact has delayed organization. Many who know of the delay and its causes have suggested that it was best to organize under the laws of some other State, whose requirements are less exacting. Our judgment points directly to the opposite conclusion and suggestion, unless that other State has as good insurance safe-guards. When it is clearly understood that the exceedingly strict requirements of Illinois legislation have been fully met, our insurance company will deserve and receive vastly more public confidence than if the charter had been granted under excessively indulgent conditions. The bare statement that the company has an Illinois charter will answer a multitude of vital questions, whereas a charter based upon jerry-go-easy State insurance laws might be suspected of covering a multitude of sins. There are circumstances under which a firm or association might afford to omit all insurance, because of its immense wealth. It is conceivable that its probable average yearly fire losses would be much less than the sum necessary to insure the entire property. That might be possible to our Church, were its church and parsonage property so funded that losses could be averaged and equalized throughout the whole Church. Our yearly average losses of church property by fire must be much less than the total money needed to insure that property. The problem is the same in the theory of our proposed insurance, but the solution is different. The new company will make its statements to patrons through certain agents, from whom trustees and others will hear. The Secretary's office has been opened at 57 Washington Street, where he will confer, personally or by letter, with interested parties.

TEXAS PERSONALS.

Capt. D. J. Price, the General Passenger and Ticket Agent of the International and Great Northern Railway, was a welcome caller at our office during the week. Capt. Price is a very genial gentleman, and stands deservedly high in railroad circles.

A card from Rev. J. O. Jorden, of Riesel, announces the death of his oldest daughter, Mrs. Jenny Herrick, January 19, 1898. Bro. Jorden will have the sympathy and prayers of a large circle of appreciative friends in this hour of bereavement and distress. The Advocate offers sincere condolence.

Mrs. W. H. Johnson, the Financial Agent of the Rescue Home, Dallas, is

still in the field, seeking with tireless energy and unabated consecration to promote the sacred and delicate interests committed to her hands. We take the greatest pleasure in giving her and her work our warmest personal indorsement, and bespeak for her the sympathy and help of all our preachers and people. She and the good women associated with her are doing a great and good work.

Mr. E. P. Turner, the General Passenger and Ticket Agent of the Texas and Pacific Railway, made the Advocate a pleasant call during the week. We are also indebted to his courtesy for a copy of the "Texas and Pacific Quarterly," a periodical showing up the resources of Texas, and the advantages of his splendid route.

SOUTHERN METHODIST PERSONALS.

Dr. A. S. Andrews, in the Alabama Advocate, acknowledges a pounding thus: "We heartily appreciate every good thing that was poured into our home, but nothing so thrilled and regaled our hearts as the warm expression of Christian appreciation, friendship and love. There is nothing sweeter than the love and confidence of kindred spirits. As the old year passed away, and we looked forward to the New Year morning that should soon dawn upon us, we involuntarily considered the serious and difficult problem, 'How can we best show our appreciation of what our noble and Christian people have done for us?' We were relieved, though, by remembering that we would have help, divine help, in the performance of the pleasing and difficult duty. Because 'the infinite prince of life and salvation hath said, 'Whosoever shall give a drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.'"

Epworth Era: This, which we take from the Atlanta Constitution, is refreshing: "Dr. Warren A. Candler was seen to-day about the dispatch to the Constitution from Savannah connecting his name with the office of Bishop, and said: 'Oh, there is nothing in that stuff. It is part of the humiliation to which preachers in the Methodist Church are periodically subjected on the eve of every session of the General Conference. Certainly I have no aspiration whatsoever for any office in Church or State, and just as certainly the South Georgia Conference is backing nobody for the office of Bishop. That is not the way of the Methodists. For my part, I desire that the pathway of my life may bend more and more toward privacy. Public position never helped any man's peace or piety.'" Dr. Candler is one of the ablest men in Methodism. His head is level and his heart is right. Should he be elected Bishop he will honor the office; but we doubt if he will be more useful than he is at present as the President of Emory College.

GENERAL PERSONALS.

Rev. Dr. Parker, London, writing to a young minister, says: "My dear Walter, don't make a fool of yourself in trying to invent a new Bible, or by trying to fettle up a new, cheap Gospel. Keep by the tried old ways—the turnpikes over which countless millions of pilgrims have passed into the heavens. This is what I want to do myself; therefore I urge it with the hotter zeal."

Dr. W. V. Kelley, in Sunday-school Times: Bishop Warren's literary style is terse, epigrammatic, luminous and noble, free from bungling or prosy sentences. Mastery of the natural sciences, poetic and philosophic insight, moral uplifts and religious fervor, all lit with the glow of a sort of spiritual incandescence, distinguish his writings. With the appetite and digestion of intellectual health, his mind rapidly assimilates ailment of many kinds from many sources. To his thought all created things suggest and reflect something higher than themselves. To argue and illustrate spiritual meanings from physical facts and principles in a masterful and enlightening way is a lifelong habit amounting with him to second nature. He finds all books and knowledge to be commentaries on the Book of books. Henry W. Warren is a naturally laborious Bishop, to whose whole being inaction would be a misery and a punishment. One more abundant and incessant in energetic action it would be difficult to find. Nature built him for the bearing of burdens, the bringing of

cheer, the impartation of courage, the solution of perplexities, the pacification of strife. A sound mind working smoothly in a sound body, like a well-made engine in a well-built boat, runs easily and powerfully, without a jar or heating. Henry M. Stanley said that Glave, the African explorer, was one of the "men who relish a task for its bigness, and greet hard labor with a fierce joy." The lungs, limbs and heart of an athlete, firm and elastic muscles knit with hardy sinews, make physical or mental action a delight to Bishop Warren, and all manly effort a blissful exercise. Among the Alps and the Rockies and elsewhere he eagerly accepts the challenges of mountains, and puts under his feet the summits of the Breithorn, the Matterhorn, Pike's Peak, Popocatepetl, and other lesser hills. Cool of brain, steady of nerve, his body and his mind frequent and are at home on heights, physical, mental and spiritual. Sometimes, in mountain mood, close to the sky, he drops briefly into poetry of a stalwart and lofty sort, buoyant with elevating sentiment and celestial aspiration.

Bishop Walsham Howe, lately deceased, left among his papers the following singular and suggestive memorandum: "My father left me a good fortune in money, and this has been considerably increased since the death of my father-in-law. * * * I have, ever since I possessed an income at all, always dedicated one-tenth annually to God in charity. When I became a Bishop, I resolved that my children should never profit by my episcopal income, and as soon as I became Bishop of Wakefield I dedicated to God in charity (that is, in direct gifts and subscriptions) three thousand pounds a year, or a full fifth of my gross income. Perhaps I should mention that I always gave away the large sum I received for my books, in addition to the tenth of my income, and that, of course, far the greater part of my present income is spent on my diocese in traveling about, entertaining the clergy, etc. My chief object in naming these things is to provide an answer to the charge, sure to be made, that I have enriched myself and my children out of the endowments of the Church. This would not much matter if my personal credit alone were at stake. But such belief does great harm to the Church. As I believe there is no class which approaches that of the clergy in self-sacrifice, so I believe there is no class which approaches that of the Bishops in the amount they give away. Thank God, the days are past when the Bishops enrich themselves out of the revenue of the Church. I know as a fact that the late Bishop Short, of Asaph, and the late Bishop Fraser, of Manchester, never saved a shilling of their personal income. I do not wish to condemn a Bishop for making some modest provision for his family out of his episcopal income, if he has no private means. It is a great privilege to have no necessity to do this."

THE PRESS.

A Good Point.

Helen, aged four, was spending a night away from home. At bed-time she knelt at her hostess' knee to say her prayers, expecting the usual prompting. Finding her friend unable to help her out, she concluded thus: "Please, God, excuse me; I can't remember my prayers, and I'm staying with a lady that don't know any."—Exchange.

The Resultant.

My character to-day is, for the most part, simply the resultant of all the thoughts I have ever had, of all the feelings I have ever cherished, and all the deeds I have ever performed. It is the entirety of my previous years packed and crystallized into the present moment—so that character is the quintessence of biography. So that everybody who knows my character—and there is no keeping character under cover—knows what for forty or more years I have been doing and thinking. Character is, for the most part, simply habit become fixed.—Rev. Charles H. Parkhurst.

Teleology.

I feel profoundly convinced that the argument of design has been too much lost sight of in recent zoological speculations. Reaction against the frivolities of teleology has, I believe, had a temporary effect in turning attention from the solid and irrefragable argument so well put forward in that excellent old book. But overpoweringly strong proofs of intelligence and benevolent design lie all around us; and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon

us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living beings depend on one ever-acting Creator and Ruler.—Lord Kelvin.

Seeking Consolation.

The California Christian Advocate says that hardly a week passes but some letter is received by Rev. Dr. F. J. Masters, presiding elder of the Chinese District, California Conference, urging him to arrange a matrimonial alliance between some Chinese bachelor or widower and one of our Chinese mission girls. It furnishes a translation of a very amusing letter, of which the following is an extract: "Last year the loved one of my bosom was taken sick and incurable, and about the sixth month she passed away, to roam among the fairies of the upper sky. When she was about to depart she made one request of me, the disconsolate one. She made me promise to pluck a flower more beautiful and take to my home. I now bear in mind that I am approaching the age of leaning on a staff, when fair damsels are won with difficulty. I beg of you, Honorable Sir, to be my middle-men. Lose no time in arranging for the pairing of the Phoenix, that the peach trees may once more blossom around my desolate domicile."

FROM BRO. CLOTHIER.

Another Sunday has passed away and it was our privilege and pleasure to preach to a large congregation at St. John's at 11 a. m. and at West End at 7:30 p. m. As we have already spoken of St. Johns in a former communication, will only say it has lost nothing by a closer investigation, but is rapidly regaining its place to the front of our large Methodist Churches, closing the last year with 100 accessions and adding with these financial strength. Bro. Bradfield is happy with his people and highly in their favor and co-operation, and deservedly so. But what must we say for West End, our child in the gospel—our first charge—a place of hallowed memories and of sweetest associations. The congregation that greeted us last night would have inspired any preacher, to say nothing of an old pastor. Well, we just had a royal time and a night of rejoicing. West End is the marvel of Methodism, and to stand in the pulpit and look over an audience such as gather there now when only a few years ago we assembled in Sister Foster's yard for Sunday-school exercises, looks incredulous. Now, we have a substantial, comfortable church with a seating capacity of 300 or more people, who assemble to hear the gospel. Bro. Powell is loved by his people; is a scholarly, edifying preacher, a faithful pastor and all the interests of the Church are carefully looked after and will not suffer in his hands. He spoke to his people effectively in the interest of the Advocate; said it was an assistant pastor, and he in every way seconded our appeal. Received six new subscribers on the spot with more to follow. Will write-up St. James as soon as we can meet the people and can do so intelligently. From all sources I only hear the very best reports from Bro. O'Leary and his work. It would be unparliamentary in me not to mention the name of Bro. A. P. Norman, the efficient and faithful superintendent of West End, and one of its charter members. He is still at the helm as an official—superintendent, trustee and steward. A broad-minded, hospitable Christian, who is ably assisted in all his work by a noble wife and daughter. More later. GEO. E. CLOTHIER. Galveston, Texas.

CHURCH EXTENSION NOTICE.

To Preachers of the Texas Conference: Dear Brethren—As some of you will doubtless wish to make application to the General Board of Church Extension for aid, I write this notice that you may have your applications in the hands of the Secretary of our Conference Board in due time. Note the following points: 1. The Executive Committees of each Conference Board are required to meet and approve all applications to the General Board, and those applications are to be sent to the Secretary between now and the 1st of March. 2. Be very certain to have all your applications properly filled out and duly signed by all the parties indicated in the printed forms. Be sure that all deeds to Church property are sound and good, and that the County Clerks fill out the blanks indicated at the proper place and put their signatures to the papers. Defective deeds to Church property often cause trouble, delay and useless expense. 3. I have several blank applications to the parent board, and parties wishing these forms can get them by writing to me, inclosing a two-cent stamp. 4. When your applications have been properly filled out and duly signed, please send them to Rev. H. C. Willis, Caldwell, Texas, and rot to me. By promptly heeding the suggestions in this notice you will save time, and expense also. The time for the meeting of the Executive Committee of the Texas Conference Board will be about the middle of March, and will be definitely announced in the Advocate later on. All applications will be carefully considered at that meeting. W. W. HORNER, President Church Extension Board, Texas Conference, Madisonville, Texas.

NOTICE.

To the Secretaries of the Education Boards of the Texas Conferences of the Methodist Episcopal Church, South, in Texas: Our conferences in Texas have fixed Easter Sunday for "Children's Day." We are arranging a programme for the occasion. Efforts will be made to raise one thousand dollars for our Texas College. We are expecting your ministers, members, friends and officers to be present at some hour during our services that day (April 10), and to preach, lecture, pray and take

up a collection for Texas College. If convenient to do so, will you kindly give me an expression of your approval through the columns of this paper, or by communicating with me or any other members of the Church or ministers. C. F. MOORE, Secretary Board of Education, Texas Conference, Sulphur Springs, Texas.

PREACHER WANTED.

I want a preacher for a good circuit in my district, Louisiana Conference. Will support a man with a small family; rather have a single man for this year, as the parsonage is not properly located. Shall require good references from former presiding elder. B. T. CREWS, Presiding elder Arcadia District, Louisiana Conference, January 25, 1898.

LITERARY PROGRAMME OF FIRST CHURCH EPWORTH LEAGUE.

Jan. 28.—Lecture, Dr. Rankin, "The Concord Writers, and Religious Movements of Their Time."
Feb. 4.—Emerson, Transcendentalism.
Feb. 18.—Hawthorne, Communities.
March 4.—Church Reception.
March 18.—Lecture, Dr. A. V. Lane, "The Sixth Sense."
April 1.—Aubudon, Debate.
April 15.—Easter Reception.
April 29.—Lecture, Dr. Pierce, "Christianity as an Inspiration to Poetry and Art."
May 13.—Longfellow and Lowell.
May 29.—Prescott, The Aztecs.
June 10.—Reception.
Musical programme with each date.

Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.
BRIGHTON, IOWA.—Rev. Bernard M. Shulick of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla
Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

Genuine "Oxford" Teachers' Bibles, "Oxford" Self-Pronouncing Bibles, "Oxford" Workers' Bibles, THE BEST AND MOST POPULAR TEACHERS' BIBLE IN THE WORLD, OVER 2,000,000 COPIES OF FORMER EDITIONS HAVE BEEN SOLD.

The LEAGUER'S BIBLE, clearly printed on fine white paper, giving a larger type for its size than any book yet made. Price, \$1.50 to \$2.75.
The OXFORD SELF-PRONOUNCING WORKERS' BIBLE. The largest type Self-Pronouncing Bible in the smallest compass yet made. Price, \$2.50 to \$9.00.
The PASTORS' REFERENCE BIBLE. The Lightest, Thinnest and Largest type book for its size published. Price, \$3.50 to \$7.25. Send for Price List.
The profits on these Bibles go to help the Children's Society.
Address
REV. I. Z. T. MORRIS,
FORT WORTH, TEXAS.



A MOONLIGHT DRIVE

over a rough road can be made a dangerous experiment if you haven't a wagon that is built by a reliable manufacturer. We will show you a line of light, fancy traps, buggies, phaetons, buckboards, runabouts and road wagons that you can drop down a preelice and be all right. Our stock is stylish, handsome and low priced.

PARLIN ORENDORFF CO.,
DALLAS, TEXAS.

DO YOU KNOW THAT THERE IS SCIENCE IN NEATNESS? BE WISE AND USE

SAPOLIO

Corn

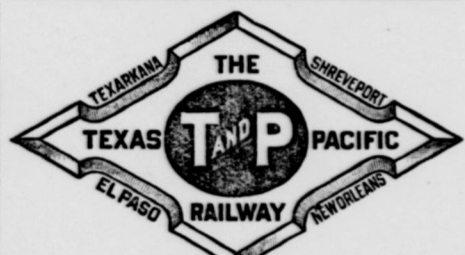
responds readily to proper fertilization.

Larger crops, fuller ears and larger grain are sure to result from a liberal use of fertilizers containing at least 7% actual

Potash

Our books are free to farmers.

GERMAN KALI WORKS,
22 Nassau St., New York.



ON AND AFTER OCTOBER 19 THE GREAT T. & P. "Sunset Limited," ONE OF THE Finest Trains in the World, Will Run Semi-Weekly Each Way to LOS ANGELES and SAN FRANCISCO, ALSO TO ST. LOUIS and CHICAGO

via **Texas & Pacific R'y.**
THROUGH DALLAS AND FT. WORTH.

THE FASTEST TIME EVER MADE.
A Palace on Wheels.

See nearest Ticket Agent for further particulars.
E. F. TURNER, G. P. and T. A.,
Dallas, Texas.



SOLID TRAINS OF WAGNER BUFFET SLEEPERS AND FREE RECLINING PATY CHAIR CARS TO St. Louis, Chicago, Kansas City.

CLOSE CONNECTIONS TO ALL POINTS East, North and West.

FIRST-CLASS MEALS AT OUR OWN DINING STATIONS 50 CENTS.

LOOK! A SEWING MACHINE FOR EVERYBODY!

The Texas Advocate and an Al Machine (all Attachments) for \$22

And WE PAY THE FREIGHT!
Fine Pronouncing Bible (worth the price alone) and Texas Christian Advocate one year for only... **\$4**



Address all communications to
Rev. Sterling Fisher, San Antonio, Texas.

Have a welcome ready for Christ
when he comes your way.

A hovel, with Christ for a guest, is
better than a palace without righteous-
ness.

No Sunday-school nor League nor
Church service can undo the mischief
wrought by a godless home.

Do not say: "I must enjoy myself;"
"I must attend to business;" "I must
make money." It is Satan's deception.

Say, rather: "I must be a Christian;"
"I must keep close to Christ;" "I must
do good to others;" "I must get home
to heaven." This is of God.

TOPIC FOR FEBRUARY:

"Walking in the Light."

February 6: Living close to Christ.
—Matthew 7:4; Luke 10:38-42.

In both the Old and New Testament
Scriptures "the light" is a favorite fig-
ure, used to represent truth and right-
eousness; especially is this true of the
New Testament, where Christ is called
"the Light," both by himself and his
apostles.

Light drives away darkness.
Light explains mysteries.
Light discloses evil deeds.
Light reveals the beautiful and good.
Light purifies the earth.
Light enables the work of men to go
forward.

In the spiritual realm Christ does all
this, and more.

He dispels the darkness of ignorance
and superstition.

He explains, by reference to the life
to come, the mysteries of this life.

He uncovers the evil of the heart of
man, and awakens a desire for good.

He sets before us attractively the
beauty of a Christian life.

He purifies the heart from sin, and
makes us new creatures in Christ
Jesus.

He gives grace and strength and
courage to his disciples, so that they
go forward in right doing.

Our national prosperity, the sacred-
ness and purity of our homes, and our
personal peace, have their source in
him.

To "walk in the light," is to seek the
knowledge of his will, take counsel of
him for life's perplexities, and exalt
the doing of his commandments above
all earthly good. Falsehood seeks to
hide from him; sin shuns his pure
presence; but truth and righteous-
ness stand unabashed in his presence,
and welcome his coming, and his
closest scrutiny.

**A FIRST NECESSITY—OUR OWN
CORRECTION.—Matt. 7:4.**

The first result of our coming into
the presence of Christ is a revelation
of our own deficiencies. Faults hereto-
fore unnoticed become painfully
prominent; the conscience, long at
ease, becomes keenly alive to the fact
of sin. With such persistence does
the light penetrate to every fiber of the
being, and reveal unpleasant and hate-
ful things, that one is ready to despair.
He cries out with Job, "Now mine eye
seeth thee; wherefore I abhor myself
and repent in dust and ashes." (Job
42:5, 6.)

This experience is called conviction;
its purpose is to show the need and
awaken the desire for cleansing; the
soul is smitten, that it may be healed.
The first task undertaken should be
the correction of one's own life. We
are warned against the folly of begin-
ning to look for and undertaking to
correct the faults of others, while our
own are uncorrected. Let the result
of the shining of the light be the dis-
covery and correction of our own fail-

ings, and not the development of a
spirit of fault-finding toward others.

**CHOOSING THE BETTER PART.
Luke 10:38-42.**

Christ Comes.—He is often near us,
looking for an open door. Into hum-
ble villages, such as Bethany, as well
as into populous cities, he comes seek-
ing such as will receive him.

He Enters the Home.—Every other
home in Bethany had an opportunity
to receive him that day, but he went
to the home of Martha because she
"received him." He enters now only
where he is invited. Others were too
busy to be concerned about the weary
traveler. So we often let him pass
us by because we are engrossed with
secular things.

The Good Part.—Martha's careful-
ness was good in its place; the care of
the body should not be neglected; but
when it engenders trouble and fretful-
ness it is time to turn aside and sit
at Jesus' feet, and hear his words. It
is good to be a careful housewife; it
is better to be a loving disciple of
Christ. It is good to be a successful
business man; it is better to be ac-
quainted with his words, and a par-
taker of his spirit.

If secular pursuits, however im-
portant, be allowed to crowd out devo-
tion and worship, they become tres-
passers. The most important thing
is to keep close to Christ. At any
cost, find time for Bible study, prayer,
public worship and Christian service.
No time is lost which is thus em-
ployed; it is given to the acquisition
of "the true riches," which shall en-
dure

"When victor's wreaths and monarch's
gems
Shall blend in common dust."

**JOSEPH GILLOTT'S
STEEL PENS**

**GOLD MEDAL, Paris Exposition, 1889
and the Chicago Exposition Award.**

THE MOST PERFECT OF PENS.

Pronouncing Bible and Advocate \$4.

Blossom League reorganized.

The League at Blossom became in-
operative several years ago, but is now
"risen from the dead." I reorganized
yesterday under the old charter, as
per Dr. Steele's instructions, and we
are now out from the side-track and
onto the main line, as car No. 1333 in
the great train of Southern Methodist
Leagues. Have twenty-four members,
with others expected to join soon. Our
League is composed of the very finest
material, and needs only a little time
for development in the work. I am
sanguine of having one of the best
Leagues in the State. There is no
reason why we should not, for those
who have already joined, and those
who will join soon, are not be excelled
for culture and refinement. Our offi-
cers are as follows: President, J. W.
Humphreys; First Vice-President, Eu-
gene Black; Second Vice-President,
Miss Mary Byrn; Third Vice-President,
Miss Zora Skaggs; Secretary, W. V.
Hancock; Treasurer, Miss Mattie Ellis.
The postoffice of all the above is
Blossom, Texas. R. C. HICKS.

EACH \$1.50 No. 1881



OUR RAZORS Have been in use for over
twenty-five years and are
superior. It is a pleasure to shave with them. Il-
lustrated Priced Catalogue of Razors and Shaving
Outfits sent free to any address. We warrant our
Razors. Razors repaired and sharpened.

C. P. BARNES & CO.
504 W. MARKET ST. LOUISVILLE, KY.
This firm is reliable—Texas Advocate.

FREE by return mail, full de-
scriptive circulars of
**Moody's Improved Tailor Sys-
tem of Dress and Garment
Cutting.** Revised to date. The
foundation principles of scien-
tific garment cutting are
taught so clearly and progres-
sively that any lady of ordinary
intelligence can easily and
quickly learn to cut and make
any garment, in any style, to
any measure, for Ladies,
Children, Men and Boys.
Garments guaranteed to fit per-
fectly without trying on. A knowledge of
the Moody System is worth a fortune to any
lady. Thousands of expert dressmakers owe
their success to the Moody System. Agents Wanted.
Moody & Co., P. O. Box 1864, Cincinnati, O.

BARGAIN LIST No. 1.

COMMENTARIES, CYCLOPEDIAS, BIBLE DICTIONARIES, CONCORDANCES, Etc.

We desire to reduce our stock as much as possible by the end of our fiscal year, March 31. These prices will not be offered longer than March 31, or after the present supply is exhausted. At these unusually low prices the purchaser pays for transportation.

When Ordering Please do Not Fail to Mention Bargain List No. 1.

	Regular Price.	Special Price.		Regular Price.	Special Price.
MATTHEW HENRY'S COMMENTARY. New, Large Type Edition, in Six Octavo Volumes. Extra Cloth Binding, boxed	\$15 00	\$ 9 00	BIBLE DICTIONARY. Comprising Antiquities, Geography, and Natural History, with Illustrations and Maps compiled from Dr. William Smith's great Bible Dictionary. Also A History of the Books of the Bible; Cruden's Complete Concordance, together with Four Thousand Questions and Answers on the Old and New Testaments. Large Octavo. Cloth. 732 pages. (Postage, 27 cents additional)	1 50	90
Half Morocco binding	18 00	11 00	DICTIONARY OF THE BIBLE. Comprising Its Antiquities, Biography, Geography, and Natural History, with many Maps and Illustrations prepared especially for this work. Edited by Dr. William Smith. This is the fullest and best abridgement we know—over 1,000 pages (Postage, 30 additional)	1 50	95
Same, in Five Large Quarto Volumes		7 00	CRUDEN'S CONCORDANCE AND BIBLE COMPANION. Contain- ing Cruden's Complete Concordance, A Complete Companion and Guide to the Study of the Bible; also An Index to the Bible and Dictionary of Symbols. Edited by Rev. William Jenks, D. D. Large Octavo Cloth. (Postage, 30 cents additional)		70
PREACHERS' HOMILETIC COMMENTARY on the Old and New Testaments, with Critical and Exegetical Notes. Com- plete Index Volumes. Thirty-two Large Octavo Volumes	90 00	40 00	Same, without the Bible Companion, etc. Large Octavo. Cloth. (Postage, 21 cents additional)		65
PARKER'S PEOPLE'S BIBLE. Octavo. Cloth. Per volume. (Postage, 13 cents additional)	1 50	1 00	WALKER'S COMPREHENSIVE CONCORDANCE. Containing 50,- 000 More References Than Cruden's. Royal 8vo. (Post- age 27 cents additional)	2 00	1 35
We have only the following volumes at the special price. The other volumes of the series will be furnished at regu- lar prices.			A CONCISE CYCLOPEDIA OF RELIGIOUS KNOWLEDGE. A Per- fect Mine of Religious Information. Large Octavo. Cloth. (Postage, 33 cents additional)	3 50	1 50
Leviticus and Numbers xxv.; Numbers xxvii. and Deuteronomy; Joshua and Judges v.; Judges vi. and I Samuel xviii; I Samuel xix. and I Kings xiii.; I Kings xiv. and I Chronicles ix.; I Chroni- cles x. and II Chronicles xx.; II Chronicles xxi. and Esther; Pro- verbs, Ecclesiastes, and Isaiah xxvi.; Jeremiah xx. and Daniel.			Same. Sheep. (Postage, 33 cents additional)	5 00	2 75
BIBLICAL ILLUSTRATOR. Large 8vo. (Postage, 20 cents addi- tional)	2 00	1 35	Same. Morocco. (Postage, 33 cents additional)	6 00	2 75
Genesis, Volume I; Genesis, Volume II; Exodus, Mark, Luke, 3 volumes; John, 3 volumes; Acts, 3 volumes; Romans, 2 vol- umes; Galatians, Ephesians, Philippians and Colossians, Thessa- lonians, 1 Timothy, 2 Timothy, Titus and Philemon, Hebrews, Volume 1.			McCLINTOCK AND STRONG'S CYCLOPEDIA OF BIBLICAL, THEO- LOGICAL AND ECCLESIASTICAL LITERATURE. The greatest work of its class to be had. In Twelve Royal Octavo Volumes, bound in full sheep. Marbled edge	72 00	48 00
JAMESON, FAUSSETT, and BROWN'S POPULAR COMMENTARY, Four volumes. Octavo. Cloth. Boxed	8 00	4 50	MEN OF THE BIBLE SERIES. In Seventeen Volumes		6 50
POOL'S ANNOTATION ON THE BIBLE. Three Large Octavo Volumes. Sheep	12 00	7 20	These volumes have heretofore sold singly at \$1 each. This special price is given only on unbroken sets. Sep- arate volumes furnished at 75 cents each.		
The more difficult terms in each verse are explained, seeming contradictions reconciled, and the whole text opened and made clear. In this set of books the notes and comments follow immediately the verse of text containing the difficult passage, so that the whole Bible is taken verse by verse, having the notes and comments immediately after each verse, instead of at the bottom of the page.			CHAMBERS' ENCYCLOPEDIA: A Dictionary of Universal Knowl- edge. New edition, revised, enlarged, and brought down to date. This is by far the best Encyclopedia for general use that can be had at a reasonable price. Ten Royal Octavo Volumes. Cloth	30 00	20 00
BIBLE CLASS EXPOSITION. Being Expository Thoughts of the Four Gospels. By Alexander Maclaren. Five Volumes. 12mo. Cloth. Boxed	5 00	3 00	Same. Sheep	40 00	27 00
MANUAL OF BIBLICAL GEOGRAPHY. A Text-Book of Bible History. By J. L. Hulburt, D. D. (Postage 18 cents ad- ditional)	2 50	1 25	Same. Half Morocco	45 00	30 00
BIBLICAL ATLAS AND SCRIPTURE GAZETTEER. Eighteen Maps. By Henry Courtier, F. R. G. S. (Postage 15 cents additional)		65			

When making order please mention that books are selected from Bargain List No. 1.

BARBEE & SMITH, Agents, Nashville, Tenn.

Sunday-School Dept.

Address all communications for the Sunday-School Department to Rev. F. B. Carroll, D. D., Greenville, Texas.

First Quarter—Lesson 6, Feb. 6.

OUR FATHER'S CARE.—Matt. 6:24-37.

Golden Text—He careth for you.—1 Peter 5:7.

Time—Summer of A. D. 28.

Place—On some height not far from Capernaum.

INTRODUCTORY.

In the lesson of last week we studied the Savior's caution against the hypocrisy of formalists. He now passes to the entire dedication of the heart to God, as opposed to all worldly aims and anxieties.

We are not to lay up for ourselves treasures on earth, for this involves the alienation of the heart from God, who has claims to our supreme affection and service; and we are not to be distracted by anxious care, for our heavenly Father careth for us.

The words, "lay not up for yourselves treasures upon earth," have all the force of a plain command. If Jesus does not thereby absolutely forbid the accumulation of wealth, he certainly forbids all selfish hoarding of earthly treasure; "for where the treasure is there will the heart be also."

So also his words, "lay up treasures in heaven," are not merely a wise bit of counsel, or a wholesome exhortation, but a solemn command, enjoining upon us the glorious work of laying up imperishable spiritual treasure, secure against all that lays waste and destroys the insecure treasures of earth. Only by a life of whole-hearted righteousness can we lay up for ourselves the heavenly treasures, doing and suffering the will of God. And a right use of earthly treasure, be it more or less, is one element in a life of righteousness.

And as the healthy eye gives light to the body, so a single purpose, a pure motive, is the light-giving force to the entire life. To have a single eye is to look at God alone. But the double motive, like the bad eye, mixes images of different objects so that it really sees nothing. And the great light-giving faculties, the conscience and the understanding, become darkness itself. "If the conscience, the eye and light of the soul, be darkened, in how much grosser darkness will all the passions and faculties be, which are of themselves naturally dark!" Thus laying up heavenly treasure and the single eye—the pure and undivided motive—are both examples of that entire consecration which we owe to God.

TWO MASTERS.

V. 24—"No man can serve two masters." It is a strong statement of the principle of consecration. The word "serve" here is a strong word, meaning that the one who serves is the slave of his master, and, therefore, belongs to him, and obeys him entirely. The relationship of a "doulos," or slave, necessarily implies exclusive ownership and demands exclusive service. "Ye can not serve God and Mammon." The word "Mammon" is Aramaic, signifying wealth, riches, and is "here personified and contrasted with God as the other of two masters. Mr. Wesley extends the meaning of Mammon: "Riches, money, anything loved or sought without reference to God." "He will either hate the one and love the other." The words hate and love, says Alford, must be given their full meaning, or the depth of the saying is not reached. God and Mammon are at utter variance as objects of human affection. Or in case he does not hate the one and love the other, he will hold to the one and despise the other. And so affection and service will be and can be rendered to only one.

ANXIOUS CARE FORBIDDEN.

V. 25—"Therefore" marks a close connection with what has just gone before; because of the truth that you can not serve two masters, "I say unto you, take no thought"—that is, be not anxious—"for your life, what ye shall eat, or what ye shall drink, nor for your body, what ye shall put on." The word "thought" here the student must carefully note, in order to get the Savior's meaning. The word "merimno," from which it is translated, means to have the mind distracted, to be drawn in two ways. In Bacon, Shakespeare, and other writers of that time, the word "thought" has the same meaning that it has in the King James version, namely, "anxiety," such as divides and distresses the soul. The Revised Version brings out the true meaning: "Be not anxious." What the Savior forbids, therefore, is not a

wise forethought, but wearing anxiety. Here his argument is from the greater to the less. "Is not the life more than the meat"—the food that sustains it; "and the body more than the raiment?" God gives the greater; therefore he will also give the less. To be anxious for these things is to distrust God, who has given the body and the life itself. The word "life," which often denotes the soul, here means simply the vital or animating principle, which is sustained by its proper food.

V. 26—"Behold the fowls of the air," or the birds of the heavens—birds which fly free in the sky, and over which man exercises no care or control; "for they sow not, neither do they reap, nor gather into barns." They perform none of the processes of agriculture, by which men obtain their food. God, of course, "does not feed them in idleness;" they do their part. "But they find their food without any of our elaborate processes." "Are ye not much better than they?" Here, then, the argument of Jesus is from the less to the greater. "Your heavenly Father, which feeds the birds, will much more feed you."

ANXIETY UNAVAILING.

V. 27—"Which of you by taking thought"—that is, by being anxious about it—"can add one cubit unto his stature?" The general meaning, says Dr. Broadus, is plain, but scholars differ much as to whether the leading term of the sentence signifies stature or age. Mr. Wesley, who so often anticipates the latest and ablest criticism, has this note: "If you are ever so careful, which of you can add even a moment to your life thereby? This seems to be far the most easy and natural sense of the word." And Alford: "These words do not relate to the stature, the adding of a cubit to which (a foot and a half) would be a very great addition, instead of a very small one, as is implied here, and expressed in Luke (12:26) 'that which is least'; but it refers to the time of life of each hearer." The context seems to imply this meaning, for the object of food and clothing is not to enlarge the body, but to prolong life. The Septuagint uses the word "elikian," (stature) seven times in the sense of age, and only once in that of stature. The great mass of recent commentators understand our Savior to mean that no one by being anxious can add one cubit—the smallest fragment of time—to his age. And if, as St. Luke says, "ye can not do that which is least," as adding a moment to your life—why should ye be anxious about that which is the greatest—the preservation and nourishment of the life itself? Thus all anxiety is worthless, because it is unavailing—it accomplishes nothing.

THE LILIES OF THE FIELD.

Vs. 28-32—"Behold the lilies of the field." Behold, observe, implying more attention than "emblemsate," look at, as in the case of the birds. "The birds fly by, and we can but look upon them; the flowers are ever with us, and we can watch their growth. The lilies have been supposed to be the crown imperial, which grows wild in Palestine, or the amaryllis lutea, whose golden liliaceous flowers cover the autumnal fields of the Levant." (Alford.) Dr. Thomson (The Land and the Book, p. 256) believes the Huleh lily to be meant. "When I met this incomparable flower," he says, "in all its loveliness, among the oak woods around the northern base of Tabor, and on the hills of Nazareth, where our Lord spent his youth, I felt assured that it was to this flower he referred." But whether we can identify them now or not, the lilies of the field, like the birds of heaven, are those which grow wild, without human care. "How they grow. They toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory"—his glorious apparel and all the splendor of his royal station, wealth and fame—"is not arrayed like one of these." And it is God, working through the individual life of the plant within, who clothes it with this unrivaled beauty. "Wherefore, if God so clothe the grass of the field," weeds and flowers, which to-day is and tomorrow is cast into the oven, for fuel, "shall he not much more clothe you, O ye of little faith?" The argument here is from the less to the greater again. God clothes the grass of the fields, gives their glory to the flowers, and he will not fail to clothe you. "O ye of little faith." Unbelief—little believing—is the root of the anxiety which our Lord is here rebuking, as it is of every other sinful feeling.

V. 21—"Therefore"—that is, in view of the argument just adduced, take no

THE OPIUM AND MORPHINE HABIT.
"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio.

thought—have no anxiety, in regard to food and clothing.

Then verse 32 gives additional reasons why the children of God should keep themselves free from anxiety, namely: "For after these things—the things of the present life, food and clothing—do the Gentiles seek"—the nations that know not God, and it is unworthy of God's children, who know him as their Father, to be like the heathen, who have no true knowledge of him, in their distressing care in regard to temporary things.

"For your Heavenly Father knoweth that ye have need of all these things"—the food and clothing necessary for our present life. And knowledge in God our Father of what we need implies that we can trust Him to supply our wants.

THE THINGS TO BE FIRST SOUGHT.

V. 33-4—"But seek ye first the kingdom of God and his righteousness." The kingdom of God is the kingdom of heaven, which Jesus elsewhere says "is within you." God the Father, reigning in love in the heart and over the entire nature. "And his righteousness"—personal righteousness, such as belongs to God.



CURES AND PREVENTS
Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammation, Rheumatism, Neuralgia, Frostbites, Chilblains, Headache, Toothache, Asthma,

DIFFICULT BREATHING,
CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need anyone SUFFER WITH PAIN.

Radway's Ready Relief is a Sure Cure for Every Pain, Sprains, Bruises, Pains in the Back, Chest or Limbs. It was the First and is the Only PAIN REMEDY

That instantly stops the most excruciating pains, allays inflammation, and cures Congestions, whether of the Lungs, Stomach, Bowels or other glands or organs, by one application.

WHEN USED INTERNALLY—A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency and all internal pains.

Fifty cents per bottle. Sold by Druggists. RADWAY & CO., NEW YORK. *BE SURE TO GET RADWAY'S.

FOR ALL WOMEN

NINE-TENTHS of all the pain and sickness from which women suffer is caused by weakness or derangement in the organs of menstruation. Nearly always when a woman is not well these organs are affected. But when they are strong and healthy a woman is very seldom sick.

McELREE'S Wine of Cardui

Is nature's provision for the regulation of the menstrual function. It cures all "female troubles." It is equally effective for the girl in her teens, the young wife with domestic and maternal cares, and the woman approaching the period known as the "Change of Life." They all need it. They are all benefitted by it.

For advice in cases requiring special directions, address, giving symptoms, the Ladies' Advisory Department, The Chattanooga Medicine Co., Chattanooga, Tenn.

THOS. J. COOPER, Tupelo, Miss., says: "My sister suffered from very irregular and painful menstruation and doctors could not relieve her. Wine of Cardui entirely cured her and also helped my mother through the Change of Life."

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

North Texas Female College and Conservatory of Music

Mrs. L. A. Kidd Key, Pres't, SHERMAN, TEXAS

The faculty of this excellent school has been enlarged and strengthened by the following changes and additions:

Harold von Mickwitz, Director of the Conservatory of Music, was a pupil of Leschetizky, who is recognized as the greatest living teacher of piano. Mr. Mickwitz was a classmate of Paderewski, and is personally recommended by the above artists, Fannie Bloomfield Zeisler and Victor Herbert. Mr. Mickwitz is probably the only authorized exponent of the celebrated Leschetizky method in the South, and those who desire the best advantages will do well to take notice.

