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EDITORIAL

The Inexhaustibility of Nature and Life.

THE mind of man is built up on a colossal scale. Nothing short of infinitude will satisfy its mighty capacities and aspirations. Man's dissatisfaction and restlessness grow out of this greatness. Conscious of his power and destiny, he disdains his present limitations and heritage. Unwilling to accept his existing lot, and at the same time unable to realize his lofty ideals, he can not but rove and fret. It is an old saying that no matter how much he may accumulate, he still desires and seeks larger acquisitions. Wealth is regarded and used but as a stepping-stone to still larger wealth. History shows how difficult it is to sate the lust of empire. There was once a Frenchman who craved the whole continent of Europe, and a Greek who sought the conquest of the world. No achievements in the realm of science satisfy. They are used as so much leverage and momentum for additional discoveries. The triumphs of philosophy, literature and art only whet the appetite and intensify the zeal of the race. There is no thought of calling a halt; progress is the watchword; the movement is ever onward and upward. While modern civilization is a gigantic and a brilliant affair, men are utterly unwilling to accept it as a finality; they regard it but as a better vantage ground from which to work; as only so much accumulated capital to reinvest. The truth is our efforts and achievements only enlarge our capacity and increase our enthusiasm, and thus, instead of ever reaching a condition of universal contentment, we only wrestle more vigorously with our problems, and follow with greater assiduity our visions and plans.

There is much in nature and life to encourage this spirit of unrest and everlasting endeavor. Nature and life are practically inexhaustible, and the knowledge of this fact is a spur to enterprise. The deep secrets which lie embosomed in the world and in the mind of man are a perpetual challenge, and as we realize our ability to cope with the problems, it is not strange that we seek to explore the labyrinth. There is nothing about the universe more delightful than the thought of its boundlessness. And this, too, is one of the chief charms of history, that it is constantly progressive. Scaling the loftiest visible heights, we find stretching out and upward still greater and more dazzling altitudes. Fathoming the depths, we learn that there are still depths under depths, and we reel off the sounding line for additional and profounder explorations. The great world of nature bears the stamp of the infinitude of God, and is that mighty and wondrous objective reality which answers to our own instinctive longings and progressive life. If we could ever exhaust nature we would fling it away as a child the last year's plaything. But this is impossible, and thus it becomes invested to us with immeas-

urable mystery and grandeur, and becomes at the same time a theater for the exercise of our noblest powers and an inestimable treasure which we can never appropriate to the full.

And life, too, refuses to yield up its ultimate secrets, and continues to wear its old-time freshness and charm. Life is cumulative, and every day unfolds some new beauty and discloses some unsuspected grace. Who has dropped a plummet to the bottom of the human mind? Who has registered the mysteries of the human heart? Who has gauged the ultimate power of the human will? There is an infinite variety in human temperament and character, and the passing years are sure to display a more transcendent wealth and loveliness of spirituality than have ever been witnessed by the eyes of man. No complete inventory of our intellectual and spiritual stock has ever been taken. There is much that has not been written down in the books. The golden age is still to come. The millenium is no mere idle wish, but a necessity of life itself.

Our unconquerable restlessness may yet bring us to God, and the inexhaustibility of nature and life will yet prove emblematical of the infinite and unfading inheritance reserved for the redeemed. If man was designed for this world and life alone, he has been most unquestionably over-endowed. Less of capacity and aspiration would have been abundantly sufficient. But these imperial endowments betray his divine origin and suggest his divine destiny. The interminable progression of the soul, together with the infinitude of nature and life answering thereto, are symbolical and prophetic of another existence and sphere where, freed from manifold limitations and disabilities, we may with buoyant heart and victorious step sweep forward to humanity's foreordained goal. The thought that, though unfolding forever, we may still find an environment accommodated to our new life and that though appropriating the wealth of a divine inheritance continually we shall still find it increasingly adequate, is enough to make the mind stagger and reel. The whole of infinity and the whole of eternity in which to enjoy it is the only portion which can satisfy the soul of man; and we believe that the ever-expanding universe and the ever-enlarging mind of man are proof and illustration of that vast and fadeless inheritance and of that rich and deathless life reserved for the faithful and the good.

THE GREAT BOOKS.

IN the Outlook Magazine for February is an article on Lincoln as a literary man, by Hamilton W. Mabie. From it we take a paragraph to indicate the immense power of a truly great and good book. We are much given to compassionating former generations because of their lack of educational opportunities and intellectual and literary facilities. We sympathize so keenly with the fathers. But we had better reserve this condolence for ourselves. What they lacked in quantity they made up in quality. What they wanted in breadth and variety they

found in depth and penetration. The bane of our age is an attempt to substitute an encyclopedic and superficial knowledge for the thorough mastery of the standards. We do not read too much, but too many things. Until we learn that profound study and not a vast and varied culture is the true desideratum, we shall lack the secret of wisdom and progress. The books that really do us good are comparatively few; but we should grapple them to our souls with hooks of steel. No generation and no individual is to be pitied who has been forced by circumstances to learn the lesson of intellectual thoroughness. When we find a good quarry we should be slow to give it up. When we meet a true oracle we should prolong the interview. If we could speak a few words of advice to students, we would say: "Be certain to get the masterpieces and be sure to make them your own." Thoroughness is the word for students to conjure with. But here is the paragraph:

The books within his reach were few, but they were among the best. First and foremost was that collection of great literature in prose and verse, the Bible; a library of sixty six volumes, presenting nearly every literary form, and translated at the fortunate moment when the English language had received the recent impress of its greatest masters of the speech of the imagination. This literature Mr. Lincoln knew intimately, familiarly, fruitfully; as Shakespeare knew it in an earlier version, and as Tennyson knew it and was deeply influenced by it in the form in which it entered into and trained Lincoln's imagination. Then there was that wise and very human text-book of the knowledge of character and life, "Aesop's Fables;" that masterpiece of clear presentation, "Robinson Crusoe;" and that classic of pure English, "The Pilgrim's Progress." These four books—in the hands of a meditative boy, who read until the last ember went out on the hearth, began again when the earliest light reached his bed in the loft of the log-cabin, and perched himself on a stump, book in hand, at the end of every furrow in the plowing season—contained the elements of a movable university.

