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EDITORIAL.

AN ELEMENT OF SUCCESS IN THE MINISTRY.

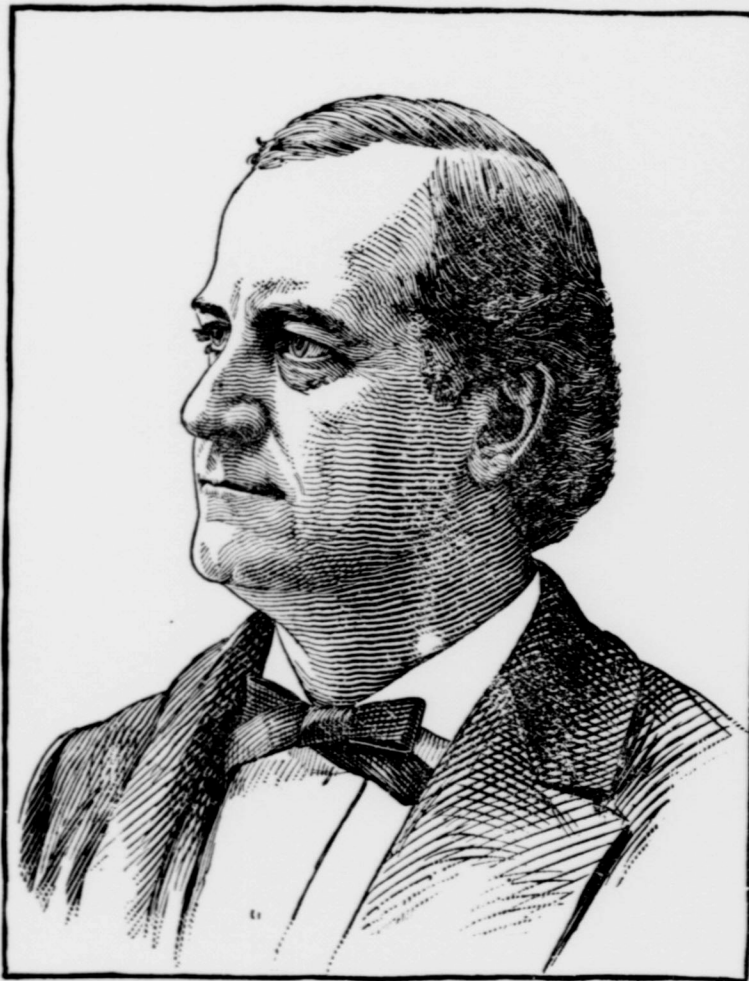
Given an eminently good man in the ministry and one mentally qualified for the responsibilities of his high calling, he needs one thing to make his ministry effective among the people—and that is an unselfish love for common humanity. He may need many other things, but this one is absolutely indispensable. When we look carefully into the life of Christ we discover that this one quality was dominant. He loved men and he loved them for their own sake. In every word that he spoke and in every work that he performed, this is apparent. When he spoke to them from the mountain side, when he addressed them from the seashore, when he met them up on the highway, when he entered the homes of the afflicted, there was a tenderness in his tone and a gentleness in his manner which won their confidence and made them his friends. They felt that he loved them. Often he denounced the hypocrisy and deadness of the leaders in Church circles, but when he dealt with the poor, the lowly, the erring and the sorrowful, he was the loving, the forgiving and the encouraging Savior of men. He did not always wait for them to come to him, but he often went to them with his solace to, their afflictions and his balm for their wounds. He mingled with them, and frequently he would permit himself interrupted in the midst of conversations and discourses in order to heal some afflicted one or to soothe some broken heart. And when the poor, sinful creature was brought into his presence and charged with a heinous offense which she could not deny, he said to her accusers, let the man among you who is perfectly guiltless cast the first stone at this poor, trembling thing. But they departed in confusion; and then he turned to her and said: "Neither do I condemn thee; go and sin no more." That was divine. It came out of a heart that was full of love for the unfortunate. Therefore, when he went along the sea, or near the village, or upon the commons, these poor and humble people followed him in troops and hung in eager attention upon his words. He was responsive to their calls. Since then his gospel has won its greatest conquests among the masses where their longing hearts have gone out after something which this world can not give to them. The disciples of Christ ought never to lose sight of his example. If he could love men, not for gain, but because they were men; and if he could die for them because of that love, then the heralds of his system of truth ought to be endowed with that spirit when they enter the ministry. The world is as full of the common people to-day as it was then, and their needs are the same, and we are his representatives among them. Through us he is still trying to love and comfort and uplift them. If, as ministers of his gospel, we will do as he did—go among the people because we

love them and minister to them and show them that we are their best and truest friends—then our influence with them will be like his in the days that he was in the flesh. Men need more of sympathy than censure; more of love than of coldness; more of help than of indifference; more of hope than of despair; and more of the cordial handshake than of neglect. The world will cuff and oppress them, but we must love and inspire them. This is one of the great needs in the ministry of the most of us at this time. The poor, the outcast, the down-trodden, are not always made to feel that in the Church and its ministers they have un-failing friends and sympathizers. Hence, a great many of them are not in our sanctuaries of worship, and they are not under the influence of the Divine Master and Lord. We are not making a specialty of hunting them up and inspiring them with hope. That there is room for some improvement in the methods of the most of us just at this point can not be doubted. If we are not getting hold of the masses and bringing them to Christ, it is because we do not love them and are not willing to sacrifice for them like our Master did in the days of the long vanished years. The Church in its ministry must take hold of the great struggling masses of men and women and lead them to Him whom the "common people heard gladly." Nothing but an unselfish love for them, for their own sakes and for Christ's sake, will impel us to this great and needful undertaking. That we are doing something in this direction we firmly believe, but that we are doing our full duty in their behalf we do not believe. Our call to this duty is a bugle blast in the ears of the Church as we approach the twentieth century.

HON. WILLIAM JENNINGS BRYAN.

This distinguished gentleman spent Friday of last week in this city and delivered an address in the Opera House to the people of this section on the current political issues of the day. We took advantage of the opportunity and went to hear him. That he is the most prominent figure on the hustings is a

proposition that no one will question. Wherever he appears before the public, whether North or South, his audience is measured by the capacity of the buildings in which he speaks. There is that about him or in the message which he delivers that gives him a wonderful hold upon the masses of the people of this country. It is worth one's while to see and hear him, and study the man, the style of his oratory and the character of the thought



WILLIAM JENNINGS BRYAN.

to which he is giving expression. With this motive and aim, we started out to take him in and look at him from the standpoint of the critic, in order that we might be prepared to give the readers of this paper the benefit of our observations. We went to the place appointed long before the hour, but found the doors closed and a great crowd packed for yards around the place waiting for admission. In due time the doors were thrown open and the rush for seats was like the roar of many waters. In less than half an hour every available nook and corner in the great edifice was jammed with eager people from all of the walks of life to get a glimpse of this man and to hear what he had to say. We sat for an hour before he appeared. Then he came upon the stage and the sweltering mass of humanity broke into a storm of wild applause. It was some minutes before he could be introduced to the throng. And all of this in the absence of any campaign or political excitement and at two and a half

o'clock in the afternoon! In person he is a splendid specimen of physical manhood. He is above medium height, compactly built, a fine face of ruddy hue, a large mouth, massive chin, brilliant eyes, prominent nose, shapely brow and magnificent head with the lower half fringed with crimped brown hair. His clothes were plain and his trousers and coat did not fit his form with exquisite taste. He had the look of a commoner about his general get-up; but the majesty of intellectual greatness was perceptible in his very pose and movements. Still, he seemed unconscious of self and alive to the pressing demands of the hour. Having spoken every day for weeks prior to this occasion his voice at first was slightly out of repair, but as he proceeded the huskiness passed away, and directly we were sitting under the spell of his intonations, rarely ever excelled. True, he went over much of the old ground included in the Chicago platform, but he imparted to his treatment of the theme a charm which placed the wholerange of the subject matter in a light that often thrilled his auditors. Even those who were not favorable to his views were frequently so wrought upon by the power of his speech and the force of his thought that they could not withhold their applause. He is a consummate master of assemblies. We sat there without tiring until he was through, and when we looked at the watch he had been talking just two hours and thirty-five minutes! Then we began to conclude that cool criticism was out of the question; but we could see why the man had such a hold upon popular sentiment. A more interesting and inspiring man we never heard talk. Even when we did not agree with him in a number of his conclusions, yet our admiration for him was almost without measure. He is a wonderful man, viewed from almost any standpoint. That he is an orator none will deny, but he is also a logician of marvelous acumen. His eloquence is not simply the eloquence of language, but of thought and magnetism. He has convictions that root themselves deep down in his mind and heart and his courage is superb and majestic. When he opens his mouth

a mind of great power and alertness poured forth a wealth of thought and sentiment. His information is drawn from every source and he knows how to turn it to the very best possible advantage. As he stands before you he looks like the incarnation of truth and honesty. That he believes with all of his nature the things to which he gives utterance no impartial listener can doubt even for a moment. This adds intensity to the earnestness of his conviction and emphasis to his language. His very soul goes into what he says and his manner of saying it. Then, too, he is in touch with the needs and the struggles of the toiling masses of this country. If he is not their friend, he has succeeded in making them believe that he is—and their hearts and minds are open to him. The fact is, he is their friend, for he is a commoner of the commoners. He was born and brought up amidst humble conditions, and he has not forgotten the pit whence he was dug. He is one of the people, and through him their struggles and conflicts are finding expression. Whenever he appears before the country they are there to hear him. They believe that in him they have a friend, and they love him like a brother. When he speaks to them he does not indulge in low jest and irreverent clapping, but he stands upon a lofty plane, and all of his facts and arguments and figures of speech burn and glow with a moral grandeur and a purity of spirit beautiful and uplifting to witness. There is not the remotest suggestion of coarseness in a thing that he says; and when he mentions the name of the Deity, or of the Savior, it is done in such a reverential tone and manner that you can not resist the impression that he is an eminently good man. He is certainly devout, and a man of a chaster mouth we never heard speak from the rostrum. It actually makes you better to hear him whether you believe all that he advocates or not. One thing with which we were deeply impressed was that, in the most of the climaxes in which he stirred that vast throng into a paroxysm of applause, he almost invariably used an incident from the Bible. Adam and Eve in the Garden and the voice of the tempter, Ahab trying to possess himself of Naboth's vineyard, the prodigal boy coming home in rags and tatters, and the good Samaritan helping the man who had been wounded and robbed, were some of the illustrations with which he brought out the finest periods and the most striking conclusions of his truly great speech. What a lesson to the ministers of this country who have to ransack land and sea to find figures of speech with which to enforce the arguments in their sermons! This man stands before multiplied thousands and lashes them into a tempest of ecstasy by the use of these simple Bible stories. But we have said enough. We have said it, however, for the benefit of thousands of our readers who never have had the opportunity to hear this man, for whom six millions and a half of free American voters cast their suffrages at the ballot-box some two years ago.

COMMUNICATIONS

WORDS OF COMMENDATION.

I wish to say that Mrs. Allen and myself are well pleased with the Advocate under your editorial management. I think it a fine improvement to have a paper devoted to general news. WM. ALLEN.
Erudia, Texas.

Rev. T. J. Duncan, of Mexia, is certainly "shelling the woods" for subscribers in his charge. The last order from him contains ten subscribers. Bro. Duncan's motto evidently is: "What is worth doing at all, is worth doing well." He has our thanks, and a promise of an improved paper as the list increases.

It may interest your readers to know that during the great influenza epidemic in London in 1889, the Board of Health of that city advised the public affected with that disease to make an abundant use of hot lemonade. The perspiration caused thereby is, in most cases, sufficient to relieve the patient of severe colds, and saves him from taking refuge in quinine or other drugs which, often, do more harm than good. In bronchial troubles, lemon juice will relieve the irritation in the throat, acting, at the same time, as a natural disinfectant. CHARLES F. HIRZEL.
Brooklyn, N. Y.

I have had considerable trouble of late with my wife—all because I would not subscribe for the Advocate. So just to please her and to prevent a separation, I did her the kindness last week to send you her subscription through our much beloved pastor and, by the way, one of the best men in the world—Bro. J. M. Mills. Our first Advocate reached us yesterday all running over with healthy reading and we were just delighted with everything. Rest assured that under the new management we think the Advocate a hummer.

R. F. HARNESBERGER, M. D.
Beckville, Texas, Jan. 28.

I have just read the Advocate of February 9. Good is the only adjective which could be used in talking about the Advocate now. Superlatives would be exhausted too quickly. Your article, "Substitute Controversy With Prayer," is timely and forcible. We would find your advice more conducive to growth in grace than a victory in controversy on any question. I did not get one of the famous circulars, but I indorse all you have said on the same. I have told my people for two years the St. Louis Advocate was a good Church paper to let alone. It has steadfastly espoused the cause of every disgruntled faction in the Church and its columns have been filled with critical fault-finders, calculated to weaken rather than strengthen our faith and loyalty to our beloved Zion. The Texas Advocate for Texas Methodists is my watch cry.

J. B. TURRETINE.
Center, Texas.

As I believe in giving flowers to the living, instead of saving them to decorate the graves of the dead, I write you this note to express my appreciation of the splendid Advocate you are giving us. I think it is excellent—don't see how it could be better. The "Secular News" is the finest digest of general news I have ever seen. The editorials could not be improved upon.

I would not do without the Advocate for ten times its cost, and were I too poor to pay the price asked for it, I would do without two sacks of flour in order to take the paper, and I verily believe that if our pastors would put it in all the homes of our people, that our Sunday-schools, prayer-meetings, and preaching services would be more largely attended; and Church Conferences would not be called to turn out the dancers, swearers, and drinkers.

J. R. MILBURN (M. D.)
Rusk, Texas.

Having been reared in Texas, and having been a regular subscriber to the Texas Christian Advocate since a small boy, I wish to say a few words commendatory to its present management. While taking a little recreation last summer, I had the very great pleasure of meeting you, Mr. Editor, and hearing you deliver a number of able and helpful lectures on Pastoral

Theology, at the Polytechnic College, Fort Worth, Texas. I desire to congratulate the Methodists of Texas on such an excellent paper as the Texas Christian Advocate. Though a member of this (Louisiana) conference, I appreciate the weekly visits of the Advocate very much. I attribute what I am largely to the Advocate. No pastor will ever lose anything (but will likely gain much) by circulating his Church organ. I trust the preachers of the various conferences of Texas will rally to your support, and raise the circulation of the Texas Christian Advocate this year several thousand. Wishing you a year of much usefulness and prosperity, I am yours, fraternally,
JAMES M. MARTIN.
Floyd, La.

LET US PRAY.

The report made by the Committees on the Spiritual State of the Church at the recent sessions of our conferences evoked much discussion. Our preachers have awakened to a consciousness of the fact that while our Church has made advancement materially and intellectually her spiritual status is by no means satisfactory. Conversions have been comparatively few, and the increase in membership has been small. This condition applies to our beloved Methodism, not only in Texas, but throughout her borders. It is also true of our great "sister Church." These lines are written not to point out the difficulties, but to suggest a remedy or a condition with which we must comply if we would have success. There are doubtless other conditions of success, but this is pre-eminently the condition—I mean prayer. "I exhort therefore that, first of all, supplications and prayers... be made" for the baptism of the Holy Spirit upon the ministry. We need to "be endued with power from on high." The apostles needed this power that they might be qualified for efficient service in the vineyard of the Master, that they might preach effectually. And when seven deacons were to be chosen they were to be men "full of faith and of the Holy Ghost." Some of these deacons became flaming evangelists. Conversions multiplied under their ministry. They had the necessary qualification. They were "endued with power from on high." In this was to be found the secret of their success. If these qualifications were so essential to efficiency with the apostles, evangelists and primitive preachers, certainly they are none the less so with us.

Now, while we would not undervalue learning or education, yet we maintain that our chief qualification for usefulness is from above. It must be imparted to us by the Holy Ghost. "We may talk fluently, we may elocutionize, we may lecture, but we cannot preach effectually" unless we have this power. When David had lost the joys of salvation he prayed, "Restore unto me the joy of thy salvation and uphold me with thy free spirit; then will I teach transgressors thy ways, and sinners shall be converted unto thee." Let it be distinctly understood that we do not wish to insinuate that our preachers have backslidden or lost the joy of salvation (though it is well to remember the injunction of the apostle: "Examine yourselves whether ye be in the faith"), but, probably, many of us do not have the guiding, supporting and quickening power of the Spirit in our preaching, which is so essential in giving efficiency to the Word, thus making it "the power of God unto salvation." The gospel must be preached, "not in word only, but also in power, and in the Holy Ghost, and in much assurance." In this lies the secret of its glory. This accounts for the rapid spread of Christianity in the first ages. It was thus preached by Wesley, Whitefield and all our fathers. They were blessed in their labors. God used the humblest instruments in carrying on his work. The gospel, whether preached by the great and scholarly Wesley or the unlettered Nelson, was indeed "the power of God unto" the "salvation" of multitudes. These men had that peculiar power which comes alone through the gift of the Holy Spirit. Brethren of the ministry, we all need this power from on high. It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." If possessed of the power of the Spirit God can use us for his glory. Whether in high or low places, whether in stations or on circuits or missions, whether advanced in life or young in age, God will honor us in saving the people. But how are we to obtain and keep this power? I answer: "I know of no way but by prayer." "These all continued with one accord in prayer and supplication." And while "they were all with one accord in one place" they were filled with the Holy Ghost. Now we cannot all be in one place as

were the disciples, and this is not necessary; but we can all be of one accord, of one mind; every one can have the same end in view. Then let us all agree touching one thing, and that is, that we will pray unceasingly for the baptism of the Holy Ghost. Let us go to our closets. Jesus says: "When thou prayest enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly. If we pray in secret God has promised to reward us openly. Why, then, have we not been rewarded openly in the conversion of sinners? I fear it is because we have not met the condition. We have not prayed to our Father in secret. We have not gone from our closets clothed with power into our pulpits. We have forgotten the source whence cometh our help. "Salvation belongeth unto the Lord." It is "God that giveth the increase." We should recognize that the work is of the Lord and give him the glory. Our Savior not only commanded us to pray, but left us the example. He was often in prayer. He was praying at his baptism when the Holy Ghost descended upon him. Before he elected the twelve apostles he spent a whole night in prayer. He prayed in the garden and on the cross. Often, after spending the day in works of charity and teaching the people, he would repair to some private place and spend the whole or greater part of the night in prayer. Let us follow Jesus in this respect. Let us go with him into the mountain, follow him in Gethsemane, and there pour out our souls in prayer "with strong crying and tears, to him who is able to help us and give victory over our enemies. The Lord grant us a general revival. May we all so live that in the great day the statement of Daniel may be applicable to us: "They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Let us pray.
H. P. SHRADER.
Blum, Texas.

THE SPIRITUAL CONDITION OF THE CHURCH.

To my mind we are budding onto a great revival. It is an evident fact before any great work has ever been accomplished, there was a consciousness of the need of that work. Just now the M. E. Church has a movement on foot to raise \$20,000,000 for education and charitable purposes, and with that they are asking for the conversion of a million souls. The Wesleyan Methodists, also, are becoming stirred on the same subject. Before a man will move out of a dugout into a mansion he must be convinced of the fact that it is for the welfare of his family. We did not know our power to win souls was largely gone until we had opposition. Some say the Spanish-American war was the trouble. If this was so, why was it some of our preachers had sweeping revivals when the contest was waged most strongly? No, sir, after figures have been counted, and in the Northwest Texas Conference there is a net loss in one year of some eleven hundred members, we have waked up to the fact that we are failing in doing the work that was committed to us by our fathers. Now we see the need of a great awakening; what must we do?

1. Let us remove the rubbish so as to build the wall again around Jerusalem. We can't go to work and put up a decent building until we have first cleaned up and straightened up. To do this the preacher must preach on the great doctrines of the Bible, such as repentance, new birth, etc. He must also, like Elijah, be willing to deliver the message of God, whether it meets with the approval of the king or not; telling the people "It is not him that troubleth Israel, but it is him and his father's house." They have not kept the commandments of God. But before a man can condemn sin he must be filled with the love of God. I see some brother writing in the Advocate appealing to the preachers for poetry. That is good in its place, but the people are now, as in the days of Wesley, wanting the pure gospel. May God help us to be true to this great trust committed to our hands in preaching the pure word.

2. Let us not discard the Holy Ghost. He is like the dove in the forest, flying at the very first crack of the stick under the hunter's foot. The Holy Ghost is easily grieved. Paul did not preach to please the ear; for he wanted men's faith not to stand in the wisdom of men, but in the power of God. A man filled with the Holy Ghost can face the combined forces of darkness, and plant the kingdom of God wherever he labors. Oh, for an old time Wesleyan revival of religion! Oh, for the power that characterized the preaching of our fathers! There is but one remedy, and that is back to God. Let us pray for a thousand

conversions in each presiding elder's district, and then let's put feet to our prayers, and then we will see the kingdoms of this world becoming the kingdoms of our Lord and his Christ. So mote it be.
J. W. FORT.
Blanket, Texas.

THE REVIVAL AND THE PASTOR.

Throughout our entire connection the Church is very much exercised over the comparative barrenness of last year's work. In many earnest hearts the inquiry into its cause has been set up. This is right. We must find what is wrong before we can know how to right it.

Without trying to give reasons for our lack of results, I desire to call attention to a book calculated to help every pastor who reads it. A general revival over the Church would change our spirit of mournful inquiry into one of joyous praise. Every pastor is anxious for a revival, and is especially interested in his own charge. We need more of the evangelistic spirit in the pastor. Every pastor should feel himself called to "do the work of an evangelist." With reference to revival work, the most helpful book that has ever come into my hands is "The Revival and the Pastor," by Dr. J. O. Peck. The author was perhaps the most successful evangelistic pastor the Methodist Church has ever produced in this country. He writes not of theories, but tells what has been done and how God has honored the work in the salvation of souls. The book is filled with helpful suggestions, and will fire the heart of any pastor who reads it. He writes of a genuine revival of religion, defining it and differentiating it from mere excitement. The pastor's supreme work is shown to be the saving of souls. The revival must begin with him. But this is seen to be impossible unless the pastor has a consuming desire for souls. One chapter is devoted to personal work in revivals, and from this every soul-winner will get great help. Valuable suggestions are made bearing on the enlistment of the Church membership in this work. Revival power as related to Church machinery is dwelt upon, and an exhortation given to seek that power that comes from above. The question of evangelists is most satisfactorily discussed, and the pastor shown to be a possible evangelist of greatest power in his own charge. The best character of preaching for a revival and the duty of the Church membership in a revival are clearly set forth.

"Hindrances to Revivals," "Points on Soul-winning," "Preparation for a Revival," "Prosecuting the Revival," "After the Revival," and similar headings give an idea of what the book contains. It is well written, deeply spiritual and very inspiring. It is published by Hunt & Eaton, New York, but can be had through Barbee & Smith.
H. A. BOAZ.
Ablene, Texas.

THE SUNDAY-SCHOOL LESSON.

Why is it, as a rule, monotonous and shorn of effective results?

It seems to me that it should be the life of the Sunday-school, yet my observation is that the school which is most expressive outside of the lesson is the popular talked of school.

Why is it that the children, as well as the older members, are listless and restless while the lesson is being heard?

In the discussion of this subject I wish to say that I make no intentional reflections, but I believe it is a subject that should demand the attention of every Sunday-school worker.

I wish to express my views plainly and kindly. I believe that the defects mentioned above are caused, first, by lack of preparation on the part of the teacher. In my own experience I have found that when I went before my class filled with the subject I had no difficulty in having enthusiasm in the class. On the other hand I found that if I depended on the inspiration of the moment there was lack of interest and an apparent gladness when the lesson ended. I believe the latter condition is unnecessary and should not exist. Again, I believe that the dependence of the teacher on the set list of questions in our Sunday-school literature is the fundamental source of this condition. The style of questioning should be such as to bring the main, spiritual facts and ideas prominently before the mind. For example, we have for this quarter the Life of Christ. The gist of spiritual food lies in his character. Then I think the questions as given in the Quarterlies and Lesson Papers do not bring that idea out. It seems to me that the style of questions tend to make each lesson isolated, so far as the preceding

lessons or those to follow are concerned. The mass of people do not appreciate the connections. I believe that the character of Christ should be held up so prominently before the minds of the class and school that there will be no chance to blur or cover it up with other thoughts and at the same time lead the school to see that every word and act of Christ only cluster around his character to strengthen and prove it. Then I think that when the quarter's series of lessons are finished the review will lose its dreadfulness and the children as well as the older members can feel that they have something beautiful to remember. And thus with any topic I think the questions should be more thought producing and not so mechanical. But I do not wish to be misunderstood. I do not mean to criticize the questions as bearing directly on the lesson. That would be presumptuous. I believe the questions are as good as can be given to bring out the facts in the lesson; but I do not believe they bring out the vital idea—the spiritual idea—of the lessons sufficiently clear. I believe too much is presumed on teachers, which is safe only in few cases. I believe we should have more spirituality in our Sunday-schools.
R. L. DAVIS.
Forreston, Texas.

TO THE SINNERS.

Sinners, listen! what Christ says to you in his holy book. The Son of Man is come to seek and to save that which was lost. Christ Jesus came into this world to save sinners. Just think of your condition. You are liable to be called to meet Him who died to save you. You should be prepared to meet Him at any time. You are fooling your young life away for worldly things. How can you carelessly listen to the pleadings of preachers, who appeal to you earnestly, and for your benefit? Look down the broad road that leads to everlasting punishment. Then look at the opposite or narrow path that will take us up to joy that man can not estimate its extent or greatness. Boys and girls, did some of you know your mothers have shed many thousands of tears for you? Listen to her sweet voice as it echoes in your ear, how she tells you to be a good boy and meet her in the better land. Oh, listen to her loving voice, saying, "Oh! Lord, guide my boy or my girl; keep them from evil!" How can you listen to her sweet voice and keep traveling down the broad road? Young people, you do not realize your condition, or you would worship the Holy Divine. Remember, sinners, the day is coming when you can not nor won't have the chance to repent.
JOEL SMITH.
Burke, Texas.

A TRIP TO THE OLD HOME TO BURY MY FATHER.

On Tuesday night, February 7, 1899, I received a telegram bringing me the sad news of the death of my father, who died suddenly at Atlanta, Texas, after doing his usual day's work in the store. He was active and jolly as usual, and went to his house and fell upon the floor and was dead in two minutes, of heart failure. The shock was very great to us, and we took the next train for Atlanta, via Jefferson. On the way we had much to think of concerning the past, the present and the future. The idea of looking upon his dead form put me to thinking, and I inquired of myself if I was ever a bad, disobedient boy, and gave my father trouble instead of pleasure. I thought of this as I never did until now, but I had the pleasing consciousness that I tried to do right and give him pleasure instead of trouble. As I journeyed on I saw many things that were suggestive. I noticed all the little streams were flowing in the same direction, and it reminded me of the fact that we are all moving in the same direction—to the grave and to eternity. I noticed, too, that all these streams were flowing, not in a straight, but in a crooked course, and I thought, "Oh, how crooked our lives have been!" And then I said, "O Lord, help us, that our course henceforth may be straight toward the city of God." Noticing one little creek in its meanderings, I saw that it ran quite a distance in one direction, then turned and came back, and I remembered the "prodigal son," and that many a boy goes quite a distance in the wrong direction, in sin, and then turns and comes back to God and is saved. I also noticed that some of these little streams were frozen, and others were not, and then I thought of the fact that some Churches and some Church members are frozen, viz., those not active enough in the service of God to prevent spiritual congelation and the formation of spiritual icebergs. But I looked until I saw some of the

little streams melting under the warming rays of the sun, and I remembered that the Gospel properly preached and the blessing of God would melt these frozen Churches and Church members, and I said, "O Lord, help us to so preach as to drive out this spiritual ice, and create in the Church great religious activity."

