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EDITORIAL.

The Spirit and the Resurrection.

THE paschal discourse was spoken to strengthen and comfort the disciples in view of the rapidly approaching death of Christ. The strength and comfort were to be derived from the assurance that after the death, resurrection and ascension of Christ the Holy Ghost would come as a substitute and, abiding immanent in the Church, would always illuminate and inspire the people of God. The indemnification for the loss of Christ was the perpetual presence of the Holy Ghost, and Christ has hinged the proof of his resurrection upon this stupendous fact. If history had demonstrated nothing corresponding to the Spirit in the Church, then the doctrine of the resurrection of Christ would have been invalidated; if, on the contrary, the records show the existence, in the Church and the world, of a mighty phenomenal presence or influence, then the doctrine of the resurrection of Christ is irrefutably established. The Spirit follows the resurrection like the fruit the tree or the stream the fountain.

The pentecostal outpouring of the Spirit was the demonstration of the living, reigning Christ. Though now invisible himself, he sends the promised substitute to enlighten and quicken the souls of men. He is a proof of Christ's conquest of death and the grave. He has returned in the person and presence of another to irradiate the darkened consciousness and to energize the pulseless hearts of the apostate race. Christ has gone, but here and now, in accordance with his own promise, is a supernatural force mightier than even his own personal presence among men. The pentecostal power rocked the Church into life; that Church which now, girdling and blessing the globe, can trace back through the centuries its origin to this very historic day. Given pentecost, and the Christian Church is accounted for; eliminate pentecost, and you have a massive and glorious institution without a cause. The Christian Church is the crystallization of the Spirit's influence. That influence is coeval with and conditioned upon the resurrection. The Church is the fruit of the Spirit, and the Spirit comes to us from eternity through the open portals of the tomb of Christ.

When the Apostles went forth to establish the Church they had nothing but the truth and the Spirit. Without the prestige of culture or the backing of wealth or political influence, and in the face of Judaism, paganism and the depravity of the human heart, the greatest conceivable opposition, in three hundred years they have evangelized the Roman Empire. Now a Christian Emperor is upon the throne. Now Christianity is protected by law. Now Judaism is effete. Now heathen oracles are silent and pagan temples are

deserted. Now the world swarms with Christian men and women. Divine light radiates and saving influences flow far and wide. This wondrous revolution was not wrought by education, eloquence or any species of priestcraft and manipulation. The truth accompanied by the Spirit has accomplished the work. The triumphs of the gospel during the first three centuries attest the illuminating and saving presence of the Spirit of God. It is the only hypothesis upon which you can account for the phenomenon. It does so adequately.

During the medieval period—a 1000 years—when everything seemed stationary or about to relapse into barbarism, the Church held her own and even went forward. The Spirit energizing in the Church and State prevented the imminent disintegration and pushed on the work of civilization. Under this mighty impulse missionaries went forth, Churches were established, languages were formed, the foundation of modern European States was laid, the rigors of feudalism were abated, the refining influence of chivalry was felt, the great crusades were launched and the cause of civilization and evangelization was promoted. It was this same potent influence pulsing in the mind and heart of man that ushered in the Renaissance—that revived the love of classical learning; that made statuary glow with life and beauty and cathedral walls radiant with the greatest pictures ever painted. The Renaissance was the culmination of the Spirit's secret work.

The Reformation of the sixteenth century was one of the most overwhelming and far-reaching events ever chronicled in the annals of time. It was distinctively religious. It was the Spirit's phenomenal work. What could have overthrown such venerable errors, or destroyed such deadening formalism or annihilated such priestly tyranny but God's eternal Spirit?

The greatest and best of men have claimed the fellowship and communion of the Holy Ghost. Their character, work and rapture would have been impossible but for this presence. The Holy Ghost carved these noble lives, suggested and promoted these glorious enterprises and breathed into the troubled hearts all this hope and joy.

The Holy Spirit is the greatest factor in the humblest Christian life. Without him the light would fade, the enthusiasm vanish and peace depart. The Spirit's coming into this life made its brightest and happiest era.

He speaks, too, to the conscience of every prodigal wanderer upon the face of the earth. The mysterious influence which keeps the sinner back from the last fatal step and which still woos and wins to righteousness is the presence of the blood-bought Spirit.

That there has been an overwhelming transcendent influence in the world for well-nigh twenty centuries is transparently clear to the student and observer. This influence is the Holy

Ghost, the gift of Christ and the irrefragable demonstration of his triumph over the grave.

Perhaps nothing is more profoundly enjoyed than a good sermon. A sermon full of fresh, weighty thought and informed with spiritual life and power invariably gives pleasure and profit. A good sermon is never wasted. It is a positive benediction to the waiting soul. A truly noble discourse always evokes an intelligent and hearty response. This ought to be a great stimulus to the preachers. It ought to spring them to their mightiest efforts. A thoughtful, prayerful discourse is as refreshing as the elixir of life. It is a message from God.

Perhaps if thoroughly prepared to die it is better to go quickly than to linger long, even though environed in an atmosphere of human love and religious consolation. Then there is no shrinking of the flesh, no pathetic farewells, no pain, no sorrow. In a moment, like an instantaneous flash, life is over and the redeemed soul is with God. Sudden death is not a judgment, but rather a special favor from God. "And Enoch walked with God and was not, for God took him."

Every Christian ought to be capable of magnanimity. He ought to be able to do something rare, beautiful and heroic. When Araunah gave the threshing floor to David he rose above the common-place; when Mary broke the alabaster box of ointment and poured it all over the body of Christ she did a noble thing. As the perfume filled the house, so the fragrance of the loving deed has sweetened the ages. Ordinarily life may flow like a river in its channel, but occasionally it ought to boom like a freshet and spread its fertilizing waters far and wide.

Human sympathy is one of the most powerful and consolatory forces of life. He who has it is doubly entrenched and armed. He who lacks it is impoverished and discounted beyond all calculation. A sweet look, a kind word, a gentle touch, the slightest evidence of love, will often brace a man to do his best. The absence of the tokens of love will sometimes lead to despair. If we are bereaved of sympathy, we are bereaved.

Children are remarkably susceptible. They are constantly ready to receive impressions. Marks made in childhood may prove ineffaceable. Our speech and conduct should be carefully guarded. An idle word may mar a young life. One false move may blast a character in its incipency. Beware how the die touches the tablet.

LIFE AND HOPE.

Easter festivities and jubilation remind us that Christianity is faith, not in a dead, but in a living, Christ; that it illumines the gloomiest spot on earth—the tomb—with a gleam of eternal brightness, and places there the angel of Easter—the herald of the Lord's resurrection. It is designed to lift man's heart and thought heavenwards; not to enslave him by the fear of death and drive him from the sunshine of society to the shadows of the cloister and the cave. Our gratitude, strength and joy must rather arise from the fact that the sepulchre was emptied than that it was filled. Here surely is the capital error of the oldest and most venerable section of Catholic Christendom. That Church makes Christianity the religion of the grave-clothes and the unopened sepulchre. It is too much in love with death and courts too much the recesses of gloom and solitude and silence. It fills the home with ghastly pictures of the crucifixion, with its dripping blood, its open wounds, and marks of ignominy, sorrow and exhaustion. It walks about the streets in cowl and hood like a

living corpse. It takes its vow of consecration in a coffin. Its favorite personal ornament is the cross, the symbol of torture and suffering. Its music is the pathetic wail of the penitential Psalm or the grand and awe-inspiring sorrow of the "Stabat Mater." It worships beneath a crucifix from which Christ has never been taken down—an impression from which the traveler never escapes as he wanders through the stately old cathedrals, abbeys, churches and monasteries of Germany, Italy, France and Spain. It is the religion of solemn faces and shaven heads and black garments and perpetual gloom; the religion of the bleeding head, the broken heart, and the pierced hands and feet—a heavy and sorrowful faith, in fact, in a dead Christ, imposing its weight like a millstone on the heart of the world. Easter Christianity, on the contrary, sits in triumph, angel-like, by the open and empty tomb of Christ, and says: "He is risen! He is not here!" And the beclouded face of faith becomes radiant at the glad announcement, and the despondent heart beats with strong pulsations of delight as it feels itself participant of "the power of his resurrection" and realizes that though "we are reconciled to God by the death of his Son," we are really "saved by his life" and enabled "to rejoice in hope of the glory of God."—Zion's Herald.

THE RESURRECTION.

God was in Jesus Christ reconciling the world to himself. This work of reconciliation fell into three parts. The first was the Life. In this we had the Teaching by example and by precept, and also a full revelation of the character of God and of his disposition toward man. The second was the Death. In this we had the marvellous act of divine self-sacrifice for man. It transcends the life in impressiveness and importance so much that, wonderful in its moral and spiritual beauty as that Life was, it is almost shut off from the view of many minds by the cross. When our Lord said, "It is finished," he evidently alluded to his sacrificial work; but his full task was not yet complete. What remained was of such importance that Paul made all that had been done before depend upon it. Without the Resurrection, the Life and the Death, though they were fraught with verities of transcendent importance to man, would have been meaningless to him. Without the Resurrection man could have seen no purpose in, nor reason for, the Life and the Death. That these might be understood, it was necessary that he should bring Immortality to light. The Resurrection was the outbreak of the eternal sun, filling not only the Life and Death of Christ with its effulgence, but all the past also, and all the future. In it man attained the vision of an angel. His eyes pierced the heavens and could look down along the eternities. The Resurrection was a revelation transcending all other revelations. In no aspect did any former revelation compare with it. The foreboding question of all time, "If a man die shall he live again?" was answered by Christ's triumph over death. That the answer might be so complete as to satisfy every other longing for knowledge of the future, we were shown, not only that we shall live again, but what that life shall be. It shall be the life of the glorified Redeemer. We shall be, and we shall live, like him.

It is not for us to inquire which of the three is the most important, the Life, the Death, or the Resurrection. The three are one. As we behold the completed mission of our Lord, we can only wonder at its divine love, wisdom, and glory.—Interior.

I have stood in a smith's forge and seen him put a rusty, cold, dull piece of iron into the fire, and after a while he has taken the very same individual piece of iron out of the fire, hot, bright, sparkling. And thus it is with our bodies; they are laid down in the grave dead, heavy, earthly; but at the resurrection this mortal shall put on immortality.—Fuller.

Mineral Resources of Texas.

By Prof. W. F. Cummins.

COAL.

In a previous article I have given a description of the bituminous coal in the carboniferous formation of Texas. In this paper I wish to speak more particularly of the brown coal, or lignite, that occurs in great quantities in the eastern and southern parts of the State.

The brown coal is so called from the geologic position it occupies, rather than a classification based upon its chemical composition. It occurs in the formations that have been made since the time of the carboniferous period. In Texas it occurs in the cretaceous and tertiary periods, a time much more recent than that at which the carboniferous coal was formed.

The beds of brown coal in the timber belt of Eastern Texas belong to the tertiary formation. The formation in which they occur occupies a belt of country parallel to the present Gulf coast stretching from Red River to the Rio Grande. This belt is about 650 miles long and 200 miles at its greatest width. It covers in whole or part of eighty-four counties and has an aggregate area of 60,000 square miles. The brown coal beds have not been found everywhere in this area, but their existence is known in more than fifty of these counties.

The lowest or most western beds occur in Bowie, Cass, Marion, Harrison, Morris, Titus, Hopkins, Camp, Upshur, Wood, Rains, Van Zandt, Smith, Henderson, Anderson, Freestone, Limestone, Leon, Robertson, Milam, Lee, Bastrop and Caldwell Counties. It is also in Atascosa, Medina, Zavalla, Dimmitt and Webb Counties.

It would require more space than is at my disposal to mention all the localities at which these beds of coal have been prospected, or to give an analysis of the kinds of coal that have been found.

Mines have been opened at many places, and the coal is now being used quite extensively. When this coal is first mined it has on an average about 11 per cent of the total weight in moisture, while that of bituminous coal has only about three per cent. The great amount of moisture in this coal causes it to crumble and slack very badly when exposed to the atmosphere, so much so that it has been found impracticable to introduce it into general use or to ship it to any considerable distance.

This coal can be used for all purposes for which bituminous coals are used, but it will require a different kind of grate to make it a success.

For all industrial purposes, and especially for making steam, the very best results in direct firing are secured from the brown coal, by use of the step grate. This differs from the flat grate in ordinary use at present in its greater angle of inclination and in the form and position of the grate bars themselves.

This kind of grate is well adapted for producing gas with blast for use in firing pottery, brick, drain tile, and other clay products. This is also true of glass factories, cement works, lime kilns, chemical works and all industries to which gas fuel is applicable.

Brick clays and fire clays are often found in close proximity to the brown coal and the manufacture of bricks, fire bricks and tiles at extremely low price is thus rendered practicable.

Another use to which this coal can be put is that of iron smelting. Experiments have been directed toward the production of a coke from brown coal which would be serviceable in the iron furnace and to the use in the furnace of the brown coal itself.

The attempts to produce coke from brown coal so far have not been found practicable under the ordinary conditions observed in coking bituminous coal. From experiments that have been made it is plain that a fair quality of coke can be made of the brown coal by mixing it with a coking coal or coal tar.

A brief statement of the thickness and other conditions of some of the beds in the lower part of the formation will be given as a sample of what may be expected at other localities.

In the northeastern part of Cass County, in the vicinity of Alamo, and at Stone Coal Bluff, two beds were

reached by a shaft sixty-five feet deep. The lower bed was pierced four feet without going through it. The upper bed was only a few inches thick. The lower bed in the bluff of the river shows to be twelve feet thick.

In Hopkins County a shaft was put down that passed through a bed of coal sixteen feet thick at twenty feet from the surface.

In Harrison County, at Rocky Ford, on the Sabine River, the brown coal stretches across the river in the form of a bar. The bed at this place is four feet thick.

Near Carter's Ferry, on the Carthage road, there is another exposure of brown coal about six feet thick.

At Athens, in Henderson County, there is a bed of coal four feet thick that has been pretty thoroughly explored and the coal used in the manufacture of fire-brick and tile. Some has been mined and shipped from this locality.

At Alba, in Wood County, there are three beds of coal. The upper bed has a thickness of eight feet. Very little is known of the other two beds. The upper bed, at places, is found to be as much as thirteen feet thick.

At Hawkins, on the line of the T. and P. R. R., are large deposits of coal, but they have not been explored as to the area under which the coal will be found.

Almost one-third of Robertson County is underlain by beds of brown coal. The best exposure is on the Brazos River west of Calvert. Here the three beds aggregate a thickness of eighteen feet. A line of railroad has been built from Calvert to this place, and they are now mining and shipping about 300 tons per day. The coal is being used by the H. and T. C. R. R., both on their locomotives and stationary engines, and is giving good satisfaction.

Mines have been opened and are now in operation at Rockdale, in Milam County. The coal is being used for running stationary engines and domestic purposes.

The Lytle mine is situated in the northeastern part of Medina and in one mile of the I. and G. N. R. R. The bed here is from five to seven feet thick.

San Thomas coal mines are in Webb County. There the coal is two and one-half feet thick. It is mined and shipped to Laredo, where it is used principally for domestic purposes.

East of these beds are other localities where beds of equal value and importance to those already described occur. They have not been as well prospected as those mentioned, but sufficient work has been done to show their value.

There is enough brown coal in the State, when it is put in condition for use, to supply the State with all the fuel needed for all purposes for a long while. In fact, these brown coal beds are practically inexhaustible.

It is a well-understood and admitted fact that in order to make this class of coal available for all purposes it will be necessary to make it into briquettes by mixing some substance with it, and then subjecting the mass to a heavy pressure. This has been done in Europe very successfully, and it has been found that the coal, when thus prepared, can compete successfully with any of the other coals, both as to quality and cheapness.

The process of making compressed fuel from brown coal will have to be described in another paper, as this has already approached the desired length.

There is in other places in Texas a semi-bituminous coal, belonging to the cretaceous formation. The coal is of the same geological age as that of the coals of Colorado.

The principal deposit of this coal occurs in the vicinity of Eagle Pass. The field there extends over an area of 60,000 square acres on the Texas side of the Rio Grande. Mines are opened and being worked on the Mexican side of the river, and the coal used on the railroad in that Republic. Some of the coal is imported into Texas and is used on the S. P. R. R.

Only one mine has been opened on the eastern side of the river. The coal is sold for domestic purposes in the towns and cities east of the mines.

The seam of coal will average four feet thick. Has a good roof. Is free from water and gas. It lies almost level and is easily mined. There is not a more promising coal field in the State than this, and the wonder is that it has remained so long undeveloped.

There are other places along the Rio

Grande where this kind of coal occurs, principally in Presidio and El Paso Counties. At only one place has any development been attempted, and that was done without first having a thorough geological examination made, and after more than \$200,000 had been expended it was found that a mistake had been made and that there was not sufficient coal there to pay for mining.

It is more than probable, however, that some good coal will be found when the proper explorations have been made. Much of that country has never been examined by anyone capable of determining such questions.

LETTERS FROM UNCLE JACK.

(NUMBER TWO.)

My Dear Nephew—After writing and mailing my former letter I had some misgivings as to the fitness of its form. Upon reflection, however, I felt sure that you could not mistake my real purpose. Sometimes the statement of directly opposite fix right views more securely. I might have written differently without making a lasting impression upon your mind; but when my counsel assumes the form employed, the wrong course becomes repulsive by its very contemptibleness. I feel easy since receiving your reply. You are entirely correct in saying that literal compliance with the advice I gave would be an indication of mental and moral imbecility; while pursuance of the opposite course would show a proper knowledge of the spirit of our system. We are agreed.

I can sympathize with you in your reluctance to part from your former charge. According to your account you were most pleasantly situated. You occupied a comfortable and conveniently arranged parsonage; a cozy room in a part of the house remote from noisy interruption contained your desk and books and papers; here you had every opportunity desirable for study and meditation. Surrounded by your favorite authors, conscious of the presence and support of the Spirit of all grace, you could put into proper form for public presentation the truth of God as it passed through the crucible of your own personality. That is what people want to hear—that is what the Father has called you to proclaim—the truth in Jesus as you apprehend it, intellectually and experientially. Then, the people loved you. You had led many of them into the right path; you had stood by the side of the sick and ministered to the dying; as a faithful pastor you had visited from house-to-house, informing yourself of the spiritual needs of the flock, so as to "give each his portion" of instruction "in due season." If those to whom you ministered in holy things had not made some return for your fidelity in the way of sincere esteem of yourself "for your work's sake," they would have been less than human. You deserved their appreciation and received it.

Under the circumstances I am not surprised that you should desire to continue your ministry where the scope of your influence for good was constantly expanding. Why not hold yourself in readiness to return at the earliest opportunity? By judicious planning and skillful manipulation you can prepare the way for your return. There is nothing in our polity that would prevent a man from serving the same charge four years out of five as long as he continues in the active ministry. I have a case in mind where a pastor served one charge sixteen years, dropping out every fifth.