TEMPERAMENT embraces those mental and moral qualities which depend upon the body. It is the natural disposition unmodified by intellectual and spiritual influences. It is an inheritance and the fountain of individuality and the germ of character. The fact of temperament is so generally and clearly recognized that biologists and philosophers have sought to classify, define and account for it. They name the following: The bilious, the nervous, the phlegmatic and the sanguine, each with its own decided characteristics and respectively dependent upon the supposed predominance of the nutritive, nervous, lymphatic and circulatory systems. Each variety of temperament may exist in an extreme form or may be modified by the presence of another. We come from the molds of nature, each with his own particular stamp. We have certain innate dispositions and peculiarities. Temperament asserts itself.

NO man is responsible for his temperament on the whole and at the first. He is an involuntary and passive product of nature. He unfolds spontaneously from within through the work-

ing of the secret forces of life. But a time may come when it will be his duty to repress certain excesses and to supply certain deficiencies. Natural qualities, through intemperance or neglect, may become decidedly vicious. Education and religion may be invoked in the interest of development and repression. While not primarily responsible for our natural qualities, we are rigidly accountable for the enlargement and refinement of them. Nature must come under the guardianship of reason and volition. Temperament must submit to conscience. The innocence of irresponsible childhood must merge itself into the character of mature life.

INDIVIDUALITY is the growth and perfection of our natural qualities. We are differentiated from all others by virtue of the temperamental peculiarities. Whenever nature makes a man she breaks her die. Each comes with a fresh stamp. The idiosyncrasy so marked in maturity and age springs from constitutional elements derived from heredity or imparted by special creative act. To secure individuality one must develop normally, without any interference except that which may be dictated by wisdom or conscience. Let one's convictions and impulses flow along the lines ordained by nature, now stimulating, now repressing, now modifying more or less. Never cut across the grain. Never throttle instincts. Never alter fundamental qualities. Wisely guide and guard. Abhor imitation. Be yourself under God.

OUR temperamental qualities indicate the trend of character. If we are naturally sanguine, we may reasonably conclude that God intends us to develop a sunny, optimistic disposition. If we are naturally melancholic, we may justly suppose that God expects us to magnify the elements of seriousness, thoughtfulness and reserve in our spiritual life. Constitutional qualities, purified and vitalized by the inspiration of religion, and flowing out constantly toward their predetermined ends, will eventually produce the character designed for us in the plan of God. It is fatal to ignore the hints of nature. It is suicidal to turn from their divinely ordained grooves the energized and sublimated natural currents of life. Infinite are the varieties of character. To realize the ideal potential in us is the strength, beauty and joy of life.

WHILE character may receive its trend and cast from temperament, it must never be wholly dominated by it. This would be to enthrone the physical and animal over the mental and moral. Nature is no excuse for sin. Temperament can not be pleaded in abatement of any penalty incurred by wrong-doing. The strong hand of repression must be laid here and the powerful inspiration of exalted motive must be applied there. Our constitution can be modified by education and association. Our deepest instincts and proclivities will yield to religion. Nature may indicate the direction, but conscience must superintend the movement. Temperament may draw the outline, but grace must lay in the colors. Temperament is much; character is infinitely more. Nature idealized is the true ultimum and supreme good.

Communicated.

LETTER FROM GILDEROY.

I have had but little contact with or knowledge of Texas Methodists and Texas Methodism. You see thousands and tens of thousands of people move from this country to Texas, and very few move from Texas to Mississippi. One thing, however, I have noted when one moves from Texas to this State he generally brings his Church letter and puts it in at once, even if he is going to stay only one month. That is good, and it is the right thing to do. It identifies one with the country, with the people and the Church. To stay out of the Church to be hunted up, sought after and begged to come in indicates one of two things—carelessness about the Church or too large an opinion of one's self. I have just had a case in point. February 1 Mr. T. V. Sessions and his wife arrived here with Church certificates from Rice, Texas. Mr. Sessions comes to take charge of the depot here for a month. The next day he and his wife hunted up the pastor and handed in their Church letters. My wife and I knew Tom Sessions twenty years ago and more at Brooksville, Mississippi. He was a small boy then. He has been a railroad man for years and has wandered around in several States and in Mexico. In Texas Tom found a good wife in the person of a Miss Armstrong, a sister of one of your Texas preachers. She was a Methodist and Tom was a Baptist, but, like a sensible man, he joined the Methodist Church. "For this cause a man shall leave his father and mother," and I suppose the Baptist Church too, "and be joined to his wife, and they twain shall be one flesh." Dr. A. C. Allen, who also knew Tom Sessions when he was a boy, used to say: "I am a very liberal man. If a Methodist woman marries a Baptist man he ought to join the Methodist Church, and if a Methodist man marries a Baptist woman then she ought to join the Methodist Church." Now I am fully as liberal as my sainted friend Dr. Allen.