Herr A. J. Friedman, our new Vocal Teacher, comes highly recommended as an artist and as a gentleman. Mrs. Hoyt, in writing of him, assures us that he is a genuine artist, and that we are fortunate in securing his services.

Miss Mary O. Norris, who takes charge of our Art Department, is a teacher of unusual ability. She was engaged by the Legislature of Arkansas to paint portraits of Washington and Bryan, which she did to their greatest satisfaction. Miss Norris is now in New York, getting the latest in her profession. Instruction will be given in the whole range of art, including the latest in china painting.

Prof. A. M. Merrill, a graduate of Dickinson College, will give instruction in Natural Sciences. He is now in the Harvard Laboratory, pursuing his studies. We are adding a splendid physical and chemical laboratory, and pupils in these branches will be required to do individual work.

Among other improvements, furnaces are being put in "Annie Nugent Hall."

The public may feel assured that I will spare no care or means to keep this institution in the front ranks, and that I will give my patrons and pupils the benefit of the best culture and talent that can be commanded. Respectfully,
MRS. L. KIDD KEY,
Sherman, Texas.

"The Kingdom--The Church of God"

36 pages, 10 cents. Also "Baptism—Mode and Subjects," 26 pages, 10 cents. Both for 15 cents. Address Ed R. Wallace, Wellington, Texas.

Sewing Machine
And Texas Advocate, Only \$22.00.

SEEDS, ETC.

TEXAS TREES

—The Best Varieties of Fruit and Ornamental Trees. The Carman, Victor and Gov. Hogg peaches, the Hale plum, the Alamo pear and other leading new and standard fruits. The choicest Plants and Seeds. We pay the express. Our handsome catalogue mailed free.

BAKER BROS., Ft. Worth, Texas.

Ferry's SEEDS

grow paying crops because they're fresh and always the best. For sale everywhere. Refuse substitutes. Stick to Ferry's Seeds and prosper. 1898 Seed Annual free. Write for it.
D. M. FERRY & CO., Detroit, Mich.

WOMAN'S ...DEPT...

Address communications to Mrs. Florence E. Howell,
28 Masten Street, Dallas, Texas.

A cash donation was sent recently to Rev. A. B. Hunkapillar, Chickasha, Indian Territory, from the Auxiliary W. P. and H. M. Society of the First Church, Dallas (part of the amount having been collected at the weekly prayer-meeting, by Bro. Rankin, the pastor), to aid him in supplying the needs of his family for the winter. As has been before stated in these columns, a donation was sent this brother by the Auxiliary W. F. M. Society of First Church, Dallas, to aid him in making his new church at Chickasha comfortable for the winter. But we hope it will be understood that the money thus sent was, in each case, collected by special donations, made by individual members of these two Auxiliaries, and friends, and in neither case was a cent of the regular dues, or of any other fund in their treasuries, used for this purpose. On the contrary, a special sum was raised by each Auxiliary for the purpose—a special collection for a special case of need which was brought to the special notice of the members. This statement is made in order that a clear understanding may be had among those of our members who may be interested, regarding the methods and means used in aiding this case—the urgency of the needs, calling for prompt action, causing a slight departure from the usual methods of the two societies.

Standing upon the threshold of the New Year, one looks back upon many wasted opportunities, blasted hopes, unfulfilled expectations, and looks forward to achieving great results, with bright hopes and glorious expectations. We "turn over a new leaf," and intend to do more for ourselves, our growth in mind and soul—do more for others, that they may have happier hearts, fewer sorrows, more peace and joy. The dark lands beyond must catch some gleams of the Sun of Righteousness, because we now resolve to do more this year than we did last. We are determined to really and truly make more sacrifices to send out the light than we did last year. Did we not step out upon the New Year of 1897 with the same sincere resolutions, and now feel the bitterness of broken vows and the deeper grief that comes of knowing there is burning only little rush lights amid the darkness of all the dark continents, while thousands of graves only a year old cover the ground, and many thousands of sad hearts because of our failure? What of the account sent up to the throne upon which our Judge sits—our Judge who redeemed us, who expected us to make 1897 rich in loving service, in good deeds? Let us pay our vows unto the Most High, and have less to regret if we reach the threshold of 1898.—"T," in Nashville Christian Advocate.

W. P. and H. M. Society.

Dear Conference Corresponding Secretaries—The January issue of Our Homes is a memorial number in honor of our precious Miss Helm. It is in every respect a superior paper, with three pictures of Miss Helm, and one of her birthplace. As less than one-third of our membership are subscribers, and as every member ought to have and preserve this issue, it is thought best to sell it at five cents a copy to them, and to all possible outside of our membership, in order to defray expenses of its printing.

The finances of Our Homes are in such a condition that it is necessary for us all to put forth earnest, persistent and enthusiastic efforts for its relief; hence the call for a "simultaneous canvass" during the month of January.

We desire to bring up the subscription list to 10,000, and maintain it at that figure, as a monument to our founder.

We must bring up the subscription list to double its present circulation, in order to make it self-sustaining.

Miss Emily M. Allen, now in charge of the paper, brings special gifts and qualifications to the work, having been for many years a successful teacher in some of the leading schools of the South. It would be difficult to find one equally well gifted to take Miss Helm's place. Sustain, help and pray for her and the paper.

It is necessary that the Conference

Corresponding Secretaries take the initiative by stimulating their auxiliaries to an immediate canvass, and so directing their methods of work as to succeed. Enclosed are sample subscription sheets and circulars. Sufficient copies will be sent you. Please distribute at once to your auxiliaries, with instructions. Conferences will be published in Our Homes, reporting results in each and in order to give proper credit, urge use of prepared blanks. May God bless you in your efforts to relieve and improve the financial condition of Our Homes. Yours in love.

MISS BELLE H. BENNETT,
MRS. R. K. HARGROVE,
MRS. W. D. KIRKLAND,
Nashville, Tenn.

To the Members of the W. F. M. Society of the Texas Conference.

Dear Sisters—The quarterly statement of your President has been delayed by circumstances which need not be explained.

A careful comparison of the reports received shows ground for gratitude, but also for anxiety. The receipts have been larger in all the districts; a smaller proportion of them, however, represent the dues and conference fund. This intimates that much of the money received has been paid by the same parties who paid in the previous quarter. There are a few who give liberally to special objects, yet fail to meet standing obligations. The number is too small to interfere with the rule, that those who give have first paid. It is impossible to study the reports carefully without feeling some regret that the conference fund is not larger. No enterprise of importance can be carried on without money, and the amount required is in direct ratio to the importance and success of the effort. To attempt a missionary society without postage, stationery and blank reports is worse than to attempt business without advertising. To attempt to conduct it without meeting and consulting is worse than merchandising without leaving the store to buy goods or collect accounts.

You are all familiar with the pledge made by our Corresponding Secretary for us and by our authority. It was heartily indorsed by the conference society in annual session. We will pay it. A very large proportion of the amount remitted December 1 was for that purpose. But the time grows very short; it should all be in the hands of the treasurer before March 1.

The Woman's Missionary Advocate and Little Worker increase in interest and value, but unfortunately not in circulation. The motto on the cover of the Woman's Missionary Advocate for January is: "Know, and you will feel, you will give, you will pray."

Christians should be as anxious to know the affairs of Messiah's kingdom as citizens to know the condition of the State. For fifty cents a year the Woman's Missionary Advocate will keep its readers informed of the movements of our missionaries, of the success that attends their efforts, and the means by which they are sustained. For half that amount the Little Worker furnishes all necessary information to juvenile readers. Goods maps of all the countries occupied by the Mission Boards of our Church can be obtained from the Publishing House at small cost. A new map of Brazil, showing the different stations, is now ready for sale at one dollar. It is interesting to the Texas Conference that Miss Margaret, youngest daughter of Dr. I. G. John, assisted in its preparation. Every Auxiliary should have one, and would do so if each member would deny herself some small gratification.

There is a decrease of membership in our Auxiliaries, which does not necessarily imply a reduction of force. If it marks the withdrawal or removal of interested members, it is a misfortune. If it is merely a dropping of names that meant nothing, it has the advantage of truth. Dr. Deems says members of the Church are either "weights or wings." This is eminently true of members of missionary societies.

Our loved and honored Corresponding Secretary has suffered much, of both sickness and sorrow, during the last quarter, but has been wonderfully sustained and tenderly comforted. Let every one remember her in thanksgiving and prayer—not wondering what we would do without her, for He whom we serve makes no vacancies He can not fill, though we do not see how it is to be done—but giving thanks for her long and useful life, and asking that her life be prolonged, her health and all her faculties spared, and the evening of her life made glorious with the light of heaven. Yours in His name,
MRS. S. PHILPOTT,
President Texas Conference Woman's Foreign Missionary Society,
Dew, Texas.

↓ SOAP RY

The tender skin of infants and children should come in contact with only the purest of soaps.
99¹¹/₁₀₀ per cent Pure

To the Members of the W. F. M. Society of the Dallas District.

Our new year is fast advancing, and I trust we as a society will keep pace with its progress, and I hope every one will put forth new vitality and industry in shaping our work for the future. I trust we as a society will select one or more of our fields of labor for our first studies at the opening of our new fiscal year, March 1.

Let us have variety in our course of reading, so we will have interest all the while. Let us see to it that we do inform ourselves, so that we may be prepared for usefulness in God's vineyard. We know "knowledge is power," and if we familiarize ourselves with the different fields occupied by our Woman's Board, our success and influence in the work of foreign missions will be greater for our Master. Let us see to it that as members of our various Auxiliaries we visit much, and try to induce others to come in and work with us for the Savior. We may double our membership if we but try.

"Time is ever silently turning its pages over," so let us each day have something good to record of the past, and oh! let it not be said that "the idol of to-day pushes the hero of yesterday out of our recollection;" but let not a less important subject supplant the more worthy one in our thoughts. Let us do immortal work for God. If we do work hard, it is our duty to do so, and we will feel the better over it. It has been said: "He is not worthy of the honeycomb if he shuts the hive because the bees have stings." If we try, nearly all of our membership will take our Woman's Missionary Advocate.

Dear sisters, don't let us forget in whom we trust—our lives must be hid with God if we get a home where our Savior is preparing mansions for us. I hope we will do our best this coming year. We will in March elect our new officers for the coming fiscal year, if we have been organized a year or more. Do not shirk, my sister officer, if they want you to serve another term, but be glad you are counted worthy to serve for your Master in any capacity. Of course all things should be done with an eye to the glory of God. Pray much for our work. Kindly, MRS. R. W. THOMPSON,
District Secretary,
391 South Ervay St., Dallas, Tex.

PERFECT SATISFACTION.

L. Blaylock, Dallas. Dear Sir: Received Bible yesterday. Gives perfect satisfaction. Many thanks.

MRS. L. R. PEACOCK,
Llano, Texas, Jan. 24, 1898.

MARRIAGE NOTICES.

Boyd-Caskey.—In the Methodist Church in Bertram, Texas, Mr. Charley S. Boyd and Miss Lenora M. Caskey, Rev. J. Haralson officiating.

Wood-Walding.—At the residence of the groom, in Anderson County, Texas, Nov. 30, 1897, at 9:45 p. m., Mr. Ed Wood and Miss Emma J. Walding, Rev. W. A. Moore officiating.

Langston-Knox.—At the residence of the bride's mother, in Anderson County, Texas, Mr. Frank Langston and Miss Annie Knox, December 23, 1897, Rev. W. A. Moore officiating.

McDonald-Herrington.—On January 2, 1898, at Mound Prairie, Texas, by Rev. W. A. Moore, Mr. E. P. McDonald and Miss Charlotte E. Herrington; all of Anderson County, Texas.

Morris-Caldwell.—January 16, 1898, at Tennessee Colony, at the close of Church service, by Rev. W. A. Moore, Prof. W. F. Morris and Miss Bula B. Caldwell.

Newson-Lawlis.—November 10, 1897, at the residence of the bride's father, near Huntsville, Texas, Mr. W. R. Newson and Miss Annie Lawlis, Rev. J. W. R. Bachman officiating.

Woodard-Skeen.—On January 19, 1898, at the residence of the bride's brother, near Silverton, Texas, Mr. J. B. Woodard and Miss Emma Skeen, Rev. J. W. R. Bachman officiating.

Rector-Terrel.—In the Methodist Church at Neida, Texas, January 11, 1898, Mr. E. R. Rector and Miss Madeline Terrel, Rev. J. H. Trimble officiating.

Miller-Banks.—At the residence of the bride's stepfather, Mr. Carpenter, near Bazette, Navarro County, Texas, by Rev. J. D. Crockett, January 5, 1898, Mr. Rob't L. Miller and Miss Hatcher Banks.

Dunlap-Rogers.—Near Bruceville, Texas, Mr. W. A. Dunlap and Miss Minnie Lee Rogers, January 20, 1898, Rev. Sam'l Morriss officiating.

Weatherford District—Second Round.

Weatherford, First Ch'ch, at F. C. 22d Feb
Weatherford, Coats Mem'l, at C. M. 24th Feb
Weatherford mis. 4th Sun Feb
Aledo cir. 1st Sun March
Springtown cir. 2d Sun March
Whitt cir. 3d Sun March
Peaster cir. 22d March
Gordon and Strawn, at S. 4th Sun March
Thurber cir, at T. 28th March
Ellasville cir. 1st Sun April
Breckenridge cir. 6th April
Ranger cir. 2d Sun April
Huckabay mis, at Hannibal. 3d Sun April
Lipan cir. 19th April
Millsap cir. 21st April
Santo mis. 4th Sun April
Mineral Wells, at M. W. 25th April
The District League Conference will meet at Strawn March 29, at 2:30 p. m. Delegates to District Conference will be elected this round.
E. A. Bailey, P. E.

Waxahachie District—Second Round.

Hillsboro, at H. Feb 5, 6
Sims and Glenwood, at Wilson's C. Feb 12, 13
Reagar, at Reagar's Chapel. Feb 19, 20
Waxahachie, at W. Feb 20, 21
Ferris, at Palmer. Feb 26, 27
Italy, at I. 11 a. m. March 4
Milford at Hamlet's Chapel. March 5, 6
Grandview, at Auburn. March 12, 13
Midlothian, at M. 7:30 pm. March 18
Alvarado, at A. March 19, 20
Itaca, at I. March 26, 27
Oceola, at Lovelless. April 2, 3
Yemassee, at Y. April 9, 10
Red Oak. 11 a. m. April 8
Bristol, at Hines' Chapel. April 16, 17
Ennis, at E. night, April 16, 17
Avalon, at A. April 23, 24
Delegates to District Conference chosen and question 15 asked this round.
Horace Bishop, P. E.

San Marcos District—Second Round.

Luling, at Prairie Lea. Feb 26, 27
Lockhart sta. March 5, 6
Belmont, at Solomon's Temple. Mar. 12, 13
Dripping Springs, at Yell. Mar. 26, 27
Kyle and Pleasant Grove, at K. April 2, 3
Seguin and Mill Creek, at S. April 9, 10
Lockhart cir., at Cross Roads. April 16, 17
Harwood, at Hall's S. H. April 23, 24
Buda, at Lytton Springs. May 7, 8
San Marcos cir. May 14, 15
Gonzales, at G. May 21, 22
San Marcos sta. May 28
I. T. Morris, P. E.

If the Baby is Cutting Teeth.

Be sure and use that old and well-tried remedy, Mrs. Winslow's SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

Airing other people's faults never made them smell any sweeter.

Does it pay? Yes, because in case Dr. Simmons' Cough Syrup fails to cure or give satisfaction, the purchase money is refunded. Try a bottle.

No ferry transfer at Memphis via the Texas & Pacific—double daily trains each way, thus preventing delay on your return trip.

However high a man may climb, he must always start from the ground.

"The Fifty Dollars Seemed Like a Gift"

A lady from Cedar Rapids, writes: "Your check for fifty dollars was received. So easily was it earned that it seems almost like a gift. That sum, together with the additional generous commission, amounts to over one hundred dollars. So we reduced our church debt. Your plan is far more congenial to ladies than raising money for churches, fairs, suppers, etc."

But one of hundreds of cases where church debts have been decreased by The Ladies' Home Journal plan.

The Curtis Publishing Company
Philadelphia

SOUTHWESTERN UNIVERSITY.

Subscribers to the Guarantee Fund.

The following is a complete list of those who have contributed to the Guarantee Fund for the new building of the Southwestern University:

- Allen, Rev. S. N. Atchley, Rev. J. R.
Allen, Rev. Jno. R. Armstrong, Rev. R. C.
Allen, W. H. Andrews, Rev. W. B.
Adams, Rev. J. M. Allen & Craig.
Adams, Rev. R. W. Atkinson, G. C.
Allen, Hon. Wm. Adair, Rev. R. S.
Ashburn, Rev. S. A. Allen, Rev. M. T.
Alderson, Rev. E. W. Alexander, Rev. J. M.
Adams, Rev. Geo. H. Armstrong, Rev. C. J. Jr.

- Phillips, Rev. J. A. Penn, W. Y.
Pinson, Rev. W. W. Palmer, W. A.
Pledger, Rev. W. P. Peacock, Prof. W.
Pryor, Rev. W. C. Pierce, Rev. J. F.
Phillips, E. G. Pierce, Rev. T. R.
Patterson, Rev. W. B. Poe, J. A.

1898 WEDDING AND BIRTHDAY PRESENTS 1898

We Keep on Hand a Full Line of

- Solid Silver Nail Files,
Salve Boxes and Paper Cutters.
Solid Silver Glove and Shoe Buttoners.
Solid Silver Brushes,
Mirrors and Combs.

We have all the above and a great many other things illustrated in our catalogue, which we send FREE to any one sending us their address. The prices are lower than any other first-class house. Reference, this paper.

IRION & GIRARDET, Jewelers, 404 W. Market Street, Louisville, Ky.

the Cash Fund. We desire to call their attention to the fact that in this issue we are only publishing the list of those who have given to the Guarantee Fund. We pray God that Texas Methodism will continue to liberally assist us. Yours for success, F. B. SINEX, Financial Agent. Georgetown, Texas.

By H. C. G. Moule, D. D. Each chapter contains an introduction, together with a full paraphrase of the text. Thoughtful, spiritual. The comments are good and the suggestions many and valuable.

From Silver, Burdett & Co.: "Australia and the Islands of the Sea," by Eva M. C. Kellogg. The text and illustrations thoroughly meritorious. A panoramic view of strange lands and people. Would richly repay perusal. "The Romance of Palestine," by Rev. James W. Lee, D. D. See review in a recent number of Advocate, by Rev. E. B. Chappell. "Two Epistles." A discussion of sanctification. By W. P. Andrews.

From the Bible Institute Colportage Association: "Absolute Surrender," by Andrew Murray.

"Abe Mulkey's Budget," by Rev. Abe and Mrs. Louisa Mulkey. Eminent readability. A capital volume with which to while away the dull hours. Some of Mulkey's very best things are embodied herein. While it is unquestionably mirth-provoking, it is not irreverent. The reader will find plenty of religion and sense. The proceeds of the book go toward putting up a \$10,000 new building for the Orphanage. No one will regret the purchase of this little book.

"Questions on Sanctification Answered," by Rev. M. A. Smith, of the North Texas Conference. Those interested will get light by reading this pamphlet.

"The Proselyter Defeated," by Rev. D. T. Brown, of the North Texas Conference. A doctrinal discussion, clear and strong, and one that will confirm Methodists in the faith.

"Pouring the Scriptural Mode of Water Baptism," by Rev. T. J. Minnis, of the North Texas Conference. The argument for affusion ably handled. We take pleasure in commending this little work.

"A Steward's or Collector's Book," by Rev. R. V. Gallaway, of the Northwest Texas Conference. A very serviceable book. Indispensable to a collector.

A TEXAS WONDER.

Hall's Great Discovery.

One bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, weak and lame back, rheumatism, and all irregularities of the kidney and bladder in both men and women. Also regulates bladder trouble of children. If not sold by your druggist, will be sent by mail on receipt of \$1.00. One small bottle is two months' treatment and will cure any case above mentioned. Send for Texas testimonials.

Cuero, Texas, July 19, 1895.—This is to certify that I have used Hall's Great Discovery for kidney trouble in my family, and found it to give perfect satisfaction, and cheerfully recommend it. ALEXANDER HAMILTON, Bank'r.

E. W. Hall, sole proprietor, box 218, Waco, Texas. Sold by Texas druggists.

One Cent a dose is all we ask for Dr. Simmons' Cough Syrup, and we are pledged to refund the cost price per bottle if it fails to do all that is claimed for it. You get immediate relief.

The Texas & Pacific run free Chair Cars daily to Memphis and Saint Louis.

There is no pew in any church that the devil has not sometimes occupied.—Ram's Horn.

FREE!



64-Page Medical Reference Booklet, giving valuable information to any man or woman afflicted with any special disease. Address the leading Physicians and Specialists of this country.

DR. HATHAWAY & CO. 209 Alamo Plaza, San Antonio, Texas. Cures Guaranteed.

Sewing Machine And the Texas Advocate, for \$22.00.

BOOK NOTICES.

From Funk & Wagnalls: "The Epic of St. Paul," by William Cleaver Wilkinson. "Student's Edition of a Standard Dictionary of the English Language." This work gives the orthography, pronunciation, meaning and etymology of over 60,000 words and phrases in the speech and literature of the English-speaking peoples and 1225 pictorial illustrations. Considering the design, it fills the bill most admirably. We are exceedingly pleased with it and most heartily recommend it to the class for which it was specially prepared.

From B. F. Johnson Publishing Co.: "Manual of Bible Morality," by Shaler G. Hillyer, D. D. An elaborate and instructive commentary upon the Ten Commandments and Old Testament ethics. "Primary School History of the United States," by Susan Pendleton Lee. Thorough, accurate, entertaining and instructive. Handsomely illustrated and written from the Southern point of view.

From the MacMillan Co.: "The Social Teaching of Jesus—An Essay in Christian Sociology," by Shailer Matthews, A. M. Valuable to all who are interested in this particular line of thought.

"Select Masterpieces of Biblical Literature," by Richard G. Moulton, M. A., Ph.D. We have here a collection of many of the finest things in the Bible in modern literary form. Here are instances of stories, oratory, wisdom, lyrics, rhapsody. Very helpful to lovers and students of the Bible.

From John D. Wattle's & Co.: "Hints on Bible Study"—a series of brief but thorough and helpful essays upon various aspects of Bible study by such eminent authors as H. Clay Trumbull, D. D., Austin Phelps, D. D., Bishop C. J. Elliott, Bishop J. H. Vincent, and others.

"Guide-Boards for Teachers in the Sunday-school," by W. H. Hall. Well written, tastefully illustrated and of service to teachers.

From the American Tract Society: "Daily Food for Christians." This little work contains two passages of Scripture and a stanza from some hymn for every day in the year. It also contains several beautiful sacred engravings. It is a valuable handbook of devotion.

"Poems of Home Life," "Heart Life," by Theodore L. Cuyler.

From D. Appleton & Co.: "The Hall of Shells," by Mrs. A. S. Hardy. This is one of a series—Appleton's Home Reading Books. A lesson in natural history, accurate and clear, interspersed with poetical quotations and full of beautiful engravings.

From Barbee & Smith: "The Southern Columbiad and Other Poems," by Hon. William Allen. This work is a vindication of the South in verse. The name of the author is sufficient to guarantee clear and sound thinking together with forcible and attractive writing. We are in hearty sympathy with every thing distinctively Southern, and wish for the volume under notice a wide and appreciative reading.

"Conference Rights," by Rev. T. A. Kerley. A new book on Church law. Some of the chapters are discussions of points raised in recent controversies. Those who are particularly interested in ecclesiastical law will do well to read it.

"Pastor's Book," by J. T. L. Annis, of the Northwest Texas Conference. We regard this as the very best pastor's memorandum book which we have ever seen. It is just simply invaluable to a Methodist preacher.

From Fleming H. Revel Co.: "John G. Patton, Missionary to the New Hebrides—An Autobiography." As a story of adventure, first-class; as a repository of missionary intelligence, peerless; as a manual of devotion, incomparable.

From the Vir Publishing Co.: "What a Young Man Ought to Know," by Sylvanus Stall, D. D. A desideratum. Worthy of the high and general commendation which it has received.

From the American Book Co.: "A Mental Arithmetic," by W. J. Milne, Ph.D., LL.D.

From T. B. Arnold: "Through Two Administrations—Character Sketches of Kentucky," by Pattie French Witherspoon.

Gazette Co.: "Reminiscences of An Octogenarian," by Joshua King Ingalls.

From the Wilmore-Andrews Publishing Co.: "Our Children in Heaven—A Collection of Consolatory Poems," by Madison C. Peters, D. D. Many of these poems are by our most distinguished American authors. Some of the others are by world-wide names. A blessing to the parents' stricken hearts.

From A. C. Armstrong & Son: "Philippian Studies" or lessons in faith and love from St. Paul's Epistle to the Philippians,

\$650.50 of the Guarantee Fund was secured by transferring that amount of the assets left by Dr. W. M. Hayes, the former Financial Agent, into the plan now being operated.

\$18,449.50 represents the amount of new assets secured since June 7, 1897.

Both amounts make the total of \$25,000.

The Guarantee Fund is comprised of

Table with 2 columns: Description and Amount. Includes items like '4 gifts each of \$5.00', '19 gifts each of 10.00', etc.

Total \$25,000.00

280 preachers gave \$9357.50

142 laymen gave 14,352.50

Cash on site 1,300.00

Total \$25,000.00

East Texas ministry gave \$1447.50

East Texas laity gave 625.00

Total \$2072.50

Texas ministry \$1545.00

Texas laity 2010.00

Total \$3555.00

West Texas ministry \$1330.00

West Texas laity 450.00

Total \$1780.00

Northwest Texas ministry \$2840.00

Northwest Tex. laity (Georgetown) \$6712.50

Laity outside Georgetown 1945.00

Total \$11,497.50

North Texas ministry 2170.00

North Texas laity 2600.00

Total \$4770.00

German Mission ministry 25.00

Cash from Dr. Hayes' assets 1300.00

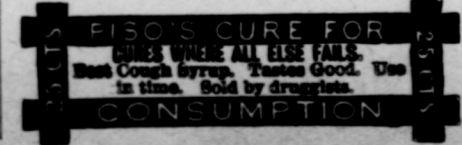
Total \$25,000.00

It is vitally important that we at once receive \$5000 in cash on the second \$25,000 on the Cash Fund, so that we may be enabled to call for \$5000 in cash from the Guarantee Fund. This will make \$10,000 in cash, which we must have before we begin operations.

We earnestly request of every pastor in the State, whether he has or has not subscribed to the Guarantee Fund, and in addition to what he may have promised, send us at least \$10 in cash within the next thirty days. We believe that your charges will gladly give this much if they thoroughly understood the situation.

The Executive Committee is rapidly, as means in hand will allow, attending to the securing of the site for the building, plans and specifications, and the many details attending such an enterprise. Give us \$10 from each charge and we will begin operations in the spring.

There have been several of our laymen and ministry who have given us gifts on



OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

M'COLLOUGH.—Evan, infant son of Rev. W. S. P. and Louie M. McCollough, was born at Lampasas, Texas, April 14, 1897, and dedicated to God by baptism June 20th, and after a brief stay on earth of seven months, passed peacefully away to the home above November 14. Though the little one was with the parents so short a time, it was long enough to draw out their tenderest affections and to leave a vacant place in their hearts and homes that the world can not fill. Though so young and a child of affliction, he was patient and good, and his sweet baby smile will abide with the parents till they meet above. G. S. HARDY.

ALEXANDER.—John Wesley Alexander was born in Saint Charles County, Mo., December 7, 1849, and died at Uz, Montague County, Texas, November 28, 1897. Bro. Alexander was converted at the age of fourteen and united with the Methodist Episcopal Church, South, in which he lived a consistent life until "God took him." He was married in Little Elm Church in Denton County, Texas, to Miss Lona Rightmire September 21, 1883, Rev. B. H. Bounds officiating. Bro. Alexander was ready to go when the summons came. He was rational to the last. He had the children of Uz brought to his bedside, giving them good advice. He leaves a wife and little son to mourn their loss. May they so live here that they may meet their loved one where parting is no more. J. R. SMITH, P. C.

FOUNTAIN.—Mrs. Richard B. Fountain (nee Edwards) was born May 11, 1871, and departed this life, in great peace, January 16, 1898. In July, 1884, she was happily converted and joined the Methodist Episcopal Church, South, of which she remained a true and consistent member until her death. On December 23, 1888, she was married to Mr. W. B. Fountain. She was a devoted wife and mother. To her, religion was a reality. She loved her Savior, and walked in his commandments blamelessly. Her last testimony was that she had no fears, and that her way was clear. She lived with a conscious presence of Christ here, and lives with him yonder in the kingdom on high. She leaves a husband and three children, who will miss her here, but who can see her again. W. L. PATE.

WHITE.—J. B. White was born June 8, 1818, in Kentucky, and died at his home in Erath County, Texas, December 5, 1897. Bro. White was converted and joined the M. E. Church, South, in 1858. Soon after he moved with his family to Texas and settled in Limestone County, near the town of Mexia, where he reared a large family; but a few years ago he moved to this county and settled down right near his eldest son (Bro. Jesse White) to spend his last days. Bro. White's entire life was embellished with all those beautiful characteristics, which bespeak all the time and everywhere true Christian manhood. He was powerfully converted while all alone in the cornfield. Of the new life that then flowed into his soul he never had a doubt, and from that day till the days of his infirm, old age he was an active worker in the Church. He served the Church efficiently as class-leader and as Sunday-school superintendent. In the congregation he was an inspiration to the preacher, sitting where he could look the preacher in the face and occasionally responding with a hearty amen, his entire countenance expressing faith and hope. But his life-work is done, and now he rests from his labors. U. J. MORTON.

Beware of Ointments for Catarrh that Contain Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made in Toledo, O., by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c per bottle. Hall's Family Pills are the best.

MIMMS.—Winston Mimms, the seven and a half months old and twin child of M. B. and Nancy E. Mimms, died September 28, 1897. Sweet little Winston, precious little flower, has been transplanted in heaven. It was only loaned us for a short while, just long enough to entwine his arms of love around our hearts. C. H. SMITH.

ROACH.—Mrs. B. C. Roach was born near Clinton, Kentucky, September 20, 1871; she was converted and joined the Methodist Church at the age of ten, and married December 27, 1888. Bro. Roach was transferred from the Memphis, Tennessee, Conference, and came to us on the 1st of December. On the 13th of January she died, after severe suffering, patiently, even cheerfully, borne. Her sweet Christian character was apparent, even to strangers, and all soon learned to love her. She was fully prepared to die, and often said: "It will be sweet to close my eyes and leave all my suffering." As Bro. Roach accompanies her remains back to her old Kentucky home, our heartfelt prayers follow him, that "As his day, his strength may be." A FRIEND.

HOLCOMB.—Mary H. Holcomb (nee Finney) was born in Grapevland, Houston County, Texas, October 1, 1843; she was converted and joined the Methodist Episcopal Church, South, at the age of twelve years; she was married to Mr. C. F. Holcomb, November 23, 1889, and died December 29, 1897. Sister Holcomb lived a devoted Christian from the time she joined the Church until her death. She loved her Church and was loyal to its teachings, and walked in obedience to its laws. She enjoyed the confidence of a large circle of friends. A truer wife and mother never brightened the home of any man. A husband and three little ones are left to mourn her departure. She has gone to rest, and we shall see her again in the saints' everlasting rest. W. L. PATE.

PEYTON.—W. R. Peyton departed this life January 4, 1898. He was born April 20, 1820, in St. Francis County, Mo., where he lived until 1877. From there he moved to Williamson County, Texas, and from there to Jones County, Texas, in November, 1893. He professed religion in 1844, in December, and joined the Methodist Church, in which he lived a faithful member until death. The prayer and class-meetings were his delight. He often shouted the praises of God in them. He suffered much, but bore it all without a murmur. He was conscious almost to the last moment, and said he was sweetly trusting in Jesus. We know where to find him. He was married three times. The last marriage was to Miss Mary Ann Kennedy, December 25, 1846. Unto them were born seven children—three sons and four daughters. Three wives and three daughters have preceded him to the glory world. One daughter and three sons remain to mourn their loss. They sorrow not as those who have no hope. ISAAC L. MILLS. Truby, Texas.

DAVIS.—On the morning of November 24, 1897, death visited the home of G. S. and Mollie Davis and took their little boy, Erwin. He was born in Woodruff County, Ark., March 24, 1890, and died November 24, 1897. He was an affectionate child, loved by all who knew him. Erwin was sick only a short while of congestion and swamp fever. Another flower budded on earth to bloom in heaven. I would say to the heart-broken parents Erwin has indeed gone to Jesus, and he is safe in his eternal home. This is the second flower that has been transplanted from this home to the field elysian. One more little lamb has Jesus folded to his bosom to be shielded forever from the biting cold and wintry blast of our old world of sin. Weep not, dear parents, for Erwin is waiting at the beautiful gates of heaven for papa and mamma. AUNT MATTIE.

CROWSON.—Mattie B. Crowson, daughter of Reuben and Elizabeth Edwards, was born in Perry County, Alabama, October 8, 1851; came to Texas with her parents in 1873, and was married to Asa B. Crowson February 10, 1876. She was converted in girlhood, and after her marriage joined the Methodist Church, with her husband. Sister Crowson was an exemplary Christian. Her life was full of sunshine, which constantly lighted her face with radiance observable to all. She loved the Church, and was a constant worshiper at its altar; excellent in Sunday-school work, breaking from every lesson the bread of life to her class. She was the preacher's friend, assisting him with her works, her prayers and her counsel sought. Sister Crowson was a dutiful child, an affectionate sister, a true wife, a loving mother and the friend of all. She

lived for others and for God. She filled her mission well on earth, and then on December 9, 1897, she received her discharge from the labors of earth, and, laying off her mantle long worn in her happy home, amid the dawning splendors of eternal day, she bade a short adieu to weeping friends and kindred dear and went home with the bright angels to regain a sainted father and sister, and to await the reunion in heaven, the sundered ties on earth, where parting will be no more, and where joys will be forever. Pure spirit, we expect to regain you just over there and know you as our own. J. E. VINSON. Honey Grove, Texas.

WHITE.—The subject of this notice, Miss Abbie, the daughter of Mr. and Mrs. J. M. White, was born August 15, 1878, and died October 25, 1897. She professed religion under the ministry of Bro. Ira Gordon, at Ford's Prairie Church, and was ever a sweet-tempered, kind and loving Christian daughter and sister. Miss Abbie is greatly missed, not only in the large family circle, but with her many friends, because we all knew her to love her. Yes, heaven is made brighter by one more angel who has entered the pearly gates. Her ready feet are done traveling life's rugged pathway; her willing hands are folded to rest from the burdens of life. With tear-dimmed eyes we humbly submit to God's will. While the struggle of earthly grief is hard, the consolation of faith and hope are sweet. MRS. A. HOPPER. Muldoon, Texas.

FUSSELL.—J. H. Fussell, the subject of this sketch, was born in Colbert County, Alabama, in 1857; was converted and joined the Methodist Episcopal Church, South, in 1893. He recently moved to our town, brought his Church certificate with him, but was never able to come to Church. His wife presented his certificate, with hers and her little daughter's. On the 26th of November his membership was again removed, this time no doubt to the General Assembly and Church of the First Born. He had been a very active and efficient worker in the Master's vineyard from the time of his connection with the Church, and was composed in his last hours, telling his wife and children that he was ready to go. He said that two hours in the service of the Lord brought him more satisfaction than thirty-five years of sinful life. J. W. BOWDEN. Comanche, Texas.

DUNN.—Bro. Thos. M. Dunn and his good wife, of Corn Hill, William County, Texas, are doubly bereaved. After seeing all their six children reach adult years, they are suddenly called upon to give up their two oldest sons. December 23, 1897, William G. Dunn died in great peace, and five days later his brother, J. Lee Dunn, followed him into the spirit world.

Will Dunn was born in Arkansas October 3, 1873, and one year later came with his parents to Corn Hill, Texas, where he spent his life. In 1893, under the ministry of Rev. H. B. Henry, he was converted and joined the M. E. Church, South, and lived a consistent Christian until the day of his death. His seat in the church, whether at the regular preaching service, the Sunday-school or Epworth League, was never vacant. He enjoyed the unqualified respect of the entire community, and was loved by all. Many unite in saying, "He had no vices." He stood by his preacher and liberally supported the institutions of the Church. On the night of his death he assured loved ones that all was well with him, and that he was "going home." Such testimony, though highly prized, was not necessary; for no one doubted the Christianity of Will Dunn. He will be sadly missed in his father's home, in the Church, in business circles and throughout the whole community.

Lee Dunn was born in Missouri September 23, 1866, and was brought by his parents to Texas in 1872. In early life, when but a small boy, he was converted and joined the Methodist Church. He was a useful member, having served the Church in several capacities. For a while he was President of the Epworth League, and at the time of his death he was teacher of the senior class in the Sunday-school at Corn Hill. He was held in high esteem and in his death was sorely lamented. This writer, who conducted the funeral services of both brothers, has seldom seen longer processions than that which followed Lee Dunn to his final resting place. Bro. and sister Dunn mourn the loss of two noble boys. But in their sorrow they have hope, and with Christian fortitude they look up through their tears and lean on God. May our Heavenly Father comfort and abundantly bless them and their two remaining sons and two daughters. SAMUEL J. RUCKER, P. C.

A WOMAN'S BURDEN.

From the Evening News, Detroit, Mich.

The women of to-day are not as strong as their grandmothers.

They are bearing a burden in silence that grows heavier day by day; that is sapping their vitality, clouding their happiness, weighing them down with the woe of ill health.

Mrs. Alexander B. Clark, of 417 Michigan Avenue, Detroit, is a typical woman of to-day. A wife, with such ambition as only a loving wife can have. But the joys of her life were marred by the existence of disease.

Suffering as thousands of her sisters have suffered, she almost despaired of life, and yet she was cured.

She wants others to profit by her experience; to grow well; to enjoy health; to be as happy as she is.

"For five years I suffered with ovarian trouble," is Mrs. Clark's own version of the story. "I was not free one single day from headache and intense twitching pains in my neck and shoulders.

"For months at a time I would be confined to my bed.

"At times black spots would appear before my eyes, and I would become blind. My nerves were in such a state that a step on the floor unsettled me.

"Eminent doctors, skillful nurses, the best food and medicines all failed. Then I consented to an operation. That, too, failed and they said another was necessary. After the second I was worse than ever, and the world was darker than before.

"It was then I heard of Dr. Williams' Pink Pills for Pale People.

"I heard that they had cured cases like mine; and I tried them.

"They cured me! They brought sunshine to my life, and filled my cup with happiness. The headache is gone; the twitching is gone; the nervousness is gone; the trembling has ceased, and I have gained twenty-six pounds.

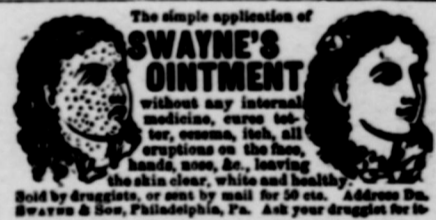
"Health and strength is mine, and I am thankful to Dr. Williams' Pink Pills for Pale People for the blessing."