Situated as you say you are, you need not use the mails, as suggested in my former letter. Since it will not inconvenience you you can drop in on your former parishioners occasionally. The young people, matrimonially inclined, whose tenderness to each other you have observed, will most naturally think of you when discussing the question of "the officiating minister." Some people with a turgid sense of the "proprieties" might think it proper to leave the performance of such duties to the pastor serving the charge; but, again let me remind you, there is nothing in the law forbidding the acceptance on the part of a former pastor of an invitation to perform such a service. The more prominent the contracting parties the more cheerfully should you accept the invitation; their prominence indicates that a "pull" (I believe it is called) may be gained through their influence. An invitation of this sort is a "distinction," and you can utilize it for the furtherance of your plans for

another year. Again, it is likely that some will think of you when the reaper gathers his sheaves out of their households. They know you as a sympathizing friend and counselor; they are barely acquainted with your successor, and his knowledge of them is equally limited. If there is ever a time when the voice of a stranger is harsh and discordant it is on an occasion of this kind; we wish to hear only familiar tones, and to have the assurance that loving and sympathetic hearts are touched by the grief that darkens our homes. There is, furthermore, nothing reprehensible in your visiting friends in your former charge when you have opportunity. You could not spend a day to better advantage. Don't visit merely among those whom you consider the most influential, but visit some who are apparently without influence in respect of the choice of pastors. This course will convince the most skeptical that you are no respecter of persons, but that you are as impartial as pallid death who visits without distinction the hovels of the poor and the palaces of the rich; and this reputation will be of greater service in securing the object you have in view than you may at first suppose.

A course of this kind will be of immense value to you in two respects. In the first place, the present incumbent of the coveted charge will be belittled in the eyes of his own people. He may be striving to do all the work of a faithful pastor, studying, visiting, seeking in every legitimate way to win the confidence of those he serves; but, since confidence is a plant of slow growth, its development may be effectively arrested by careful nipping. As you again come in contact with your friends you will hear all they have to say about your successor. It will not be necessary for you to say anything in order to blast the influence of one who stands in your way; a shrug of the shoulder, a movement of the brow, an equivocal smile, will be fully as effective as anything you could possibly say. In that case there would be no probability of your ever being taken to task for any remark attributed to you; for your words you might have to give an account; but a mere gesture, however slight, would be perfectly understood and would not be susceptible of repetition. Any dislike that finds expression in speech is intensified by that expression. It is a true saying that one with great difficulty forgives a person he has wronged; for this reason if a person adversely criticizes his present pastor to you he will be thereby committed to your interest as against the other. In the second place, you will be magnified. Your presence will be a reminder of what they lost when you went away; it will make them ardently desire a restoration of the former relationship of pastor and people.

Since I am for the moment, in compliance with your request expressed and implied, acting as your mentor, allow me to suggest something quite in keeping with the trend of the advice already given.

Possibly it might not be to your real advantage to return to your former charge. Are there not in your conference other places equally desirable, from a financial and social point of view? Why not consider this suggestion? The objection may be offered that to the other charges you are almost a total stranger—they know nothing of your ability as a preacher, or of the social qualities that have made you so successful as a pastor. But this consideration need not trouble you. If you do not know the people you at least know the pastors, since they are members of your conference. Select from among the charges one that seems most desirable. Make it convenient to pay the preacher a visit. Want of recreation for a Sunday or two will be excuse enough for the visit, if no other is at hand. Have a few of your best sermons at your tongue's end, so that you can deliver them with effect. The pastor will have you to preach and you must make the most of your opportunity. You will be introduced right and left, and you will know how to profit by the acquaintanceships you will form. You will be remembered, never fear, as a most genial man and eloquent preacher; and should there be any question, toward the end of the conference year, as to a change of pastors, you may depend upon it there will be voices for you. I have known some mighty poor "sticks" to acquire reputation as preachers, and have people clamorous

for them, by pursuing a course like this.

I know that the suggestion above savors very much of "trial sermons"—a thing not thought of in our system. Suppose it does? Is there anything in the "law" against it? Besides, how can your hope for advancement until your merits be recognized? And how can your merits be recognized as long as you are unknown by face to those who have the power to help you? Old fogies will tell you that the surest method of advancing is to magnify your present office. That partakes too much of the antiquated and fossilized doctrine that "the office must seek the man, and not the man the office." In these days if that policy is persistently pursued the man will not get the office, and there will soon be no man.

But this letter is growing too long for your patience, I fear. When I was younger and stronger, a few hours at the desk did not weary me; but now the labor of writing is irksome indeed. My tongue moves more fleetly than formerly, and if you could visit me I should take a delight in going into these things more fully than is possible in this way.

If you studiously strive to do as I have directed, and within a few years do not find membership in your conference entirely too hot for your comfort, you may consider your fellow-ministers no better than a lot of mummies, utterly destitute of all sense of decency and honor.

With best love to you, and a prayer for your increasing usefulness, I am, your
UNCLE JACK.
Nubbin Ridge, Texas.

THE DYING SOLDIER.

It was at the battle of Pleasant Hill. At the fight of Mansfield we had captured many stores and Union troops, taken near all their cannon, wagons, and ambulances, and thousands of small arms, and put to flight Banks, with his sixty thousand soldiers. The fight was continued twenty miles, the road strewn with dead and wounded, when, in sheer desperation; the enemy made a bold stand at Pleasant Hill. There occurred some of the most desperate fighting and gallant charging during the four years' war. The Confederates had less than 12,000, and hundreds of them were endeavoring to head off the Federals and were not in the main fight. As the enemy were again put to flight the field was nearly covered with dead and wounded, Federals and Confederates together. In the trenches and ravines they lay three and four deep. My work was with the wounded and dying, both friend and foe. My very soul was sick with the sight and horror of the carnage. About twenty feet ahead of me I recognized a Federal soldier stretched out. He feebly raised one hand and beckoned to me. I had a canteen half full of water around my waist. In a moment I was at his side on my knees. A few bullets whistled above our heads as the last enemy disappeared. A great wound was in the dying man's side. I encircled his neck with my arm and raised him to a sitting posture and gave him most of the water in the canteen. I found him to be a Mason and a Methodist. I made myself known, and he put both arms around my neck and pressed me to his bosom, great tears rolling down his cheeks and falling on my Confederate jacket. We prayed together, he for his wife and babies at home, and I for the Lord in mercy to receive his soul. Slowly his arms unwound from my neck and I gently laid him down. In a moment his spirit was gone, as the distant boom of a cannon was heard. I folded his arms across his bosom, and arose as the cry of other dying men fell on my ear. I felt that I never again wanted to see the horrors of war—brother killing brother, Mason killing Mason, Methodist killing Methodist. Soon we all swept on in the whirl and excitement of the pursuit, but the horrors of it all has never left me—nor the prayer of the dying Methodist for his wife and children. H. G. H.

NEW MEXICO NOTES.

Brethren who are interested in hearing of the more remote parts of our great connection will be glad to know that the New Mexico Conference is in flourishing condition. So far as this writer has heard, every charge in the conference has had a spiritual uplift—developing, in some places, into a glorious, soul-saving revival. The "advance agent of prosperity" has not

yet exactly struck this section of country—i. e., with "both feet." In the meantime we are eating three meals a day and enjoying the balmy air and glorious sunshine, which our God gives with unstinted hand, and, at the same time, raising our collections.

Farmers all through the Pecos valley are planting a large acreage of the sugar beet. They did remarkably well last year and, with the knowledge gained, expect to do much better the present season. Cattlemen are in high spirits, too, for they say the prospect was never better in New Mexico than now—fine grass, plenty of water and high prices.

The Epworth League all through the conference is doing well. It is an arm of power to the wideawake pastor.

Dr. Steel is to be with us at Roswell, Eddy and El Paso in the early part of May. We expect a profitable time.

Our new church at Roswell, costing in the neighborhood of \$12,000, will be ready for occupancy next (Easter) Sunday. The inside work will not be completed, but sufficiently advanced so that we can worship in it. The writer of these notes is glad, for the Methodism of Roswell needs this church badly. It is said that it will be, when fully complete, the handsomest Methodist church in New Mexico.

The Texas Advocate in its new dress and form looks splendid. It is a credit to the management and should be the means of bringing about a still larger circulation.

Reading the Texas Advocate and other Church papers I am impressed with the fact that the whole Church needs to pray for a baptism of the Holy Ghost. We have gotten our eyes off Him to a large extent and our "oneness" is thereby impaired. The Church at large needs to study the first few chapters of Acts, and pray and wait and pray and wait until the fullness of the Spirit is received. Then will we see eye to eye and press forward with renewed vigor to the accomplishment of our great mission.

Moody's recent sermons at St. Louis are to the point. Let us "exhort one another daily lest we be hardened through the deceitfulness of sin."

C. J. OXLEY.
Roswell, New Mexico, April 13.

LETTER FROM WEATHERFORD.

Our protracted meeting of five weeks at First Church, Weatherford, closed last night. As its holy influence lingers I have been wondering if there was anything else as blessed and precious as a good revival meeting. How closely we all have been drawn together while feasting on our Master's bounty, and drinking in his spirit. We have worked, wept and rejoiced together. Stranger hands have joined in brotherly and sisterly clasp—heart has answered to heart and eye to eye; a common throb of joy makes us all brethren and sisters. Our careless neighbors too have realized that we love souls, for workers have gone "to and fro" through our little city begging all to come and partake of our joys. Bro. Armstrong will no doubt give a full account of the meeting. I did not start out to do that; but from a full heart to write of the joys of these occasions, and to say to all who are just entering into a meeting to make large investments at the beginning—fast and pray and work and sacrifice temporal interests and you will get larger returns than for any other investment of your lives. "The wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever." And this high privilege is not for the preachers alone; nor can they hardly succeed without the co-operation of their members: It is in the power of all to attain the blessed destiny of soul-winners. I have just been thinking if we could go into a revival with the same glow and zeal with which we come out of one how much more we could do. And this is one advantage the evangelist has over the pastor. But I must be careful about touching on controversial points; only I would like to say that I always feel very sure that an evangelist is called of God for his special work when I see him conducting a glorious revival in which souls are saved and believers built up.

Bro. A. F. Prewitt, of Nashville, was with us during the whole meeting, and though he is an evangelist, and a man professing holiness of heart, we do not think that dissension has been sown or schism created in our Church.

Bro. Prewitt preached a series of sermons of great power and beauty on the "Baptism of the Holy Ghost" that filled the heart of the Church with high aspiration for power to save sinners. Then he turned his attention to the work of saving sinners, and the Church worked with him, deeply impressed by his zeal, love and power, that what he had preached had been wrought in him—and this is the greatest argument after all. If the professors of holiness would but realize this our Church would not be torn with dissension as it is. But how like the adversary of souls to turn this revival of the old-time Methodist doctrine of holiness that might water and refresh our Church into a tide of discord and dissension. If one attain to this high state of grace by one mighty bound of faith, why need he question or discount the experience of another who has come into it by slow, faltering steps, and vice versa? The great question to be settled is, are we holy? The wisdom that is from above is first pure, then peaceable. "The fruit of the Spirit is love, joy, peace." So, as no dissension or schism was sown, we feel that the ministrations of our meeting were guided by the "wisdom that is from above," and our hearts are overflowing with peace and gratitude, and we trust our lives will yield good fruit in a far greater measure than ever before.

I read in the last Advocate a selected article on "the gift of appreciation and grace of expression," and in obedience to its suggestions want to say how much I enjoy the editorials of the Texas Advocate. They have true spiritual power in them. The one on "Aspiration and Fulfillment" was a blessing to me, as well as others. Then I want to express my admiration for the timely article from Dr. Lloyd in the Advocate of April 1st. In the obituary of my ascended friend, Amzi T. Bradshaw, of LaGrange, I was rejoiced to read that in the troubles and reverses that came like a storm upon him in his last year he "kept a firm grasp on God and his promises;" that he had "comfort of soul and met the last enemy with the victory that Christ gives." That is the "best of all," and I thank God that one who was always so kind to every servant of God, who so generously opened heart, home and purse to them, was sustained in his last days. Just what might have been expected. May the Comforter abide with the noble wife who stood with him in all good works. What a tide of sad, sweet memory comes over me as I think of the resting hours in their sweet home with one who was often way-worn and weary, but who now needs no more the resting places of earth, but is gone to his place in the "many mansions."

MRS. C. C. ARMSTRONG.
Weatherford, Texas.

MIDLOTHIAN METHODISM.

Midlothian Methodism is forcing herself to the front with more rapid strides than any charge I ever served. Twenty-six have been received into the Church since conference. The spiritual life of the Church seems to be on a decided advance. Our monthly love-feast meetings are well attended and of a delightful, spiritual cast. I would like to suggest to pastors who may read this a plan that I influenced our

League to adopt. That on the first Sunday in each month we will have a regular love-feast meeting for the whole Church, held at the hour of the regular devotional service of the League. The result is a coming together of all ages and conditions of the Church, and from the aged saint of God down to the beardless boy and timid girl, we have the precious testimonies of saving grace and desires for holier living. At each service thus far held, unsaved members of the League have sought the prayers of the Church for salvation. Our League is in a healthy condition, both financially and spiritually. Our congregations are large and attentive. Yesterday the church failed to seat the audience that came to the 11 o'clock service.

The intimations of a revival seem to me to be quite hopeful.

But believe me when I say we have reached the goal of an ideal Sunday-school along some lines. We have 20 officers and teachers, with about 140 scholars on roll. Every officer and teacher answered to roll-call, and but one scholar absent, and she got in before we dismissed. Every scholar in the Sunday-school reported to stay for preaching, except just a few in the infant class.

Our collection amounted to over \$5. No extra effort either along any line.

Our fourteen teachers are men and women who make the best average for spiritual development and mental vigor I've ever known anywhere.

The Superintendent is a live, aggressive worker—works in perfect harmony with his pastor.

The fact is, while we have every grade from the banker down to the wage-earner in our school, we have no "Big Ikes." Loyalty to every regulation is written upon our banner.

Mrs. Whitten and her Junior League are growing in numbers and efficient work. She took up the work where the efficient, faithful Miss Sallie Battie left off. It promises to be one of the most active organizations in the Church.

Our women have their W. P. and H. M. and their W. F. M. Societies organized and at work. Improvement here is much needed. We are working for and expecting development in both these departments of work. Our women everywhere need stirring up—the great masses of them. May the good Lord stir up us pastors that we may help the men.

THOS. G. WHITTEN.

A GOOD SUGGESTION.

In your issue of March 11 appeared an article headed, "A Good Suggestion," and recommending that each Methodist Sunday-school in Texas set apart one Sunday as Orphanage Day, the collection to go to our Waco Orphan's Home to aid in the payment of the proposed addition to the building. I like the idea; it is a good suggestion. Let every Superintendent of our Schools take up and see the recommended plan is carried out. Many a mickle makes a muckle, and at least \$1,000 should be raised in this way. Let us set apart a special day for this purpose. Let all the schools help. The children will respond if appealed to. Perhaps some scholar or teacher may read this; if so, do you talk to your Superintendent about it. All together now, pull, push, work and pray for a most successful completion of "A Good Suggestion." II Cor. 9:8,9.

SUNDAY-SCHOOL WORKER No. 2.
Dallas, Texas.

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- BEYMER-BAUMAN } Pittsburgh.
- DAVIS-CHAMBERS } Pittsburgh.
- FAHNESTOCK } Pittsburgh.
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- ECKSTEIN } Cincinnati.
- ATLANTIC } New York.
- BRADLEY } New York.
- BROOKLYN } New York.
- JEWETT } New York.
- ULSTER } New York.
- UNION } New York.
- SOUTHERN } Chicago.
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Northwest Texas Conference.**TAYLOR.**

T. J. Duncan, April 11: Concerning the Paper—I'm just as proud, happy and thankful as "the sooners." More than fifty Taylor Methodist families swell the chorus! Concerning Easter—Delightful day! One received on certificate; five infants baptized. Delightful Easter entertainment at night by our Juniors.

LOMETA.

D. C. Stark, April 14: The second Quarterly Conference for Lometa Circuit has passed. Our presiding elder was on hand, scattering sunshine among us by his preaching and counsel. It was a good meeting, and we think everybody was well pleased. On Sunday, at 11 o'clock, we took our collection for the different conference claims and raised in subscription—including a small amount in cash—\$72.50. If the Lord favors us this year we expect to bring up everything in full.

THORNTON.

Chas. Davis, April 17: We are getting along nicely on the Thornton work. Our Sunday-schools are on the increase in numbers and interest. Our Senior and Junior Leagues are doing fine; devotional meetings every Sunday evening are well attended. We have been pounded and else. Just closed a meeting at Big Hill. In spite of grass, weeds and hard work the people came out; good congregations at every service; eighteen conversions and twelve additions to the Church. I carried some copies of the Advocate. She's a beauty in her new dress. The folks fell in love with her; got four new subscribers and some renewals. I hope new subscriptions will roll up into the thousands.

BLUFF DALE.

Mac M. Smith, April 19: The work goes on. About twenty-five conversions up to date and twelve accessions. Bro. Robt. J. Deets, the old-time Methodist preacher, is with us doing the preaching. No one else preaches like him. The Lord is truly doing a great work through this man. All hearts are drawn toward him at Bluff Dale. He is a broad-gauged man, loyal to Methodism, and fraternal to all; preaches a pure gospel, "declaring all the counsel of God," is no respecter of persons. The Church is greatly revived. The old people are strengthened; the young are delighted and are entering the work with renewed courage. Bro. Robinson, the singer, has done us much good with the gospel in song. A noble, buoyant young man, laboring to give an influence for God. The preacher and his singer will soon leave us, but the good sermons and sweet songs will live with us.

BLOOMING GROVE.

J. P. Mussett, April 6: Our protracted meeting here closed last Sunday night, the 6th. It was a great meeting—thirty-seven conversions and reclamations. A deep spiritual uplift to all Christians who took part in the services. The Cumberland Presbyterians, Baptists and Christians all joined heartily in the meeting. I received twelve members into the Church and baptized one infant last Sunday; others will join. Family altars have been erected; organized an Epworth League with forty-two charter members. I was assisted in this meeting by Dr. J. W. Lowery, and two laymen, A. P. Lowery, from Corsicana Station, and B. A. Sands, of Chatfield. Dr. Lowery did the preaching up to the first of April, when he left to go to Dawson. I cheerfully recommended Dr. Lowery as a safe and successful preacher. Brethren, you can trust him, God is using him wonderfully.

LIBERTY HILL.

W. V. Jones, April 5: Rev. J. C. Hines, of the Cumberland Presbyterian Church, began a meeting here on the 18th of last month and continued fourteen days. Methodists, Baptists, and Presbyterians worked in perfect harmony in the meeting. The remark was often heard, "you can't tell one from the other." The pastor of the Baptist Church preached several very effective sermons, and was untiring in altar work. The method was to call penitents to the altar and talk to them, and pray for them, and of all the evangelists I have met, Hines has more prayers in the altar work than any I have ever heard. The results of the meeting were about seventy-five professions and reclamations, and about fifty gave their names to join some one of the Churches. Twenty were received into the Methodist Church yesterday, and about the same number will join the Baptist. The people say that this was the best revival held here for many years. As to Bro. Hines, I would say that he is authorized and set apart for this work by his Church, and does not go where he is not invited, and I do not hesitate to say that those who need help need not be afraid to invite him.