But when people meet once they never know when, where or under what circumstances they may meet again. So the wise thing to do is to make warm friendships as we go along. I had not forgotten Tom Sessions, but I had lost sight of him for years past, and here, all at once, we are accidentally, or providentially, brought together again. When he handed me his Church certificates I said: "Tom, I am glad you have done this right away. Methodist people are bad enough about falling from grace when they are in the Church, to say nothing of falling when they stay out." Some people wait and wait for years to see how they will like the country, the Church and the preacher before they join. They fuss like fury if the pastor where they are does not pay special attention to them, and yet every time he calls to see them they take particular pains to remind him that they are members of the Church back yonder where they came from. If called on to contribute to any cause, their excuse is, "I pay back yonder." People of that kind do not deserve, and ought not to expect, any special consideration from the pastor and members of the Church where they are. If pastors were small men, and adopted the same principle toward them that they show towards the Church where they are, they would not show them any attention at all. Some people have an idea that they are released from Church obligations just as long as they keep their Church letters in their trunks, but this is a mistake. They are members of the Church passing from one society to another, and they are just as responsible to the Church for their conduct as when their names are recorded on some Church Register. The certificate is from one Methodist Church, or society, to another Methodist Church, or society. "Why," says one "wouldn't you give a Church letter to one who wanted to join the Baptist, Presbyterian or some other Church?" No, I would not. I am not authorized to do that. I am sent to take people into the Methodist Church. The Baptists and Presbyterians have not authorized me to take members into their Church, or to transfer them from the Methodist Church. They have their own way of doing this and we have ours. If they have a mind to recognize as a member of their Church one who holds a certificate in the Methodist Church, why, that is their own business. The United States naturalizes foreigners who come to this country and desire to become citizens. It would be an act of officious impertinence for Germany

to issue naturalization papers to her subjects, as American citizens, before they leave the old country. The United States is fully competent to attend to her own business and to say who shall be citizens. If a worthy man or woman wants to join another branch of the Church, I would be willing to commend the Christian character of such persons, but would not give a formal and official certificate of Church membership.

GILDEROY.

Minter City, Miss.

NOTES FROM MEXICO.

You do not know what a blessing the Advocate is to us away down here in Mexico. It comes with its strong messages on page one; with its records of victories from brethren beloved, and always seems like a good letter from home.

At last we are in the foreign work. Quite unexpectedly, and with very little notice, Bishop Duncan appointed me to mission work in Mexico last November. It was a little sad to think of leaving the dear old West Texas Conference, but feeling that the "call of the Church was the call of God," we made ready to leave the land of our love. Sometime was devoted to arranging things in general and procuring an "outfit." On the 15th of December we left Laredo, Texas, where we had spent three years laboring for the Master. Turning our faces southward we arrived on the 16th at San Luis Potosi, where the Bishop had appointed us to take charge of the American congregation. A good delegation of Americans, headed by Bro. J. R. Mood, pastor of the Mexican congregation, met us at the train and gave us a hearty welcome. On the following evening an appropriate reception was tendered us at Miss Toland's school by the stewards and friends of the Church. It was a fine entertainment, and gave us an opportunity of meeting many of the people. We did not feel like we had fallen into the hands of very savage heathen.

At last we are settled and happy in the Lord's work. After two months' of labor we feel encouraged, congregations have increased in numbers, and the Sunday-school is making a steady growth, while the prayer-meetings are a great means of grace.

There are several hundred Americans in the city, and, as a class, they are superior people. There is a spirit of friendship and sociability among them which is not always seen, even in some communities in the States. This being true, it is not surprising that the women have organized a Ladies' Aid Society, and it is accomplishing much, both socially and financially.

I have never seen so many Roman Catholic Churches in any Mexican city as here. I think nine can be counted from the front gallery of our house. The people generally are very fanatical, hence, avoid Protestantism in every form. I have visited many of their churches. They are beautiful within, some of the hideous, repulsive figures of our dear Lord, excepted. Women are the principal attendants, though occasionally you see a finely dressed man bowing before the shrines. Guadalupe is the patron saint of Mexico, consequently, she receives more worship than Jesus himself. While in the great cathedral here not long since I saw about twenty bowed before a picture of that saint, while only two were bowed before a statue of Jesus. No one can conceive of the idolatry in Mexico. Much contempt is shown, by some, to our work. Last Sunday, while I was teaching a Bible class, a woman passed in front of the chapel door and spit at me. She may have thought she was doing God's service. It is not an uncommon thing for stones to be thrown at our house. Last week one weighing four ounces came in and struck our three months old babe on the head, nearly ending her life. On the same day, while a prayer-meeting crowd was dispersing, a stone came whirling into the chapel, striking a young lady's skirt and then, glancing, struck me. No damage was done. These are good indications. They show that the people realize that we are here and mean business.

Bro. Mood's work among the Mexicans is progressing. There are several to be received into the Church soon on profession on faith. The signs at Miss Toland's School are encouraging. We hold special services for them every Monday morning.

We have men at work on the rooms being fitted up for hospital work. We hope soon to be receiving people sick with disease and sin; and that our Lord will help us by his grace to cure both body and soul.

We will soon begin our new church which will be built of red stone and modern in appearance and equipment. Our work has suffered greatly at this

point for the lack of a church.

We are holding cottage prayer-meetings among the Americans, and are trusting for a great revival. Already signs of a mighty awakening are evident. Souls are seeking Jesus. We expect soon to be in the midst of a great ingathering. May it be so. Amen.

F. S. ONDERDONK.

San Luis Potosi.

IN TEXAS AGAIN.

Back to Texas, planning and praying for the best year's work I ever lived. We had a glad, good time in our visit to Georgia. Our kin caught us with kisses and our friends fared us fine. We helped eat turkeys, guineas, chickens, possums, cakes, pies, pudding, 'simmon beer, ginger cake, etc., etc., not staying in one place too long.