Dr. Williams' Pink Pills have proved a boon to womankind. Acting directly on the blood and nerves, they restore the requisite vitality to all parts of the body; creating functional regularity and perfect harmony throughout the nervous system.

The pallor of the cheeks is changed to the delicate blush of health; the eyes brighten; the muscles grow elastic, ambition is created and good health returns.

STRONG.—Sarah Strong (nee McEwen) was born in Missouri, April 5, 1826; was baptized in infancy, and joined the Methodist Episcopal Church in early life; was married to Isaac Strong March 23, 1853; moved to Texas and settled near Denton at an early day, where she joined the Methodist Episcopal Church, South, and was a pillar in the same until removed by death to the Church triumphant, January 5, 1898. She was the mother of nine children; four preceded her to the land of rest; five remain to mourn their loss, which is her eternal gain. A large concourse of people assembled at the Methodist Church in Sanger, where the memorial services were conducted by her pastor. Then we laid her to rest in the cemetery, to await the coming of that day when companion and children shall be united, if faithful, to part no more. t

J. W. BLACKBURN.



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



L. Blaylock, Dallas, Texas:

Dear Sir—I have used the Machine since October, 1896. I am prepared to say it is equal to the best. All the attachments work like a charm.

MRS. R. H. BRAMLETT.
Ladonia, Texas.

BEDWETTING CURED. Sample FREE. Dr. F. E. MAY, Birmingham, Ill.

HILL.—Bro. H. W. Hill was born in Jackson County, Alabama, June 21, 1831. He married Miss Martha Mitchell in 1851; two children were born to them, and she died. On December 23, 1869, he married Miss Susan Irby, and professed faith in Christ, in 1888, in Bro. Raymond's meeting at this place, and joined the Methodist Episcopal Church, South, living a consistent member thereof until death, which occurred December 10, 1897. He suffered a great deal, but died in the triumphs of faith. He leaves a wife and four children to mourn their loss. God grant the sustaining grace.
C. H. SMITH.

McCARTY.—Malinda Benbrook was born in Allen County, Ky., August 11, 1825. She was converted and joined the Baptist Church at fifteen years of age. She was married to Dr. McCarty in 1843. They came to Texas in 1845. Sister McCarty was a great sufferer for twenty years, and for more than twelve months had not walked a step. She died at the residence of her brother, J. M. Benbrook, at Benbrook, January 10, 1898. She left a "good name." She bore her affliction with patience. In her last hours on earth she seemed to look across the river and see her loved ones. She leaves husband, brother and many friends, who expect to meet her again on the other shore.
C. E. LINDSEY.

Aledo, Texas.

ROGGERS.—Elizabeth C. Roggers, a daughter of Rev. George W. Turner, was born December 12, 1868, and was married to George R. Roggers December, 1885. Four children came of this happy union. She was converted when young and joined the Methodist Church, and lived a consistent member until she united with the Church triumphant, January 2, 1898. She leaves a husband and four children, who greatly miss her, but who expect to meet her again yonder.
C. N. N. FERGUSON.

Abbott, Hill Co., Texas.

IN MEMORIAM.

Rev. Thomas Marion Pledger was born in the State of Georgia on the 19th day of December, 1826; and died at the parsonage of the Methodist Episcopal Church, South, in Wichita Falls, Texas, on the 13th day of November, 1897. His father, Wesley Pledger, was a local Methodist preacher, and his mother was a devout member of the same Church, often assisting in the old-time class-meetings. She died when father was only six years of age. She died shouting the praises of God, in sight of her heavenly home. Grandfather married again, and I have often heard father say he loved his step-mother next to his own mother. Father gave his heart and life to God when he was quite young, and he never broke his covenant. He had three brothers who were preachers, one, Wesley Parks Pledger, a member of the North Georgia Conference, rising to considerable prominence. Grandfather reared his family in that part of North Georgia known as the "Cherokee Purchase." Being a man of some means, he gave his children what educational advantages the day and place afforded. And, most important of all, he taught them to be honest and upright, to "fear God and keep his commandments." Father married Miss Addie P. Arnold, of Rome, Georgia, December 28, 1852. To them were born seven children—four sons and three daughters. He was licensed to preach in 1853 by the Methodist Episcopal Church, South. Naturally full of enthusiasm and fiery zeal, he was a revivalist from the time he entered the ministry. He held many great meetings in his native State, and hundreds were converted under his ministry. He joined the North Georgia Annual Conference in the same class with Atticus G. Haygood (afterward Bishop), and served successfully Rome Circuit, Tunnel Hill Circuit (where the writer was born), and Calhoun Circuit. He may have served other charges, but not having any data to guide me, I do not know. Neither can I give dates. On all the charges mentioned he had great revivals, and carried fine reports to his conference. Bishop McTyeire ordained him deacon, and he was ordained elder by Bishop Pierce. At the close of his pastorate at Calhoun, he located, on account of his eyes. Several years passed before he fully recovered his eyesight. During that time he became engrossed in secular business, and so did not re-enter the itinerant ranks. But he was true to God, and continued to serve him by preaching the Gospel as a local preacher. In 1880 he moved with his family to Middle Georgia, near Thompson, remaining there but one year, when he moved to Texas, locating near Kilgore, in Gregg County. He afterward moved to Rusk County,

and from there to Panola County. After this he served as a supply on various charges in the East Texas Conference, finally settling again at Kilgore, where he remained until the first of last year, when he moved to Athens. Of late years he sold books, and was very successful. He preached the Gospel, prayed and exhorted the people wherever he went. Everybody loved him, because he was truly lovable. He was a strong and fearless preacher, fearing neither man nor devil when duty called him. He was mighty in the Scriptures, "full of faith and of the Holy Ghost." He delighted in the Word of God, and never a day passed but he read a portion of it. He read the New Testament through several times upon his knees. The writer has one of his Old Testaments, with every important passage in it marked. He was pre-eminently a man of prayer and faith. He was stronger in prayer than in preaching. As a citizen he was honest and upright; as a man he was noble and pure, and in his family he was kind and gentle. His religion was indeed the religion of love—he loved everybody. He was cheerful and happy, and carried sunshine wherever

he went. His life was a song, a benediction, to all who came under his influence. He was truly Christ-like in his life. He was a Mason of high rank and spotless character. He left home to go out into the Panhandle country early last fall to sell books. He visited the towns of Bowie, Henrietta and Wichita Falls. At the latter place, on the 3d of November, he received a fall on a slippery sidewalk, which caused strangulation of the bowels. Immediately after he fell he did not suffer much pain, but was finally taken violently ill at the home of Col. J. Q. Morrison, and called a physician. The next day he was taken to the home of Bro. R. Gibbs Mood, pastor of the Methodist Church, where he received every attention possible. On the following Sunday, November 7, his physicians told him that there was only one chance for him to live, and that was to submit to an operation. He requested them to perform it, which they did on Monday, the 8th. On that day we received a message at home, stating he was very ill. Mother and I went to him immediately, arriving at his bedside on the 9th (Tuesday), and remaining with him till the end came.

At one time we had hopes of his recovery, but he soon began to sink. During his sickness he constantly prayed, preached and sang. His happiness, notwithstanding his painful suffering, seemed to be full. Just before the end came, he called me to him and said: "Son, do you see the angels?" I told him no. "Why," said he, the room is full of them." Thus the sun of his long, busy and useful life went down, and angels carried his spirit home to God, and he is now "resting under the shade of the trees" in the home of the pure and good. We brought his remains home, and amid a great concourse of sorrowing friends we laid him away in the Athens cemetery. Bro. B. H. Greathouse, of Marvin Church, Tyler, preached his funeral, and the Masons conducted the burial services. At his request I have written his obituary, and I have done so with a sorrowing heart. It is so hard to give him up! His wife and all of his children save one, George, who died February 22, 1896, survive him. May God's rich grace sustain and comfort us! His sorrowing son,

W. P. PLEDGER.

Athens, Texas.

WORRIED WOMEN

Women Worry About Little Things More Than They Ought.

Not enough iron in their Blood.

What has iron to do with it? The iron of rich, red, strengthening, nourishing blood is one of the chief builders of nerve power.

Iron makes strength.

Weakness causes worry.

Women who are weak and nervous are thin, pale or yellow faced. They lack the rounded form of beautiful womanhood. They are irritable and hard to please. They suffer from headache, backache, rheumatism, neuralgia. They feel weak tired, unhappy and miserable.

Their pale color proves that they need iron to color their blood. Their irritability and nervousness that they need it to tone up and strengthen their nerves. Their thinness, that they need it to cure their dyspepsia.

They can get what Iron they need in its best form, from Dr. Harter's Iron Tonic.

Not an empirical solution of iron salts, but a scientific preparation of tested value. A preparation that for forty-two years has been curing the sick by hundreds of thousands.

Health comes with plenty of iron in the blood. So does a strong constitution. The strength of iron is made from Iron.

Dr. Harter's Iron Tonic banishes pain, brings back roses to faded cheeks, builds up nerves, conquers sickness.

A worthy lady of South Portsmouth, Va., Mrs. M. J. Weel, corroborates the above in these words: "For many, many years my blood was iron poor, though I did not know it. I used to have fresh, rosy cheeks, and a plump, rounded form, but by degrees my good looks faded away until I began to look like a ghost. I lost strength and ambition and suffered from pains in my stomach, head, heart, back, muscles and bones. I gave myself up in despair. Finally, a good friend induced me to try Dr. Harter's Iron Tonic. From the good symptoms which at once began to show themselves I saw what had been wrong with me. I had suffered from want of iron, and it remained for Dr. Harter's Iron Tonic to supply it and cured me. I am now in good health and feel better than I have for years."

Sold everywhere.

Sample dose of Dr. Harter's Little Liver Pills and Book of Dreams mailed free.

Address HARTER, Dayton, O.

Dr. Harter's Little Liver Pills do the business.

DR. PRICE'S CREAM BAKING POWDER

Awarded
Highest Honors, World's Fair
Gold Medal, Midwinter Fair.

FORT WORTH DISTRICT.

The "first round" on the Fort Worth District has been made. It was made in a run. Twenty Quarterly Conferences in about thirty-two days. It was the best "first round" that this presiding elder in the four "first rounds" he has made has had. There was more harmony and enthusiasm than have characterized the officials as a whole. Of course, it would not be reasonable to expect that among the large number of officials, representing twenty pastoral charges, you would not run across a few whom things did not suit exactly, and who are not a little narrow between the eyes, causing them to view things in a very economical way. These men do not admit that they are stingy. Whoever did? But they look at the preacher's salary from an economical point of view. I can have some tolerance for the man that takes a narrow view of the support of the preacher in charge, if he practice rigid economy in his own home. But when a man with a wife, and frequently with not a child, consumes on himself and her—it does not matter if he does have money—from fifteen to twenty five hundred dollars a year, and then urges that a preacher with a wife and five or a dozen children should live on one-third or half as much, it takes all the grace I can command to have the least tolerance for him. If he had the making of the alphabet he would have all the i's in capitals and under-scored, while the y's o's and u's would be set up in the smallest type known to the type-setting fraternity. But such men among the officials on the Fort Worth District are few. May their number pass away. Frequently it is the case that you had a man who is in close places himself, and who practices the most rigid economy on himself and family, yet he has broad views concerning the support of the ministry. I always feel like taking off my hat to such a man. Thank God, we have some of that kind on this district; I wish it were in good taste to name them; I would be glad to have the honor of placing their names before the gaze of the whole Church. I do not know when I have had such a temptation to put before the Church the names of some men, but for fear I might overlook the name of some worthy brother, I forbear.

All salaries of the preachers in charge remained at what they were last year, or went up, save one. The people in the main are pleased with the preachers. What little objection there is will doubtless disappear when the mist has cleared away. Some people, you know, who have been very much attached to the outgoing pastor, can not all at once take hold of the new one; but, though a little slow, when they do rally, they are true and faithful. The preachers are all at their posts, and starting off well in their work. I have inaugurated on all the circuits save one the following plan: When we reached question 6, the stewards took the list of their respective Churches and made an assessment against each member. They then aggregated the assessments, allowing for all reasonable losses and gains, and from this aggregation made the assessment for the preacher in charge. The assessments against the individual members were to be read in public, giving the member the option to raise or lower his or her assessment; then the assessments, as accepted, are to be placed in the hands of one of the stewards, elected for that purpose, to be printed in a folder and distributed to each member assessed. In this way the stewards hope to reach every member, in securing the support of the preacher. We think the plan will work well. Of course it is not to be expected that there will not be some objectors, those who say that the assessment plan is a taxation, etc., but

the Church can not afford to give up the finest system in the world for handling her finances because a few men kick. In addition to the above, the preachers on the circuits are to assess the membership, on the basis of the assessment made by the stewards, on the collections ordered by the Annual Conference. In this way we hope to get a contribution from every member for missions, etc. The motto for this year: "Full collections in every pastoral charge." The preachers in the principal stations are making a fine start, Mouzon, Bolton, Morris and Barcus. While our people hate to give up the pastors they have learned to love, yet they take hold with a remarkable willingness of the pastor just coming in. All these men have had warm receptions. If they do not succeed, it will not be for the want of an open way. The people have thrown down all breastworks, and have proclaimed aloud to these preachers: "Take charge of us, and lead us into broad places and to great conquests for Christ." God grant that they may do it. The presiding elder and the people miss Bishop, Boaz, Boone, Rucker, Bourland, Crockett, Simpson and Culbertson, and wish them great success in their respective fields of labor. Yet with open hearts, as true, loyal Methodists, we welcome their successors. In this connection, allow me to say that no class of men should love each other like Methodist preachers. How true we should be to each other, and how free from gossiping about one another. "We must hang together, or we will hang separately." The outlook is quite flattering for a great year. With faithful preachers, faithful officials and a faithful Church, what may we not expect? Success to every department of the Church: may there be a forward move on all lines. May God greatly bless our educational and publishing interests, and give us a gracious revival in every charge throughout the connection and so fill our missionary treasury that every open field which calls for our Church may be entered. Amen.

I cannot close without saying that the District Stewards have made a liberal assessment for the presiding elder. By a standing vote, and without a dissenting steward, they made the assessment \$2250.00. Besides, Rutch, Lemons, Dickinson, Reves, and others, have sent the presiding elder turkeys, hams, etc. We are resolved to do the best year's work of our life.

G. S. WYATT.

God does not promise supplies in advance. If we have only bread for to-day, and are doing our duty faithfully, we may trust him till tomorrow for to-morrow's food. And it will surely come, for God's word fails not. . . . It is well that we get this lesson fixed in our heart at the beginning of the year. As the days come, each one will bring with it its own little basket, carrying a day's supplies, but no more.—J. R. Miller, D. D.

It is a mightily pleasant thing to have a sunshiny evening of life. In truth, if we have put away the fear of death, this is the pleasantest season of life, just as October is the finest month in the year.—Interior.

Feet and Ankles Afflicted.

"I had inflammatory rheumatism in my feet and ankles. Reading so much about Hood's Sarsaparilla I began taking it. In a short time I was relieved and I continued its use until I was cured. I have not had a touch of rheumatism since." Ida Farmer, 3820 Ave. M., Galveston, Texas.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Cure all liver ills.

Old Lady—You said the train that I should take leaves at 10:30, didn't you? Booking Clerk—Yes, madam; and I think I have told you that about ten times already. Old Lady—Yes, I know you have; but my little nephew says he likes to hear you talk.

NORTH TEXAS CONFERENCE MINUTES.

The Advocate has received from Mr. Eugene Moore, of Stephenville, Texas, a copy of the above minutes. Many conference Secretaries prefer not to go outside the larger cities for printing, but the Secretary of this conference has thereby saved money and procured work which, in its mechanical execution, can not be excelled in Texas. These are the first minutes we have received this year, and we therefore presume they are the first from the press, thus demonstrating that Mr. Moore not only turns out first-class work, but does it promptly. This can only be done by well-equipped printing houses. Conference Secretaries and editors of minutes would do well to make a note of this.

THE JOURNAL OF THE NORTHWEST TEXAS CONFERENCE.

The Journal will reach those interested in receiving it about February first. Its appearance has been delayed nearly a month by the death, on the 12th of December, of Mr. Spinning, manager of the Elm Street Printing Co., a concern which has issued nine annuals for your editor. A contract had been made for this—the tenth—but the event mentioned made its cancelling necessary. It is being printed in Georgetown, where no delay by correspondence concerning contract was necessary. The book promises to be a good one.

SAM'L P. WRIGHT.
Georgetown, Texas, Jan. 22, 1898.

UNANSWERED LETTERS.

Jan. 20.—J. E. Stephens, sub. W. C. Hibern, sub. S. M. Thompson, sub. C. A. Evans, sub. L. G. Rogers, sub. J. E. Hightower, sub. D. O. McAllister, sub. W. W. Gollighugh, sub.
Jan. 21.—Joel S. Graves, sub. J. A. Kerr, sub. T. B. Hulme, change made. W. E. McKeown, sub. J. D. Crockett, has attention. John S. Gillett, sub. S. H. Morgan, sub. W. F. Hardy, sub.
Jan. 22.—T. J. Duncan, sub. George A. Nance, sub. J. J. Harris, has attention. C. B. Carter, o. k. C. B. Smith, sub. W. Wootton, sub. S. W. Miller, sub. W. W. Gollighugh, sub. J. W. Thompson, sub.
Jan. 24.—J. Haralson, sub. J. T. Graham, sub. E. V. Cox, sub. J. W. Tinscher, sub. J. D. Hendrickson, sub. J. H. Trimble, sub. J. F. Archer, sub. A. W. Wilson, sub. C. R. Wright, sub. J. J. Canafax, sub. Charles H. Smith, sub. C. C. Davis, sub. R. A. Walker, sub. John A. Wallace, has attention. R. B. Young, sub. J. A. Old, sub. J. E. Roach, sub. F. H. C. Elliott, sub. J. L. Sullivan, change made.
Jan. 24.—J. M. Bond, sub. E. V. Cox, sub. W. T. Morrow, sub. A. W. Gibson, sub. John R. Steele, sub. B. J. Guess, sub.
Jan. 25.—John S. Davis, sub. S. D. Waddell, sub. L. A. Clark, sub. W. E. Washburn, sub. John E. Roath, sub. two cards. Sam'l Weaver, sub. C. A. Evans, sub. W. H. Terry, sub. N. C. Little, sub. George A. Nance, sub. J. R. Elder, sub. Paul Bentley, sub. J. M. Baker, sub. Ira M. Bryce, sub. H. T. Hart, sub. J. N. Hunter, sub. R. V. Galloway, sub. C. B. Smith, sub. J. A. Kerr, sub. John W. Holt, sub.

"Has your Shakespeare Society started in yet, Miss Jones?" "Yes, we met at Mrs. Wiggles' yesterday. Miss Matilda Robinson read a most delightful paper on the 'Influence of Rosalind on Dress Reform.'"

A CHANCE TO MAKE MONEY.

I am out of debt, and thanks to the Dish Washer for it. I have made \$1640 clear money in eighty-seven days, and attended to my household duties besides; and I think this is doing splendid for a woman inexperienced in business. Any one can sell what every one wants to buy, and every family wants a Dish Washer. I don't canvass very much; people come or send for the Washer, and every Washer that goes out sells two or three more, as they do the work to perfection. I am going to devote my whole time to this business now, and I am sure that I can clear \$5000 this year. My sister and brother have started in the business, doing splendid. You can get complete instructions and hundreds of testimonials by addressing the Iron City Dish Washer Co., 140 S. Highland Ave., Pittsburg, Pa., and if you don't make lots of money it's your own fault. MRS. W. H.

"So you are the music teacher that answered my advertisement?" "Yes, sir." "Well, sit down here and play a couple of duets, so I can see what you can do."

Those contemplating the purchase of a piano would do well to write the Will A. Watkin Music Co. for complete illustrated catalogues, giving information that will be valuable and assisting one in this important purchase. Address WILL A. WATKIN MUSIC CO., 265-267 Main Street, Dallas.

Backache, Sprains, Bruises, Cuts, Rheumatism speedily cured by using Hunt's Lightning Oil. Failing, money refunded.

The Texas & Pacific are now running the finest Chair Cars in the South—seats free.

A NEW CATALOGUE

Is being issued by C. P. Barnes & Co., jewelers and opticians, Louisville, Ky., showing in half-tone engravings the newest things for holiday gifts in sterling silver ware, sterling silver novelties, watches, rings, etc., etc. They will be glad to send you a copy upon request.

DO BABIES CRY FOR IT?

No! They more often die for the want of it. Dr. Simmons' Cough Syrup is guaranteed to cure Croup, Whooping Cough, Colds, Coughs, and Bronchial affections of the Throat, Chest and Lungs, and failing, the purchase money is refunded. Sample bottle free. 50 doses for 50 cents.

No delay on your return trip from the Southeast if you go via the Texas & Pacific.

A CROUP CURE

is what many a mother is looking for; something absolutely safe and reliable, that will disarm her terror of that dread rattling, strangling cough, so fearful to the mother, so fatal to the child. Ayer's Cherry Pectoral is a croup cure that can be relied on. Thousands say so.

Mrs. W. J. DICKSON ("Stanford Eveleth") writes from Truro, N. S. :—

"That terror of mothers, the startling, croupy cough, never alarmed me so long as I had a bottle of Ayer's Cherry Pectoral in the house."

"We have used Ayer's Cherry Pectoral in our family for years. Once when our boy had a severe attack of croup, we thought that he would die. But we broke up the attack by using Ayer's Cherry Pectoral."

R. H. COX, Plaquemine, La.

Ayer's Cherry Pectoral

is put up in half-size bottles at half price—50 cents.

NOTICE.

I am again in Texas, and ready to assist any of the brethren in revival meetings, as far as my time will go. Address me at Greenville, Texas, and mail will reach me promptly. E. G. KILGORE.

PILES.

Texas Christian Advocate: If any of your subscribers write to me immediately and send \$5.00, and will agree to send me a testimonial and \$5.00 more when cured, I will send them some remedies for this disease which will afford prompt relief, remove the cause and afford a permanent cure and save them from the surgeon's knife or painful hypodermic syringe. Those not subscribers will send the full price (\$10.00) with the order.

Reference—All good people in this county. Give the postoffice and express office Address, DR. L. M. BRIDGES, Cleburne, Texas.

Cross Plains, Tex., Jan. 17.

Mr. L. Blaylock, Dallas, Texas:

Dear Bro.—The machine we ordered came about two weeks ago. We are well pleased with it. I would advise anyone wanting a beautiful, light-running machine to try the Advocate machine. Wishing you much success, yours truly, MRS. WILLIS THORN.

50 doses for 50 cents. Is the same size of other \$1 bottles, and money refunded if Dr. Simmons' Cough Syrup fails to give entire satisfaction. Try it; costs nothing if not satisfied.

Fruitland, Tex., Jan. 18.

Dear Bro. Blaylock—Our sewing machine has come, and to say wife is pleased does not tell half. No wonder you say it is first class. It is one of the nicest machines we have ever seen. We have used the American for years, but yours is far ahead in every respect, and runs so light and easy. We advise everybody that wants a good and nice sewing machine to get one of the Advocate machines. Yours truly, S. H. RENFRO.

The Texas & Pacific give you choice of routes via Memphis, Shreveport or New Orleans.

A chronic kicker is bad enough, but a continual scratcher is worse. Better imitate a mule than a hen. Hunt's Cure will do up the worst case of Itch, Tetter and Ringworms, Itching Piles, Sczema known. Price 50 cents.

Get where God can trust you to handle money, and you will never find your pockets empty.—Ram's Horn.

WANTED—The names of all persons suffering with piles. We have a positive cure and want to tell them all about it. DON CHEMICAL CO., Chattanooga, Tenn.

TEXAS CHRISTIAN ADVOCATE

Per Annum, \$2.00.

OFFICIAL ORGAN OF THE FIVE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH SOUTH.

To Preachers, \$1.00.

Vol. XLIV.

Dallas, Texas, Thursday, February 3, 1898.

No. 23.

EDITORIAL

An Ancient Stroll.

IN Genesis, chapter 5, verse 24, we read: "And Enoch walked with God, and he was not, for God took him." A comprehensive and luminous biography in a few masterly words. The result and not the details of life is here summed up. Our mission upon earth is the achievement of character. This gained, all is gained; this lost, all is lost. For character makes destiny, and a destiny inclusive of all that is true, beautiful and good. To gain the whole world and lose one's soul is a bad bargain, while holiness, even at the sacrifice of the universe itself, is the divinest of all acquisitions. Unless biography can chronicle the growth and maturity of the spiritual life, it might just as well not be written. Such an account can only be the delineation of folly and sin, culminating in the deepest tragedy at last. In the eternal wisdom of God, life is a probation, constantly converging to one point—the development and perfection of the soul. Upon this apprenticeship hinges the issues of eternity. All else is secondary and evanescent. Here is the true goal. This is the secret of the ages.

The depth of Scripture is a proof of its authenticity. What but inspiration could have penetrated thus to the very essence of being? What but inspiration could have packed into a dozen simple words the supreme result of life? This verse, like the attar of roses, is a concentrated distillation. It is the focalization of all the light of folios. Here, patent to our vision, is a wisdom which has sounded the depths of the soul, and which has unveiled the essence and glory of life. More might have been said, but this is enough. Less could not have been said without the blotting of all happiness and hope. Here is no display of balance sheets, no trumpeting of the name far and wide, no unrolling and blazoning of diplomas and titles, no counting of pleasure's rosy hours. Such an inventory seen against the background of eternity is the veriest bauble. The divine accountant and chronicler tells of something to which the computations of arithmetic are not applicable, and which statistics can not tabulate; of something which the imagination and poetry themselves can not adequately display. It is a record of simple goodness. It is the impersonation of truth and righteousness. It is a tale of duty. Walking with God, Enoch catches his spirit and is assimilated to his nature, and buoyed by the consciousness and dynamics of immortality, leaps over the battlements of heaven and bathes his soul in the effulgence of "the beatific vision."

This passage affords us a capital illustration of the law of affinity. This law lies at the bottom of love and friendship. Like is drawn to like. Identity of tastes and dispositions is the bond of wedded life. Friendship is a community of interests. This reciprocity is a magnet. We avoid those who are repellent in temperament and character. We seek those in whom

we see mirrored our own spirit and ways. Society is the congregation of a species upon the basis of a general affinity. Friendship is the alliance of those whose tempers and tastes are mutually potent and agreeable. Marriage is the union of kindred spirits, and represents the maximum of human identity. Religion is the binding of the godlike soul to God. Enoch walked with God because there was an identity of thought and feeling between them. There was a community of spiritual interests. There was a parallelism of aspiration and endeavor, so to speak. The human, awakened and purified by the touch of the divine, enters into co-partnership and communication. The human, receiving progressively a fuller revelation of the glory of the divine, experiences a mightier magnetism. Thus, through the transcendent love and the immeasurable condescension of God, originates a union and communion of kindred souls—the finite and the infinite. The intellect of the old patriarch had found in God the ideal, and was satisfied. In the presence and glory of God he found a full response to all his questionings and aspirations. The godlike in Enoch had been touched to its finest issues; the carnality and worldliness of the patriarch had been sloughed off; the potentialities of assimilation and congeniality to the divine had been revitalized; the filial elements of the soul had answered back to the call of God, and now at last the type and archetype meet and mingle, and Father and son blend in an indissoluble love and life.

Walking with God comprehends furthermore all that is implied in the discharge of duty, in the accomplishment of one's life-work, and in the use of the means of grace. He kept the law, he fulfilled the regal, prophetic and priestly functions of his office as the head of a family; he meditated, prayed, offered sacrifice and communed with his brethren. His was a consecrated, busy life, with perhaps the devotional element predominating. His was an ethereal life; he kept close to the border-line of eternity and heaven; he was pavilioned in a divine atmosphere; he anticipated immortality.

Just as two friends stroll forth in the green fields and pleasant light, thoroughly congenial and mutually attached, communing in the deepest confidence of earth's tenderest interests and the heart's most sacred themes, or talking of nature and life in all their myriad bearings, with their thoughts in the same channels and their souls keyed to the same pitch, with the tie of brotherhood passionate and strong—so in the morning of time, upon the bosom of the young world, God and the soul which he had made and redeemed walked and talked.

And we, too, may hear his voice and answer. We may feel the gentle drawings of his love, and the tender touches of his hand. The whisperings of the still, small voice are audible yet to the loving and the devout. The ground is yet holy and the bush continues to flame. The glory which the patriarchs saw trails nightly across the sky, and gleams even yet more brightly in the life of those who do his will. But this vision is for the pure in heart.

THAT we should live one day at a time, discharging its duties, bearing its trials and enjoying its blessings, without any anxious thought for the morrow, is no doubt a truism. But this, like many another popular and common-place saying, is pregnant with the profoundest philosophy. It is one of Christ's deepest and best sayings, and the practical application of it is the source of our greatest strength and happiness. Instead of saying, when we hear this proposition propounded, "Ah, well, this is an old, prosaic, utterance!" let us try to divine and appropriate its precious secret, and live and labor in the light of its hallowed wisdom.

Each one of us is an apostle. Each one of us is sent of God upon a beneficent mission. We know of nothing which so dignifies human life as that each individual of the race is an actor in the drama of civilization. Each of us is destined to play a providential role, and his service is essential to the symmetry and beauty of the plan. There is no such thing as an isolated life. We are integral elements in the scheme. Our character and mission are worth much. We have a destiny as sharply defined and as providentially shaped as that of Paul himself. Let us run well.

We would do well to study the doctrine of little things. Trivial matters have suggested the keys to the mightiest of problems. Insignificant occurrences have led to the richest and most beneficent discoveries and inventions. Every day ushers in a new epoch. Every hour is a crisis. One kind word has kindled the flame of an immortal hope; one bitter remark has withered the aspirations of a struggling soul. The next sermon heard may be the last; or it may be the occasion of casting the die. One book, or one chapter in a book, may infuse a subtle and ineradicable poison. The knowledge and companionship of one good man may determine one's destiny. Trifles may prove giant affairs; the passing moments may be laden with evil or good.

Well begun is half done. To lay one's plans deliberately; to utilize the laws and forces necessary to success; to improve the auspicious seasons, is the highest wisdom. There is too much blind, blundering work. Success is not a chance affair. It is not the gift of fortune. It is the fruit of wisdom and labor. It is the joint product of method and application. There is nothing more infallible than success if we go at it in the right way. The world is free, the competition is open to all; there is no discrimination against any comer. There is magic in the words, method and work. But we can not be too careful in our choice of ends. There are prizes and prizes. Nothing short of the best should satisfy us.

It is not unmanly to apologize when we are clearly in the wrong. It is the truest magnanimity to redress the grievances we have caused. It is the climax of a righteous and honorable life to right the wrongs justly chargeable to us. There is too much assump-

tion of infallibility and impeccability. Trying to play the role of a philosopher who can never err and the part of a saint who can never stray has spoiled many an otherwise fine character. Sometimes there is no recourse but to own up. Confession is trebly good for the soul.

Among the writings of that rare woman and gifted writer, Helen Hunt Jackson, there is a picture of a home as it ought to be, drawn in such fair and graceful lines that it deserves to be hung up in every family gallery where all may see, heed and learn its lesson. Here is the picture: "The most perfect little home I ever saw was a little house into the sweet incense of whose fires went no costly things. A thousand dollars served as a year's living for father, mother and three children. But the mother was the creator of a home; her relations with the children were the most beautiful I have ever seen; every inmate of the house involuntarily looked into her face for the keynote of the day, and it always rang clear. From the rosebud or clover leaf which, in spite of her hard housework she always found time to put beside our plates at breakfast, down to the story she had on hand to read in the evening, there was no intermission of her influence. She has always been and always will be my ideal of a mother, wife and homemaker. If to her quick brain, loving heart and exquisite face had been added the appliances of wealth and enlargements of wide culture, hers would have been absolutely the ideal home. As it was, it was the best I have ever seen."—Christian Work.

Consecration is simply the restoring to Christ his own property; recognizing and answering his rightful claims; saying gladly and reverently, "I am thine, O Lord!" When once this attitude has been thoughtfully assumed, it answers all the questions which arise in the conduct of life. These hands are my Master's, they may not touch the unclean thing; these feet are his, they may not go in forbidden paths; these senses and faculties are his, they must not be used outside the circle of his will; this body is his, no voice but his can control or direct it; these members are his, they may not be presented as weapons of unrighteousness unto sin. Reasonings like these make us feel that we dare not sin.—Rev. F. B. Meyer.

In small country newspaper offices, where the copy goes from the editor to the compositor, then, after printing, directly to the subscribers, the need of a proof-reader is often felt. For example, in a Missouri office a short time ago the boy in "making up" the forms got the galleys mixed. The first part of the obituary of an impecunious citizen had been dumped in the forms, and the next handful of type came from a galley in which was a description of a fire. The country folk were much startled when they came to the paragraph, which read thus:

"The pall-bearers lowered the body to the grave. It was consigned to the flames. There were few, if any regrets, for the old wreck had been an eyesore to the town for years. Of course there was individual loss, but that was fully covered by insurance."—The Advocate.

Perfect ignorance is quiet; perfect knowledge is quiet—not so the transition from the former to the latter.—Carlyle.

Love and you shall be loved. All love is mathematically just, as much as the two sides of an algebraic equation.—Emerson.



SIR WALTER

SCOTT

By H. A. SHANDS.

THE life and character of Sir Walter Scott have always been so interesting to me that I take great pleasure in devoting this paper to them. I am sure that we may look far before we find his superior in most of those elements of character that go to make up nobility. He was such a man as awakes not only admiration, but affection, in the heart of the student of his life. But instead of generalizing, I shall attempt to point out in detail some of those traits that have won for him the love and homage of thousands of admirers.

Sir Walter was a truly affectionate man. We can not say that his sympathies were of the broadest, that he loved most widely; but we can say that he was fondly attached to his friends and family; and we know that he never deserted a friend in need. His purse, his home, his heart, were always open to those who had any legitimate claim on him—and unfortunately for him, too often to those who had not. He was never too busy to cease from his toil in order to delight his children with a legend or ballad. He was never so occupied with work or pain as to forget the dumb pets in which he took so much pleasure. When paralysis had brought him near to death's door, and he had gone to Southern Europe in a vain search for health, he never neglected in his letters to give Mr. Laidlaw directions about the care of his dogs. Nor were the poor people of the neighborhood forgotten. He asked about them, and showed that he constantly thought of their condition and how it might be alleviated. His children and servants, and even his dogs and horses, were devoted to him. Nearly all beings capable of feeling love, when brought into intimate relations with him, succumbed to his loveliness.

Scott was not a passionate man. It is true that during his younger days he was somewhat dissipated, but he never lost control of himself. He knew, as we know, that this period of recklessness and folly was but a passing phase. It left no evil influence on his subsequent career; for when he decided to abandon it, his decision was final. If only that other great poet of Scotland had possessed Sir Walter's self-control, what might he not have accomplished? If Burns could have ruled himself, who can say how mighty his poetic conquests would have been? But this is beside the question. Sir Walter was not passionate; he loved with sincerity and depth, but also with calm and tranquillity. However, despite his facility in winning love, he was an unfortunate lover. He never married the woman who was the object of his deepest love, but made a faithful husband nevertheless. We are led to believe that he never became passionately fond of his wife, but we know that she never had any cause to complain that he was not affectionate towards her or solicitous about her happiness.

Not the least striking element of his character was his capacity for friendship. By this I do mean mere sociability, for which he was also eminently distinguished; but something far higher, nobler. His friends were most sincerely attached to him, and ranged from the bailiff to his farm to Lord Byron. The very fact that he was able to gain and retain the friendship of one so utterly different from himself as Byron, shows what his capabilities were. Byron always spoke of him in the warmest terms after he came to know him personally. Wordsworth, too, who was equally unlike Scott, but unlike in a different way, entertained for him a warm and sincere attachment, which he celebrated in a beautiful poem. But Clerk, Erskine, Leyden, Laidlaw, the Ballantynes, and Shortreid formed the inner circle around Scott, in his youth the king of good fellows, in later years the most generous, kind, and loving of friends. His association with some of these men was of real service to him; with others, of the greatest injury. Clerk and Erskine criticised his work and thus helped him; Shortreid and Leyden were enthusiastic in the pursuit of ballads and legends, thus assisting him in gathering material; while the Ballantynes succeeded in causing him to lose his fortune through his partnership with them. Yet Scott didn't blame the Ballantynes, but seems to have loved them as well as if they had been of the greatest service to him.

He was a man of strong convictions,

of indomitable will. He held firmly, even tenaciously, to opinions once formed, and he formed opinions on all questions of importance. Scott was a thorough-going, conservative; in religion he was orthodox, in politics a Tory. He was not anxious for reforms as Dickens was, but indeed was generally outspoken against them. The fact that any institution was old and had stood for a long time, gave it a certain venerableness in his eyes. He did not indulge in satire on society as Thackeray did. To the end of his days Scott thought that a lord was worthy of reverence as a lord, and he never came to feel that "the rank is but the guinea stamp." And he prided himself on his loyalty to the fine old institutions of his country; his most real admiration was for the things of the past; he was not, nor did he seek to be, a prophet or a seer; he was a minstrel to sing of the glories of a bygone age, of the good old times.

"When barons bold with spurs of gold
Were pricking on the lea."

Throughout all of his life he never threw off the influence of chivalrous standards of conduct; and he never brought himself to look with anything approaching condemnation upon the thieving exploits of moss-troopers or border marauders. His war-loving ancestors had in him a descendant that cherished their ideals and loved to recount with glowing heart and kindling eye their doughty deeds of prowess. He called himself a Christian and clung devoutly to the Christian religion, but he was above all a Scottish gentleman. Traditions of his country and rank, not of his religion, justified duelling, and he expressed himself in readiness to meet General Gourgaud on the field of honor. Happily he was not called upon to run this risk of sacrificing his life, but that he would have done so is, after all, the important thing. This sentiment of honor was ever paramount with him. He was heart and soul a Cavalier, with all a Cavalier's rash disregard of life in comparison with what he deemed his sacred honor.

Enthralled as he was by traditions of his country's former glory, he could not fail to be intensely patriotic. He loved his whole country, not Scotland alone. He delighted in the victories present and past of England as well as in those of her northern sister. It would have been impossible for an unpatriotic man to throw himself with all the ardor of his soul into the investigation and exploration of the legendary history of his country. It would have been impossible for a narrow-minded Scotchman to have written "Marmion"—glorifying, as it does, the irresistible valor of a most gallant foe. But it was Scotland, bonnie, bonnie Scotland, that stood first in his heart. Her heroes and ladies live again for us in his animated pages; her hills and dales, her banks and braes, borrow added charms from his picturesque description. As we read his glowing accounts of her virtues, her beauty, and her fame, we spontaneously exclaim this was a man who knew love, and his mistress was his country.