But I soon stood with a sad heart at the open grave of my father, J. A. Ball, at the old church where we used to worship. A short and appropriate service was held by his pastor, Rev. J. W. Johnson. We looked upon his saintly face for the last time in this world and laid him to rest beside his two sons who had gone before, and now they all sleep side by side in the old church yard near by where we were all converted years ago. He came to Texas forty-eight years ago, and settled forty-seven years ago near *oy* where he now sleeps, and where we and all his children, save one, were born and reared. His house for all these years was the itinerant's home. Many now dead, as well as living, shared his hospitality. Samuel Lynch (my namesake) and James Belamy (who took him into the Church) were among the first to preach the Gospel in that section. Then came Robins, Coons, Hamil, Palmer, Hill, Hayden, Crouse, Goodjoin, Cock, Stevenson, L. F. Palmer, Davis, J. Clark Smith, Hawkins, Clark, Fuller, Moss, P. L. Smith and others of more recent date, and many others, all of whom enjoyed the hospitality of his home. He was a steward for many years. He served in the Confederate Army, was captured at Franklin, Tennessee, and carried to Camp Douglass, where he spent six months, and returned home after the war, to our great surprise and joy (for we thought he was dead), to bless his home and community for more than thirty years. He lived a Christian life, made many friends, and died at a good old age, honored by all who knew him. Our aged mother and all the children find great consolation in the fact that he lived the life of the righteous, and that his end was peace. May we all meet in heaven.

S. L. BALL.

Cumby, Texas.

TWO MOTIONS.

I desire to make two motions: first, that no brother reports "increasing congregations" till the last part of his second year on the work. Second, that no one reports a "pounding," "sprinkle," or "pour" till he has gone back to fill his third year at a place, having been paid up in full the two preceding years. As to the first, any one knows that everybody on the hill will turn out to hear the new preacher. And as to the "pounding," some folks cut the preacher's report out and stick it in their hat, so to speak, and then when the steward comes around, say, "Why, didn't the preacher say we were dear people, and that we had brought him enough to eat for months to come?" If all the Methodist poundings were footed up at full price, and all the salary deficits balanced against this amount, there would be a vast sum in favor of the latter. A certain lady said: "Didn't we buy him two good suits of clothes?" while the books showed that the difference between salary promised and received would have bought the preacher and every member of his family several suits each. If the stewards could vote on this subject, not one in forty would favor pounding the preacher. I long for the time to come when Methodists will feel bound to pay their preacher and then let him pay his own bills just like other folks. With full privilege to alter or throw in the waste basket.

J. S. LINN.

Corpus Christi, Texas.

A NEEDED SISTERHOOD.

It is said of Goldman Green, the great Tennessee exhorter, that on one occasion he said: "Brethren, when I walk through the streets of Nashville and see the magnificent residences erected with money I say to myself: 'Poor Goldman, you are too poor to live.' When I go out to the cemetery and see the costly monuments erected with money in honor of the dead I say to myself: 'Poor Goldman, you are too poor to die; but when I get to the camp-meeting and begin to exhort and the fires of God's love begin to fill my soul I say to myself: 'Poor Goldman, it does not matter whether you live or die. Die and be buried in the old sedge field among the sassafras bushes and briars and let there be taken from the hillside a rough rock set up at my grave on which shall be inscribed: 'Here lies a sinner saved by grace.' The great exhorter is not alone in thinking he was too poor to die, but many since have felt the same way. In this age when the burying of a loved one is so expensive there are

many who feel that they are not able to meet the expenses and do not see from a financial point of view how they can afford to lose a loved one. At such times the heart, crushed and bleeding, feels that there is nothing that will indicate love and esteem for the departed that can be left undone and by the time the shroud, lot, casket, hire of hacks and hearse and the digging of grave have all been footed up, he is hopelessly involved for several years, if not for a life time. So with Goldman. He says: "We are too poor to die." But die we must, and the expense must be met. I grant you that funeral expenses are too high and that there is a great deal of foolish nonsense about the expenditure, but who is going to bring about a reform? Who will step into the current and stand as a mighty breakwater till the current is changed and we get back to the common sense way of doing things? I pray God to speed his coming.

The purpose of this article is to enlist the preachers' wives and daughters who are over sixteen years of age to form themselves into a sisterhood, known as the Sisterhood of the Northwest Texas Conference, each one of whom on the death of a member shall be required to pay the sum of \$2, which will meet the expenses of burying and thus give many a poor preacher great relief at the time when he mostly needs it. Of course there may be many honorary members among the sisters of the laity who would like to join and thus contribute their mite at such a time, but who do not desire to be beneficiaries of the fund.

I would be glad to hear from the preachers' wives and daughters and should a sufficient number indicate a willingness to join, some way may be suggested by which officers can be elected and constitution and by-laws be formulated and they take the organization into their own hands. Let me hear from you.

The brethren are organized. Why not the sisters do the same? Many of the preachers at the death of their wives and daughters are as poor as the wives and daughters at the death of the preacher. You can notify me by postal or letter and any suggestions would be thankfully received. You can count on Mrs. Wyatt and her two daughters as ready to join.

G. S. WYATT.

Cleburne, Texas.

HOLINESS OF HEART—PURITY OF DOCTRINE

One is as essential as the other to a strong, aggressive Christian Church. Some of the Christian Jews, perhaps the majority, believed that "except ye be circumcised after the manner of Moses, ye cannot be saved." St. Paul remonstrated: "If ye be circumcised, Christ shall profit you nothing." Here was a difference, irreconcilable; no compromise could be made without undermining the very foundation of the redemptive scheme, and endangering the salvation of souls. The plan of salvation trembled as in a balance, and a division of the Church into hostile parties was but narrowly averted by the overruling Spirit and the firmness of the Apostle to the Gentiles. The Church, in every age, stands in need of men built after the pattern of St. Paul, who will not give "place by subjection—no, not for one hour," to either doctrines or practices contrary to the teachings of God's Word. For the first hundred and fifty years, the gospel, in its onward march of conquest, was great in its achievements, and glorious in its victories, proclaiming salvation to both Jews and Gentiles through repentance toward God and faith in Jesus Christ. Many temples of idolatrous worshippers were deserted or converted into houses of worship of the one living and true God—the old Roman empire of paganism was shaken from centre to circumference. But the devil is ever alert to corrupt in practice if he may, and in doctrine if he can, that he may the more effectually corrupt in both. St. Paul speaks of the "doctrines of devils;" his satanic majesty has a theology, and he will mix a little truth with falsehood in order to deceive. St. John says, "Beloved, believe not every spirit (teacher), but try the spirits," or rather their teachings, by the one rule of faith and practice—the Bible. Mormonism is one huge falsehood, and a travesty upon our Christian civilization, (so-called, if Roberts is allowed to take his seat in Congress). Toward the close of the second century errors in doctrine began to make their way into the Church, through the ministry. Sacerdotalism (the germ error from which the papal power sprang), baptismal regeneration, and this used as an argument against infant baptism, were some of the erroneous doctrines propagated by Tertullian. "But the very manner of Tertullian's

opposition proves as much in favor of infant baptism as against it. He meets it, not with exegetical nor historical argument, but only with considerations of religious prudence. His opposition to it is founded on his views of the regenerating effect of baptism."—Schaff's History of the Church. (Antipedo Baptists often claim that infant baptism is founded on baptismal regeneration; in this they are mistaken.) This doctrine of a water-salvation soon begun to effect the spiritual power of the ministry and membership of the Church; thousands were admitted (baptized idolatry) into the Church, who were strangers to the regenerating and sanctifying power of the Holy Spirit; they had the form, but knew nothing of the power of godliness. A regenerated humanity is the only hope of the Church and of the world. A worldly-minded, half-hearted Christianity will never bring this sinful world back to God. Ralston, in his "Elements of Divinity," says, "Regeneration is a grand focal point, occupying a central position in theology. Here all important doctrines meet; and any radical error in the theories of men may generally be detected. For it may well be said, that whoever is sound in his entire view of the doctrine of regeneration, cannot be seriously erroneous in any essential doctrine of salvation; but, on the other hand, a radical error in this doctrine will not only extend its influence to almost every leading doctrine of Christianity, but it will endanger the salvation of the soul." This is to the point, and about all you need to know of any man's doctrine of salvation, from its incipency to its consummation, is to find out what he knows and believes in regard to regeneration—the rest will appear upon the surface. Conversions are not as powerful as they used to be, some say, and I expect that it is true; too much sweetened Gospel—"you must repent, as it were, and be converted, in a measure, or you will be damned to a certain extent." A man described his pastor as "a man with a well-balanced mind; with one-half he thought he would, and with the other half he thought he wouldn't." Don't call a spade a spade—put on your sermon a nice smooth polish, always remembering that the Gospel must be made palatable to all and offensive to none; pare it down, or some of your members will not pay, and you know that dollars are up, and souls are down to 1.

Oglesby, Texas. J. L. HOLLERS.

PALESTINE DISTRICT.

The work on the Palestine District begins well. I began my work by holding the Quarterly Conference for Rusk Station. Having spent three years in this place as pastor, I expected a warm reception, and I had it in a degree that surpassed my expectation. Bro. I. T. Stafford, the pastor, had been welcomed, but had just begun to form acquaintances. A visit to Rusk a few days ago permitted me to hear some good things about his work and sermons. He is improving the parsonage, and some work has been done on the church. At the Quarterly Conference one of the stewards laid before me a cancelled note for \$561.65, and made a few statements about this debt and its removal, which gave me much pleasure. Rusk is out of debt now and will move forward.

My next quarterly meeting was in Jacksonville Station, from which I had just retired as pastor, laying the burdens of the present year upon the shoulders of my old friend and pastor, Rev. C. F. Smith, from whose charge I was recommended for admission to the Annual Conference ten years ago. He is starting off well, just at this time, pushing forward a movement towards a new parsonage, and it now appears that the building will be begun at an early date. At this place, a few days ago, the W. H. M. Society held its annual meeting, which was as well attended as usual, but not as well as it ought to be to accomplish the best results for the society. I hope that future sessions will have more pastors and delegates. The usual business was transacted, and the meeting was regarded as a successful one. I will state here that Mrs. Godbey was not continued in the treasurer's office, as I desired that she be relieved of this position at present, and Mrs. C. E. Sanford, of Timpson, Texas, is elected to the place. Let all money for the new year be sent to her address. Mrs. W. H. Johnson, of Dallas, was present, and presented the rescue work in her usual manner. She ought to have the hearty support of the Church in this work, especially in the erection of the new building now desired.

Palestine Station is in good condition under the faithful leadership of Dr. Alexander. The effort to start me off well

THE FAMILY DOCTOR.

Thousands of Families Have One in The House at All Times.

The Same Exceptional Opportunity Offered Here to All Readers of This Paper.

A prominent citizen remarked recently to the editor of Christian Advocate, "It may seem surprising to you, but in my house we have a family doctor there all the time. Nor am I the only one who has this great blessing." said he. "I know of many families who have this same doctor always on hand, always within reach."

"Do I mean a man, a physician, in flesh and blood?" he asked. "No, not exactly that; the family doctor that I refer to is Dr. Kilmer's Swamp-Root, the great Kidney, Liver and Bladder Remedy. We have not had to call a doctor to our house since we have used it."

This is the testimony of thousands who know Swamp-Root for what it is. This famous medicine is the absolute conqueror of kidney and bladder diseases, and many a man and woman who walk the streets to-day in the complete possession of health owe their lives to the power of this great discovery over kidney and bladder ills and uric acid disturbances. In diseases of the blood, no matter from what source they arise, Swamp-Root goes right to the source of the trouble, and cures by first removing the cause, and sends the blood leaping and bounding away in quest of bright eyes and rosy cheeks.

Constipation and liver troubles, urinal weaknesses and the torture that goes with them, rheumatism, stiff joints, in fact, diseases arising from any wrong condition of the blood, liver, bladder or kidneys, are promptly overcome by Dr. Kilmer's famous discovery. Swamp-Root.

None but those who have made a study of the subject realize what an immense amount of work the kidneys perform every day. They are the sewer of the system, and once they be-

come clogged up, poison runs riot and disease has full sway. Just as a choked sewer breeds pestilence in a city, so do weak and unhealthy kidneys breed disease in the human body.

Swamp-Root clears out all the impurities, helps the kidneys to perform their work properly, drives the poison out of the blood and system, invigorates and regenerates you and adds tenfold to the pleasures and comforts of life.

Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful that a special arrangement has been made by which all readers of Christian Advocate, who have not already tried it may have a free sample bottle of Swamp-Root and thus test for themselves its wonderful curative properties.

If you will send your name and full address to Dr. Kilmer & Co., Binghamton, N. Y., a sample bottle will be sent absolutely free by mail post-paid, also a book telling more about Swamp-Root and containing some of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of Swamp-Root.

This great remedy is for sale at most drug stores in fifty-cent and one-dollar sizes. Don't make any mistake, but make a note of the name, Swamp-Root, Dr. Kilmer's Swamp-Root and remember that it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.

If you take advantage of this generous offer and write for a free sample bottle be sure and mention the Dallas Christian Advocate when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

in Palestine on the part of Brothers Alexander and Fowler, together with the heartiness with which I was welcomed by members of the Church and city, has brought me under obligation to the parties concerned, and made me feel quite at home in the parsonage here. It is a matter of regret to me that Bro. Fowler moves to Henderson this week, but I congratulate myself upon the close proximity to Dr. Alexander and his continued companionship. He is a young man in all but years and gray hairs and extensive information. The Palestine quarterly meeting was a good one. A committee is working now at the problem of a new parsonage, and it will be built this year, I am sure.

Brushy Creek is in good condition, after two years of labor expended by Rev. J. B. Luker. He is a good combination of brains, energy, and religion, and has his charge well in hand. He is putting finishing touches on what he has done before, a new parsonage being numbered among the triumphs.

Bro. Towns is holding the reins at Elkhart, and has his team straightened for a dead pull, with the intention to move or break a trace. His Quarterly Conference was a good one, and the prospect for this circuit to do a good year's work is favorable. Here the stewards seem to feel the need for a good revival in the Church, and promise to make a special effort with the pastor to have a revival at every place on the work. Brother Towns has been making some needed repairs on church property already.

The Crockett Circuit quarterly meeting was frozen out by the recent cold spell, and postponed. So brother Shook and I sat religiously by the fire. I will write his work up later. Dr. Beagle has laid hold of the work in Crockett Station in earnest. His official board have raised the salary for preacher in charge two hundred dollars, and have begun to plan well for the year. The parsonage has been furnished with carpets and some needed furniture, and the people have begun to speak well of the pulpit work of the pastor. With the extensive knowledge in Dr. Beagle's possession, with the addition of his extensive and varied experience in the ministry, I look for fine results from his work there. Being from Missouri, my native State, of course I had a

welcome from his household, and a delightful visit. A heavy rain made the attendance on the Quarterly Conference in Crockett Station small.

I suppose Grapeland Circuit is all right, since I heard, on every side, much commendation of a sermon that H. B. Smith, the pastor, had preached on "The Devil." He had impressed his people with the fact that he had intimate acquaintance with the party under discussion, and had made the impression that he was not on very good terms with him, for some reason. And my association with him led me to believe that he would give as little quarter to his Satanic majesty as possible. His Quarterly Conference was a fine one—financially, spiritually, and socially. Vigorous efforts are being made to pay off a parsonage debt of \$350.00, and I think it will be done this year. The people are pleased with Bro. Smith as pastor.

S. M. Thompson takes charge of Alto Circuit this year. He has the honor of having been better prepared to answer every question called in the Quarterly Conference, and having his board drilled to answer every question with which they are concerned, promptly, than any preacher to whose charge I have gone. He keeps his eye on the Discipline as his guiding star, and is a Methodist. His quarterly meeting was good all round.

Other charges report well to me, but will be written up after I complete my circuit. And now, as to myself, I have looked in the Advocate for some "great swelling words of vanity," but have failed to catch more than one or two from any source, so you will permit me to add that I am "beloved," "presiding with dignity and acceptability," "preaching with great power," "looking diligently into all the affairs of the church," etc.

The conference ground out business. Along from day to day.

'Til the time came for appointments—And the Bishop had his say.

Our preacher listened closely.

To see where he would fall—He was made presiding elder.

And that atoned for all! (Gulliver.)

V. A. GODBEY.

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 104 N. Pryor St.

SECLAR NEWS

Both houses of the Legislature passed a resolution last week endorsing the course of Hon. Jos. W. Bailey in his recent retirement from the leadership of the Democrats in Congress. He was commended for upholding the constitution with reference to members of Congress holding two positions at the same time. The opponents of Mr. Bailey in the Legislature say that this was intended to boost his candidacy for the United States senatorship.

The Tenth Immune Negro Regiment, which was mustered out at Macon, Ga., the 8th inst., tanked up on liquor as they were being shipped through the State, and amused themselves by firing out of the windows at the houses of the people as the train was flying past. At some of the small towns they committed a number of outrages. The people at the towns on ahead heard of the coming rascals and ordered out the militia and were ready for them. This overawed them and brought them to their senses. As they left Griffin and thought they were out of reach, they began firing; but a volley from the guns of the armed citizens was poured into the flying train. No one was hurt, however, except a trainman.

In a row caused by whiskey at El Paso the 8th inst., Constable Karr was instantly killed by policeman John Denniston, and he was seriously wounded just before the killing. Alex. Cooper, standing near where the tragedy occurred, was mortally wounded by a flying bullet from Karr's revolver. The latter brought the trouble on by threatening the policeman and following the threat with a drawn pistol. Liquor is sowing down Texas with dragon's teeth.

In Houston last week the De Pelchin Faith Home was formally opened. It is an institution built up in the interest of young homeless children. It was inaugurated some years ago by the late Mrs. De Pelchin, a woman of great faith and large benevolence. At her death, the ladies of the city took up the work and have since carried it on with a view of making it permanent. Now they have a large, handsome, two-story brick house completed, and into this these homeless children of Houston will be systematically cared for by those good ladies.

All of the volunteer soldiers now in Cuba are to be immediately mustered out and brought back home, according to a recent order from the war department at Washington. This will leave an army of 15,000 regulars over there to enforce the government regulations. Since the Cuban army has been ordered paid off by this government, they will also soon disband, and it is hoped that Cuba will soon be civic in her affairs. She needs peaceful pursuits now more than military camps.

So far President Loubet, of the French republic, has proven himself the man for the emergency in France. Immediately after the death of Faure and the election of the present incumbent, some of the lower strata of French political leaders seemed bent on making trouble; but the quiet, business-like methods of Loubet have won for him the favor of the general public, and the result is that matters throughout the republic are rapidly reducing themselves to order.

Admiral Dewey has put to rest the movement of some of his indiscreet admirers to push him into the political arena. He recently said very emphatically: "I would not accept the nomination for President of the United States. I have no desire for any political office. I am deeply grateful for many expressions of kindly sentiment from the American people, but I desire to retire in peace to the enjoyment of old age." These are noble words, and they prove the worth of the man.

A destructive fire occurred at Waco, the 9th inst., in which the extensive lumber yard and store house of the late William Cameron were consumed. The property covered half a block, near the Cotton Belt Railway depot, fronting on south 8th street, and it was heavily stocked with lumber and all sorts of building material. The loss is said to be over \$80,000 with an insurance of \$54,000.

Mrs. Sophia Clark, of Salem, Va., died last week at the advanced age of

106 years, leaving two daughters aged respectively eighty some odd years. Her husband died three years ago at the age of 103; and their married life had compassed 83 years. Their golden wedding anniversary came to them about the middle of their wedded pilgrimage. These facts are worth recording because of their rarity. A parallel can scarcely be found in the annals of domestic life.

Arrangements are being made by the Richmond Chapter of the Daughters of the Confederacy to erect a handsome monument in Hollywood Cemetery over the grave of the late Miss Winnie Davis. The design has been selected and Mrs. Davis has approved it, and it will now proceed till completed. Concerning it Mrs. Davis writes as follows: "When I found it possible for this statue to be erected over Winnie's grave, I had a feeling nearer akin to happiness than I have known since her death." The good mother and her daughter will abide in Southern hearts for all time to come.

Rev. T. DeWitt Talmage has tendered his resignation as pastor of the First Presbyterian Church, Washington City, which position he has held for four years. His explanation is, that he desires to devote all of his time to literary pursuits. As a pastor Doctor Talmage has not been a success; but as a versatile preacher, gifted with the knack of keeping himself in the secular press, he has been an extraordinary success. His sermons have had a wide reading, and he has done good.

Mrs. Margaret E. Cody, of New York, was some time ago indicted in the courts for an attempt to blackmail George and Helen Gould; and on trial the past week she was adjudged guilty of the offence, but with recommendation to the mercy of the judge. She will receive a light penalty. When the verdict was rendered, Mrs. Cody swooned away, and it was half an hour before she could be conducted back to jail.

The State Senate last Friday defeated the concurrent resolution brought in by the Committee on Claims to pay the much talked of fee to ex-Governor Hogg for collecting the hundred thousand dollar claim, some time back, due the State from the National Government. This was not meant as a reflection upon Mr. Hogg, neither was it passing upon the merit of his fee; but the matter was settled on the ground of its unconstitutionality.

Governor Sayers has issued a proclamation declaring a strict quarantine against Webb and Encinal Counties on account of the prevalence of smallpox there. The disease has taken such a hold that the local authorities can not manage it, and so the State has been called upon to take hold of the matter. In a number of other counties smallpox exists, but not in an epidemic form.

From the beginning of operations in the Philippines to the close of February there have been 83 United States soldiers killed and 347 wounded. The number of natives killed and wounded is not given yet.

Hon. J. Madison Wells, of Louisiana, died a couple of weeks ago on his plantation in Rapides Parish. He is remembered as the President of the Louisiana Returning Board, which in 1876 cast the electoral vote of that State for R. B. Hayes for President, on account of which Samuel J. Tilden, the man who was really elected by the people, was defeated. Hayes, Tilden and Wells are all three gone.

Andrew Carnegie has offered the people of Atlanta, Ga., \$100,000 for a public library. This will prove a great blessing to those who will have access to it. It is fortunate that people of wealth will once in a while make such dispositions of it as that indicated in this donation.

The Cuban Military Assembly, in public session last Saturday, sprung a sensation by introducing and passing with practical unanimity a resolution deposing General Maximo Gomez from his command as General in Chief of the Cuban army. This grew out of the fact that the old General, who is strong with the army and the people, favors the acceptance of the \$3,000,000 sent over by the United States Government with which to pay off the army, and he

furthermore favors the distribution of the sum among the soldiers who have actually been serving the cause of Cuba. This gave offense to the Assembly, as they want more money and they want the army to remain intact. The old hero is not losing any sleep over this new turn in things.

Col. Roosevelt's father was a Christian business man who strictly observed the teachings of the Bible. To him the Sabbath was sacred, and out of the other six days, he gave one to visiting the poor and doing good among the needy. And he made his business a success. In addition to this, he has given to the world a good and true man in the person of his son.

The Texas cattlemen have been in convention in Fort Worth during the most of this week. They were from all over the State. It is their purpose to improve the livestock industry and get such State and National protection as will make their business prosper. The recent action of the National Government in repudiating all contracts the first of next month for grazing cattle in the Territory has created a widespread dissatisfaction among the stockmen.

The big liner, the steamer Castilian, went ashore last Saturday near Yarmouth. She was bound for Halifax, and struck a rock in the fog. She is an immense vessel, carrying a cargo of \$200 net. She had on board a number of prominent passengers, but no lives were lost. She is valued at \$700,000 and freight at \$450,000.

There has been a movement launched at Washington to compass the defeat of Mr. Reed as Speaker of the House at the next session of Congress. As to the strength of the movement, no one knows. At Washington, among his friends, it only creates a laugh. They think that Reed is invincible as a candidate for that position; and it looks that way to an outsider.

A bill called the City Courts Bill has passed both Houses of the Legislature and now goes to the Governor for his signature. The object of the bill is to reinvest the city or corporation courts with some of the authority taken from them about a year ago by the Court of Criminal Appeals.

It is announced that, after much consultation upon the part of Secretary Hay, the British Ambassador and the German Minister, a satisfactory settlement has been made of the Samoan trouble. This country, England and Germany are the three powers interested in this matter, and now that they have agreed this ends it. In fact, Germany was the only power that has been disposed to make trouble for us in connection with this affair.

It is said that Mr. Hawley, Congressman from Galveston, has succeeded in getting the Navy Department to consent to the proposition to permit the North Atlantic squadron to spend a part of its time in the waters of the Gulf, making Galveston the base of operations. If so, the great fighting ships of the American Navy will be in the harbor of the city quite often, and this will give the people of Texas an opportunity to see these monsters of war.

The Congress of the United States took a hand in the Sampson and Schley controversy before adjournment. The War Department, with the President approving, wanted the bulk of the honor and pay to be bestowed upon Sampson, but the Senate properly thought otherwise. So when this body got through with the matter, Schley was several points ahead of the former in rank and in salary. This is right. Schley won the battle of Santiago, and he is the real naval hero of that fight. Sampson has shown himself to be a small, envious man.

Gen. Fitzhugh Lee declines to be a candidate for United States Senator from Virginia. We infer from this that he will remain with the army. He is a soldier by birth, training and instinct, and in the army he can be of great service to the country. He is in his right place.

Spring tiredness is due to an impoverished condition of the blood and is cured by Hood's Sarsaparilla, which enriches the blood.

It is no use singing "Crown Him Lord of All," while you go right on paying taxes to the devil.

BECKHAM-DAVIS DEBATE.

On the 26th of January last began a debate at Elm Grove, Van Zandt County, and continued four days, between Rev. T. J. Beckham, Methodist, of Forney, and Rev. L. W. Davis, Martinite Baptist. The subjects discussed were as follows: "Immersion is the only mode of baptism authorized by the scriptures;" "Second, 'Infant baptism is authorized by the Word of God;'" Beckham affirming, Davis denying. Third, "Close or restricted communion only is the Scriptural plan;" Davis affirming, Beckham denying. Fourth, "A truly regenerated person can so apostatize as to be finally lost;" Beckham affirming, Davis denying.

It was plainly discernible from the first that Bro. Beckham had not met a foe worthy of his steel. Bro. Davis was coarse, boorish and cynical to the point of insult, till Bro. Beckham had to turn the tables or yield to vulgar sneers and insults; after which Bro. Davis became more civil. Save this little episode, Bro. B. was respectful and brotherly from start to finish; was logical and fair, a fine deductive reasoner, never dodging or garbling. All fair-minded hearers must admit that Bro. Davis was foxy and shystersy all the way through. Pretentious as a Greek scholar, he seldom failed to "murder the King's English." His pronunciation and accent were very defective. Ek, ekeo, keo, rantizo, baptio and baptizo formed a sort of monotonously mellifluous refrain in his discussion of every subject. Like Hall and Graves, his forte is to play upon the prejudice and ignorance of his dupes and followers. His theory is that the Martinite Church is the true Missionary Baptist Church, and therefore the only Church of God on earth, and that all other denominations are "hell-born and hell-bound." Such epithets as this last were hurled at the other Churches throughout the discussion. He uniformly addressed Bro. B. as "Mr. Beckham, the honored gentleman, brother in Adam," etc. Yet Bro. B. smilingly rebuked him by treating him as a brother in Christ, addressing him as "my brother" from the first. These are the characteristics of the two men. While Bro. B. is able, and prepared to meet the best of the opposition, still there is little danger of his receiving a second challenge from intelligent Baptists or other Calvinists.

But Methodists ought to be careful not to belittle our pastors or leaders by asking them to meet in public discussion men who are too weak, ignorant or coarse to do justice to a religious subject, or edify a truly Christian audience. We feel like apologizing to Bro. Beckham on this account, for Bro. Davis signally failed to instruct the people, or even to draw Bro. Beckham out. It has been said, "A lawyer must have a client as well as a case." It might be as truly said, "An advocate must have a worthy antagonist, to develop talent or skill."

Bro. Davis has invented or discovered another door to the Lord's Supper for the Baptists, which he dubs "fellowship." We suppose immersion opens to the run-around, and "fellowship" to the inner table or temple. He denies a spiritual Church or kingdom, but we failed to find out from his diagram on the blackboard whether his Church was composed of blood and bones or wood and stones.

He had David's "bed" pictured "in hell," and he seemed to think David might make his "bed in hell," and at the same time be an angel in heaven. Some "ministers" are fearfully prosaic and literal in their exegesis of the Psalms. We heard a Martinite preacher say at a protracted meeting: "There is no difference in sinners, except one is a lost sinner and the other a saved sinner; we all sin every day and every hour, in thought, act, word and deed; but it is the flesh that sins, as a saved soul can not sin, and can no more apostatize and be lost than Jesus Christ could be—that a soul saved in Christ was like a small cog inclosed in a larger cog, and so on till the outer cog was a large as a barrel; how could

Right chimney, good lamp.
Wrong chimney, bad lamp.
Besides breaking.
Go by the Index.