We found all well; had been hard at work, therefore happy. I preached a dozen different times, in almost as many different places. 'Tis to me a sweet inspiration to preach on the spot where I was happily converted, and to the folks with whom I played in childhood's innocent hours, and prayed, and made my first trembling efforts. I certainly enjoyed preaching to the negroes at my home, and when "Uncle" Jim came up in the pulpit as I finished my sermon, great, big, pearly tears running down his black, wrinkled face, as he said, "God bless you, honey; I use to pray for you when you was a little bitsy bare-footed boy, running round wid me on the farm, and tho' you is 'way out in Texas preaching, I prays fur you ebery morning in dis world," it broke me all to pieces. God bless his dear old heart; he is just like kin folks. I shall be happy showing "Uncle" Jim the beauties of heaven some sweet day.

Our coming back was much more pleasant than going—good connections, good company. A few hours' lay over in Chattanooga gave us a chance at Lookout Mountain. 'Tis indeed worth your while to see. Magnificent!

I notice a couple of editorials in the Houston Post, where the editor hails with delight the fact that foreign mission gifts are decreasing and home mission increasing. I am satisfied he helped bring the first to pass; I wonder how much he did toward the latter. Home mission work is generally dependent on the same ones that sustain the foreign. God said carry the Gospel to every creature, but he didn't say stay there till they took it. Put the fodder rack in reach of all, but don't stand there currying on one old cow forever. Let me give that commercial brother a pious point: It takes lots more money to convert a heathen at home than abroad. What is the use of throwing so much bait in creeks that have been fished to death, and a few minnows remain, while in foreign fields the streams are full and fine?

This rich American nation has already taken the selfish soft-rot; can't even give our crumbs to this heathen, soreful Lazarus of the nineteenth century that God has laid at our doors. Some men haven't got enough religion to save themselves, let alone direct the doings of this mighty modern missionary movement.

I am not surprised this same paper said, let us have the open European Sunday, rather than the side-door, sly American Sunday. Brother, let's not have either one of them, but a Sabbath much akin to the one our first forefathers started in this country. Never take a substitute from the devil; he will down you every time.

I have only had a chance to look over my Christian papers that backed up on me while I was gone. From the reports and pieces, I got much steam to go on. Hurrah for our West Texas boys! Their good reports make me glad. I tell you I have got to dig now if I catch up with them by conference.

The Lord help us all, in all ways and always.

Yours,

NATH THOMPSON.

THE ARTICLES OF RELIGION AND STANDARDS OF DOCTRINE CANNOT BE CHANGED.

Some things have recently appeared in print which necessarily excite grave apprehensions. They indicate some danger ahead, and should not pass unnoticed. A sense of moral obligation impels the writer to call attention to some of these things, one of which was briefly discussed in a previous article. This obligation becomes the more imperative, because of the great solicitude of many thoughtful persons who love the Church and much desire her greatest prosperity. No ambitious motive prompts these lines, no personal interest is to be advanced. Nothing is desired, nothing is sought, but the glory of God, and peace and prosperity of the Church. The writer has given his time,

strength, money, and influence, to advance the interest of the Church for more than thirty-seven years. He has always boldly affirmed his own views irrespective of all others. In this communication, and others to follow, he shall seek vindication at the bar of his own conscience.

More than one writer has recently indicated that the doctrines of the Church should undergo revision. It is even suggested that the "Twenty-five Articles of Religion" could, and ought to be re-stated in fewer words, and plainer language." Such suggestions as these should convince us of the great importance of sober thought and conservative action. Where will we drift should we cut loose from our moorings? The Committee on Revisals at the ensuing General Conference will be painfully apprised, at an early date in their proceedings, that the spirit of innovation lives and demands recognition. The wisdom of that committee can be demonstrated by reporting nonconcurrence.

Fortunately for us that the "Twenty-five Articles of Religion," and the standards of doctrine are out of reach of this spirit of innovation. They are guarded by the first restrictive rule of our constitution. To this question the remainder of this article shall be devoted. To get this question fairly before the mind of the reader we will quote from paragraph 42. ans. II, pp. 29 and 30 of our Discipline: "The General Conference shall have full power to make rules and regulations for our Church, under the following limitations and restrictions, viz.:

(1) The General Conference shall not revoke, alter, or change, our Articles of Religion, or establish any new standards of rule or doctrine contrary to our present existing and established standards of doctrine." This is the first restrictive rule which cannot be changed; the remaining five may be changed under the following provision: Paragraph 43, p. 31: "Provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences, who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first article." The Church carefully guards her economy. It is exceedingly difficult to effect a radical change in our government. It requires at least the delay of four years if the vote of the conferences be taken first, and should the initial vote be taken by the General Conference it takes not less than eleven months to effect a change. But the "Articles of Religion" and the standards of doctrine cannot be changed at all. The wisdom of the restriction is patent to even the casual observer. To alter by emendation or interpretation the "Articles of Religion" or standards of doctrine would be to destroy the constitution of the Church. It would be an attempt to legislate men into a change of faith. It would serve to nullify the profession of faith and vows by all the members of the Church who conscientiously subscribed to the doctrines of the Church. But argument is not necessary since the "Articles of Religion" and standards of doctrine cannot be altered by striking out, adding to, interpretation, or otherwise. They are as fixed and unalterable as the laws of the Meads and Persians.