Scott was not of a meditative disposition. It never pleased him to sit and brood over what is or might have been, but he delighted in being up and doing. Was there an expedition or adventure to be undertaken, he was enthusiastic for it; was there a party or jovial meeting of boon companions, Scott could be counted upon as one of the participants. He thought nothing of a ten-mile walk to visit a historic place or hear some old village crone repeat a ballad of the Border wars. During his early manhood he was one of the most active of men, and his indulgence in outdoor sports did not cease so long as his health permitted him this pleasure. This desire to be stirring, to be doing, followed him throughout his life. He wrote his novels and poems with unprecedented rapidity, and worked at them with unexampled assiduity. The story of the hand unweariedly piling up sheet after sheet of manuscript is familiar to us all. Indeed, it must have taken great industry to write a novel of considerable size in six weeks, which was the time given to "Guy Mannering." But Scott's devotion to outdoor avocations and to the work of composition did not preclude wide reading; for he was exceedingly well read in history and belles-lettres. One of the criticisms that he passed on Lord Byron was that Byron did not seem to be widely read. Scott had no difficulty in conversing on books about which Lord Byron knew nothing. But Scott was not a scholarly man, and never ceased to regret that he had not been a more diligent student during his school days. He said that he would have much preferred a reputation founded on a basis of solid scholarship to fame as a writer of romances.

Scott was undoubtedly proud, but his

pride was of that kind which prevents an unworthy act, a mean or debasing thought. He was never led by it to scorn any human being unworthy of contempt, but was spurred on to do his best and lift himself to his loftiest plane of achievement. His was the kind of pride to keep him from blind, shallow self-satisfaction. And it was consistent with modesty, for he never thought too highly of himself. He said it was incumbent on him to make hay while the sun shone, for he knew that his popularity was likely to prove evanescent. In fact, he always seemed to believe that his immense success grew as much out of the lack of literary discernment on the part of the public as out of his own merits. He was ever ready to acknowledge the superiority of the greater poets to himself, and assigned as one of his reasons for ceasing to write poetry the fact that Byron beat him. He was perhaps too proud to occupy in the estimation of the public a place inferior to that of a contemporary, too proud to go on writing poetry when he felt that the early glow of youthful ardor had departed from him; but he was not too proud to see and acknowledge that a superior star had risen, and that he could no longer write with the fire of his younger days.

Scott's dearest ambition was to become a country gentleman of large landed estates and to found a family. In his loyalty to his clan he was a true Scotsman, placing the interests of his clan above other considerations. He paid unswerving allegiance to the head of his house, always looking up to him as to his feudal chieftain. So his desire to become a laird sprang from his wish to exalt his clan rather than from purely personal ambition. Authorship with him was always a means to an end; he never saw that an author is as worthy of esteem as a belted earl. And he was ready to sacrifice himself to the most unremitting toil in order to found a family, as that phrase is understood in Great Britain. But it seemed that destiny foredoomed this desire of his heart. Again and again has the line of Scott failed of male descendants.

This ambition was the chief cause of his ultimate financial ruin, but it was not the only cause. There were others that did him infinitely more credit. His loyalty to old friends, his sympathy with obscure authors, his faith in humanity—all these were powerful factors in his misfortunes. But as I have said, the prime reason of his pecuniary troubles (and they brought along with them a host of other kinds) was his longing for the position of lord of the manor. He became so absorbed in improving and beautifying Abbotsford that he threw discretion to the winds, and freely borrowed money on literary works unwritten, even unplanned. It is true that his poems and novels brought him unprecedented sums, but he made the mistake of supposing his resources inexhaustible.

However, when the crash came, when Constable failed and Ballantyne failed and Scott was left with a debt of over half a million dollars to pay, the glorious virtues of the man shone forth with bright and steady radiance. He had never been lazy. How could a man who was a sheriff, a clerk of sessions, a planter, an author, an editor, a laird, a lover of field sports, a most hospitable host, an untiring reader, be lazy? The wonder is that he could find time for all of his work. But after the failure of the publishing firms with which he was involved, he was still more industrious than before. He resolved to pay at the cost of any sacrifices on his own part the debt in full. Much has been written about his heroic struggle, but too much can never be said. There was no weak pining, no despair in him. He girded up his loins and went to work. Severe bodily affliction came upon him, but this did not lessen his fortitude or weaken his resolution. He toiled with untiring energy, and to the utmost of his ability paid his due. A less courageous man would have been overwhelmed by the magnitude of his calamities, but Sir Walter Scott felt and vowed within him that every farthing must be paid. No constitution could long endure the strain put upon his. So he sank into sickness, into death; but it was glorious dying. Here was as much of the heroic as was ever shown on the field of battle. This strenuous fight against disease, against financial dishonor, has never been surpassed. Had not death come too soon, this hardy warrior would have won a complete victory.

NOTES FROM KILGORE.

Myself and family left Daingerfield on Monday morning, December 27, 1897, en route to Kilgore, our new charge. We left many warm friends at Daingerfield, where we had lived three years; we shall ever remember them. Our successor, Bro. L. H. McGee,

will have a good and noble people to serve; no better people anywhere than the people of Daingerfield charge. With many tokens of love and expressions of kindness the last few days of our stay among them were filled. We left them with our eyes filled with tears, and secretly praying God's rich blessings upon them. We were a part of three days on the road to Kilgore. Monday night we stopped near Lafayette with our old friend and former parishioner, R. T. Brison. He and his noble wife know just how to entertain a preacher and his family, and make them feel at home and happy. Tuesday morning we took our leave bidding adieu to our kind friends at 8 a. m., and at 11:30 a. m. we were in Gilmer. There we found that big-hearted, level-headed and whole-souled preacher, Rev. C. A. Tower, just seated at the dinner table, with his estimable wife and several little Towers, like "olive plants round about the table." We spent two hours very pleasantly with them, after which we told them "good-bye," and were soon wheeling away toward Glenwood, where we spent the night in the very pleasant home of our staunch friend and former steward, Bro. A. L. Bennett. We bade him, his noble wife, and Roy, their dutiful and only child, adieu at 8 a. m. Wednesday morning, and after a very pleasant drive of about twenty-five miles we reached the place of our destination. The first man we met in Kilgore was Prof. H. G. Abernathy, formerly of Hughes Springs. Having known the Professor there, I soon began to feel like I was among friends. We then drove to the elegant home of Bro. L. P. Griffin, where we were met by his most excellent wife and bright, intelligent children, and most royally entertained until our goods arrived.

The last day of the old year found us domiciled in the parsonage, and firmly believing that we had come to a good place. Have we been pounded? Well, yes! The good people had anticipated our coming, and had a nice pounding in waiting for us. So you see we were "pounded" about the first thing upon our arrival. Flour, sugar, coffee, soda, ham, preserves, lard, canned goods and other things needful for the larder and table. Scarcely has a day passed since our arrival but something nice has found its way to the parsonage. My! the butter, sausage, spare ribs, backbones and other things "good for food" that have found their way to the pantry and dining room. May the God of all grace help me to properly dispense the Gospel of salvation to this generous and noble people. Pleased with my appointment? How could I be otherwise? I have made one round on my work; have met good-sized audiences at every appointment. The people are cultivated and refined, intelligent and appreciative.

Kilgore has been an educational center. Here Dr. I. Alexander taught for years, and no man has more admirers and strong friends here than he. His name is as "ointment poured forth." Dr. John Adams once lived here, and he and his most excellent wife are held in high esteem by the people of Kilgore. Our present presiding elder, Rev. L. M. Fowler, has lived here, in bygone years, and he and his family have many warm friends here. We are all anxious for the Quarterly Conference to come, when he will be with us. The people here love Bro. Fowler very much. I am not at all surprised at my cordial reception by this people when I remember that such noble men as the above mentioned have been here, molding the characters and shaping the lives of my parishioners.

This charge has a noble Board of Stewards; men who love the Church and who believe in supporting the ministry. They have met and assessed \$600 for the pastor's support, and have paid \$62 on the same to date. The ladies of the Woman's Parsonage and Home Mission Society have done some furnishing which was needed at the parsonage, in the way of mattresses, window shades, etc.

I find the Advocate in several homes in my work. The people who read the Advocate are intelligently familiar with the movements of the Church, loyal, liberal and religious. I hear favorable comments on your article on the "Joint Commission," and especially the fifth resolution. I think, sir, you voiced the sentiment of the intelligence of the Methodist Episcopal Church, South. Write again; you are meeting issues fairly, squarely, fearlessly and intelligently. We may or may not need "federation;" if we need it, such measures as the "fifth resolution" will never bring us to it. With disaffected and splenetic preachers leaving the Methodist Episcopal Church, South, rushing at once into the Methodist Episcopal Church, and being sent by the authority of that Church into the territory fully occupied by the Methodist Epis-

copal Church, South, and efficiently cultivated by Southern Methodist preachers, and well arranged to supply the people with the Gospel; I say, with this condition of affairs existing, and then to adopt such a resolution as the above mentioned, is the most consummate folly. I do not blame the Southern delegation; doubtless they did the very best thing they could do; but, as you well said in your article, the "principal issue is evaded," and nothing has been done to remove the obstacles to a closer federation between the two great branches of Episcopal Methodism.

But I did not mean to write this way when I mentioned the Advocate, but your article was so timely, and I indorsed it so heartily, I have penned the above, which is the legitimate and spontaneous outgrowth of my love for Southern Methodism, and appreciation of your article.

In conclusion, let me say, my reception at Kilgore has been all that could be desired. I serve a kind and good people, and by the help of our merciful heavenly Father hope to do a better year's work than I have ever done in my ministry.

J. C. CARR.

AUGUSTINIAN-ARMINIANISM.

The human mind is subject to extremes. In abhorrence of, and opposition to, one extreme, the pendulum of human thought is inclined to swing too far—even to the opposite extreme. Thus conflicting systems of philosophy and religion have claimed human attention alternately during the ages. The province of human reason is to be found in just discrimination—and human intelligence must arrive at the truth by careful elimination of error—"prove all things and hold fast that which is good." This brings into view the need, and the use of calm discussion. If men did not differ in opinion, and express these differences, no progress towards the final goal—the discovery of truth—could be made. The true object of all thinking, and all expression of thought, should be the attainment of truth, and that only. All formulations of thought should be weighed in the balance of reason, and have the plummet of truth applied, and, if found wanting, they should be discarded, or amended and perfected. Thought, and systems of thought, therefore, are to be considered, and not their authors. No system of philosophic or religious thought should be accepted and perpetuated on the one hand, or rejected on the other, because of its author; but because of what it is in itself, true or false. Then, in the discussion of religious beliefs and doctrines, no man should pronounce all, or any, deliverances heretical or heterodox, because they happen not to coincide with his preconceived notions, or anybody else's, living or dead. While there may be no new truths, there may be, and doubtless, will be continually, new discoveries of old truths, and more correct formulation of theories.

The great reason why religious errors are conceived and perpetuated lies in two facts. One is the disposition to man-worship, and the other is that too often creeds are not formulated and amended according to the teachings of the Bible, but the latter is interpreted according to the creeds. It is sought, not to adjust the creeds to the Bible, but to conform the Bible to creeds. This is elevating human wisdom above the Supreme wisdom, uninspired men above inspired, the standards of the Church above the only perfect Standard. And too many think it all-sufficient answer to any attempt to expose error in their creed to cry out: "Heresy," "Pelagianism," "Swedenborgianism," "contrary to the standards," etc. We have great respect for the fathers, for the great and good men who have gone before us, into whose labors and rewards we have entered, for Wesley, Watson, Clarke, Ralston, and many others; but we cannot, without stultifying ourselves and all human reason, claim that these men, though truly great, were infallible, and conclude, therefore, that they have left us a perfect system of theological truth. As Christians, and loyal subjects of God's kingdom and responsible teachers in His Church, we should have but one standard, and we most solemnly and emphatically claim but one: "The Word of God is the only rule, and the sufficient rule, both of our faith and practice." "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." Art. 5. Christ's command is, "Go teach the nations, teaching them to observe all things whatsoever I have commanded you." Matt. 28:19.

"These things are written that the

man of God may be thoroughly furnished unto every good word and work."

The theology of the world for centuries before, and following the Reformation, was Calvinistic—adjusted to the horrible decree of necessity and a partial redemption. Out of this distorted view of the Divine government and the plan of redemption there arose the unwarranted and unscriptural dogma of election and reprobation, and all things else must be adjusted to this dogma. One error leads to many others. If there was the election of one part of the race, there must be reprobation of the other part. If there were elect adults, there must be elect infants, also. If there are elect infants, there must be reprobate infants, also. If they are reprobated they must be punished, but a just God cannot punish an innocent being. A child—an infant—cannot be punished for any sin of its own; it has none, can commit none; how then can a just God punish a reprobate infant? That was the absurdity brought about by a creed taught by the standards, and this was the question that confronted Augustine and demanded an answer. Instead of rejecting the whole scheme which led to such an unworthy view of the divine government, the creed must be preserved, the standards maintained, and therefore, he invents a new term, "original, or inbred sin," and imputed that to the "poor little infant," and thus made him guilty of Adam's sin(?) in order that God might justly punish(?) him for it in endless torment. As though men could be made guilty by a decree, or a judicial sentence, a being perfectly innocent could be justly adjudged guilty and justly punished. As though it were easier to see the justness of the imputation, than of the punishment of an innocent being, without the imputation.

One of the effects of this unscriptural dogma was a reaction, resulting in Pelagianism. Arminianism seeks a just solution of these vexed and fundamental questions. But too often in seeking to avoid Charybdis men fall upon Scylla. The result has been that much is Calvinistic or Augustinian has been retained in our Arminian theology, and is persistently retained in our standards. Hence, the heading of this article.

The right solution of the question of the effects of the fall and the countervailing effects of the atonement, lies at the very foundation of a clear and Scriptural theology that will command the faith of right-thinking men and women, and demonstrate its right to be called a transcript of the divine law.


Without, at present, accepting or denying in whole or in part the declarations of our standards in reference to this and associated doctrines, let us notice some of them, and the logic employed to establish them.

1st. As to the penalty of the Adamic transgression: Dr. Ralston, in his Elements, plants himself upon the proposition that this penalty was death temporal, spiritual and eternal. His first argument to sustain this proposition is drawn from the Scriptural account of the original threatening, and the curse subsequently denounced. (Elements 115.)

He affirms that this plainly teaches that the curse is a comment upon the nature of the penalty, "and is a direct consequence of the transgression, and if so, it must be embraced in the penalty; for nothing but the penalty can result directly and necessarily from the transgression." If this statement be true, is it not also true that whatever does not result directly, and necessarily from the transgression, can be no part of the penalty? Let us apply this logic. The State enacts a law that whosoever commits a certain offense defined in the law, shall be fined \$1000. Some citizen transgresses the law, the fine is imposed, the citizen pays it; it takes all his earthly possessions. The abject poverty of the man and his family is the result. But is it a direct and necessary result and a part of the penalty? Certainly not. It depends upon other conditions and circumstances, and cannot properly be called a part of the penalty. It results from the fact that the man's resources are limited to \$1000. It is not a direct and necessary result of the transgression under consideration; therefore, it is not a part of the penalty. It is an indirect and incidental consequence of the man's sin against the State. And neither he nor his family can justly complain of the State. The State neither exacted nor received any more than the prescribed penalty, and he is guilty of the offense, provided the law was just and good.

To test this argument by the facts in the case of Adam's transgression: Did the death of the body of Adam result directly and necessarily from his transgression? Certainly not. So

Royal makes the food pure, wholesome and delicious.



ROYAL BAKING POWDER
Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

far from it, the death of his body was not only not "the direct and necessary" result of his transgression, but was not a direct and immediate result at all. He lived 900 years or more, and then his death resulted from the fact that he had been excluded from the garden and access to the tree of life, and because of the labor to which he was subjected, if God's words be true: "Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life and eat and live forever; therefore, the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken." So that his temporal death resulted, not directly nor necessarily from the transgression, as a part of the penalty, but indirectly from his sin and subsequent intermediate causes. So far from resulting necessarily from his sin, if he had remained in the garden and eaten of the tree of life, even after his transgression, his body would not have died. Then, according to Dr. Ralston, as nothing but the penalty can result directly and necessarily from the transgression, therefore temporal death is not a part of the penalty of his transgression. But it does not follow that the death of the body has no connection with sin as its cause. Man would not have died in any sense had he not sinned. "By man sin entered into the world and death through sin."

2nd. On page 117, Dr. Ralston says: "If either the soul or body had been entirely alone in the offense, there might be more plausibility in the supposition that it would be alone in the penalty, but there was a sin of the soul resulting in a bodily act of transgression." Now, if this statement means anything relevant to the argument in hand, does it not necessarily mean that the body can sin in a responsible sense? On the contrary, can the body sin at all? Is not the so-called act of the body simply and solely the act of the soul residing in that body? If not, then when our Calvinistic brethren tell us in regard to the sins committed by professing Christians, that it is not the soul that sins, but the body, we cannot answer by telling them that the body is only the instrument of the soul, a machine operated and controlled by the indwelling soul at will, and that the soul is the man and not the body. If, therefore, the body is only a machine—an instrument—and a passive instrument at that, so to speak, in the hands of the soul, is it not a senseless play upon words to talk about the soul not being alone in the transgression in the sense of responsibility and of guilt, which is the only sensible sense? Who can conceive of guilt attaching to the body? And does it not follow, therefore, (Dr. Ralston himself being judge) that there is at least "plausibility" in the supposition that the penalty—the direct consequence—of Adam's sin, (and everybody else's sin) falls upon the soul? "The soul that sinneth shall die."

The positions assumed and arguments used by Dr. Ralston are substantially the same as those of Dr. Watson and others. Do the proofs sustain the positions assumed? We think not. It is argued that when the Son of God became flesh, and offered himself as man's substitute before the law, God could not, and did not, spare Him, but the penalty of our sins must be visited upon Him, He must die the death of the body upon the cross because it is a part of the penalty of

Adam's sin, and He must bear it, in his own body on the tree for us, in order that the justice of God may be satisfied. Does not such an argument take from the atonement the idea of substitution—vicarious and expiatory nature—and place it upon the commercial basis, and lead us into the absurdity of Universalism? If it be true that Jesus must suffer death of the body because it is a part of the penalty due the Adamic sin, would it not follow also, that as spiritual death, and per consequence, eternal death, are a part, and the principal part, (if not all) of the penalty of Adam's transgression, He must also suffer spiritual death, be born in a state of spiritual death, die the death of the body, and then undergo the suffering of eternal death in our stead before the divine justice could be satisfied?—which is absurd. It is admitted that the idea of substitution necessarily implies the acceptance of something else than the exact penalty, that nevertheless answers the same purpose, accomplishes the same ends, in the moral government of God, therefore, the conclusion that the suffering of temporal death by Christ proves that bodily death is a part of the penalty of the Adamic transgression, or original sin, does not follow. He that proves an absurdity proves too much. Is there not, then, some more consistent and logical position than this presented in the Word of God, and plainly inferable from it? And does it not devolve upon the standard-makers to evolve it and teach it to the Church, and through them to the world?

If Christ suffered temporal death because it was a part of the penalty of Adam's sin, and suffered it for us, then it would follow that the beneficiaries of this atoning sacrifice could not, in justice, also undergo temporal death, else substitution would no longer be substitution. Both the transgressor and his substitute must suffer the penalty of the same transgression. Thus it would be seen that the divine justice was not satisfied by the substitution and atonement of Jesus, and that plain passage of God's Word, so full of divine love and compassion, "God was in Christ reconciling the world unto Himself," would be flatly contradicted.

If bodily death were a part of the penalty of Adam's offense, and Christ bore it in our stead, we, who are saved by His death, cannot undergo temporal death any more than, being saved from spiritual and eternal death, we can still undergo these, because they are the penalty of sin. "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish, but have everlasting life."

If Jesus suffered temporal death for us for the reason given, then infants, idiots, and believers could not suffer temporal death at all. That these do undergo temporal death is proof positive that the death of the body was not a part of the penalty of the Adamic law. Therefore, we cannot accept the theory that temporal death is a part of the penalty of the Adamic law.

ARMINIUS.

FREE!

64-Page Medical Reference Booklet, giving valuable information to any man or woman afflicted with any special disease. Address the leading Physicians and Specialists of this country.

DR. HATHAWAY & CO.
209 Alamo Plaza,
San Antonio, Texas.
Cures Guaranteed.

FITS STOPPED FREE

Permanently Cured
Insanity Prevented by
DR. KLINE'S GREAT NERVE RESTORER

Positive cure for all Nervous Diseases, Fits, Epilepsy, Spasms and St. Vitus' Dance. No Fits or Nervousness after first day's use. Treatise and \$3 trial bottle free to Fit patients, they paying express charges only when received. Send to Dr. Kline, Ltd., Bellevue Institute of Medicine, 951 Arch St., Philadelphia, Pa.

THE GENUINE

DR. BLAUD'S IRON PILLS

are silver coated and have the name "BLAUD" stamped on each Pill. They have been prescribed with the most satisfactory results for more than 50 years in cases of Anemia, Chlorosis, etc. Sold only in original bottles of 100 and 200 Pills.

Imported by E. Fougera & Co., N. Y.

OPIUM

and Whiskey Habits Cured
Write B. M. Woolley, M.D.
Atlanta, Ga.

BEDWETTING CURED. Sample FREE
Dr. F. E. MAY, Bloomington, Ill.

Shade Won't Work

because it isn't mounted on
THE IMPROVED HARTSHORN SHADE ROLLER.

A perfect article. No tacks required. Notice name on roller when buying your shades.

North Texas Conference.

SULPHUR BLUFF CIRCUIT.

B. A. Thomasson, Jan. 14: The first Quarterly Conference for Sulphur Bluff embraced the second Sunday in January. Bro. Fladger, the presiding elder, was on hand and gave good satisfaction both in preaching and presiding. \$113.20 reported for quarterage—mainly in kind. A good showing for a short quarter in bad weather. We are working and praying for good times on this work for 1898.

ANNONA.

J. L. Sullivan: No, not a pounding, but a clubbing. On last Saturday the young ladies—Methodist, Baptist and "Christian"—clubbed together, and my! the outcome of that clubbing! They came—a big, most—youthful and younger, old and older, and though Annona may be behind in some things, she is up-to-date in stocking a larder. How we appreciate it! We are beginning our third year here and are getting to feel very much at home. On for the best year of our life.

CLARKSVILLE.

J. M. Peterson, Jan. 13: These good people have received us kindly; have presented us with many good things, for all of which we pray God's blessings upon them. Bro. Lamb did much for us, in introducing and recommending us to members of the Church, for which he has our thanks. We have had considerable sickness since we came. Wife has been down for ten days—is better now—but these people have let us want for nothing. They have endeared themselves to us. Our congregations are very good, and the attention to the preached word is an inspiration to the preacher. We are hoping for a good year.

SUMNER CIRCUIT.

S. Crutchfield, Jan. 14: We were received quite warmly by our people. They have shown their appreciation of us by many substantial tokens. They gave us a very welcome reception the first night we arrived at the parsonage. My stewards have made ample provision for my support this year. I enter upon the work hopeful. I have organized one League, with W. G. Wiseloy, President; W. Anderson, First Vice-President; Della Thomas, Second Vice-President; C. H. Hogue, Third Vice-President; Ethel Love, Secretary; May Herd, Treasurer. We organized with forty-two members, the flower of the community. There are great possibilities for this League.

BISHOP KEY IN DALLAS.

Hearer, Dallas: Bishop Key occupied the pulpit of First Methodist Church on Sunday morning and evening last, much to the delight and edification of large congregations at both services. The morning sermon was on the "Burning Bush, or God's Revelation of Himself to Man," and was a most impressive and happy exposition of this beautiful truth. The evening sermon was on "When Thou Prayest Enter Into Thy Closet," etc., and was a strong and convincing argument on the need of private prayer for the Christian life-work. Many of the audience were deeply moved under this most eloquent sermon of the Bishop. His visit was a benediction to the Church. He ought to come to see us more frequently.

VAN ALSTYNE.

A. F. Hendrix: Nearly two months have elapsed since conference, teaching us how fast time flies. We are moving in a very quiet way, trying to meet the demands of the work. My health is greatly improved, and I hope to be able to do the full work of a servant of God. We have had many tokens of kindness shown us by the Church, as well as others of other Churches; besides the outsiders have made us to feel quite welcome. Had the evangelical pounding a few nights ago: came in good time, and was very much appreciated. Many things, too numerous to mention. We extend our thanks to all donors, and pray God's blessings upon them. We are hoping and praying for a revival. Our District Conference will meet here this year. Hope the editor will come to see us then, if not before.

ALLEN.

Mrs. Ida L. Ball: On New Year's night as we were seated by the fire listening to Bro. Thompson talk, there was a rattle at the front door. On opening the door there was a crowd of old and young, with bundles, baskets and other things which meant they had come to pound us. The night was cold and some did not come, but say they are coming yet. We enjoy and appreciate these tokens of love and kindness. Many thanks to Sister Rennels for some nice dresses given to my girls. God bless these good people for their kindness to their pastor and family. We had a religious service before the crowd left, led by Bro. Thompson, and before he was through I think everyone realized that it was more blessed to give than to receive. On Sunday Bro. Thompson preached a fine sermon to the delight and edification of all present. He will always receive a warm welcome at Allen from old and young. Our Sunday-school and League are both doing nicely: large attendance. We all love the dear old Advocate and work for it.

HENRIETTA.

L. S. Barton, Jan. 17: The people of this charge have proven themselves true Methodists by the way they have received the preacher and his wife sent them by the Bishop. They have done everything to make us feel at home among them. In so many ways, under the principle of the unwritten law, can a refined and religious people show their appreciation of the preacher who comes a stranger among them. All praise to the people called Methodists for their kindness to him who is sent to minister to them in spiritual things. Everything is encouraging for a prosperous year. All departments of the Church work are moving with good interest in each, and a large attendance upon all. Our Church is well planted in Henrietta; our best men have sown here and their memories live in the hearts of the people. The presiding elder, Rev. J. M. Binkley, has been with us; the preacher and people are pleased. A number of the people read the Advocate and we are endeavoring to increase its circulation.

CRAFTON.

T. M. Kirk, Jan. 18: During the late session of the North Texas Conference, which met in Dallas, I was caught in the belt of the driving-wheel of that great North Texas Granberry engine and hurled in a westerly direction about one hundred miles and

landed in the town of Crafton. Fortunately for me I landed on my feet, and, strange to say, I'm unhurt. After shaking the sand off and washing it out of my eyes (for I was literally covered with it), I looked about me and I was so favorably impressed with the place I concluded I would make my home here during the year. I find that the people here are sociable, intellectual, cultured and a large per cent of them are religious. They are so good and kind to their pastor he couldn't help loving them. We have here at Crafton a most magnificent church building—one that our people may well be proud of—and the good sisters just finished putting a very fine carpet in it. And with a choir second to none in the country, the boy is all right. We have just closed a series of services at this place, which resulted in great good to the Church. At the Sunday service there were possibly two hundred who came, and many of them with tears of joy streaming down their cheeks gave the preacher their hand and promised to pray for him and for the power of God upon the Church this year.

COMO.

J. N. Hunter, Jan. 17: We reached this place in time to begin work the first Sunday in December. We have been around the charge one time, preaching ten sermons, attended three prayer-meetings and four funerals, married one couple and baptized one infant; and, last of all, have sat down to five turkey dinners and missed one. Been pounded? Yes, sir-ree! Dr. Ditzler and Bro. Hicks led the hosts, and the Leaguers were in it. They filled the parsonage with noise and gladness and wound up with prayer for God's blessings upon the donors. And the tide is still this way, many good things still finding their way to bless the preacher's home. Last, but not least, some new furniture, beadsteads and chairs, for which we are thankful. Fact is, the tide has been so strong this way that a two-hundred pound hog, dressed, for a Baptist preacher, hoisted in with other things, and this preacher got it, and two weeks elapsed before the mistake was discovered. Our first Quarterly Conference was held the 15th and 16th, Rev. C. B. Fladger presiding, and preaching to the delight of our people. Assessments for presiding elder and preacher in charge were made, to-wit: presiding elder, \$80; preacher in charge, \$520. Collected \$69.00. Come charge has six classes, about 600 members, and three camp-meeting areas. That means three camp-meetings; and if the editor of the Advocate will come, we will preach him hard and feed him high on the best we have.

REINHARDT CIRCUIT.

T. B. Norwood, Jan. 11: I have been reading the Advocate for thirty five years, and the older it gets the better it gets. After considerable worry I reached my new field of labor, having traveled nearly across our conference. I find here a good and appreciative people, who speak well, as a rule, of their former pastors, which makes me think it possible for me to find my way into their hearts. This is a new circuit, having been formed, at the last conference, of a part of the Pleasant Mound and Mesquite Circuits, and now takes the name of Reinhardt. At the present we have no parsonage, but the preacher is snugly housed in a rented house. But plans and methods have already been adopted to build a neat and commodious house at Reinhardt. We have confidence to believe that this generous and Methodist people will not allow their preacher to live long in a rented house. And now I want to state that the Methodists and others at Reinhardt are not a whit behind other people in their abundant liberality and care of their preacher. Just to think how, on the night of the 7th instant, the old and young came with the substantial of life—flour, meat, lard, sugar, coffee, etc., and the dainties, too many to mention, God bring back to them one hundred fold in this world, and in that to come eternal life.

CRANDALL.

N. C. Little, Jan. 18: This is our first move in four years, and the first I have made since I have had a family. We have been kindly received. I find many good people here. We are reviving the Sunday-schools and prayer-meetings, and trying to set things in motion for the coming of the Lord. The parsonage is small, poorly built and unfinished. The good people at Crandall have put the well at the parsonage in good order, so we will have plenty of good water for all purposes. Thanks to the brethren and friends, I have visited and prayed in a number of families, but it will take me some time to get around, as I have six appointments. I have been getting up at 4 o'clock and taking my saw and hammer in hand, I have worked until late at night, repairing things around the parsonage and building a makeshift for a barn. It is not straight with the world, for I paid the bill myself. I have put in three weeks as hard work as I ever did in my life. I am not done yet. We have no smokehouse, and nothing to put in it if we had one, except we might store away some of our trunks or luggage—much to our comfort in this little house. Sister Saffield has our thanks for a pound of nice butter and a bushel of peans. Bros. Pagan, Kelley and Roberts all remembered the preacher and his family with nice things to eat at hog-killing time. Dr. Hugobos favored us with a Christmas turkey. These brethren all have our sincere gratitude. We have been once around the work and preached at all of the appointments. We find most of the Church registers in very good shape. We held one Church Conference in Crandall; made a talk for the Texas Advocate, and took three new subscriptions. We expect to work faithfully for our Church paper. We are determined, by God's help, to do our best this year on all lines. We find much work needed to be done here.

RAGWELL MISSION.

R. L. McIntyre: This is a new work and a new preacher. We have no parsonage, but, like St. Paul, we are dwelling in our own hired house. On this mission we have three Churches and are ready to build the fourth. We have some of the truest Methodists known to Methodism. We were founded by the brethren and sisters no little when the mistress of the house arrived. After a social conversation we read a lesson from God's Word, after which we all knelt around the family altar to thank God for his great love for us and to ask the Lord's blessing to be upon our friends for their tokens of love. Our first Quarterly Conference has just passed. Our beloved preached us three sermons with great power. His sermons will long be remembered by those who heard them. May the Lord abundantly bless his labors this year.

We are looking after the Advocate and will be able to send in a subscription list soon. We have sent Bro. Vaughan our Orphanage money, with a surplus. We are looking after every interest of the Church and praying for the success of Methodism in these ends of the earth.

DEPORT.

R. N. Brown, Jan. 10: We are getting started off for another year on the Deport Circuit; have received the usual pounding, for which the generous people of Deport are noted. We want to do all that we can to build up the Church at this place along all lines.

PRINCETON CIRCUIT.

H. M. Pirtle, Jan. 20: We came to this circuit, in the Greenville District, Dec. 3. This is a circuit made up of three pieces from the Nevada Circuit—Bear Creek, Little Creek and Milam's Chapel. Little Creek is a schoolhouse. The two pieces from Anna Circuit are Wilson's Chapel and Princeton. Both have church houses complete. I follow two preachers: C. I. McWhirter on the Nevada end and Joel S. Graves, of Anna. Anna Circuit did have a parsonage built in time of Joel Graves' ministration; but Anna being cut off and put in another circuit, robbed us and gave the other circuit two. I went to rustling to get a parsonage built. This is the third parsonage I have built since I entered conference six years ago, and nearly four, for I almost built one at Gober. Sister Wilson, of McKinney, gave us a deed to an acre of land in Princeton to build on. She is the same good widow in Zion who gave thirty-two acres of this Colli County black land to the Orphanage at Waco and \$150 cash in Princeton to help build a Methodist church, and other great gifts, too numerous to mention in this article. She is an old-time Methodist, and one whom God has blessed and loved and will take her home to heaven. We hope to get \$100 or more for our part out of the Anna parsonage. In a month and seven days after we came here we had raised \$243 in cash and put up a good parsonage and moved into it. It has four nice rooms, all well celled overhead, and the window and door work is all nice. We have a good chimney—not a stack-chimney. Will soon have the rooms all papered. We have just finished to-day our very handsome stable and crib, a shed for a buggy, and a good eight-foot stall for a cow. We don't owe a dollar on it; it is all paid out. The carpenters are both paid off. The parsonage stands clear and nothing can ever come against it in the way of debt nor deed—all is sold. Can your report beat this? We received a pounding. God bless the donors. I have taken five into the Church by letter. I will put the Advocate claim before all of this circuit this year.

NEVADA.

J. Marvin Nichols, Jan. 17: I follow on this work one of the best loved and most successful pastors in the State of Texas. The work both from a material and spiritual point of view, is in most excellent condition. The former pastor, Rev. C. I. McWhirter, is thoroughly acquainted in all the hearts of my people. While they still hold him with tenderest regard, they have turned affectionately toward me as their new pastor. I am delighted with my new presiding elder, Rev. I. S. Ashburn, and my local official boards. They are all kind, considerate, sympathetic. We have a Junior and Senior League that are hard to excel. A young men's prayer-meeting that has run continuously for above four years. A magnificent Sunday-school under the wise leadership of an efficient superintendent. A splendid mid-week prayer-service the attendance on which is gradually increasing. My! what singing we do have. Bro. Ed Phillips, a consecrated, trained singer, has the management of our songs. He is a perfect success in his line. The pastor who desires in his meetings songs filled with point and power could get no better man than E. G. Phillips here at my Church in Nevada. The people pounded us out of sight; we hope to recover. Those acquainted with my falling may seriously doubt this assertion. The W. P. and H. M. Society handsomely furnished, papered and carpeted the parsonage. We have a first-class, two-story house, with all necessary outer buildings. The Church-buildings here and at Josephine are beautiful and well-equipped. Nevada is a Methodist town. I occupy three Sundays at this place, the Church being represented in one hundred and seven families. At Josephine, four miles east on the Cotton Belt Road, I occupy one Sunday. This class, representing forty-one families, are diligent and tireless. I am peculiarly and fortunately surrounded by such as Paul declared "the world not worthy"—Elias J. White, who came to Texas in 1847; Dr. J. L. Brockman, in 1849; N. T. White, in 1847. These men are pioneers in Texas Methodism. From them I have gathered many valuable facts concerning our early history. You may know I am delighted. I wish I knew the address of every pioneer Methodist in the State of Texas.

Northwest Texas Conference.

COPERAS COVE.

John E. Stephens, Jan. 18: Our first Quarterly Conference has come and gone; presiding elder on hand, preaching to the delight and instruction of all. A very good attendance of officials; reports fairly good; some progress along all lines. We are expecting a good year. We have plenty of work to do, and are endeavoring to meet every responsibility, and expect to bring a full report at the close of the year.

LIPAN.

Geo. W. Lewis, Jan. 15: We have just completed our first round on the Lipan Circuit. Have preached at all of the appointments; have had good services at all points. I am glad to say that we serve a good people. I have met some as good people since I came to this circuit as I ever met. We are working and praying for a good revival of religion this year. Our Quarterly Conference is postponed until Saturday before the third Sunday in February. We are going to build a church at Lipan this year.

SIPE SPRINGS.

C. H. Smith, Jan. 14: We have met with no storms of pounding the preacher and wife, yet we have many tokens of love. We were presented with two nice new quilts by the good ladies of Sipe Springs. We have had some pounding—box candy and lovely picture presented to wife. First Quarterly Conference January 12. Our beloved was on hand; preached us two good sermons. The attendance fair and interest

good. The stewards made a liberal assessment for the support of the ministry. Bro. E. A. was in good spirit and spoke very encouraging to us and of his work, and hope all will go out with renewed energy and zeal for the work.

MARYSTOWN CHARGE.

M. H. Major: Our second Quarterly Conference is just over. We were very sorry so few of the officials were present. Our financial report was a long way short of encouraging. I am sure these men of God will take good care of us, however. But money is not all of everything. The Quarterly Conference disclosed the fact that there are signs of great promise. Church affairs were all well attended to, and we believe that a large amount of good has been accomplished. The duties of the presiding elder were all faithfully discharged. The preaching was of the highest order. We have been well received on the work. I am sure that I ought to have said this before now. But better now than never. This is our second year. We were heavily pounded. One good brother at Canil gave us a large hog. Well, we feel under renewed obligations to this people and to God to do our best.

JONESBORO.

A. P. Smith, Jan. 20: The first Quarterly Conference for Jonesboro charge has just been held. Our assessment was made the same as was last year's. More quarterage was reported, so said the presiding elder, than at any other conference he had held this year. The conference was held in our new church at Ames, which was projected last fall, and completed a few days before our conference. The church is a real gem, completed out and out. It is the nicest country church, we are informed, in the Gatesville District. The dedicatory sermon was preached by Rev. G. S. Hardy, our presiding elder, and was full of thought and interest. At the close of the sacramental service, the building was dedicated to God without the usual heavy collection, as all expenses had been met some days before the conference convened. By the building of this church, three small congregations are blended, thus making one of as good appointments as is on this charge. We have started in for a good year's work. Our protracted meetings have been mostly announced.

BROOKHAVEN.

W. P. Edwards, Jan. 18: After a short stay with parents, brothers and sisters after conference, I at once came to the work assigned me by the conference. Having fair weather to move, I reached this place Saturday before the first Sunday in December, and while we left a good people on the work which I served last year, I found an anxious people awaiting me on this work. As soon as the good people were aware of my coming they began to show their appreciation and kindness to us by bringing in that which was needed. I have five appointments on this charge, and owing to bad weather did not get around until this month. I preached Sunday at Brown's Creek; had a good congregation and good interest manifested; found my people in good spiritual condition, but hope to inspire them to a greater zeal for the Master's work.

ANSON CIRCUIT.

J. A. Hyder: The Anson pastor is comfortably at work on his circuit. Many newcomers are settling in these parts, some Methodists with certificates and some without. The people are religious; a rustling people. Drouths have not driven them away. They do their best. This scribe has seen no rain since coming to the circuit, but on Monday, the 17th of January, about dark, at the parsonage there was a hale store (a halloo) and a shower of happy faces, who, though so happy, seemed intent on "severely" pounding the parsonage. All lines of stores, grocers, had suffered as the storm was gathering, but the suffering was self-denyingly endured the culminating point (the parsonage) might not suffer from hunger. If such a storm could strike every house in that style only, there would be no more cyclone cellars dug. All praise to the God of all grace for such a spirit in his Church and their friends.

LOMETA CIRCUIT.

Geo. H. Fair, Jan. 17: By invitation of the pastor, T. J. Lassetter and J. E. Steele, of Brownwood, came to Lometa on the 3d day of January, 1898, and planted their battery and fired into the ranks of Satan, and continued to shoot hot-shot for fourteen days. They depicted sin in its deformity and hideousness until it seemed that their vocabulary of adjectives were exhausted, but still they continue to pile them on and never let up till the victory was gained. Bro. Steele did most of the preaching, while Bro. Lassetter led the singing. Steele's sermon to men only and Lassetter's sermon on Christian education were spoken of as very forcible sermons, and, no doubt, will bear fruit in future years. No pastor need fear that Lassetter

POOR HEALTH.