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New Cure for Kidney and Bladder Diseases, Rheumatism, etc. Free To Our Readers.

Our readers will be glad to know that the new botanical discovery, Alkavis, from the wonderful Kava-Kava shrub has proved an assured cure for all diseases caused by Uric acid in the blood, or by disordered action of the Kidneys or Bladder. It is a wonderful discovery, with a record of 1200 hospital cures in 30 days. It acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria. We have the strongest testimony of many ministers of the gospel, well known doctors and business men cured by Alkavis, when all other remedies had failed.

In the New York Weekly World of Sept. 10th, the testimony of Rev. W. B. Moore, D. D., of Washington, D. C., was given, describing his years of suffering from Kidney disease and Rheumatism, and his rapid cure by Alkavis. Rev. John H. Watson, of Sunset, Texas, a minister of the gospel of thirty years' service, was struck down at his post of duty by Kidney disease. After hovering between life and death for two months, and all his doctors having failed, he took Alkavis, and was completely restored to health and strength and is fulfilling his duties as minister of the gospel. Mr. R. C. Wood, a prominent attorney of Lowell, Indiana, was cured of Rheumatism, Kidney and Bladder disease of ten years standing, by Alkavis. Mr. Wood describes himself as being in constant misery, often compelled to rise ten times during the night on account of weakness of the bladder. He was treated by all his home physicians without the least benefit and finally completely cured in a few weeks by Alkavis. The testimony is undoubted and really wonderful. Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis and was promptly cured of Kidney disease and restored to health. Many other laities also testify to the wonderful curative powers of Alkavis in the various disorders peculiar to womanhood.

So far the Church Kidney Cure Company, No. 420 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of THE TEXAS CHRISTIAN ADVOCATE who is a sufferer from any form of Kidney or Bladder disorder, difficult or too frequent passing water, Bright's disease, Nephritis, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

you get out the small cog unless you were to burst the whole business? You would have to burst the bank of heaven—God, Jesus Christ, the Holy Spirit and all—in order to damn one saved soul. You can't do it."

We think the above quotation a fair sample of Martinite preaching. What think ye of it?

After hearing Bro. Beckham on "Infant Baptism," a Methodist of a fair education, having grandchildren, said: "Had I heard him when I was young, I would have had all my children baptized in infancy." Others have had theirs baptized. If unbiased by creed Bro. Beckham can make the danger of apostasy and the foolishness of close communion as clear as noonday to any one.

Baptist ministers are getting rather shy of Methodist debaters, and are no doubt advising their members to steer clear of the champions of Methodism. This is not as it used to be. What's the matter. Why, John has prodded Bill till Bill must and will take his own part. That's all. Texas Davids are able to guard as well as feed their Father's flocks, and to meet any Goliath Philistine. But we need one thousand shepherds to one warrior—one hundred Methodist schools to one debating society. C. C. GIBBS, Roddy, Texas.

BROWNWOOD DISTRICT LEAGUE.
Brownwood District Epworth League meets at Brownwood April 25-27. We earnestly request that each League of the district be represented at this meeting. MAY ABNEY, Sec. Brownwood, Texas.

SANTA FE SPECIAL RATE TO CAMERON, TEXAS.

Account of the State Sunday-school Convention at Cameron, Texas, the Santa Fe will sell tickets on March 25 and 26 to Cameron and return at one fare for the round trip, on the distance plan.

Christ created the Christian home.

NOTES FROM THE FIELD.

NORTHWEST TEXAS CONFERENCE.

OGLESBY.

J. L. Hollers, March 6: We had a good day at Oglesby yesterday. Organized the Sunday-school into an auxiliary Missionary Society; preached at 11 a. m.; spoke of the good qualities of our Texas Advocate and got six new subscribers in response to your latest extra. Organized an Epworth League at 4:30 p. m., with the following officers: President, Rev. Tom Casey, L. P.; Tom Cherry, First Vice-President; Second Vice-President, Mrs. Hitt; Third Vice-President, Miss Minnie Carson; Secretary and Treasurer, Willie Mooney. Preached at 7:30 p. m. and received one member by baptism.

CARLTON CIRCUIT.

J. C. Carter, March 4: I traveled the Carlton Circuit three years several years ago and now am back home again. We were cordially received by the good people of this circuit; a warm reception at the parsonage on our arrival. The pounding was on and a nice supper and many friends; a speech of welcome by Bro. J. S. Moore, L. P., and Bro. Rowland, a Baptist; and since our arrival Sister Floyd took the lead and, with the help of others, put a new carpet on the floor of the parsonage, which is highly appreciated by this preacher and family. We see visible signs of prosperity on this work since we left here nine years ago. They have built four good houses of worship; one of them is not completed yet, but is in condition to be used. It ought to be finished this year; and another one not all paid out yet, but will be this year. A goodly number of the young people, some of them children when I was here before, are now workers in the Church. This is as it should be. We ought to have our religion perpetuated in our children. We should raise our own workers in the Church by properly teaching our children in our homes and Sunday-schools and Churches and by making special efforts to get them converted, and then put them to work in the Church. Our second Quarterly Conference is over. The presiding elder, Bro. Boone, was on hand in good time. He always gets there; fifty-three years seem to sit lightly upon him. While his bald pate is fringed with silvery locks, yet he looks hale and preaches with power and demonstration of the Spirit. His sermon on Sunday night ran over even into the Baptist prayer-meeting on Monday night. The severe weather has hindered this preacher somewhat in his work. Pneumonia and measles at forty-two and a break-down in health at forty-six tell on my physical endurance at fifty-one. But we trust with the good spring weather, which we expect soon to have, that we can do good and efficient work on the Carleton Circuit. I say we—that is, the preacher in charge, the local preachers, exhorters, Sunday-school workers, class-leaders, stewards, Epworth Leaguers and members generally; for we are all workers together with Him. May we not receive the grace of God in vain! But may we stand at our post of duty and, with the blessings of God upon us, let us do the best year's work on the Carlton Circuit that we have ever done.

MORROW STREET, WACO.

J. H. Wiseman, March 10: The heart of this preacher has been made glad because of a good meeting in his congregation, continuing two and one-half weeks. As I did not do the preaching, I may speak freely concerning it. Bros. Mathews and Raymond did the preach-

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For Three Years. Nights Itching and Burning Terrible.

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NOW PERMANENTLY CURED.

The itching and burning I suffered in my feet and limbs for three years were terrible. At night they were worse, and would keep me awake a greater part of the night. I consulted doctor after doctor. None knew what the trouble was. I concluded I would have to go to a Cincinnati hospital before I would get relief. My wife finally prevailed upon me to try CUTICURA remedies. Presto! What a change. I am now cured, and it is a permanent cure. I feel like kicking some doctor or myself for suffering three years. Sept. 11, 1898. H. JENKINS, Middleboro, Ky.

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ing, the character of which may be seen from the following, which is a quotation from a letter of fourteen pages, which I received from a scoffer during the meeting: "It reminded me of the sermons which I heard forty years ago when the preachers thought they were preaching to a lot of heathen." Convicted sinners came to the altar and there remained after the congregation was dismissed till they found peace with God. We received twelve members and had thirty-two conversions, some of whom were members of the Church. Bro. Mathew's little girl, Beth, came with him and spent the time with her grandmother and had a narrow escape from a fire which consumed five houses, Beth being left in her night dress. There is a current of new life in Waco Methodism. Now that God is favoring Zion, let the preachers press the battle throughout the conference. The music and singing, directed by Miss Josie Wright, contributed greatly to the success of the meeting.

LOMETA.

Geo. F. Fair, March 11: I will write a few dots from Lometa charge, which is the "lowest down" work in the Brownwood District—geographically. The unprecedented cold weather, la grippe, measles and severe colds have hindered in our work very much. Our second Quarterly Conference was held the 25th and 26th of February. Our beloved preached us four good and thoughtful sermons, which were listened to with intense eagerness, which betokened good results. Our love-feast and Lord's Supper were seasons of spiritual joy and conscious peace. Our finances were considerably behind. The presiding elder inquired into the cause, which put some of us to thinking, and no doubt will develop in better plans and more earnest work. The presiding elder spoke a few words for the Review of Missions and Texas Christian Advocate. Results, seven subscribers for the former and three for the latter. We are praying for the Fort Worth Conference and its results. The Advocate is all right; so we think.

WEST TEXAS CONFERENCE.

MOULTON.

R. J. Deets, March 8: We closed a good meeting at Waelder last week. Our meeting here is starting well; ten converts to date. Bro. Gardner is starting well on this work. He and his accomplished wife have made a fine impression and are in great favor. I go from here to Hallettsville.

SEGUIN.

Jas. C. Wilson, March 8: An unusual thing happened to this people—the pastor was most generously pounded last week. All hands (and the cook) feel first-rate over it. Fourteen additions by letter to date. Sunday-school and League growing. Revival meeting to begin next Sunday. Every Methodist family ought to take the Advocate.

COMAL STREET, SAN ANTONIO.

R. S. Adair, We were returned to this work after an absence of two years; were given a right hearty welcome. We have worked against many disadvantages. This Church has had a hard fight from the first, but the outlook is more hopeful. We are going to make a desperate effort to pay an ugly debt. If we succeed it will be as great an accomplishment on a small scale as was the raising of the missionary debt. They say that made a Bishop of Dr. Morrison. I wonder if like results would follow the payment of this debt. Our greatest need is a revival. May it soon come! We held a few days' service that stimulated some of the members very much. Our territory has been sub-divided and leaders appointed to look after the sick, poor, strangers and indifferent members. Last Sunday the pastor announced that he would keep open house on Tuesday from 4 until 10. About fifty persons called. We expect good to come of it.

NORTH TEXAS CONFERENCE.

OAK LAWN, DALLAS.

C. H. Govette, March 6: We have just closed a good meeting at our Church. The Church has been wonderfully revived. Sinners converted and joined the Church. I'm in love with my people.

FATE AND CHISHOLM.

D. F. Fuller: Our work is moving along very well. The second Quarterly Conference is behind us. Bro. Clark

endeared himself very much to my people. I was sick and unable to attend. In a twenty-seven-year service I have never missed an appointment until this year. Further, up to date no presiding elder has failed to be on hand at the Quarterly Conferences.

BAILEY.

W. J. Bludworth, March 6: We have just closed a good meeting at this place, which resulted in twenty-three conversions, seventeen accessions, four reclamations and the Church greatly revived. Some family altars were erected. This meeting was not what it could have been. Sin was so well fortified and so few to fight that our progress was slow; but the above results make us rejoice. Rev. C. O. Jones, of Sherman, did most of the preaching. Bros. J. D. Hudgins and W. B. Bayless assisted efficiently while with us. Rev. J. M. Moreland, our local elder, stayed from start to finish. I will say here that Bro. Jones is a power in both the pulpit and altar. Any pastor who needs help will do well to secure his services. My Churches are on the up-grade. I hope to bring every claim in full this year, and add many to its membership. We are all in sympathy with Dr. Pierce, our presiding elder in his and family's recent illness.

TEXAS CONFERENCE.

WASHINGTON STREET, HOUSTON.

J. W. Horn, March 6: Our Church here seems to have taken on new life recently. Our congregations are large and we are receiving some good members; five joined yesterday. As this is our fourth year with this Church, we are working hard to make it the best that we have had of this place. Since conference our ladies have put a new carpet in the church and the Epworth League has put in a new organ, and we are now praying for a sweeping revival.

EAST TEXAS CONFERENCE.

ARLESTON CIRCUIT.

D. P. Cullen, March 8: We think we had a good Quarterly Conference last Saturday and Sunday. Saturday, however, was very naughty as to the weather. Only two appointments of five represented. Bro. L. M. Fowler, presiding elder, present. Stewards raised preacher's salary sixty dollars over last year; paid seventy-five dollars quarterage; raised five dollars and sixty cents for the Orphanage; got thirteen subscribers for the Advocate; sent the names and ten dollars to the office. Had a good sacramental service on Sunday. Lots to eat and plenty left. Everybody in a good humor. Didn't we have a good Quarterly Conference? Abundant tokens of love and appreciation from our people. May the success of the Advocate make Blaylock handsome.

REDWATER.

B. T. Hayes, March 7: I was returned to Redwater Mission at the last session of the East Texas Conference. My route to and from conference was over the P. G. R. R. from Texarkana. I returned to learn that the house in which I was living had been rented to another party. In order to get a place to live I had to build a barn, lot, etc., besides repairing the place generally. I hope the pastor for another year will have a good parsonage in which to go. Our first Quarterly Conference met February 25 and 26. The presiding elder came down Friday evening. Bro. McDaniel and I met him at the depot and conducted him to Bro. McDaniel's home, where he spent the night, and afterward boarded with the scholars. He preached four sermons during his stay. To say he did finely would be to say what everybody on his district who have heard him knows. Eylau and Rock Creek were not represented. Reported as quarterage: Redwater, \$29.10; Maud, \$8.15; Red Springs, \$5.50, amounting to \$42.75. On Sunday Bro. Smith took up a collection and subscription on conference claims amounting to \$7 in cash and \$25.50 subscription. The congregation was not large—only nine having subscribed. Five of this number promised \$5 each. I hope that we will be able to pay the entire assessment (\$80) by the end of the year. On the evening of March 1, while I was away from home, a crowd of women, girls and boys pounded my wife and children greatly. They were so enraged that they threw a few chunks at me—though I was afar off. There was a rebound and I was filed and overalled after I got home. I think that we will recover in a few days. I

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think Miss Lula McWhirter stirred up the people—being the instigator of the whole procedure. Miss Edna Atwood, I have learned, helped Miss Lula. Not only Methodists, but Presbyterians, Baptists and worldlings were guilty. I hope they will be rewarded for it at the judgment day, if not before. I do not know what to say about the Texas Advocate. It is superb; it is "par excellence." I wish all the people would take it, not only Methodists, but everybody would be benefited by it.

PERSONAL.

To Whom It May Concern: This is the first time that I have had to go seventy-five miles for my mail. Brethren, address me according to the appointments, and not according to the roll of members. Buffalo Gap is my post-office. Do you hear?

J. H. TRIMBLE.
Buffalo Gap, Texas.

A GLANCE AT FIGURES.

In looking over the minutes of our last conference and making some comparisons, I was struck with the result. There were five districts last year whose scale of assessment was 90—Terrell, Greenville, Sulphur Springs, Gainesville and Bowie. By referring to tabulated statistics, I see Greenville paid more to the presiding elder and preachers in charge than any other of the five, except Gainesville.

Compare Terrell and Greenville, and you will find that though Greenville paid her presiding elder and preachers in charge \$2237 more than Terrell, yet on the six stated collections she paid less.

Again, compare the principal Churches, Wesley and Kavanaugh, in their assessment with any charge they essay to rate with in the conference, say any other \$1200 appointment, and note what a difference. Bonham, for example; Wesley's assessments for last year foot up \$286 less than Bonham, and Kavanaugh \$412 less. Or pass to Plano, \$1000, and you find her assessments \$53 more than Wesley, and \$157 more than Kavanaugh, each paying \$290 more to the preacher in charge.

But to return to the study of the queer equation in the Greenville District itself. Take Weston Circuit, paying its preacher in charge \$715—\$485 less than Wesley or Kavanaugh—and assessments were \$80 more than Wesley and \$200 more than Kavanaugh. Why such disparity? Why the appearance of making every other carry your own burden? Is it a revision of Horace having the name and Maecenas paying the bills? It seems to me such a condition ought to commend 2 Cor. 12-5, first clause, to the originators of such a scheme of misadjustment.

C. B. CARTER.

LEAVES OF LIFE.—CHAPTER IX.

While those who stood up were on their feet, Bro. Miller made a short exhortation to those who were on their seats. He put his proposition in the light and form of a vow to God, and earnestly exhorted all to take the vow, and closed by asking the heart-searching question, "Will you not dare to take it?" There was a worldly-minded member of the Church, a man of means and a business man (who had joined the Church at the same meeting I had), arose up and said, "I will try!" I then stood up, also a few others arose. Although not spoken in words, it was implied in my heart, that I came into the vow under that worldly-minded member's condition: "I will try!" But the implied condition was in good faith on my part. I was determined to try. I have always been glad that I made that vow, because that year I was converted. Sometimes I have thought, perhaps, if I had not made that vow I might not have been converted that year. After Bro. Miller was through his talk, he asked Bro. Hatten if he wanted to, or had any propositions to make. Bro. Miller stated that the time lacked five minutes of being out. Bro. Hatten arose and said, "I propose that we spend that five minutes in prayer." The congregation knelt

down, and we had silent prayer for a time, and then Bro. Hatten closed with a public prayer, and thus ended one of the best meetings I had ever seen. I have always liked the watch meeting ever since. Bro. Hatten was also a good class meeting man. Perhaps the reason I have stressed class meeting so much, and liked them so well in a ministry of fifty years, is because I learned it from Penn, Miller and Hatten. These holy brethren are all dead now. They could make a good report by the grace of God. In heaven they wait with songs of joy for me to come. Blessed be the name of the Lord for that hope.

R. M. LEATON.

TWO VETERANS.

In the Advocate of February 16 you say you have a private note from Bro. Wesley Smith. Bro. Smith was our first itinerant on the frontier, sent us from the Texas Annual Conference, which was held in Galveston, Bishop George F. Pierce presiding, being sent to San Saba Mission. His work including my section of country, he, Bro. Smith, came to my house the 28th of January, 1856. Tuesday, the 29th, he preached in my house.

So far as Bro. Smith's age is concerned, I have it perfectly. I wrote him the 4th of January past, and in his answer to me he said he was eighty-four years old the day on which I wrote him, the 4th of January. Grand old man, and, although he is greatly afflicted with catarrh and other troubles, yet he is happy in a Savior's love, watching and waiting. Oh! the comforts of divine love!

Even down to old age all my people shall prove My sovereign, eternal, unchangeable love.

I have been a reader of our Church paper ever since its first publication. If I live to see the 4th day of July, 1899, I will have reached my seventy-seventh mile-post in life. You are certainly giving us a good paper.

J. W. HARRINGTON.
Round Mountain, Texas.

SPIRITUAL HELPS.

As I am "shut in" by the common enemy now in Texas—la grippe—I read with interest all in the Advocate on the above subject. But alas! how few give us any help—the very thing we need. I give to the readers what has helped me.

Nothing has been so helpful to Methodism in any department as reading, or literature. We can't do our work without it. Especially do we find it true in this department. A leading lawyer of Texas said to me: "I read our Advocate but for one thing, and that is the spiritual help I find it to me. It fills a place no other paper can, and I always wonder why you preachers don't put it that way when you talk for it."

Now here is what has helped me on this line. My Bible, read daily. The Advocate, Our Hymns, and Their Authors, "Christian Growth," "Christian Perfection," by Wesley; "Christian Perfection," by Fletcher; "Holiness," by Summers; "Tongue of Fire," "Entire Sanctification," by Dr. Lovick Pierce. If all of we pastors will see that the above little books are read by our people, they will be helpful to us in our revivals.

I have lately gotten a great deal of help from reading the memoirs in our general minutes, and have just finished volume second, 1829-1839. And it is helpful to know how those men labored and suffered and died. If one person can be helped by these lines, the Lord be praised.

I. Z. T. MORRIS.
Fort Worth, Texas.

Free For Everybody.

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe, and blood poison.

OLD AND YOUNG

LITTLE THINGS GIVEN TO JESUS.

Two little eyes to look to God;
Two little ears to hear his Word;
Two little feet to walk in his ways;
Two hands to work for him all my days.
One little tongue to speak his truth;
One little heart for him now in my youth;
Take them, Lord Jesus, and let them be
Always obedient and true to thee.

"JIMMIE."

The Story of a Dying Waif.

It was while I was resident physician at the Emergency Hospital, that the following case came under my notice. There had been brought into the charity ward a boy of about twelve years of age. He was badly mangled, and I knew from the moment I saw him that he could not recover.

"Jimmie," I said one day, "how did you happen to get all broken up this way?"

"Well, yer see, I'm a newsboy on the P. & R. Road, and I was a passin' through the train a lappin' all the latest novels. (Yer knows how they does in trains). And as I was goin' from one car to the next with my arms piled high, the train give a lurch and my books took a tumble; next I knowed I was here." After a pause he murmured, "I spose I must have fell overboard tryin' to catch 'em."

"You had better have lost them, Jimmie," I said, stroking his thin little hands.

"Oh, but yer don't know what a time there'd of been with the boss when I checked up." His eyes flashed, and his hand trembled with emotion. "Them's awful times, sir, when you comes in short." Feeling that he had talked enough, I went on down the ward examining others. As each day passed, he grew steadily worse. In his delirium, he talked incessantly of "checking up." Sometimes he would cry piteously, "Am I short, tell me, tell me, am I short?" then there would be incoherent words and moans ending, oftentimes, in heart-rending sobs. I concluded that he must be worrying about these books, therefore I decided, the next time his mind was clear, to set him at rest about them.

So I said to him, "Jimmie, you needn't worry any more about those books. I've paid the debt, you won't come in short."

He looked at me blankly for a moment; then he sighed, "I ain't a worryin' about no books."

"Well," I said, sitting down beside him, "what is it? Tell me."

He lay perfectly quiet for a time, and I wondered as I stroked the long locks back from the oldish face, what burden there could be that could so torture the soul of this dying child. Suddenly, he turned his large hollow eyes upon me, and looked piercingly into my face—"I'm agoin' to die—I know that straight."

"We are doing the best we can for you, Jimmie."

"Oh, I'm not akickin' about you, nor the nurse, neither; you've been real good to me. I wisht I could tell yer, though, all what worries me; but you've no time to listen to the likes of me;" he added, turning wearily away from me.

I longed to shed some comfort into the little life that was slipping away so fast, so I said, "Jimmie, tell me—I have time."

Then he told me his story—words that touched my heart as nothing else had ever done.

"There was a feller on board my train tother day," he began, "a nice lookin' old chap—and he says to me, 'soon as you're through, I want to talk to you about yer job and some other things.' I tell you I was scared awful; I took him to be a 'Spotter,' and I thought he'd got on to me sellin' my own stuff now and then; taint right, yer know, but all the fellers do it. Well, I lowed I had to face what was up; so directly I went and set alongside of him. That was the day before I got hurt. I'm glad I seen him, I never knowed about them things he talked about afore." His lip quivered; "I oughter a knowed afore; it's too late, now."

"What is too late, Jimmie?"

"Them things he talked about."

"What did he say?"

"He asked me about the office; and I told him as how things wus. Yer knows, I works the 4:30 train to New York. The boss gives me a basket of stock and I'm held responsible. I carry all the latest novels, candy, cigars, Florida oranges, bananas—yer know them things yer get on the train. We gets 20 per cent on all we sells. Every night we turns in our money and stock

to the boss, and he checks us up; sometimes we're right, and sometimes we're short. This old chap he listened and asked the most questions about all I'm tellin' yer. Finally he says, says he, 'We've all got to "check up" some day, do yer ever think of that?'"

I asked him what business he wus in. He said he was connected with some-thin' or nother. I don't just remember now; then he said he wusn't referin' to business, but that we all, when we died, would have to give an account to the One what gives us our lives as to what we'd done with 'em. He said it was sumthin' similar to my business. My Heavenly Father had gimme some stock—such as my health, my right senses, lots of chances for doing good, and so on the like o' that, and when I died, I'd have to check up, and he'd ask me what I'd done with all he'd gimme; then if I'd used all them things just for my own pleasure and not tried to do no good for him, I'd be short when I checked up. He told me of a beautiful home prepared for them as wus all right in their stock. When he talked about havin' a home, I felt to longin'—I never knowed what that wus—to have a home, yer know."

Jimmie paused for a moment, then with the saddest expression I ever saw, he murmured, "but that's not for the likes a' me, it's too late now; if I'd only a knowed it sooner, I might have had some show, but I've got to check up just as I am; and I never done nothin' with all he gimme."

There was silence—silence which I could not break. Why could I not comfort this dying boy? I was able to relieve his body, but his soul was suffering now. Several times I essayed to speak, but no words came. I knew the old, old story; but my own mispent life reproached me. Should I tell him that that which he had listened to was a mere fable, or should I give up, now and here, the stand which I had taken for so many years, and own to myself that all the doubts I had held to so tenaciously were false? Here in the presence of death, I knew I did believe—there was a Christ—this child had shown him to me.

Jimmie was looking to me for comfort; his large eyes fixed on my face, wondering why I did not speak. All at once the words came, and I preached to him Christ—I, the doubter, the atheist, told him of Jesus and his love; how many, many years ago, he had died that we, believing on him, might enter that home and be saved. He had paid all our debt with his life, and set us free. "And if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Jimmie listened eagerly, tears trickling down his cheeks—"And I've never done nothin' fer him," he said, slowly.

"Yes, you have, Jimmie; you have been the means of saving my soul."

"Oh, sir!" he cried, his countenance radiant.

Presently I left him; and going to my own room I locked the door and knelt down, shaken by emotion. I could not utter a word, but Jesus knew it all. Finally I prayed that, in spite of myself, he would keep me in the Way Everlasting—prayed that all might be used for his glory; and I thanked him for Jimmie. No learned divine had led me to him, but a little child.

The next morning, the nurse told me that Jimmie had been asking for me. I went over and stood by his bed. He lay very quiet—just drifting away. I took his hand. "Jimmie," I said, "I am here; do you know me?" A bright smile overspread his face as he pressed my hand. Then all the life that was left exerted itself, and I bent low to hear the whispered words—"I'll not be short; he'll make it right, I'm—" I could not hear what he would have said, for the spirit, which a moment before had been speaking to me, was now giving an account of the deeds done in the body. Jimmie was "checking up."—Ram's Horn.

"NAN'S WAY."

"Nan," said Mrs. Hodges, as a tall, slender girl came hurriedly into the sitting room, "wait a minute, dear. I have a letter here from your Aunt Fannie, and she says—"

"Oh, well, mamma," interrupted Nan, "I haven't time to hear what she says now. I'm in a dreadful hurry. I've got my room all torn up, and I want to put it in order before school-time. You can read it to me to-night just as well."

"I think, dear, you'd better wait and hear it now," her mother insisted, gently; for she says she is coming to spend some weeks with us, and I am sorry Nannie, but that means—"

"Oh, horrors, mamma! I know what that means. It means I've got to give up my pretty room to her, and go in with Katie. I do wish we could have a house with a spare room in it, and

not make me move all over the house whenever anybody comes! It's perfectly dreadful!"

"I know it, dear; and I'm sorry it is necessary. But you must remember that you took the spare room on condition that you would willingly vacate it whenever it was needed for guests. Surely you can get along nicely with Katie for a few weeks."

Oh, but, mamma, you don't know how I hate to! She takes half a dozen dolls to bed, and tumbles around nights, and pulls the cover every way! It's just horrid!"

And with a shrug and a frown, Nan flounced angrily out of the room.

"Mamma," said little Katie, who had been a silent listener to the conversation, "will Aunt Fannie stay long?"

"I don't know. Why, dear?" asked her mother, smiling at the sober little face lifted to her.

"Because—why, mamma, it isn't nice at all when Nannie rooms with me. She throws my dollies out of bed, and scolds me so."

"Yes, dear, I understand; but you mustn't mind it, Katie. Nannie does not mean to scold you; it is only her way."

That noon Nannie came to the table with a clouded brow, ate her dinner in silence, and, after the meal was ended, went up to her room, where they could hear her closet door angrily opened and closed, and bureau drawers drawn noisily out, and pushed in again with a bang. Her mother sighed, but knowing that her fit of ill-humor would be over all the sooner if no one interfered, she let her work it off alone.

The next day Aunt Fannie came, and from the moment of her arrival Nan was the devoted admirer of this sweet-faced woman, with her gentle voice and quiet manner. It was certainly lovely to be sweet and gentle, and for several days Nan's abrupt movements were held decidedly in check, while the quick words and fretful tone, usually so ready in response to annoyance, were seldom heard.

But one day all went wrong. It was rainy and cold, for one thing, which always made Nan cross. Then she was late to breakfast; and, finding the coffee and cakes cold, she first scolded the girl, then spoke angrily to Katie, was impertinent to her mother, and ended by rushing off to school in the worst possible humor. After that nothing seemed to go smoothly, and matters fell back into the old way, until certainly Jennie Clark was right, and nobody in her senses would have thought of calling her "sweet."