North Texas Conference.**PLEASANT MOUND.**

T. M. Kirk, April 11: We have had some stormy weather in this region of country in the last few weeks. Our Pleasant Mound Church, which is a magnificent structure, was moved four inches upon its blocks, and we had scarcely repaired the damages when along came another storm, and crushing the pillars upon which it stood, carried one end of the building about nine feet and sat it down so hard that to a passer-by it appeared to be a wreck. But the good people put their shoulders to the wheel, and again our church stands—a stronger house than before. The Lord has indeed been good to us this year. Storms are good for us. Yesterday our congregations were the largest of any during the year, and we had seven accessions to the Church.

ROXTON CIRCUIT.

G. M. Thompson, April 12: We are well pleased with our pastor. Our circuit was cold and indifferent, but every round congregations increased until our churches are filled. Bro. Adams is truly a man of God, filled with the Holy Ghost, delightful to sit under his sermons and partake of the crumbs that fall from our Master's table. The services at Elm Grove Sunday night were blessed with seven additions to the Church. Our finances are not well up. If we appreciate our servant as we ought we will pay out and land safe by and by. Bro. I. A. Thomas crossed the line to hear Bro. Adams, but he had to preach. His subject was "Calvinism," and from the fatal shots fired I think he is a Methodist.

COOPER CIRCUIT.

Jno. E. Roach: Verily we are among kind people. Recently a great many things have been done to put them in very close relation to the preacher. The "Ladies' Aid" has furnished the parsonage with matting and new shades; the W. P. and H. M. Society put a new set of furniture in the front room, much to our comfort and delight. Improvements have been made all around. The good women at Long Taw have furnished our barnyard with chickens—the preacher's pet—milk, butter, wood and that more substantial, free silver, have been finding their way to the parsonage ever since we began our new life. But I am speaking of the smaller things. Our services are largely attended. The schoolhouse at Long Taw will not accommodate the people who attend the services there. We had a good old class-meeting there on the second Sunday; twenty-five or thirty bright testimonies were given. The Spirit baptized us and we rejoiced. Prayer-meeting in good condition. We expect a hand-to-hand fight with the devil 1st of May. We are getting our armor ready. We are expecting victory.

SULPHUR BLUFF.

S. M. Ownby, April 14: At Sulphur Bluff, April 10, after a fine sermon by our beloved and a sumptuous dinner served by the good people, the second Quarterly Conference for the Sulphur Bluff charge was called to order by the presiding elder. A large per cent of the officials was present. The session was harmonious, delightful and profitable. Our presiding elder, Rev. W. M. P. Rippey, has made a favorable impression with our people. He preached two sermons that were conscience-stingers, soul and pocket-book movers. He is jovial in the family circle, practical in the pulpit and dignified in the chair. I feel that this year will be the beginning of better times on Sulphur Bluff charge. We found two Sunday-schools on the work; now we have five, doing fine work. Found two prayer-meetings; now we have five. We have five old-time Methodist class-meetings, doing fine work. We have held fifteen Church Conferences up to the present time; expect to hold fifteen more during the year, if the Lord is willing. We have one League at Sulphur Bluff, doing fine work; and just here I want to give my sincere thanks to the League for a beautiful quilt presented me last Monday as I was taking my leave. We are now making arrangements for Children's Day in all of the Sunday-schools, and are pressing the claims of the conference and the Advocate.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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CELESTE.

J. J. Clark, April 19: Have had a very fine revival in Celeste. Not many conversions but a great blessing to the Church. Received nine into the Church. Am indebted to Bro. J. W. Beckham for most efficient service. While this meeting was in progress our folks at Lane protracted their prayer-meeting, the result of which was about twenty-three conversions. Have received from both meetings thirty odd into the Church, and am expecting others. Have made a splendid start on conference collections. We are in fair shape for a great revival at Celeste. The Church is becoming unified rapidly.

BENVANUE.

Jas. E. Crutchfield, April 14: This place, the central point of our mission, lies near the Red and Wichita Rivers, and is in the heart of one of the most prosperous stock-raising districts in this part of the State. The country, though partially depopulated by recent drouths, is blooming like the rose, and fields of growing grain and pretty gardens accost the traveler on every hand. Our people are "diligent in business, fervent in spirit, serving the Lord." Their drooping spirits are revived and hope has come with the winter rains, and has been refreshed by the spring showers, until we are a happy, hopeful people. They gave their preacher a fine pounding soon after his arrival, and continue it each time he visits them. Several family altars have been raised since conference, and the hope of my heart is that God may be praised in all the homes before the year is out. About fifteen have assumed the vows of our Church since conference. Some have given their children to God. Bro. Rowlett came out from Henrietta and pleased my people with three good sermons. His good wife assisted our ladies in the organization of a very promising W. P. and H. M. Society. We are improving the church and parsonage as much as we are able.

HONEY GROVE.

J. E. Vinson, April 12: Last night we closed one of the best meetings that has ever been held in the Methodist Church in Honey Grove. We began on the fourth Sunday in February, and from the beginning it was evident to us all that a meeting of great power was on us. After the first three days, until the last three, we held two services each day and one every night. And notwithstanding the rains, winds and storms, the congregations were good. At most of these services the crowds of worshippers would fill the church to overflowing; and every service was of deep interest. From this meeting above eighty have already been added to the Methodist and fifty or more to the other Churches, which fell in line with us and worked faithfully for the conversion of souls—especially the Baptists and Cumberland Presbyterians. There were 284 conversions reported in the altar, besides quite a number who were converted at home, on the streets and in their places of business. The most of them were evidently clear and powerful, the converts going right to work to get their friends converted, and doing any kind of Church work which they were called on to do. They were converted from grandparents down to children. Some of the young men say about seventy-five of their comrades were converted, as were also quite a number of young ladies. The choir did faithful work under the leadership of Sister Waltermire, our sweet-spirited organist, two of whom—Misses Willie Howell and Mattie Barton—did not miss a service of a hundred and nineteen, and after the benediction was pronounced on the last service the choir sang in clear voices, "God be with you till we meet again"—there being nine conversions at the closing service. Bros. I. W. Clark, presiding elder of our district, and J. B. Gober, of the Bonham Circuit, were with us most of the time of the first four weeks—preaching plain-

pointed and fervently. They are men wholly given to prayer and the ministry of the Word. God honored their labors. Under the leadership of the Holy Ghost they are a host in the field. Bro. J. M. Peterson, of Lamar Avenue, Paris, came to us and spent a few days, doing good work on all lines; while Bros. Threadgill, of Ladonia Station, spent two nights and a day with us, doing us good service. Bro. Z. B. Pirtle, of White Rock Circuit, spent some time with us, doing pulpit, song and altar work. Bros. I. A. Thomas, of Brookston, and P. R. Eaglebarger, of Petty, came to us and spent a day and night with us, making our hearts glad. The young preachers of the Honey Grove High School did good work. Though worn physically, this preacher and his wife have glad hearts and are drawn more closely to their people than ever before. To God be all the glory, both now and forever.

West Texas Conference.**LAVERNIA.**

Nathan Thompson: I have just spent a very pleasant week with Bro. Killough and his Lavernia folks. He has a nice, neat, little parsonage because he has a neat wife and little daughter, Pearl. The folks treated my wife and me fine; we had to come away before we wanted to. A pretty good meeting, but not as pretty and good as we wished. Nine joined last night when the doors were opened. Bro. Killough is expecting Bros. Passmore and Williamson to his assistance.

GANADO.

W. Love Vaughan: Bro. C. M. Myers inaugurated his meeting at this place last time, so they said, on account of the backwardness of crops, but it has steadily increased from the first service until now, when this little town, and the whole community, is ablaze with the revival spirit, crowds thronging each service. There have been seventeen additions to date with more to follow. The end is not yet. He has been ably assisted by Bros. A. C. Biggs and E. K. Denton; the former giving him three days; the latter two and one-half days. Remainder of time has done the preaching himself, and very acceptably. I having to leave for Eagle Lake to-day to assist Bro. Keith in a two-weeks' meeting, leaves Bro. Myers alone. If he can get help he will continue throughout next week. Bro. Myers, in his second year, is a preacher of no mean ability; is talented, consecrated and much beloved by his people. He is only a supply, but will apply for admission into the conference this fall. With such consecration and earnest devotion to duty, a glorious future, doubtless, awaits him. This coast country is fine and is filling up rapidly; over 100 families alone have come to this county (Jackson) within the last two years; many of them from Johnson, Ellis and Dallas Counties. The lands are a black loamy soil and very productive. Cotton is growing very nicely; corn knee-high and very luxuriant. Many commendations of the Advocate in its new dress. I am pressing its claims and virtues wherever I go.

East Texas Conference.**PARK.**

R. L. Steelman, April 12: We are moving along nicely. We have a ladies' prayer-meeting with good attendance and the interest is increasing. We have one of the best Sunday-schools we ever saw, under the efficient management of Bro. W. T. Bentley. We are expecting a good year. Bro. Nelson will hold a meeting for us in June, and we are praying for a pentecostal shower. We have a fine people to serve, who are awake to the cause of Christ. To-day, together with wife and children, we ate a birth-day dinner with Bro. T. P. Wagnon, it being his ethieth birth-day. Though Bro. Wagnon is eighty years old he is as sprightly as most men at fifty; and to say that we had

a royal feast would be putting it mildly. May the blessing of our blessed Savior rest on this saintly man and his noble wife and family.

COFFEEVILLE.

B. T. Hayes, April 4: My first Quarterly Conference was held April 3 and 4. O. P. Thomas came, notwithstanding the high waters; preached twice at the League and once at Coffeerville. He took collections at each place on conference collections; \$66 was subscribed and \$8.60 cash, making \$74.60 in all. This leaves \$88.50 to be secured, besides \$40 for district parsonage. We had a splendid day yesterday. Prospects are encouraging. Pray, everyone, for a revival.

MELROSE CIRCUIT.

W. W. Gollighugh, April 12: We are moving on to happiness, harmony and peace. Our work is now in a prosperous condition. We have been encouraged lately by the interest of the people on this circuit. The people of Melrose have painted their church. Steps are being taken to complete other churches on this circuit. When it is done we will have model church houses. We all hail with delight the coming Quarterly Conference, on May 22-23. We have lately organized four Sunday-schools, making six now on this charge. We are going to have a general Sunday-school picnic at Melrose on the second Saturday in May. We hereby send an invitation to all who love Sunday-school work. "Dinner on the ground."

RUSK.

W. M. Hayes, April 17: I spent a week with Rev. V. A. Godbey and his Church during their recent meeting. Rusk is a plucky town. The Church is a noble band. They love their pastor and stand by him. They deserve commendation for their great liberality in their great financial reverses. Bro. Godbey has their unanimous trust and love. His work is thorough and systematic. I heard him examine a class of children, applicants for Church membership. They were the best instructed class I ever saw. The pastor's work when done in that way will abide. The Church in Rusk is united, hopeful and at work.

CHURCH HILL CIRCUIT.

J. L. Findley, April 5: Church Hill Circuit is on the up-grade. Our Dutchman preacher, Bro. H. B. Smith, is the right man in the right place and is growing in favor with the people as he becomes better acquainted. His sermon yesterday on the "Temptation of our Lord," was replete with sound reasoning and full of the cardinal doctrines of the Bible. No slang, no clap-trap methods to catch people, no compromise with sin. Unlike most of our preachers, he is taking up the conference collections at the beginning of the year and is meeting with splendid success; all the Churches so far having paid and subscribed the full amount assessed them and some even more. Methodists, you know, have the very finest method of pushing their Church work. We are hoping and praying for a gracious outpouring of the Holy Spirit throughout the bounds of Church Hill Circuit the present year.

TYLER.

J. M. McCarter, April 17: St. Paul's Church, this city, is in the midst of a revival meeting. Results to date: Church revived and sinners awakened. Rev. S. N. Allen, of Troupe and Overton Circuit, has assisted us during most of the time and will be with us through the following week. We have the honor to serve a kind and noble people. Our reception among them has been as royal as could be asked. This is their second year as an independent pastoral charge. They are harmoniously and zealously working and are sanguine as to their future career. Much honor is due the excellent and faithful band of ladies which constitute our Ladies' Aid Society. They have been organized but a few weeks, but have already carpeted the aisle and rostrum, had an elegant chancel built, and will ere long add other improvements to our new and beautiful church. Our Sunday-school is a gem. Other interests doing well.

ARLESTON.

W. W. Graham, April 7: On our arrival we had a very kind reception and very generous treatment all around. Commend us to a steward that was no thoughtful as to have a good milch cow staked out ready for the new preacher free of cost. This is like Bishop Keener's story about the old woman's gophers: just that much over and above anything we have received in all these years. In 1866, T. G. Slaughter and myself stood together and promised Bishop Wightman that we would visit from house to house. In trying to pay that vow last Monday, I found a widowed mother of five children—all members of the Church but

one—and a preacher had not been in their home in the past twenty years. This is the saddest case of neglect I have met with in Texas or elsewhere. Our quarterly meeting, held some weeks since by Bro. Thomas, was quite a success in the best sense of that term. All this talk about a quarterly cross would be put to shame and confusion if such men as Orlando P. Thomas could always fill the place of presiding elder. We have organized four Sunday-schools with two more in prospect. We found the parsonage incomplete in some respects, but now we have a new garden, new yard and a horse lot, and with flowers in the front yard and some orthodox chickens in the back yard we are all O. K.

RUSK STATION.

V. A. Godbey, April 17: The meeting in this charge, concerning which I have formerly written, was closed on last Sunday night. Rev. W. M. Hayes, agent for Southwestern University, was with me during the last nine days of the meeting, filling the pulpit and representing the University with his usual power. To say what that is would be a work of supererogation, since he is well known in Texas Methodism. The results of the meeting at its close were seventy-four accessions to the Churches on profession of faith and by baptism and six by letter, making a total of eighty members. Others will yet join. Of this number sixty-seven joined the Methodist Church and several more have asked for admission to our Church. The meeting was held on the old fashioned Methodist plan, and the preaching was done by itinerant preachers. In addition to the preachers previously mentioned, I take pleasure in making especial mention of the work done during the greater part of the meeting by Rev. Milburn Perry, of the Grapeland Circuit. Having been a local preacher here last year, and having already the confidence of the people in this charge, he did a work which could not have been so well done by any one else. He is full of religion, faithful in work, sensible in methods, does not think of himself more highly than he ought to think, and was a dynamo from start to finish. The Christians of all Churches helped faithfully in the meeting, and my own people carried out my requests nearly to the letter. We had about 400 people and above at each night service during the four and one-half weeks of the meeting, and the day services were well attended. Of course it is needless to say that the Churches are greatly revived. For all of these blessings we are profoundly grateful to God. The present form and dress of the Advocate are quite an improvement and in good taste.

CARTHAGE.

W. F. Davis, April 7: We welcome you in your new dress down here in Panola. Indeed, we are all delighted with your neat, clean and every way attractive new gown and your handy, winsome form. It

is an advance step and we intend trying to aid in taking it. Yet while we welcome the change, it is with regret and pain that we give up the old, familiar form and face. Here in Carthage we don't make a great deal of noise (except at times), but we are quietly working all the time sowing the seed of truth, confidently expecting the harvest in due season. There is a strong undercurrent of development in spiritual life on the part of God's people, which we expect soon to burst through the surface with great force. Our Sunday-school is on a solid footing and does good work, and the Epworth League is at last a fixture. We have labored to make it pure and wholesome—of real merit, and not external show merely. In some respects we, perhaps, are not in the van, but a careful review of our forces shows an army fairly well-equipped and willing for the fray. Pray God that we may be by him enabled to lead them to victory. Our people love our polity and are loyal to the Church. They love their preacher and, whoever he is, care for him and try to make his home happy—not simply by words, but by deeds. We have just had a wonderful demonstration of both their willingness and power to do this. Just at sunset they began to come in with bundles in arms, in baskets and wheelbarrow, and by 8 o'clock they had left everything good and needful (nearly) that we could think of—flour, meal, sugar, coffee, hams, soda, soap, fruit, shoes, calico, bouquets, cash, candy, raisins, and oh! lots of things—gratitude for which made all our hearts so enlarge as to be inexpressibly thankful. Only yesterday wife and I appealed to our people in behalf of a poor, unfortunate family, and our hands were promptly filled with that for which we asked, and now to-day the Lord uses our own people to repay us an hundredfold. How promptly God works for his own. He always pays more than he is paid, and then pays twice. For our labor yesterday we were rewarded then a thousandfold with the consciousness that we had "done it unto the Lord," and now again in body has he paid us in kind. Who would not serve the Lord our God? "Oh, that men would praise the Lord for his goodness and his wonderful works to the children of men!"

When you are weak, tired and lifeless, you need to enrich and purify your blood with Hood's Sarsaparilla.

Texas Conference. MADISONVILLE.

W. W. Horner, April 12: We are moving along very nicely on this charge and making some progress, we think. Our second Quarterly Conference was held last Saturday and Sunday at Midway, and was a profitable occasion. Our beloved, Bro. Weems Wootton, was with us and preached five most excellent sermons that will, I trust, bear much fruit. His sermon on Sunday, at 11 a. m., was on missions, and he gave the people some of the most prac-

tical and pointed truths that I ever heard on that subject. We have three Sunday-schools and two Leagues on the work, all of which are improving, and they are doing good work. Both the Leagues are in Madisonville—one the Senior, the other the Junior—the latter organized this year. Both these Leagues have devotional services every Sabbath evening, and these exercises are very interesting and profitable. Our W. P. and H. M. Society is doing fine work and have helped us in a very substantial way. The good ladies have put a new cook-stove, a set of window-shades and a very nice set of furniture in the parsonage this year. God bless the good women of our Church here, and may their faith and works continue to increase. Our financial report was meager this quarter—only \$85.55 was reported. The Churches paid as follows: Madisonville, \$53.50; Midway, \$21.05; Elwood, \$11.00. These are trying times on preachers and people, but the good Lord will provide for us in some way, and our faith in him is strong and abiding. We are delighted with the new dress of the Advocate.

NORMAN STATION, INDIAN MISSION CONFERENCE.

A. C. Pickens, P. E. Wynnewood District: The old friends of Rev. J. F. Sherwood will be pleased to hear of his phenomenal success at Norman, O. T. Many things had conspired to discourage and demoralize our people at this place, and Bro. Sherwood found a small membership worshipping in an unsightly old structure called by courtesy a church. In less than a year and a half the membership has been doubled (127 having been added), the parsonage much improved and the old building torn away and a new modern up-to-date church, worth \$5000, with a seating capacity of between four and five hundred, erected in its stead. In short, Bro. Sherwood has wrought well and God has blessed his labors.

COMPLIMENTARY.

I want to say amen to John R. Morris' piece in last week's Advocate. It is every word true. R. A. WALKER. Seymour, Texas.

A SIMPLE CATARRH CURE.