There are Thousands Who Suffer and Do Not Know What Ails Them.

Victims of general debility who cannot give their disease a name. It is not necessary. This is all you need to know—you are run down, your blood is disordered and through your blood your entire system suffers. Give life and purity to the blood and all will be well.

DR. HARTER'S IRON TONIC

is the blood's most wonderful purifier. Read what one man has to say of it:

"Lexington, Ky., Feb. 2, 1897. 'I have found Dr. Harter's Iron Tonic the finest blood purifier of the times. One bottle has helped me more than anything I have ever taken. I can heartily recommend it.' 'H. W. RICE.'"

DR. HARTER'S IRON TONIC

has been on the market for forty-two years—ample time to prove its merit. It is prescribed by the medical profession in general as the only true iron tonic. It cures ague and chill.

Sold everywhere. Sample dose of Dr. Harter's Little Liver Pills and Book of Dreams mailed free.

Address HARTER, Dayton, O. Dr. Harter's Little Liver Pills do the business.

and Steele will cause his members to love him less or become disloyal to the Church or any of its institutions. Just the reverse is the result of their preaching. Much good resulted from the efforts of this meeting. Eighteen or twenty persons professed conversion, fourteen joined the Church and others will join. Bro. Lassetter organized a W. P. and H. M. Society with twenty-eight members. The Church is greatly revived and the people more united. Our Sunday-school and Epworth League have increased in numbers and interest. The people showed their appreciation of the service of these brethren by giving them \$53, after paying the incidental expenses of the meeting.

BLUFFDALE.

J. W. Fort, Jan. 11: We did not reach in charge until the 1st instant. We were confined to our bed for four weeks with slow fever. During that time Rev. Brownling, of Granbury, filled our appointments, and we are under many obligations to him, also our presiding elder and kind friends at Proctor. My wife and babies are at last in the parsonage. The people of Bluffdale gave us a nice pounding and a royal welcome. Last Sunday we preached at Marvin's Chapel; the house would not hold the people; had a fine service. We are on the road, and in a run, expecting to pray in every home in this charge. Though we are late, yet the Lord helping us, we will do the best year's work of our lives. One thing about this work is, it has made more preachers than any charge of my knowledge; among them is that great singer and popular pastor, A. B. Roberts, and, by the way, your humble servant is one of his converts, and he has ever had a warm place in his heart for him. Dublin District has the best presiding elder in the Northwest Texas Conference. He is alive to every interest of the Church, and measures up to the standard for preaching ability. I find many Advocates on this charge.

MARBLE FALLS.

An Observer, Jan. 10: This new year opens up with flattering prospects, indeed. The Church seems to have been aroused to a knowledge of the fact that in order to meet with success during the year there must be made "a hard pull, a long pull and a pull all together." Consequently, the official board has organized for work, and entered upon the various duties pertaining to Church affairs with a very determined and decided step, hoping and praying for the best year in the history of our Church at this place. We have a Church membership of about 200, a Sunday-school with an enrollment of 125, divided into a dozen classes, presided over by as good corps of Methodist teachers as can be found in any small town; also a League of about thirty members that is striving hard to meet the demands of the Church that are upon it, and we hope soon to realize the fact that its efforts have not been in vain. The prayer-meetings are increasing both in numbers and in interest. With this kind of a state of affairs existing to start on, and a pastor like Bro. W. M. Hayes coming to us fully prepared and equipped for any emergency, we look for great things for Marble Falls this conference year. Bro. Hayes has preached for us several times since his arrival on the work, and his sermons have been highly appreciated and enjoyed by all the people. Congregations always large and never better attention given a preacher.

EAST CORSICANA MISSION.

C. Bruce Meador, Jan. 7: This charge is composed of three appointments of only one year's growth, and one—East Corsicana—not yet organized, but hope soon to declare it as such. I have no churches on my work, our worship being held in schoolhouses and dwellings. In East Corsicana Bro. E. E. Donn has kindly opened his home for preaching. He has his parlor nicely seated, accommodating about fifty persons. Being without houses puts us at very great disadvantage, but this state of affairs will not last always. We mean to build churches this year. Opportunities were never greater than ours at present. Oh, that we may have grace and strength to do the work before us! I have not been pounded, but I am pounding the sins of this charge. It was the greatest trial of my life to come to my "home town" in my second year's ministry and preach to a people that have nearly reared me, having my own mother under my pastorate. I now realize the meaning of the Savior's words, "A prophet is not without honor, save in his own country." My own "Nazareth" are kind and loving to me. No preacher has, on leaving his charge, more friends than I had on entering this one. Every one here knows "Bruce," and I am glad to be able to look on my past and say I am not ashamed of it. Notwithstanding the obstacles and difficulties, the extreme selfishness of portions of my district, I thank God for the appointment. I believe it a divine one, and esteem it an honor to serve in a place so needed. I shall bend my every effort this year to save the people. Will preach Jesus crucified, heaven as a reward and hell as a punishment. "God's grace is sufficient." Amen!

SMITHFIELD CIRCUIT.

J. C. Carter: I have been in the west for six years. This time I go east, to the Smithfield Circuit, in the northern part of Tarrant County. We reached Smithfield December 17. I say we—that is, my wife and I, Cora and Hervey. The two older boys were behind with the wagon and buggy, and were on the road for ten days of the roughest weather we have had this winter. (God bless a noble, courageous boy.) After the third effort we succeeded in conveying nine members of the Quarterly Conference, including the preacher in charge; G. S. Wyatt, presiding elder, presiding. George seems to know something of the work of the Church. He said he had filled every office in the Church, up to presiding elder, and the sermon I heard him preach shows that he can preach as well as preside over a Quarterly Conference. I find here a good country, a good people. They are financially behind because of two short crops in succession. Spiritually we are not up to what we ought to be, but there is spiritual life here. May we forget the things that are behind and press toward the mark for the prize of the high calling of God in Christ Jesus. We find a debt on the parsonage, also some confusion about it. When will our people learn to keep out of debt? Debt is a bad thing for an indi-

ITCHING SKIN DISEASES

SWIFT CURE TREATMENT for torturing, disfiguring itching, burning, and scaly skin and scalp diseases with loss of hair.—Warm baths with CUTICURA SOAP, gentle applications of CUTICURA Ointment, and full doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

Cuticura

Is sold throughout the world. POTTER DRUG & CHEM. CORP., Sole Props., Boston.

Get "How to Cure Itching Skin Diseases," free.

RED ROUGH HANDS Softened and Beautified by CUTICURA SOAP

vidual or a Church. The Quarterly Conference appointed the preacher in charge to be collector general, to get the funds and pay the debt. Now, brethren of the Smithfield Circuit, come to the help of the Lord against the mighty and lift this burden from the shoulder of your preacher and this debt from your parsonage. The night after the Quarterly Conference one of the children looked out of the door and said: "Some one was coming, and repeated, 'Lots of folk are coming,' and soon the front room of the parsonage was crowded with men, women and children, each one bringing some substantial token of love, and we soon found that we had a real good pounding. We then had a good social time, with Sister Helzel at the organ and leading in singing. We had some good music, and we closed a delightful hour with these new friends with a fervent prayer, led by Bro. Currie.

BELTON.

R. M. Leaton, Jan. 17: Yesterday the Epworth League invited me to go with them to the jail and conduct religious service for the prisoners. I did so, by the help of the Lord. At the close of the service about half-dozen young men of the prisoners gave me their hand as a pledge that they would pray for themselves and seek Christ in the pardon of sins, and that they desired the prayers of the Christians. In the service the Leaguers helped me much by their presence, songs and earnest prayers. They are doing a good work. Bro. M. K. Little, our pastor of the Belton Station, is in favor with his people. He is a good preacher, a good, earnest worker for the Master's cause and is doing good. He has an excellent Sunday-school, two good Leagues, a fine congregation and his people listen to the Word of God from his mouth like they wanted to go to heaven themselves and wanted others to go also. Say to my friends of the West Texas Conference that my health is pretty good now, but I have very little strength—almost none at all.

THE GENUINE "BROWN'S BRONCHIAL TROCHES" are sold only in boxes. They are wonderfully effective for Coughs and Throat Troubles.

East Texas Conference.

BECKVILLE CIRCUIT.

J. M. Mills, Jan. 18: A move of about thirty miles through the country brought us from Kilgore to Beckville on the 28th of December. We were met at the parsonage by a number of the brethren and sisters, with a good fire and a nice supper, with a kind welcome which made us soon feel at home. We left this work eighteen years ago. What changes since then! Many of the old folks are gone; some remain. We have just made our first round; have been kindly received everywhere. Hope to have a prosperous year. We didn't realize how we loved the people of Kilgore until we had to part with them. We expect to have a revival at every appointment on Beckville Circuit this year. Will not forget the Advocate; would like to see it in every home.

REDWATER

R. T. Hayes, Jan. 18: I got to Redwater January 1, after traveling two days and a half. My family came in Monday night, the 3d inst., on the cars. We got into our new home on the 4th. The old parsonage is in a dilapidated condition. My people were not willing to put us in it; so we have rented a house, paying \$3 per month. We have new furniture—a bed-room suit, chairs, cook-stove and a heater. We were made to feel at home from the beginning. All the people seem to be glad that we were sent to them. The preacher and his family were glad also. The Church at Redwater is in a spirit of revival. We have three prayer-meetings per week. The children have one each Saturday evening, led by Miss Lula McWhiter, in which they sing, pray, read and talk. Sinners are seeking religion—knelling at the altar. Many say we are going to have a good year. Bros. McDaniels, Fant and Bonham have brought me corn, hay, cotton-seed, potatoes, etc. I have been to every appointment.

MT. PLEASANT STATION.

A. A. Wagoner, Jan. 6: At the late session of the East Texas Conference we were appointed to this charge. We were delayed from moving for about a week by a gripe. Those good people were expecting us on Thursday and prepared a nice dinner and generous pounding for us, but as we did not get here till the following Tuesday the dinner was properly disposed of, and the good things that would keep were stored away for us. We were met at the depot by that prince of laymen, Bro. Fitzpatrick, and his estimable daughter, Miss Una; and wife, babies, hand-boxes and all were conveyed to their home, where we shared a bounteous feast. Good things have continued to find their way to the parsonage ever since. But not content with this, last Tuesday evening they poured in on us again with another nice pounding. Two poundings within the first ten days! Can anyone beat that? But the good things have not all been told yet. A nice load of wood (already split) came the next day, and

1898 WEDDING AND BIRTHDAY PRESENTS 1898

We Keep on Hand a Full Line of

- Solid Silver Nail Files,
- Salve Boxes and Paper Cutters.
- Solid Silver Glove and Shoe Buttoners.
- Solid Silver Brushes,
- Mirrors and Combs.

We have all the above and a great many other things illustrated in our catalogue, which we send FREE to any one sending us their address. The prices are lower than any other first-class house. Reference, this paper.

IRION & GIRARDET, Jewelers, 404 W. Market Street, Louisville, Ky.

the ladies of the W. P. and H. M. Society have determined to have us do our very best this year, and accordingly have put a handsome \$20 bookcase and a nice desk and revolving chair in pastor's study and an excellent new cook-stove in the kitchen, silverware for the table and chairs for the sitting-room. God bless the consecrated women of our Church! Verily, they shall have their reward. We found our people very sad at having to give up Bro. Matthis. Everybody loves him. But like loyal Methodists they have accorded us as cordial a welcome as heart could wish. We found it hard to tear away from our dear friends in Atlanta. But our sacrifices are not without compensation. God has distributed the salt of the earth pretty evenly over this part of his heritage, and we have learned that good people abound everywhere. Won't it be a grand time when all the good Christians from every part of the earth meet around the throne of God to say good-bye no more forever?

LEESBURG.

R. J. Smith, Jan. 11: We arrived here on the 6th, and got the parsonage in order by late evening. The kind people gave us a nice pounding. "We have all and abound." I do not hope to ever meet a more hospitable people. Having been very unwell on account of my trip to conference at Palestine, I was unable to preach a set sermon Sunday, but God honored my feeble effort. I baptized two infants and received four subscriptions for the dear old Advocate. I had thirty subscriptions at DeKalb last year, and the work paid out, with \$40 excess. I hope to procure many subscriptions this year.

CENTER.

J. B. Turrentine, Jan. 5: Good Bishop Granbery and his cabinet of assistants in their godly judgment in looking around for a successor to that prince of preachers and all-round good fellow, A. J. Weeks, singled me out as the proper one for this godly place. We reached Center New Year's eve, preached our first time Sunday last, had good crowds and are delighted at the prospects. By the grace of God this shall be the best year of our life. Center is twelve miles from the railroad, but even now a large force of men are grading a tap road from Tenaha; and when those ducks we are all going to catch next conference (thanks to the kindness of Bro. Watts) start down to Beaumont next fall, they will witness a strange sight—Center a stirring railroad city, electric light maybe, and, withal, the "center" of Methodism in all this country. Bro. Garrison said at conference in congratulating this service, he was glad to see us climb one step higher, and we would be at the top. Of course, he meant Timson. Well, Timson is a good little place, but Center is the capital, and is in no respect second to anything in the district. Yes, we have been pounded—and such a pounding! The biggest thing I ever saw—the items ranging in value from a cat for the preacher, which immediately ran away, to a big wagonload of fat pine-knots. Ah, Mr. Editor, you poor, old wind-swept prairie folks, don't know the latent luxury in a load of pine-knots! We have been otherwise warmly welcomed; met a good, old black mammie this morning and she expressed her satisfaction as follows: "I so sho glad you all's come! I so just as glad as if you was colored folks!" Well, the blessings of our Father be upon her.

TENAHA CIRCUIT.

S. M. Thompson, Jan. 17: The episcopal wheel turned at Palestine, and this writer was left at the same place for another year. We have started off well, considering an attack of the "grin," which lasted two weeks. Our first Quarterly Conference was a success. Although being the second of the district, yet the reports, both of the preacher and stewards, were about equal to the reports of the first Quarterly Conference of last year. Our presiding elder, J. T. Smith, was on hand, and was in every way equal to the occasion. No set of preachers think more of their "beloved" than do the preachers of the San Augustine District. Bro. Smith, after preaching at 11 o'clock, took a subscription collection for the conference collections amounting to \$87.50. Since that time the pastor has been urging these claims, and, as a result, light ahead can be seen—only \$50 more to be secured and the collections will all be covered. I am almost ready to say, "Hurrah for Tenaha Circuit!" A good people to serve, and a good presiding elder to help us, will always bring about success. Besides being the recipients of numerous favors, a poor "pounding" has the preacher and wife received "Good." The Lord bless every one of the good people who gathered at the parsonage on Monday night, January 17, 1898, and on Thursday night before, and left tokens of their love and appreciation. A revival in every Church, and collections up in full, is the motto for this year. Amen.

BEN WHEELER.

T. B. Vinson, Jan. 5: One week ago this morning we bade adieu to loving friends in Starrville, our home for the past three years, in company with one of our old-time friends, Mr. L. O. Williams, and two old darkeys, one of whom was a Methodist preacher and the other a class-leader, we started for our new field of labor, the Edom Circuit. Traveling all day in the bounds of Tyler Circuit we turned in to spend the night with Rev. W. C. Stallings and family. After supper, quite a number of friends came in to enjoy the time with us until bedtime, which was a pleasant

occasion and one long to be remembered. God bless the good people of Tyler Circuit. Starting early next morning we arrived in town at 3:15 p. m., where we were cordially met by Rev. F. A. Downs, of St. Paul, Tyler, and his father, who conducted us to the parsonage, where a number of Christian ladies were awaiting us, and taking charge of us we were filed into the dining-room, where such a dinner awaited us as would have graced the table of a king. Yes, and we were pounded, and in good style too! And they just kept pounding until after dark; and as we knelt together to offer up the gratitude of our hearts to our divine Father for such thoughtful, loving friends, we realized that truly the lines had fallen to us in pleasant places. There and then we consecrated ourselves anew to God and to the work of the ministry. God help us to successfully serve this people. We have met two of our appointments since our arrival—one here at 11 p. m. Sunday and the other at Union Grove in the evening. We had good congregations, and we believe made a good start for the year. We are praying for and expecting a profitable year in the Lord's vineyard on Edom Circuit this year. Now for a good weekly prayer-meeting and a live Sunday-school at each appointment, and the Advocate in each Methodist family, and then the Lord will so subsoil our hearts with grace divine that as a work we may bear fruit an hundredfold. P. S.—They

(CONTINUED ON NINTH PAGE.)

Charms For **SCHOOLS**
Medals **LODGES**
Buttons **INDIVIDUALS**
Badges and **SOCIETIES**

... Send for our new illustrated catalogue of these articles and you may see what you want...

C. P. Barnes & Co.
504 W MARKET,
LOUISVILLE, KY.

This firm is reliable—Texas Advocate.

Methodist General Conference

AT

BALTIMORE, MD.



IN ORDER TO ACCOMMODATE THIS BUSINESS WILL RUN

Pullman Sleepers

TO

BALTIMORE

WITHOUT CHANGE.

E. P. TURNER,
General Passenger Agent.

Steamship and Railroad Tickets.

CALL OR WRITE FOR LOWEST RATES.

Representing the

Great Santa Fe Route

And all foreign Steamship Lines. Tickets sold to all parts of the world.

KLONDIKE.

Full and complete information concerning the Alaska mining country. How to get there, outfit needed, climate, and richest district, etc.

S. A. KENDIC,
Passenger Agent,
408 Main Street, Ft. Worth, Texas.

Old and Young

Good Works or None.

It is the rule that a workman must follow his employer's orders, but no one has a right to make him do work discreditable to himself. Judge M—, a well-known jurist living near Cincinnati, loved to tell this anecdote of a young man who understood the risk of doing a shabby job even when directed to.

He had once occasion to send to the village after a carpenter, and a sturdy young fellow appeared with his tools.

"I want this fence mended to keep out the cattle. There are some unplanned boards—use them. It is out of sight from the house, so you need not take time to make it a neat job. I will only pay you a dollar and a half."

The Judge went to dinner, and, coming out, found the man carefully planning each board. Supposing that he was trying to make a costly job of it, he ordered him to nail them on at once just as they were, and continued his walk. When he returned, the boards were all planned and numbered ready for nailing.

"I told you this fence was to be covered with vines," he said, angrily; "I do not care how it looks."

"I do," said the carpenter, gruffly, carefully measuring his work. When it was finished there was no part of the fence as thorough in finish.

"How much do you charge?" asked the Judge.

"A dollar and a half," said the man, shouldering his tools.

The Judge stared. "Why did you spend all that labor on that job, if not for money?"

"For the job, sir."

"Nobody would have seen the poor work on it."

"But I should have known it was there. No; I'll take only a dollar and a half. And he took it and went away.

Ten afterward the Judge had the contract to give for the building of several magnificent public buildings. There were many applicants among the master-builders, but the face of one caught his eye.

"It was my man of the fence," he said. "I knew we should have only good, genuine work from him. I gave him the contract, and it made a rich man of him."

It is a pity that boys were not taught in their earliest years that the highest success belongs only to the man, be he carpenter, farmer, author or artist, whose work is most sincerely and thoroughly done.—Living Age.

A Message on the Sea.

A lovely June day dying slowly through its long twilight into a still and quiet night. The red sun is sinking brilliantly behind the hills which skirt the northwestern side of Belfast Lough, as the Liverpool mail boat plows her way through the rippling waters.

A husband and wife together watch the deepening glory of the sunset, and admire the grand outline of the hill-tops against the clear beauty of the evening sky. Presently the glorious coloring fades away, and they walk across the deck to take a last look at the pastoral scenery on the other side of the lough, and then the wife says:

"It is getting cold, darling; I think I will go down now. And the children may want me. Laddie is not quite well to-night, and Violet is nearly wild with excitement over the journey."

"Are you coming to bed?, mother?" asks a small voice from one of the top berths, as the mother reaches the cabin. Do come and cuddle me; I can't go to sleep."

"Yes, I am coming, but you must lie still and shut your eyes."

"Yes, mother. But there are such funny noises, and the people are talking so."

"Never mind the people or the noises. I will come up into your berth for a little while, and you can go to sleep on my arm."

The good night kisses are exchanged, and in the bliss of having mother so close to her, the fitting fancies are charmed away, and the child falls into a deep sleep.

And then the noises and the voices take possession of the mother. Behind her there are farewells longer and sadder than the farewells of to-day. Before her are meetings more important than those which her little daughter is so eager for to-morrow. Duties for which she sometimes fears she has not bodily strength or spiritual power. Before her lies a home—glad indeed, for the love of husband and of children

will be there—but a new home, with new duties and responsibilities, and the question arises, "Am I sufficient for these things?"

Into these thoughts and among these musings steals a voice. It is an unknown voice—strange and a little indistinct because of its strong northern accent—almost mysterious, for at first she can not tell whence it comes; very sweet and pathetic in the familiar beauty of the words it brings to her:

"Ye have tasted that the Lord is gracious * * * a living stone * * * chosen * * * precious."

Ship noises mingle with them, tread of feet overhead, the thud of the engine, the snatches of conversation going on around; but in and through them all the holy words come with their soothing power.

"Acceptable to God by Jesus Christ. * * * He that believeth on him shall not be confounded. Unto you therefore which believe he is precious."

She listens more intently, and discovers that the sounds come from the next cabin, and that lying there in the top berth they travel direct to her ear over the partition boarding. On they come with infinite sweetness. "A chosen generation * * * royal * * * holy * * * show forth praises * * * out of darkness into his marvelous light."

And so, bit by bit, snatch after snatch, the tired mother hears that wonderful chapter, the second of the First Epistle of St. Peter, to the end: "Sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

The voices cease, and the boat becomes quiet for the night. But backward and forward through her broken slumber come those trustful words, "Unto you therefore which believe he is precious. He that believeth on him shall not be confounded."

On through the hours the engines pant and the screw keeps up its ceaseless thud, thud, thud. Presently these sounds disturb the slumber of the little boy, and with wide-open blue eyes, wondering intently, he suddenly asks: "Mudder, what does 'e big engun say?"

"It says, Bang, bang, I'm taking you home quick. Never mind the big engine, darling, go to sleep again."

The blue eyes close obediently, and, confident in his mother's assurance, the little fellow sleeps.

These children believe in her—to them she is precious.

"He that believeth on him shall never be confounded. Unto you which believe he is precious."

And she rests in quiet trust.—Emily Seaver, in Friendly Greetings.

The Patience Which Wins.

While it is true that no amount of painstaking work will take the place of that original insight and instinctive power which we call genius, it is equally true that without the training which is secured by infinite patience, genius can not accomplish its highest aims; and it is also true that a person of moderate abilities, with a capacity for taking infinite pains, is likely to do better work than a person of much higher natural gifts who lacks this basal quality. In the religious life faith and works are bound together by an indissoluble law; it is impossible to separate them. In the life of the creative man or woman original ability and patience in work are united in the same vital fashion; they can not be separated. An eminent American artist, who is now an old man, has never forgotten the lesson he learned from Sir Frederick Leighton in his youth. Leighton was then a brilliant and fascinating young painter whose future was still before him. He was at work upon an Italian landscape, or upon a picture with an Italian background. In that background he was anxious to introduce an olive-tree. He remembered a tree which he had seen in the south of Italy, and remembered it quite distinctly enough to reproduce it; but he was not content to trust his memory. The American artist remembers how Leighton came into the cafe in Rome on his way to Southern Italy, making the long journey from England for the express purpose of studying that olive-tree and of taking home an exact sketch of it; and he remembers also how, four or five weeks later, the ardent young Englishman, brilliant, enthusiastic, versatile, but with a capacity for taking pains, reappeared with a wonderful sketch of the olive-tree, upon which he had spent days of unbroken observation and work. From this little incident the American student learned a lesson which he never forgot, and which went far to secure the success which came to him in later life. The story illustrates the great quality which lies behind all real success, alike for the man of genius and the man of talent. There is a cheap philosophy abroad in the world to be found espe-

cially on the lips of unsuccessful men, which declares that success is a matter of accident, of good fortune, of luck; but success is as clearly the harvesting of a seed-sowing as is the gathering of the grain. No man takes out of life more than he puts into it; and no man makes any real achievement who does not secure it by force, ability, and genuine work. Any other explanation of success is fallacious and misleading. It may console the vanity of those who have failed, but it will not explain the achievements of those who have won.—The Outlook.

Our Best Christmas.

(This story was written by a little boy who forgot to sign his name, and this omission caused some delay in printing the same. We are glad of this opportunity to show our appreciation of the interest of our readers, young and old, in the paper.—Editor.)

We were three little boys, long time ago. Mamma was living then. Christmas Eve it was snowing hard. Grandpa, papa, mamma, grandma and us boys were around the fire in mamma's room. All of a sudden mamma and grandma disappeared. Sandie went bawling, "Mamma, mamma," and ran to the dining-room door. The rest of us were close at his heels. As he pushed the door open Santa Claus fell right sprawling toward us. The light went out, and we all ran and hollowed, and were a long time getting back. When we got to the fire, almost scared to death, mamma and grandma were laughing fit to kill. Earlie slept with grandma that night. He lay awake a long time, listening at Santa Claus crunching the snow around the chimney. "Grandma, he'll fall; for I hear him slip," he said. At last he went to sleep. Next morning Earlie had a pair of boots by the bed. Sandie and Jack—that's me—had high-button shoes. Oh, how glad we were! We all pitched out into the yard. The snow was over Earlie's and Sandie's knees. Jack—that's me—was up to his waist in snow. We all cried for help. Papa stood on the portico and laughed at us. Mamma, grandpa and grandma came and pulled us out and carried us in the parlor. Oh, wonderful! There stood the first Christmas tree our eyes ever saw. We laughed and danced up and down. We all had great parcels of all sorts of candies, nuts, oranges, bananas and apples. Then there were books—"Babes in the Woods" for Earlie, "Mother Goose" for Sandie, and a picture book for Jack—that's me. Now we have a little brother most ten years old, but we have no mamma, and grandpa is dead. JACK WILLIAMS.

Larissa, Texas.

A lamp does not burn very well, and eats its head off in chimneys, unless you use the chimney made for it. Index tells.

Write Macbeth Pittsburgh Pa

AUSTIN WHITE LIME CO.,
Manufacturers of the Celebrated **White Lime**
And dealers in PORTLAND and ROSDAL
CEMENTS, PLASTER, HAIR, SEWER PIPE
FIRE BRICK, etc. AUSTIN, TEXAS.

EDUCATIONAL.

Cole's... Classical
...Formerly... Military
Gole's Select School. School
Dallas, Texas.

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

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

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

COL. J. R. COLE.

398 Ross Avenue, Dallas, Texas.

Hills Business College

Recognized as the only great Business University of high grade and standing in the South. Indorsed by merchants and bankers because its methods are practical, progressive, short and to the point. Actual practice in banking, wholesaling, jobbing and retailing. Largest and best faculty south of Chicago. Most luxurious equipments in America. 500 students from 14 states. 22 gold medals from State Fairs. Graduates always get the best positions at the highest salaries, because they know how to do the work. Send for Catalogue—it tells the whole story. Railroad Fare Paid to Jan. 1, 1898. Address H. H. HILL, Freed., Waco, Texas.

"Rust,"

the dread of the cotton grower, can be prevented. Trials at Experiment Stations and the experience of leading growers prove positively that

Kainit

is the only remedy.

We will be glad to send, free of charge, interesting and useful pamphlets which treat of the matter in detail.

GERMAN KALI WORKS,
93 Nassau St., New York.

RUPTURE OF PILES
CURED Without the KNIFE or detention from business.
Fistula, Fleaze, Ulceration of the Rectum, Hemorrhoids and Varicocoele. No Cure no Pay. Trusses fitted. Have best made. Send stamp for pamphlet of testimonials.
DR. F. J. DICKEY, 395 Main St., Dallas, Tex.

BARLEY CRYSTALS
New Diuretic, Removes Urine Cereal. Indorsed by physicians in cases of Urinary and Irritable Digestive Organs, and Kidney troubles. Emollient, attractive, palatable. Unsurpassed in the whole range of cereals.
PAMPHLET AND COOKING SAMPLE FREE.
Unrivalled in America or Europe. Ask Dealers, or Write to Farwell & Rhodes, Watertown, N. Y., U.S.A.

EDUCATIONAL.

New England CONSERVATORY OF MUSIC
The leading musical institution of America. Founded 1853. Unsurpassed advantages in composition, vocal and instrumental music, and elocution. George W. Chadwick, Musical Director. Pupils received at any time. For prospectus address FRANK W. HALL, General Manager, Boston, Mass.

303

ON JANUARY 18th our enrollment for this session reached

Three Hundred

It is now (January 22) as above. Others we know of will enter soon.

There are nearly five months yet to this School year before Commencement.

Lose no time—

Enter now.

Address

President Polytechnic College
FORT WORTH, TEXAS.

DEVOTIONAL

The Great Commission.

It is something to be a missionary. The morning stars sang together, and all the sons of God shouted for joy when they first saw the field which the first missionary was to fill.

How to Read the Bible.

No book is so universally read and misread, and so often quoted and misquoted, so proudly shown and so much neglected in so many homes, so much used as the authority and the excuse for every sort of purely human conduct, as the Bible.

Prophecies and Predictions.

Have these prophecies ceased? No such voice has been heard for eighteen hundred years. Shall we listen for another outbreak from the skies?

of those of the future. David, when an old man, dying in his bed, said, "Into Thy hands I commit my spirit."

But besides the continual and progressive fulfillment of promises, have all the predictions been fulfilled? Or are our skies still pregnant with fateful lightnings, and is the daily unrolling panorama of our future flushed with glories eye hath not seen?

There is a time prophesied when nation shall not lift up sword against nation, neither shall they learn war any more. A time when the earth shall be filled with the knowledge of the glory of the Lord as waters cover the sea.

Glimpses Between the Leaves.—For the Oppressed.

The evangelical prophet, speaking for Jehovah's messianic servant, represents him as saying: "The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of Jehovah."

Rolling up the scroll and returning it to the attendant, he sat down. As sitting was the usual posture of the Jewish teacher, no wonder the eyes of all in the synagogue were fastened on him as they saw this carpenter-townsmen of theirs beginning his new role as a public teacher.

Such is the evangelic fulfillment of the prophet's evangel. It is Jesus of Nazareth who is the great Emancipator, speaking words of special comfort to all who are spiritually oppressed.

For it is certain that man is spiritually downtrodden. However we regard the story of the fall of Eden—whether we take it as a literal history or as a divinely inspired parable—one certain thing is this: Satan has captured mankind. Three times does our Lord speak of him as the prince of the world; the apostle Paul calls him the god of the world, the prince of the powers of the air, the spirit that now works in the sons of disobedience; the apostle John declares that the whole world is lying in the evil one, as nough a prostrate prisoner held in Satan's malignant grip.

WATERBURY'S CURE FOR CONSUMPTION. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

Who Has the Oldest Sewing Machine?

A new "Singer" given in exchange for it.

We will give one hundred latest improved Singer Sewing Machines in even exchange for an equal number of the oldest sewing machines of any make, now in family use.

All you have to do is to send this information on a postal card: (1) your name; (2) location of your residence; (3) post-office address; (4) name of your machine; (5) its factory number; (6) length of time in use; (7) paper in which you saw this.

This is no guessing contest requiring a payment, a subscription, or a personal service of any sort. If you own an old sewing machine, you have only to send the requisite information in order to compete for a prize worth having.

THE SINGER MANUFACTURING CO., P. O. Box 1814, New York City.

powers are more or less enslaved. We are to a large extent "creatures of circumstances;" prisoners of environment; bondmen of heredity; thralls of habit; serfs of lust; in brief, captive exiles from true fatherland.

Is there no hope for the spiritually oppressed? Yes; out of Zion has come forth the Deliverer, and he is bringing back his redeemed from the land of their captivity. He is delivering his people, for instance, from the bondage of sin; the dross of habits; the manacles of heredity; the prison of environment; the fetters of ignorance; the restraints of prejudice; the slavery of lusts; the oppressions of guilt; the dungeon of despair; the vassalage of Satan.

But not only does Jesus deliver us out of the power of darkness; he also translates us into his kingdom of light. He is emancipating our spirits; enfranchising our characters; freeing our consciences; liberating our capacities; manumitting our faculties; ransoming our lives; in short, delivering us—spirit and soul and body—from the bondage of corruption into the liberty of the glory of the children of God.

"There is yet a liberty unsung By poets and by senators unpraised, Which monarchs can not grant, nor all the powers Of earth and hell confederate take away;

A liberty which persecution, fraud, Oppressions, prisons, have no power to bind; Which whoso tastes can be enslaved no more. 'Tis liberty of heart derived from heaven, Bought with his blood, who gave it to mankind, And sealed with the same token."

—George Dana Boardman, D. D., in Northwestern Christian Advocate.

JOSEPH GILLOTT'S STEEL PENS

GOLD MEDAL, Paris Exposition, 1889 and the Chicago Exposition Award.

THE MOST PERFECT OF PENS.

Henry Lindenmeyr & Sons PAPER Warehouse

Nos. 31, 33, 35 and 37 E Houston St. (Puck Building, near Broadway.) P. O. Box 2865 NEW YORK

Sewing Machine And the Texas Advocate, for \$22.00.

Southwestern University

Ladies' Annex and Fitting School.

GEORGETOWN, TEXAS.

The leading Methodist institution of the State, under the patronage of all the Texas Conferences and endorsed by them.

OUR Spring Term opened Tuesday, January 18, most auspiciously. A large number of new faces appear among us, among whom are some who were with us in former days. We welcome all, new and old.

The time to enter is still opportune, but anyone intending to do so should not delay. Classes will soon be too far along for a new pupil to catch up.

Dr. E. E. Hoss will give a special course of ten lectures for us, commencing February 8.

For particulars address JOHN R. ALLEN, Chairman of Faculty, Georgetown, Texas.

AGENTS GENTS \$100 A MONTH AND EXPENSES. Ladies WE FURNISH EVERYTHING. You work at home or travel, showing, appointing agents, and taking orders. Patented "Quaker" Bath Cabinet, 97.00 sold. Demand unlimited. Home necessity. Turklah, Hot Air, Vapor, Sulphur or Medicated Baths at Home, 8 etc. Purifies system, produces cleanliness, health, strength. Prevents disease, obesity. Cures Colds, Rheumatism, Neuralgia, LaGrippe, Malaria, Eczema, Catarrh, Female Ills, Blood, Skin, Nerve, Kidney troubles. Beautifies Complexion. Guaranteed best made. Price, \$5. Wt., 5 lbs. Write today. Book Free. K. WORLD MFG. CO., Cincinnati, O.

BELLS. CHURCH BELL FOUNDRY. SWEET TONED, FAR SOUNDING, DURABLE. CATALOGUE FREE. NORTHVILLE, MICHIGAN.

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

BLMYER BELL FOUNDRY. LIKE OTHER BELLS BETTER, MORE DURABLE, LOWER PRICE. Write for FREE CATALOGUE. McSHANE BELL FOUNDRY Co., Cincinnati, O.

Texas Christian Advocate

L. BLAYLOCK, - - - Publisher

Office of Publication—Corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas.

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

T. R. PIERCE, D. D., - - - Editor

F. B. CARROLL, D.D., Editor
 Sunday-School Dept.
 STERLING FISHER, Editor
 League Dept.
 MRS. F. E. HOWELL, Editor
 Woman's Dept.

SUBSCRIPTION—IN ADVANCE.

ONE YEAR.....\$2 00
 SIX MONTHS..... 1 00
 THREE MONTHS..... 50
 TO PREACHERS (half price)..... 1 00

All remittances should be made by draft, postal money order, or express money order, express or registered letters. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to L. BLAYLOCK, Dallas, Texas.

We notice that the Baptist Standard, formerly published in Waco, has been moved to Dallas, in which place it will be permanently domiciled. We salute our esteemed contemporary, and tender best wishes for abundant prosperity.

REV. B. M. STEPHENS.

I am sorry to say that Bro. B. M. Stephens died this morning at 5 o'clock. He has been at the point of death since last Wednesday. His heart was involved. He will be buried to-morrow morning at 10 o'clock.

R. C. ARMSTRONG.

Weatherford, Texas, Jan. 31.

The foregoing explains itself. The death of a brother beloved was totally unexpected. But the record of the deceased assures us that he was waiting and ready. We have no doubt but that his loins were girded and his lambs trimmed and burning. Bro. Stephens was a man of fine character, of excellent ability, and of great usefulness. He died as he lived—in the faith of Christ and the hope of heaven. The Advocate tenders condolence to his family and friends.

IMPORTANT NOTICE.

The following telegram from Dr. J. R. Allen is self-explanatory: "The International and Great Northern Railway will sell excursion tickets on the 7th, 8th and 9th of February to Georgetown, on account of the Hoss lectures, at the rate of 4 cents per mile for the round trip." We believe the brethren concerned will do well to avail themselves of this enterprising offer and to attend the lectures of Dr. Hoss.

A PLEA FOR PATIENCE.

Our "Home Conference" notes have come in so thick and fast that we have been utterly unable to print them on time. We are doing our best, and hope in a week or two to catch up. On account of this pressure we have been compelled also to use the finer type. We feel sure that our readers will prove indulgent and appreciate our efforts to spread before the Church the bulletins from the field. Patience, brethren, is the word.

THE PUBLISHING HOUSE CLAIM.

We are delighted to know that the bill for the relief of the Publishing House of the M. E. Church, South, and appropriating nearly \$300,000 for damages inflicted by the government of the United States passed the Lower House of Congress by a very large majority. The bill was ably engineered by Congressman Cooper during the final stages of its passage, and he is entitled to the heartfelt gratitude of the Methodists of Texas, and of the whole Southern Church. He was earnestly seconded in his efforts by Major J. D. Sayers, whose kindness we mentioned in a former issue, and also by

Hon. J. W. Bailey, the brilliant leader of the Democracy, whose powerful influence was fully felt. The passage of this bill by a Republican House is proof that justice can yet triumph over sectionalism, and is additional proof that our claim is so transparently clear that it can be no longer ignored. We have no doubt but that the Senate will ratify the action of the House, and that it will be approved by the President.

CONNECTIONAL NEWS.

Rev. A. P. Parker, the faithful and efficient President of our Anglo-Chinese College, writes of a contemplated visit home thus: "The doctors have ordered Mrs. Parker home for a surgical operation, and I have to go with her. We expect to leave here on the steamer Coptic, the 1st day of January, and are due in San Francisco January 25. I suppose we will pass through St. Louis about February 6. We want to stop off a day or two in Kansas City to see Bishop Hendrix, and then start on East. Mrs. Parker will go to Philadelphia to have the operation performed. I do not know, of course, how long a time may be required for her to get well, and hence I can not say how long we may have to remain in Philadelphia." Our entire Church should pray for the speedy recovery of this noble woman. Few wives have ever been more helpful to their husbands in any age or mission field of the world.