This brings us to inquire, what are the standards of doctrine? Let Mr. Wesley give the first answer to the question: "About nine I met the nineteen trustees, and after exhorting them to peace and love, said: "All that I desire is, that this house may be settled on the Methodist plan; and the same clause may be inserted in your deed which is inserted in the deed of the new chapel in London, viz.: 'In case the doctrine and practice of any preacher should, in the opinion of the major part of the trustees, be not conformable to Mr. W—'s sermons, and notes on the New Testament, on representing this, another preacher shall be sent in three months.'" (Friday, Oct. 5th, 1783. Joul. VII, p. 583.) Seven years before his last entry in his Journal, Mr. Wesley's preachers were required to preach the same doctrines taught by him in these sermons and his "Notes on the New Testament," and refusing to do so they subjected themselves to removal from their charge by the trustees. Speaking to this question, Bishop McTyeire says: "The standards of doctrine received by British Methodism, and in the late Deed of Declaration named, were Wesley's four volumes of sermons, (comprising from one to fifty-three in our current series), and Notes of the New Testament." These had also been received in America, and the preachers in conference assembled,

had more than once pledged themselves to preach the doctrines taught in the four volumes of sermons, and the Notes on the New Testament. They had also resolved, by way of guarding against unsound European preachers who might come over to hold them to that test. The Articles are a terse and strong setting forth of Christian dogma, so far as they go; and they could not have been left out of any abridgment of the Book of Common Prayer, without an improper inference; but there are essential Wesleyan doctrines not mentioned in them, as the witness of the Spirit and Christian Perfection. The 'Articles of Religion,' together with the established standards of doctrine, make a system as complete as it is orthodox; and Episcopal Methodism has not only been faithful to these Articles and standards, but has thrown around them the strongest constitutional guards." (History of Methodism, p. 350.)

The earnest prayer of this writer is that the Church may ever remain faithful to "these Articles and standards." But we must fix this question beyond all doubt, so we introduce our next witness. Mr. Pope says: "Methodist theology, which has spread during the last century over a very wide area of Christendom, is catholic in the best sense, holding the doctrinal articles of the English Church, including the three creeds, and therefore, maintaining the general doctrine of the Reformation. It is Arminian as opposed to Calvinism, but in no other sense. Its peculiarities are many, touching chiefly the nature and extent of personal salvation; and with regard to these its standards are certain writings of John Wesley, and other authoritative documents." (Compendium of Christian Theology, Vol. I, p. 20, 21.)

This is confirmatory of the preceding testimony, and carries with it the more weight, if possible, for the reason that Mr. Pope is acknowledged to be one of the strongest, if not the strongest, theologians of this age, and the farther consideration that he writes from across the great deep.

As additional proof, let us read: "At a very early period, Mr. Wesley published a model deed for the satisfactory settlement of chapels, the chief provisions of which were these two, namely: (2) After the decease of these three clergymen—the Wesleys and Grimshaw—the chapels were to be held in trust for the sole use of the persons appointed at the Yearly Conference of the people called Methodists, provided, that these appointees preached no other doctrines than those contained in Wesley's Notes on the New Testament, and in his four volumes of Sermons." (Constitutional History of American Episcopal Methodism, by John J. Tigert, D. D., p. 37.) He here refers to Tyerman's "Life and Times."

Before resting the case, we shall bring forward a witness who has already testified, that his testimony already given may, if need, be confirmed; and who but Bishop McTyeire in his "Manual of Discipline," p. 131: "The phrase, doctrines which are contrary to our 'Articles of Religion,' is evidently elliptical, and may be better understood by quoting its connection in the first Restrictive Rule: 'The General Conference shall not revoke, alter, or change our Articles of Religion, or establish any new standards or rule of doctrine contrary to our present existing and established standards of doctrine.' 'Some of the leading and characteristic doctrines of Methodism are not mentioned in the twenty-five, technically called 'Articles of Religion.' American Methodists (1781) vowed 'to preach the old Methodist doctrine, of Wesley's Notes and Sermons.' May, 1784, 'the doctrine taught in the four volumes of Sermons, (the first fifty-two of our addition) and 'Notes on the New Testament,' was reaffirmed. The Deed of Declaration (Feb., 1784) legally established these standards in the parent body. The Rule of 1808 guards them equally with the Articles. Usage allows Watson's Theological Institutes and Authorized Catechisms and Hymn-book to be highly expository authority." We have established what we set out to do in this article:

1. That the "Twenty-five Articles of Religion" and the standards of doctrine of the Methodist Church cannot be changed.
2. We have clearly proven that "Wesley's Notes on the New Testament," four volumes of sermons, comprising from one to fifty-three in our current series, and "our Articles of Religion," constitute the standards of doctrine of our Church.

R. C. ARMSTRONG.
Weatherford, Texas.

ARGUSTINIAN ARMINIANISM.

No. 2.

In article No. 1 we took the position that the death of the body is not a part of the penalty of the Adamic sin. We proceed to give additional reasons and to bring forward the Scriptural proofs.

There are very clear intimations in the Scriptures that man was created naturally mortal, though designed for immortality of soul and body. The possibility of death existed before the fall; that possibility was found in the natural constitution of man. This is matter of just inference from several considerations:


a. His body was made of a material substance. It was not created directly, as was his soul, but it was formed out of a material substance, already existing, and that, too, out of that particular substance into which it is again resolved at death—even the dust of the ground. "Dust thou art, and unto dust shalt thou return."

b. It is inferred from what is said, in the history, of the tree of life. We find here that after man had sinned and undergone spiritual death, the Trinity is represented as saying: "Behold the man is become as one of us, to know good and evil, and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever, therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man, and he placed, at the east of the Garden of Eden, cherubim and a flaming sword, which turned every way, to keep the way of the tree of life." It seems very clear from this history that there was power in the fruit of the tree of life to preserve man's body in a state of immortality, even after he had sinned and suffered spiritual death. If such be not the case, we can not see how God could say: "And now lest he put forth his hand and take also of the tree of life, and eat, and live forever." It must be admitted that this immortality of existence, which man was in danger of acquiring by eating of the tree of life, was the life of the body, in connection with an eternal death of the soul, or we are driven to the absurd conclusion that the life of the soul, or of God in the soul of man, was maintained by physical agencies. But spiritual life then, as now, could only be maintained by the direct energy of the Holy Spirit. Therefore we say that it seems necessary that man should have been effectually barred from the tree of life, in order that natural death might ensue, according to a natural law, under which he was created, doubtless, with respect to this very event of the fall. And it seems likewise to have been necessary that man should undergo temporal death in order that he might be the subject of redemption. Had he continued to eat of the tree of life, after his transgression, he would have lived forever in a state of spiritual death, or in just such a state as awaits those who are finally lost. Like the fallen angels, he would have been beyond the reach of recovering mercy. Hence he was driven out of paradise and made to till the ground. Therefore we conclude that man was created under the law of mortality, and the workings of that law were counteracted by the tree of life. Man forfeited the favor of God directly by transgression, and, as a consequence of this, he forfeited the bounty of God—he was disinherited, driven out from his peaceful abode, denied access to the tree of life, and the death of the body ensues as a natural result. Unless such was the character of the tree of life, we can see no significance in its presence in the garden, nor can we give any interpretation of the language, "And now lest he put forth his hand and take also of the tree of life, and eat, and live forever."