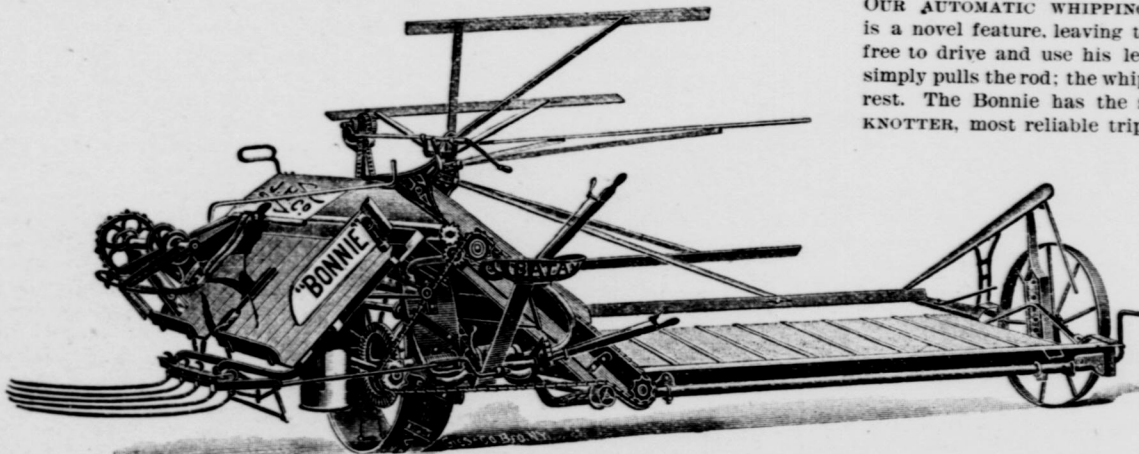
I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, FREE and post paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer which anyone is free to accept. Address, Prof. J. A. LAWRENCE, 88 Warren St., N. Y.

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A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Corpulency, etc. Thousands of testimonials from grateful people who have been cured. We send a trial case of Medicine free and post-paid. You run no risk and save Doctors' bills. Good Agents wanted. Address EGYPTIAN DRUG CO. New York.

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For capacity, strength and good work in tallest, shortest, lightest or heaviest grain, the 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 IN THE WORLD. The SEAT IS LOW, enabling the operator to step into it easily from the ground. The REEL is the acme of perfection. No other has the same scope of adjustment, all accomplished with a SINGLE lever. The decks have STEEPER SLANT than any other Binder, which is highly appreciated by the farmer.



OUR AUTOMATIC WHIPPING DEVICE is a novel feature, leaving the driver free to drive and use his levers. He simply pulls the rod; the whip does the rest. The Bonnie has the SIMPLEST KNOTTER, most reliable trip, is WAR-

RANTED ONE HORSE LIGHTER in draft and to be as represented or no sale. The CONTINENTAL GIANT HEADER and Binder Combined cuts 12 feet and binds a bundle each second, and can be used as a Header when desired.

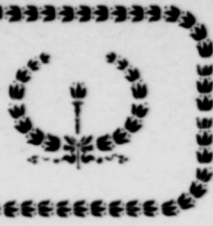
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OLD AND YOUNG



A Country Pastor.

In printing the photograph of the Rev. Sextus Eddy Smith, of Bethel Church, Union Mills, Indiana, we take pleasure in having part in the surprise to be given him on the twenty-fifth anniversary of his pastorate, on Friday evening of this week. On turning to the catalogue in the Minutes of the Assembly it is seen that there are seventy-five Smiths, two Symths, and one Smythe, seventy-eight in all. Among the Smiths of our acquaintance many of them have surnames for given names, which is an advantage in a great city, and we may say generally. We have a friend whose name was Jones, who found it so difficult to be identified in his business, and was subjected to so many mistakes and annoyances that he selected a very rare name and secured a change to it by act of the legislature. Our friends, the Smiths, of Chicago, secure exemption and identification among their 5,464 namesakes by their given names. No one would mistake any other Smith in the directory or elsewhere for that of our distinguished fellow townsman, General Sooy Smith. But the same precautions were not taken by the parents of the 160 James Smiths, the 250 Johns, the 230 Charleses, the nearly 100 Fredericks, and the Dicks and Sams, we will not say innumerable, because they are all included in the five and a half thousand.

But begging pardon for this digression, we quickly found the name of the Rev. Sextus E. The Bethel Church of Union Mills, Indiana, is not a large Church, the membership is 126. But running along the line we notice that there were added on examination, twenty-six last year. The whole Church with its little over a million members added 64,806. If it had added in the same proportion as Bethel Church did, its additions would have amounted to 206,350. Bethel beat the general Church more than three to one.

We notice that none of the boards and agencies were forgotten by the Bethel Church last year. The Church aside, let us look into a sketch of Mr. Smith, written evidently by a sympathetic and loving member. He began his ministry with a membership of sixty-eight. He has conducted over half as many to the entrance of the pearly gates, he has sent to other Churches many more than he has retained, he has preached over three hundred funeral sermons. Once he buried the bride, one of his members, within a week of her marriage, and once a groom, another member of his Church, within a week of his. "That his time has been fully occupied," writes our correspondent, "I will illustrate by giving one day of his experiences. In the morning he drove south six miles, preached the funeral sermon of a young girl who had been killed by her rejected lover; drove in the afternoon one mile east and preached another funeral sermon; then north four miles and married a couple; then returned in time to conduct the prayer-meeting, and after that trained the choir."

Our correspondent with a vigor of expression which shows that his pastor has trained him to clear English, says that "Because of his characteristics, which are implicit trust, zeal, energy, straight-go-aheadiveness, turning neither to the right hand nor to the left for commendation or complaint, working always with an eye single to the glory of the Master and the welfare of the Church, the community have been wedded to him for twenty-five years."

That is a sketch, drawn by a few vigorous strokes of the pen, for which a good many of our writers would have asked a half dozen columns or a forty-page pamphlet. That is the kind of writing that an editor delights in and the readers appreciate. There is a force and an impetuosity in that sentence which tells as much as its words.

Is there a "Browning Club" in Bethel Church? We will venture that there are not two people in Bethel Church who could be hired to study the Brownings for five dollars a day.

Does the Rev. Sextus Smith preach evolution, or social statics, or the analysis of the ultimate, or the elemental constituents of the incorporeal, or the spirituality educible from a prize-fight, in Bethel Church? Not much. He is not that sort of a preacher.

But there is somebody else in Bethel Church whom our correspondent does not forget. He says of his pastor: "He was Superintendent of the Sabbath-school for twenty-three of the twenty-five years, and his people still think him a model Superintendent, but the pastor's wife has outdone him, in that she has been Superintendent of the primary department, teacher, secretary, treasurer, and chorister of her school for twenty-five years. The Father alone knoweth the harvest that is reaped from the good seed sown in those young hearts."

Brethren and friends of Bethel Church, we send you heartiest greetings for the anniversary evening, honor to your pastor and homage to your pastor's wife—and from you we will presume to send greetings to thousands of Bethel pastors and Bethel people in all parts of the land.

The picture which our correspondent has, without a thought of art, so clearly drawn, will touch the heart of many a member residing in the suburbs or on the avenues, with memories of the Bethels in which they were born. Such Churches are not of the kingdom of heaven, they are the kingdom of heaven—they constitute it, and without them there might be an ideal dome, but there would be no pillars and walls for the Temple.—The Interior.

Measuring the Old Hickory.

Ned Holden, Charley Barbour and James Fulton are three bright city cousins, each about twelve years of age. Mrs. Tremont, a widowed aunt, lives in a comfortable farmhouse in the Berkshire Hills of Massachusetts. Some slight reverses and the precarious condition of business, due to the hard times of the past summer, made it impossible for the families to which the boys belonged to take their usual summer outing. But one morning there came a letter, and in it three railway tickets and a pressing invitation from their aunt for the boys to come up and spend a month with her. Of course the fathers and mothers consented. They knew that the boys could not be in any better place than under the loving care of this favorite aunt; and the chance to have shut-up schoolboys get so health-giving an outing was too good to miss.

But it is not our purpose to try to tell even a part of the many pleasures of that happy journey, the delights of the summer visit, or even more than one among the many, many things that happened during those eventful weeks. Only one thing that one of the boys did we wish to recount, and then ask the country boys who read this story if they do not think that at least one city boy is even with them in intelligence and in quick observation of things to be seen and learned in the country.

In Mrs. Tremont's yard there stood a very tall hickory tree; its head towered far above all the trees around, so that people in passing often remarked its unusual size and height. Several times the boys heard their aunt say that she wished she knew how high the tree was. And she had good reasons for this desire; it was not mere curiosity. The fact is that the tree was very old, and it was noticed that not only the top and some of the limbs on one side were dying, but there was quite a decayed strip up the eastern side of the trunk, extending from the ground upward quite a number of feet. Mrs. Tremont began to fear that ere long, during some unusual storm, the tree might blow down, and though it stood quite a distance from the house she felt almost sure that it was near enough to wreck the building and possibly even cause the death of some one if the tree were to fall. Mrs. Tremont grew more and more restless and uncertain about the matter, until one morning the boys overheard her ear-

nestly talking with Mr. Barlow, a neighboring farmer, about having the tree taken down. She asked him if he thought it stood near enough to strike the house were it to fall. Mr. Barlow said that he could not tell, but thought the house seemed to be in danger. While they were talking and the boys listening there went across the face of Ned a very thoughtful look, which gradually seemed to turn to one of fixed determination. The fact was that he had made up his mind as he stood there that he would find whether the house was in real danger or not.

Out in the barn he had seen an old yardstick, marked off with feet and inches. Without saying anything of what was in his mind Ned got the yardstick and measured the distance from the house to the tree. He found the distance to be ninety-nine feet. But that did not prove anything; neither did it seem to satisfy his mind. For a number of days he seemed to be in deep study, not entering into the fun of the other boys as he previously had done.

It was about a week afterward when, with some unmistakable signs of triumph and good cheer, Ned announced, late one afternoon, that he knew the height of the old hickory. He said: "It is just eighty-seven feet high."

"Why, how do you know?" was the immediate question from all.

"Measured it."

"How?"

"Yardstick."

"You didn't climb that tree?" asked his aunt, with alarm.

"No'm; I just found the length of the shadow and measured that."

"But the length of the shadow changes; measuring that wouldn't prove anything."

"Yes'm; but twice a day these shadows are just as long as things themselves. I've been trying it all the week. I drove a stick into the ground, and when the shadow was just as long as the stick I knew that the shadow of the tree would be just as long as the tree; and that's eighty-seven feet."

"Well, that's what you have been so quiet about all the week," exclaimed the other boys. "We thought you had lost all your fun."

But his aunt looked at him thoughtfully and inquiringly, and not a little proudly too, we are sure. She did not make any reply at the time; but in conversation with neighbor Barlow next morning she was heard to say that "Ned is going to make his mark in the world, I venture."

Just the same, the tree had to come down. Mr. Barlow got his man to go up partway and tie a strong rope about the trunk. The other end of the rope was fastened around the bottom of a sturdy old apple tree that stood not far away. Then Mr. Barlow and his man chopped the old hickory at its base. By and by it began to sway and crack. The rope tightened and prevented it from falling toward the house. It slowly swung around toward the south, and fell with a great crash.

Though the boys and their aunt and Mr. Barlow were all sorry to see the noble tree lying prostrate, and all the neighbors were afterward sorry to miss the old landmark that had seemed like a friendly sentinel to them, yet Ned was not long in producing his yardstick. Mr. Barlow measured the tree as it lay there at full length upon the ground; and how far, think you, was it from the stump to the end of the topmost limb? Just eighty-seven feet!—Gerard B. F. Hallock, D. D., in Independent.

Charlie's Photograph.

"Father, Willie Morris has had his photograph taken. I do want to have mine. Please let me. Wouldn't you and mother like to have one of me, father?" eagerly coaxed Charley one evening, as he ran to the door to meet his father coming home.

"But I have a lot of photographs of you, Charlie—in fact, I take one with me every day to town. I take a dif-

ferent one every day—sometimes they are very nice ones, sometimes they are very ugly; but they are always very like my little boy."

"O father! are you making fun? Why, I never had my photograph taken," said Charlie, his eyes staring wide with surprise.

"Ah, yes you have; for I take one of you, though you don't know it, every morning when I go to town," said his father, as he hung his hat on the peg in the hall, and sitting down in a chair, drew the perplexed little boy toward him. "This morning, when I started from home to go to my office, I took a photograph of you and put it in my pocket. I took it, not with a camera, but with my eyes, and the pocket I put it in was not in my coat, but I put it in the pocket called memory, which I carry in my head, and I have kept it there all day."

Charlie hung his head now, and looked down at his father's bootlace.

"Shall I tell you what the photograph I have carried about with me all day was like—the one I took this morning of my little boy?" asked father softly, as he drew him closer to his knee.

"Please, father," Charlie whispered very low.

"It was a dark, ugly, photograph. There was a frown on his brow, and an angry light in his eyes, and his mouth was shut up very tight indeed, so tight that he could not possibly open it to say 'good-bye' to father, and all because he wasn't allowed to go out to the garden to play ball before breakfast because it was raining; so he let father go away to town with a very ugly photograph of Charlie to look at all day, instead of the bright, pleasant one he might have had."

Charlie's head hung so low it seemed as if he never could look up again.

"I don't know what kind of a photograph mother took of you when you were going to school. I hope it was nicer than mine; and I know she wants a nice one left with her every day while you are at school, just as badly as I want one to take to town. Will Charlie try not to give us ugly ones any more?"

Charlie looked up now and flung his arms around his father's neck, and though there were teardrops just preparing to roll down his rosy cheeks, father thought it was a sweet, pleasant "photograph" indeed, which whispered, "I will try, father."—Great Thoughts.

RADWAY'S READY RELIEF

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During the time I have been afflicted I have tried almost all the remedies recommended by wise men and fools, hoping to find relief, but all proved to be failures.

I have tried various kinds of baths, manipulations, outward application of liniments too numerous to mention, and prescriptions of the most eminent physicians, all of which failed to give me relief.

Last September, at the urgent request of a friend (who had been afflicted as myself), I was induced to try your remedy. I was then suffering fearfully with one of my old turns. To my surprise and delight the first application gave me ease, after bathing and rubbing the parts affected, leaving the limbs in a warm glow, created by the Relief. In a short time the pain passed entirely away. Although I have slight periodical attacks approaching a change of weather, I know now how to cure myself, and feel quite master of the situation. RADWAY'S READY RELIEF is my friend. I never travel without a bottle in my valise.

Yours truly, GEO. STARR.

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DEVOTIONAL

DO THE WORK NEAREST YOU.

The great majority of people will find the work of life near at hand. It may be, perhaps, to correct the faults in one's self, to sweeten the atmosphere of home, to bless the local Church, to consecrate one's business, or to purify the political atmosphere.

It is also true that the joy of life is found in consecration to the obligations that lie closest to us. The heart that is always sighing for what is remote and unreachable, becomes cankered with anxiety and disappointment.

"The Persians have a strange story of the Golconda diamond mines. Once Ali Hafed sat with his wife looking out upon the river that flowed through their farm. Soon their children came through the trees bringing with them a traveler. That night the stranger showed Ali Hafed a diamond that shone like a drop of condensed sunshine.

"He also found that the peasant who bought his farm was now a prince. One day, digging in the white sand in the stream at the foot of the garden, the peasant saw a shining something that sent his heart to his mouth. Running his hands through the sand he found it sown with gems.

PATIENCE.

As a rule, when we think of the duty of this virtue, we consider the need of restraining our tempers, of keeping back the hasty word or retaliatory deed. And this is well. All of us need to be more careful in these respects.

with many of us, and with most, if not all, of our faculties. The mind must be trained, the judgment must grow "ripe." A great many centuries ago a Persian poet uttered the pathetic cry, "It is a long time that I have been waiting for myself."

In like manner, many another has despaired of adding some grace to virtue's page. Years came and went. Resolutions were taken and broken, and taken again, almost in despair.

"Souls are built as temples are: Inch by inch, in gradual rise, Mount the layered masonries."

Piece-work is the law of moral as of many a material structure.

Mention has been made of Matthew Arnold in his Letters. We can not do better in this connection than to call to our minds one of his poems. It is entitled "morality," and in itself is an entire sermon on patience and her perfect works:

"We can not kindle when we will The fire which in the heart resides. The spirit bloweth, and is still: In mystery the heart abides; But tasks in hours of insight willed May be through hours of gloom fulfilled.

"With aching hands and bleeding feet, We dig and heap, lay stone on stone: We bear the burden and the heat Of the long day, and wish 'twere done.

Not till the hours of light return All we have built do we discern."

Nothing could be truer of us all than that. Unconsciously to ourselves, and more than often when we least suspect it—yes, sometimes, even, when we are perfectly convinced that no advance is being made, when we feel, perhaps, how we have squandered opportunities and wasted powers—the work is going on.

SWEET CONTENT.

"What makes you always so cheerful and contented, auntie?" asked a young woman of a dear old lady who had passed through the sunshine and shade of nearly ninety years. "You never seem to mind what comes to you; you take it all as if it was just the thing you wanted, whether it pleases you or not.

The old lady smiled, pleased at the genial compliment, and then she said: "I never let myself get so used to anything that I can not do without it. I made up my mind years ago that I would not get 'set in my ways.' People who are set in their ways have a hard time. You know we can't always be just where we prefer; we can't always have the things we like best, nor do the things that are easiest. So it is a great deal better not to let yourself get so used to certain ways and certain things that it is hard to change.

"You dear old philosopher," said the other. "I wonder, if I should begin right away, if there is time yet left for me to grow into such sweet content before I die!"

Since we are not all such Christian philosophers as this woman who had not lived her more than fourscore years for naught, the Lord our teacher uses in our training those methods

which we are not wise enough to use for ourselves. By frequent changes in our lot he accustoms us to be content with such things as we have. He teaches us that the "life is more than meat," and that true life does not consist in outward circumstances.

This is the meaning of many providences which we call "mysterious." The wine of character is emptied from vessel to vessel until it is pure and clear—ready for the marriage feast of the Church with her Lord.

A heart resting in anything less than the divine fellowship is sure to be, in the end, a disappointed, unsatisfied heart. How good is God to show us this by tearing away the earthly supports upon which we lean, by revealing the thorn beside every rose we gather, by transplanting us from place to place for stronger growth until we have within us the life that triumphs above all change.

Not those who are "at ease from their youth" are to be congratulated; but those who have met vicissitude and hardship, and have learned the sweetness of that life whose springs are in God, independent of all lower sources—these are the happy ones. This is the life hid with Christ in God; this is the life eternal. Of this sweet content Madame Guyon beautifully sings:

"My Lord, how full of sweet content I pass my years of banishment! Where'er I dwell, I dwell with Thee, In heaven, in earth, or on the sea. To me remains no place nor time; My country is in every clime. I can be calm and free from care On any shore, since God is there.

"While peace we seek, or place we shun, The soul finds happiness in none; But with a God to guide our way, 'Tis equal joy to go or stay. Could I be cast where Thou art not, That were indeed a dreadful lot; But regions none remote I call, Secure of finding God in all."

—Christian Advocate, New York.

Elder Wm. Tension

OF BUFKIN, IND.,

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HEART DISEASE of long standing is not easily cured, but it is CURABLE. Elder Wm. Tension writes: "I was afflicted for thirty-five years with heart disease, in fact, troubled with it nearly all my life; I think it hereditary as my father was afflicted with it. I have suffered great distress, my heart palpitated to such an extent as to shake my whole body. So distressing was it I could only with greatest difficulty compose myself to sleep. About two years ago I began taking Dr. Miles' Heart Cure. The first bottle gave me no perceptible benefit, but after taking the third I began to feel much relief and I continued for some months. I have good reason to believe the cure is permanent.

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The Summer Term of the

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take due notice.

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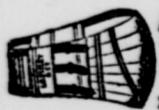
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Texas Christian Advocate

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REV. F. B. SINEX is a duly authorized Traveling Agent for the TEXAS CHRISTIAN ADVOCATE, and will receive and receipt for moneys due the paper.