Yet under all the fretfulness was hidden a loving heart, which expressed itself often in many hidden ways. She was so truly kind and thoughtful that they had come to overlook the crossness, and excuse it as Nan's way."

But Aunt Fannie saw, with much surprise and anxiety, how this habit of ill temper had grown upon the young girl, until it bade fair to make herself and everyone about her uncomfortable. One noon Mrs. Hodges came into the sitting-room, saying in a troubled voice:

"Nannie, I wish you would go down and speak with Nora, for she is feeling very much hurt. She took some pains to do up your cambric dress just as you wanted it, and when you passed through the kitchen yesterday, and saw it on the bars, you said you never could wear it in the world; it was entirely too stiff."

"Oh, nonsense, mamma! She ought not to mind a little thing like that. I know she's dreadfully touchy, but she ought to know me well enough by this time. It is just my quick way of speaking; and the dress was all right after all. The old goose! I didn't mean to hurt her feelings; but I'll go down, and make it all right with her."

Mrs. Hodges sighed as Nannie left the room, saying to her sister:

"I do wish, Fannie, that Nannie was not so impulsive. She makes a great deal of trouble for herself and others. Still, she does not mean anything by it, for she has really a very warm heart; it is only her way."

That evening Nan came in the early twilight to the aunt's room, saying:

"Aunt Fannie, it is too dark to study, and just right for a chat."

"I was just wishing for you, dear," was the reply. "Your mother and I were out driving this afternoon, down by the Long Pond, and I brought home some plants for you to analyze."

"Oh, Aunt Fannie! How kind! Where are they?" Nan exclaimed, eagerly; for just now she was very much interested in botany.

"Over there on the table, dear; and I think they should be put at once into water; as they must be somewhat wilted."

Nan went quickly to the table, where in the dim light she could discern the

Sick Headache from Bad Stomach.

From the Plain Dealer, Cleveland, Ohio.

One day in the summer of 1895, Charles I. Vogel was sitting on the front steps of his home at No. 1513 Lorain Street, on the West side, Cleveland, Ohio, the picture of misery. He had spent a sleepless night. For six months Charles Vogel had been a sufferer from headaches of the most severe and excruciating character.

While he was preoccupied with this disheartening meditation, some one with a pouch strapped to his shoulder placed a pamphlet in his hand. Mechanically Mr. Vogel began turning the pages of the booklet. Suddenly, however, his indifference was changed to interest, and soon he was reading a few of the testimonials of people who had found in Dr. Williams' Pink Pills a cure for ills of various kinds.

"Then I began to see if somebody had used them for the same trouble from which I was suffering," he went on to say "and I found what I was looking for. The stories seemed straightforward and full of sincerity. I had never heard of Dr. Williams' Pink Pills before, but I determined to buy a box of them, and went to the drug store and made a purchase. It was the best investment I ever made."

"The first pill did not cure me, nor did the second; but I had not been taking them for a week before I began to feel better. I continued to have the headaches which broke my sleep and rest, but they were less violent and less frequent. At the end of two weeks I was so much improved that I could not but admit to myself that the little pills were wonderful. Gradually the pain in my head lessened, and at the end of a month it nearly disappeared."

"After taking the pills for a month I was cured. That was a year ago, and I have suffered since."

heap of leaves and branches. Grasping them impulsively with both hands, to carry them to her room, she suddenly threw them from her, and, rubbing her hands together, exclaimed, angrily:

"For mercy's sake! Why, what are they? My hands burn like fire!"

"Oh, I'm sorry, dear," said Aunt Fannie, gently; "but never mind. They are nettles, and that is just a way they have. They are a very useful plant in many ways, and you must not mind it if they do sting you a little. They don't mean to hurt you, Nannie; it is 'only their way.'"

Nan's cheeks flushed hotly, but she bit her lip, and silently slipping the nettles on a paper, carried them to her room. After putting them in water, she stood a few minutes by the window, half-vexed with the pain in her hands, but feeling a still sharper pain in her heart. Suddenly she felt herself folded closely in two loving arms, while a tender voice said:

"Was the lesson too severe, dear?"

With quickly filling eyes, Nannie turned to her, saying:

"Oh, Aunt Fannie! Do you think I am like the nettles? Do you mean that?"

In the gathering twilight they sat down together for a long and earnest talk, in the course of which "Nan's way" looked more hateful to herself than it could ever have seemed to any one else. Just before they separated, Nan said, earnestly:

"Somebody once said of somebody that 'her ways were ways of pleasantness, and all her paths were peace.' I think that was lovely."

"Yes, dear," replied her aunt, stroking the fair head as it lay on her shoulder. "Solomon said it of Wisdom, and many have found it true."

"I know," said Nan, catching the caressing hand, and playfully kissing it; "but since then somebody said it of you, Aunt Fannie, and 'may have found it true.' If I thought that, by trying ever so hard, years from now people would say that of me! Aunt Fannie, you must help me, for it will be ever so hard; but I will try, for I mean to begin a new way from this very night."—The Advance.

JEMMY'S MOTHER'S BONNET.

"I want you to put jes' as many v'lets on as you ken fur twenty cents, right there in the front, so't they'll ettek up an' look kind o' stylish." It was a thin, sickly-looking little boy that spoke. The young girl behind the counter smiled, but there were tears in her eyes as the grimy fingers undid the ungainly newspaper bundle, and took out a rusty black straw bonnet, which had seen a great deal of service.

"It's fur my mother," he continued, "an' it's a surprise. Do you think you

"What was the cause of those headaches? you ask. They came from my stomach. It was out of order, and so was my whole system. I was run down, but my stomach caused me the most trouble. I am glad to testify to the merit of Dr. Williams' Pink Pills because it is on account of the willingness of others to do the same that I am rid of a distressing malady, and it will give me pleasure to know that my testimonial may be the means of helping some one else."

Mr. Vogel is about twenty-three years old, and is the son of Charles Vogel, a mason contractor, with whom he makes his home.

The sale of Dr. Williams' Pink Pills for Pale People is enormous. An analysis of their properties shows that they contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the effect of la grippe, palpitation of the heart, pale and sallow complexion, that tired feeling resulting from nervous prostration; all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. There are no ill effects following the use of this wonderful medicine, and it can be given to children with perfect safety. Dr. Williams' Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box or six boxes \$2.50, by addressing Dr. Williams' Medical Co., Schenectady, N. Y.

ken git it done for me by the time I take my papers down to the office and git back?"

"Oh, yes," said the girl; "only don't hurry too much. What is your name?"

"Jem," answered the boy; "an' I won't. An' there's the twenty cents. I'd wait fur it a couple o' hours if I had to."

He passed out whistling cheerily. The clerk opened her shopping bag and taking out a bottle of shoe polish began applying it vigorously to the faded straw.

"Are you really going to try to fix up that old thing?" inquired another clerk, "and take your noon hour, too? Catch me! Why didn't you give him the violets and let him go? Twenty cents' worth—humph!"

"Indeed, I am going to fix it up for the poor little fellow," was the earnest reply. "Just think, Marie, I suppose he's saved up that twenty cents for weeks! I'm so glad I happened to get this blacking this morning. You can't tell the bonnet when I get through with it, see if you can!"

She hummed a happy little song, as she went on putting on coat after coat, deftly turning the straw up here and down there.

"Mrs. Brown," she said, "as the proprietor of the store entered, 'will you give me thirty-five cents' worth of violets at wholesale? A poor little boy has brought me his mother's bonnet to trim, and I want to add a few violets to what he had ordered, and make it just as pretty as I can.'"

"Indeed, I will," the proprietor answered; "and good measure at that!" And so it came about that the poor black bonnet was transformed into a beautiful "shiny" one, with bunches of violets peeping out here and there from the ribbons, so cunningly arranged that the worn, faded parts could hardly be discerned.

"Oh, you don't mean it; you don't mean that's my mother's bunit, an' all fur twenty cents!" exclaimed Jem, coming back just as the finishing touch was being given. "Oh, what lots o' v'lets! How did you git it so shiny? Oh, she'll be jes' tickled to death!"

It was a wonderfully happy little boy who gazed from the bonnet into the clerk's face.

As the door closed behind him, one who had been a silent spectator of it all went up to the young girl, and laying her hand on her shoulder, said: "This has been a lesson to me, my dear, a lesson that I can never forget. Out of the abundance with which the Lord has blessed me, I have begrudged to the poor and needy within my gate. Please God, it shall never happen again!"

In her simple way, the girl pondered upon the woman's words, and wondered what her life had been, and what it would be. Ah, who can say! As the circles of a pool into which a

pebble has been cast widen and widen until the ripples reach beyond our sight, so the influence of a noble, generous act, though one the world might call a small one, goes on and on through all eternity.—Our Boys and Girls.

LADDER FOR YOUR LAD.

From the hour of its birth the soul of a child is sensitive to its surroundings. Even as its eyes reflect the mother's smile of peace and joy, or its lips quiver at a harsh sound, so the infant life mirrors the lights and shadows which fall upon it; and it knows no passive state. The healthful intellect grasps at ideas as unceasingly as does the healthful body at nourishment and occupation.

There exists an unquenchable thirst, which will surely find the sweet fountains of life, or the bitter waters of destruction.

The realization of desire is not always granted to the most faithful, yet no endeavor is lost, and those to whom has been entrusted the rearing of a child can not pay too much heed to their ways.

"Give me the first ten years of his life, and I care not who has his later," said a Romish priest, as he looked, with a sleekly satisfied smile, upon the long file of boys passing from the orphanage to the cathedral.

Parent of a son, look well to your ways and to his. "Sow in the morn thy seed," but study the soil.

"The thoughts of a boy are long, long thoughts." Before one thinks the plant fairly rooted, it has wrapped its strong tendrils around the overhanging branch and is sucking in from the sweet sap a dangerous poison or vital strengthening. Tastes which affect a whole life are easily formed.

A gentle, shrewd woman was called, by the death of her sister, to the care of a neglected boy. Unnoticed at home, he had found enjoyment in companionship which was fast dwarfing his noble qualities.

One day the minister said to his new parsonage, "Miss F—, I fear you have assumed a hard task; Willie is in a sorry swamp."

"Then I will find a ladder on which he can climb out," responded the aunt, indignant at the composure of a recumbent shepherd. "Will you help me? I hear you have a fine library."

The clergyman was astonished, but promptly put his books at her service.

That night at supper Willie said, "I wish I had a pair of skates like Dave Emery's; I tell you they are buzzers!"

"How much do they cost?"

"Five dollars," answered Willie, hopelessly, but passing his bowl for a second helping of hominy.

His aunt hid a sudden smile behind her napkin. Elaborate dishes—in fact, anything for supper more expensive than cereals and such simple foods, were not compatible with her resources, but good cooking, clean cloth and napkins were essential to her self-respect.

"I know how you can earn that," she said.

"How?" exclaimed Willie, eagerly.

"Mr. Bemis wants a paper for the young people's sociable, and will pay five dollars for a good one. You might write about skates; I myself should like to know all about them."

"I guess he wouldn't pay much for one I wrote; I don't know anything about skates."

"What if you don't? I don't either; but you can find out. Mr. Bemis has no end of books, and you can ask him to let you hunt for what you want."

Miss F— spoke calmly, but she was in a twitter of hope and fear as she thought of this, the first round in her ladder.

"How ridiculous! Aunt Fan, you know I couldn't write a line."

"Oh, yes, you could. I rather think you are as smart as Fred Nichols, and you said his composition was splendid. I should laugh if Willie Dempster's wits weren't as bright as Fred Nichols'."

"Mr. Bemis wouldn't lend me his books; he don't know me from Adam."

"I guess he's pretty busy and doesn't have much time to think of boys, but he'll be glad to have you read his books; I almost know he will."

"How do you know he will pay five dollars for a paper?"

"For a good one he is going to. He won't pay anything unless it is a real good one, and I'm not a bit afraid but that yours would be, if you set out. There's one grand thing about you, when you make up your mind to do a thing, it's as good as done."

The boy's heart glowed with pleasure at this praise, and the determination was that moment born that he would deserve his aunt's evidently high opinion of him.

The pastor, who was at heart sympathetic and sensible, after a conver-

sation with the earnest woman, lent his aid and occasional inquiries, and it was amazing how many books had to be read before inventors, patents, furnaces, steel, leather and climates were understood. One thing led to another, and the study grew so absorbing, under the tactful lead of the aunt and the pastor, that Willie lost all interest in billiard rooms and street corner stories. The lowlands of Holland became the only low things which could attract him.

The paper, when finished, was so excellent, and the racy quotations casually introduced were so unusual, that Mr. Bemis was astonished at Willie, and at himself for having been so ready to pass him by as of little worth.

"That boy must be encouraged," he said to Miss F—. "He has the making in him of a great man."

"Help him to be a good one, Mr. Bemis; it is all I ask. Here is the five dollars; it was very kind of you to let me pay for that paper through you."

"Not a bit of it. The sociable is not going to profit by that paper. A friend of mine, an editor, is willing to pay six dollars for it, and wants another on windmills; Willie must write it."

This is a true story, and there is a lesson in it for all who desire to make the most of that strange combination of restlessness, impatience, energy, strength, quick apprehension, restrained affection, clear-sightedness and natural honor—a boy.—New York Christian Advocate.

HELP FOR THE CAPTIVE.

Sin deceives us as to the possibilities of deliverance from it. Its other deceptions get found out sooner or later, generally when it is too late for us to profit by the discovery. But when these bubbles are burst, then there is another blown, and the sin which had cheated me by whispering to me, "There is no harm in it," and by suggesting to me how good it will be if I do it, by saying nothing about how bad it will be also for me after I have done it, turns around to me then, and says, "I have got you now, and you can not get away. What you have written you have written. The past can not be undone, and you can not make the future better and different." That is turned into a philosophical principle by some people. I do not suppose there are many philosophers here to-night, but there are some people who have found out all the other lies by bitter experience, and who are now blinded by this last. My brother! to despair of deliverance is to yield to sin's last lie. You may be ever so far gone in the practice of evil, or you may be one of the—I was going to say more hopeless people—respectable, law-abiding, discharging all the ordinary duties of life, and never having been much troubled with any consciousness of sin. I do not care what you are. My commission is to every soul that has listened to the lies of sin. And my message to each is this, that Jesus Christ can deliver you from them all. However rooted may be any evil habit in you, he can give you strength to overcome it; however you may have felt as if you were too bad ever to mend, he comes to you and says to you, I will give you a new heart and a new spirit; I will cancel all that past, and sin shall not have dominion over you. Brethren, the only escape from the illusions of sins is to open our ears and our hearts to the voice of Him who is the Truth and the Life. He will give us more than he promises. His promises fall beneath the blessedness of the reality. He will take away the evil consequences, the penal consequences, the judicial consequences of our sin, and he will make us able to walk with him in righteousness and holiness all the days of our lives. There is no reason why any man, woman or child should continue longer under the spell of the enchantress if fit they will only listen to the voice of Him who is the faith and true Witness.—Alex McLaren, D.D.

THE HOUR OF GOD'S CALL.

The Master is come, and calleth for thee.—St. John 11:28.

It was a strange time for Martha to get a call—just where her own special gift had come to a stand. There was no further room for her practicalness; she had been forced to fold her hands. The power to work had ended; the necessity to wait had come. It was a time when Martha might well have said to herself: "I have no longer any calling; my occupation is gone now. There are no more tables to serve, no more friends to entertain, no more hospitalities to dispense, no more sick brothers to nurse, nor even any more funeral arrangements to make; my work is done." Yet it was at that hour the call came. It was at the close of her own day that God's day began for her. It was in the stillness of all her special powers that the knocker struck the door.

And I think, my brother, it is ever so that thy Father deals with thee. I do not think he knocks at the door of thy special gift; rather, it seems to me, does he seek thy neglected door. He would bring thee out precisely by that gate which was not thine entrance-gate. Why does he so often block that particular way on which thou art going? "To teach thee distrust of thyself," cry a hundred voices. Nay, but to teach thee to trust thyself in more directions. Why should all thy work be special? Is there to be no road between thee and thy brother—no sympathy with that which is an another's endowment? Why has God stripped thee of thy power of active service? To teach thee thine impotence? No; to show thee thy power on the other side of the hill. Is there no service but action? Is there no blessing for Mary? Is there no work for thee who can only stand and wait, who only lie and wait? What of that wondrous movement which makes no noise—the surrender of the will? What of those who suffer and pine not, endure and complain not, bear and doubt not? How came they to that blissful call? Through the

LEAF FORMS AND THEIR USES.

Even the most cursory observer of vegetable life must have been often struck with the many forms of leaves. Why they should be so variously formed, does not, however, often suggest itself, though there is a reason for the special shape and texture of almost every leaf in existence. The Horticultural Times thus remarks:

"Plants, such as grasses, daffodils and others, which usually grow in clusters, have generally narrow leaves growing upright, so as not to overshadow one another. Other plants of isolated habits, have an arrangement of foliage which secures to themselves the space of ground necessary for their development. The daisy, dandelion or

shepherd's purse—which may mostly be seen in pastures—are examples of this. A circle of broad leaves pressed against the ground, forming what is known as a rosette growth, effectually bars the approach of any plants and keeps clear from all other roots the space of ground necessary to its own nutriment. Floating leaves, and leaves of marsh plants, are usually of simple outline, for, having few competitors, they are not liable to get in one another's light. Submerged plants have mostly leaves of narrow segments—the reason for which is not very well understood, though it is assumed by naturalists that it is for the purpose of exposing as large a surface as possible in order to extract the minute proportion of carbonic acid dissolved in a vast bulk of water.

Leaves on the boughs of trees are often much divided, so as to fold easily, to prevent their being rent and torn by high winds, while the glossy surface of evergreens is intended to throw off rain and dew, which might freeze on them, and so cause injury to the tissues within.

But the hairs on the surface of leaves are perhaps the most interesting study of all. With the aid of the microscope the beautiful and systematic arrangement of these can be easily discerned, and their uses understood. On many plants there are glandular hairs, to catch or deter small creeping insects; on others there are hairs set so as to act as effectively against young animals as a spike palisade against obtrusive boys; on others hairs which arrest the drops of moisture and force them down the leafstalk to moisten the earth about the roots; while others are protected by a series of poisoned stings. The ordinary nettle is an example of this, and the beauty and ingenuity of the mechanism is truly wonderful. Each nettle hair is armed with a brittle and pointed silicious cap, which breaks off in the wound, and the poison is then able to flow out through a tubular hair from a reservoir at its base. There is scarcely a form of leaf but is specially modified by nature for some particular purpose and the discovery of this purpose is a source of very pleasant and profitable study to young naturalists."

THE ADAPTABLE GIRL.

Washington Irving, on being asked by a mother how to educate her daughters, replied: "Madam, teach them to be easily pleased."

How many young girls, says a writer in the Ledger Monthly, seem to believe that the sole aim and object of their education is to enable them to criticise their neighbors and find fault with their own surroundings.

The refined, well bred girl is not difficult to please either with people or circumstances. She adjusts herself with quiet grace to sharp corners and square corners, as well as to comfortable round ones, and smooths a rough temper with just as much ease as she wakens a dull one into life and good humor. This tactful girl never goes to work with shovel and tongs to make her friends believe they are wrong, but with a look, a word, or smile, she simply convinces them that she is all right.

"I am sorry we can not invite Myra Thatcher to join our sketch club," said the president of the club the other day, "but last summer when we invited her to the mountains, she spoiled the enjoyment of the whole party."

"You wouldn't believe such a sweet pretty-looking girl as Myra could be so disagreeable. Why, she complains of everything. The roads were too long and the mountains too high and hard to climb, and the woods were brushy. The house we stopped in was uncomfortable, and the people stupid."

and the beds hard. The windows were too loose in their frames, they wrattled and kept her awake nights, and the wasps disturbed her daytimes. She couldn't eat oatmeal without thick cream, and had a headache if she went without hot cakes and maple syrup for breakfast. I think any one like that ought to stay at home, don't you?"

"Kitty Lieter was just the reverse, but Kitty had traveled a good deal, and expected some hard places; the harder the place the more fun Kitty would get out of it. She could find pleasure in such simple things, too, and made every one of us forget how tired we were in her delight over a bunch of wild flowers or the color of a sunset."

"When the fog shut off every fine view, she would paint the old clock or the straight-backed rocker of the dear mother. If a rainy night made it dull she would draw us all together around the great open fire and listen to an account of our 'experiences' with as much interest and sympathy as if it were some delicious chapter out of a story book—and so it was. Oh, Kitty is just a splendid girl. We always want Kitty, because she brings good times right along with her."

"I live there." It was said of an old Puritan that "Heaven was in him before he was in heaven." That is necessary for all of us; we must have heaven in us before we get into heaven. If we do not get to heaven before we die we shall never get there afterward. An old Scotchman was asked if he ever expected to go to heaven. "Why, man, I live there," was the quaint reply. Let us all live in those spiritual things which are the essential features of heaven.

Often go there before you go to stay there. If you come down to-morrow morning, knowing and realizing that heaven is yours, and that you will soon be there, those children will not worry you half so much. When you go out to your business or to your work, you will not be half so discontented, when you know that this is not your rest, but that you have a rest on the hills eternal, whither your heart has already gone, and that your portion is in the everlasting dwellings. "Lay hold on eternal life." Get hold of it now. It is a thing of the present; and even your part of it which is future, can be, by faith, so realized and grasped as to be actually enjoyed while you are yet here.—Spurgeon.

The refined, well bred girl is not difficult to please either with people or circumstances. She adjusts herself with quiet grace to sharp corners and square corners, as well as to comfortable round ones, and smooths a rough temper with just as much ease as she wakens a dull one into life and good humor. This tactful girl never goes to work with shovel and tongs to make her friends believe they are wrong, but with a look, a word, or smile, she simply convinces them that she is all right.

A LOST CONSCIENCE.

Many are making war against their conscience, and a large number have conquered. A man would be called a fool if he were in a dark mine or cavern and blew out the only light he had; and the one who kills his conscience is no wiser. When conscience rebukes, such a man suppresses it and excuses and palliates his sin. And this is repeated day after day, until conscience is throttled and becomes quiet. It is a dreadful condition for a man to get into when he can do wrong and not feel ashamed; do an injustice and not know it. What is wrong? The man's conscience was killed and he attended not the funeral, because he knew it not; neither did he miss it, because he had so little use for it.—Rev. L. E. Keith.

Thomas Alva Edison was once asked why he was a total abstainer. He said: "I thought I had a better use for my head." The answer is worth remembering by any young fellow who means to use his brain. A wonderful battery they make. Every morning they take up their work, and start us on our daily pleasure or daily duty if we have not tried this stimulus or that stimulus not in the plan for which they were made.

The young man who means to do the best possible work his body and mind can do, keeps his body and mind pure, as clean from outside filth as Edison keeps his brain. That is what is meant when we are told to keep ourselves as pure as the children are.

The men who are trained for a football match, or a running match, or a boxing match, have to keep their bodies from any stimulus but that which is given by food prepared in the simplest way so as to suit the most simple appetite.

It is not simply that a man's body must be in good order itself; what is needed is that a man shall be ready and able to govern his body. He shall say, "Go!" and his body shall go. He shall say, "Go fast!" and his body shall go faster. His will, his power to govern his machinery, depends on his keeping himself pure.—Edward Everett Hale.

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Texas Christian Advocate

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G. C. RANKIN, D. D., Editor

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DISTRICT CONFERENCES.

Beeville, Beeville.....April 5
Waco, Morgan.....April 27
Georgetown, Georgetown.....May 4
San Antonio, Uvalde.....May 9
Brenham, Chappell Hill.....May 17
Houston, Angleton.....June 13
San Angelo, Ozona.....June 15
Pittsburg, Mt. Pleasant.....June 22
Sherman, Pottsboro.....June 28
Tyler, Lindale.....June 29
Sulphur Springs, Sulphur Springs.....July 6

THE PUBLISHER'S PROPOSITION.

The first of this month the publisher of the Advocate sent out by mail a proposition to the preachers of the Texas Conferences offering special inducements to them to work for the circulation of the paper. That proposition is restricted to the month of March, and two weeks of the time is now past. Some of the brethren seem not to fully understand the exact nature of this offer. To all such we say, then, you had better refer to it again and re-read it with care. If any preacher did not get this offer by mail, let him write at once to this office and it will be sent. Many subscribers are coming in with each mail, showing that a good number of the agents are at work; but we have heard nothing from a number of them. This proposition will run its course on the last day of this month, and if you want to take advantage of it, now is your time. So we trust that the preachers will work this movement for all there is in it, and by so doing put the Advocate into all the homes of our people. If you will get them at once to take it, we believe that forever after it will have the right of way and prove a blessing to the household.

God could not work alone. To assert the inherent essence of the world invisible is to define Jehovah. God is love. In the spiritual realm, law is love and love is law. Expansion is that theory whose end is expansion. God seeks copartnership; he longs to share his blessings. Pent-up love turns backward to her death. God, unrevealed, is less than an ancient legend or a hoary myth. The grandeur of the Father's being reached its supremacy when he brake his heart on Calvary. The Cross is God's analysis of love. And now that his Son may perpetuate his love, we ourselves must be led to our Mount of Crucifixion.

EDITORIAL BIRD-SHOT.

While all is not gold that glitters, yet if gold does not glitter there is something wrong with it.

The man who rises from the humble walks of life and then looks down upon his poor kin, has a tainted spot on his head.

Three prairie wolves can bark around a camp in such a way as to make you fear the woods are full of them; and so can three disgruntled Church members.

A well-regulated Church choir is a means of grace to the pastor; but one not regulated will destroy what little grace he already has on hand.

There are some men who seem to be very busy all the time; but if they ever do anything except to make trouble nobody can discover it.

The man who makes great pretensions to consistency had better walk very uprightly else he will get tangled up in his own tether.

True holiness, like the sweet perfume of flowers, does not need words to advertise its virtues, for its vital manifestations tell of its presence.

The man who rides a hobby will get thrown when he least expects it, and his fall will be very disastrous, both to him and his hobby, too.

If you will think something of yourself other people will respect you; but if you fall into the swill the swine will devour you as a good morsel.

Trials are sometimes very severe and they are hard to endure; but he who endures them will find his character strengthened and his experience enriched.

Polliteness is one of the least expensive virtues one can possess; but he can make it very valuable in his exercise of it toward other people.

If an idle brain is the devil's workshop, then he has a great many shops of that sort perambulating around in this section of the country.

WORDS FROM A HIGH SOURCE.

We are doing our best to give to the masses of our people a paper that will be helpful to them in their domestic and Church life. It is not our purpose to stress any one department to the neglect of the others; but to make a complete, religious paper for Texas Methodists. In this work the brethren have been very helpful to us in the many very valuable contributions which they have made to these columns. Their expressions of appreciation of the effort that we are making are highly encouraging, and as a result every ounce of energy we possess will go into this enterprise to make it meet all of the demands of an increasing constituency; but even beyond the State we occasionally get words of approval, which we highly esteem. These generous commendations of our work only make us feel more keenly our responsibility to God in this position, and our dependence upon Him and the brethren for whatever success the Advocate may continue to achieve.

Recently two of our chief pastors sent to this office some words of kindness which add to our pleasure. One of them is Bishop Keener, the grand old man of Southern Methodism. No man throughout Texas is held in higher esteem and more affectionate regard than this truly great preacher of righteousness. In the following line he says enough to make one feel flattered: "You are a successful editor." He himself was at one time the best editor that the Church had, and he knows what it takes to get up

a useful paper. The other one is the devout and sweet-spirited Bishop Fitzgerald. The most of his life, prior to the time he was elected to the episcopacy, was devoted to journalism. In a note to us he says: "You are doing such good work on the Advocate that I have for some time past been thinking of sending you a congratulatory note. The paper is a live paper, and it shows a hand that is quick and skillful." Such high endorsement is an inspiration to us to strive to glorify God and help build up the Christian life of our people. This is our only purpose and aim in the work we are attempting to do.

A SUNDAY IN ARLINGTON.