Christian Advocate, Nashville: At a meeting of the Book Committee of the Methodist Episcopal Church, South, held some days ago, it was determined to issue the "Sunday-school Visitor" every week as an eight-page journal for young people, and the name will be changed accordingly to the "Children's Visitor." The first number will be gotten out on or about the first of April. The paper will begin its new existence with a circulation of 25,000. By a check for \$9,000 sent a few days ago by Barbee & Smith, Book Agents of the Methodist Episcopal Church, South, to John M. Chambers, of Philadelphia, almost, if not all, of the bonded indebtedness of the Methodist Publishing House is wiped out. That remains are bonds to the extent of about \$375, which, it is thought, have been lost or destroyed. The bonds were issued in 1878, with others to the amount of \$252,000, to relieve the street in which the bonds of 1879 and following years of depression had placed the Publishing House. They were nearly all paid by Rev. J. R. McFerrin. A number of them were for twenty years, and bore 4 per cent. These held by Mr. Chambers expire in 1900, and until recently he would not agree to sell them.

GENERAL CHURCH NEWS.

Northwestern Advocate: Bishop Foss and Dr. Goucher baptized 225 persons at Bhalaj, in Gujerat, India. The candidates had all been collected in front of the temporary stand erected for the open-air meeting, and had been closely questioned by Bishop Thoburn, when Bishop Foss asked if they could repeat the Apostle's Creed. When told that they could do so, he said it would be a matter of personal satisfaction to him if they were asked to do so publicly. One of the missionaries at once stepped to the front and repeated the request in Gujerati, when the whole body of candidates at once repeated the creed as promptly and with as general accuracy as the same number of Christians could be expected to do if asked to join in the Lord's Prayer. The missionary then turned to the Bishop and said: "They will repeat the Ten Commandments and the Lord's Prayer if you wish it," but the request was not pressed. All present seemed pleased and somewhat surprised. One missionary, turning to Bishop Foss, said: "I am glad that you asked for this in so public a way; for notwithstanding what you have seen and heard, you will doubtless be told before you leave India, perhaps more than once, that we baptize poor creatures who do not even know the name of Jesus Christ."

Correspondent in Western Advocate: The Korean field is equally ripe and ready for the best work of the Church. I am more and more convinced that now is the golden opportunity for the Church of Christ in Korea; and of such conviction is every man who knows the real situation in that country as it is to-day. Not to heed God's call to do our very best now for the spiritual good of Korea's 12,000,000 of people, will be to close our eyes upon answered prayers, and refuse to do the very work that we have been asking God for years to give us the oppor-

tunity of doing. We need more men at once for every field in Eastern Asia; but when I ask for them, the answer comes back, "We have no money to send them." Are there not some well-prepared consecrated young men, here and there, in the Church, who have, in the providence of God, money at their command, and who feel Christ's call upon them to enter the mission field? Who will volunteer to enter this work, and come to some one of these fields, and give at least five or ten years to this great missionary work? Other Churches have such young men, and they are in many of these fields, and I am sure we are as rich as any of the Churches in well-educated, thoroughly consecrated young men and women, who are ready and willing to enter any open door of usefulness in any part of the Lord's vineyard, and will be glad to have an opportunity offered them where both they and their means can be used best for the glory of God in enlarging the kingdom of Christ on earth. It will be to them a great joy to come into these fields at their own charges, and work for the conversion of the heathen.

TEXAS PERSONALS.

Rev. J. Marion Nichols was a welcome caller last week.

Rev. T. B. Norwood, of Reinhardt, made the Advocate a pleasant call.

We learn on good authority that Rev. H. G. Scuddy has joined the Northern Methodist Church. That Church has become quite a receptacle for disgruntled Southern preachers.

Rev. Horace Bishop and Rev. W. H. Vaughan were in the city last week, in consultation with Rev. J. H. McLean and Rev. R. W. Thompson concerning the interests of the Orphanage. We acknowledge the courtesy of a pleasant call.

Prof. S. V. Wall, formerly of Tennessee, has removed to Texas and taken charge of Honey Grove High School. It will be known hereafter as "The Wall School." Located at Honey Grove.

Bro. David Byrd, of the Renner community, called last week and paid his subscription to the Advocate. He informs us that the Renner church building enterprise is an assured success. We appreciate the visit very highly.

We acknowledge with pleasure an invitation from Rev. O. F. Sensabaugh, residing elder of the Brownwood District, to attend his District Conference in Coleman, June 30. To do so would be a matter of great gratification to us. We are pleased to know that Brother Sensabaugh is doing finely upon his district.

Rev. W. H. Hughes, an honored member of the North Texas Conference, was seventy years old last Thursday, January 27. The Advocate tenders sincere congratulations and wishes him a long and happy life. We have on file, and will print in a short while, an article by his son, with the title, "Seventy Years—The Reminiscences of an Old Man," which will greatly please our readers.

Bishop J. S. Key preached last Sunday morning and night in First Church, Dallas, to the edification and comfort of those who heard him. The Bishop's visit to Dallas was very much appreciated, and our people will always give him a cordial welcome. We learn that he has been engaged to dedicate our Oak Lawn Church, some time during the present month. Our brethren and friends out there are anticipating a pleasant and profitable time.

The wife of Rev. I. S. Smith, of West Dallas, died at the home of her father, Mr. J. H. Cole, on McKinney Avenue, Monday morning, January 31. Her illness was protracted and painful, but now she rests from the toils and sorrows of earth. She was buried in Monday morning, January 31. Her illness was attended by a large concourse of sympathizing kindred and friends. The Advocate tenders sincere condolence to the grief-stricken family circle, and will publish, as soon as practicable, a comprehensive and appreciative notice of the deceased.

SOUTHERN METHODIST PERSONALS.

The members of First Church, Atlanta, gave their pastor, Dr. Walker Lewis, and his wife a reception on the evening of January 6. The reception was largely attended. The Wesleyan

says: "Dr. Lewis is devoting himself with great diligence to every part of his pastoral work, and deserves the great and increasing popularity which he has among his people."

Baltimore Advocate: Bishop Wilson preached at St. Paul's Church on Sunday morning, January 9, and the presiding elder at night, the pastor, Dr. Whaling, having been called away on account of the death of Mr. Joseph Heishell, of Memphis, Tenn. Mr. Heishell was a nephew of Mrs. Whaling, and a grandson of Hon. L. Q. C. Lamar. He was visiting relatives in Rockville, Md., at the time of his decease. He was a young man of great promise. Our sympathy is extended to his bereaved friends.

Albuquerque Citizen: Rev. A. H. Sutherland, pastor of the Methodist Episcopal Church, South, of San Marcial, who is well known in this city, has the sympathy of his friends over the sad tragedy that happened to their household last night. Sidney, his 9-year-old son, accidentally shot and killed his own brother, Robert, a few years younger. Sidney picked up a 22-caliber rifle to fire at a strange dog that was chasing a kitten belonging to the family. Just as the trigger was pulled, Robert stepped or stumbled in the course of the bullet, receiving the ball in the skull just above the left eye. The shooting, which was purely accidental, occurred at about 8 o'clock, and the lad lingered until 11 p. m., when he died.

GENERAL PERSONALS.

Christian Advocate, New York: Bishop William Taylor recently called on President Kruger, and says of it: "I found the ruler of the Boer Republic an exceedingly unassuming man. He heard with interest of the work that I was doing, and spoke very encouragingly to me. He is an intensely religious man. He rises at 6 o'clock in the morning to lead family prayers, and preaches nearly every Sunday. He is a positive proof that his kind of religion is not incompatible with all the qualities that enable a man to carry his point, nor is there anything known which reflects upon his personal character. He belongs to the sort of men that do not know how to surrender."

In the Editor's Study in the January Number there is this fine characterization of Tennison, the poet, prompted by the reading of his biography, written by his son: "Here was a genius who was yet a man of like passions with ourselves, domestic, lovable, endearing, faithful to a high ideal, sure of life, with nothing erratic in his conduct which needed the mantle of charity, which is the appropriate wear of so many geniuses. He was a 'seer,' as Carlyle would have said, and no doubt he had the requisite self-confidence. But there is in him no trace of vanity. A very great man, but modest, sane, wholesome, sound, marked by integrity in every fiber of his mental and moral nature. And what a record that is among the men of the world truly great!"

Dr. W. Robertson Nicoll refers to the late Henry Drummond most appreciatively thus: "One of his kind physicians, Dr. Freeland Barbour, informs me that Mr. Drummond suffered from a chronic affection of the bones. It maimed him greatly. He was laid on his back for more than a year, and had both arms crippled, so that reading was not a pleasure, and writing almost impossible. For a long time he suffered acute pain. It was then that some one who had greatly misconceived him came to a truer judgment of the man. Those who had often found the road rough had looked askance at Drummond as a spoiled child of fortune, ignorant of life's real meaning. But when he was struck down in his prime, at the very height of his happiness, when there was appointed for him, to use his own words, 'a waste of storm and tumult before he reached the shore,' it seemed as if his sufferings liberated and revealed the forces of his soul. The spectacle of his long struggle with a mortal disease was something more than impressive. Those who saw him in his illness saw that, as the physical life flickered low, the spiritual energy grew. Always gentle and considerate, he became even more careful, more tender, more thoughtful, more unselfish. He never in any way complained. His doctors found it very difficult to get him to talk of his illness. It was strange and painful, but inspiring, to see his keenness, his mental elasticity, his universal interest. Dr. Barbour says: 'I have never seen pain or weariness, or the being obliged to do nothing, more entirely overcome—treated, in fact, as if they were not.' The end came suddenly from failure of the heart. Those with

him received only a few hours' warn- ing of his critical condition. It was not like death. He lay on his couch in the drawing-room, and passed away in his sleep, with the sun shining in and the birds singing at the open window. There was no sadness nor farewell. It recalled what he himself said of a friend's death—"putting by the well-worn tools without a sigh, and expect- ing elsewhere better work to do."

THE FRESS.

A DIALOGUE.

The Advance, of Chicago (Congrega- tional), is responsible for the follow- ing: Said the Rev. Dr. Wesley to the Rev. Dr. Calvin: "Having any revival interest in your Church this season?" "No," said Dr. Calvin, rather stiffly, "we don't believe much in a religion of chills and fever." "So," said Dr. Wesley, with a merry twinkle in his eye "you dispense with the fever."

DEBARRING THE NEGRO.

The debarring of the negro from the more lucrative trades is far greater in the North. In the South, white and black skilled workmen can be found engaged hand in hand. In the North the foreigner who has not even the right of franchise is given the prefer- ence. I repeat that the North is doing far more to impede the progress of the Negro than the South, notwithstanding the fact that so many lynchings have taken place. These have been inter- mittent, sporadic, while the influences working against the negro in the North have been continuous and powerful.— Rev. Matthew Johnson.

A GOOD ILLUSTRATION.

There is a story told of a workman of the great chemist, Faraday. One day he knocked into a jar of acid a lit- tle silver cup. It disappeared, was eaten up by the acid, and couldn't be found. The question was discussed whether it could ever be found. One said he could find it; another said it was held in solution and there was no possibility of finding it. The great chemist came in and put some chem- ical into the jar, and in a moment ev- ery particle of the silver was precipi- tated to the bottom. He lifted it out a shapeless mass, sent it to the silver smith, and the cup was restored. If mortal man could do that, can we not believe that the mighty God can re- store the sleeping and scattered dust of those who are united by faith to Him?—Presbyterian Journal.

A CALL TO DUTY.

"He alone by whom the hairs of our head are all numbered, can count the widows who are widows because of al- cohol; the gray heads that it has made gray; the sad hearts that it has crushed with sadness; the ruined fam- ilies that it has ruined; the brilliant minds that it has quenched; the un- folding promise which it cankered; the bright and happy boys and girls whom it has blasted into misery; the young and the gifted whom it has hurried along into dishonored and nameless graves."

Hard times show what people can do without, and what is really necessary. One by one the luxuries are lopped off. Then, too, when we are unusually busy, we find ourselves leaving undone what we do not regard as essential. The test of a thing's value in our eyes, or its lack of value, is the ease with which it may be spared.—Archdeacon Farrar.

QUALIFICATION FOR SERVICE.

Bishop Galloway is quoted as saying: "The first qualification for efficient ser- vice is a sense of unfitness for it." One in any degree familiar with people use- fully engaged in Christian work is aware of the striking truth of the Bishop's statement. Indeed, we can truthfully assert that the most marked indication of a person's unfitness for any important Christian service is a boastful confidence in one's ability to perform it. The minister, Sunday- school superintendent, class-leader, Ep- worth League president, or any other officer in our Church, who talks with flippant self-esteem of his capabilities for the work intrusted to him, is dis- playing a peculiar unfitness for the position. That Christian who is de- pressed with a sense of inadequacy for the duty that must be performed, but who is thereby compelled to make the best possible preparation for the task, and anxiously implores God's help to supplement human weakness, is the one who does the best work in the Church. Paul meant just this when he said that he was less than the least of all saints; and also when he wrote, or dictated, that other paradoxical declaration: "When I am weak, then am I strong."—Zion's Herald.

EAST TEXAS CONFERENCE.

(CONTINUED FROM FIFTH PAGE.)

are still pounding us as we go from our appointments home. Now, I hope that we Methodist folks in Texas may give you the heaviest pounding this year in the way of subscriptions to the Advocate that has ever been your lot to receive.

QUEEN CITY CIRCUIT.

C. T. Cummings, Jan. 11: Our second year in this little pleasant town has commenced and is slowly gliding away. Our first Quarterly Conference, embracing the 8th and 9th of this month, is over, but the remembrance of it will abide with us. I think it one of the most spiritual occasions of the kind I ever attended. Bro. T. P. Smith, our presiding elder, was at his post, and we believe filled with love and zeal for the Master's cause. He preached three excellent sermons, which were delivered in a spirit of meekness and love and attended by the Spirit from above, which fired our souls and caused many to think on their ways. Yes, we like our work and love our people; think it would be impossible to find a more noble and generous-hearted people than are found at Queen City. The good women especially are much concerned about the family that resides at the parsonage. The brethren raised our salary \$50 above last year's. The sisters gave us a heavy pounding. All promise to pray for and work in harmony with us, and we are looking and praying to the good Lord for a happy and prosperous year.

Texas Conference.

MADISONVILLE.

W. W. Horner, Jan. 18: We are moving along very pleasantly on this work, and "planning our work," and intending, by the grace of God, to "work our plan." The people all over the work are delighted with my return to them for another conference year. Some of the women and children almost shouted when they heard who their pastor was for this year. I have made a complete round on my work, and have had good congregations at all the places, con- sidering the bad weather that we have had since conference. We have made a little progress in the way of material improve- ments on the parsonage, having added a pantry or storeroom, in which to keep provisions for the preacher's family, and called the dining-room, since conference. These improvements were very greatly needed, as the parsonage is small. Our Epworth League is not doing much literary work, but has its devotional meetings ev- ery Sabbath evening, which are well at- tended and very interesting. At the last business meeting the following new officers were elected, viz: W. L. Dean, President; T. W. Peers, First Vice-President; Mrs. Lena Stevenson, Second Vice-President; Prof. J. H. Allen, Third Vice-President; Miss Jessie Thompson, Secretary; Arthur Vashon, Treasurer. With the present efficient set of officers, we expect the League to do a great deal of good, earnest work this year, and we hope to be able to report our League in fine condition soon. We have a nice Junior League here also, but it is not as active as it should be; but we look for improvement in that also, as Miss Jessie Thompson, a very capable young lady, is now the Superintendent of the Juniors. We have not been pounded yet, but that may come later on. If it does, we can stand it.

HEMPSTEAD.

S. H. Morgan, Jan. 20: Have been here nearly a month; visited more than half the membership; obtained two subscrip- tions to Advocate. Received five members by certificate. We left many old and true friends, and we find many new ones here, who were received most cordially. The good people are constantly remembering us in kind words and deeds. We are in- clared still. Have a good work; a fine opportunity. May the Lord help us to give this people the service that they need and deserve. Congregations are good. Sunday-school flourishing. League doing good work. Expect to hold revival services in February. Orphan collection paid.

AD PAUL CIRCUIT.

(Mrs) S. C. Cain, Jan. 17: When the preacher came home from conference and told us we must move, we thought, how can we leave these good people. Having been with them two years, we felt a strong attachment for them. We knew, of course, there were good people to be found else- where; so we bade them good-bye and came to this place. Had quite a time get- ting here through the mud. Found things tolerably comfortable at the parsonage. Have a good cow, and plenty of chickens. One thing we feel sure of, and that is that we have found a good people to serve. We have been pounded twice since we have been here. They seem to know just what would be of most use to the preacher's family, and these are some of the things they pounded with: Ham, sau- sages, lard, sugar, coffee, honey, preserves, potatoes, and many other things, not for- getting to provide hay and oats for the horse. Surely these things betoken a kind-hearted and generous people.

West Texas Conference.

CHEROKEE CIRCUIT.

J. M. Shuford: I have been kindly re- ceived on the Cherokee Circuit. We have good people to serve. They gave the pas- tor a pounding, but it was in a good na- tured way. We have good congregations, and good attention to the preaching. We have three Sunday-schools, one League and one class-meeting and a prayer-meet- ing. We hope for a successful year.

KINGSLAND.

M. K. Fred, Jan. 22: When the Bishop read me out for Kingsland I was glad and said, Lord, help me to do good, and when I came on the work and visited around some, I said, Lord, help me to do much good. I waited patiently upon the Lord, and he inclined unto me and heard my cry, and our work is growing. I don't look like a presiding elder nor feel like one nor act like one, and I have a notion to say eat like one, but I live in the district par- sonage and hold my Quarterly Conference. We are very sorry Bro. Waller could not be with us in our Quarterly Conference, but we had a good time. We visited, preached, prayed, sang took up two collec- tions and organized a Sunday-school. If the people would quit pounding the preach- ers, I am persuaded that they would do more visiting. My people have not rushed in on me and pounded me, but I visit

among them a great deal, and when I go to leave some places I find my buggy so completely loaded that there is hardly room for the preacher. We are going to make this the best year of our lives.

PAINT ROCK.

J. M. Linn: I certainly have room to spread myself this year, for my work cov- ers part of seven counties and the extreme appointments are sixty miles apart. Peo- ple talk about their neighbors who live twenty or thirty miles away, and we stayed one Saturday night with a family, and then in company with them went fifteen miles to Church on Sunday. The people have re- ceived us kindly all over the work and have shown their appreciation of us by putting the parsonage in good, comfortable shape. We now have about as cozy a home as any one in town. The stewards at the first Quarterly Conference devised liberally for the support of the ministry and paid up about two-thirds of the first quarter's assess- ment; so it seems that we are in safe hands. This is the last day of my first year of wedded life, as last year was my first year in the itinerancy. "I know not what awaits me. God kindly veils mine eyes," and I know that one ought not to expect too much happiness in this life; but, come what may in the future, the past year has been one of as nearly perfect happiness to me as ever falls to the lot of man. Truly, "the lines have fallen to me in pleasant places; yea, I have a goodly heritage."

WILLOW CITY CIRCUIT.

M. E. Riser, Jan. 18: Monday evening after conference adjourned at Cuero, we returned to Beeville, to get horse and ve- hicle, and to bid friends and loved ones good-bye. On the morning of the 18th of November, after a week's wrestle with the dengue, we started for Willow City Cir- cuit, that being the charge assigned me by Bishop J. C. Granbery. The evening of the 20th found us in San Antonio. We spent the time from that till Monday with Bro. Sterling Fisher; heard him preach two interesting sermons Sunday. Also had the pleasure of visiting the Resene Home. Monday and Tuesday we spent with our presiding elder, Bro. I. K. Waller. On the morning of the 24th we left San An- tonio, in company with him, for Willow City, and after two days' hard driving we arrived within the bounds of our new and first circuit, which is about one hundred and ninety miles from Beeville. So we are here, and have been since November 25. Next Sunday will begin our third round. We have been very kindly received by every one. Have met with the word "wel- come" everywhere, and have been made to feel at home. These good people know just how to help their pastor in every way and they are doing it. We find that every- body loves Bro. Allen, our predecessor, and we are able to see his footprints on every part of the field. We are praying for a good year, and expecting it. Have six appointments, besides the home appoint- ment ranging from six to twenty miles. Our first Quarterly Conference will be held at Post Oak Saturday before the second Sunday in February. We are expecting Bro. Waller, and praying for a good time.

FREE TO MILLIONS.

A Valuable Little Book Sent Free for the Asking.

Medical books are not always inter- esting reading, especially to people en- joying good health, but as a matter of fact scarcely one person in ten is per- fectly healthy, and even with such, sooner or later sickness must come.

It is also a well established truth that nine-tenths of all diseases origi- nate with a breaking down of the di- gestion, a weak stomach weakens and impoverishes the system, making it easy for disease to gain a foothold.

Nobody need fear consumption, kid- ney disease, liver trouble or a weak heart and nervous system as long as the digestion is good and the stomach able to assimilate plenty of wholesome food.

Stomach weakness shows itself in a score of ways, and this little book de- scribes the symptoms and causes and points the way to a cure so simple that anyone can understand and apply.

Thousands have some form of stom- ach trouble and do not know it. They ascribe the headaches, the languor, nervousness, insomnia, palpitation, constipation and similar symptoms to some other cause than the true one. Get your digestion on the right track and the heart trouble, lung trouble, liver disease or nervous debility will rapidly disappear.

This little book treats entirely on the cause and removal of indigestion and its accompanying annoyances.

It describes the symptoms of Acid Dyspepsia, Nervous Dyspepsia, Slow Dyspepsia, Amylaceous Dyspepsia, Cat- arrh of Stomach and all affections of the digestive organs in plain language easily understood and the cause re- moved.

It gives valuable suggestions as to diet, and contains a table giving length of time required to digest various arti- cles of food, something every person with weak digestion should know.

No price is asked, but simply send your name and address plainly writ- ten on postal card to the F. A. Stuart Co., Marshall, Mich., requesting a lit- tle book on Stomach Diseases and it will be sent promptly by return mail.

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsapa- rilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were re- lieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. The pains and bloating I had in my limbs are gone and I am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure liver ills, easy to take, easy to operate.



YOU MUST HAVE WHEN PURCHASING

a carriage, unless it is constructed of the very best materials, and is put together by expert mechanics, for it won't last long enough to pay you and you endanger life and limb every time you ride in it. The name of the maker should be the guarantee, and ours are made only by manufacturers whose name is synonymous with reliability.

Write for our 1898 Catalogue, which will be sent free of charge.

PARLIN ORENDORFF CO. DALLAS, TEXAS.

27,000 22,000

Copies of Mrs. Thornburgh's Catechism for Little Children have been sold in about four years, and we have just had a new edition of 5000 copies printed. No similar work has met with such universal favor. It is a simple, sensible catechism, made for children by the mother of children, who has been for many years a Sunday-school teacher of little children. Infant class teachers approve it at first sight. Send for sample copy, or 40c per dozen. ARKANSAS METHODIST, Little Rock, Ark.

BUCKEYE BELL FOUNDRY E. W. YAMDEN CO., Cincinnati, O., U.S. Only High Class, Best Grade Copper and Tin Full, Sweet Tone Cheapest for Price Fully Guaranteed and Chimes. No Common Grades. The Best Only. CHURCH BELLS

SEEDS, ETC.

A FLOWER GARDEN FOR 50 CENTS.

Send 50 cents in stamps and we will mail you

- 3 Everblooming Roses. 3 Fine New Chrysanthemums, 3 Fine Carnations, 3 Fine Verbenas.

These are all fine varieties and every one named. We make this offer to introduce our plan's and show what Texas can do. Send for catalogue of Plants, Trees and Seeds suitable for Texas. BAKER BROS., Fort Worth, Texas.

Advertisement for FERRY'S SEEDS. In buying seeds "economy is extravagance," because the cost of cultivation wasted on inferior seeds always largely exceeds the original cost of the best and dearest seeds to be had. The best is always the cheapest. Pay a trifle more for FERRY'S SEEDS and always get your money's worth. Five cents per paper everywhere. Always the best. Seed Annual free. D. M. FERRY & CO., Detroit, Mich.

"HE THAT WORKS EASILY WORKS SUCCESS- FULLY." 'TIS VERY EASY TO CLEAN HOUSE WITH

SAPOLIO



Address all communications to
Rev. Sterling Fisher, San Antonio, Texas.

Store your mind with promises, and they will come to your relief in times of need.

A fierce trial will prove a blessing, if by means of it we learn to prize the promises of God.

It is easy to talk of promises in times of prosperity; let us beware that, when times of trouble come, we do not turn cowards and forget them all.

Do not fear to "stand on the promises;" Christ died to make them sure.

TOPIC FOR FEBRUARY:

"Walking in the Light."

Feb. 13: God's Unfailing Promises. II Cor. 1:20; II Peter 1:4; I John 2:25. (Promise meeting.)

The lesson may be made the more valuable by careful preparation, with especial reference to the promises of God. Let each member seek out the promise which to him is the sweetest; let those who can, tell how these promises have been fulfilled to them in particular cases, thus being witnesses to their truth. Let those promises which seem the most precious, in view of the

peculiar needs of young people, be brought out. Emphasize the value of cultivating the spirit of absolute trust in God's promises; so that, when in trouble and doubt, and when we have no other refuge, we may abide serene and confident, "standing on the promises of God."

THE ABUNDANT PROMISES.

The Word of God abounds with promises. From the time that God comforted the first man and woman, who were dismissed from Eden and cursed by sin, with the assurance that the seed of the woman should bruise the serpent's head, our humanity has found comfort in sorrow, strength to endure, courage in peril, and inspiration to work and wait, from God's "exceeding great and precious promises." There are—

- Promises for the bereaved,
- Promises for the tempted,
- Promises for the poor,
- Promises for the repentant sinner,
- Promises for the Christian,
- Promises for the widow,
- Promises for the orphan,
- Promises for the young,
- Promises for the aged,
- Promises for this life and for the life to come.

Indeed, for every cross we bear, for every hard duty, for every command and exhortation, there can be found a promise, assuring us of our Father's care.

MADE SURE THROUGH CHRIST.

II Cor. 1:20.

The gift of Christ was God's crowning gift to man—the gift which added value to every other gift, completed the plan for man's salvation, and gave security for the fulfillment of every promise. St. Paul expresses this thought when he exclaims, in Rom. 8:32: "He that spared not his own

Son, but delivered him up for us all, how shall he not with him also freely give us all things." The rendering of this passage in Corinthians is very happy in the Revised Version: "For how many soever be the promises of God, in him is the yea; wherefore also through him is the amen, unto the glory of God through us."

Christ certifies to the promises of the Father. By the strongest possible proofs; by his life, and teachings, and miracles, and death, and resurrection, and ascension. With infinite patience and pains he taught men that they might safely rely upon every promise of the Father.

EXCEEDING GREAT AND PRECIOUS.—II Peter 1:4.

The Christian finds it necessary often to plead God's promises, and to trust in them. He has foes to fight against; he is assailed with temptation; the tempter seeks to deceive him with the sophistries of worldly prudence; there are fears and doubts against which he must contend, and he would be discouraged and overcome and corrupted if he did not take refuge in the promises of God, which have sustained God's children in all ages, and which have never failed those who put their trust in them. Thus the promises become exceeding great and precious; they are hallowed by sacred associations; they have been the precious heritage of generations of believers; they have comforted the sorrowing, strengthened the weak and encouraged the tempted; trusting in them the Christian becomes fixed in habits of obedience, grows into the image of Christ, and becomes a partaker of the divine nature.

OF ALL PROMISES, THE BEST.

I John 2:25.

Eternal Life. This is the consummation of all things, the final accom-

plishment of God's purposes for men. It is the sum of all good, the permanent fixing of destiny. This promise is the goal of all our endeavors. In this life, there is always conflict, though we have gained a hundred victories; there the final conflict is ended, and perpetual peace reigns. Here there is still trouble ahead, though we have been comforted in a thousand trials; there "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away."

For this life and the life to come, promise rich and precious abound.

LEVITA LEAGUE.

I report the names of the officers newly elected: President, Mr. E. B. Mayhew; First Vice-President, Miss Anna Carr; Second Vice-President, Mr. Henry Maxwell; Third Vice-President, Rev. S. D. Waddill; Secretary, Marther Carr; Treasurer, Miss Susie Heard. We have thirty members. The devotional meetings are held every third Sunday night in each month, and are well attended, and all seem to be very much interested in them. Our literary meetings are held Saturday night before the third Sunday, and our business meeting is held Saturday night before the fourth Sunday in each month.

Our League is progressing very nicely, and we look forward to a grand success in the League work this year. We ask the prayers of all other Leagues that we may be instrumental in God's hands in leading souls to Christ. MATHER CARR, Secretary.

THE OPIUM AND MORPHINE HABIT.

"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio.

BARGAIN LIST No. 2.

COMMENTARIES, CYCLOPEDIAS, BIBLE DICTIONARIES, CONCORDANCES, Etc.

We desire to reduce our stock as much as possible by the end of our fiscal year, March 31. These prices will not be offered longer than March 31, or after the present supply is exhausted. ✂ At these unusually low prices the purchaser pays for transportation.

When Ordering Please do Not Fail to Mention Bargain List No. 2.

	Regular Price.	Special Price.		Regular Price.	Special Price.
AUSTEN'S (Jane) NOVELS. Five volumes. 12mo. Cloth. (Postage, 50 cents).....	\$ 5 00	\$3 25	HISTORICAL LIBRARY. Three large 8vo. volumes. (Postage, 50 cents).....	4 00	2 75
Contains <i>Pride and Prejudice, Sense and Sensibility, Northanger, Abbey, Mansfield Park, Emma.</i>			Contains <i>Plutarch's Lives, Josephus, Roman Empire.</i>		
BOSWELL'S LIFE OF JOHNSON. Four volumes. Cloth. 12mo. (Postage, 40 cents).....	3 00	2 00	HUGO'S WORKS. Complete. Seven volumes. Cheap Edition. Cloth.....	4 50	3 00
BULWER LYTTON'S NOVELS. Thirteen volumes. Queen Edition. Same. Thirteen volumes. Popular Edition..	7 00	4 50	Same. Ten volumes. Extra paper. Large type. Gilt top. Illustrated. Art cloth binding.....	10 00	6 75
COOPER'S NOVELS. Complete. Twelve volumes, Illustrated. Cloth.....	15 00	10 00	IRVING'S WORKS. Cheap Edition. Six volumes. Cloth....	2 50	1 50
Same. Standard Edition. Half Calf.....	27 50	21 00	Same. Crowell Edition. Eight volumes.....	8 00	5 00
Leather Stocking Tales. Queen Edition. Five volumes. Nice Cloth Binding. (Postage, 32 cents).....	1 50	90	Same. Crowell Edition. Nine volumes.....	9 00	6 00
Same. Good Edition. Five volumes. (Postage, 35 cts)	3 00	1 80	LONGFELLOW. Three volumes. Cloth. Gilt top. (Postage, 32 cents).....	2 00	1 35
Same. Very handsome. Fine paper. Extra binding. (Postage, 50 cents).....	7 50	5 25	Contains <i>Outre-Mer, Hyperion, Kavanaugh and Evangeline.</i>		
Sea Tales. Standard Edition. Five volumes. (Postage, 40 cents).....	4 00	2 50	MACAULAY'S HISTORY OF ENGLAND. Five volumes. Cloth.....	1 50	1 00
DICKEN'S NOVELS. Queen Edition. Fifteen volumes.....	5 00	3 25	Same Library Edition. Five volumes. Gilt top.....	3 00	2 00
Same. Cassell Edition. Fifteen volumes.....	8 00	5 50	Essays and Poems. Library Edition. Three volumes. Gilt top.....	2 00	1 25
Same. Presentation Edition. Fifteen volumes.....	15 00	10 00	MILTON'S POETICAL WORKS. Complete. With exhaustive introduction by David Mason, and biographical sketch by Nathan Haskell Dole. Illustrated. Fine paper. Gilt top. Two volumes. 8vo.....	3 00	2 00
Same. Library Edition. 240 illustrations. Gilt top. Fifteen volumes.....	18 50	13 00	RUSKIN'S WORKS. Complete. Thirteen volumes. Clear type. Gilt top. With many illustrations and colored plates. Bound in art cloth.....	15 00	9 50
Same. Library Edition. 240 illustrations. Half calf.....	37 50	27 50	SAMUEL SMILES'S WORKS. Five volumes. Cloth. (Postage, 30 cents).....	1 50	1 00
Same. Standard Edition. Half calf.....	25 00	18 50	Contains <i>Self-help, Life and Labor, Thrift, Duty and Character.</i>		
Same. Presentation Edition. Half calf.....	30 00	22 00	SCOTT'S WAVERLEY NOVELS. Queen Edition. Twelve volumes. Cloth.....	4 00	2 50
DE QUINCEY'S WORKS. Twelve volumes 12mo. Cloth.....	12 00	8 40	Same. Good Edition. Twelve volumes.....	6 00	4 00
GEORGE ELIOT'S NOVELS AND POEMS. Queen Edition. Six volumes. Cloth. (Postage, 35 cents).....	2 00	1 40	Same. Illustrated. Library Edition. Twenty-four volumes. Cloth.....	18 00	11 00
Same. Cassell Edition. Six volumes. Illustrated. (Postage, 50 cents).....	3 00	2 00	SHAKESPEARE'S WORKS. Queen Edition. 4 volumes....	1 50	1 00
GIBBON'S HISTORY OF ROME. With Milman's Notes Household Edition. Five volumes. Cloth. (Postage, 50 cents)	3 00	2 00	Same. Cassell Edition. 4 volumes.....	2 00	1 35
GRACE AGUILAR'S WORKS. Four large volumes. (Postage, 40 cents).....	4 00	3 50	Same. Student Handy Volume Edition. With Hudson's Notes. Twelve volumes. Large type. 18mo. Cloth. In cloth-covered case.....	9 00	6 00
Contains <i>Home Influence, Mother's Recompense, The Days of Bruce, The Vale of Cedars.</i>			Same. Handy Volume Edition, without notes. Thirteen volumes. 24mo.....	6 00	3 75
GREEN'S HISTORY OF THE ENGLISH PEOPLE. Cheap Edition. Four volumes. Cloth. (Postage, 40 cents)....	1 50	1 00	Same. Windsor Edition. Eight volumes. 16mo. Part-colored cloth, on extra nice paper. With an introduction and notes.....	6 00	3 75
GUIZOT'S HISTORY OF ENGLAND. Four volumes. Cloth. (Postage, 40 cents).....	4 50	3 00	Same. Art Edition. With life of Shakespeare. A lengthy introduction to each play. Profusely illustrated. Bound in dark red leather attractively embossed. One volume. 8vo. (Postage, 35 cents).....	2 50	1 75
HALF-HOURS WITH BEST AUTHORS. With biographical and critical sketches by Charles Knight. Three volumes. (Postage, 30 cents).....	3 00	2 90	Same. Fireside Edition. Handsome, large 8vo. volume bound in half morocco.....	3 00	2 00
HAWTHORNE'S WORKS. Popular Edition. Complete. Good paper and nice binding. Eight volumes.....	12 00	7 50	Same. Large 8vo. Elaborately ornamental. Cloth binding. 1 volume. (Postage, 35 cents).....	1 25	75
Same. American Classic Edition. Three volumes. 12mo. Cloth. Gilt top. (Postage, 20 cents).....	2 00	1 25	THACKERAY'S NOVELS. Queen Edition. Ten volumes....	4 00	2 50
Contains <i>Scarlet Letter, Twice-Told Tales, Mosses from an Old Manse.</i>			Same. Mershon Edition. Ten volumes.....	5 00	3 50

When making order please mention that books are selected from Bargain List No. 2.

BARBEE & SMITH, Agents, Nashville, Tenn.

Sunday-School Dept.

Address all communications for the Sunday-school Department to Rev. F. B. Carroll, D. D., Greenville, Texas.

First Quarter—Lesson 7, Feb. 13.

THE CALL OF MATTHEW.—Matt. 9:9-17. Time—The spring of A. D. 28.

Place—At the Custom-house in Capernaum.

INTRODUCTORY.

The great Sermon on the Mount has given us an insight into the spirit and subject-matter of Jesus' teaching. The crowds who heard him were astonished at his teaching; for he taught them with authority and not as their scribes.

Following the sermon we have in the eighth and ninth chapters "a solemn procession of miracles" confirming the authority with which Jesus had spoken. These miracles St. Matthew groups not in the order of time in which they occurred, but in such a way as to promote the special design of his argument for the Messiahship of Jesus.

THE CALL OF MATTHEW.

Verse 9.—And as Jesus passed forth from thence. By reference to St. Mark we see that this occurred immediately after healing the paralytic (Mark 2:13), implied in Matthew's "from thence."

He saw a man named Matthew sitting at the receipt of custom. The custom-house—the place for receiving tolls on the fishing and trade of the lake. "The Romans laid taxes, as the Syrian Kings did before them, on almost everything."

A man named Matthew—such is his apostolic name. St. Luke calls him Levi. But both Luke and Mark give his name Matthew in their lists of the apostles. (Mark 3:18; Luke 6:15.) It was quite common for a Jew to have two names, and it would be natural for Matthew to give only the name by which he was known as an apostle.

And he saith unto him, follow me. And he arose and followed him. St. Luke says: "And leaving all, he arose and followed him"—more, it would seem, than Matthew's modesty would allow him to write of himself. Probably he had often seen and heard Jesus and possibly had been following Jesus before (Broadus) and only now attached himself permanently to him.

AT THE FEAST.

Verse 10.—"And it came to pass as Jesus sat at meat in the house"—St. Matthew's house, though he does not state this fact, supplied by the other evangelists. (Mark 2:15; Luke 5:29.) Luke says that "Levi made a great feast." The feast, it is supposed, was given sometime after the call; but naturally all the three who record it place it here in connection with the call, thereby completing at once all they had to say about this apostle.

"Many publicans and sinners came and sat down with him and his disciples." These were the two most hated classes among the Jews—tax-gatherers and those living in open violation of the ceremonial or moral law. Luke says a great crowd was present. Matthew doubtless wished to show the Master respect by inviting a numerous company to meet him.

Verse 11.—"And when the Pharisees saw it"—they were present, not as guests, but had probably pressed into the house, before the feast was over, to hear what Jesus would say.

"Why eateth your Master"—that is, teacher—"with publicans and sinners?" According to Jewish ideas, this was a very grave offense in a rabbi. For thereby he was keeping very low company, and exposing himself to ceremonial pollution. (Mark 7:4.)

"But when Jesus heard that"—the disciples reported the question to him. It was cunning in the Pharisees to ask this question, in the hope of turning the disciples away from Jesus; they yet had very imperfect Jewish notions of the Messiah's work.

According to St. Luke, Jesus answered directly to the Pharisees with whom the question originated. (Luke 5:30, 31.)

He said unto them—the Pharisees: "They that be whole"—those who are strong and well—"need not a physician, but they that are sick." A plain fact that all could understand.

Verse 13.—"But go ye and learn what that meaneth. I will have mercy and not sacrifice." The words are taken from Hosea 6:6. So Jesus strongly rebukes the boasted learning of these men of the law, sending them to learn of their own scriptures.

"I will have mercy"—the Hebrew word includes the ideas of kindness and compassion; so piety and pity are originally the same word—"and not sacrifice." That is, I wish kindly feeling and conduct toward others, especially the needy and suffering, rather than the externals of religion. I wish mercy rather than sacrifice, says the Septuagint.

"For I am not come to call the righteous, but sinners, to repentance"—therefore, his associating with the very worst sinners agrees well with the purpose of his mission.

ABOUT FASTING.