Having been informed that a certain Baptist preacher is circulating the report in North Texas that two of our Bishops are anti-prohibitionists, we hereby most emphatically deny the slanderous allegation. No Bishop or preacher in the Methodist Church could publicly fight prohibition and temperance and escape condign punishment.

The Richmond Advocate makes the following kindly reference to the editor of the Texas Advocate:

"Bishop Keener has detailed the editor of the Texas Advocate to take the Dallas District and conduct its affairs and turn over the salary to the disabled elder, Powers. Keener was once an editor and presiding elder himself, and knew that Tom Pierce, of the Texas, could be counted on to do that way. Tom has saluted, swung himself into the saddle, and started on his round, with the editorial inkhorn in his breast pocket."

We very heartily thank our esteemed contemporary and avail ourself of the occasion to say that it has always been customary in the North Texas Conference, as far as possible, to give the widow of the deceased preacher the salary for the current year. We shall devote the salary to the support of Bro. Powers' wife, who intends to waive in the future her claim upon the conference fund.

REV. T. E. SHERWOOD.

Rev. Thomas Emory Sherwood was born in La Porte County, Indiana, May 31, 1835. He moved with his parents when about seven years old to Texas and settled in Kaufman County. He was converted in October, 1848, and joined the Methodist Church at the same time in the Rockwall Circuit. He was licensed to exhort October, 1857, and to preach October 1, 1867. He was ordained deacon October 22, 1870, by Bishop E. M. Marvin, and elder November 2, 1873, by H. H. Kavanaugh. He was admitted on trial into the Trinity Conference in 1871. He transferred to the Denver Conference in the fall of 1892, and stationed at the Morrison Memorial Chapel in Denver, Colorado. He transferred back to the North Texas in 1893.

His appointments were as follows: Greenville, 1872 to 1873; Rockwall, 1873 to 1875; Sulphur Springs District, 1875 to 1877; supernumerary, 1877 to 1879; Pilot Point, 1879 to 1882; Jefferson, 1882 to 1883; Henrietta, 1883 to 1884; Henrietta and Wichita Falls, 1884 to 1885; Denison, 1885 to 1887; Whitesboro, 1887 to 1889; Clarks-ville, 1889 to 1891; Brookston, 1891 to 1892; Morrison Memorial, Denver, 1892 to 1893; Pottsboro, 1893 to 1896; Dodd City, 1896 to April 10, 1897.

Bro. Sherwood married Miss Nannie Laverna McCreary, October 30, 1856. He had four children, one son and three daughters. He was educated in the common schools of the State. He enlisted in the first company organized in Dallas County and served faithfully and efficiently throughout the Civil War. He was a prominent Mason, having taken the highest

degrees. Bro. Sherwood did some fine service for the Church. He was instrumental in the conversion of many; in the edification and comfort of the people of God and in the furtherance of the gospel of Christ. His companions in arms will regret his unlooked-for death, but will rejoice in the triumphs which he achieved. Bro. Sherwood was one of those humble and unassuming men who go along quietly and accomplish a great deal of good without saying much about it. He belonged to the rank and file of the ministry—the men who have toiled so earnestly and sacrificed so much to build up the interests of Methodism. We have every assurance that he died in peace and hope. Another itinerant preacher has laid aside the battered shield and sword and entered upon his everlasting rest and reward.

To my great sorrow I see in the Dallas Morning News of this date a notice that Rev. T. E. Sherwood, pastor of the M. E. Church, South, of Dodd, Texas, died at said place on the 10th inst., and his remains were taken to Sulphur Springs for burial last Sunday.

Bro. Tom Sherwood was once quite well known in Dallas and Dallas County. About thirty years ago he was in business in Dallas, and subsequently lived in the eastern part of the county, where he studied for and entered the ministry. Hundreds of men and women in our county, who knew and loved him, will drop a tear when they hear that Tom Sherwood has passed away. While his first preaching was done in this county among his old-time friends and neighbors, most of his ministerial life has been spent in other portions of the conference, but many of us have kept up with him and know what his life-work has been. Judged by all the standards with which we are familiar, in his death a broad-gauged, whole-souled, useful and godly man has fallen. He received a business education in the Dolbear College of New Orleans, and when young embarked in business life. He soon discovered that he was not in his proper sphere and began to prepare himself for the ministry. It was at that time the writer became intimately acquainted with him. No lawyer ever prepared his briefs with more deliberation and care, no physician ever diagnosed his case with more intense anxiety than that with which Tom Sherwood read the Scriptures and studied them preparatory to his chosen work.

Long before he obtained license to preach, as a leader of a class or prayer-meeting he towered far above his pastor or presiding elder. Entering the ministry after careful preparation and in mature life, he at once took rank in his Church as a good preacher.

His fort, however, was never that of a brilliant preacher, but he was an ideal pastor, and his influence among those with whom he associated in and out of the Church was something phenomenal. Occasionally he has returned to the eastern portion of this county to preach a funeral or on some other occasion, and invariably his coming would bring together the people of every denomination and the sinners as well, for all loved him and were anxious to greet him.

True to his Church and its doctrines, pious always in his walk and conversation, he was nevertheless exceedingly popular among sinners. If there was an infidel in the community Bro. Sherwood would seek him, remonstrate with and pray for him, and if he did not win him to Christ he would make a life-long, personal friend of him by the interest manifested in the infidel's salvation.

He could denounce sin with all the vehemence of his nature and all the vigor of the English language, but make the sinner feel that the preacher tenderly loved him. He was a companionable man, a fluent and entertaining conversationalist, a true friend, a wise counsellor, a model pastor, an able preacher, a godly man. His life-work has not been like a flashing meteor with coruscations of evanescent light, but with the steady glow of a planet he has moved in an important sphere, cheering his friends, serving God, blessing the people, and we doubt not, when his immortal spirit was unshackled on last Saturday, the Master said, "Well done, good and faithful servant."

On Sunday last my wife and I talked about him and agreed to ask Bro. Rankin to have Bro. Sherwood and his aimable wife assigned to our house during conference next fall, if it was agreeable to them. Since his death we are very glad we named our youngest child for him last fall.

With his good wife and children their many friends in this county will deeply sympathize. As the friend and counsellor of my youth, I cherish his memory and feel that heaven is more inviting, as I believe if fortunate enough to enter that goodly land I shall again see that broad-

minded, unselfish, cheerful, Christian gentleman whom I have loved so long and well. T. F. NASH.
Dallas, Texas, April 13, 1897.

CONNECTIONAL NEWS.

We clip from the Pacific Methodist Advocate the following extremely interesting and newsy item from the pen of Rev. T. H. B. Anderson, D. D. Referring to Dr. J. R. Thomas, lately deceased, he says:

He was always in advance of the class, no matter what the subject. His mind grasped the central thought of every postulate; and so well-disciplined was it that he could descend to its minutiae, lay it bare to the gaze of all. He was fond of polemics, an intellectual gladiator. His sword was Briarean, and woe to the man who challenged him! The writer will never forget a passage at arms between Bishop Marvin and the Doctor, who was then President of Pacific Methodist College, Vacaville. It was in 1868; the occasion was the day before commencement. A class was being examined in moral philosophy. The Bishop took exception to the Doctor's position. The latter heard with profound interest what the Bishop said; then came his reply. What an array of authorities he introduced in support of his theory! The summing up of the argument and its presentation to the class was consummate. The Bishop was heard to exclaim, "What an intellect! What a heart!" In repose, the Doctor would impress one that he were lacking, perhaps, in self-assertion; but to be thoroughly disabused was to throw the gauntlet—the challenge would be accepted. He ruled students and men by two forces: (1) Kindness; (2) intellect. And I might add a third—the Christ who dwelt within him. He was a great educator, and introduced into the Church and world some remarkable minds: Bishop H. N. McTyeire, the Richelieu of American Methodism; Bishop Atticus G. Haygood, the great Commoner; Bishop Joseph S. Key, whose life has been a benediction to the Church; Hon. L. Q. C. Lamar, the scholar, jurist and statesman; and others, were his pupils. His "boys" never lost their affection for him. Meet them anywhere and "How is the old Doctor?" was the first inquiry.

His career as an educator covered a period of nearly forty years. In 1837 he graduated at Randolph-Macon College, Va. Two years of his student-life in Randolph-Macon he was instructed by Dr. Stephen Olin, who was then in the zenith of his fame as scholar, preacher and orator—perhaps the predominate intellect the Church produced in the New World. In 1846 he was elected to a professorship in the Wesleyan Female College of Georgia, "the first school in the world to grant diplomas to women." In 1856 he was elected President of Emory College, Georgia; continued there eleven years, resigning in 1867 that he might accept the Presidency of Pacific Methodist College, located then at Vacaville, but subsequently at Santa Rosa, Cal. His literary degrees came from the following institutions: M. D. from Augusta Medical College in 1858; D. D. from the University of Georgia; and LL.D. from Emory College in 1869. All degrees came to him on merit, as they should in every instance; and that, too, unsought.

GENERAL CHURCH NEWS.

Zion's Herald: In prosecuting his researches under the auspices of the Palestine Exploration Fund with a view to determining the exact line of the old wall of Jerusalem, Dr. Bliss has come upon "the stairs" mentioned by Nehemiah "that go down from the city of David." The stair consists of thirty-four large broad steps leading down to the "Pool of Siloam," precisely as Nehemiah says, indicating a way of communication with the Ophel ridge and Temple Hill which most authorities believe to be the site of the royal palace and "king's garden." It is not unlikely that these steps, laid bare after the lapse of centuries, may turn out to be a portion of the "ascent" which so astonished the Queen of Sheba. A circumstance strongly confirmatory of Dr. Bliss' belief offers itself in the fact that in the "Pilgrimage of Antonius Martyr," dating from the sixth century, the author, speaking of the many steps leading to the "Fountain of Siloam," says that there was a church there, and that church has been found near the stair.

Christian Advocate, New York: Reviewing the progress of missions in the Fokien Province, China, since the massacre of August, 1895, the Rev. P. W. Pitcher, in "The Christian Intelligencer," finds great cause for encouragement. Interest in the Missions seems to have been quickened among the people, rather than abated. It has been estimated that 20,000 inquirers have presented themselves at the doors of the churches of the three Missions located in

the Foo-Chow district. "Hundreds of families have renounced their idols," while hundreds of others have been asking for leaders and teachers. Of these 20,000 inquirers it is said that probably 5,000 have been accepted and have united with the three Missions since August 1, 1895—a rate of accession which Mr. Pitcher believes to be unprecedented since the establishment of Missions in the district or in the whole province. While the great awakening centers in Foo-Chow, there are also encouraging signs in the Amoy, or southern, district, especially along the line of Church development. In the Presbyterian and reformed Synods of Amoy, there are twenty Church organizations which support their own pastors and carry on home mission work, while some maintain other independent work besides. The London Missionary Society has seven Church organizations similarly self-reliant, and many others supporting evangelists. Thus much progress has been made in raising a native ministry, in Church organization, and in self-support. "Take it altogether, then, throughout the length and breadth of this whole province, the present status is encouraging and the prospect bright with hope." The six societies laboring in the province—the American Board, American Reformed, English Presbyterian, Methodist Episcopal, London, and Church—return 263 missionaries, 17,012 Church members, 22,037 inquirers, 39,049 adherents, 1664 received on confession, 2324 baptisms of adults and 1092 of children, and \$29,154 of native contributions.

The Independent: Students of the history of the New Testament canon and of early Christian literature in general will be glad to learn that the Prussian Royal Academy of Sciences has begun the publication of a complete and critical edition not only of the early Greek Church Fathers but of the entire Greek Christian literature of the first three Christian centuries. This will be a publication similar to the Latin Christian Patristics that the Vienna Royal Academy has been publishing during the past dozen or more years. The Berlin Society had appointed its editorial committee several years ago, and now two of the volumes of the series are practically completed, namely, the first volume of the works of Hippolytus and the first of Origen's. The former is edited by Bonmetzsch and Achelis, the latter by Kotschau. Each volume is to be accompanied by introduction and notes; and in case special topics in connection with an author calls for more space than can be given in the edition itself, then detail researches are to be published as special volumes in the Gebhardt and Harnack series of Texts and Investigations. In fact, one of these special volumes has appeared, as "Saera Parallela," by K. Holl, and the special work of Hippolytus' Commentary on Daniel, by Bonmetzsch, is to appear presently. The works of Clement of Alexandria, and of the Church historian Eusebius are to be the next in the series. It is thought that the whole series can be completed in about fifty volumes, each to cost from fifteen to twenty marks, and that the whole magnificent venture will be finished in about twenty years.

TEXAS PERSONALS.

Rev. J. Marvin Nichols was a welcome visitor at this office a day or so ago.

Rev. J. R. Atchley, of Grand Prairie, made the Advocate a pleasant call during the week.

Rev. C. F. Smith, of Henderson, will preach the commencement sermon for the Alexander Collegiate Institute, at Jacksonville, Texas, Sunday, at 11 a. m., May 30.

Rev. W. L. Nelms, of Waco, was in the city this week on business connected with the State Epworth League Conference. He predicts a large attendance and a pleasant time. He is working faithfully and nobly to give the Leaguers a pleasant occasion. We appreciated his call.

We regret to learn that our esteemed friend, Mrs. D. F. Fuller, is in feeble health, and that she has been compelled to leave temporarily her home in Rockwall for medical treatment. We trust that she will have a speedy and thorough restoration to health.

Rev. O. P. Thomas, in the Alabama Advocate, makes the following appreciative reference to several of the Texas brethren: "Texas Methodism has been greatly strengthened from Alabama. Some of our most staunch laymen are from that State, and among the itinerants we are well represented. At least four of the Texas delegation to the last General Conference were once itinerants in Alabama. In the East

Texas Conference we have Dr. R. S. Finley, W. A. Sampey, W. W. Graham, A. S. Whitehurst and myself from Alabama. Dr. Finley for years has been a leader among us. He still lingers with us, enfeebled with age, but rich in faith and good works, patiently waiting the call of the Master. W. L. Clifton, W. M. P. Rippey, George Boyd and R. M. Powers are members of the North Texas Conference. Powers and Clifton have been recognized leaders among their brethren for years. . . . We can truly say Texas Methodism is well up on every line of work."

SOUTHERN METHODIST PERSONALS.

St. Louis Advocate: Bishop Key left for his home in Sherman, Texas, on Thursday of last week. His work at Cook Avenue was wholesome and helpful, and was highly appreciated by the people. The good Bishop will always have a warm place in the hearts of St. Louis Methodists. About twenty-five people have, up to this time, made application for membership as a result of the meetings.

The Richmond Advocate refers as follows to the Rev. E. M. Peterson, D. D., of the Virginia Conference, lately deceased: Both of the Peterson brothers, a noble contribution to our ministry from one family, have now left us. In about three years and six months the younger has followed the elder. "Archie" and "Marshall," as they were lovingly known among their kindred and brethren, are of our company no longer. Their dust sleeps in the old cemetery at "Blanford," by that of the mother who bore them, trained and prayed for them, loved and proudly cherished them, as only a pious mother can, while life throbbled in her own breast. All that was mortal of them is laid to rest together. Their spirits, redeemed and glorified, are, we are sure, with our Lord and the saints above. Happy ending of useful and devoted lives!

Zion's Herald: Rev. Dr. W. G. Starr, of the Broad Street M. E. Church, Richmond, Va., learned recently that a young man of his acquaintance had lost in a game of cards \$1,000 with which he had intended to pay a mortgage on his aged mother's home. The next Sunday night Dr. Starr saw in his congregation the man who won the money, and at once proceeded, without mentioning names, to narrate the facts in the case and to urge restitution. Next day the gambler met the clergyman in the street and said to him: "I have spent a sleepless night. I was on my way to your house to tell you that the money had been shipped to that old woman and she will get it to-morrow." Then, with choked utterance, the gambler added: "I have determined by the help of God, never to throw another card as long as I live." Dr. Starr replied "I am glad to know it; and let me say this to you: If your changed life makes bread scarce with you for a time, you can sit down at my table as long as I have a crust to share with any one."

Baltimore Advocate: Dr. Meek, of the Central Methodist, is distressed. Hear him: "The editor of this paper is greatly embarrassed often, and fearfully discounted in some circles, because he cannot tell a modern experience. His attitude is sometimes that of the old saying about a 'bound boy at a frolic,' sitting in a lonely corner, with nothing to say. If he could tell, in glowing terms, about his drunken carousals, nights of debauch, abuse of his wife and children, and the like, the people would hang upon his words, and go into ecstasies over his wonderful achievements. But poor, unfortunate man that he is, he has never been in the gutter,

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never so much as saw the inside of a gambling hell, never whipped his wife or abused his children, never defrauded a human being out of a cent, if he knew it, and has tried to square his whole life by the 'Golden Rule.' Such a life produces no sensation in many of the modern experience meetings. It is too late to correct the error now, and we suppose we shall have to endure it the rest of our days. Brethren, we crave your sympathy."

GENERAL PERSONALS.

Zion's Herald: The following note, written by Rev. T. W. Bishop from Berlin, February 23, will be read with interest by his many friends:

"My tour has done me much good. In London last autumn I had the companionship of such good fellows as President Bashford, of Delaware, Ohio, and Rev. S. F. Jones, D. D., of New York. In Berlin my companions have been President Raymond and some twenty American friends, among whom were former Auburndale parishioners. I have been here two months and have heard some of the most eminent professors. I had the great pleasure of meeting the famous Prof. Virchow after his lecture and found him as modest and unpretending as a child. One of the Professors wears three pairs of glasses in the lecture room and two pairs at other times, and has a family of nineteen children only! The venerable Prof. Mommsen, I am told, has also about as many. Lecturing ought to be profitable for such a paterfamilias.

"February 19 some American students here held a James Russell Lowell commemoration, at which our Ambassador presided and several of the German Professors were honorary Vice-Presidents, and two of them spoke, Prof. Grimm wittily and in German, Prof. Brande in English. The oration was by Prof. Hatfield, of Northwestern University, who is spending his sabbatical year in study; it was a very creditable effort and the whole affair a fine success.

"I preached at the American Church here the last Sunday in January to help my friend, Dr. Dickey, the chaplain. Washington's Birthday was very fittingly observed here yesterday by the American colony by a reception by the Ambassador and Mrs. Uhl at their residence from 5 to 7 p. m., and later by addresses, music and supper at the Kaiserhof, Berlin's best hostelry."

THE PRESS.

Science and Religion.

We have not been discussing special providence and prayer versus physical science. There is no conflict between them if rightly interpreted. They are like two mirrors properly adjusted upon two different planes, each alike reflecting upon the problem of human life the power, wisdom, and goodness of God. True science stops at the boundary of the natural, and with bared head looks beyond and worships; true theology approaches her from the realm of the supernatural, and embraces her as a younger sister. Mark him who would disturb their peace as not having investigated the relation of these fair sisters to each other, or as having conducted a one-sided investigation, or as wanting in the logical faculty, or as being in search of a theory to cover a bad life. Truth has but one language, whether met in the geological flora and fauna of the buried past, in the unfolding of the present, in the stars, or in the Bible. Her voice, ringing through the universe and waking the echoes of eternity, proclaims to all who have ears to hear, "The Lord God omnipotent reigneth in

power and wisdom and goodness." Our world moves forward to the time when this language will be at home alike upon the lips of redeemed man and the angelic choirs who evermore make heaven glad with their music.—Rev. E. S. Smith, in Methodist Review.