Arlington is a nice little town of some fifteen hundred inhabitants, situated fifteen miles west of Dallas, on the line of the Texas and Pacific Railroad. I ran over there and spent the Sabbath with our people and preached to a fine congregation at the morning hour. They were very attentive and serious and the service was pleasant and I trust, profitable. The church building is a little beauty—a framed structure with a stone foundation. The architecture is good, the furniture neat and the interior in good taste and comfortable. The exterior is painted a clean white and the tower is graceful. It will accommodate three hundred and fifty people. Their membership is about two hundred. Among them are the most substantial and well-to-do people in the place. Just in the rear of the church is a large, permanent tabernacle for summer service and for revival meetings—a good arrangement. The whole property is composed of half a block of fine ground in the heart of the town. A net wire fence runs through the middle of the plot the long way. On one side is a fine orchard of peach trees—about fifty of them—in good condition. On the other is a good garden spot, and upon the further end is the parsonage, barn, chicken yard, etc. If the preacher should get in a strait, he has land enough for a good crop, and with the fruit trees he is independent. But his people do not permit him to reach that need. Rev. E. V. Cox is the pastor. He is yet a young man, practical, earnest and resourceful. He stands well as a preacher and a pastor. His wife is a helpmeet indeed. Bro. Cox is the son of the late lamented Rev. J. Fred Cox, long a member of the Northwest Texas Conference, and one of the best men of that body of good men. I had the pleasure of meeting his widow, who was visiting her son last Sunday. She is a devout, good woman, full of faith and of the Holy Ghost. This is the second year of Bro. Cox in Arlington, and he is in favor with his people. I dined with Bro. Philip Sublett and his family. They are devoted members of the Church. I met quite a number of the people and found among them a large list of Advocate readers. I am always at home where the Advocate precedes me. My visit was very pleasant, and I was delighted to find the Church in good case. The work of the women and of the Epworth League is in fine condition. The District League Conference will meet there April 25-27.

G. C. R.

THE AMERICAN ILLUSTRATED METHODIST MAGAZINE.

This is a new periodical projected at St. Louis by the Rev. J. W. Lee, D. D., and the Rev. N. Lucecock, D. D. The former is a distinguished minister in our Church and the latter is an equally distinguished in the M. E. Church. The first number of this publication is before us, and it is a highly creditable production. Dr. Lee is a scholar of fine culture and wide reading, and an author of well known reputation. This initial number is well gotten up and superbly illustrated. The contents of this issue are of an interesting and instructive character. As to the aim and purpose of this magazine, we can give a better idea of them in the words of Dr. Lee himself. He says: "It will emphasize and stand for those things upon which all Methodists agree. It is intended to cover a distinct and unoccupied field and to circulate among Methodists, North and South. The only periodicals of the country with which it will at all compete will be the popular, illustrated, secular, cheap magazines, such as Munsey's, McClure's, Cosmopolitan, etc., which are now going into the homes of our people. Our aim is to give illustrative setting to the heroes of Methodism, and to throw around our missionary, educational and philanthropic movements the charm of pictorial art and literary attractiveness. We shall stand for our own Advocates, Reviews, Sunday-school and Epworth League publications. We do not propose to substitute our Magazine for any of our publications. As one of the editors, I represent the South, and I propose to give much attention to illustrating our Southern colleges and in calling attention to their needs," etc. With its work thus outlined, we can not but give to the new Magazine our best wishes and hope for it great success.

STATE SUNDAY-SCHOOL ASSOCIATION.

The State Sunday-school Association will convene in Cameron, March 28th, and as it is an inter-denominational gathering, all Sunday-schools are requested to send delegates to participate in the meeting. The importance of the meeting is emphasized by the fact that delegates will be elected to represent the State in the International Convention which will meet in Atlanta the 26th of next month. As a Church, we have not taken hold of this movement, and knowing its workings as well as we do, we do not hesi-

tate to say that it is worthy of our attention. The railroads have given a rate not to exceed five dollars, which is quite an inducement. Bro. Jink Evans, of Corsicana, has the matter of managing the gathering in his hands, and he will be glad to correspond with any one wanting information on the subject.

Mr. D. J. Price, the General Passenger Agent of the International and Great Northern Railway, has sent us the prospectus of "The Illustrator and General Narrator," a paper published in the interest of this great system. The aim of the publication is to put into general circulation all of the information necessary to enlighten them concerning the sections of Texas traversed by this railway. The population, the country, the timber, the soil, the products and its desirability as a place to live and thrive, will be presented to its readers. Mr. R. R. Claridge, of San Antonio, will have editorial charge of the periodical. He has long been connected with live stock and farm journalism in Texas, and he is eminently fitted to make out of this publication a fine paper. We welcome him to the fraternity in this venture, and hope for him abundant success.

TEXAS PERSONALS.

Rev. W. M. P. Rippey, of Oak Cliff, is having a good deal of sickness among his people, some of it quite serious.

Bro. J. M. Foster, a steward in our Church at Marlin, made the Advocate force a delightful call last week. He is a drummer and he carries his religion along the road with him.

Rev. J. W. Hill called this week and we had a pleasant moment with him. He is a welcome visitor in this office, as he worked a while with all of the

Advocate force. He is pleased at Greenville and thinks he has the best Church in Texas.

Rev. T. S. Armstrong, of Italy, gave us a pleasant call last week. From his general appearance we took it for granted that his people are taking excellent care of him down there.

Rev. H. B. Smith says, "I want to commend you for your editorial ability. You please me much." Bro. Smith is moving along well at Grapeland.

Rev. Weems Wootton, of Marlin, writes, "You are giving us a most readable paper and I hope to increase its circulation in my charge."

Rev. W. B. Bayless, of Petty, writes, "Our people are delighted with the paper and I get some of them to subscribe almost every time I preach." This is the work that tells.

Rev. G. C. Hardy, of Texarkana, made us a visit during the week and his face was as bright and affable as sunshine. His son, Rev. W. F. Hardy, of Grand Saline, was also in with him. They are good company.

We are sorry to notice in the secular press that Rev. New Harris, of Gonzales, lost his barn last Sunday and its contents by fire. He saved his horse, but his feed, harness and buggy were destroyed.

The Hon. R. E. L. Saner, of this city, and an active member of the First Church, gave us the benefit of a pleasant call during the present week. Mr. Saner is the Secretary of the State Democratic Committee and a leading young lawyer of Dallas.

We notice from the East Texas Reformer, of Athens, the following personal: Rev. L. A. Webb preached an able, powerful, and soul-stirring sermon at the Methodist Church last Sunday morning from the text, Matt. 2: 28."

Rev. L. P. Smith says: "I am making a canvass among our farmer parishioners for the Advocate."

Rev. U. B. Morton, of Harbin, Texas, says: "The Advocate, under your editorial management, is excellent."

Rev. C. H. Smith, of Tyler, says: "We like the paper very much and I think I will send you a lot of subscribers."

Rev. W. L. Nelms, of the Georgetown District, wants us to attend his District Conference, which we will do if possible.

Bro. Robt. M. Means, an Epworth Leaguer at Whitesboro, says: "The Advocate is better, bigger and brighter than ever before."

In a private note from Rev. T. F. Dixon, San Diego, Cal., he says: "I am pleased with the Advocate." So we go far out to the West.

Rev. E. A. Smith, of Ennis, says: "The Advocate was never better than now." He is moving his people in the interest of the paper.

Rev. J. D. Burke, of Minden, says: "We are well pleased with the Advocate, with the editor, the publisher and all. I will do all I can for the paper."

Rev. W. F. Dunkle, one of our boys at the Vanderbilt, says: "You are making us a good paper. None better comes to our reading room."

Mrs. S. S. Munger, of Lampasas, says: "We endorse and enjoy all of the nice things said about the Advocate and trust it will continue to accomplish great good."

We have had a good letter from Rev. E. L. Armstrong, of Corsicana, in which he says: "You are succeeding grandly, and I am not alone in my estimate of the paper."

Rev. S. W. Miller says: "I am getting up a fine list of subscribers in

Rock Hill to send in soon. I want to put our excellent paper in every Methodist family and in other homes also."

Rev. Stanley J. Clark, on the Fannin Circuit, is doing a fine work. His presiding elder, Dr. Pierce, speaks in high terms of his efficiency.

In a note from Rev. T. M. Kirk, of Kingston, he says: "Three cheers for the greatest paper in the South—the Advocate! I am working for the paper."

From one of the laymen, a League worker at Whitesboro, we quote the following: "Our Rev. J. B. Gober, of Whitesboro Station, is a good man. He is a spiritual preacher and a popular pastor."

Rev. H. M. Sears, presiding elder of Calvert District, says: "I hear many good things said about the new editor, and I think justly, for you are making us a good paper." Bro. Sears' health is good and he has met all of his appointments.

Rev. A. A. Wagon, of Mt. Pleasant says: "The dear old Advocate is just booming. The efforts of the publisher and the editor are certainly worthy of the highest commendation of the Church. You are giving us a paper second to none."

Bro. T. H. Yarbrough, of Ennis, in a letter, says: "I just want to rise and say amen to the article of J. Marvin Nichols in the last issue of the Advocate with the hope that we will get back to the old landmarks of our beloved Methodism. Again I say, amen!"

We are pained to learn of the death of Bro. H. F. Potts, of Gainesville, which sad event occurred the 5th instant. He was a noble, true, good man and a leading layman in our Church. His wife is an old friend of ours of other days, and we are deeply in sympathy with her grief.

It was hoped that Rev. James Atkins, D. D., Sunday-school Secretary, would be at the Fort Worth Conference, and arrangement was being made to have him address a Sunday-school mass-meeting on Sunday night next at First Church. But it is now learned that he will not be able to come to Texas at this time.

We have a letter from Rev. John M. Moore, in which he says: "Travis Park Church is moving very nicely. Congregations are large. Attendance at prayer-meeting, Epworth League, and Sunday-school greatly increasing. There have been fifty accessions since conference. The Church seems hopeful." Moore is a success.

In a note from Rev. O. F. Sensabaugh, presiding elder of the Brownwood District, he says: "Your write-up of the University and colleges will do great good. The Advocate is growing in favor with the people of my district. All of the preachers write me that they are making an earnest canvass for the paper." This is the work that counts.

Rev. J. H. Reynolds, of Haskell Avenue Church, has returned to the city. Since the death of his daughter and her little babe, he and his wife have been resting in Sherman. He requests us to say to the brethren for him that he is truly thankful to them for their kind words of love and sympathy. He can not write to them all, and in this way he replies to them. No better man lives than Bro. Reynolds.

SOUTHERN METHODIST NEWS.

Rev. J. D. Sullivan, of the Memphis Conference, recently passed away. This is a loss to his conference and to the Church at large.

Rev. J. B. Gregory, presiding elder of the Tuscaloosa District, Alabama Conference, died at Tuscaloosa on the 3d inst. His remains were interred at Birmingham. He was an able preacher and a fine man.

Dr. G. W. F. Price, President of the Nashville College for Young Ladies, is in a very critical condition, and no hope is entertained of his recovery. He has been sick for some time, and the end seems near.

Col. Julius Car, of North Carolina, has given \$5000 toward the erection of another building for Trinity College. The trustees have determined to christen the building the "Car Building." His donations to this school are nu-

merous. Oh, if some rich Texan would remember thus our school work, what a blessing it would be! But we hear no response as yet.

Bishop E. R. Hendrix will preach the annual sermon at the approaching commencement at Emory College. Emory is a grand school and the Bishop is a grand preacher, and therefore the occasion will be a success.

Rev. A. H. Barnes, our pastor at Jefferson City, Mo., has undertaken to build a handsome \$20,000 church in that city. This ought to succeed, for the capitol of the State is located there, and our present structure has seen its best days.

It is said that Rev. Coke Smith, now of the Virginia Conference, has been offered the presidency of seven colleges since he left the professor's chair in the Vanderbilt University a few years ago; but he prefers the pastorate.

The executive meeting of the Home Mission Society will take place in this city April 17-19. It will be a notable gathering of the good and representative women of our Church from all over the connection. They will receive a warm Texas welcome.

Dr. E. E. Hoss is engaged to address the post-graduating class at the approaching session of the Baltimore Conference. He is thoroughly competent to render the young men a fine service in this line. Hoss is one of the most scholarly men in Methodism.

Rev. H. M. Edwards, of the North Georgia Conference, received a paralytic stroke some time ago, and he is still confined to his bed. Rev. B. E. L. Timmons, of the same conference, on account of an injury received, has had to give up his work for the remainder of this year.

Our people at Sedalia, Missouri, have just finished paying the debt upon their church building; and now we are pained to learn that they will have to abandon the building on account of the foundations giving way. We attended a conference once in that church, and it is a beautiful structure.

Mrs. E. E. Hoss and Mrs. Capt. Fitzgerald, of Nashville, Tenn., are in Trinidad, Cuba. The other day they were caught in a runaway, and in leaping from the carriage, they were somewhat seriously injured. Mrs. Hoss had her ankle broken, and Mrs. Fitzgerald was hurt in the back.

Rev. George N. McDonell, of Havana, writes that he is opening up a reading room in connection with his work over there. He further says that his outlook is bright; that he has twenty-four candidates for membership in the Church, and that last Sunday he received into membership an army surgeon.

The North Georgia Conference has the question of division now before it. If we mistake not, we think the last General Conference granted this body the right to divide if it was deemed the thing to do. In the last issue of the Wesleyan, a correspondent is out in a lengthy argument in favor of division; so the matter is now up, and a sharp discussion will follow.

In a card from Mrs. Bishop Wilson she says: "Bishop Wilson is now on the Pacific Ocean. He sailed from Japan on the 24th of February, and he will call at Honolulu. He will reach home about the last of March." This card was in reply to a note addressed to the Bishop at Baltimore. We give these facts to our many readers who are interested in the Bishop's movements.

The old Wesleyan, in its last issue, assumes all responsibility for the late proceedings of the Atlanta preachers' meeting at the Publishing House. Bless your dear life, Brother Glenn, we did not mix you up with the brayings of those excited brethren. We are sorry that you make yourself one of them. We had a better opinion of you—but then you ought to know better than we.

Bishop Hendrix has recently contributed six well written articles to the Nashville Advocate, which articles appeared in the successive numbers of that paper. The influence of them may be seen in the fact that in one of them the Bishop commended

very highly Ellicott's Commentaries, and the result is that preachers have ordered from the Publishing House forty sets of this valuable work. Who can foretell the influence of a well written religious article?

Doctor R. A. Young, in last week's Midland, giving his experiences as an itinerant preacher in the long ago, says this: "Forty years ago the Tennessee Conference belonged to four men—A. L. P. Green, J. B. McFerrin, John W. Hanner and F. E. Pitts." Yes, and at that time and as long as those men lived, it was the most influential conference in the connection.

Dr. Young further says: "Another, now filling the public eye of Nashville, was just then being ordained a deacon. At the present he is our oldest and most distinguished giraffe. The McKendree people are not ringing the steeple bell just now; they have one in the pulpit that draws better—Rev. John Mathews, D. D."

NEWS FROM OTHER CHURCHES.

Bishop Thoburn is now in Manila looking toward the establishment of mission work among the population of the Philippine Islands.

Rev. T. N. Morrison was recently consecrated Bishop of the Protestant Episcopal Church in Iowa. He was formerly a pastor in Chicago.

After making a few bequests the late Bishop Williams, of Connecticut, left the remainder of his estate to Berkley Divinity School—about \$10,000.

Rev. J. R. Thompson, D. D., Chaplain of the First Washington Regiment in Manila, died recently while at his post of duty. He was a Presbyterian.

The Wesleyan Methodist Missionary Society has 363 mission station stations and 2993 preaching places. Its income now is \$28,000 more than two years ago.

In Ceylon there are nearly 6000 adherents on the island attending the services of the Methodist Churches. They will raise a twentieth century fund of 1000 guineas.

The American Baptist Missionary Society must have this year \$350,000 from its Churches for work now projected. It will be apt to get the amount.

The Woman's Missionary Baptist Union has set apart the week from March 12th to the 18th as a week of prayer and self-denial for the benefit of home missions.

Rev. Samuel Stevenson, D. D., an aged minister in the Presbyterian Church, died recently at Bloomington, Ill. He was a close kinsman to former Vice-President Stevenson.

In an important brief delivered recently to the Roman Catholic people in this country by the Pope he kindly grants an indulgence to some of its adherents for reading the Scriptures.

The Home established for aged Baptist ministers at Fenton, Mich., was recently destroyed by fire. This is quite a calamity, and for the time being it leaves a number of infirm ministers homeless.

Rev. Frank Wright, Presbyterian missionary in the Indian Territory, is at present conducting a revival service for the Presbyterian Church in Dallas. He is a good preacher and an admirable gentleman.

Rev. J. M. Campbell, pastor of the Disciples Church at Van Alstyne, had the misfortune to have his house and all of his furniture destroyed by fire last week. He and his little son just did escape in time to save their lives.

Our confrere, the Baptist Standard, had a good picture on its first page of Mr. Phillip Sanger and a fine sketch of his life. Mr. Sanger is a Hebrew, but he is one of our most enterprising and benevolent citizens. He is every inch a man.

The strength of the Roman Church in this country, as given by the Hoffman Directory, is as follows: Twelve Archbishops, 80 Bishops, 2756 religious clergy (members of the orders), 8383 parish clergy, churches and chapels, 11,571; the entire population, 9,907,412. This is not actual members, but in in-

cludes emigrants from Catholic countries and all persons who have ever had any connection with the Church. Their actual membership is about 4,000,000.

Our Disciples brethren are bending their energy to make Add-Ran University a great success, and their efforts in this direction are tokens of a realization of their aim. The Christian Courier of this week is devoted very largely to this one cause.

The old St. George Methodist Church in Philadelphia, organized in 1769 by the famous Capt. Webb, has just undergone repairs, and the 5th of last month it was reopened with a sermon from Bishop Foss. During all of these years this church has been served by 123 pastors and from it have sprung eleven other Churches.

BOOK NOTICES.

"Things of Northfield, and Other Things That Should Be in Every Church;" Rev. David Gregg, D. D. E. B. Treat & Co., pp. 143. Five discourses preached to the author's Church in Brooklyn, after a summer at the Moody Conference. The keynote is greater Church efficiency, and the earnest words will stir every pastor to self-examination. There is a commendable lack of railing at deficiencies, and the occasion which inspired the sermons is used as an inspiration rather than a model.

"The Messages of the Earlier Prophets," by Profs. Sanders, of Yale, and Kent, of Brown University. Published by John W. Wattle; pp. 300. A work useful for those preachers who can hold the mind in poise. Such a study of the local coloring of the time of Israel's decadence can be made valuable. The writers belong to the conservative side of the modern criticism, and both show the influence of the Harper school of Bible interpretation. The paraphrase of the different prophets included in the work may be useful or otherwise, according to the use made of it. Allowance must be made for the personal equation in both writer and reader. In a certain way the book supplies a felt want—in its chronological arrangement of the different prophecies.

"The Kingdom of God and Problems of To-Day," by Alexander Sutherland, D. D., Toronto, Canada, is the title of a book containing a series of lectures delivered before the Biblical Department of Vanderbilt University. It is a timely contribution to living issues. It is an able discussion of sociological questions now engaging the best thought of statesmen and preachers. In society as now organized are evils to be eradicated. This is admitted by all, but everything depends upon the proper clew. That clew the lecturer has found in the purpose of God to establish a kingdom in the moral life of mankind, the result of which is righteousness. The distinguished lecturer discusses the kingdom of God in conception and outline, the principles and polity of the kingdom, the Sabbath and drink questions, the problem of poverty, labor disputes and how to end them, the stability, perpetuity and final consummation of the kingdom of God. The style is lucid, the argumentation strong, and the information varied and extensive. The book deserves a place in well selected libraries.

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FIRST QUARTER, LESSON 13, MARCH 26

REVIEW SECTION.

Golden Text: "My sheep hear my voice, and I know them, and they follow me."—John 10:27.

This quarter has come to a close and we want to look back a little over the ground over which we have traveled, and gather up in a concise form the salient facts in the different lessons.

1. We began with the incarnation and saw Christ as he came from the bosom of the Father, claiming to have had a conscious existence before he was born; and out of that existence he came in the flesh and took upon himself the form of a servant and was made in the likeness of man. He grew up from infancy, passed through all the stages of growth till he reached mature manhood, and then began his work.

2. His first wonderful work was the turning of water into wine at the marriage feast of Cana of Galilee. Here he demonstrated his power over nature and made a number of believers. This miracle made a deep impression.

3. Then we came to his interview with Nicodemus, the ruler of the Jews. In this he laid down the deep spiritual principles of his kingdom and taught the necessity for the new birth, or regeneration.

4. The Water of Life. Here he opened up the great truth that the soul thirsting after God would find his thirst quenched in the truths which he taught. He presented his great benefits under the similitude of the water of life.

5. Then we have the work of healing the sick man at the Pool of Bethesda. For a great many years this afflicted man had sought relief in the waters of this fountain, but had failed. So Christ spoke to him and health was the immediate result. He arose and walked, and returned to his home.

6. Now we see Christ as the bread of life. The soul has an appetite, and it must be fed. In Christ the bread of life is furnished. To take him by faith is to appropriate him as a Savior and live spiritually.

7. In the next place we find Christ at the feast of Tabernacles. Here he went into the temple and taught the people. Much opposition was aroused and soldiers were sent to apprehend him, but such were his words that no one sought to lay hands upon him.

8. Freedom by the Truth is the next lesson. Sin is slavery and the truth makes free. Liberty does not come through birth or inheritance, but by the deliverance from bondage through the experience of the truth.

9. Christ is the light of the world. The moral world is darkness on account of the fact that sin blinds the eyes of men. Christ brings spiritual sight to men and they see the light. He is the light of life.

10. The last lesson in the series is Christ the Good Shepherd. "All we, like sheep, had gone astray; we had turned every man to his own way, and the Lord hath laid upon him the iniquity of us all." He is therefore the Good Shepherd, who came to seek and to save the lost sheep.

THE EPWORTH LEAGUE.

Topic for March 19: Self Mastery.—I Cor. 9:24-27.

Self mastery is the highest accomplishment of which man is capable. It is not reached in a day, or a month, or a year; but it is the result of a lifetime of prayer, self-denial and unremitting endeavor. But it is worth the effort.

1. In this scripture we have this effort set forth under the similitude of a race. This was a national game, in which there were many trained runners. They had to undergo great preparation, and when the time for trial came the winner was crowned with honor amid the rejoicing multitudes. Now the Apostle uses this figure of speech to inspire us with the importance of the Christian race in which we are running. We are after a crown of life and the prize is worth a lifetime of preparation and striving.

2. To win in this race we must be "temperate in all things." No excess ought to be tolerated in body, mind or soul. Self-indulgence blocks the way to mastery, because it weakens moral character and deteriorates experience. All of these things must be avoided. Too much eating, too much drinking, too much tobacco, intoxicants of all sorts, must be avoided if we expect to bring self under the domination of the Spirit.

3. Paul found it necessary to bring his body into subjection, lest in the end failure to receive a crown might

ensue. If this great soul had his fears and had to be on his guard, how much more do we with our little experience and attainment in divine things. We have to watch and pray lest we fall into temptation. If eternal vigilance is the price of liberty, constant watchfulness is the price of our success in our attempt to reach the goal of self-mastery.

JUNIOR LEAGUE DEPARTMENT.

March 19—Topic: Opening the Eyes of Elisha's Servant.—II Kings 6:15-17.

The Assyrians had invaded Israel and destruction seemed imminent. Elisha went into the hills of Dothan. The Syrian hosts encamped round about the place, and there seemed no way of escape. The servant awoke the next morning and saw the great company of the enemy round the city with horses and chariots and soldiers. His fear for himself and master was great. And in great stress of mind he laid the matter before Elisha. Then the old prophet prayed that the eyes of his servant might be opened. Then the servant looked and beheld the mountain was full of horses and chariots of fire!

In the course of time the army of the enemy was led into willing captivity. We learn from this that we are not to be discouraged when the odds seem to be against us. God has helps for us that the eye can not always see. He is a wall of fire round about us and he will overcome our enemies and bring us out conquerors. So let us not become discouraged, but trust in God and he will fight our battles for us.

STATE LEAGUE TAX.

Table with columns for names and amounts. Includes entries like Pecan Grove, Childress, Peach Street, Fort Worth, Wesley Chapel, at Bazette, DeLeon, McKinney, Floyd, Blufdale Junior, Sulphur Bluff, Lamkin, Tecumseh, Hester, Caddo Mills, Midlothian, Dent, Van Alstyne, Plano, Pendletonville, Gainesville, Broadway, No. 32, Clarendon, Gilmore, at Hico, Lancaster, Whitewright.

Total \$140 83 GUS W. THOMASSON, State Secretary. Van Alstyne, Texas.

ATTENTION, LEAGUERS!

Corsicana District Epworth League Conference will be convened in Mexia in April, on the 11th, 12th and 13th. All Leagues will please elect delegates at once, five or more to the League, and send names to Rev. T. J. Duncan at Mexia. All Leaguers will please bring the Young Peoples' Hymnal. E. A. BAILEY, Pres. M. B. CHILCOAT, Sec.

CHARITY AND HELP DEPARTMENT.

Dear Leaguers—The noble women of our Church are building a great Mission Home and Training School for lost and friendless girls, located at Dallas, Texas. This institution has been in successful operation for six years. More than three hundred girls have been saved, and are now in Christian homes.

This being the first home of its kind built by our Church, it will be the great training school where workers will be trained for Home Mission work on all lines, and an industrial education will fit its inmates for useful and honorable lives.

As our department of the League touches at this point, the Home Mission work, shall we not join our sisters and build a memorial "In His Name" to our beloved order in this house of mercy? What a beautiful tribute to the Master's cause would be "The Epworth Annex" to this grand Methodist institution! We could build it. Fifty cents from half of our Texas membership alone would build it. As our own Church was the first in the higher education of women, shall we not assist in adding to her crowning glory the first institution in our Southland to open its doors of hope to the hopeless? Giving them a home, a school and a Church—no more Christ-like philanthropy marks the close of

the nineteenth century. After nineteen hundred years it begins to dawn on us what Jesus meant when he said, "I came to seek and to save them that are lost." Can we still hold "All for Christ" and fail to follow him here? Read Luke 7; John 4 and 8. Surely the divine teaching could not be more explicit.

Let us hear from our six hundred and fifty chapters and not miss this opportunity to hear Him say: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Reverently "All for Christ," yours in his service,

ETHEL FOWLER WOODARD, Second Vice-Pres. S. E. L. Conf. Palestine, Texas.

TEXAS LEAGUERS, ATTENTION.

Your Secretary desires to again call your attention to the fact that many Chapters are yet behind with their State League Tax, and as the League year is drawing rapidly to a close it is urged that this assessment have immediate attention. It is hoped that none will neglect to attend to this all important matter. Don't wait for further calls, but remit your amount at once. The rate of assessment is fifty cents for each 20 members. GUS W. THOMASSON, Van Alstyne, Texas. State Secy.

HE CHANGES NOT.

It is always safe to reckon on God's future, and to infer what it will be, from God's past. You can not do that with men, you can do it with him; because he is the same yesterday, to-day, and forever. We get tired of helping people, and say, "I have done it so often that I really can not do it any more." God says, "I have done it so often that I will not cease doing it." Men's purposes change; his do not. Men's resources get exhausted; his never. If we are trusting to him we can boldly say "Tomorrow shall be as this day, and much more abundant." That stream pours out forever, and the source of it sinks not one inch in its great marble basin, though from eternity it has been flooding the universe. He says, "I am that I am." Therefore because to-day saw Sennacherib routed and yesterday saw Pharaoh's host sunk like lead in the mighty waters, therefore, tomorrow shall we be delivered. "He will establish it for ever."

It is always safe to reckon on God's future being of a piece with God's past. Therefore, the city and the citizens, each one of whom has a personal relation to God, must live forever, in order that they may possess all that God can give them. That is a plain way of putting what can be put in more graceful language, by saying that the experience of communion with God here is the best proof, to any of us, of immortal life hereafter. Because God has given us what he has given, and been to us what he has been, and done for us what he has done, it is impossible to believe that there can come an end to the relation between him and us, and that the man who has clasped God's hand can ever die. "He shall establish it forever."—Alex. MacLaren, D.D.

A Good Complexion

Depends on Good Digestion.

This is almost an axiom, although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secret for securing a clear complexion.

But all these are simply superficial assistants. It is impossible to have a good complexion unless the digestive organs perform their work properly; unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble, and they have found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty.

Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexion clear.

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Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man or woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drug stores and cost but 50 cents per package. They are prepared by the F. A. Stuart Co., Marshall, Mich.

If there is any derangement of the stomach or bowels they will remove it and the resultant effects are good digestion, good health and a clear, bright complexion. Ask your druggist for the tablets and a free book on stomach diseases.