Verse 14.—"Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?" This question in regard to fasting is found also in both Mark and Luke (Mark 2:18-22; Luke 5:23-39). According to St. Mark, John's disciples and the Pharisees were fasting and they came and asked the question. Luke represents the Pharisees, to whom Jesus had just been speaking, as continuing the discourse with this question. "This is one of those instances where the three accounts imply and confirm one another, and the hints incidentally dropped by one evangelist form the prominent assertions of the other" (Alvord). The disciples of John "fasted oft" because they yet held the prevailing notions and practices of the Jews. Fasting also belonged to the asceticism which John as a preacher inculcated. The strict Jews not only fasted very often, but in many cases on very trivial occasions.

Verses 15-17.—The reply of Jesus is conveyed by three illustrations:

- 1. Can the children of the bride-chamber mourn as long as the bridegroom is with them? The sons of the bridegroom were the guests invited to 'he wedding. The question of our Lord is so framed as to require a negative answer. "The word translated 'can' is so placed as to be emphatic: Can it be in the nature of things?" But the days will come when the bridegroom shall be taken away from them—and then shall they fast." The psalmist long before had spoken of the Messiah as a bridegroom (Ps. 45), and John the Baptist had said, "He that hath the bride is the bridegroom; but the friend of the bridegroom rejoiceth greatly because of the bridegroom's voice" (Jno. 3:29). So that in answering John's disciples the image of the bridegroom is entirely appropriate. "When the bridegroom is taken away"—this is the first instance in St. Matthew's gospel where Jesus refers to his death. Then would his disciples fast—naturally and appropriately because of their sorrow.
- 2. "No man putteth a piece of new cloth into an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse."
- 3. "Neither do men put new wine into old bottles"—bottles made of skins—"else the bottles break, and the wine runneth out and the bottles perish; but they put new wine into new bottles, and both are preserved."

In both of these illustrations we see the same great truth—namely, that the combination of the Old and the New Dispensations would not be merely unsuitable, but injurious. Pharisaic legalism has no place in the gospel age. Levitical ceremonies—the types and shadows of the better things to come—

Hood's Pills

Cure all liver ills, biliousness, headache, sour stomach, indigestion, constipation. They act easily, without pain or gripe. Sold by all druggists. 25 cents. The only Pills to take with Hood's Sarsaparilla.

DROPSY TREATED FREE

Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. Dr. H. E. Green's Sons, Specialists, Atlanta, Ga.

Fine Pronouncing Bible (worth the price alone) and Texas Christian Advocate one year for only \$4

give place to the simpler rites of the religion of Christ.

PRACTICAL AND SUGGESTIVE.

1. While the same great practical truth is taught by both illustrations—the old garment and the old wine skins—yet, as Dean Alford says, "the second illustration or parable is not a repetition of the previous one, but a stronger and more exact setting forth of the truth in hand. The garment was something outward, the wine is poured in; is something inward—the spirit of the system. The former parable respected the outward freedom and simple truthfulness of the New Covenant; this regards its inner spirit—its pervading principle. And admirably does the parable describe the vanity of the attempt to keep the new wine in the old bottles—the old ceremonial man, unrenewed, in the spirit of his mind; the new wine is something too living and strong for so weak a moral frame—it shatters the fair outside of ceremonial seeming. Yes, and every form of modern Pharisaism and ritualism fares no better with the life and spirit of the gospel of Jesus Christ. The letter killeth—hard rules and outward forms—when these are made the highest and the essential things. But the spirit giveth life, and clothes itself, as need requires, with new forms. Methodism is a great illustration of this principle; so was the great reformation of the sixteenth century.

2. By disregarding our Savior's teaching here much error and injury have been brought about. The preacher has thereby become a priest—spiritual blessings must depend on his mediation. The simple memento of our Savior's death must be a sacrifice offered by the priest for men's sins.

Festivals and fasts are made binding on the Christian conscience, making religion a thing of special seasons. Splendid rites and gorgeous display of robes and costumes and names and dignities are made to lead the minds of men away from the simple and sublime spirituality of the gospel of Christ. The Church itself is exalted into competition with the Lord, and the priesthood set up between the penitent sinner and the forgiving Savior. "It is not strange," says Dr. Broadus,

"that Chrysostom and his followers, and Jerome, who practiced a Judaized Christianity, were unable to understand" these parables of Christ.

3. When the Bridegroom is taken away, then will they fast. There is a principle here. The old system of prescribed fasting for fasting's sake must not be patched with the new and sound piece. But there is a suitable time for proper fasting. Then will they fast—the natural expression of their loss—their deep-felt need, their sorrow. "And this furnishes us with an analogous rule for the fasting of the Christian life that should be the genuine offspring of inward and spiritual sorrow, of the sense of the absence of the Bridegroom in the soul—not the forced and stated fasts of the old covenant now done away."

The Reformed Churches have also given up universally the stated fasts which they retained in their first emergence from Popery; but still any real occasion for fasting, providentially brought before them, meets with general and solemn observance.

The Christian, guided by his deep sense of inward need and possessed by his own peculiar grief and sorrow, will have his times of fasting

4. Matthew is at once a miracle and monument of saving grace. With him instantly old things passed away and all things became new. The publican, the toll-gatherer for his people's oppressors, becomes an apostle and evangelist—a witness and historian of Jesus Christ. A man of despised calling may become a Christian and an eminent minister.

5. The prompt obedience of Matthew and his entire giving up of worldly things is a suggestive example for the minister of the Gospel. "He left all," says St. Luke, "and followed Jesus"—turning from worldly occupations to follow Jesus in spirituality. His consecration from the start was entire.

6. He is an example for every Christian, in that he brought his former wicked companions to hear Jesus, if perchance they might follow him too.

7. Jesus transgressed the law of ceremonies and ate with publicans and sinners; the Pharisees shut them off from God's mercy, and violated the law of love.

GET THE GENUINE ARTICLE! Walter Baker & Co.'s Breakfast COCOA Pure, Delicious, Nutritious. Costs Less than ONE CENT a cup. Be sure that the package bears our Trade-Mark. Walter Baker & Co. Limited, Dorchester, Mass. (Established 1780.)

SIX LOVELY ROSES FOR ONLY 25 CENTS (silver or stamps) we will send six lovely Everblooming Roses, strong one year plants on their own roots, that will bloom freely this summer: The Bride, pure white; Isabella Sprunt, canary yellow; Fr. Gaulain, rich crimson; Duchess de Brabant, rose and amber; Marie Van Houtte, pale yellow, edged rose; Maman Cochet, the best pink. FOR 50 CENTS we will send the above six and eight more choice roses of our selection—14, all different. FOR 50 CENTS we will send three or for \$1 will send eight large two-year old roses, choice bushy plants, no two alike. 15 Prize Chrysanthemums.....50c. 12 Hardy Scotch Pinks.....50c. 12 Fine Flowering Geraniums.....50c. 12 Choice Flowering Begonias.....50c. 10 Choice Flowering Begonias.....50c. 12 Fragrant Carnations.....50c. 15 Brilliant Oriental Coleus.....50c. 12 Miscellaneous Plants.....50c. 25 Packets Choice Flower Seeds.....50c. Half of any two sets for 50c. We pay all postage and guarantee the plants safely delivered into your hands all plainly and correctly labeled. Catalogue Free. Indianapolis Greenhouses. Established 1877. THE GEO. H. MELLENS CO., Box C, Springfield, Ohio.

Liberty Enlightening the World. FARMERS ARE BECOMING ENLIGHTENED ON THE SUBJECT OF FARM IMPLEMENTS AND THE MOLINE LINE IS CONCEDED THE BEST. Write for Circulars describing our Dandy Cultivator, Good Enough Sulky Plow, New Gladiator Steel Frame Stalk Cutter, King Cotton Corn and Cotton Planter, New Dutch Girl Disc Harrow. We also have the best Farm Wagons and Finest Buggies. Address TEXAS MOLINE PLOW CO., WAREHOUSE AND OFFICE: COR. AUSTIN ST. AND PACIFIC AVE. Dallas, Texas.

I am praised by all of my purchasers. WHO AM I? Don't you know—almost everybody does. Well, I am the sewing machine that you see so much about in this paper. I am fully guaranteed and only cost \$22.00. You also get the Advocate one year. Address Texas Christian Advocate, Dallas, Texas.

WOMAN'S ...DEPT...

Address communications to Mrs. Florence E. Howell,
28 Masten Street, Dallas, Texas.

FROM THE INDIAN MISSION WORK.

It has been a long while since I wrote you from this mission field. The work here, as a rule, measures my fullest capacity, and I have not much time for writing. I have felt, however, that I should write oftener, for the Texas sisters seem to be much interested in this work, and I would like to keep them informed of its condition and progress.

We have now in school eighty pupils. We sent away to Carlisle, Pennsylvania, three young men, to enter that large Indian school there, for additional education under different environments. One of our girls we put into a government day school as housekeeper, and right well she fills the place. We intend very soon to take in ten more pupils, and thus make the number ninety. We have a number of girls just blooming into womanhood, who would be greatly benefited could they be sent away to the States to some good school. As far as textbooks and industrial training are concerned, we could do as well for them here, perhaps, as away in the States, but they need the education that contact with other surroundings would give. It is urged as an objection to sending them away to school in the States that it educates them away from their people, and thus renders them helpless on their return here. This may hold good with reference to those in a foreign land, but not so with reference to the Indians in our own country, for they are to become citizens of the United States, endowed with all the rights and privileges of citizenship. Their old customs and habits and dress

must and will give way (and I may add are giving way) to the customs and habits and dress of our own civilized life, and this makes it necessary that they be educated, where it is possible to do so, with our people. It will be but a short while before the white man will occupy this country with him, as is already the case with much of Oklahoma. The young Indians need to prepare for citizenship, as far as possible, in connection with those conditions that he must per necessity be forced to meet and adopt in the near future. You will see why I try to get them away to school in the States, after they have had a few years' training here.

Our pupils are making good progress, and some of them show some considerable force of character. Bali Sumpti, a Kiowa, has a girl in our school, about twelve years of age. She was converted last spring and joined the Church. This little girl we named Emma. Bali Sumpti was in my office to-day to see me about Emma. He said: "I have bought a sewing machine." I looked at him in surprise, and wondered what he wanted with a sewing machine. He continued: "I want you to have the ladies here at the school to teach Emma how to sew on a machine: make her understand it well, and when she comes home she can have the machine, and make good use of it. Last summer," he continued "when Emma came home for vacation, the Indians tried to get her to paint her face, and put on Indian dress, but she refused, and when she went into the house (he has a small two-room house hard by his camp) she saw a deck of cards lying there. She asked me what they were for. I told her that I gambled to win money, or ponies, or blankets. Then she told me that she did not like that, and that Ema-ma-ko-kea (that is my Indian name) and Audelle had taught her that it was wrong to gamble, and that it was against Jesus to do so, and that she believed in Jesus, and she did not like to see her father have such things about: and then she took the cards and threw them into the fire right before my eyes: and she was so earnest



The wind and dust
cause painful chapping
of the skin.
Those who are so affected
should use only a
pure soap.
99 1/2 PER CENT PURE

THE PROCTER & GAMBLE CO., CINTL.

in her talk about this and other things that it made me think a great deal. I quit the gambling, and have never gambled since. I had been thinking of getting another wife, but I gave that up. I was cross and quarrelsome to my wife here (pointing to her at his side), and whipped her sometimes, but I have never said an unkind thing to her since, nor been cross with her in the least. I was so easy to get angry, but now my heart is glad, and I want to see Emma get a good education, learn all she can, both how to do things, as well as read and write, and she will be a great help to all the family when she comes home."

My heart rejoiced as I heard him give an account of Emma's fidelity, and I felt that our school work was accomplishing more than we knew. I want to thank all the Texas sisters and societies who have so kindly given us aid in this work. God bless every one of them and repay them in spiritual blessings upon heart and life. If you know of an earnest, consecrated lady (single) who can teach music and also teach a few classes in the literary department, I shall be glad to get her for the rest of this session. She must have sufficient missionary spirit to work and be satisfied with a small salary. I trust you and other Texas sisters can come to see this school and camp work this year. God bless you.

J. J. METHVIN.

Anadarko, O. T.

"Another year for Jesus;

How can I wish for you

A great joy or blessing

O, fellow worker true?

Eternity with Jesus

Is long enough for rest.

Thank God that we are spared to

work,

For him whom we love best."



W. P. AND H. M. SOCIETY.

The W. P. and H. M. Auxiliary of Bellevue observed the week of prayer, but failed to report it. We feel that we are yet in possession of the good it did us, for it was a constant benediction to those who participated. Our hearts were filled and joy abounded. We carried out the programme as given us, and by so doing gained much needed information.

From the free-will offering \$7.75 was sent to our Conference Treasurer. It is only a small sum, but the society here is only a small "some," but the Master is with us. May the Lord bless woman's work this year.

LOTTIE HATFIELD.



FOREIGN MISSIONS.

Nine-tenths of the contributions to foreign missions are given by one-tenth of the Church membership, while only one-half of the membership give anything. The average amount per member is fifty cents per annum—only the seventh part of a cent per day for the conversion of a thousand millions of heathens! An average of five cents a week from every member of the Protestant Churches of the United States would bring into the treasury during a single year \$16,500,000. Ninety-eight per cent of the Church's contributions for religious purposes is spent at home, while only two per cent is applied to the foreign mission field. There are 75,000 ministers in the United States, or one to about every 600 persons, while only one is allotted to half a million in heathen lands. There are 1500 counties in China without a single missionary. All missionary workers in heathen lands native and foreign, would now be represented by less than one-twentieth part of one of the squares on this diagram.



BEWARE OF BAD BOOKS.

It has been well said, "He who would make a favorite of a bad book simply because it has a few beautiful passages might as well caress the hand of an assassin because of the jewelry which sparkles on its fingers." There are many trashy books offered for sale or exposed in public libraries, and they are sometimes found in Sunday-school libraries. Mushrooms and toadstools resemble each other so closely that many people can not tell the difference. Some one has given a sure test: "If you eat them and live, they are mushrooms; if you die, they are toadstools." But such tests are too late to be of benefit to the unfortunate eater.

Let all young people be careful of the books they read and the companions they keep. Select and read books which are known to be good: books which will stimulate energy and direct endeavor; which will illumine the pathway of life, showing its pitfalls and paths of safety.

There is no better way to create a taste for healthy reading than to read often and prayerfully the Book of books.—Christian Leader.

CORRECTION.

I inadvertently omitted to say in the obituary of little Pearl Connor who she was. Pearl was the daughter of Bro. and Sister J. C. Connor, of Blue Ridge, Texas. J. S. G.

NOTICE.

Any one knowing what has become of Rev. J. R. Burton, a Methodist preacher in Texas, will confer a kind favor on Mrs. M. L. Jackson, his sister-in-law, at Walnut Springs, Texas. He was last heard of in Bandera County, about twelve years ago.

No delay on your return trip from the Southeast if you go via the Texas & Pacific.



What to Eat and Not Have Indigestion

Two articles by Mrs. S. T. Rorer, the first of which is in the FEBRUARY number of the

LADIES' HOME JOURNAL

To be followed by the following series:

When Unexpected Company Surprises You
The Best Food for a Growing Boy
Fruits as Foods and Fruits as Poisons
The Right Food for Different Men
Food for Bloodless Girls
The Table for Stout and Thin Women
School Luncheons for Children
Carving and Serving of Meats and Game

Mrs. Rorer writes for no magazine but the Journal

A New Form of Personalities

The old style of portraying famous people through a "sketch" or "biography" is to be modernized in THE LADIES' HOME JOURNAL during 1898. Five of the most prominent Americans have been chosen for the departure: President McKinley, Mrs. Cleveland, Mark Twain, Joseph Jefferson, and Thomas A. Edison. Each will have a special article, which will consist of about fifteen or twenty fresh, unpublished stories and anecdotes strung together, each anecdote showing some characteristic trait or presenting a different side of the subject.

MANY OTHER NEW FEATURES
FOR 1898. \$1.00 PER YEAR

For 25 cents we will send
The Ladies' Home Journal
on trial for three months

ALSO, a handsome illustrated booklet containing our Prospectus for 1898, with portraits of famous writers and small reproductions of some of the illustrations that are to appear in the Journal in future numbers.

The Curtis Publishing Company, Philadelphia



OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

REV. HENRY THOMAS.

On the night of December 21, 1897, Rev. Henry Thomas passed from earth to heaven. He served his generation by the will of God, and fell on sleep and was gathered to his fathers above. He walked with God, and was not, for God took him. He was one of the best known men in Tarrant County. He, perhaps, married more people and preached more funerals than any man in the county, and was one of the few men whom everybody loved. Bro. Henry Thomas was born in Gwinnett County, Georgia, June 1, 1826; was converted in his sixteenth year, and joined the Methodist Episcopal Church, South, and lived a faithful member to his death. He was married to Miss Sarah J. Strayhand, who survives him. He came to Texas in 1870, and died at his home three miles southeast of Arlington, Tarrant County, Texas, on the night of December 21, 1897. He was for many years a local preacher, and to say he was an effective and useful man would indeed be expressing the truth, for his whole life was a living sermon. He certainly adorned the doctrines he professed. He has four sons living; two of them are in the regular work, are useful men and are doing fine work—Bro. Bascom, in our own conference, and Bro. Sam Thomas, in the Texas, who stands high in his conference and station at Richmond; Dr. Neal Thomas a faithful layman, who stands high as a physician and Christian gentleman. It is not strange they gave to the world good and useful children, having had such a noble father and consecrated mother. Many preachers will remember Uncle Henry and Aunt Jane, as they are called, as being a preachers' home, as many itinerants have taken shelter under their hospitable roof and have been warmed by their presence. How often have I visited their home, and held sweet communion with these saintly people of God, and have taken on an inspiration that has lasted for days to come. Uncle Henry was a man of great power in our revivals; his life was of such a consecrated character he wielded an influence and power that few men possessed, and when the Spirit was upon him, his prayers and exhortations were of great power. He was loyal and faithful to his Church, giving his money and services willingly and cheerfully, and I have never known him to criticize his neighbor or pastor; he always possessed that sweet, gentle spirit for all. He and Aunt Jane certainly, like one of old, walked in all the commandments and ordinances of God, blameless, and lived their religion to a high degree. I saw this dear old soul a few days ago, and she is lingering on this side of the last river, waiting for the call of the Master. May we all be as ready as our dear husband, father and brother to go up and reap our reward on high.

JAMES A. WALKUP, Pastor.

ASBURY.—Euphany E. Asbury (nee Early), widow of John W. Asbury, who died ten years ago and sleeps in the cemetery at Farmers Branch, Texas, was born in Mason County, Ky., May 22, 1837. At the age of eighteen years she united with the Christian Church, but after her marriage, which happy event took place November 6, 1856, she went with her husband to the M. E. Church, South, in which she lived a true Christian life. She died, after a brief illness, at her home, near Lebanon, Texas, November 29, 1897. She was the mother of three children. Her only son died in the faith four years ago. The widowed and bereaved mother now follows to overtake husband and son in the better land. Two daughters, both of whom are married, are left to mourn and to battle with sin and sorrow. May the grace of God be sufficient for them that they may follow on to meet father, mother and brother in heaven. Sister Asbury was a true friend to the preacher and devoted to the Church and its institutions. She was a member of the W. F. M. Society at Lebanon, Texas, and was doing what she could to make the world better.

S. L. BALL.

Allen, Texas.

Hood's Sarsaparilla is prepared by experienced pharmacists who know precisely the nature and quality of all ingredients used.

A Total Disability Claim of \$1,650 Paid to a Man who was Afterwards Cured.

The Monitor, a newspaper published at Meaford, Ont., Canada, first discovered this case two years ago, and published it at length, which now seems, owing to the cure of it, to be a miracle. The facts were so remarkable that many people doubted the truth of them. They said: "It is too remarkable; it can not possibly be true; the paper is mistaken, and the man, although he may think himself cured, will soon relapse into his former condition," etc., etc. The accuracy of its report called in question, the Monitor determined to find out definitely whether the facts were as stated and whether the man would really stay cured. They accordingly kept a close watch on the case for two years, after the first article appeared, and have just now published

mouth sufficiently wide to take solid food. The doctors called the disease spinal sclerosis, and all said he could not live.

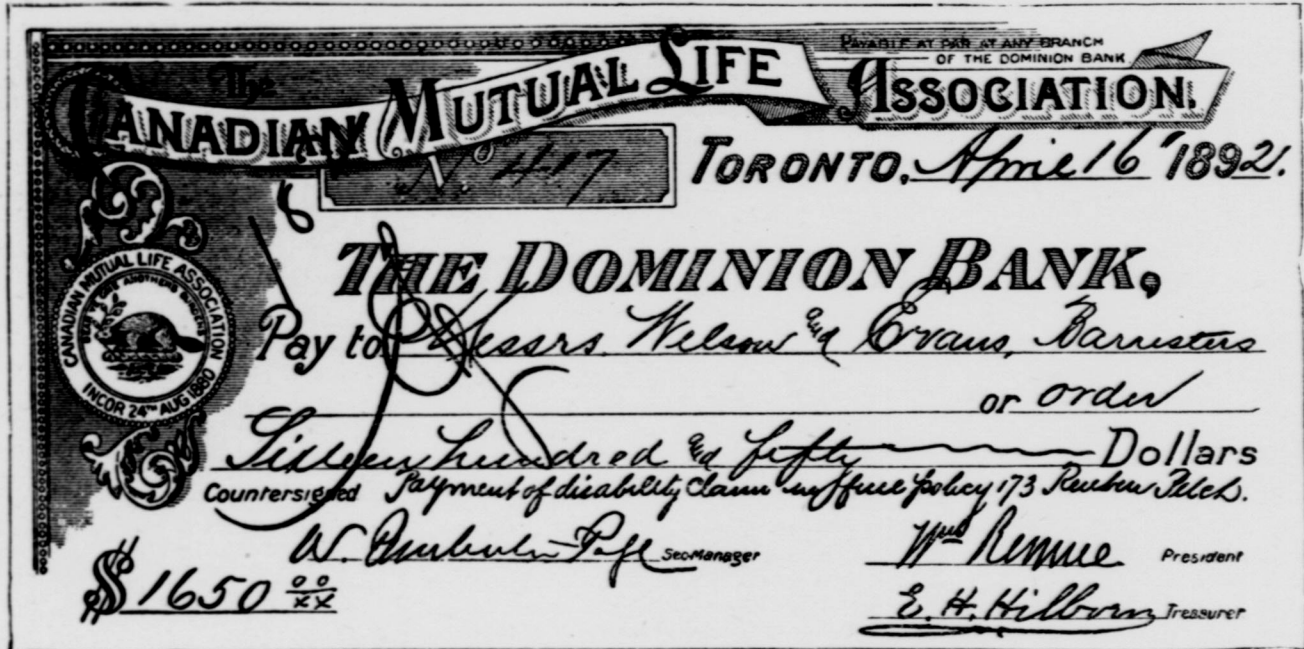
For three years he lingered in this condition. Then by some friends he was advised to take Dr. Williams' Pink Pills for Pale People. He took them and there was a slight change. The first thing noted was a tendency to sweat freely. This showed there was some life left in his helpless body. Next came a little feeling in his limbs. This extended, followed by pricking sensations, until at last the blood began to course freely, naturally and vigorously through his body, and the helplessness gave way to returning strength, the ability to walk returned, and he was restored to his old-time

permanent. Indeed, I am in even better health than when I gave you the first interview."

"Do you still attribute your cure to the use of Dr. Williams' Pink Pills?" asked the Monitor.

"Unquestionably I do," was the reply. "Doctors had failed, as had also the numerous remedies recommended by my friends. Nothing I took had the slightest effect upon me until I began the use of Dr. Williams' Pink Pills. To this wonderful medicine I owe my release from the living death. I have since recommended these pills to many of my friends, and the verdict is always in their favor. I shall always bless the day I was induced to take them."

Such is the history of one of the



another article about it in which the original reports are completely verified, the cure is permanent, and they publish a fac simile of the check given by the Canadian Mutual Life Association for \$1650.00, amount of total disability claim paid by them to Mr. Petch.

The first account stated that the patient (see address below) had been a paralytic for five years, that there was such a total lack of feeling in his limbs and body that a pin run full length could not be felt; that he could not walk or help himself at all; for two years he was not dressed; furthermore that he was bloated was for that reason almost unrecognizable, and could not get his clothes on. The paralysis was so complete as to affect the face and prevented him from opening his

health.

The above is the substance of the first article published by the Monitor. Now follows some clippings, taken from the same paper two years afterward, and there is not the slightest shadow of a doubt, in view of this testimony, that Mr. Petch's cure is permanent. Here follows the account:

On being again questioned, Mr. Petch said: "You see those hands—the skin is now natural and elastic. Once they were hard and without sensation. You could pierce them with a pin and I would not feel it, and what is true of my hands is true of the rest of my body. Perhaps you have observed that I have now even ceased to use a cane, and can get about my business perfectly well. You may say there is absolutely no doubt as to my cure being

most remarkable cases of modern times. Can any one say, in the face of such testimony, that Dr. Williams' Pink Pills are not entitled to the careful consideration of any suffering man, woman or child? Is not the case in truth a miracle of modern medicine?"

To make the evidence complete we publish above a fac simile cut of the check received by Mr. Petch from the Canadian Mutual Life Association, being the amount due him for total disability. It is unnecessary to add that this life insurance association did not pay this large amount of money to Mr. Petch, except after the most careful examination of his condition by their medical experts. They must have regarded him as forever incurable.

Mr. Petch's address is as follows: Reuben Petch, Griersville, Ont., Canada.

ROBERTS.—Nannie J. Roberts died at the home of her son, Walter, at Haskell, Texas, January 3, 1898. She was born in Mississippi in 1831; was married to Wm. Roberts and joined the M. E. Church, South, before she reached her eighteenth year. They came to Smith County, Texas, in 1850, and in 1865 to Hill County. Bro. Roberts died fifteen years ago in Throckmorton County. Since that time Sister Roberts has lived with her children. She was a devoted wife, a loving mother, a kind and obliging friend and neighbor and a constant, patient, faithful, trusting Christian. For many years she patiently suffered—often expressing herself ready and willing to go. I knew her well—being her pastor for four years. During my long acquaintance with her I never heard her complain or murmur. She welcomed and entertained in her home the weary itinerant preacher. She leaves three sons and one daughter to mourn her absence, while her many friends will miss her. She had no fears when death came for her. Every preparation had been made, and she was ready to go to her long-sought home.

E. L. ARMSTRONG.

KING.—On the morning of the 13th of January, 1898, death claimed as lovely a young lady as ever brightened a home or graced a castle, Miss Eva P. King. She was born, reared and died near Hondo, Medina County, Texas. Miss Eva was the youngest daughter of Bro. and Sister I. H. King. When only eighteen years of age the summons came and she was ready. Life promised fair, but typhoid fever developed rapidly and in a few short days the lovely spirit was gone. Such is the earth side of the picture. Could we but catch a glimpse "beyond the veil" we might see in contrast the rapture of a glorified spirit done forever with

the sorrows of earth. One seldom sees such beautiful, symmetrical character as Miss Eva possessed. Being frail from childhood, she developed a sunny spirit that made her precious to her friends and the very life of her home. She was truthful, honest and, her mother says, a Christian from childhood. Loving all, the sweet young life ended its mission on earth and went to join the "blood-washed throng."

J. W. LONG.

LOYD.—Died suddenly at Nash, Ellis County, Texas, January 7, 1898, Mary Loyd, nearly seventy years old. She was born in Independence County, Arkansas; married to A. J. Loyd December, 1848; moved to Texas September, 1849; was converted and joined the M. E. Church, South, when nineteen years old. Her health, which had been poor for a long time, had apparently greatly improved and she hoped soon to attend Church again—which it had not been her privilege to do only occasionally for several years. She was truly a good woman, exercising many of the virtues of Christianity efficiently—especially that of patience in "much affliction." Fortunately for me, I visited her a few days before she died and was edified by the assurance she gave of the satisfactory faith she had in Christ. She said "religion was better the longer she lived," and her experience sweeter. While sitting in her room with the family after having attended quite a deal of domestic affairs during the day—apparently better than usual—she fell from her chair dead.

C. A. EVANS, P. C.

GREENWOOD.—Mrs. Nancy A. Greenwood (nee Hobbs) was born in Nashville, Tennessee, November 16, 1834. Her parents came to Texas when she was yet young. They settled in Grimes County, Texas, where she

lived to the day of her death, which occurred January 1, 1898. Very early in life she was converted and joined the Methodist Church. Having grown old in the service of her Master, and having developed a well rounded Christian character, she had waited patiently for several years for her approaching dissolution, and when it came it brought no terror to her, for she was ready. She was married to William Greenwood in Grimes County, Texas, October 18, 1853. After his death she remained a widow, her whole aim being to live for God and her children. She had nine children, and her love for them was such as to ever show the truest type of motherhood, nothing being too hard for her to do or bear for their sake. Eight of them remain to mourn her loss. Four are married, and four are single; six are members of the Methodist Church, one of the Baptist, and one has never made a profession of religion. While we exclaim, "Mother is gone!" the heart realizing more of what that means than the tongue can give utterance to, yet we humbly bow in submission to mother's God; for in reality she is not dead.

(SEE NEXT PAGE.)

SAVE YOUR EYES



To persons who desire to avail themselves of our superior facilities for fitting Spectacles or Eye-glasses, we will send our printed instructions for testing the eyes. Spectacles and Eye-glasses repaired. New lenses fitted in old frames.

C. P. BARNES & CO.

504 West Market Street, LOUISVILLE, KY. This firm is reliable—Texas Advocate.

SEWING MACHINE and ADVOCATE \$22

Leaving the body behind, her pure soul has ascended up through the ethereal heights, passing from glory to glory, until hailed by the Savior of men and crowned by the everlasting King. Her son-in-law,

H. G. WILLIAMS.

HARMON.—James Andrew Harmon was born in McMinn County, Tennessee, October 2, 1848, and died September 12, 1897. He was a son of Wm. and Jane B. Harmon; was married at the age of eighteen to Miss Tennie Chatman, of Brown County, Tennessee. Five children were born to them—two of whom died in infancy. Two of the three surviving are members of the M. E. Church, South. He joined the Baptist Church, with his wife, but after moving to Texas severed his connection with that Church and with his second wife joined the Methodist Church, in which he lived a consistent member to his death. Only the week before his death he attended a meeting in which he took an active part and enjoyed very much. He was bitten by a spider on Thursday afternoon and died Sunday night, suffering greatly. Jimmy was a kind, obedient and dutiful son. There is a vacancy in our home that can never be filled. Because we can see his face no more in this life, sorrow fills our hearts, but we "sorrow not as those who have no hope." His with other hands that are there are beckoning us home, where we shall meet to part no more.

HIS MOTHER.

McADA.—James N. McAda was born in Blount County, Tenn., September 19, 1809, and died in Dimmitt County, Texas January 4, 1898, being in the eighty-ninth year of his age. The writer knew him first, and was his pastor, in 1858—forty years ago. He was a good man then, and he was a good man up to the day of his death. In Shelby County, Tennessee, he married Miss Isabella McClure, and in 1839 moved to Texas. Here he raised a large family, five of whom—one son and four daughters—still live. By the side of his wife, who had long gone on before, in the old Shiloh Church-yard, in Atascosa County, he was laid to rest. Father McAda endured many trials and privations on the Texas border, but through them all he was a consistent Christian and came at last to the grave full of years and with the perfume of a good life hanging all about him. JOHN S. GILLETT.

HIGHTOWER.—Little Susa Hightower, daughter of W. H. and S. H. Hightower, was born May 22, 1892, and died January 18, 1898. She died with what the doctor called a cold abscess. Her suffering was very great, and a more patient sufferer it has never been my lot to meet. She was a great lover of music, and to know her was to love her. A few days before she died she asked her little Sunday-school mates to sing "More Like Jesus," and as they sang she joined her sweet little voice with theirs and sang, "More like Jesus I would be." Then, as the disease progressed, several days later she sang, "We're floating down the stream of time; we have not long to stay." A little voice is hushed in silence, a little form is still, but around the throne her spirit is basking and we seem to hear her cheering song as it is wafted back to earth. Thank God for the hope of the resurrection of the dead.

J. S. HUCKABEE, P. C. Millsap, Texas.

BORING.—Died, December 24, 1897, at Luling, Texas, after a lingering illness, John Keener Boring, last son of the late Jesse Boring, D. D., of Georgia. He came to Texas with his father's family in 1858; was a faithful Confederate soldier, and was nearly all his life a member of the Methodist Episcopal Church, South. He was fifty-three years old at the time of his death. He leaves a wife and eight children, whose home is at Nixon, Guadalupe County, Texas. He was a man of strong intellect and large reading; had been seriously afflicted for many years, but kept up family prayers and was loyal to Methodism, the Church of his distinguished father.

H. G. H.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Props., Toledo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm. WEST & TRUAX, Wholesale Druggists, Toledo, O. WARDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free. Hall's Family Pills are the best.

DAUGHTRY.—Frances M. Daughtry was born in Madison County, Alabama, May 19, 1866; was converted and joined the C. P. Church in early life in the State of Alabama. He came to Texas in 1894, and being taken from home influences, he grew cold and backward, but was graciously reclaimed at Lebanon, Texas, in 1896, and joined the M. E. Church, South, in which he lived a beautiful Christian life till death, which sad event occurred December 11, 1897, at the home of his mother and stepfather, Sister and Bro. Freeman, near Lebanon, Texas. He was a promising young man, and had just started in active Christian life. He had the concurrence of his brethren and the community. He was elected President of the Epworth League recently organized at Lebanon, his place of worship. He was also elected steward by the Fourth Quarterly Conference. He manifested willingness and anxiety to do these duties to the best of his ability. But, alas! before he fully entered upon his work the Master said, "It is enough; come up higher." In the absence of the superintendent, he conducted the Sunday-school. Dec. 12, 1897, he was suddenly taken sick with pneumonia, and on the following Friday, after offering a fervent prayer, and saying the will of the Lord be done, and after kissing the loved ones good-bye and asking them all to meet him in heaven, he peacefully passed away to be with Christ, which is far better. With sad hearts a few of us, in rain and ice, committed his body to the tomb, but on account of the inclemency of the weather the funeral service was postponed till January 23, when the writer preached the funeral discourse to a large, attentive and sympathetic congregation. Many hearts were touched and beat in sympathy with those who wept, but the weeping was not as those who have no hope. Farewell, dear brother, till we all meet again. S. L. BALL.

Amen, Texas.

DOUGLAS.—Mrs. Lina Douglas died at her home, in Winnsboro, Texas, November 29, 1897. She was born near Fayette, Alabama, September 26, 1860. Her parents moved to Texas when she was but a girl and settled in Ft. Worth. Here she grew to womanhood surrounded by many loved ones and friends, who still remember her as a pure, modest girl and refined Christian lady. She was converted when but seven years old and soon joined the M. E. Church, South, in which she lived until she passed to her reward. She was married to Bro. W. W. Douglas, of Winnsboro, Texas, October 4, 1896. I was her pastor for one year and don't think that I ever knew a more devoted Christian. Many times have I been helped and encouraged by her words of cheer and hope. Sister Douglas was very sick when I started for conference at Dallas, but when I called in to see her I found her happy and strong in faith. She has gone to her reward. May the blessings of God be upon her loved ones, and his Spirit guide them safely home. O. C. FONTAINE.

JONES.—Mrs. Nettie Jones (nee Hall) was born May 22, 1845, in Franklin County, Ark.; professed religion in 1859 or 1860; joined the Protestant Methodist Church; moved to Texas in 1863; was married to Mr. C. C. Jones in 1865, and died in Lamar County, Texas, December 16, 1897. She was the mother of six children; the eldest preceded her to the better world. She leaves a husband, two sons and three daughters and a host of friends to mourn her loss. She told them not to weep for her; that she would be better off. Oh, how they will miss her! She was always ready to lend a helping hand, especially to the sick and afflicted. How hard it is to give thee up, Sister Nettie, but our loss will be your eternal gain. Yes, children, you will miss your loving mother, but you know where to find her. So weep not as those who have no hope, but look up and joyfully wait. Her sister,

S. H. WINFREY.

Floyd, Texas.

M'ALISTER.—Thomas, son of Judge J. F. and Nancy McAlister, of Boone County, Arkansas, was born May 12, 1874. After his father's death Thomas with his mother and two younger sisters, came to Texas, in 1885, and settled near Dan, Wise County, where, on October 25, 1896, he was married to Miss Laura Stribbling. Bro. McAlister was converted in the summer of 1896, at a protracted meeting held at Spring Mound Baptist Church. He joined the Church of his mother—the Christian Church. He attended our Sunday-school and was a member of the Epworth League at Rush Creek, M. E. Church, South. Bro. McAlister and his wife lived happily together until Dec.

29, 1897, on which date he died in great peace. He was sick only four days, but suffered a great deal, and how patiently he endured all. He spoke of death as a happy release. He said he was ready to go; he had no fears; all was peace. He was a good husband, a dutiful son, a loving brother. His favorite song was, "I will Shout His praise in Glory." Dear loved ones, remember that he said "Do not grieve for me; I can't come back to you, but you can come to me." Let us all live so that we will meet 'tom in the city of God. J. T. SMITH.

McALISTER.—Henry Jesse McAlister, infant son of T. M. and Laura McAlister, was born July 10, 1897, and departed this life July 11, 1897. It was hard for us to give him up, but the Lord knows best. He says: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." I can say farewell, my darling, but not forever. He can not come to me, but I can go to him. May the Lord help me to live so that I can meet little Henry in heaven. His mamma,

LAURA M'ALLISTER.

SLAUGHTER.—Bro. Henry E. Slaughter, who died December 16, 1897, was born in Blount County, Alabama, June 2, 1825. He moved to Fayette County, Tennessee, 1839, and thence to Texas, near Marshall, December, 1843. In November, 1868, he came to Johnson County, where, for the most of the time, he spent the remainder of his life. He was converted in 1847, and joined the Methodist Episcopal Church, South. He was one of the first of the members at Marystown, and was a member there when he died; in Marystown graveyard he was buried. Bro. Slaughter was loved by his neighbors; he was good to his family; many mourned his death. He was a sound Christian, a strong prohibitionist. He lived trusting God, and when he reached the brink of Jordan, he was ready, and even anxious, to cross over. He said to his pastor: "All is perfectly clear. I have no fear whatever." He rejoiced in Jesus, his Savior; he died as he had lived, trusting the Savior of men. He was married to Miss M. L. Gilmore in 1848; she survives him. May the good Lord be precious to her in this sad affliction. M. H. MAJOR.

Joshua, Texas.

BUTLER.—Mrs. Mary E. Butler, whose maiden name was Lackey, was born in Lincoln County, Tennessee, October 11, 1827, and died at her son's, in Eastland County, Texas, April 26, 1897. She was converted in her thirtieth year, and joined the Methodist Episcopal Church, South. On October 1, 1844, she was married to Mr. Butler. This union was blessed with eight children, three boys and five girls, seven of whom still live. She came to Texas in 1884, and in 1885 Mr. Butler died. Since then she has made her home principally with her son, Dr. J. E. Butler, in Eastland, but visited freely among all her children. She was ever a bright and cheerful, a quiet and unassuming Christian, always ready to do her part, a kind and affectionate mother, an indulgent grandmother, and a friend to everybody. Such was her life that even sinners and professors who opposed the doctrines and polity of her Church were excited to admiration of her beautiful Christian character. The day before her death she regained consciousness.