A Contrast of Ideas.

Mr. George Moore wrote an article a few months ago in Cosmopolis, of which the thesis is put in the first sentences. "It has not been sufficiently, if it has been remarked at all, that Slav and Celtic fiction differ fundamentally from Saxon, and in this respect, that while the former make invariably for primary ideas, the latter is uniformly contented with secondary. But only since the Elizabethans is the Saxon satisfied with the representation of the mere appearance of life." "Shakespeare's tragedies are pure elucidations of moral truths," Mr. Moore says, without fear of contradiction; Hamlet "the case of a man whose dreams are in conflict with circumstances;" Macbeth "the drama of ambition;" Othello "the infuriated male;" Lear "parental altruism;" Romeo and Juliet, "the rapture of adolescent love;" and so on. Balzac (to whom the transition from Shakespeare is "the easiest in literature") is similarly employed in dealing with primary ideas. "On the love of parents for their children, of husbands for their wives, of lovers for their mistresses, the joys of life, the vanity of work, the impulse to accomplish, Balzac has spoken as profoundly as Shakespeare." But "if the reader will turn from Balzac to his favorite Saxon novelist, Fielding or Thackeray, he will find there men and women admirably observed in their superficial appearances. But the emotions which move them will be always secondary emotions." "The essential is that the Saxon discovered the materialist novelist in 'Tom Jones,' and liked it so much that he has gone on producing it ever since. Thackeray improved its form, Dickens enriched it with genial caricatures, Eliot paints it over with bleak Protestant positivism; but in essentials it has not changed."—Scribner's Magazine.

The Slow Growth of Pity.

How long it is taking to get cruelty out of the world—mere wanton cruelty, delight in the sufferings of others! It is a sign of barbarism, of course; is it also a sign of youth, of the youth of the world or of individuals? The world visibly makes progress in this respect. But I wonder if there are fewer boys born now than fifty years ago who like to stick pins through flies (not for scientific purposes), or to worry cats, or to tie tin cans to the tails of dogs? Has every human male being to go through the educational process of getting rid of cruel instincts? It is conceded that girls are born more pitiful, or at least with shrinking timidity in regard to inflicting pain. How does it happen, if there is anything in heredity, that more boys do not inherit pity? Is it possible that the woman grows away from the tender, pitiful nature of the girl? And that men are more soft-hearted than boys? Herein is a riddle in heredity, for it is matter of general observation that women are more pitiful than men, and more charitable, except to the faults that degrade their own womanhood. There are no statistics on the subject, but I have an impression that there are not so many boys born now as formerly who are natural barbarians.

How little pity there was in the human breast in pagan times, what cruel delight in seeing suffering, is revived for us in the Quo Vadis? of Sienkiewicz, a romance of the brutal age of Nero. The novelist dwells upon details so as to bring this cruelty into relief. Brought face to face with it in individual lives it is scarcely endurable. But laying aside personal sympathy excited by the story, we know that there was then in the world a savage temper, an insensibility to human woe, that was only softened by Christianity. And yet how slow has been the softening and refinement! We see old Rome and its subject peoples living in perpetual terror; life, fortune, all social amenity, at the whim of any mad or cruel tyrant, and almost as callous to the suffering of others as the

DR. J. B. SHELMIRE, Practice Limited to Skin, Genito-Urinary and Rectal Diseases. Rooms 567-508 North Texas Bank Building, Dallas, Texas. Office Hours, 8 to 1; to 5 p. m.

tyrant himself. And yet how much better was mediaeval Rome than the Rome of the Caesars, in security from black crimes, treachery, dissoluteness, violence, rapine, murder? No safety for peasant, maiden, or prince all through the Middle Ages. Fancy what life was to every shrinking soul under the black cloud of the Thirty Years' War. Where was divine or human pity in all the religious and political persecutions, down to the days of our own witch-hunting? Truly pity is a plant of slow growth in the world, and watered by tears and by blood.—Harper's Magazine.

DEDICATION.

The church at New Hope (Willow Grove) will be dedicated May 9, 1897. Rev. Sam'l P. Wright will preach the sermon. Would be pleased to have the former pastors with us. SAM'L B. SAWYERS, P. C. Moffat, Texas.

5 Sores

In combination, proportion and process Hood's Sarsaparilla is peculiar to itself, and unequalled in true merit. No other medicine ever possessed so much curative power, or reached such enormous sales, or made such wonderful cures, as Hood's Sarsaparilla.

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"When my son was 7 years of age, he had rheumatic fever and acute rheumatism, which settled in his left hip. He was so sick that no one thought there was any help for him. Five sores broke out on his thigh, which the doctor said were

Scrofula

sores. We had three different doctors. Pieces of bone came out of the sores. The last doctor said the leg would have to be cut open and the bone scraped, before he could get well. Howard became so low that he would eat nothing, and one doctor said there was no chance for him.

"One day, a newspaper recommending Hood's Sarsaparilla was left at our door. We decided to try this medicine. Howard commenced taking it the last of February, after having been sick for a year and a

Cured

half. He hadn't taken it a week before I saw that his appetite began to improve, and then he gained rapidly. I gave him five bottles, when the sores were all healed and they never broke out again. The crutches he had used for four years were laid aside, as he had no further use for them. I give all the credit to Hood's Sarsaparilla." MRS. ADA L. MOODY, Fay Street, Lynn, Mass.

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The Sunday-School.

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

SECOND QUARTER—LESSON 5, MAY 2.

Paul Begins His First Missionary Journey.—Acts 13:1-13.

Golden Text: Go ye into all the world and preach the gospel to every creature.—Mark 16:15.

Time: According to Lewin, the missionaries probably started in the autumn of A. D. 45. Others place it as late as the spring of A. D. 47. With present data the exact time can not be positively determined.

Place: Antioch and the Island of Cyprus. Claudius Caesar was in his fifth year as Emperor of Rome, and Cuspius Fadus Governor of Judea.

INTRODUCTORY.

With this lesson properly begins the second great division of the Acts of the Apostles. Since the day of Pentecost St. Peter has been the most majestic figure in the great movements and conquests of the Church—a miracle of courage, wisdom and spiritual power, and a tactician, on occasion, scarcely inferior to St. Paul. Before Annas and Caiaphas, to whom he had denied his Lord, when Jesus stood at their bar, he has stood again and again in perfect self-possession and stormed the Sanhedrin with the words of their own prophets as with shafts of burning fire. He has opened the door of the gospel to the Gentile world, and admitted their converts to equal rights in the Church, upon their simple faith in Christ. At his word, in answer to prayer, the lame has leaped for joy and the dead come back to life. But now St. Peter falls to the background in his unknown retreat, and we meet with him but once more in the Acts of the Apostles, and hear him speak for the last time. (15:7). Then he defends the rights of the Gentile Christians against the ceremonies of Judaism, and extends the hand of brotherly love to St. Paul, and joins his testimony with Paul's to the mystery of grace, hidden during the ages past, but now revealed through the Spirit for all the nations of the earth.

THE CHURCH AT ANTIOCH AND FIRST FOREIGN MISSIONARIES.

The Church at Antioch, founded some eight or ten years before, now becomes in place of Jerusalem temporarily a central point of ecclesiastical history. Barnabas and Saul had thoroughly established and trained the Church in Christian doctrine by a whole year's teaching. For long centuries it was one of the greatest Churches of the East. In this Church there were now certain prophets and teachers, as Simeon Niger, Niger is a Latin name meaning black. Why the name was given him, of whether he was an African, is not known, nor is anything further known of him in history. Lucius of Cyrene—Cyrene was a province of North Africa. Lucius is probably the same person mentioned by St. Paul as his kinsman in Romans 16: 31; and Manaen, the foster-brother of Herod Antipas, the murderer of John the Baptist. The word, says Albert Barnes, here translated "which was brought up" denotes one who is educated or nourished at the same time with another. It is not elsewhere found in the New Testament. Educated with Herod Antipas, perhaps nursed by the same mother, the early surroundings of Manaen were the splendor and corruption of the court of Herod the Great, father of Antipas. He is now among the prophets and teachers at Antioch. Miracle of grace. A brand plucked from the burning. Now rescued, says Mr. Wesley, from the temptations of a court—condensing a volume into a line. And Saul, here mentioned last, because the others named had come before him to Antioch; or, as Alford suggests, because the prophets are placed first and Saul was not one of them, but a teacher; or it may be that he had furnished the account of this important transaction to Luke, and so names himself last in the list. These prophets were inspired teachers in the early Church. They might be of either sex (chapter 21:9). Sometimes, but rarely as in the case of Agabus, they foretold future events; but usually their inspiration expressed itself in exalted and superhuman teaching, ranked by St. Paul above speaking with tongues, it being the utterance of their own conscious intelligence informed by the Holy Spirit. The teachers had the special charism or grace for teaching. (See I Cor. 12:28; Eph. 4:11). They were not so immediately the organs of the Holy Ghost as the prophets, but were under his constant guidance in the work of teaching the Word of God. So may the Sunday-school teacher now be. So, indeed, he should be.

The Spirit who gave the Word yet to the human spirit makes the Word luminous. The Word is opaque without, even before the keenest gaze of the human intellect. The gift and the grace for teaching are alike God's free gifts. In the holy place of prayer, on the lofty heights of holy living, God's Spirit is given, and the Spirit's anointing and present help for teaching are imparted and maintained. O that this grace and anointing of the Holy Ghost may rest upon our ten thousand teachers of the young in the Sunday-schools of Texas! Intellect? Yes. Learning? Certainly. Study and helps? Yes; the more the better, for every faculty is to work in its natural freedom and up to its highest measure, but upon all, as chiefest of all, like the glory of the sunshine upon the mountain summit, the constant illumination and help of the Holy Spirit.

While the Church with their prophets and teachers were engaged in ministering—holding special meetings (Peloubet)—what we would call revival services for the spiritual uplifting of the Church, and fasted, thus fixing the entire nature upon spiritual things, the Holy Ghost said: It is a distinct, articulate message. The Spirit speaketh as he will, nor is he limited to one set of words. Conscience, providence, the written Book, the strong, secret persuasion and impression—all are his. The Holy Ghost said—just how at this time we do not know: "Separate me, Barnabas and Saul for the work whereunto I have called them." How positive and definite all is here—"Whereunto I have called them." In all the centuries these are the men who have set the world on fire and turned it upside down. O for men now who hear the secret thunder-tones: "Woe is me if I go not, if I preach not." And how at this time Barnabas and Saul must have felt anew the light within. In general this work had been pointed out in the case of Saul (chapter 9:15). It consisted in preaching to the Gentiles the unsearchable riches of Christ (Eph. 3:8). In this case it was a designation to a missionary enterprise in extending the gospel, especially through Asia Minor and the adjacent regions; they were not left to their own judgment as to the field of labor. The command of the Spirit to set them apart, some one of the prophets, as Simeon or Lucius, would announce to the congregation. Then there was special prayer and fasting—prayer for Saul and Barnabas, and fasting in which all the Church threw itself in humility and joy at the feet of the reigning Christ. It was a new enterprise, full of danger and hardship. Then they laid their hands upon them, and thus visibly and symbolically implored the blessing of God upon them and sent them away. None had so served this Church as Barnabas and Saul, but God calls them elsewhere, and they send them away, loaded with their blessing.

THE JOURNEY AND WORK.

V. 4-6: They being sent forth by the Holy Ghost—the Founder of foreign missions—note this, ye that hinder and withhold and oppose—departed unto Seleucia, and from thence sailed to Cyprus. Seleucia was a very strong, fortified city, fifteen miles from Antioch, on the River Orontes, and five miles from its mouth. Lying out to sea, some eighty or one hundred miles southwest of Seleucia, and visible from the mouth of the Orontes, lay the lofty outline of Cyprus. They landed in Salamis, the Greek capital of Cyprus, on its eastern shore. Here the missionaries began their work preaching the "Word" in the synagogues of the Jews—a work never to end, to the age of ages, until every kindred and tribe of all the nations have heard the story of salvation. A little rill at first, but now getting to be a mighty river, which flows across the continents, to the wide, open sea of God's infinite mercy and love. John Mark, the author of the second gospel, was with the missionaries to assist them in their work; "perhaps employed in making the needful arrangements for their comfort and wants in their travels" (Barnes). Alford says, "Probably for the administration of baptism. From Salamis they traveled through the whole island, a distance of about one hundred miles, evangelizing as

the word "gone through" means (Ramsay), and reached Paphos, now Baffa, a seaport on the western extremity of the island. Here they encountered the sorcerer, Bar-Jesus, a false prophet. He was with the deputy or Proconsul of the country, a position of honor, in which he could carry on his lying wonders. The Roman aristocracy were peculiarly under the influence of astrologers and magicians—some of whom were Jews. But this wise and prudent man, Sergius Paulus, desired to hear the Word of God from Barnabas and Saul. But Elymas (he had given himself the Arabic title, Elymas, or "Wise Man,") sought to turn the deputy from the faith, acceptance of the doctrine and faith in Jesus. Saul, who is also called Paul: Paul had, as usual in bilingual countries, two names from his childhood. Hitherto, by his association with the Jews, he had been called by his Hebrew name, Saul. Now entering upon his Gentile work in the great Roman world, it was natural that his Roman name, Paul, should be used, as it is henceforth (Peloubet). Filled with the Holy Ghost—Paul rebuked with burning words the wicked work and spirit of Elymas. O full of all subtlety, as a false prophet, and mischief as a magician; thou child of the devil—a title suited to a magician. Smitten with a mist and a darkness he groped his way, seeking some one to lead him. Possibly it led to his salvation; and Sergius Paulus believed and was saved. Tired with the fatigue, or shrinking from danger, John Mark, withdrawing from Paul and Barnabas, while they went on to Perga, the capital and seaport of Pamphylia, one of the southern provinces of Asia Minor.



BISHOP WILSON. REV. J. E. RANKIN.

Bishop Edward Wilson, D. D., LL. D., of Metuchen, N. J., says: "I have taken Warner's SAFE Kidney Cure with great advantage and derived much benefit from its use, and unhesitatingly recommend it to my friends."

Rev. J. E. Rankin, D. D., LL. D. President of Howard University of Washington, in a most outspoken manner, says: "I have known of several persons who regarded themselves as greatly benefited, and some of them as permanently cured of diseases of the kidney and urinary organs by the use of Warner's SAFE Cure. I have known, too, of its being used in similar cases by physicians of the highest character and standing. I do not doubt that it has great virtue. This treatment, I want in the interests of humanity, to recommend."

Among the hundreds of other testimonials as to the efficacy of Warner's SAFE Cure from Ministers of the Gospel, are found those of Rev. S. R. FRAZIER, Youngstown, Ohio; Rev. D. RICHARDSON, Chattanooga, Tenn.; Rev. WM. B. EDSON, Clifton Springs, N. Y.; Rev. H. C. WESTWOOD, D. D., Providence, R. I.; Rev. B. F. HUMPHREY, Amboy, Ill.; Rev. S. P. SMITH, Marblehead, Mass.; Rev. C. W. CUSHING, D. D., Bradford, Pa.; and J. F. SPENCE, S. T. D., Prest. East Tenn. Wesleyan University.

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THE WOMAN'S DEPARTMENT

All matter intended for the Woman's Department should be addressed to Mrs. Florence E. Howell, 28 Masten Street, Dallas, Texas.

A New Life.

Lord God, Thou lettest the green things start
A new life every year;
Out of their sunken selves they rise,
Erect and sweet and clear.

Behold the lily's pure, white leaves
Unfolding by each mere!

Again the sap mounts in the fir
Thro' every swelling vein;
Again the clover stirs and thrills,
Responsive to the rain;
Again the tender grass makes green
The lone breast of the plain.

Hear the new, golden flood of song
The lark pours to the blue!
Behold the strong, undaunted shoot
Pushing its brave front through
The fallen tree! . . . Lord God, Lord God,
Let me begin anew!

Out of my own self let me rise!
For, God, if it can be
A new and noble growth may spring
From yon decaying tree—
Surely a strong, pure life may mount
Out of this life of me.
—Ella Higginson, in Leslie's Weekly.

Again our beloved Methodism has been called to mourn the loss of a faithful and efficient servant in the death of Rev. R. M. Powers, presiding elder of Dallas District. His first work for the Church in Texas was performed in Dallas over twenty years ago, and in the providence of God he ended his life here, among friends who had known and loved and esteemed him all these years. Bro. Powers was for a time a member of the family circle of the editor of this department of the Advocate when formerly presiding elder of Dallas District, and she and others of that circle cherish kind recollections of the time of his sojourn with them as one of the family—his hearty laugh, his cheery smile and social, genial manner making him ever welcome. We recall, too, his steadfast devotion to the cause of Christ in our city as evinced in so many ways. His untiring efforts for our First Church in Dallas (then known as Lamar Street Church), during the time of trials as a Church, financially and otherwise, which came to us, and in our bereavement in the death of our beloved pastor, Rev. L. M. Lewis, will be gratefully remembered by many. We feel that in Bro. Powers the two societies of our general Church—the W. F. M. Society and the W. P. and H. M. Society—had a firm friend and advocate, one who was ever ready to say an encouraging word, or extend a helping hand, to advance the interests of "woman's work for woman," and we realize that in his death these societies have indeed suffered loss. He preached his last sermon for First Church on the Sabbath which closed the week of special prayer observed by the W. F. M. Society of the general Church, last November, occupying the pulpit thus on the Sabbath in the interim after the meeting of the Annual Conference and the arrival of our newly appointed pastor, Bro. Rankin. His physical condition then was one of extreme weakness, and this effort, no doubt, taxed his strength, but there are those of us who heard that sermon who will not forget his earnest and emphatic indorsement of the work of the W. F. M. Society, in this his last public utterance in our Church. On the day of his funeral kind hands brought lovely floral offerings, some of them arranged in appropriate emblems, while a profusion of choice cut flowers were massed about the chancel and upon the casket—all exhaling the sweet perfume of the early spring, and telling in mute but eloquent language of the loving appreciation of the donors for the departed one. A dear friend and brother is gone from us—but not forever—"thanks be to God who giveth us the victory"—he has only gone on before into his heavenly rest, where we hope to follow him as he followed Christ. Our hearts go out in tenderest sympathy to our dear sister, the bereaved wife, in this dark hour of sorrow, and we commend her to the tender care and guidance of our dear Savior, in whom she trusts, and whom

her husband honored and served so faithfully, knowing that therein she will find comfort and strength to sustain her in this time of trial.

District Meeting of the Calvert District.

The W. F. M. Society of the Calvert District held its district meeting at Marlin March 26-28, 1897.

The delegates arrived at 3 p. m. We were met at the depot by ladies of Marlin and taken to their homes, where the hospitality was better than princely—it was Christian.

Eight delegates represented nine societies, and the District Secretary was there to lead in the work.

At 4 p. m., on Friday, a service of prayer and consecration was led by this writer, lasting one hour.

In addition to the number of ladies who attended we were favored with the presence of Rev. E. W. Solomon, of Marlin Station, and Rev. C. E. Simpson, of Lott and Chilton.