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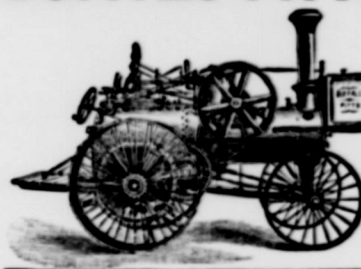
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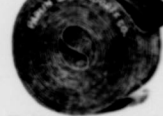


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A QUESTION OF AUTHORSHIP.

The following well-known song has for years been attributed to Miss Emma Hart Willard, the eminent founder of Miss Willard's Young Ladies' Seminary, of Troy, N. Y. When a resident of Troy, in 1864, 5 and 6 I had the pleasure of an acquaintance with Miss Willard; and have ever since understood that she was the author of the song.

In volume 24 of The Ridpath Library of Universal Literature, in a sketch of Miss Willard, it is attributed to her. In volume 17 of the same work, in a sketch of Thomas Noel, an English poet, it is attributed to him as its author. Since Ridpath gives two authors, we should be pleased to know who wrote it.

J. W. CARHART, D. D.

ROCKED IN THE CRADLE OF THE DEEP.

Rocked in the cradle of the deep, I lay me down in peace to sleep; Secure I rest upon the wave, For thou, O Lord, hast power to save. I know Thou wilt not slight my call, For Thou dost mark the sparrow's fall, And calm and peaceful shall I sleep, Rocked in the cradle of the deep.

When in the dead of night I lie, And gaze upon the trackless sky, The star-bespangled heavenly scroll, The boundless waters as they roll— I feel Thy wondrous power to save From perils of the stormy wave; Rocked in the cradle of the deep, I calmly rest and soundly sleep.

And such the trust that still were mine, Though stormy winds swept o'er the brin', Or though the tempest's fiery breath Roused me from sleep to woe and death, In ocean cave still safe with Thee, The germ of immortality! And calm and peaceful shall I sleep, Rocked in the cradle of the deep.

THE SHUFFLER-YOUNG DEBATE.

Last week I attended the debate at Crafton, Texas, between Rev. C. M. Shuffler, of the North Texas Conference, and Elder A. W. Young, of the Campbellite Church. It began Monday evening and closed Saturday night. The first proposition discussed was that "The present visible kingdom is the continuation of the Abrahamic covenant, and is a Pedobaptist Church." Three days were spent in the discussion of this subject, Shuffler being in the affirmative and Young in the negative. The ordinary line of argument was gone over. Shuffler presented a strong scriptural argument for the perpetuation of the Abrahamic covenant, piling proof upon proof to sustain his position. He advanced eighteen or twenty distinct lines of argument, each sufficient in itself to establish his proposition, but when taken together its cumulative force became irresistible.

Young made but little effort to set up the Campbellite theory of the kingdom, but contented himself with trying to break the force of Shuffler's arguments. To do this he raised captious objections, used wit, sarcasm, ridicule, sophistry, and perverted the plain teachings of God's Word. He labored to confuse the minds of his hearers by confounding God's various covenants. Where God would speak of the covenants with Noah and Moses, he would apply the language to the Abrahamic covenant. He attempted to prove that God had broken the Abrahamic covenant, relying for his proof texts upon scriptures that taught just the opposite. A cause that demands such perversions of God's Word to sustain it is too weak to hang man's eternal destiny upon. But this is Campbellism, and all who meet it know that it depends upon such misrepresentations of scripture.

Shuffler not only made good his proposition with innumerable proof-texts, but followed his antagonist into his devious windings and exposed his attempts at escape from the irresistible force of scriptural truth. An impartial judgment of the merits of the debate upon this subject would make the following decision: If victory were to be judged by wit, sarcasm, ridicule, sophistry and agility in dodging the force of scriptural truth, then the laurels should be placed upon Young's brow, for he surpassed his antagonist in all of these respects. But if victory were to be determined by force of scriptural argument, presented in a fair, honest and forcible manner, that kept his antagonist on a constant retreat, forced him into contradictory situations and closed every avenue of honest escape, then the laurels must be placed upon Shuffler's brow. Shuffler at one time forced his antagonist so hard that in order to escape he became guilty of one of the most horrible blasphemies I ever heard from any one. It was sickening to hear it.

On the fourth day they entered upon the discussion of the mode of baptism. The proposition read: "The King James translation of the Bible teaches that immersion is the only mode of

water baptism." Any one familiar with the subject will readily see how impossible it was for Young to sustain this position. All historical and lexical proof was ruled out, and they were confined to the King James translation of the Bible, Webster's dictionary, Methodist Discipline and Campbell's Christian System. Young did not try the usual arguments to prove his position. He admitted that the prepositions "into," etc., did not prove immersion. He read seven instances of baptism in the Bible and admitted that no one of them alone proved immersion. But he relied entirely upon an argument of a different nature. He sought what he called the "necessary elements of baptism" in the various scriptures read, etc., and by combining those elements he hoped to prove immersion. In one place he found "water;" in another "much water;" in another, "go to;" in another, "into;" in others "burial," "planting," "washed," "resurrection," "came up out of," and "birth." He contended that he had the right to combine these elements, and they proved immersion. Shuffler let him have his way with this argument until the last two discussions on the subject, and contented himself with making good the affusionist position. When he did take up Young's only argument he showed that if Young's "elements" were "necessary," they must appear in every case of scriptural baptism recorded in the Bible. Shuffler then put his theory to the test. In the baptism of Paul he failed to find a single one of the "necessary elements." Other cases were tried with nearly the same results. Thus did Young's theory go to pieces and leave him high and dry. The method that Young adopted to prove immersion—taking a word here and there and combining them to prove a doctrine—will enable a man to prove anything he wants from the Bible. This is a favorite trick of Mormons, Spiritualists and other false sects, and when Campbellism must admit that she can not prove her main dogma—immersion—by the Bible without a resort to such an expedient, it makes a confession of weakness.

I did not remain to hear the discussion on the last proposition—justification by faith only. I can not speak of the merits of the discussion on that point.

The Methodists were forced into this debate. The Baptists and Campbellites made common cause against her doctrines, and when Bro. Shuffler undertook to preach our doctrines, a howl went up and a debate was the result. Bro. Shuffler, although in his second debate, proved himself a fine debater. He was clear, forcible, logical. I am satisfied that the debate will do our Church good.

T. H. MORRIS, Moderator.

NOTES FROM MADISONVILLE.

At our last conference we were appointed to the Madisonville Circuit. Ill health and the very bad weather prevented us from reaching our work until day before Christmas. We were very kindly received. These people are kind and good.

My family did not come until the last of January. We have all suffered much with la grippe. Sickness and the exceeding cold weather have hindered much in our work. We collected our Orphanage assessment, \$7, and sent it in January 2. Have received three members, baptized three children and married three couples. The lumber is being put on the ground for our new parsonage. Our new church at Elwood must be built this year. The outlook is hopeful. Last week we received the appointment as Chaplain to the State penitentiary at Huntsville. Having the permission of our presiding elder, we have accepted and will move down next week. We wish to thank our many friends throughout the State who used their influence in securing this position for us. We applied for the position on account of our inability to travel under all conditions. We ask the prayers of all our friends that we may have great success in our new field of labor. We have received information that Rev. G. W. Davis, of Georgetown, will be our successor.

We are doing all in our power to prepare the way for him. God bless the good people of this charge. We regret to sever our relation with them.

Our first Quarterly Conference will be held March 11 and 12, at which time I will surrender my work to Bro. Davis. We anticipate a prosperous year on this charge. I trust that they will have a great victory. Don't forget, brethren, that we are still one of the boys. S. H. MORGAN, Madisonville, Texas.

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.

ANOTHER PLEA FOR POETRY.

There seems suddenly to have arisen a question in the Advocate as to the propriety of publishing original poetry in its columns, and we see a chance for some of us, who otherwise would be left out, to have a word to say. First, those of us who have never felt the "flutterings of the wings of the muses" can better express ourselves in prose; and, "secondly," as the preachers say, it gives us something to say, and, "thirdly," a better chance to say it, and "fourthly" and "lastly," it is to be supposed it will put a quietus on some of us who can not content ourselves with good, old every-day, common-sense prose, but must every now and then try to knock the stars out of their courses, to the utter consternation of some of us who are afraid of meteoric showers on account of the existence of aerolites—we haven't much fear of comets; they only arise from the graves of dead poets.

Poets are, really, something like the fixed stars—we never see their lights until centuries after the star was in that particular part of the heavens. With some of us, our Pegasus has drunk more of the waters of Pirene than is good for a winged horse, and he is more timorous now than in the days of Grecian glory, and stands not in nearly so much dread of the "Chimæra of Lybia" and other countries as he does of an enemy nearer home—an enemy who vomits neither smoke nor flame, but from whose capacious stomach nothing is delivered that has once entered its mouth. Ah! many are the dainty morsels he devours! He drinks from the wells of logic and myth; lore, and then devours a heap of heroic verse a sonnet or ditty, and, strange to say, it never impairs his digestion! Who ever heard of a waste-basket having dyspepsia, or going to a watering-place for his health?

I don't expect many of our Texas poets will rival Milton or eclipse the "Poet Laureate to Her Majesty, the Queen," or even some of our own American poets, but I believe in giving them a chance to try their wings every now and then. It would be terrible to relate that Texas, with her 265,780 square miles of area, with her numerous schools and colleges, with her vast resources and wealth, with her over two and a half millions inhabitants, could not produce one poet! When we say poet we mean poet, we are not speaking of rhymesters—for we all know that "all rhyme is not poetry, neither is all poetry rhyme"—but one real poet.

No one can be a poet in the true sense of the word unless he is first born—born a poet; and he must also possess the prerequisites. He must have a fair knowledge of the rules and regulations—he must not spurn the "golden bit" that is to guide him. No matter how beautiful Pegasus may appear wild and free, "shaking his silver feathers in the upper skies," he is useless until captured and guided by a master hand. The poet must possess an eye more keen to visions of the sublime and beautiful than the common eye; he must have a soul so sensitive and so full of the finer chords, that a spirit hand may quickly strike the harp-strings of inspiration and produce universal harmony and spiritual melody. If he is to awaken a responsive chord in other hearts, he must first have the chords of his own soul swept by a diviner music.

Shakespeare is great, but it took the world almost three centuries to find it out! Milton is sublime, but the world at first was loth to believe it, and some thought he would have done better had "Paradise Lost" been written in prose.

Our Texas poets may possibly not hope to be a star of the first magnitude. Well, let them be a second, a third, or fourth, or, if need be, a meteor; they may throw a ray of light across some one's path who lives outside the orbits of the grander stars.

I wonder how much the author of that child's prayer, "Now I lay me down to sleep" dreamed of the chain that was forged by it to hold the anchors of millions of homes all around the world, or of the light that little star would shed over the world's nurseries. It has brightened the way for millions, and it will never lose its glorious effulgence until the last of earth's little ones have gone up with it to walk the streets of gold.

MOLLIE P. WALKER, Perryville, Texas.

The Bible is a weapon of attack; it needs no defense.

The safety vaults of your heavenly treasures may be in the hands of the needy.—Ram's Horn.

25 CENTS FISO'S CURE FOR COUGHS WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION

"MCCRARYISMS."

Methodism is o. k. down here.

We are expecting a big shout in the camp this year.

I had as soon try to run a wagon without wheels, as to try to run religion without a Church paper.

It takes two preachers and a Church paper to keep some folks on the track. But some are so—they can do without either.

Sometimes I go into houses where there is no Church paper. I just think—well, there is something lacking.

Some men will spend \$5 a year for red-eye, and yet they are too poor to take a Church paper.

Just how some folks can live religious and read no Church paper is a mystery. Some folks don't seem to think that there be such a thing.

A Church paper is a part of the gospel. W. J. Mc. Mt. Pleasant, Texas.

THE ONLY remedy for female troubles is G. F. P. (GERSTLE'S FEMALE PANACEA.) For any affection of the womb or ovaries, leucorrhœa, tumors, painful monthly or sterility. TUMOR REMOVED. The wife of one of my customers was so badly afflicted with tumor of the womb that she was unable to go about. After using three bottles of G. F. P. the tumor was expelled and her rapid gain of health was something remarkable after that. J. H. RATCLIFF, Ratcliff, Tex. Try G. F. P. at once. It will make you strong, vivacious, regular and cure you of any form of female weakness. PRICE \$1.00 A BOTTLE. Write to our LADIES HEALTH CLUB in charge of Ladies exclusively. Explain all about your case and they will advise you fully on how to regain your health. Address "LADIES HEALTH CLUB" care of G. F. P. Co., Chattanooga, Tenn. If your druggist does not handle G. F. P. ask him to send for it, otherwise send us your order and \$1.00 and we will supply you direct. L. GERSTLE & CO., Chattanooga, Tenn.

The Spring Term of the POLYTECHNIC COLLEGE Will Open March 7, and continue thirteen weeks. A special class for teachers will be organized. Send for Catalogue. Pres'd Polytechnic College, Fort Worth, Texas.

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WOMAN'S DEPARTMENT.
Address communications to Mrs. Florence E. Howell, 170 Maston St., Dallas, Tex.

IMPORTANT ANNOUNCEMENT.

The annual meeting of the Woman's Home Mission Society of the Methodist Episcopal Church, South, will be held at Dallas, Texas, in the First Methodist Church, April 19-25. The auxiliaries W. H. M. Society of the Methodist Churches of Dallas will unite in entertaining the delegates and visitors to this general meeting of the W. H. M. Societies of Southern Methodism, and plans looking to end have already been inaugurated, a general Committee on Entertainment having been organized, consisting of representatives from the seven auxiliaries W. H. M. Societies of the city. Mrs. F. B. Carroll, President W. H. M. Society North Texas Conference, 345 Wall Street, Dallas, was elected chairman of this general Committee on Entertainment, and Mrs. F. E. Howell (whose address can be found at head of Woman's Department) was elected Secretary of the committee, and any inquiry regarding the approaching general meeting of the W. H. M. Society, addressed to either of these ladies, will receive prompt reply. At last meeting of this Committee on Entertainment a motion was carried unanimously that a cordial invitation be extended to officers and members of auxiliaries W. H. M. Societies in Texas, and to pastors also, to attend this meeting and entertainment will be provided for them. Those expecting to come will please send names some time in advance to either the chairman or Secretary of the Committee on Entertainment, so that homes may be provided for them. This will be the first meeting of the General Home Mission Society ever held in Texas, and it is hoped that the members of the society in Texas will avail themselves of this opportunity and as many as can will attend the meeting, thus becoming better acquainted with the workings of the society in all its departments and with the leading officers and workers connected with it. Much good in every way to individuals, to auxiliaries and to the society at large is earnestly prayed for as a result of this general meeting of the W. H. M. Society in our midst.

AN URGENT REQUEST.

Owing to the severe weather of February, I am apprehensive that Loan Fund Day was not observed in our conference, and suggest to those who did not observe it to file for future use the February number of Our Homes, which contains three articles rich and full of information, written especially for the program, which calls for them to be read at the meeting. The program is for an all-day meeting, but will admit of expansion or contraction, as circumstances require. It will naturally be divided into three parts, giving an impartial presentation to the three funds—Parsonage, Home Mission, Educational. I earnestly hope the observance of the Loan Fund will result in large profit, both financially and spiritually. How one's heart yearns over the great needs of humanity, and for the means of supplying it! But of the many demands upon us let us not neglect Dr. Lambuth's call for the Boarding School at Key West. The need is pressing.

MRS. VIOLA HUNT,
Department Loan Fund,
Dallas, Texas.

(The above article came to hand last week after the arrangements were made for our department for that week's issue, but we hope its publication this week will insure the accomplishment of the purpose for which it was written.—Editor Woman's Dept.)

The friends and co-workers of Mrs. L. H. Potts, Corresponding Secretary W. F. M. Society, North Texas Conference, will be pained to learn of the death of her husband, which occurred a few days since at their home in Gainesville. This stroke, coming as it did at a time when our sister's anxiety was so great over the serious illness of two of her children, of whose illness we spoke last week, was doubly hard to bear. We know that she had the sympathy of all in this sad bereavement, and that earnest prayers will go

up from her sister workers and friends that the sustaining grace of God may be given her in this hour of trial. We are glad to learn that her two children are now on a fair way to recovery.

A TALK WITH GIRLS.

A lady said to me the other day: "I never saw such a woman; you can't pass a girl without stopping to speak to her." She had been taking me around several days, and had been compelled to wait the hundredth time while I stopped to chat with the girls. Seeing they were all strangers she couldn't understand it. It's just this: There's an irresistible charm in a sweet girl face for me. Their pure, innocent hearts are full of love and tenderness. I have never yet found one who did not sympathize with the sorrowful. When I want to forget all about the cold, hard, cruel world, I like to go right to a lot of girls who see only the good in everything. Girls, I believe in you. You don't always do right, but you don't ever mean to do wrong. You are jolly little crickets, singing the live-long day, and what a sad world this would be without you. And yet—and yet, girls—you nearly break my heart sometimes. "How?" do you ask? Oh, those dreadful card parties! The very mention of them sends a shudder through my being, like the wail of a lost soul. Pure, sweet, beautiful girls, educated for the highest and best, spending their days in such soul-degrading service. It passes all understanding. Down in the back alleys of the worst slums of the city are some besotted victims of this fascinating vice, spending their days and their children's bread over old greasy decks of cards. Years their feet have traveled the downward way, dragging with them those once so dear. Go tell them of a better life. They would reproach you; they would say, "You are beginning just where I did years ago." They would warn you not to follow them. This is the last analysis, the final outcome. And yet, says one, "Cards will never hurt me. I care nothing for them. It's just for fun."

Just have fun some other way, please, my dear little friends. Can't you see that cards and wine have wrecked more souls, wasted more time, brought more poverty and heartaches to humanity, than all the other evils? And don't begin to think cards won't hurt you. "We become a part of all we see." The very pictures on our walls imprint themselves in, not on, our characters. Habits become character. O girls, this is a dangerous, degrading folly. Can you afford to set up such a standard of morals for your brothers? Religion is out of this question. We put it on the very lowest moral plane. These blighting curses will soil your pure, white souls. They are dragging in the mire our social life. What a record for the future! Girls, look higher. Where are you literary clubs, your musicals? Make your homes beautiful, cheer sad hearts with bright and hopeful conversation, do something. Make the world better for having lived in it.—King's Messenger.

TO THE W. F. M. S. OF TEXAS CONFERENCE.

Dear Sisters: I write to remind you of the importance of our scholarship in the Scarritt Bible and Training School. Let us try to make it up by the Easter collection. If we could get one dollar from each member, we would have the whole amount, and a neat little sum over. Work for it, give to it and especially pray for it. Yours, MRS. S. PHILPOTT, Pres.
Dew, Texas.

W. H. M. SOCIETY, NORTHWEST TEXAS CONFERENCE.

Mrs. C. C. Armstrong has been unwell with influenza for several weeks. She hopes her correspondents will be patient until she is able to dictate replies. She is now not even able to read her letters. E. M. WARING,
Weatherford, Texas.

Circumstances may make you poor in pocket, but you alone are to blame if you are not rich in thought.

The Spring Months

Are most likely to find your blood impure and lacking in the red coloring which is so essential to your health. Therefore you feel weak, tired, and nervous, and you cannot sleep, and your appetite is poor. Head's Serravallo's Tonic is given by Head's Serravallo's Tonic, which purifies, enriches and vitalizes the blood.

Head's Pills cure biliousness. Mailed for 25 cents by C. E. Head & Co., Lowell, Mass.

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Each applicant can receive a Warranty Deed for a Plantation, or a House, or Business Lot, as he or she may choose. You are not obliged to have the deed executed if our proposition of location, if land does not suit you, and that you get the 25 cents expense money will be returned.
The Plantations and lots to be given away will consist of only one-fifth of our property, the remaining four-fifths we shall hold for the Company's profit, to be sold in the future at enormously increased values.
Large and diversified ownership by energetic and enterprising Americans, will make all of our property worth, in five years, fifty times what it is today—before our offer. Such a deal of wealth has never before been offered. It may mean a fortune to you! It certainly means happiness, comfort, and a competence to those who accept our offer now.

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will be run several times yearly by steamships, for the benefit of stockholders and land owners. These excursions will be either given in one of our own steamships, or one chartered for the purpose of actual cost of transportation and food.

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When you walk God's way, you may work his works.—Ram's Horn.

A CURE FOR ASTHMA.
Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that permanently cures Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanently cured), and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 520 Powers Block, Rochester, N. Y.

It will not pay to be always asking, will it pay?

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 pain, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

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Our readers in need of Pianos or Organs should write J. H. Truesdale, Manager the great Jesse French Piano and Organ Co., 231 Elm Street, Dallas, Texas, the only Texas piano firm owning their building or a factory, thus saving you dealers' and agents' profits. Special discount to ministers and on Pipe and Reed Church Organs.

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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.

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A Chat With Our College Girls.

When the word school or college is mentioned a vague picture arises in the mind of the student "poring" over some book. This is altogether wrong, for you see this is not alone school, but home; so our girls are educated mentally, physically and spiritually.

Throughout the week there is a vast amount of studying, varied always, of course, by exercises in gymnasium and walking or tennis in the afternoon, but almost every Friday night there is something in the chapel in the way of entertainment. This week Misses Bilger and Gardner will have a drill and musical concert. Last week Prof. Schriener had a pupils' "recital." His orchestra of violins was splendid, and many of the individual soloists were worthy of highest commendation for their mastery of this instrument. Since Christmas many have contributed to the enjoyment of the school, among whom Prof. Chas. Lane, the Georgia humorist, who was highly appreciated. Prof. A. H. Merrill, of Vanderbilt university, gave a literary recital, and rendered "the sleeping car scene" and a selection from "Rip Van Winkle," in a most polished and effective manner. Miss Marsh, quite a talented young woman, gave an interesting and intelligent lecture upon Tolstol, his writings and principles. Profs. Gerhart, Goodwin and Von Miekwitz have each given recitals, which were complete successes. Such music is educating and highly beneficial.

Along the spiritual line the girls evince a great deal of interest. Chapel exercises are regularly attended each morning, dormitory prayer meetings held each night and Sunday-school and League and Church services each Sabbath.

The League is quite a flourishing society of the college. The literary and devotional work are combined and under the supervision of Prof Merrill and Miss Adams, gives fair promise of success.

Another department or feature which seems rapidly growing in importance is the library. Here the girls gather in large numbers for reference work, current news or pleasure reading. Under special charge of Mrs. Strother, the volumes are accumulating, and the spacious room becoming more attractive. Chas. Warner's thirty volumes have been lately added to the collection. Many important English and American authors and magazines are arrayed on the shelves. 'Tis in a thorough course of reading much general knowledge and culture are obtained. Our girls have, therefore, this opportunity offered to them in the form of a good library.

Our patrons express their interest in the school and their children by visiting us. Among our late visitors we number Dr. Pierce, Mesdames Graham, Boykin, Lannius, Douglas, and Misses Seale and Yelverton.

The college contains about two hundred happy, healthy studious girls. Everything is thoroughly alive, and progress is everywhere manifest.

PUPIL.

Machine Testimonial.

Come, Texas, February 27, 1899.
L. Blaylock, Publisher:
The Advocate Machine arrived in due time and in good condition. This has given my wife ample time to try it thoroughly. It works all right. The stitch is perfect and beautiful. It is easy to work, and there is no doubt but that it is just as good as the machines which are much costlier. No person ought to pay \$50 or \$60 for a machine when they can get its equal and the Advocate for twelve months for \$22.
JOHN E. ROACH.

POSTOFFICE ADDRESS.

Rev. J. M. Holt, Call, Texas.

SAN ANGELO DISTRICT CONFERENCE.

The San Angelo District Conference will meet at Ozono June 15-16. There will be a District League Conference June 17.
THEOPHILUS LEE, P. E.

NOTICE.

All Auxiliaries W. F. M. Society wishing Easter programs will please address Miss Maria L. Gibson, Secretary, 1201 and 12th Street, Kansas City, Mo., giving the exact number needed, and she will supply them.

A PREACHER WANTED.

I want a preacher to supply a circuit in the Clarendon District. Will pay about \$200. No parsonage. Give reference.
G. S. HARDY,
Clarendon, Texas.

I will have the summer and early fall, after May 20, to assist in meetings. Directors desiring my assistance, please address me here at an early date.
L. S. BARTON,
Nashville, Tenn.

NOTICE.

The Methodist Church at Stoney, Rockwell and Finer Mission, North Texas Conference, will be dedicated April 2, 1899.
A. P. HIGHTOWER, P. C.

The *Cambro-American Pulpit*.—Edited by Rev. Wynne Morgan. Introduction by Theodore L. Cuyler, D. D. Six. Docrum, 611 pp. Rough edges, gilt top, complete index. Funk & Wagnalls Company.

This volume of representative sermons from the Welsh-American pulpit is prolific in those qualities which have made the oldest school of Welsh preachers famous. As Dr. Theodore L. Cuyler says in the introduction: "The fervid evangelical spirit of these men breathes through the pages of this volume. Their fire is the flame kindled by the Holy Spirit; their aim is to convert and quicken immortal souls." There are thirty-two live and original sermons covering a variety of topics and noteworthy for their forcefulness and originality. The live preacher who is always eager for fresh and attractive material on the fundamental and enduring principles of Christianity will find this book suggestive and invigorating. The sermons are preceded by an interesting and instructive lecture by the author on "Wales As It Was, and As It Is." The book contains excellent half-tone portraits and brief biographical sketches of the contributors.

The "Texas-Colorado Chautauqua," which was operated so successfully at Boulder, Colorado, during last summer, will be in session again for a period of six weeks during July and August of the present year, beginning July 4. This educational and pleasure-giving enterprise is largely the pride of the educational people of Colorado and many of those of Texas, who, in conjunction with the Railway and other transportation lines are according it magnificent support. In consequence, its continued success is assured and its enlightening influence will become splendidly recognized throughout the West and Southwest.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. And whatever you do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.—Colossians 3:16, 17.

UNANSWERED LETTERS.

March 8—Chas. W. Irvin, sub. B. A. Thomason, sub. Gus Garrison, sub. C. Bruce Meador, thanks. E. L. Shettles, sub. M. L. Lindsey, sub. J. L. Wyatt, sub. Wm. H. Newkirk, sub. R. J. Smith, sub. S. N. Allen, sub. C. H. Smith, sub. A. W. Wilson, sub. B. W. Allen, sub. E. G. Roberts, sub. J. G. Irvin, sub. D. W. Gardner, sub. Geo. E. Holley, sub. Zoro E. Pirtle, sub. W. N. Curry, sub. S. L. Hall, sub. T. B. Vinson, sub. W. B. McKeown, sub. S. J. Rucker, sub. C. B. Smith, sub. W. B. Bayless, sub. J. N. Hunter, sub. J. D. Dorsey, sub. C. S. Cameron, sub. A. E. Carraway, sub. O. P. Kiker, sub. A. A. Wagnon, sub. T. S. Barcus, sub. W. F. Davis, sub. Sam'l Weaver, sub. S. P. Ulrich, sub. H. A. Bourland, sub. J. D. Crockett, sub. T. J. Duncan, sub. C. A. Clark, sub. C. M. Shaffer, sub. W. T. Harris, sub. J. W. Fort, sub. and trial sub. S. J. Drake, sub. C. B. Garrett, sub. J. Harbison, sub. S. F. Chambers, sub. W. T. McDonald, sub. L. F. Palmer, sub. J. G. Pollard, sub. J. D. Odum, sub. O. S. Thomas, sub. March 9—J. P. Archer, sub. I. E. Hightower, sub. Isaac C. Mills, sub. J. H. Trimble, sub. S. M. Thompson, sub. L. L. Nangle, sub. W. W. Gollighuz, sub. Jas. Campbell, sub. W. K. Simpson, sub. J. W. R. Bachman, sub. J. E. Walker, sub. E. I. Shettles, sub. J. W. Dickinson, sub. L. B. Ellis, sub. G. C. Hardy, sub. J. M. Brewer, sub. J. D. Whitehead, sub. W. D. Johnson, sub. P. R. White, sub. L. A. Hanson, sub. M. L. Campbell, sub. J. W. Johnson, sub. Jno. R. Steele, sub. C. G. Shutt, sub. J. W. Kelley, sub. J. M. Smith, sub. M. E. Riser, change. G. S. Wyatt, sub. J. A. Walkup, sub. March 10—J. W. Chilton, sub. E. W. H. Wright, change made. Geo. H. Adams, sub. W. H. Carr, sub. L. W. Carleton, sub. C. D. West, sub. W. J. Bludworth, change made. I. A. Thomas, sub. J. T. Bloodworth, sub. R. V. Galloway, sub. B. C. Ansley, sub. Stuart Nelson, sub. W. B. Ford, sub. M. L. Hamilton, sub. W. H. Wright, sub. J. D. Dorsey, sub. S. J. Rucker, sub. O. S. Thomas, sub. A. J. Weeks, sub. K. C. VanZandt, sub. S. P. Brown, sub. E. G. Roberts, sub. R. C. George, sub. Jno. M. Moore, sub. Jas. M. Sherman, sub. A. G. Nolen, sub. March 11—G. W. Temple, sub. J. W. Kizzlar, sub. J. H. Brasswell, sub. H. A. Boaz, sub. W. L. Pate, sub. Geo. S. Sex-

TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.
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E. W. HALL,
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For sale by all druggists of Texas.