Therefore, if man was created under a law of mortality as to his body, natural death can not properly be regarded as the penalty of the Adamic law. But this by no means denies that natural death is the result of sin, and that but for sin man would never have suffered the death of the body. But we believe that when man's probation had ended, if he had been faithful in his allegiance to God, by eating of the tree of life, his body would have undergone a change similar to that which the bodies of the saints who remain on the earth at the second coming of Christ will undergo, to that which the resurrected bodies of those who "sleep in Jesus" will undergo, and the body of Jesus underwent, and in this condition he would have been translated into a more exalted state of being.

We are inclined to reject the idea of natural death being the penalty of the Adamic law, because infants suffer natural death. While they may justly suffer the indirect and natural conse-

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quences of the sin of another, yet we can not see how, under the atonement of Christ, they can justly suffer the direct penalty of Adam's transgression. Having themselves been guilty of no sin, they can not suffer the penalty of any sin of their own; hence, if they suffer natural death as a penalty at all for sin, it must be for the sin of another. And it does not relieve the difficulty to say that they are compensated by the resurrection of the body, through Christ; that "As in Adam all die, even so in Christ shall all be made alive," and hence that they are redeemed and saved in Christ, notwithstanding the imputation of Adam's sin. Those who are saved can not and do not suffer any penalty for sin, either their own or any one else's. Though they were brought under the penalty of the law by the fall, and natural death was a part of that penalty, and Christ bore that penalty for them, they can not, in justice, also suffer that penalty as though he had not borne it for them, any more than they can suffer the horrors of the second death, from which he has delivered them. We can not conceive of a salvation from sin, and the penalty of sin, which yet allows that penalty to be inflicted upon the subject of that salvation.

A similar argument is deduced from the fact that the righteous die just as the unrighteous. There is no difference. But those who believe in Christ, and receive through him the atonement, do not suffer any penalty of sin. Christ hath been made a curse for sin, who knew no sin, that he might deliver his people from the curse of the law, and since he does not save them from temporal death, we must conclude that natural death is not a part of the penalty of the Adamic law.

From these considerations we conclude that the direct penalty of the law given to Adam was spiritual death—the forfeiture of the life of God in the soul, the severance of that intimate union of the divine with the human nature, and that temporal death is the natural result of moral or spiritual death. They are all the result of sin, but only spiritual death is properly the penalty of original sin, or any sin.

Let us now examine closely the Sacred Word, and get a Bible definition of death, when spoken of as the penalty of sin, and perhaps it will help us to understand the nature of the penalty of the Adamic sin. Ezek. 33:11, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, for why will ye die, O house of Israel?" In what sense is death used here? Clearly in the sense of spiritual death, or the death that is the penalty of wickedness.

Ezek. 18:4. "The soul that sinneth shall die." Also, 18:20, 32. This can be interpreted only of spiritual and eternal death—the wages of sin. Ezek. 33:18. "When the righteous turneth from his righteousness, and commit iniquity, he shall even die thereby." In what sense? He will die natural death whether he turn from his righteousness or not; therefore it is spiritual death and its consequence, eternal death.

I John 3:14. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Here the death that is the penalty of sin is contrasted with the life that is from Christ, and he that has not this life still abides in the death into which sin brought him, though physically he is alive. This is spiritual death. John 8:51, 52. "Verily, verily, I say unto you, if a man keep my sayings, he shall never see death." Sure-

ly he will see temporal death, but not that death which is the penalty for not keeping the sayings of Jesus—the penalty for sin, for Jesus saves him from that.

Prov. 10:21. "Fools die for want of wisdom." What death is meant? Spiritual death, and, per consequence, eternal death.

Rom. 7:9. "For I was alive without the law once, but when the commandment came, sin revived and I died." What death? Spiritual death only. By the way, when was Paul "alive without the law?" and when did sin revive in him? Notice that when Paul was alive and without the law, sin was dead, but when the commandment (law) came to Paul, sin revived and Paul died. (But this elsewhere.)

Matt. 8:22. "But Jesus said unto him, Follow me, and let the dead (spiritually) bury their dead" (naturally).

Luke 8:52. * * * "But he said, Weep not, she is not dead, but sleepeth." She was dead, in body, but he pronounced it sleep. It was not spiritual and eternal death, therefore he said "She is not dead."

I Tim. 1:6. "But she that liveth in pleasure is dead while she liveth." In what sense? In a spiritual only—in that sense that death is the wages of sin, the penalty of sin.

Jude 12. * * * trees, whose fruit withereth, without fruit—twice dead." In what sense? Spiritually, in trespasses and in sins.

I Pet. 4:6. "For this cause was the Gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

Rev. 3:1. "And unto the angel of the Church in Sardis write, I know thy works, that thou hast a name that thou livest, and art dead." In what sense? Spiritually.

John 11:26. "And whosoever liveth and believeth in me shall never die"—the death that is the penalty of sin.