Radway's Pills
Always Reliable, Purely Vegetable,
Perfectly tasteless, elegantly coated, regulate, purify, cleanse and strengthen. RADWAY'S PILLS for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles,
SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS, INDIGESTION, DYSPEPSIA, CONSTIPATION AND ALL DISORDERS OF THE LIVER.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness or weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensation when in a lying posture, dimness of vision, or webs before the sight, fever and delirium in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat burning in the flesh.
A few doses of RADWAY'S PILLS will free the system of all the above named disorders.
Price 25c. a Box. Sold by Druggists, or sent by mail.

RADWAY & CO.,
55 Elm Street, New York.

and made a beautiful talk to the friends that were at her bedside. She said: "I can't afford to miss heaven now, when I have labored so long for it." She delighted in her Bible and the Advocate. Of the latter she had been a reader for thirty years. She was an untiring worker in protracted and camp meetings, and indeed the pastor always sought her help when a meeting was to be held. Hers will not be a starless crown. When death came she was ready. The writer performed the burial service, and we laid her to rest in the cemetery at Eastland, Texas, to await the resurrection of the just. R. S. HEIZER.

STANFIELD.—Spivy Stanfield, the youngest son of J. F. and M. A. Stanfield, was born December 18, 1882, and died January 29, 1898, and was buried in the Fairview cemetery. He was conscious to the very end of life and gently passed to rest. Four times have these parents bowed with submission to Him who gave and who taketh away. May the bereaved see them again in that city whose builder and maker is God. MAC M. SMITH.

North Texas Female College and Conservatory of Music
Mrs. L. A. Kidd Key, Pres't, SHERMAN, TEXAS

The faculty of this excellent school has been enlarged and strengthened by the following changes and additions:

Harold von Mickwitz, Director of the Conservatory of Music, was a pupil of Leschetizky, who is recognized as the greatest living teacher of piano. Mr. Mickwitz was a classmate of Paderewski, and is personally recommended by the above artists, Fannie Bloomfield Zeisler and Victor Herbert. Mr. Mickwitz is probably the only authorized exponent of the celebrated Leschetizky method in the South, and those who desire the best advantages will do well to take notice.

Herr A. J. Friedman, our new Vocal Teacher, comes highly recommended as an artist and as a gentleman. Mrs. Hoit, in writing of him, assures us that he is a genuine artist, and that we are fortunate in securing his services.

Miss Mary O. Norris, who takes charge of our Art Department, is a teacher of unusual ability. She was engaged by the Legislature of Arkansas to paint portraits of Washington and Bryan, which she did to their greatest satisfaction. Miss Norris is now in New York, getting the latest in her profession. Instruction will be given in the whole range of art, including the latest in china painting.

Prof. A. M. Merrill, a graduate of Dickinson College, will give instruction in Natural Sciences. He is now in the Harvard Laboratory, pursuing his studies. We are adding a splendid physical and chemical laboratory, and pupils in these branches will be required to do individual work.

Among other improvements, furnaces are being put in "Annie Nugent Hall." The public may feel assured that I will spare no care or means to keep this institution in the front ranks, and that I will give my patrons and pupils the benefit of the best culture and talent that can be commanded. Respectfully,
MRS. L. KIDD KEY, Sherman, Texas.

L. Blaylock, Dallas, Texas:
Dear Sir—I have used the Machine since October, 1896. I am prepared to say it is equal to the best. All the attachments work like a charm.
MRS. R. H. BRAMLETT, Ladonia, Texas.

Northwest Texas Conference.

Fort Worth District—Second Round.

Azle, at Live Oak.....Feb 5, 6
Peach Street.....7 p. m. Feb 9
West Cleburne, at Godley.....Feb 12, 13
Arlington cir, at Kennedale.....Feb 19, 20
East Cleburne, at Chapel Hill.....Feb 26, 27
Cleburne.....Feb 26, 27
Mansfield, at St. Paul.....Mch 5, 6
Mulkey Memorial.....Mch 12, 13
First Church.....Mch 13, 14
Covington, at Philadelphia.....Mch 19, 20
Missouri Avenue.....Mch 26, 27
Smithfield.....Apr 2, 3
Cresson, at Bruce.....Apr 9, 10
Arlington sta.....Apr 16, 17
Polytechnic.....Apr 24, 25
G. S. Wyatt, P. E.

Dublin District—Second Round.

Granbury.....Feb 5, 6
Morgan Mill, at Smith Springs.....Feb 12, 13
Rising Star and Pisgah, at R. S.....Feb 19, 20
Stephenville.....Feb 26, 27
Proctor, at Providence.....Mch 5, 6
Carlton, at Gilmore.....Mch 12, 13
Bluff Dale, at Post Oak Grove.....Mch 19, 20
Glen Rose, at Enology.....Mch 26, 27
To the Pastors: We have good evangelists in the district. Ask your brethren of the district to help you in your meetings. Respond to every call for help in the district, if possible. E. A. Smith, P. E.

Corseana District—Second Round.

Wortham cir, at Richland.....Feb 5, 6
Frost cir, at Frost.....Feb 12, 13
Hubbard sta.....Feb 19, 20
Bl. Grove and Cryer Cr. at C. C.....Feb 26, 27
Barry cir, at Dresden.....Mch 5, 6
East Corseana mis, at Roane.....Mch 12, 13
Horn Hill mis, at Nuz.....Mch 19, 20
Groesbeck sta.....Mch 26, 27
Rice cir, at Rice.....Apr 2, 3
Kerens cir, at Long Prairie.....Apr 9, 10
Armour cir, at Prairie Hill.....Apr 16, 17
Corseana cir.....Apr 23, 24
Cotton Gin cir, at Campbell's Branch.....Apr 30, May 1
Branton cir, at Mertens.....Apr 30, May 1
Dawson cir, at Dawson.....Apr 30, May 1
Pastors will meet for conference in Corseana, Tuesday, Jan. 25, at 10 a. m. District Conference, at Dawson, will embrace the first Sunday in May. John R. Nelson, P. E.

Waco District—Second Round.

Moody.....Feb 12, 13
Troy, at Pleasant View.....Feb 19, 20
Bruceville, at Eddy.....Feb 26, 27
Aquila, at Ross.....Mch 5, 6
Whitney, at Whitney.....Mch 12, 13
Peoria, at Cedar Creek.....Mch 13, 14
Morgan, at Kopperl.....Mch 19, 20
Bosqueville.....Mch 26, 27
Mart.....Apr 1
Mt. Cain, at Bowman Grove.....Apr 2, 3
Abbott, at Bell Springs.....Apr 9, 10
West, at West.....Apr 10, 11
Lorena.....Apr 17, 18
East Waco.....Apr 24, 25
Fifth Street, Waco.....Apr 24, 25
Morrow Street, Waco.....May 1
The District Conference will be held at East Waco, beginning Tuesday, April 26, at 9 a. m. Jas. Campbell, P. E.

Waxahachie District—Second Round.

Hillsboro, at H.....Feb 5, 6
Sims and Glenwood, at Wilson's C. Feb 12, 13
Reagor, at Reagor's Chapel.....Feb 19, 20
Waxahachie, at W.....Feb 26, 27
Ferris, at Palmer.....Feb 26, 27
Italy, at I.....11 a. m. March 4
Milford at Hamlet's Chapel.....March 5, 6
Grandview, at Auburn.....March 12, 13
Middleton, at M.....7:30 pm. March 18
Alvarado, at A.....March 19, 20
Itaca, at I.....March 26, 27
Oseola, at Loveless.....April 2, 3
Venus.....11 a. m. April 8
Red Oak.....April 9, 10
Bristol, at Hines' Chapel.....April 16, 17
Eanis, at E.....night, April 16, 17
Avalon.....April 23, 24
Delegates to District Conference chosen and question 15 asked this round. Horace Bishop, P. E.

Weatherford District—Second Round.

Weatherford, First Ch'ch, at F. C. 22d Feb
Weatherford, Couts Mem'l, at C. M. 24th Feb
Weatherford mis.....4th Sun Feb
Aledo cir.....1st Sun March
Springtown cir.....2d Sun March
Whitt cir.....3d Sun March
Peaster cir.....22d March
Gordon and Strawn, at S. 4th Sun March
Thurber cir, at T.....28th March
Eliasville cir.....1st Sun April
Breckenridge cir.....6th April
Ranger cir.....2d Sun April
Huckabay mis, at Hannibal.....3d Sun April
Lipan cir.....19th April
Millsap cir.....21st April
Santo mis.....4th Sun April
Mineral Wells, at M. W.....25th April
The District League Conference will meet at Strawn March 29, at 2:30 p. m. Delegates to District Conference will be elected this round. E. A. Bailey, P. E.

Ablene District—First Round.

Putnam cir.....Feb 5
Cisco sta.....Feb 6, 7
Merkel and Sweetwater.....Feb 12, 13
Big Springs.....Feb 19, 20
Midway.....Feb 21
Taylor Co. mis.....Feb 23
Raynet mis.....Feb 24
Ablene sta.....Feb 26, 27
J. S. Chapman, P. E.

Georgetown District—First Round.

Bertram and Mt. Horeb, at B.....Feb 5, 6
Liberty Hill and Leander, at L. H.....Feb 6, 7
Salado and Corn Hill, at Salado.....Feb 13, 14
Rei-on.....Feb 20, 21
South Temple mis.....Feb 27, 28
Rogers, at Giorret a.....March 6, 7
Temple, First Church.....Mch 13, 14
Moffat, at Midway.....Mar 20, 21
Rogers, at Giorletta.....Mch 27, 28
District and Sunday-school Conferences at Bartlett, 8 p. m. to Monday 5 p. m., June 1 to 6. Programmes published later. Sam'l P. Wright, P. E.

Clarendon District—First Round.

Amarillo cir, at Panhandle.....Feb 5, 6
Higgins mis, at Higgins.....Feb 8, 9
Canadian cir, at Canadian.....Feb 12, 13
Childress mis, at Kirklind.....Feb 19, 20
R. A. Hall, P. E.

Vernon District—First Round.

Quanah sta.....Feb 5, 6
Childress sta.....Feb 12, 13
Eldorado, at Eldorado.....Feb 19, 20
Mangum, at Mangum.....Feb 23

Altus, at Altus.....Feb 26, 27
District Stewards will meet at Vernon January 5, at 8 p. m. C. W. Daniel, P. E.

Brownwood District—First Round.

Santa Anna, at Santa Anna.....Feb 5, 6
O. F. Sensabaugh, P. E.

Gatesville District—First Round.

Coryell City, at Moshlem.....Feb 5, 6
G. S. Hardy, P. E.

East Texas Conference.

Beaumont District—First Round.

Orange.....Feb 5, 6
Beaumont mis.....Feb 12, 13
Port Boliver, at Boliver.....Feb 19, 20
Liberty, at Devers.....Feb 26, 27
Kountze, at Kountze.....Mch 5, 6
Woodville and Colmesneil, at W.....Mch 12, 13
Livingston, at Livingston.....Mch 19, 20
Leggett, at Providence.....Mch 26, 27
Pinkney, at Midway.....Apr 2, 3
Newton mis, at Coney.....Apr 9, 10
T. J. Milam, P. E.

Pittsburg District—First Round.

DeKalb mis, at DeKalb.....Fri, Feb 4
Dalby cir, at Dalby.....Feb 5, 6
Linden cir, at Douglassville.....Feb 12, 13
Dalingerfield cir, at Hughes' Spr.....Feb 19, 20
Naples cir, at Naples.....Fri, Feb 25
Redwater mis, at Redwater.....Feb 26, 27
Quitman cir, at Quitman.....Thurs, Mch 3
Leesburg cir, at Reeves' Chapel.....Mch 5, 6
Musgrove cir, at Maple Springs.....Mch 12, 13
T. P. Smith, P. E.

Tyler District—First Round.

Edom, at Edom.....Feb 5, 6
Canton, at Canton.....Feb 12, 13
Tyler, Cedar Street.....Feb 21, 22
Whitehouse, at Lane Chapel.....Feb 26, 27
Grand Saline, at Antioch.....Mch 5, 6
Tyler, at Center.....Mch 12, 13
Tyler, City mis, at Sneed's Ch.....Mch 13, 14
Lindale, at Mt. Sylvan.....Mch 19, 20
Tyler, Marvin.....Mch 20, 21
Emory, at Emory.....Mch 26, 27
Athens sta.....Apr 3, 4
John Adams, P. E.

Palestine District—First Round.

Crockett cir.....1st Sun Feb
Grapeland cir, at Grapeland.....2d Sun Feb
Holcombe cir, at Center Hill.....3d Sun Feb
Alto cir, at Mt. Zion.....4th Sun Feb
Wells mis, at Wells.....1st Sun Mch
West Palestine.....2d Sun Mch
Brushy Creek, at Neches.....3d Sun Mch
Jacksonville, cir, at Cove Sp.....4th Sun Mch
Trinity and Lovelady, at T.....1st Sun Apr
Groveton cir.....2d Sun Apr
Elkhart cir, at Elkhart.....3d Sun Apr
O. P. Thomas, P. E.

Marshall District—First Round.

Hallville Circuit.....Feb 5, 6
Harrison Circuit.....Feb 12, 13
Arliston Circuit.....Feb 19, 20
Kellyville Circuit.....Feb 26, 27
Beckville Circuit.....March 5, 6
Henderson Circuit.....March 12, 13
Kilgore Circuit.....March 19, 20
North Side Station.....March 26, 27
Coffeeville Circuit.....April 2, 3
L. M. Fowler, P. E.

San Augustine District—First Round.

Melrose, at Cove Springs.....Feb 5, 6
Center Circuit, at New Prospect Feb 12, 13
Center Station.....Feb 19, 20
Appleby, at Appleby.....Feb 26, 27
Timpson Station.....March 5, 6
Lufkin Station.....March 12, 13
Homer Circuit.....March 19, 20
Sexton, at Sexton.....March 26, 27
Hemphill, at Hemphill.....April 2, 3
Sharpsville, at Brooklyn.....April 9, 10
S. Augustine and Chireno, at S. A. Apr. 16, 17
Nacogdoches Station.....April 23, 24
J. T. Smith, P. E.

North Texas Conference.

Paris District—First Round.

Clarksville sta.....Feb 5, 6
Deport cir, at Deport.....Feb 11, 12
Emberson, at Mt. Taber.....Feb 19, 20
Maxey, at Maxey.....Feb 26, 27
Powderly, at West Point.....Mch 5, 6
Blossom and Reno, at Blossom.....Mch 9
Lake Creek, at Brushy Mound.....Mch 12, 13
Roxton.....Mch 2
W. D. Mountcastle, P. E.

Dallas District—First Round.

Trinity.....Feb 6
Oak Lawn.....Feb 6
Cedar Hill.....Feb 13
Whetland.....Feb 13
Piano.....Feb 20
John H. McLean, P. E.

Sherman District—First Round.

Van Aistyne sta.....Feb 5, 6
Denison sta.....Feb 12, 13
Howe.....Feb 19, 20
Pilot Grove.....Feb 26, 27
Whitewright sta.....Feb 27, 28
Gordonville mis, at Gordonv.....March 5, 6
Gunters mis.....March 12, 13
J. R. Wages, P. E.

Bowie District—First Round.

Blue Grove cir, at Mountcastle.....Feb 5, 6
Post Oak cir, at Post Oak.....Feb 6, 7
Iowa Park, at Clara.....Feb 12, 13
Wichita Falls sta.....Feb 13, 14
Holiday, at Holiday.....Feb 19, 20
Archer City.....Feb 20, 21
Jacksboro, at Jacksboro.....Feb 26, 27
Bryson cir, at Salt Hill.....Feb 27, 28
F. O. Miller, P. E.

Bonham District—First Round.

White Rock, at Rock Point.....Feb 5, 6
Ladonia sta.....Feb 8, 9
Brookston and High, at High.....Feb 12, 13
Randolph, at Binkley.....Feb 19, 20
Trenton and Marvin, at Marvin.....Feb 26, 27
Lannius, at Lannius.....March 5, 6
Fannin, at Forest Grove.....March 12, 13
Isaac W. Clark, P. E.

Greenville District—First Round.

Allen, at Lebanon.....Feb 5, 6
Blue Ridge, at Verona.....Feb 12, 13
Weston.....Feb 19, 20
Bethel, at Wesley church.....Feb 26, 27
I. S. Ashburn, P. E.

Terrell District—First Round.

Garland.....1st Sun Feb
Forney.....2d Sun Feb
Renner.....3d Sun Feb
Wylie.....4th Sun Feb
Kemp cir.....1st Sun Mch
Reinhardt.....2d Sun Mch

Mesquite.....3d Sun Mch
Crandall.....4th Sun Mch
M. H. Neely, P. E.

Gainesville District—First Round.

Bonita, at Bonita.....Feb 5, 6
Marysville, at Elm.....Feb 12, 13
Sanger, at Krum.....Feb 19, 20
Greenwood, at Slidell.....Feb 20, 21
Mountain Springs, at Zion.....Mch 5, 6
Aubrey, at Aubrey.....Feb 6, 7
J. M. Brinkley, P. E.

Sulphur Springs District—First Round.

Fairlie, at Fairlie.....1st Sun Feb
Mt. Vernon, at Saltillo.....2d Sun Feb
Cooper, at Cooper.....3d Sun Feb
Celeste and L, at Celeste.....4th Sun Feb
Ben Franklin.....1st Sun Mch
Leonard, at Orange Grove.....2d Sun Mch
Wolfe City sta.....3d Sun Mch
County Line.....4th Sun Mch
C. B. Fladger, P. E.

West Texas Conference.

San Marcos District—Second Round.

Luling, at Prairie Lea.....Feb 26, 27
Lockhart sta.....March 5, 6
Belmont, at Solomon's Temple.....Mar. 12, 13
Dripping Springs, at Yell.....Mar. 26, 27
Kyle and Pleasant Grove, at K.....April 2, 3
Seguin and Mill Creek, at S.....April 9, 10
Lockhart cir, at Cross Roads.....April 16, 17
Harwood, at Hall's S. H.....April 23, 24
Buda, at Lytton Springs.....May 7, 8
San Marcos cir.....May 14, 15
Gonzales.....May 22
San Marcos sta.....May 24
I. T. Morris, P. E.

Beeville District—Second Round.

Blancoita cir, at Sarcos.....Feb 5, 6
Floresville and K, at Floresville.....Feb 9, 10
Sutherland Springs cir, at S. S.....Feb 12, 13
Laredo sta.....Feb 19, 20
Alice cir, at Alice.....Feb 26, 27
Corpus Christi.....March 5, 6
Oakville cir, at Mineral City.....March 12, 13
Wades cir, at Skidmore.....March 19, 20
Lavernia cir, at Campbell's.....March 23, 24
Stockdale cir, at Sunnyside.....March 26, 27
Helena cir.....Apr. 2, 3
Runge cir.....Apr. 9, 10
Rockport, at Aransas Pass.....Apr. 16, 17
District Conference will convene at Rockport on Wednesday, at 9 a. m. April 13, to Sunday, April 17. Thursday will be given to the "District Epworth League." Let all the preachers of Beeville District have their collections in cash and good subscriptions by the District Conference, and have remitted the "Orphanage money" and at least one-half the "missionary assessments" to the proper parties to receive the same. J. M. Alexander, P. E.

Llano District—First Round.

Round Mountain.....Feb 5, 6
Willow City, at Post Oak.....Feb 12, 13
Bandera.....Feb 19, 20
Rock Springs.....Feb 26, 27
I. K. Waller, P. E.

Cuero District—First Round.

Edna sta.....Feb 5
Edna cir.....Feb 12
Clear Creek cir.....Feb 19
A. C. Biggs, P. E.

San Angelo District—First Round.

Junction City.....Feb 5, 6
J. A. Baker, P. E.

San Antonio District—First Round.

Buck Horn.....Feb 5, 6
Amphion.....Feb 12, 13
Pleasanton.....Feb 19, 20
J. D. Scott, P. E.

Texas Conference.

Houston District—First Round.

Columbia and Brazoria, at C.....Feb 5, 6
Richmond.....Feb 12, 13
Cedar Bayou, at Alexander Chap.....Feb 19, 20
Matagorda, at Matagorda.....Feb 26, 27
Angleton, at Angleton.....March 5, 6
Washington Street.....Wednesday, March 9
Wharton and Hungerford, at W.....Mch 12, 13
Alvin.....March 19, 20
Dickinson, at Dickinson.....March 26, 27
O. T. Hotchkiss, P. E.

Austin District—First Round.

Manor sta.....Sat Feb 5
Elgin sta.....Mon Feb 7
McDade cir, at McDade.....Sat Feb 12
Bastrop sta.....Mon Feb 14
Cedar Creek, at Cedar Creek.....Sat Feb 19
Smithville sta.....Mon Feb 21
West Point cir, at West Point.....Sat Feb 28
LaGrange sta.....Mon Feb 28
Eagle Lake and Rock L, at E. L.....Sat Mch 5
Columbus sta.....Mon Mch 7
Welmar and Osage, at Welmar.....Sat Mch 12
Flatonia sta.....Mon Mch 14
H. M. Sears, P. E.

Brenham District—First Round.

Pleasant Hill.....Feb 5, 6
Maysfield.....Feb 12, 13
Cameron.....Feb 13, 14
Cameron cir.....Feb 16, 17
Ben Arnold.....Feb 19, 20
E. W. Solomon, P. E.

Calvert District—First Round.

Rogers' Prairie, at Gum Springs.....Feb 5, 6
Personville, at Jordan's Chapel.....Feb 12, 13
Franklin cir, at Henry Prairie.....Feb 19, 20
Franklin sta.....Feb 23
Mt. Vernon, at Owensville.....Feb 26, 27
Peteway.....Mch 5, 6
Rosebud, at Rosebud.....Mch 12, 13
Durango, at Durango.....Mch 16, 17
Chilton and Lott, at Lott.....Mch 19, 20
George A. LeClere, P. E.

Huntsville District—First Round.

Dodge cir, at Black Jack.....Feb 5, 6
Hockley cir, at Hockley.....Feb 12, 13
Hempstead and Waller, at H.....Feb 20, 21

Anderson cir, at Anderson.....Feb 26, 27
Prairie Plains cir, at Bay's Ch.....Mch 5, 6
Courtney and Plantersville cir, at Stoneham.....Mch 12, 13
Millican cir, at Millican.....Mch 19, 20
Bryan.....Mch 27, 28
Madisonville cir, at M.....Apr 2, 3
Zion cir, at Bedias.....Apr 9, 10
The District Stewards for the Huntsville District will please meet at the Methodist church, in Navasota, February 23, 1898, at 2:30 p. m. J. C. Mickle, P. E.

ALLEN'S Lung Balsam. Don't Delay to Cure That COUGH WITH ALLEN'S LUNG BALSAM. It is composed of the active principles of Roots and Plants, which are chemically extracted so as to retain all their medical qualities. Its action is expectorant, causing the lungs to throw off the phlegm or mucus, changes the secretions, purifies the blood, heals the inflamed and irritated membrane, gives tone to the digestive organs, and imparts strength to the whole system. Such is the immediate and satisfactory effect, that it is warranted to break up the most distressing cough. It contains no opium. For sale by all druggists. THREE SIZES, 25c., 50c., and \$1.00.



ON AND AFTER THE GREAT T. & P. OCTOBER 19 "Sunset Limited," ONE OF THE FINEST TRAINS in the World, Will Run Semi-Weekly Each Way to LOS ANGELES and SAN FRANCISCO, ALSO TO ST. LOUIS and CHICAGO via Texas & Pacific R'y. THROUGH DALLAS AND FT. WORTH. THE FASTEST TIME EVER MADE. A Palace on Wheels. See nearest Ticket Agent for further particulars. E. P. TURNER, G. P. and T. A., Dallas, Texas.



SOLID TRAINS OF WAGNER BUFFET SLEEPERS AND FREE RECLINING KATY CHAIR CARS TO St. Louis, Chicago, Kansas City.

CLOSE CONNECTIONS TO ALL POINTS East, North and West. FIRST-CLASS MEALS AT OUR OWN DINING STATIONS 50 CENTS.

Sewing Machine And Texas Advocate, Only \$22.00.

ITCHING PILES SWAYNE'S OINTMENT ABSOLUTELY CURE. SYMPTOMS—Moisture; intense itching and stinging; most at night; worse by scratching. If allowed to continue tumors form and protrude, which often bleed and ulcerate, becoming very sore. SWAYNE'S OINTMENT stops itching and bleeding, absorbs the tumors. Sold by druggists or by mail for 50c. Prepared by Dr. S. S. Swayne & Son, Philadelphia. As to the great virtues of "Swayne's Ointment," we are permitted to refer to the Publisher of the Texas Christian Advocate.

DR. PRICE'S CREAM BAKING POWDER

Awarded
Highest Honors, World's Fair
Gold Medal, Midwinter Fair.

IMPORTANT ANNOUNCEMENT.

A Bible School at the Polytechnic College in Connection with the Summer Term.

The summer term of the Polytechnic College will open June 10 and continue eight weeks. It is designed to reach and benefit at least three classes of persons:

1. Those of our own students who are behind on some studies and desire to bring these up, that they may enter the college classes regularly in the fall.
 2. All teachers who wish to raise the grade of their certificates, or do work in special lines.
 3. Persons who may be able to attend school in the summer, but perhaps could not do so during the winter.
- During the first four weeks of the summer term we will also have a Bible school. It is intended to extend aid and instruction to that large number of the laity and preachers who have not had the opportunity of thorough training in the Bible, and who feel the need of more knowledge for the work they have to do, as well as for their own improvement. Courses will be offered in the following:

1. Instruction in the Bible in a general way, with special training in its use in Christian work.
 2. Intensive study of special books with the development of general methods of Bible study.
 3. A general study of the doctrines of the Bible.
 4. Lectures on homiletics, pastoral theology and kindred subjects.
- The Bible instruction will be given for the most part by Prof. K. B. McSwain, who is himself a preacher, and has taken the theological course at Vanderbilt. He is also a thorough scholar in Hebrew and Greek. The lectures will be by one or more persons of eminent ability in the subjects on which they lecture.

A fuller announcement will be made later.
W. F. LLOYD.

BEEVILLE DISTRICT.

The following are the Examining Committees: For License to Preach—E. K. Denton, J. F. Webb and D. O. McAllister. For Admission on Trial—W. H. H. Biggs, Theo. Lee and M. W. Francis. For Elders' Orders—B. H. Passmore, F. L. McGehee and James Hammond. For Deacons' Orders—W. H. Killough, J. A. Phillips and F. J. Perrin. Let all the candidates be present at the opening of the District Conference at Rockport, Wednesday, April 13, at 9 a. m. J. M. ALEXANDER, P. E.

One bottle of Dr. Simmons' Cough Syrup will cure you, when perhaps all the physicians in the world could not three months from now; why not try a bottle? Price fifty cents. Satisfaction guaranteed or money refunded.

"Billinger is going to lecture on the Klondike." "Fudge! he has never been there." "Well, neither have the people who will hear him lecture."

GLORY—GLORY TO GOD.

Dr. D. M. Bye, Indianapolis, Ind.:
DEAR FRIEND AND BROTHER—I write to thank you for saving my life. I am now seventy-six years old; have had cancer for over twenty years. For the last six years it has been very bad—it was on my nose and under my right eye. Many physicians treated me. I was treated last by an old doctor who claimed to cure cancer, but I got worse. My nose was eaten nearly off. I was afraid to wipe my nose for fear I would wipe the end of it off. My nose and face had swollen so that I could not see. My sufferings were so intense that I was compelled to go to bed, as I thought, to die in despair. Some friend sent me the Religious Herald, published in Richmond, Va. Rev. H. H. Butler, who lives near me and who has visited me and given me much spiritual comfort during my sufferings, gave me your book, "The Message of Hope," saying, while there was life there was hope. He wrote to you for me. You sent the oils and I used them and began to improve immediately, and it was not long before my nose began to heal nicely. The great sore under my eye healed up, and I am now well. Glory—glory to God! I am now living, and those terrible sores are gone. I can't find language to express my gratitude to you, dear Dr. Bye, for what you have done for me. I wish everybody suffering knew of your oil cure. God bless you. Yours in grateful remembrance,
JESSE BALLARD, Suffolk, Va.
SUFFOLK, VA., May 8, 1896.

DEAR DR. BYE—You have made one of the most wonderful cures in the case of Bro. Jesse Ballard I ever knew. He was at death's door; now he is well.
REV. H. H. BUTLER.
Persons afflicted will do well to send for free book, giving particulars and prices of Oil. Address,
DR. D. M. BYE, Box 29, Indianapolis, Ind.

TO MEMBERS OF THE TEXAS CONFERENCE.

The Conference Annual was sent out by mail and express last week. Members who could be reached by express will receive their package in that way. Should any one fail to receive his copies within the next few days, let him write me at once. I will be pleased to have all mistakes and deficiencies reported to me, that I may correct same at one time in the Advocate.
D. H. HOTCHKISS.

STATE LEAGUE OFFICERS.

A meeting of the State Epworth League officers and committees is hereby called to meet at Dallas, Tuesday, February 8, in the Y. M. C. A. parlors, at 10 a. m. We desire full attendance at this meeting, in order to make final arrangements for our coming State Conference at Galveston.
F. P. WORKS, President.
Willsboro, Texas.

Albuquerque District—Second Round.

Corrillos	February 13, 14
Magdalen and Kelly	February 27, 28
San Marcel	March 2
Gallup	March 27, 28
Duquerque	April 6

M. Hodgson, P. E.

Gat-sville District—Second Round.

Valley Mills, at Valley Mills	Feb 12, 13
Meridian	Feb 19, 20
Lawford, at Osage	Feb 25, 27
McGregor, at Station Creek	March 5, 6
Olesby, at Rowland's Chapel	March 12, 13
Catoesville	March 19, 20
Lawton	March 26, 27
Ree House, at Blue Creek	March 29
Campasas	April 2, 3
Campasas Circuit, at Norma	April 9, 10
Coopers Cove, at Rock Church	April 12
Killeen and Nolanville	April 16, 17
Beant, at Live Oak	April 23, 24
Tomboro, at Jonesboro	May 7, 8
Rockhaven	May 14, 15
Harmony	May 14, 15
Cove-H City	May 18
Meridian Mission	May 21, 22

G. S. Hardy, P. E.

This Tells Where Health May Be Found.

And that is more important than making money. If your blood is impure, Hood's Sarsaparilla is the medicine for you. It cures scrofula, salt rheum, rheumatism, catarrh and all other diseases originating in or promoted by impure blood and low state of the system.

HOOD'S PILLS are easy to take, easy to operate. Cure indigestion, headache.

NOTICE.

The Executive Committee of the Northwest Texas Conference Board of Church Extension will meet at Fort Worth, Texas, March 8, at 9 o'clock a. m. All Churches that have applied, or expect to apply for aid to the General Board of Church Extension at its approaching annual session are requested to have their applications in hands of Conference Secretary by 1st of March. If you can not have some one present at the meeting of the Executive Committee to represent your application, write fully. Turn to Advocate, January 27, page 5, and see Dr. Morton's notice. We hope to get through our work in one day.
ASA HOLT, President.

A TEXAS WONDER.

Hall's Great Discovery.

One bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, weak and lame back, rheumatism, and all irregularities of the kidney and bladder in both men and women. Also regulates bladder trouble of children. If not sold by your druggist, will be sent by mail on receipt of \$1.00. One small bottle is two months' treatment and will cure any case above mentioned. Send for Texas testimonials.

Seguin, Texas, Sept. 27, 1894.—I have taken Hall's Great Discovery, and it has cured me completely of kidney and bladder trouble.
F. SUCHART,
Treasurer Gaudaloupe County.

E. W. Hall, sole proprietor, box 218, Waco, Texas. Sold by Texas druggists.

\$25.00 FOR SHELBYVILLE.

That is what my congregation sent to help the Shelbyville brethren in rebuilding their church, recently destroyed by wind. I send this to the Advocate that others may be moved to respond to Bro. Helpinstill's call. Help these brethren, and help now. You will be helping those who help themselves.
CHAS. F. SMITH,
Henderson, Texas.

PROCLAMATION.

Mardi Gras at New Orleans will this year be February 21 and 22, the latter being the most important day, with the greatest number of attractions. The Texas and Pacific Railway, the only line running through sleepers and coaches to New Orleans, will sell tickets from their Texas stations February 18, 19, 20 and 21, and from Louisiana stations February 19, 20, 21 and 22; all tickets limited to March 5. The rate will be only one fare for the round trip. See nearest Ticket Agent for further information, or address E. P. Turner, General Passenger and Ticket Agent, Dallas, Texas.

Hunt's Cure rapidly destroys Itch, Ringworms, Itching Piles, Eczema, Tetter and like trouble. Under its influence the diseased cuticle scales off, leaving a smooth, white, healthy skin in its place. A wonderful remedy and only 50 cents a box.

The Texas & Pacific run free Chair Cars daily to Memphis and Saint Louis.

GENERAL CONFERENCE.

Dallas, Texas, Jan. 31, 1898.

To the Delegates and Visitors to the Methodist General Conference:

Referring to the following circular letter from two certain persons, and dated Waco, Texas, January 13, 1898, there seems to be some mistake about the number required in order to get a through sleeper. I informed interested parties from the start that I would run a through sleeper to Baltimore, regardless of the number going. Very respectfully,
E. P. TURNER,
General Passenger Agent Texas and Pacific Railway.

Waco, Texas, Jan. 13, 1898.

Dear Brother: By action of the delegates elect to the General Conference, the matter of railroad transportation and route was placed in our hands.

We can make arrangements for a through sleeper from Texas to Baltimore, without charge, if we can get as many as twenty to go in a body. It will be both delightful and profitable for our delegation thus to go. We can find enough visitors to make on the required number. The railroad will not put on a through sleeper for a less number. Now, in order to secure this advantage, it will be necessary to get an expression to the effect that we will as a body accept other great advantage will be that should delays occur we can get trains held for us at connecting points. The fare will be the same on all roads. The regular fare and the sleeping-car fare will be held out of the fund raised for expenses of delegates to the General Conference by the Annual Conferences.

In order that we may make the very best arrangements, will you please answer the following questions:

1. Will you agree to go over the road selected by us?
 2. Will you agree to make one of a party of twenty, in order to secure the through sleeper?
- Please answer the above questions at once. We have as yet made no arrangements with railroads.

TRIP TO BALTIMORE.

I have completed arrangements with the Texas and Pacific Railway to run a through sleeping-car or cars, according to number, to Baltimore over their line, and the Iron Mountain and Baltimore and Ohio in May for the accommodation of the North Texas delegation to the General Conference and all others who wish to go.

I find that more Texas delegates reside on this line and its connections than any other. The time is better. A Traveling Passenger Agent will accompany the party, thus guaranteeing connections and the very best accommodations.

Please write me if you wish a berth in the sleeper reserved.

If you want information regarding the trip, or stay in Baltimore, I will be pleased to furnish you all at my command. Respectfully,
B. M. BURGHER,
Dallas, Texas.

HOW A WOMAN MADE MONEY IN 1897.

Having read numerous accounts of persons making money easily, prompts me to give my experience. During the past few years I have tried selling various specialties, Dish Washers being included, but usually met with failure until I tried the Imperial Dish Washer. Since taking up this work I have made from \$100 to \$150 per month, and only worked part of the time.

It requires little or no ability to sell the Imperial Dish Washer, as it is only necessary to show it in operation to make sales. When the housekeeper once sees it wash, dry and polish the dishes in 3 minutes without the operator wetting her hands, it requires little or no argument to make a sale.

If any of your readers desire a profitable and genteel employment I would strongly recommend the business of selling these Dish Washers. Ladies can do the work as well as men. No experience is necessary.

You can secure full particulars and get a start in the business by writing to the Imperial Dish Washer Co., St. Louis, Missouri. "F. M."

The devil fears the prayer that is learned at a mother's knee.

Hunt's Lightning Oil

Cures Catarrh, Neuralgia, Headache, Cramp Colic and Diarrhoea. Falling, money refunded.

PILES.

Texas Christian Advocate: If any of your subscribers write to me immediately and send \$5.00, and will agree to send me a testimonial and \$5.00 more when cured, I will send them some remedies for this disease which will afford prompt relief, remove the cause and afford a permanent cure and save them from the surgeon's knife or painful hypodermic syringe. Those not subscribers will send the full price (\$10.00) with the order.

Reference—All good people in this country. Give the postoffice and express office Address,
DR. L. M. BRIDGES, Cleburne, Texas.

I have used Piso's Cure for Consumption for a number of years. For colds and throat trouble it is excelled by no other medicine. I cannot speak high enough in its praise, and would not be without it for anything in the world.—John E. Whitman, Coventry, Conn., April 3, 1897.

A slight cough is a slight thing, but it may become serious; do not hesitate to buy a bottle of Dr. Simmons' Cough Syrup, it will cure you. Satisfaction guaranteed. Fifty cents and fifty doses.

A

What does A stand for? When some friend suggests that your blood needs A sarsaparilla treatment, remember that A stands for AYER'S. The first letter in the alphabet stands for the first of sarsaparillas; first in origin, first in record, first in the favor of the family. For nearly half a century

Ayer's Sarsaparilla

has been curing all forms of blood diseases—scrofula, eczema, tetter, rheumatism, erysipelas, blood poisoning, etc. There's a book about these cures—"Ayer's Curebook, a story of cures told by the cured,"—which is sent free on request, by Dr. J. C. Ayer, Lowell, Mass. The book will interest you if you are sick or weak, because it tells not what it is claimed the remedy will do, but what your neighbors and fellows testify that it has done. Will it cure you? It has cured thousands like you. Why not you?

A patched-up friendship is apt to break in a new place.

That cough of yours may become serious; why neglect it when a bottle of Dr. Simmons' Cough Syrup will cure it? Fifty doses for fifty cents. Satisfaction guaranteed.

What a career the Almighty Father chose for his beloved Son!

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 250 Powers' Block, Rochester, N. Y.

The covetous man finds it up-hill work to be honest.

If the Baby is Cutting Teeth,

Be sure and use that old and well-tried remedy, Mrs. Winslow's SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

Thanksgiving is the specific for anxiety.

The Texas & Pacific give you choice of routes via Memphis, Shreveport or New Orleans.

A NEW CATALOGUE

Is being issued by C. P. Barnes & Co., Jewelers and opticians, Louisville, Ky., showing in half-tone engravings the newest things for holiday gifts in sterling silverware, sterling silver novelties, watches, rings, etc., etc. They will be glad to send you a copy upon request.

The Texas & Pacific are now running the finest Chair Cars in the South—seats free.

Those contemplating the purchase of a piano would do well to write the Will A. Watkin Music Co. for complete illustrated catalogues, giving information that will be valuable and assisting one in this important purchase. Address WILL A. WATKIN MUSIC CO., 265-267 Main Street, Dallas.

No ferry transfer at Memphis via the Texas & Pacific—double daily trains each way, thus preventing delay on your return trip.

Teacher—Tommy, what is meant by nutritious food. Tommy—Something to eat that has got no taste to it.

WANTED—The names of all persons suffering with piles. We have a positive cure and want to tell them all about it.
DON CHEMICAL CO., Chattanooga, Tenn.