READ THIS.

Dallas, Texas, October 14, 1898.—This is to certify that I have been considered incurable by two good physicians, both saying I had Bright's kidney disease. After using one and one-half bottles of Hall's Great Discovery, of Waco, I think my troubles are at an end. H. W. BROWN, St. George Hotel.

It may interest your readers to know that during the great influenza epidemic in London in 1889, the board of health of that city advised the public affected with that disease to make an abundant use of hot lemonade. The perspiration caused thereby is, in most cases, sufficient to renew the patient of severe colds, and saves him from taking refuge in quinine or other drugs which, often, do more harm than good. In bronchial troubles, lemon juice will relieve the irritation in the throat, acting, at the same time, as a natural disinfectant.

CHARLES F. HIRZEL, Brooklyn, N. Y.

Houston District—Second Round.

Angleton, at Austin Bayou, March 18, 19
Baytown, at Seabrook, March 25, 26
Wharton, at Wharton, April 1, 2
Richmond, at Wedin, Wedn. night, April 3
Columbia and Brazoria, at Braz., April 8, 9
St. James, at Holt Ranch, April 15, 16
El Campo, at El Campo, April 22, 23
West End, at West End, April 23, 24
St. John's, at Wednes. night, April 26
Cedar Bayou, at Barber's Hill, April 29, 30
Shearn, at Shearn, Wednes. night, May 3
Sandy Point, at Arcola, May 6, 7
Washington Street, at Wednes. night, May 10
Dayton, at White's School-house, May 13, 14
McKie Street, at Wednes. night, May 17
Dickinson, at Webster, May 29, 31
The Tabernacle, at Wedn. night, May 24
Alvin, at Alvin, May 27, 28
McAshan Chapel and Harrisburg, at Wednes. night, May 31
Matagorda, at Matagorda, June 3, 4
Rosenberg, at Rosenberg, June 10, 11
The District Conference will be held at Angleton, commencing June 13. Committees will be announced later.
O. T. Hotchkiss, P. E.

Calvert District—Second Round.

Kosse sta, at Kosse, March 18
Kosse sta, at Moss Springs, March 20
Bromond and Reagan, at B., March 24
Pettway cir., at Walnut, March 25
Marlin sta, at Marlin, March 27
Fairfield cir., at Steward's Mill, April 8
Buffalo and Oakwood, at B., April 11
Perryville cir., at Union, April 12
Jewett cir., at Cedar Creek, April 15
Rodgers Prairie, at Gum Spring, April 29
Centerville cir., at E. C., May 1
Franklin cir., at Concord, May 4
Franklin sta, at Franklin, May 6
Mt. Vernon cir., at Elliott, May 10
Calvert sta, at Calvert, May 12

Hearne and Wheelock, at H., May 13
Durango cir., at Bickus, May 26
Lott cir., at Chilton, May 27
Rosebud cir., at Cedar Springs, May 29
H. M. Sears, P. E.

Beeville District—Third Round.

Goliad cir., at Goliad, April 1, 2
Beeville sta, at Beeville, April 8, 9
Bianchonia cir., at Middletown, April 15, 16
Stockdale cir., at Caddo, April 22, 23
Laverania cir., at Sandy Hill, April 29, 30
Kings and Kenedy, at K., May 6, 7
Heena cir., at Kaddville, May 13, 14
Floresville and K., at Floresville, May 20, 21
Alice cir., at San Diego, May 27, 28
Laredo sta, at Laredo, June 3, 4
Corpus cir., at Corpus, June 10, 11
Rockport and Aransas Pass, June 17, 18
Oakville cir., at Oakville, June 24, 25
Wage cir., at Wagon, July 1, 2
The District Conference will be held at Beeville April 5-9.
J. M. Alexander, P. E.

Beaumont District—Second Round.

Liberty cir., at Devers, April 1, 2
Kountze cir., at Olive, April 8, 9
Chestnut, at Camden, April 15, 16
Livingston cir., at Livingston, April 22, 23
Leggett, at Darby, May 6, 7
Sabine Pass and Port Arthur, at S. P., May 13, 14
Orange sta, at Orange, May 20, 21
T. J. Milam, P. E.

Pittsburg District—Second Round.

Pittsburg sta, at Pittsburg, March 19, 20
Queen City, at Law's Chapel, Sat., Mar 25
Atlanta sta, at Atlanta, March 26, 27
Gilmer cir., at Glenwood, April 1, 2
Winfield cir., at New Hope, Sat., April 5
Mt. Pleasant sta, at Mt. Pleasant, Apr. 9, 10
Fairview and Rose Hill, at Fairview, Apr. 15, 16
Daly and DeKalb, at Hubbard's Chapel, Fri., April 21

New Boston, at Park, April 22, 23
Linden cir., at Jones Chapel, April 29, 30
Badgerfield cir., at Harris Chapel, May 6, 7
Redwater, at Maud, Sat., May 13
Texarkana, State Line at S. L., May 14, 15
Naples cir., at Omaha, May 20, 21
Musgrove cir., at Bettles, Thurs., May 23
Quilman cir., at Lainesville, May 27, 28
Leesburg cir., at Pleasant Grove, June 3, 4
T. P. Smith, P. E.



A Thaw After the Blizzard

Write for our Vehicle Catalogue, which will be sent free of charge.

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Rev. R. T. Woolsey, of Gonzales, Texas, late of the Texas Conference, is now prepared to fill all orders for

PURE RIBBON CANE SYRUP.

Send 25 cents and give your nearest express office, and receive liberal samples, together with prices, etc. Remember the season for handling this syrup is limited, and will soon be out. So if you want PURE RIBBON CANE SYRUP order samples or goods now. Money for samples will be credited back on first shipment. Send all orders to Rev. R. T. WOOLSEY, Gonzales, Texas.

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For Capacity, Strength, and good work under any and all circumstances, the New "Bonnie" stands unrivalled. It is the lowest elevator Binder on the market, which is a great saving of power. The high, wide drive wheel has great traction power, which, coupled with low elevator, makes it the lightest draft Binder on the market. The seat is low, enabling the operator to step easily into it from the ground. The Red is the acme of perfection. No other has the same scope of adjustment, all accomplished with a single lever. The Decks have a steep slant, which is appreciated by all users of Binders. Our whipping device is a novel feature and leaves the driver free to drive and use the levers. He simply pulls a rod, the whip does the rest. This novel device pleases every one. It has the simplest knottor, most reliable trip, and is guaranteed as represented or money refunded. The "Continental" Grand Combined Header and Binder cuts 12 feet and binds a bundle each second, and can be used as a Header when desired. Write us for Catalogue, prices and terms. We are headquarters for Binder Twine.

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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. J. B. ELDER.

Rev. J. B. Elder was born in Rutherford County, Tennessee, December 12, 1856, and fell asleep in Weatherford, Texas, February 28, 1899, aged forty-two years, two months and sixteen days. He was happily converted in his fourteenth year, and joined the Cumberland Presbyterian Church, in which his father and grandfather were preachers. He came with his parents to Ellis County, Texas, in 1875; was married to Miss Levana Jenkins February 22, 1880. This union was blessed with three children, and he was a true and devoted husband and a loving, tender father. He was licensed to preach and ordained elder in the Methodist Protestant Church, and for a number of years did earnest and faithful work for the Master in that Church. Possessed with an earnest desire to do good, and believing he could accomplish more good in our Church, he applied for admission, was recommended by Bro. E. A. Bailey and was admitted into the Northwest Texas Conference November, 1891. I have known him for the past ten years, have labored with him in camp and protracted meetings five or six of the ten, and I have never known a more zealous, faithful and untiring worker in the vineyard of the Lord. He did not know what it was to be discouraged, and he was punctual to his appointments almost to a fault. He would go when he was sick and unable through the most inclement weather to preach to his people, because his whole soul was in his Master's work. Bro. J. R. Morris and the writer went from my Quarterly Conference to see him. He had been unconscious for a time, and we expected to find him so, but to our delight we found him conscious and rejoicing in the Lord. He said to me: "Now sing; sing 'On the Mountain of Vision,'" and as we sang he shouted aloud and praised God for his goodness, and for the Christian religion, and at the conclusion of the song he said: "I am just as happy as I possibly can be." It was good to be there, and those who were present will never forget the wonderful manifestation of the presence of God on that occasion. Truly his was a triumphant death. The funeral services were held in the First Methodist Church by Bros. J. R. Morris, J. D. Hendrickson and the writer. Then his body was laid to rest with Masonic honors close to the body of our dear Bro. B. M. Stephens, who fell at his post last year, to await the resurrection morn. He leaves a wife, three children, one brother, two sisters and a host of friends behind; but we all know where to find him, and praise the Lord in the sweet-by-and-bye we shall see him again in that land where there shall be no more death. May God comfort and sustain the bereaved family.

A. B. ROBERTS.

DARDEN.—Mrs. Barbara E. Darden, wife of E. J. Darden, Esq., and daughter of J. J. and Mary Allison, was born in North Carolina, February 13, 1856. She came to Texas with her parents and settled in Collin County in 1871. She was married to Bro. E. J. Darden in 1876, and died at the family residence, near Llano, February 22, 1899. She had been a Christian and a member of the Methodist Episcopal Church, South, from childhood. Sister Darden was a lady of more than average intelligence; possessing a mind fairly well cultivated, she was charming as a conversationalist. She had an intelligent comprehension of the cardinal truths of the Bible, and knew why she was a Christian and a Church member. She did not only possess the shadowy outlines of salvation, but knew the great meaning of the enstamping of the image of Jesus Christ on the heart, and thus the whole life was an exposition of the power of Christ to save. She was a cousin of Bishop Fitzgerald, and I have before me a letter written to her from Nashville by the Bishop in 1881, from which I quote the following sentences: "If we never meet on earth let us be sure to meet in the city of our God. Thank God there is a meeting place for the parted, a resting place

for the weary and a home for the scattered families of earth." Thank God, Sister Darden lived well and died happy and has entered into the "City of our God." She leaves a husband and five children, with a multitude of friends. We shall miss the beautiful character from among us and her children have sustained an irreparable loss; but we have an attraction beyond the skies and a gracious influence at work in the world that may contribute largely in getting us into the "home" beyond the "sunset's radiant glow." A large company followed her remains from the church to her last resting place in the city of the dead. I expect to see this elect lady again.

M. A. BLACK.

Llano, Texas.

THOMASSON.—Mr. G. W. Thomasson was born in North Carolina, February 19, 1814. He moved to Tennessee when quite young. He married Miss Mary S. Bell, October 9, 1836. He moved to Texas in the year 1852 and settled near Round Top, Fayette County. He was converted and joined the M. E. Church, South, under the ministry of Rev. J. W. DeVilbiss about 1856. He was a faithful member of this Church up to the time of his death, which occurred February 16, 1899. He died in the full triumph of a living faith in Christ. He raised several children to be grown, and they have all joined the Methodist Church and are doing the work of the Master in their respective spheres and localities. One is a local preacher. We laid his body to rest in the beautiful cemetery at Platonis, where it will sleep until the dawn of the resurrection day. Everybody said, "He was a good man." "Blessed are the dead which die in the Lord."

IRA M. BRYCE.

GILBERT.—May Eva Gilbert, nee Hornberger, wife of J. D. Gilbert, was born in Washington County, Tennessee, August 14, 1841, and died at her home in Brazos, Texas, February 24, 1899. Sister Gilbert, being raised by true Methodist parents, was converted in early childhood and joined the Methodist Church. From the time she went into the Church until her death she was devoted and loyal. It was always her desire to see the Church prosper, and both by precept and example she tried to advance the kingdom of our Lord. In the loss of this devoted wife and mother we are all bereaved, and extend our sympathies to the bereaved husband and three daughters who remain to mourn their loss. Let us be faithful to our every duty and then when God shall call us to himself we may be able to say, as did Sister Gilbert, "I desire to go home."

L. B. TOOLEY.

BAILEY.—Jodie W., son of Joe A. and E. P. Bailey, was born May 21, 1882, and departed this life Jan. 6, 1899, aged 16 years, 8 months and 15 days. Jodie was one of our best boys; was kind to his father and mother, brothers and sisters. Jodie never made a public profession of religion, but was a Christian in every sense of the word. He often talked to his father about religion, and said he was a saved boy, but did not join the Church because he was not satisfied about which Church to join. Jodie leaves many friends to mourn his loss, but they know where to find him. We pray that our dear heavenly Father will furnish Jodie's father and mother with grace to submit to this sore trial, and look forward to the resurrection, when they will be reunited in heaven, where they will never part again. Oh! how hard it is for us to understand why our heavenly Father has thus afflicted us, but we pray for grace to help us to submit to our heavenly Father's will, and may the grace of the good Lord help us all to meet Jodie in heaven. The writer loved Jodie, and prays that Jodie's life in this world will lead his brothers and sisters to their Savior and to heaven in the end. Good-bye, Jodie, till we meet in heaven. A friend.

E. H. BOONE.

Azle, Texas.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 7c. Hall's Family Pills are the best.

WILEY.—Sister Sarah J. Wiley (nee Gingles) was born in North Carolina, October 9, 1845, and departed this life February 4, 1899. Sister Wiley came to Texas in 1857 and lived first in Upshur County; was converted in early life and joined the M. E. Church, South, and lived a faithful and useful life. All who knew her loved her. She was married to J. F. Wiley December 20, 1866. This union was blessed with eight children. Four of them preceded her to the home in heaven. The others are all in the Church and are good and faithful children, except the youngest, who no doubt will be when he comes to years, for he is a good boy and was the idol of his mother's heart. Bro. Wiley is left desolate and heart-broken, but he does not mourn as those that have no hope, for Sister Wiley died in sight of heaven. This writer was with her four days and nights before her death, and conversed with her often concerning her future. She said she was ready to go home; her greatest concern was for her family. She said to this writer: "Brother, try to console Mr. Wiley, and pray for my children and encourage them to meet me in heaven." No one in the community would be missed more than she, for her life and songs were a benediction to the whole community. Everybody respected and loved her, both saint and sinner. Her death was a sad stroke to the Church. During her last hours she said she wanted to see one of the neighbors, who has not religious. No doubt she wanted to give him a parting exhortation and tell him the blessings of the Christian's religion. But he was not there. Her last illness was very painful. All that could be done to save her precious life was done, but all was in vain; the Master had come and called for her. She never complained, but with calmness submitted to the will of the blessed Lord. We laid her remains to rest in the family graveyard, at Hardy, in Montague County, February 6, 1899. May the God of all comfort and grace keep and comfort the bereaved ones, and bring us all to heaven at last. She is gone to the grave and her mansion is forsaken, but the sunshine of heaven beams bright on her waking, for the Savior has said, "Blessed are the dead that die in the Lord." Farewell, dear mother, wife and friend. We will miss you at campmeeting and at home, and in all this community. To the bereaved I would say, be thou faithful unto death, and you will meet your loved one there and will live with her forever.

JNO. M. CULVER.

ROUNTREE.—Rev. R. Rountree was born in Chester District, South Carolina, May 14, 1810, and died in Cherokee County, Texas, near Jacksonville, at the home of his son, R. D. Rountree, February 18, 1899. He was married to Miss Sarah Griffin in 1833, who was indeed a helpmeet, the mother of twelve children, and who preceded him to heaven by only a few years. Uncle Bobbie, as he was usually called, both as a man and as a preacher, had a long and interesting experience. Moving with his father to Tennessee in 1829, after his marriage he moved to the Indian Territory, then back to Mississippi in 1837, and to Texas in 1838. He stopped in Sabine County without a dollar, with his wife and two children, she assisting him in sawing the blocks to cover their first shelter in Texas. After a few years he moved to Cherokee County, where he lived and was favorably and well known until his death. He was converted to God in 1831, and soon after received a divine call to the ministry, but was slow to yield to so great a responsibility; but was all the time, as he had the opportunity, seeking the necessary preparations; and after living in the Cumberland Presbyterian Church for a while, he joined the Methodist Church in 1837, and was licensed to preach under the ministry of Rev. Littleton Fowler and Rev. Frank Wilson in 1842; was ordained deacon by Bishop Capers in 1847, and to elder's orders by Bishop Pierce in 1858. He never entered the traveling connection, but traveled as a supply for several years, with such men as Rev. Sam Williams, Napoleon Burk and J. W. Fields as his presiding elders—meeting and preaching in protracted and campmeetings—J. C. Woolam, Henderson Palmer, Daniel Watkins and many others who have long since gone to their rewards. He traveled such works as the Angelina and Cherokee Missions, Mound Prairie and Rusk Circuits, where there are now several circuits and stations, and

when preachers were few, and when a very small amount was paid for their services. Doubtless his reward is on high, but a dispensation of the gospel had been committed unto him, and secular matters for the time were relegated to the rear. Souls were converted by the score under his ministry and added to the Church. Many stirring incidents are given in his writings of his travels and in meetings held, that prove his courage and great usefulness, but cannot be given here. A few of those that he received into the Church yet remain to bless his memory, and who speak of him as a good preacher, very able in prayer, and as having unbounded confidence in the promises of God. Verily, his works do testify and follow after him. Through many privations and sore afflictions he helped to lay well and strong the foundations of Texas Methodism. He was a great sufferer for many years. In the midst of his usefulness he was thrown from his horse, receiving a wound from which he never entirely recovered. But with the fortitude known only to a Christian soldier, he suffered and fought on, as the opportunities were given to the very last, encouraging all by word and deed to noble Christian life. He read the best of literature, and was a great admirer of the Texas Christian Advocate, for it brought food to his soul, and kept him in touch with the work and workers in Texas Methodism. After his conversion and about the time he began to preach, he says: "I sought and obtained the blessing of perfect love," which qualified him for work and suffering as nothing else could do, and it sustained him to the end. He was wise and knew what to do with so great a gift. He said to the writer two days before his death: "Only one thing I desire now: to get out of this world and go home." And doubtless before this time he has met with many of his generation on the happy, golden shores of eternity, for they are nearly all gone. Verily, he is not dead but sleepeth—only gone on a little ahead to his great reward. We shall miss him, but not long, for Christians are crossing over death's river every hour and are heaven-bound. Only let those who know him, and who are now bereaved, together with all other who will, live as did he, following his godly examples, and soon all will be well, for earth has no sorrows that heaven can not heal. Only let the Spirit of Christ Jesus reign and rule in and over you, and pain and death, sorrow and sighing shall soon forever flee away. Faith in Christ is God's remedy for all of earth's woes.

T. T. BOOTH.

WOOD.—Miss Sallie Fannie Wood, whose home was near Roxton, Texas, died in the hospital at Paris, Texas, Feb. 16, 1899. She was one of Lamar County's most unique characters. Born here, March 7, 1860, she was converted and joined the M. E. Church, South, when but a girl, and lived faithful to its doctrines and polity ever thereafter. Her ways of acting and thinking were often tangential; as a result sometimes upon careful meditation she was inclined to criticize herself very severely, often remarking that nothing but the abounding grace of God could save her. But, with all this,

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she had an all-conquering faith in Jesus, her Savior. Gratitude was a special element of her nature, and assumed its most beautiful type when thinking of her God. A neighbor said of her, "She was an excellent neighbor, and specially devoted to the Christian duty of attending the sick when her own health would permit." Nature had richly endowed her with strong mental capacity, and this she employed in reading the heaviest literature that the present or past age has produced, and consequently she was one of the most thoroughly posted women to be found anywhere.

J. A. WYATT.

WILLIAMS.—Mrs. Lavicy Williams, nee Hayes, was born in North Carolina, Dec. 12, 1824. In childhood her parents removed to Blount County, Tennessee. She was converted and joined the Methodist Church when thirteen years of age. Was married to F. C. Williams in 1840. They moved to Union County, Ga., in 1849, and thence to Forsyth County in 1864. In 1886 they came to LaSalle County, Texas. There were nine children born unto them, four of them having preceded her to the other world. After the death of her husband, grandma made her home with her son, Dr. J. M. Williams. She fell asleep in Jesus on the 3d day of February, 1899, in Cotulla, Texas, after a protracted illness. She bore her sufferings with the greatest of patience. Grandma loved her Church and pastor. She was one of the sweetest-spirited Christians that I have ever seen. Every one loved and had a good word for her. She has gone and left us, but we know where she has gone. The day before she died she told me all was well. Children, grandchildren and friends, we will see our loved one in heaven.

M. T. ALLEN.

Cotulla, Texas.

MITCHELL.—Willie Clarence Mitchell was born July 19, 1882, and died January 1, 1899, of blood poison. The last year and a half was given to God. I never knew a more faithful and efficient Christian. Where duty called, he went; he never tried to shirk the responsibilities of a Christian life; ever ready to respond when called on to pray, yes, and the more arduous task of family prayer he accepted cheerfully, praying with zeal and fervor that is rarely seen in one so young. His life was beautiful and worthy of emulation.

MRS. A. CRAWFORD, Linn Flat, Texas.

BOLDING.—Sarah Bolding was born on the 28th day of January, 1829, and died on the 18th day of October, 1898, at Hallville, Texas. She was converted at the age of 13 years and joined the Methodist Episcopal Church, South. Early in life she suffered a severe attack of rheumatism, and never recovered from it. Becoming an invalid, she was deprived of many of the pleasures of this life. Only once in a great while did she hear a sermon, and in the latter years of her life she never was able to attend Church, yet through all this she maintained a cheerful and

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pleasant disposition, never complain- ing at her affliction and submitting with a patience and resignation that was wonderful to the trials falling to her lot. The writer visited her during the last few months of her life. She expressed a willingness to endure all that was sent upon her and at the same time declared she was ready to answer the call of the Lord. At last relief from her suffering came in the form of the death angel and her tired spirit peacefully winged its flight to her home, where suffering never comes.

HER PASTOR. CAIN.—Mrs. Susie Cain (nee Poole), wife of J. R. B. Cain, departed this life February 15, 1899. She joined the M. E. Church, South, about 1884 and lived a Christian up to death. The death angel came about 5 o'clock a. m. and wafted her spirit home. She was married to J. R. B. Cain in 1892, and they lived a happy, peaceful life for six years and the blessed Lord took her home from this life of trouble and trials. She leaves a husband and three dear little children and three sisters to mourn her death. Weep not, dear ones, as those who have no hope. Let us join the everlasting song and crown him Lord of all. Her brother-in-law, N. H. DAVIS.

WATSON.—Sister Lois Watson was born at Middleton in Teesdale, County Durham, England, on the third day of July, 1828; was left an orphan when about eight years of age; was converted to God under the ministry of Rev. Alexander, a Primitive preacher, in the winter of 1850-6; she joined the Church and associated herself with the people of God immediately; was married to Bro. Wm. Watson on the 13th day of September, 1856, at Barnard Castle, County Durham. For some years Bro. Watson was engaged in mining and frequently moved from place to place. In the hurry and bustle of moving he says: "It sometimes happened that Sister Watson would forget her letter and be under the necessity of sending for it, but she never forgot the allegiance she owed to her God. Bro. and Sister Watson came to Texas with most of their family in June, 1878, settling in Caldwell County. In February, 1889, Bro. Watson bought a homestead about six miles from Floyd's Chapel, moving to it the same year, when Sister Watson joined the M. E. Church, South, at Floyd's. She fell on sleep at the "homestead" on the morning of Thursday, Feb. 23, 1899, having passed the allotted time of man about eight months, and as she expressed it, "Living on borrowed time." Our departed sister was a true and faithful follower of our Lord, a lover of everything pure and true. She hated the least variance from the path of rectitude, or the least show of hypocrisy. To her friends she was ever true; to her preacher, loyal and loving; to strangers, kind, generous and hospitable; to her family, a devoted wife and mother, whose wise counsels and loving words will be missed. In the Church at Floyd's Chapel and in the "cottage prayer-meetings" her clear testimonies and earnest prayers will be heard no more, but we have this consolation, "our loss is her eternal gain." To Brother and Sister Watson were born four daughters and three sons, one of the daughters (Lizzie) died near Luling. She was a devoted Christian and her mortal remains are awaiting the archangel's trump in Luling Cemetery. One twin daughter (Mary) died in infancy. The twin brother (Aaron) died at the "homestead" about three years ago. There are two sons and one daughter living near the "homestead," and one daughter in old England. Most of them are on the heavenly journey and looking toward a happy reunion with the mother by and bye. To the aged partner we say: "Yet a little while in God's good time you shall meet her again and join the 'song of the Redeemer.'" To the children and grandchildren, may God help you all to meet her and "Gather at the river that flows by the throne of God."

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West Texas Conference. Llano District—Second Round. San Saba.....3d Sun March Cherokee cir.....4th Sun March Kingsland.....1st Sun April Selma.....2d Sun April Bandera and Medina.....3d Sun April Blanco sta.....4th Sun April Round Mountain cir.....5th Sun April

Table of church conferences and districts. Includes: Willow City cir., Cuero District—Second Round, San Angelo District—Second Round, San Marcos District—Second Round, San Antonio District—Second Round, North Texas Conference, Bonham District—Second Round, Terrell District—Second Round, Paris District—Second Round, Greenville District—Second Round, Dallas District—Second Round, Waco District—Second Round, Sherman District—Second Round, Bowie District—Second Round, Texas Conference, Brenham District—Second Round, Austin District—Second Round, Brownwood District—Second Round, Dublin District—Second Round, Marshall District—First Round, Beaumont District—First Round.