During the hour we realized that we were met in His service who had promised to be with us, and we recognized His presence.

At 8 p. m. a pleasant audience assembled in the church to hear a brief but most delightful address of welcome from Miss Spencer, of Marlin Auxiliary, and response by the District Secretary, Mrs. A. H. Purdom, of Calvert.

Rev. E. W. Solomon opened the meeting with Scripture reading and prayer, followed by music by the choir and organ.

After the address and response a letter from Mrs. S. S. Parks, Corresponding Secretary of the Conference Society, was read. After expressing her regret that she could not be with us, she suggested several matters that ought to engage our attention.

She emphasized the importance of completing the endowment of our scholarship in the Bible and Training School and dwelt with all the eloquence of earnestness on the importance of increasing our paying membership. The letter bore fruit before we parted.

On Saturday, 27th, we again assembled in the church at 3 p. m. This was the business meeting of the occasion.

The District Secretary, Mrs. Purdom, presided. Mrs. J. S. Peterson was elected Secretary. The meeting opened with religious services by Mrs. Purdom. Sweet song, earnest prayer and reading of the fifty-second chapter of Isaiah, with brief but pertinent remarks by Mrs. Purdom, prepared us for further duty.

The following societies were represented: Adult—Marlin, Calvert, Centerville "Sunshine." Juveniles—Marlin, Calvert, Centerville "Dewdrops" and Calvert "Little Gems."

Oakwoods Auxiliary sent an encouraging report.

The District Secretary stated that there are six adult and five juvenile societies in the district. One Woman's Auxiliary has been reorganized and two Juveniles organized during the year. All seem to be interested and working faithfully. Meetings are better attended than heretofore and finances more carefully looked after. There were reported 73 adult and 77 juvenile members. Subscribers to Woman's Missionary Advocate and Little Worker only partially reported. Of the former, 40; of the latter, 39. Amount collected since March 1, 1896, \$266.72. A special feature noticed in the Marlin Auxiliary is the payment of five cents a month by each member for current expenses. They will have no trouble about paying the expenses of their delegate to the annual meeting of the Conference Society.

A committee was appointed to draw up resolutions concerning the death of our friend and brother, Rev. I. G. John.

Twelve members pledged themselves to secure one new member each or be responsible for the dues and conference fund of such member.

The following resolutions, adopted at the meeting of the Houston District, were read:

Resolved, That we, the members of the district meeting of the Woman's Foreign Missionary Society of the Houston District, in session at McKee

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Street Church, Houston, earnestly recommend that the several auxiliaries request their pastors to allow the collection taken on Easter Sunday to be devoted to the Texas Conference scholarship; and, in case it is not practicable to have the Easter Sunday taken for this cause, to ask for some other Sunday as early thereafter as may be convenient.

It was moved and carried unanimously that we adopt the same. It was immediately acted upon by the Marlin Auxiliary, and the pastor cordially consented.

There was afterward a called meeting without the presence of the Marlin delegates and the following was adopted:

Resolved, That our thanks are due and are hereby tendered to the Woman's and Juvenile Societies and the citizens of Marlin for their cordial hospitality.

2. That we thank the pastor of this church, Rev. E. W. Solomon, for his hearty indorsement of ourselves and our efforts, and we regret that we were not permitted to hear the sermon he had so kindly prepared for the occasion.

Signed by all the delegates present.
MRS. S. PHILPOTT,
Dew, Texas, April 3, 1897.

Rescue Home.

Collected by Committee of the Rescue Home Building Home Fund, Dallas:

	\$319 25
A friend, First Church, Dallas.....	5 00
Free-will offering from Springtown ladies	3 25
A friend, New Boston.....	1 00
Farmersville Auxiliary.....	10 00
W. W. Ross.....	50
Mrs. L. B. Black, Waco.....	5 00
Mrs. C. C. Walker, Gainesville.....	5 00
Center Auxiliary.....	8 05
Lamar Avenue Auxiliary, Paris.....	10 00
Collected by Financial Agent.....	197 70
Henrietta Auxiliary.....	10 75
First Church Auxiliary, Dallas.....	10 00
Mrs. H. M. Price, First Church, Dallas	5 00
J. T. Sanford, Dallas.....	2 00
Mrs. F. A. Baldwin, First Church, Dallas	1 00
A friend, First Church, Dallas.....	1 00
Mr. Weston, Dallas.....	10 00
Centenary Church Auxiliary, Paris.....	10 00
Mr. I. Lynn, Paris.....	5 00
Wolfe City Auxiliary.....	5 00
Palestine Auxiliary.....	2 00
Jacksonville Auxiliary.....	10 00
Henderson Auxiliary.....	27 50
Ervey Street Auxiliary, Dallas.....	2 25
Grand View Auxiliary.....	5 00
Total	\$671 25

MRS. W. C. YOUNG, Treasurer,
Dallas, Texas.

Annual report of Texas Conference Woman's Parsonage and Home Mission Society, March 20, 1897:

Adult societies, 18; adult members, 273; young ladies' or young people's societies, —; young people members —; juvenile societies, 2; juvenile members, 37; connectional members in the society, 310; connectional members added during the year, 123; monthly meetings during year, 160; members present during year, 1709; life members, —; subscribers to Our Homes, 77; new subscribers added during the year, 34; taking home mission reading course, 5; Have you received leaflets this year? Yes; How many are pledged to systematic giving? 19; sick and strangers visited, 2019; papers and leaflets distributed, 1038; garments distributed, 834; cottage prayer-meetings held or Bible readings given, 227; visits to corrective or benevolent institutions, 96.

The following societies observed the Week of Prayer: Brenham, Calvert, Tenth Street (Austin) and the four societies in Houston—Shearn Memorial,

McKee Street, Tabernacle and Mc-Asham Chapel.

Boxes of supplies sent this year from Shearn, McKee Street, Tabernacle and Brenham Auxiliaries.

MRS. O. T. HOTCHKISS,
Conference Cor. Sec.

Annual report of Northwest Texas Conference Woman's Parsonage and Home Mission Society:

Adult societies, 79; increase over last year, 19; adult members, 1359; increase 158; juvenile societies, 2; juvenile members, 40; connectional members in the society, 1399; increase, 66; connectional members added during year, 571; monthly meetings during year, 669; increase, 439; members present during year, 5429; increase, 3135; life members, 1; subscribers to Our Homes, 263; new subscribers added during year, 129; taking home mission reading course, 121; increase, 35; Have you received leaflets this year? Yes; How many are pledged to systematic giving? 82; increase, 67; sick and strangers visited, 6970; increase, 3295; papers and leaflets distributed, 5962; increase, 2787; garments distributed, 2379; increase, 1627; cottage prayer-meetings held or Bible readings given, 393; increase, 235; visits to corrective or benevolent institutions, 91; increase, 39; boxes and cash to Orphan Home, value, \$234.75; boxes and cash to Rescue Home, Dallas, Texas, \$196.95.

Twenty-nine new societies have been organized this year and ten have disbanded.

MRS. C. C. ARMSTRONG,
Conference Cor. Sec.
Weatherford, Texas.

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Waelder cir.....	May 22
Hallettsville cir.....	May 29
Rancho cir.....	June 5
Sweet Home cir.....	June 12
Leesville cir.....	June 26
Yoakum sta.....	July 3
Clear Creek cir.....	July 10
Cuero sta.....	July 13
Edna sta.....	July 17
Morales cir.....	July 24
Victoria sta.....	Aug. 11
Port Lavaca cir.....	Aug. 14

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EPWORTH LEAGUE.

To the Epworth Leaguers of Texas.

In this issue of the Advocate appears the programme of our State League Conference, which meets in Waco, May 11-13. The committee have spared neither pains nor time in their efforts to make this programme attractive, instructive and helpful. The programme in the range of its subjects, we feel safe in saying, is not lacking in breadth and scope, for it touches upon most every feature of League work; nor are the subjects scattered here and there, but systematically grouped with reference to the three departments—and this, we think, is a matter of great importance, especially to those Leaguers who come with pencil and note-book for the purpose of carrying back to their home Leagues something of what they have gained from the conference. May we be permitted, moreover, to express the hope that all the delegates who come to Waco, come for this earnest and laudable purpose. Otherwise the occasion may prove to be but "as sounding brass and a tinkling cymbal."

Furthermore we have been successful in securing for our conference occasion some of the ablest and most eloquent men of our Church abroad to speak to us on great themes, awaken our energies and stir our hearts to greater zeal and nobler endeavor in the cause of our blessed Redeemer. Of our home workers, nothing need be said. The committee were confused in their selection of first-class home talent more by its abundance than by its scarcity.

The music will be under the direction of the local committee at Waco. They have secured a competent leader and some of the best singers of the State for the occasion. We learn also that Prof. Peacock's most excellent orchestra of San Antonio will assist in the rendering of the music.

The railroads will give an exceedingly low rate. The hotel and boarding-house accommodations at Waco will be ample, first class, and cheap. Moreover, the citizens of Waco are noted far and near for their hospitality, and will extend to the Leaguers of Texas a warm welcome and a hearty greeting.

Praying that the Holy Spirit may be with us in great power at our conference, and that the Leagues and Leaguers throughout our great State may profit by the opportunity it presents, we remain, your fellow workers in Christ,

E. P. NEWSOM,
H. E. JACKSON,
R. M. KELLEY,
Programme Committee.

Leaguers of the Northwest Texas Conference, Attention!

If you have not paid your part toward sustaining our missionaries, you are urged to do so at once. You should also send in the ten cent assessment before making your report to Waco.

If you have made your Quarterly Reports to your District Secretary on the blanks furnished by our Conference League Executive Committee, it will be an easy matter to make full reports to the State District and Conference Meetings, but if you have not done this, I trust you will at once collect full information as to all departments of your work (including the Junior work), and not only send to Waco but preserve for reports to your District and Conference Leagues, adding thereto from every possible source.

Do not allow any work in the way of collections, election of delegates, etc., relative to the Waco meeting be neglected later than April 25, at the latest, and complete these things earlier if possible.

Our Northwest Texas Epworth Conference will meet at Brownwood June 29, to July 1, and it is hoped that in preparing for the Waco and various district meetings our Leaguers will not only become posted in regard to the work and collect abundant data for reports, etc., but it is also sincerely desired that we may all become thoroughly aroused and that our Brownwood meeting will surpass, in solid work, as well as enthusiasm and spiritual uplift, any meeting in our history. Our Brownwood programme is about ready for publication and contains many new and interesting features, one of which is that every Leaguer present may take some part therein. This programme will contain some names from abroad, among them Dr. R. J. Bigham, of Nashville, Tenn., whose presence will be a benediction, and the Programme Committee is proud to claim in addition, that the Northwest Texas Conference contains talent ample. Their programme will be replete with good things. Elect your delegates to Brownwood early and send names to Will H. Mayes. Each League is entitled to two, and larger Leagues one, for every thirty members and major part thereof. For all conferences

elect persons who will go and follow them with your prayers, for our meetings must be more spiritual. Yours for the upbuilding of our Leagues, F. P. WORKS, President N. W. Tex. E. L. Conf. Hillsboro, April 10, 1897.

Notice.

The Junior Leagues of the State will use the same blanks for their reports as the other Leagues, and the District Secretaries will supply them with blanks and literature. If any Junior Leagues have been overlooked, let them write me for blanks.

The Junior Leagues are adjuncts of the Leagues and must report through them. At the State Conference their delegates will be entitled to all the privileges of regularly appointed delegates.

WESLEY PEACOCK,
San Antonio, Texas. State Sec.

Rates to Waco.

The San Antonio and Aransas Pass Railroad announces a \$5.00 maximum rate from points on its line to the State League Conference at Waco. Tickets on sale May 10, limited to return May 14.

In addition to this they will run a cheap excursion from Waco to Rockport and Corpus Christi. The rate for this trip will be \$3.50 for the round trip. Parties desiring to take the coast excursion can get the necessary extension on ticket by depositing with the agent of the S. A. and A. P. R'y at Waco.

North Texas Leagues.

There will be a special train out of Denison over the Central for Waco. Leaguers on the T. & P., east and west of Sherman will be given specials through to Waco, consolidating at Fort Worth. I will send out detailed schedule cards in a few days together with report blanks to each League in this conference. Elect your delegates and send their names in at once to the Chairman of the Reception Committee at Waco. Let's have a good crowd out of our conference. Pastors, urge upon your Leaguers to attend this meeting. Leaguers, pray for showers of blessings upon our labors while in Waco. Strive to bring up your missionary assessments and let's have the best State gathering we have ever had. Fraternally, GUS W. THOMASSON, Sec'y N. T. E. L. C.

Attention.

Blanks have been sent to the Leagues in the Texas Conference, to be filled out and returned to me. I have written and sent blanks to the Secretary of the Austin District League and no doubt she has sent these blanks to all the Leagues in her district. We have but the one District League in our conference, and I have sent the blanks to the Leagues in the other four districts. Leaguers, remember that these reports must be made at once for the State League Conference. Do not wait until two days before the conference to report. The Leagues in the Austin District should send reports to their District Epworth League Secretary immediately. If any have not received blanks for reports, please write me at once. One League secured a blank in some way before I had sent them one, and reported. How I wish all were as anxious to tell of their work.

Let us pray very earnestly for our State League Conference, and be sure to send two delegates. Report at once. Will the pastors please urge their Leagues to send reports. Yours all for Christ. ETTA TOOTHAKER, Secretary Tex. Conf. E. L. 921 Avenue L, Galveston.

To the Leaguers of the Dallas District.

Denton offers entertainment to every Leaguer in the Dallas District who may attend the District Epworth League Conference, to be held at that place April 27, 28 and 29. Rates of

Macbeth lamp-chimneys are right if you get the right one for your lamp.

Let us send you the Index.

There is no other way to enjoy your lamp and avoid expense.

Geo A Macbeth Co

Pittsburgh Pa

NOTICE

This Week for Bargains in Plate Spoons

- ½ Dozen Triple Table Spoons.....\$3.00
- ½ Dozen Triple Tea Spoons..... 1.50
- ½ Dozen Triple Knives..... 2.00
- ½ Dozen Triple Forks..... 2.00

Initials Engraved Free. The above we can give you in plain or fancy patterns. 25 cents extra if to be registered.

Reference—This Paper

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404 W. Market Street, LOUISVILLE, KY.

SPECIAL EXCURSION RATES VIA SANTA FE ROUTE.

- STATE SPIRITUAL ASSOCIATION. San Antonio, May 1, 2, 3. Certificate Plan.
- MEETING RED MEN. Houston, May 1—Certificate Plan.
- STATE CONVENTION KNIGHTS OF MACCABEES. Austin, May 4, 5, 6.
- BAPTIST CONVENTIONS. Wilmington, N. C., May 7 to 14.
- TEXAS BANKERS' ASSOCIATION. Belton, May 11, 12, 13.

For particulars as to rates, dates of sale and limits, call on or write to any Ticket Agent of the Santa Fe Route, who has received instructions to sell excursion tickets to the several cities named at very low rates.

W. S. KEENAN, General Pass. Agent.

Dr. Simmons' Sarsaparilla imparts new life and energy to all parts of the body. Good as well for baby as for grand-father. 50 cents and 50 doses.

WATCHES

Send your watch by registered mail or express, prepaid, and we will examine it, tell what it needs and what it will cost to fix it. C. P. Barnes & Bro., 540 Market, Louisville, Ky.

REPAIRED

This firm is reliable.—Texas Advocate.

McELREE'S Wine of Cardui

has demonstrated ten thousand times that it is almost infallible

FOR WOMAN'S PECULIAR WEAKNESSES,

irregularities and derangements. It has become the leading remedy for this class of troubles. It exerts a wonderfully healing, strengthening and soothing influence upon the menstrual organs. It cures "whites" and falling of the womb. It stops flooding and relieves sup-



pressed and painful menstruation. For Change of Life it is the best medicine made. It is beneficial during pregnancy, and helps to bring children into homes barren for years. It invigorates, stimulates, strengthens the whole system. Its great remedy is offered to all afflicted women. Why will any woman suffer another minute with certain relief within reach? Wine of Cardui only costs \$1.00 per bottle at your drug store.

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

Rev. J. W. SMITH, Camden, S. C., says: "My wife used Wine of Cardui at home for fallin' of the womb and it entirely cured her."

NO SAFER OR MORE EFFICACIOUS REMEDY can be had for Coughs, or any trouble of the throat, than "Brown's Bronchial Troches."

DISTRICT CONFERENCE NOTICES.

SULPHUR SPRINGS DISTRICT. Sulphur Springs District Conference will be held at Mt. Vernon, Texas, June 16 to 20. Opening sermon by O. C. Fountain, June 16, 8 p. m. W. P. and H. Society will hold their meeting Friday, 8 p. m. Local preachers' license will be renewed Saturday morning.

Committees of Examination:
For License to Preach—S. A. Ashburn, W. T. Morrow, S. M. Ownby.
For Admission on Trial—E. B. Thompson, J. J. Clark, J. N. Hunter.
For Deacon's Orders—J. M. Sweeton, J. T. Bludworth, B. A. Thomasson.
For Elder's Orders—J. W. Beckham, O. C. Fountain, W. B. Bayless.

Let all the pastors and delegates be in their places on time and stay to the close. The Sunday-school interest will be looked after in connection with the conference. W. M. P. RIPPEY, P. E.

TERRELL DISTRICT.

Committees for Examination Terrell District Conference:
For Recommendation to the Annual Conference—L. P. Lively, J. M. Nichols, W. B. Patterson.
For License to Preach—D. F. Fuller, D. T. Brown, J. B. Minnis.
For Deacon's Orders—J. F. Pierce, J. A. McCurry, A. R. Nash.
For Elder's Orders—M. A. Smith, A. N. Keen, W. H. Stephenson.
C. B. FLADGER, P. E.

A skeptical writer says: "The present moment is all that we have." To the skeptic this is true, but the Christian owns not only the present, but an endless future.

Chapman September 16, 1875. She departed this life March 20, 1897. She leaves a husband and five children to mourn and feel their loss. She had four children who preceded her to the spirit world. I have only known Sister Chapman a little over a year, but can testify to the fact that she lived a consistent Christian and was a loyal member of the Church. She suffered a great deal with a chronic disease, but bore her troubles with Christian fortitude. She was the first one to open her doors and give the preacher and his family a welcome to Pleasanton. We spent about a week at her house before we could get possession of the parsonage. She has now gone to get her reward. Her pastor,
C. W. PERKINS.


MITCHELL.—Lula Gabrell, daughter of W. A. and Nancy J. Mitchell, was born February 11, 1873; died February 5, 1897. About the age of four she got a fall, from which injury she never recovered. The injury being on the head, in her ways she has continued a child. She loved the Bible, her parents and her brothers and sisters. She has gone to rest. Weep not, loved ones.
L. F. PALMER.

LESNETT.—The angels visited the home of Bro. and Sister David Lesnett, near Cothran, Texas, March 20, 1897, and called from this world to a home in the skies little Robbie. He was born January 8, 1893. His days were few, but God saw fit to call him hence. No more will his little arms clasp our neck, no more will his loving kiss be pressed upon our lips. Our hearts are made sad by reason of the separation death has made, but we rejoice to know he is on the golden shore, waiting for papa and mamma and loved ones, where sickness and death never come. He can not return to us, but we expect, through the riches of grace, to go to him "some sweet day." His funeral service was conducted by Bros. J. P. Rodgers and Pilley. We laid his body to sleep in the Forest Hill cemetery in the presence of a large concourse of relatives and friends. May the Lord comfort the sorrowing family and sanctify his death to the good of their souls.
ROSA GRAY.