These quotations are amply sufficient to show that the Scriptures generally use the term "death," when spoken of as the penalty of sin, as implying spiritual death, and, per consequence, eternal death. Then why should it be so confidently and positively asserted that when God said to Adam, "Thou shalt surely die," he meant death, temporal, spiritual and eternal, seeing that he did not die temporally for hundreds of years, but did die spiritually in the very day and hour that he sinned, as God said he would. Therefore we think it is in harmony with the facts in the case, with reason and Scripture, to say that the penalty of the Adamic sin was spiritual death only, while temporal and eternal death are consequences of spiritual death, and, we may say, natural consequences. Therefore, when infants die, and the righteous die, they do not suffer any penalty of Adam's sin, or of any other sin, for Jesus came to "seek and to save that which was lost," from suffering any penalty of sin, and he will ultimately save them from all the consequences of sin, and "bid sorrow and sighing flee away, and wipe all tears from their eyes."

If we write again, it will be in relation to the moral effects of Adam's sin to his posterity, or the vexed but fundamental question of so-called "original sin," or "inherited depravity."

ARMINIUS.

EDUCATION PAPERS.

The Money Ideal.

It is my purpose, with the consent of the editor, to furnish the readers of the Texas Christian Advocate a series of short papers on various aspects of the educational problem as it exists among us to-day. It is not intended that there shall be any special logical connection between these papers. We will simply discuss some phases of the subject that are worthy of attention, and by which it is hoped to awaken increased interest on the part of the public.

The purpose of this paper is to direct thought towards a false view of education which obtains largely among our people. It is greatly to be feared that the true idea of education is being lost sight of by the majority of fathers and mothers of the present day. A recent writer declares that "the real business of education is to enable a human being to enter upon

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full possession of all his faculties in order that, so far as possible, he may be perfect as a human being." To this we would add that true education is designed to fit us for the widest enjoyment, the highest usefulness to the race, and to enable us to bring the greatest glory to God of which we are capable. A person thoroughly educated is not dependent for his or her enjoyment of life on coarse pleasures or childish excitements. There are sources of happiness in the awakened intellect, the moral faculties, and well-trained physical organism that are not exhausted even with advancing years. Such persons find their enjoyment within themselves and in God, and do not depend on the frivolities of life to furnish them pleasure, neither are they disturbed by the misfortunes that sometimes overtake them. The ancient Greeks, heathen though they were, sought to educate their children in this thorough and all-round manner. They had much clearer ideas than those which influence most people of this generation. The controlling thought now, in the matter of education, is the utilitarian idea. Education has come to be a sort of commercial question, and the governing thought in the mind of the average parent is: "Education is a necessity in order to make money." Arithmetic is taught that it may lay the foundation of business success. Geography is taught that it may familiarize one with the various countries of the globe, and thus contribute to money-making. Modern languages are learned because of commercial needs. The attack on the old-time classical course and the insistence on a thoroughly scientific and business training is bottomed on the false idea that the real object of life is to make money, and that hence a man has no time to put on anything that does not directly contribute to this end. All this is shown to the careful observer in many ways. Our public schools are crowded for the first few years of a child's life, but just so soon as the little ones can begin to earn a penny they are placed in some kind of money-making work. Among the graduates of our high schools only one-fourth are boys, showing that the average parent does not see the need of educating his son beyond the point where he can succeed in making money. For the same reason, in most instances, the daughters receive better education than the sons in order that they may be qualified for making a living. These facts give pain to every thoughtful friend of the race. This low, narrow, earth-born, metallic, spurious idea of life has largely obtained possession of the great majority of our people. We are being sold to mammon, whose ideals and equipment all point to money as its chief end, is inexpressibly narrow. We need education for what we can get out of it, and the good we can do with it, and not for what it does for us in the way of material benefit. Twenty-three or twenty-four years ago a fourteen-year-old boy stepped into the office of the President of a Southern college for examination that he might enter college. The President said: "Young man, what class do you wish to enter?" He replied, "The junior." "You are quite young to enter the junior class," said the President. "Why are you so anxious about it?" He said, "I wish to get through in two years that I may practice law at — bar." The examination showed that he was not prepared for the junior class, and he was persuaded to enter the freshman. He remained there four years and graduated with distinction. He was converted, called to preach, and his whole conception of life was thus revolutionized. He has since filled all the offices of the pastorate, has been an editor, and is now the President of the college from which he graduated. His life has been a thousand times broader, deeper, richer and better, than if he had carried out his first purpose, and turned his whole energy toward the point of business and money-making. He was saved to the world by a Christian college whose ideals were higher than simply success in life. There are thousands in our country now who need to be thus revolutionized. Let us begin with the fathers and mothers. W. F. LLOYD.

Fort Worth, Texas.

Well Known People.

Wichita Falls, Tex., Feb. 16, 1898. Mrs. J. L. Mears, wife of a well known coal and grain dealer in this place, has been a sufferer from childhood from catarrh. She took various remedies, but continued to grow worse until a physician told her that her stomach was ulcerated. The medicines prescribed were so nauseating that she could not take them, and she began the use of Hood's Sarsaparilla. To-day her stomach trouble has entirely disappeared and her health is perfect.

North Texas Conference.

FAIRLIE.

J. T. Bludworth, Feb. 19: We thank the good people of Fairlie, young and old, small and great, for such a generous pounding on last Monday evening. The hour was spent pleasantly, with music, conversation and prayer. We hope our friends will come again. Our women have organized themselves into a Woman's Parsonage and Home Mission Society. They have bought a beautiful chapel organ for our new church that is nearing completion. Methodism is a live thing over here.

WHITE ROCK.