Table of church conferences and districts. Includes: Oak Lawn.....7:30 p. m., April 2, First Church.....11 a. m., April 9, Wheatland, Wm.....April 15, 16, Grand Prairie, Coppell.....April 22, 23, Floyd.....11 a. m., April 30, West Dallas.....7:30 p. m., April 30, J. H. McLean, P. E., Sulphur Springs District—Second Round, Como, at Pleasant Hill.....2d Sun, April, Winnboro sta.....4th Sun, April, Rely Springs, at Arbola.....5th Sun, April, Wolfe City sta.....1st Sun, May, Leonard, at Grove Hill.....2:30 p. m., May 12, Celeste and Lane, at Lane.....2d Sun, May, Cooper, at Good's Chapel.....3d Sun, May, Gandy.....4th Sun, May, Mt. Vernon.....1st Sun, June, County Line, at Jordan.....3d Sun, June, Ben Franklin.....4th Sun, June, Fairlie.....1st Sun, July, C. B. Fladger, P. E., Gainesville District—Second Round, Montague, at Mt. Tabor.....Mch 12, 13, Henrietta.....Mch 25, 26, Genavanne, at Charley.....Mch 25, 26, Boneta, at Prairie View.....April 1, 2, Marysville, at Van Silke.....April 15, 16, Belcher, at Kingold.....April 16, 17, Rossos, at Hood.....April 22, 23, Sauger, at Kraus.....April 23, 24, Roanoke and Pond, at Willson.....April 25, 26, Greenwood, at Rush Branch.....May 2, Woodbine, at Spring Grove.....May 6, 7, Aubry, at Walnut Bend.....May 7, 8, J. M. Binkley, P. E., Fort Worth District—Second Round, Grapevine, at Oak Grove.....March 18, 19, Azle.....March 18, 20, Arlington cir., at Thomas Chapel.....March 25, 26, Arlington sta.....March 25, 27, Burleson, at Burson.....April 1, 2, Mansfield.....April 2, 3, Trinity.....April 6, Cresson, at Bruce.....April 8, 9, Marytown and Joshua, at M.....April 15, 16, Blum, at Hovista.....April 22, 23, Cleburne sta., at Station Creek.....March 23, West Cleburne.....April 29, 30, East Cleburne, at Watts Chapel.....April 29, 30, B. R. Bolton, P. E., Corsicana District—Second Round, Powell mis., at Hester.....March 11, 12, Wortham cir.....March 18, 19, Cotton Gin, at Mt. Enterprise.....April 1, 2, Mexia sta., at Mexia.....March 25, 27, Groesbeck sta., at Groesbeck.....April 1, 2, Thornton cir.....April 6, Horn Hill cir.....April 8, 9, Armour cir.....April 15, 16, Corsicana cir.....April 22, 23, Rice cir.....April 29, 30, E. A. Bailey, P. E., Gatesville District—Second Round, Valley Mills cir., at Clifton.....March 18, 19, Crawford cir., at Crawford, 1 p. m., Mch 20, Ogelsby cir., at Station Creek.....March 25, 26, Jonesboro cir., at Jonesboro.....April 1, 2, Harmony cir., at Mt. Zion, 11 a. m., April 3, Brookhaven mis., at Liberty.....April 8, 9, Killen and Nolan's, at K., 11 a. m., April 11, Lampasas sta., at Mt. Pleasant.....April 12, Copas Cove, at Mt. Pleasant.....April 15, Lampasas mis., at McCreheim.....April 22, 23, Coryell City cir., at Mosheim.....April 29, 30, Bee House cir.....May 6, 8, Evant mis.....May 13, 14, Hamilton cir., at Shive.....11 a. m., May 15, J. G. Putman, P. E., Vernon District—Second Round, Vernon sta.....March 18, 19, Crowell, at Wesley Chapel.....March 25, 26, Harold, at Union Point.....April 1, 2, Chillicothe, at Big Valley.....April 5, Seymour cir.....April 8, 9, Seymour sta.....April 9, 10, Benjamin, at Goree.....April 12, Quannah sta.....April 15, 16, Childress sta.....April 17, Altus.....April 22, 23, Mangum.....April 25, Eldorado.....April 29, 30, C. W. Daniel, P. E., Waxahachie District—Second Round, Itasca cir., at Pleasant Hill.....March 18, 19, Palmer cir., at Ebenezer.....March 25, 26, Forrester cir., at Glenwood.....March 29, 30, Milford cir., at Midway.....April 1, 2, Red Oak cir., at Bell's Chapel.....April 8, 9, Waxahachie sta., at Waxahachie.....April 15, 16, Mountain Peak.....11 a. m., April 19, Bardwell, at Bird.....April 22, 23, Alvarado, at Alvarado.....7 p. m., April 27, Grandview cir., at Auburn.....11 a. m., April 28, Venus and St. Paul, at St. P.....April 29, 30, Midlothian sta., at Midlothian.....April 30, 31, Crisp, at Village Creek.....May 13, 14, Ennis, at Ennis.....May 13, 14, Ferris, at Carrol.....11 a. m., May 15, Horace Bishop, P. E., Brownwood District—Second Round, Indian Creek, McAnnally.....March 18, 19, Comanche cir., Sidney.....March 25, 26, Comanche sta.....March 29, 30, May cir.....April 1, 2, Glen Cove cir.....April 8, 9, Coleman sta.....April 10, Ballinger sta.....April 15, 16, Decker mission.....April 18, 19, Robert Lee cir.....April 21, Winters cir.....April 23, 24, Santa Anna cir., Salem.....April 29, 30, Fleming mission.....May 6, 7, Brownwood sta.....May 13, 14, O. F. Sensabaugh, P. E., Dublin District—Second Round, Stephenville.....March 18, 19, Hico cir., at Hico.....March 25, 26, Iredell and Walnut, at Iredell.....April 1, 2, Proctor mis., at Bynum.....April 8, 9, Duffan cir., at Skipper's.....April 15, 16, Green's Creek, at Cow Creek.....April 22, 23, Carbon and Gorman, at P. Valley.....April 29, 30, Rising Star, etc., at R. S.....May 6, 7, Sipe Springs cir., at Sand Hill.....May 13, 14, Deedimonia, at Mt. Zion.....May 20, 21, Del-eon sta.....May 27, 28, E. F. Boone, P. E., Clarendon District—Second Round, Channing, at Channing.....March 19, 20, Childress, at Lee.....March 25, 26, Matador, at China Grove.....March 28, Silvertown and Tulla, at Wright.....April 1, 2, Plainview.....April 3

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Table of church conferences and districts. Includes: Eagle Lake and Rock Island, at R. L., April 22, 23, Columbus.....April 26, LaGrange.....April 29, 30, West Point cir., at Ford's Prairie.....May 6, 7, Flatonia.....May 7, 8, Austin, Hotchkiss Memorial.....May 13, 14, Austin, Tenth Street.....May 14, 15, Austin, First Street.....May 17, Austin, South Austin.....May 18, Merriltown and Walnut, at M.....May 20, 21, Cypress mis., at Waters.....May 21, 22, McDade cir.....June 3, 4, Manchaca cir., at Manchaca.....June 10, 11, Geo. A. LeClere, P. E., Huntsville District—First Round, Bryan.....March 19, 20, Courtney and Plantersville, at Stoneham.....March 25, 26, Waller cir., at Macedonia.....April 5, J. C. Mickle, P. E., Northwest Texas Conference, Fort Worth District—Second Round, Grapevine, at Oak Grove.....March 18, 19, Azle.....March 18, 20, Arlington cir., at Thomas Chapel.....March 25, 26, Arlington sta.....March 25, 27, Burleson, at Burson.....April 1, 2, Mansfield.....April 2, 3, Trinity.....April 6, Cresson, at Bruce.....April 8, 9, Marytown and Joshua, at M.....April 15, 16, Blum, at Hovista.....April 22, 23, Cleburne sta., at Station Creek.....March 23, West Cleburne.....April 29, 30, East Cleburne, at Watts Chapel.....April 29, 30, B. R. Bolton, P. E., Corsicana District—Second Round, Powell mis., at Hester.....March 11, 12, Wortham cir.....March 18, 19, Cotton Gin, at Mt. Enterprise.....April 1, 2, Mexia sta., at Mexia.....March 25, 27, Groesbeck sta., at Groesbeck.....April 1, 2, Thornton cir.....April 6, Horn Hill cir.....April 8, 9, Armour cir.....April 15, 16, Corsicana cir.....April 22, 23, Rice cir.....April 29, 30, E. A. Bailey, P. E., Gatesville District—Second Round, Valley Mills cir., at Clifton.....March 18, 19, Crawford cir., at Crawford, 1 p. m., Mch 20, Ogelsby cir., at Station Creek.....March 25, 26, Jonesboro cir., at Jonesboro.....April 1, 2, Harmony cir., at Mt. Zion, 11 a. m., April 3, Brookhaven mis., at Liberty.....April 8, 9, Killen and Nolan's, at K., 11 a. m., April 11, Lampasas sta., at Mt. Pleasant.....April 12, Copas Cove, at Mt. Pleasant.....April 15, Lampasas mis., at McCreheim.....April 22, 23, Coryell City cir., at Mosheim.....April 29, 30, Bee House cir.....May 6, 8, Evant mis.....May 13, 14, Hamilton cir., at Shive.....11 a. m., May 15, J. G. Putman, P. E., Vernon District—Second Round, Vernon sta.....March 18, 19, Crowell, at Wesley Chapel.....March 25, 26, Harold, at Union Point.....April 1, 2, Chillicothe, at Big Valley.....April 5, Seymour cir.....April 8, 9, Seymour sta.....April 9, 10, Benjamin, at Goree.....April 12, Quannah sta.....April 15, 16, Childress sta.....April 17, Altus.....April 22, 23, Mangum.....April 25, Eldorado.....April 29, 30, C. W. Daniel, P. E., Waxahachie District—Second Round, Itasca cir., at Pleasant Hill.....March 18, 19, Palmer cir., at Ebenezer.....March 25, 26, Forrester cir., at Glenwood.....March 29, 30, Milford cir., at Midway.....April 1, 2, Red Oak cir., at Bell's Chapel.....April 8, 9, Waxahachie sta., at Waxahachie.....April 15, 16, Mountain Peak.....11 a. m., April 19, Bardwell, at Bird.....April 22, 23, Alvarado, at Alvarado.....7 p. m., April 27, Grandview cir., at Auburn.....11 a. m., April 28, Venus and St. Paul, at St. P.....April 29, 30, Midlothian sta., at Midlothian.....April 30, 31, Crisp, at Village Creek.....May 13, 14, Ennis, at Ennis.....May 13, 14, Ferris, at Carrol.....11 a. m., May 15, Horace Bishop, P. E., Brownwood District—Second Round, Indian Creek, McAnnally.....March 18, 19, Comanche cir., Sidney.....March 25, 26, Comanche sta.....March 29, 30, May cir.....April 1, 2, Glen Cove cir.....April 8, 9, Coleman sta.....April 10, Ballinger sta.....April 15, 16, Decker mission.....April 18, 19, Robert Lee cir.....April 21, Winters cir.....April 23, 24, Santa Anna cir., Salem.....April 29, 30, Fleming mission.....May 6, 7, Brownwood sta.....May 13, 14, O. F. Sensabaugh, P. E., Dublin District—Second Round, Stephenville.....March 18, 19, Hico cir., at Hico.....March 25, 26, Iredell and Walnut, at Iredell.....April 1, 2, Proctor mis., at Bynum.....April 8, 9, Duffan cir., at Skipper's.....April 15, 16, Green's Creek, at Cow Creek.....April 22, 23, Carbon and Gorman, at P. Valley.....April 29, 30, Rising Star, etc., at R. S.....May 6, 7, Sipe Springs cir., at Sand Hill.....May 13, 14, Deedimonia, at Mt. Zion.....May 20, 21, Del-eon sta.....May 27, 28, E. F. Boone, P. E., Clarendon District—Second Round, Channing, at Channing.....March 19, 20, Childress, at Lee.....March 25, 26, Matador, at China Grove.....March 28, Silvertown and Tulla, at Wright.....April 1, 2, Plainview.....April 3

Weatherford District—Second Round, Gordon and Strawn, at S.....March 18, 19, Breckenridge, at Pishgah.....March 25, 26, Eliasville, at Cedar Springs.....April 1, 2, Wrentham, at Wrentham.....April 8, 9, Thurber, at Thurber.....April 15, 16, Huckabay, at Hannibal.....April 22, 23, Sauto, at Corinth.....April 29, 30, Millsap, at Mt. Vernon.....May 6, 7, Palo Pinto.....May 13, 14, Prester, at Carter.....May 20, 21, Weatherford mis., at Bethel.....May 27, 28, Coutts Memorial, at C. M.....June 4, 5, J. R. Morris, P. E., Abilene District—Second Round, Abilene mis.....March 18, 19, Buffalo Gap sta.....March 25, 26, Cottonwood cir.....April 1, 2, Eastland cir.....April 8, 9, Merkel and Sweetwater.....April 14, 15, Midland cir.....April 21, 22, Colorado mis.....April 28, 29, Colorado sta.....April 22, 23, Clyde mis.....April 26, Claiborne cir.....April 29, 30, Roby.....May 3, Anson.....May 6, 7, Clear Fork mis.....May 13, 14, Jas. S. Chapman, P. E., East Texas Conference, Tyler District—Second Round, Malakoff, at Malakoff.....April 1, 2, Tyler, at Red Springs.....April 8, 9, Cedar Street and St. Paul, at St. P.....April 15, 16, Golden, at Alba.....April 15, 16, Mincola, at Mincola.....April 16, 17, Athens sta.....April 23, 24, Edom, at Tunnell's Chapel.....April 29, 30, Wills Point sta.....May 7, 8, New York, at New Hope.....May 14, 15, Troupe and O., at Fountain Head.....May 20, 21, Grand Saline, at Grand Saline.....May 25, 28, Canton cir.....June 3, 4, Emory cir.....Wed. June 7, Jindale cir.....June 10, 11, Tyler, Marvin.....June 11, 12, White House cir.....Thurs. June 15, Wills Point, at Myrtle Springs.....June 17, 18, John Adams, P. E., Pittsburg District—Second Round, Pittsburg sta., at Pittsburg.....March 19, 20, Queen City, at Law's Chapel.....Sat. March 25, Atlanta sta., at Atlanta.....March 25, 27, Gilmer cir., at Glenwood.....April 1, 2, Winthcir, at New Hope.....Sat. April 8, Mt. Pleasant sta., at Mt. Pleasant.....Apr 9, 10, Fairview and Rose Hill, at Fair'w Apr 15, 16, Dalby and DeKob, at Hubbard's Chapel.....Fri. April 21, New Boston, at Park.....April 22, 23, Linden cir., at Jones Chapel.....April 29, 30, Palingerfield cir., at Harris Chapel.....May 6, 7, Redwater mis., at Maud.....Sat. May 14, Texarkana, State Line, at S. L.....May 14, 15, Naples cir., at Omaha.....May 20, 21, Musgrove cir.....Thurs. May 25, quiltman cir., at Hainesville.....May 27, 28, Leesburg cir., at Pleasant Grove.....June 3, 4, T. P. Smith, P. E., Marshall District—First Round, Church Hill, at Pleasant Hill.....March 18, 19, Coffeerville cir.....March 25, 26, L. M. Fowler, P. E., Palestine District—First Round, West Palestine, at W. P.....3d Sun March Trinity and Lovelady, at T. 4th Sun March Groveton cir., at Groveton.....1st Sun April Jacksonville cir., at Earl's Chapel.....2d Sun April V. A. Godbey, P. E., San Augustine District—First Round, Minden cir., at Locklin.....Mar. 18, 19, Sexton cir., at Sexton.....Mar. 25, 26, Hemphill mis., at Hemphill.....April 1, 2, San Augustine and Chir'o., at Eu'n. Apr. 8, 9, J. T. Smith, P. E., Beaumont District—First Round, Jasper mis., at Magnolia.....March 11, 12, Burkeville cir., at Burkeville.....March 18, 19, Newton mis., at Newton County, Tramm.....March 25, 26, T. J. Milam, P. E., JOSEPH GILLOTT'S STEEL PENS GOLD MEDAL, Paris Exposition, 1889, and the Chicago Exposition Award. THE MOST PERFECT OF PENS.

Soap-sprung Pearlline. Came from soap—an improvement upon it; a sort of higher development of soap, just as man is said to have been developed from the monkey. Every virtue that good soap has you'll find in Pearlline. All the soap is in it that's necessary. Pearlline isn't meant to be used with soap, but to take the place of it. Everything that soap does, Pearlline does, and does it better. Millions of Pearlline.

BRIEF NOTES.

The "glowing" account of \$600 being "raised" to lift the mortgage on South Flores Street Church, San Antonio, does not give credit to the General Board of Church Extension for \$400 of it, to the Conference Board for \$150, and to J. S. McKinnon, of Atascosa County, for the remaining \$50.

The Boards of Church Extension are not turning the world upside down, but when the preachers are lifting their Church Extension collections, they should be able to tell the people to some extent what these Boards are doing.

Anent the preachers' meeting in Atlanta, Ga., and the "donkey" part of the affair, next conference would be a good time for the Bishop to scatter the congested crowd—say one of them to Porto Rico, two to Cuba, and six to the Philippines. Those who keep the run of Georgia preachers will observe that these men are very obscure—the man in the moon endeavoring to represent the Anglo-Saxon race.

Two weeks ago Jack Sowell made a visit to San Jacinto battle ground. He found the graves of the heroic dead in a bad condition, iron fence broken, palings gone, burial spot trampled upon by cattle. Near the signs of an old grave he scraped up out of the leaves and dirt the remains of an old marble slab, that had evidently remained nearly buried in the earth for many years. He washed off this broken piece of marble slab, and deciphered on it the following: "In memory of Rev. Williamson Williams, of the Texas Conference, a native of Virginia. Died near Lynchburg, September 18, 1855, in his thirty-third year. Erected by Methodist preachers." Who, among Methodist preachers now living, can give further account of this man and his work? His burial place is with Sam Houston's heroes, the spot nearly erased, the slab broken, lying in dirt and filth, the stamping ground of cattle. If Thrall gives an account of this dead Virginia preacher, this writer has overlooked it. In this connection I must say that J. S. Gillett is doing a commendable work in keeping sweet and fresh the memory of departed brethren in West Texas Conference. I knew and loved them all. Among those first members of that conference was Rev. Gustav Elly, who died in Seguin two months ago, aged 82. There are five or six of the old veterans buried in Seguin graveyard. H. G. H.

MISSIONARY BULLETIN.

It may be of interest once in a while to look into the mail budget of a single day which comes to the desk of the Secretaries of the Board. The following are some of the items which call for thanksgiving, for sympathy and for prompt and aggressive effort:

The widow of a Methodist preacher sends us a check for \$50.80 for the support of a missionary lady in Japan. This is her second annual gift, and one which has made it possible for the Board to maintain an earnest, accomplished worker in the field. The underlying motive may be gathered from a sentence in her letter, "The love of Christ constraineth me."

A preacher in the active ministry finds his heart strangely drawn towards Cuba. As he cannot go, he sends his draft for \$50 to be applied to the extension of work in that field. Surely such gifts are providential. In the mail of the previous day we received a communication from one of our missionaries in Cuba urging that we send forward \$50 or \$75 for the furnishing of a preaching place where the people who already are thronging our mission headquarters might hear the story of Jesus.

A letter from a young missionary pastor in the far west sounds a bugle note of triumph. He has been blessed with a revival, and this in one of the most wicked towns in the region. With a meager salary, this young man, recently a graduate of the Vanderbilt university, has for months been living on two meals a day. Without a word of complaint he is pressing the battle, relying upon the promises of God.

A sad note comes from Korea announcing the death of Mrs. Ballinger, a devoted Christian worker, who had associated herself with our missionaries in that field. In visiting from house to house, teaching Korean women the Way of Life, she contracted smallpox. Few can realize the severity of such a blow to a little missionary community of five in the remote interior. The Board of Missions rightfully insists that all missionaries go-

ing out under its auspices shall be carefully guarded by vaccination.

Three missionaries—a married couple and a single man—passed through Nashville to-day on their way to Havana to report for work to Bishop Candler and the Superintendent, Dr. Fullwood. With heroic faith and devotion Bro. and Sister W. E. Sewell and Bro. T. E. Leland go out from their native land to give their lives to the work of redeeming those who sit in darkness. In their behalf we earnestly request the prayers of the Church.

The Cuban mail brings us a letter from Bishop Candler saying that a large central hall is the imperative need of the hour in Havana. We can hope for no permanence for our work until we secure a center like that purchased some years ago by the Baptists for some \$60,000. The Bishop has been offered an old theatre for \$50,000, and exclaims, "Would that some of our wealthy men could be induced to secure this for the Church and her Cuban Mission! With it Havana would be ours."

While these stirring events are in progress upon the field, a Training Conference is in session at the Vanderbilt University, where a band of young men are being prepared for a summer campaign to be devoted to the dissemination of literature and the enlistment of Sunday-schools and Epworth Leagues in the work of missions. One of them incloses his application for work in foreign lands. We thank God and take courage.

WALTER R. LAMBUTH,
March 4, 1899.

MISSIONARY TO CUBA.

We can not afford to miss having some part in helping to send the Gospel to Cuba. After stating briefly the importance of this matter to our Sunday-school, it willingly, yea, I believe gladly, agreed to give ten dollars to help send a missionary from the Northwest Texas Conference to Cuba, this amount to be paid at any time that enough is secured for a missionary to enter upon that field of labor. God grant that the people of the Northwest Texas Conference may in some way hear anew the command, "Go preach the Gospel to every creature." It is such a blessing, if we can not go, to be allowed to help send the Gospel to other lands. J. B. SMITH,
Sunday-school Superintendent Methodist Episcopal Church, South,
Kroctor, Texas.

A NEW ERA IN MISSIONS.

If this writer be not mistaken, the dawn of a new day, and a better, has come for the missionary efforts of our Southern Methodism. Why? Last year a few students (mostly theological) of Vanderbilt University met in a Training Conference in Wesley Hall (the theological department) for the purpose of (1) awakening zeal in the cause, and (2) then training them to some active campaign work among the Epworth Leagues during the summer. The object being (1) to awaken the Leaguers on the subject of missions, (2) to establish classes in each League to study the subject, and (3) to stimulate them to endeavor to bring up the conference missionary assessment for their Church.

Much valuable work was done by the few who were willing and able to engage in the campaign, which was confined to East Mississippi territory for the most part. But the work was limited, both as to workers and scope, for only one lot of students (Vanderbilt) could be gotten ready, and the thing was an experiment, both with the Missionary Board—though it gave its full support and counsel—and students.

But it is no longer so. The work has proven itself. The board is now prepared to do larger things. A splendid missionary library has been arranged at small cost, other literature and good maps added, and everything arranged for a vigorous renewal of last year's work. Only the workers are lacking. And to this end the Board is holding a series of Training Conferences similar to that of last year.

The first was held in Wesley Hall on Friday, March 3-5 inclusive, under the leadership of Dr. O. E. Brown, Professor of Church History, Vanderbilt, and Rev. P. L. Cobb, who has this work specially in hand, under the Missionary Board. They were ably seconded by Drs. Lambuth, Pritchett, Hoss and Newton.

The conference was a success in every way; the Holy Spirit was powerfully present; rich experiences were told; a few young men definitely consecrated themselves to the foreign field; and a rich and comprehensive

programme was studied and discussed.

If all our Church could have heard Dr. Lambuth discuss "What Constitutes the Missionary Call," and "The Holy Spirit in Missions," much would have been cleared up. Or Dr. Newton on "The Transforming Power of the Gospel, as Exemplified in Heathen Converts," doubts of our Christ would have fled. Or Dr. Atkins on "The Sunday School and Missions," every teacher would do more for souls.

Other topics were discussed, such as "Hindrances to Missionary Spirit," Dr. Hoss; "Methodism a Missionary Movement," Dr. Brown; "The Needs of the Field," Lambuth; "Prayer and Missions," Pritchett; "The Missionary Note in St. Paul," Hornshell; and, greatest of all, "The Missionary Note in the Christ," Dr. Brown. Never has this writer seen such a manifestation of the Spirit as came upon the audience as, in rapt attention, we listened to the man of God while he talked of the missionary spirit and work of Jesus.

Much more might be said. The conference was eminently practical, looking to the development of good work and workers for the summer campaign. But my Texas brethren can see and hear for themselves, for Bro. Cobb is coming to Southwestern University some time in April to hold a Training Conference. May he have your help and God's Spirit.

It is the plan to hold conferences in all the larger colleges and universities of our Church during the spring.

If only our young people can be quickened on the subject, and put to studying the problem of missions, our coffers will be full, our laborers plentiful, and the world taken for Him who was the first and greatest missionary. W. F. DUNKLE.

"ONE DOLLAR" MEN.

The Educational Board of the Methodist Episcopal Church, South, it seems, have very wisely decided that they must depend upon the "one dollar" men of the Church to raise the Twentieth Century Educational Fund. But who are the "one dollar" men? They are the Lord's poor; men who have small, cheap homes; many of whom have no homes in this world, but in the main have large families, from four to eight children, to support and school; men who can send their children to the public schools from three to four months in the year only. And it is now manifest that they must support the missionaries in the foreign field, support the ministry at home, build and endow colleges and universities for the education of the rich. "But," says one, "are not the Church schools open to all men?" Yes; but how many of the "one dollar" men are able to send their children to them? A preacher said to me the other day

that the preachers would have to raise the money. They must gather the money from the "one dollar" men, and must foot the bill largely themselves, and at the same time the great majority of the traveling preachers must depend upon the public schools for the schooling of their children. "But," says one, "do not the Church schools give the preachers free tuition?" Perhaps, but how many of the traveling preachers on small salaries can send their children to the Church schools? Will some one please tell us the per cent of traveling preachers who send to Church schools? And yet the preachers, together with the other "one dollar" men, have to build schools for the benefit of the rich.

Our beloved Bishop Galloway (you will pardon personal reference, for I am a Mississippian, and we think he is one of the greatest men of the Church) came to Texas to raise money for Georgetown University. A great meeting was announced for the city of Dallas; the Bishop came, delivered a great sermon, took a collection, and the Texas Advocate and the Dallas News were as silent as death as to the results of the collection. The Bishop visited other towns and labored faithfully, and we are told that about three thousand dollars were raised. Three thousand dollars? What? And "one dollar" men perhaps raised the most of it. Why did he not raise ten thousand in the city of Dallas? Are there not five Methodists in the city of Dallas that could give one thousand dollars each? Are there not twenty who can give one hundred or more? What's the matter? This is it: Dallas men must take care of the Dallas institutions, Georgetown men of the Georgetown institutions, and other cities of their institutions; but the "one dollar" men have no local interest. Upon them rest every burden of the Church. Well, brethren, if we have it to do, let's do it—support the missionaries and all, remembering it is written, "Hath not God chosen the poor of this world, rich in good works?"

W. T. AYERS.

Quitman, Texas.

With Bad Drinking Water

Use Horsford's Acid Phosphate.

Dr. E. G. Davies, De Smet, South Dakota, says: "It is one of the best agents we have to rectify the bad effects of the drinking water upon the kidneys and bowels."

FROM REV. T. B. NORWOOD.

True, I am at Durant, I. T., yet I feel that Texas, where I have lived so long—near fifty-three years—and spent my youth and manhood, and where I have labored in the Master's vineyard along with the oldest men in the Church, is still my home. The wearing of the heat and burden of the day,

THE WORLD'S IDEAL.

Dr. Price's Cream Baking Powder combines all the elements of ideal excellence. It is highest in leavening power. It is free from the least taint of impurity. No trial can be too exhaustive, no test too exacting, for its admirable qualities.

Cake and biscuit made with it retain their moisture, and are extremely light, flaky and fine grained—not coarse and full of holes as when made with alum baking powders. Alum baking powder leaves a bitter taste in the bread or cake and food prepared with it dries up quickly.

The severest tests were imposed at the World's Columbian Exposition and the California Midwinter Fair, where Dr. Price's Cream Baking Powder eclipsed all competitors. After full examination and competition it secured the highest honors and a special gold medal. These awards stamp it as

"THE FOREMOST BAKING POWDER IN ALL THE WORLD."

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Cleanses and Heals all Inflamed Surfaces, Cures Sore Throat, Coughs, Colds, Bronchitis, Asthma, Catarrh and

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PHIL JONES, Manager,
SOUTHWESTERN COMPANY, Waco, Tex.

together with the many fond associations formed, endear the country and the people to me. The old Advocate, of which I have been a constant reader for the past thirty-five years, comes to me regularly, freighted with messages of love, brim full of news—indeed, is better than it ever was.

Durant is a live town of between 3500 and 4000 inhabitants. Building seems to be a mania. The din of hammer and saw vibrate through the air on every side; business of every kind seems to be flush, and men of push and get-up are constantly arriving.

Methodism, under the leadership of Rev. T. J. Minnis, formerly of the North Texas Conference, is largely in the ascendancy. Minnis is a good, solid preacher, and is starting out admirably well, and is held in high esteem among his brethren.

I see much is said in our papers about the spiritual state of the Church. When a physician is called to visit a patient, he first diagnoses the case, and then administers the remedy. So with this admitted trouble in the Church. What is the matter? What must be done? I do not profess to be skilled in describing the evil. Surely we have machinery abundant in the Church, but the power is wanting. I am persuaded that men come into the ministry as a profession, and hence become place-seekers and worldly-minded. They are not spiritually-minded, and the power does not attend their ministry. Such may talk of loyalty to the Church and consecration to God, but put them out on a little circuit or mission, on a \$200 or \$250 salary, and they will prefer the practice of law or medicine.

Again, a dead or lifeless membership may be accounted for on the ground that they never had any spiritual life. They have been persuaded by these shoddy revivalists that they are religious, and ought to be in the Church, when the facts are they live as they did (not new lives in Christ); they do not pray, nor even ask a blessing at their tables. A name they have to live, while they are dead.

Think on these things.

T. B. NORWOOD.
Durant, I. T.

Texas Christian Advocate:

We received the Advocate Machine last month. Mrs. Bonner has tested it thoroughly, and finds it all that it is represented to be. It is beautiful in appearance, and does beautiful work. She is delighted with it. R. B. BONNER,
Comanche, Texas.