VAUGHN.—Miss Elizabeth Bethea was born in Marion District, S. C., December 25, 1818; joined the M. E. Church in 1834; died March 8, 1897, at her home in Tyler County, Texas. At the time of her death she was the consort of W. S. Vaughn, whom she married September 3, 1861. Sixty-three years ago! This seems a long time to us mortals to live, but what a blessed life to live with the Lord as a companion all through those long years of worldly sorrow, pain and disappointments! But glorious was the end and short were those years compared to the eternity of that blissful life of rest she has with those happy spirits God has taken to his bosom to love. Mother Vaughn was well known far and near as a pious mother in Israel, loved and beloved by all Christians. With great fortitude and Christian patience she bore her last afflictions of several years' duration. Reading the Bible, praying to her Heavenly Father and talking to her devoted husband or friends of the love of God and a heavenly home was her daily occupation until the Lord opened the door of paradise and bade her enter into his rest. "Blessed are the dead who die in the Lord."
(REV.) E. F. CANON.

PLEASANTS.—The subject of this memoir, Mrs. Jane Pleasants (nee Hennen), was born in New York, November 5, 1824, and died at Blanco, Texas, November 1, 1896, where she was visiting her youngest daughter. There, surrounded by children and grandchildren, she passed away in triumph. A strange coincidence connected with her death is that her husband, with whom she had walked hand in hand for nearly half a century in wedded life, died at the home of the same daughter a few years before while there on a visit; so it was that after a few years of separation they joined hands of welcome on the other shore, having passed away in the same room and amid surroundings that were so similar. Nearly all of her long, useful life was spent at Richmond, Texas, where, on June 22, 1842, she was joined in marriage to Geo. W. Pleasants, with whom she lived in happy married life nearly fifty years. To this union four sons and three daughters were born. Two daughters are still living, all the other children having passed on ahead. These, with a large number of grandchildren and a large circle of friends, are left to mourn our departed sister. For thirty-five years she was a devoted member of the Methodist Church. She was a woman of bright mind, having attained considerable note as a writer among her home people, and was a Christian in life and example as well as by profession. Her life was a ministry to others; she visited the sick, comforted the sorrowing, and tenderly

cared for the homeless and motherless. Her work in the Church that she loved so well can not be estimated. She counted nothing too good for her Lord, and no service was too hard for him whom she loved better than her own life. Words can not express how she will be missed—in the Church, in the community, everywhere she was known. The children will miss her, her co-laborers will miss her, and oh, how her pastor will miss her! Her place will be hard to fill, but the tired hands are at rest and she has gained the crown. The writer knew her well and for a long time, having been her pastor four years, two of which were spent in her home. Thrown thus with her in her family, I had the opportunity of studying her life most closely, and esteem it a privilege to pay this tribute to her worth and memory. She was always ready for any demands made upon her for service to the Church, and was as truly a Christian in her home as anywhere else. She was a bright, happy, cheerful Christian and her life shone most brightly in her home. With trembling hand and misty eyes I write these lines in memory of one whose counsel and words and prayers have been a benediction to me. She has gone to join the loved ones who have already gathered on the "hilltops of glory." We miss her, O how sadly! but expect to meet her in our Father's house.
O. T. HOTCHKISS.



"All women are beautiful in telegraphic reports."—(N. Y. Sun.) So all washing and cleaning is easy and safe—if you believe what the peddlers and some grocers tell you about certain washing powders. You can test the ease and quickness, but the safety—that is another thing. You can't prove that without a long, and perhaps expensive and disastrous trial. Better stick to the first-made, never-changing, best-known washing-compound — Pearl-ine (use no soap). Almost any woman can prove to you the safety of Pearl-ine. And nothing that can be, and has been thus proved, will do your washing and cleaning so easily, so quickly, and so economically. 501 Jas. Pyle, N. Y. Millions use Pearl-ine.

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2 FAST TRAINS DAILY FOR ST. LOUIS, CHICAGO, MEMPHIS, NEW ORLEANS. 12 HOURS SAVED 12 To St. Louis and the East by taking the LIMITED : EVENING : EXPRESS, Leaving Fort Worth at 4:50 p. m., Dallas 6:15 p. m., East Dallas 6:25 p. m., arriving at Memphis 1:45 p. m., St. Louis 7:15 p. m. next day. CANNON BALL TRAIN Leaves Fort Worth 7:05 a. m., Dallas 8:05 a. m., East Dallas 8:15 a. m., arriving St. Louis 7:25 a. m. following day. Superb New Pullman Vestibuled Buffet Sleepers. Handsome New Chair Cars (Seats Free). L. S. THORNE, Third Vice-Pres. and Gen. Man. GASTON MESLIER, Gen. Pass. and Ticket Agent. DALLAS, TEXAS.

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A NEW WAY TO GET THERE.

Beginning January 16th, 1897. AND EVERY DAY THEREAFTER A THROUGH PULLMAN SLEEPER will leave

PARIS AT - - - - 5:20 P. M.
DALLAS AT - - - - 8:50 P. M.
CLEBURNE AT - - - 10:50 P. M.
FORT WORTH AT - - 9:40 P. M.
(Passengers from Fort Worth will connect with sleeper at Cleburne.)

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SAN ANTONIO

8:45 A. M. via

G. C. & S. F. TO CAMERON
S. A. & A. P. TO FLATONIA
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One change only, with direct connections for coach passengers at CAMERON.

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T. M. CAMPBELL, General Manager.
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THE New Continental Changeable Speed Mower

The Cut Below Gives a Fair Illustration of this World Renowned Mower. Thousands Have Been Sold in Texas with the Greatest Possible Success.

The Changeable Speed

found on the CONTINENTAL is the grandest feature ever invented. In ordinary grass or with a fast walking team there is no use wearing out the machine or wasting power by running it at the high speed necessary to cut Bermuda, wire grass or with a slow walking team of horses or oxen. We use serrated ledger plates, which insure greatest cutting capacity and prevents grinding knives so often.

The machine is constructed so that all parts can be removed (even the axle) with the tools that come with the mower without taking it to the shop. The Oil Cups are large and supplied with siphons, so that the oil is absorbed as needed. It will therefore last longer than mowers constructed after the old style. Has highest drive wheels, is lightest draft, easiest handled and best finished mower ever put on the market. We handle Hay Presses, Hay Rakes, Mower Knife Grinders, Sweep Rakes, Buffalo Pitts Threshers and Powers, Small Threshers, Binder Twine, Hay Ties, Harvesters and Binders, Threshers, Buggies, Carriages and Spring Wagons. We carry the largest stock of general implements, vehicles and wagons in the South.

By the Mere Touch of a Lever, Without Even Stopping the Team,

this change of speed is effected, making it run half as fast again as the ordinary speed of all mowers. This point alone is well worth the small advance in price asked over the hundreds of cheap "made to sell" mowers with which the country is flooded.

It Saves Wear, Saves Power, Saves Horseflesh, Saves Repairs,

and is warranted to do PERFECT WORK in ANY KIND OF GRASS that can be cut with a mowing machine or no sale.

Write for Catalogues, Prices and Terms. **PARLIN & ORENDORFF CO., Dallas, Texas.**



That Pleasing Paralyzing Pie!

How good it looks! How good it is!..... And how it hurts. Why not look into the question of **Pill after Pie?** Eat your pie and take Ayer's Pills after, and pie will please and not paralyze.

AYER'S Cathartic Pills

CURE DYSPEPSIA.

AN EASTER GIFT.
Rev. R. W. Thompson, Dallas, Texas:
Dear Brother—Inclosed please find \$15 contributed as an Easter offering by the Oak Cliff Methodist Sunday-school to assist in paying for the addition now being built to our Methodist Orphanage at Waco.

May God move every Sunday-school in Texas to contribute something to this sacred cause. Yours truly,
W. M. CROW, Supt.

RESOLUTIONS OF RESPECT.
The members of the State Line M. E. Church, South, of Texarkana, at the 11 o'clock service, on Sunday morning, the 18th of April, 1897, took the following action on the death of Rev. R. M. Powers, late of Dallas, Texas:

Whereas, Rev. R. M. Powers served this Church as its pastor for four years—from 1889 to 1892, inclusive; and, whereas, during his pastorate he endeared himself to every member of the Church by his faithful ministry and by going about doing good; therefore, be it

Resolved, That the death of Bro. Powers has deeply saddened the hearts of every member of this Church.

2. That his life abounded in good deeds and in acts of sweet charity.
3. That we tender to Sister Powers, whom we dearly love, our heart-felt sympathy.
4. That a copy of these resolutions be sent to Sister Powers and to the Texas Christian Advocate. E. D. LINGOLD, Pres't Board of Stewards, for the Church.

NOW IS THE TIME
To cure Cartarrh quickly, surely and permanently. The cold air of winter retards the cure; the warm air of summer favors it. Rev. J. W. Blosser, M. D., who has devoted twenty-one years to the study of this disease, has discovered a pleasant and sure way of curing it, by a remedy which is smoked in a pipe. It contains no tobacco, gives speedy relief, and makes a lasting cure. For free trial sample by mail, address Dr. J. W. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga.

NOTES FROM HENDERSON.
DECKS CLEARED.
Our missionary decks, foreign and domestic, are clear. In this we lead all the charges of East Texas Conference, perhaps. Certain it is that no preacher of our conference, or any conference, raised his missionary money with less trouble than did the pastor at Henderson. Yet the congregation that made this offering, feeling that their whole duty had not been done, or, on account of modesty, refused to sing the doxology.

WEEK OF PRAYER.
Our Woman's Parsonage and Home Mission Society has just observed their "Week of Prayer," which was to them a profitable week. The signs are that our Woman's Parsonage and Home Mission Society at this place is, in spirit and practice, becoming more connectional.

THE ADVOCATE.
Many remarks have been made about the changed appearance of "our" paper. While the old friend does not look familiar, the general verdict is in favor of the present form. It is more convenient. The edito-

rial, "The One Thing Needful," suggests two things needful: First, the Advocate needs to be in all our homes; secondly, it needs to be read—not looked over and laid aside.
CHAS. F. SMITH.

COMMENCEMENT NOTICE.
The Commencement of the Southwestern University will embrace from the 28th of May to the 1st of June. Any brethren desiring to attend the Commencement will be provided entertainment if they notify me or Dr. J. H. McLean in time.
J. G. PUTMAN.

TEXAS CONFERENCE MISSIONARY REMITTANCES.

The following charges have paid in full since last report:

Name of Charge.	Foreign.	Domestic.
City Mission, Houston	\$25 00
Dickinson Mission	33 50
Total	\$25 00	\$33 50
Grand total	\$58 50

City Mission, Houston, full on both foreign and domestic.

JOSEPH B. SEARS,
Conf. Mis. Sec., Texas Conf. Houston, Texas.

Truth in a Nutshell.
Impure blood is the natural result of close confinement in house, school-room or shop.
Blood is purified by Hood's Sarsaparilla, and all the disagreeable results of impure blood disappear with the use of this medicine.

If you wish to feel well, keep your blood pure with Hood's Sarsaparilla.

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

There is as much difference between reading the Bible and reading about it as there is between eating dinner and reading a bill-of-fare.—Selected.

After a Day's Hard Work
Take **Horsford's Acid Phosphate.**
It makes a delicious drink and relieves fatigue and depression. A grateful tonic.

Getting into heaven is getting hell out of us, and then heaven is within us.

141 Cumberland St., Brooklyn, N. Y., March 25, 1897.
The Piso Company, Warren, Pa.

Gentlemen:
In December I had an attack of Pleuro-Pneumonia. After being confined to the house for five weeks, I found myself in a very bad condition. Late every afternoon a fever would come on, then chills; this would be followed about ten o'clock, or later, by severe perspiring. All this time I was coughing violently, until I was reduced to a mere "bag of bones." Early in February a friend told me of Piso's Cure for Consumption. I got a bottle and took a dose that night. Ten minutes after I drew the first long breath that I had drawn since I was taken sick. I improved so rapidly that in a week the fever, chills and night sweats had left me entirely and I was enjoying a good night's rest. I took seven bottles in all, covering a space of four weeks, and now am thoroughly cured and enjoying the best of health. I consider it the most wonderful medicine ever prepared, and am thankful that I heard of it in time, as I am positive it has saved my life.
If any one afflicted as I was doubts this let them apply to me, either by letter or in person, and I will cheerfully substantiate every word of it.
Respectfully yours,
HENRY M. MOSS.

MARRIAGE NOTICES.
Johnson—Powell.—On April 15, 1897, at the residence of the bride's brother, in Palo Pinto County, Texas, Mr. John A. Johnson and Miss Sallie Powell, by Rev. J. T. Longino.
Carver—Evans.—Mr. O. B. Carver and Miss Mamie Evans, at the residence of Mr. F. E. Ellis, at Abbott, Texas, March 24, 1897, Rev. C. N. N. Ferguson officiating.
Kemp—Akin.—At Taylor, Texas, April 11, 1897, by Rev. T. J. Duncan, Mr. Jas. Kemp, of Smithville, Texas, and Miss Sudie Akin, of Longview, Texas.
Leonard—Nash.—By Rev. W. A. Edwards, April 18, 1897, at the residence of Mr. Pink Price, Fate, Texas, Mr. Fred Leonard and Miss Ina Nash; both of this place.

Starr Pianos--Jesse French Organs.
Write Manufacturers—Jesse French Piano and Organ Co., 315 Main St., Dallas, Texas, and save money. More capital than all Texas houses combined—St. Louis, Nashville, Birmingham, Montgomery. Factories: Richmond, Ind.

Awarded Highest Honors—World's Fair.
DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 Years the Standard.

- Unanswered Letters.**
April 15—J. B. Luker, subs. A. R. Nash, sub. M. B. Johnston, subs. N. C. Little, has attention. I. M. Woodward, sub. A. F. Hendrix, sub. J. B. Elder, subs. T. J. Minnis, sub. J. T. Bludworth, sub.
April 16—I. J. Coppedge, sub. O. S. Thomas, sub. R. A. Walker, sub. Jno. Helpinstill, subs. J. N. Broyles, sub. J. W. R. Bachman, subs. Jno. W. Sims, sub. J. M. Crutchfield, sub.
April 17—W. T. Melugin, subs. Chas. Davis, subs. J. H. Chambliss, sub O. K. P. R. White, sub. C. C. Davis, sub. C. L. Ballard, subs. J. Sam Barcus, sub; change made. S. M. Ownby, subs.
April 19—Leon Sonfield, sub. W. T. Morrow, subs. A. E. Goodwyn, sub. J. Kilgore, subs. J. N. Hunter, sub. J. P. Wheeler, sub. Chas. W. Irvin, sub. W. J. Johnson, sub.
April 20—L. A. Hanson, subs. Jno. H. Bass, subs have attention. W. J. Bludworth, sub. S. W. Miller, sub. John S. Davis, subs. C. W. Glanville, sub. Sam'l Weaver, sub. J. W. Clifton, sub. Jno. E. Roach, subs. M. B. Johnston, subs. G. W. Harris, subs. J. D. Hudgins, subs. A. R. Nash, sub.
April 21—D. L. Cain, subs. C. L. Ballard, sub. J. B. Elder, sub. J. W. Tinscher, sub. M. S. Hotchkiss, sub. P. G. Huffman, sub. C. N. N. Ferguson, subs. J. H. Wiseman, sub.

Fortify yourself for the season, Dr. Simmons' Sarsaparilla will correct all impure blood, giving health, life and happiness. Only 50 cents and 50 doses.

OFFICE OF COMMISSIONER OF AGRICULTURE, INSURANCE, STATISTICS AND HISTORY.
AUSTIN, TEXAS, April 13, 1897.
To All Whom It May Concern:
This is to certify, that the **COVENANT MUTUAL LIFE ASSOCIATION of Galesburg, Ill.**, has in all respects fully complied with the laws of Texas as conditions precedent to its doing business in this State, and that said Company holds a certificate of Authority from this office entitling it to do business in this State for twelve months from the 1st day of January, 1897, to the 31st day of December, 1897.
Given under my hand and seal, at office, in [L. S.] Austin, the day and date first above written. A. J. ROSE, Commissioner.

J. O. WYNN, State Agent,
201 North Texas Bank Building, DALLAS, TEXAS.

EDUCATION BY MAIL
The Correspondence School of the **POLYTECHNIC COLLEGE** offers instruction by Correspondence in Mathematics, Science, English Language and Literature, Latin, Greek, New Testament Greek, Hebrew, Bookkeeping, Shorthand, and all branches taught in the Institution. It also offers to the undergraduates in the ministry of the M. E. Church, South, full instruction in the Conference Course of Study. The Polytechnic College is a chartered institution of very high grade, belonging to the M. E. Church, South, and has a Faculty of twenty professors and teachers. For Catalogue and all information, address the President,

Rev. W. F. LLOYD, Fort Worth, Tex.

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A Limited Number of Students can Board in the Family of the President.
THE ONLY PRIVATE, SELECT, CLASSICAL and Military Institute in Texas. Collegiate, Preparatory, Primary and Commercial Departments. It looks after the moral, physical and social, as well as the mental, development of your sons and daughters. A distinguished graduate of the Virginia Military Institute in charge of the Military and Scientific Departments.
Girls are admitted into the School on equal terms with the boys and receive instruction in Instrumental Music by an experienced and competent teacher without extra charge. They are in separate rooms and grounds and under the immediate supervision of a lady who is an accomplished graduate of the University of Texas. For particulars or Catalogue, apply to
COL. J. R. COLE.
398 Ross Avenue, Dallas, Texas.

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WEATHERFORD COLLEGE :: For Both Sexes.
Superior Advantages: Literary, Business, Music, Art, Oratory and Elocution Departments; New College Buildings; Observatory; Chemical and Physical Laboratories; Library; New Boarding-house for Young Ladies. For Catalogue or particulars, address
D. S. SWITZER, President, Weatherford, Texas.

SPECIALS in White Goods.

Extra special in Checked Nainsook, 50 pieces, assorted patterns, our 25c quality, for.....	16c
Checked and Striped Dimity, choice of 50 pieces, worth 12c and 15c per yard, for.....	10c
India Linens and Victoria Lawns, values up to 12½c a yard, for.....	8½c
India Linen and Victoria Lawns, the 15c and 18c qualities, for.....	12½c
Plain White Piques, assorted patterns and Imported Colored Figured Piques, regular price 25c per yard, for.....	12½c
New line Figured Piques, plain wefts, our 30c and 35c qualities, for.....	25c
Dotted Swisses, complete line, all size dots, our qualities are exceptional values at 25c a yard and.....	15c
Cotton Crepons in Solid colors and fancy stripes, to close, per yard.....	5c
Imported Printed Dimities, Lappets, Jaconas, elegant range of patterns, worth 25c a yard, for.....	15c
Printed Batiste, 38 inches wide, large assortment of patterns just received, worth 18c per yard, on sale for.....	12½c
New lines Ginghams and Pinafores, 18c and 12½c qualities, this week.....	7½c

SANGER BROTHERS.