Zoro B. Pirtle, Feb. 15: Our first Quarterly Conference was held at Rock Point the 5th and 6th inst. Rev. I. W. Clark, presiding elder, was at his post, in fine spirits. He preached two sermons which were greatly appreciated by an attentive and devoted congregation. He also looked after the interests of the Church. The Board of Stewards fixed the salary of the pastor at \$600, and they paid for the support of the ministry the past quarter, \$154.60. We are looking and praying for a prosperous year and the ingathering of many precious souls.

DENISON.

J. A. Stafford, Feb. 18: Our first Quarterly Conference is over. We were able to make a fair showing. Large Sunday-school; fine, enthusiastic League; League Sunday-school at West End in a growing condition. Our regular congregations attentive and overflowing. Our supreme need is a new church. We will get it if we can secure just consideration from the Board of Church Extension. This we do not doubt. Our old church building put, say, midway of Munson Street in South Denison, and an up-to-date new church centrally located, will help matters.

BELLS CIRCUIT.

E. L. Spurlock, Feb. 16: February 13th was a good day for Methodism in Bells. Bishop J. S. Key spent the day with us, preaching at 11 o'clock and at night. Our church was too small to accommodate the large crowd which gathered to hear the good Bishop. The Bishop's preaching was plain and pointed, full of the "old time fire." His visit was a treat to both pastor and people. Prospects for Bells Circuit are good for a move forward on all lines of Church work, and, by the grace of God, we expect to do what we can to bring his kingdom to pass in these parts.

PETTY.

W. H. Brown, Feb. 21: Our meeting was a great success. There were between fifty and one hundred professions. About thirty added to our Church at this place. Our League has taken on new life, and we organized a Junior League, with forty odd members, with Jas. Fagan President and Dollie Brown Secretary. We also organized a parsonage and Home Mission Society, with thirty odd members. We have also got our parsonage nicely painted and money on hand to paper two rooms. The preacher is writing this in bed. I fear I have a spell of la grippe on hand, but I am hoping for the best.

CRANDALL.

N. C. Little, Feb. 14: The wagon came to-day well laden with good things to eat—such as hams, sugar, coffee, flour, lard, butter, and the like; but hush! I will not try to enumerate them all. Only we will say that there were chickens in the lot as well. It was not a storm, for it was a bright day and everybody was happy, and the donors. May God bless every one who was in any way concerned, for they seemed more happy in giving than they could have been in receiving. Now if you hear of this preacher increasing in weight for the next three months, you may understand—well, you will know why. This was a right royal pounding, fully up to the standard of any you have heard of—Methodist style, Methodist measure, nothing short about it. It was an expression of love and gratitude to God and their pastor by the Lone Elm class, and was presented by her faithful stewards, Bros. Knox and Wright, in company with their good wives. What a pleasant time we all spent together! Surely these people know how to make a preacher's heart glad and to provoke a long and lasting smile from his good wife. O, we like to have forgotten! They paid cash on the salary, as they have every time the preacher has preached at their place. May the Lord help us to administer to them in spiritual things with the same faith and zeal that they have to us in temporal things. The first Quarterly

Conference will be held there instead of Lone Star. Let all of the official brethren govern themselves accordingly. Dinner will be served on the ground. Fourth Saturday in March is the time. Come, share it with us. Lone Elm does nothing by halves. And if our presiding elder, Rev. M. H. Neely, is permitted to be present, you will hear some as good preaching as you ever heard in your life, and when you hear our young people sing you will say they sing just like they mean it. You will be sure to come back again.

Northwest Texas Conference.

WHITNEY.

W. W. Dorman, Feb. 21: The Whitney Precinct went very dry on last Saturday. Majority for prohibition, 237—the largest ever given in any precinct election on prohibition in the State of Texas. Rejoice with us.

LAMPASAS.

W. B. Wilson, Feb. 21: We are in the midst of the greatest meeting that has been in this town for years; has been in progress two weeks, and yet just begun. Scores have been converted, twenty-six have already given their names for membership in the Methodist Church and the altar is filled with penitents. So far the revival has been conducted by the pastor, assisted by Bro. Henry Munger, of Bee House Circuit, and Miss Lyda White, of Nashville, Tenn., in the singing. We continue, expecting greater things of the Lord.

MART CIRCUIT.

J. A. Ruffner, Feb. 17: On November 22 we were again read out to Mart Circuit. We were kindly received and have been hard at work. I don't know where one could find a better people than we have here. The people all over the work have been very kind and many tokens of love have found their way to the parsonage. The Mart congregation gave us a regular pounding during Christmas week, which was at that time very much needed and appreciated. Our first Quarterly Conference was held January 22, at Riesel. The quarterly meeting was followed by the most successful protracted meeting we have had since being on the work. The meeting continued twelve days, and the work done was deep and abiding. Rev. N. M. McLaughlin, of Crawford Circuit, was with us nine days, preaching with power. Bro. McLaughlin's preaching was deep and spiritual, and he did a work here which few others could have done. We are praying for wisdom and strength and power in ministering to this people aright in spiritual things.

TAYLOR.

T. J. Duncan: We are forging our way to the front in Taylor. Large congregations, large Sunday-school excellent Leagues and Leaguers. Our women are at work like beavers. They declare for a new church. They have already begun a "pew fund." They are organized for work. A good crop will insure a new church in this place. It is most wofully needed. I do not know a church of its strength and liberality occupying so insufficient a structure. I am raising my conference collections in a very quiet way. I use cards and circulars this year. "Went at 'em" last year from the pulpit and by private canvass. They take everything in excellent spirit. Indeed, they are an excellent people. They are every way worthy of a new and better church and preacher. I am trying to help them to both. By kindness in admonition and firmness in the administration of discipline, the question of violations of law is well-nigh settled among us. Our young people love the Church and yield to its government. We look for a sweeping revival at no distant day, and, as in the past, one that will be fruitful, not merely in increasing our numbers, but one that will increase our spiritual life and usefulness in the community.

West Texas Conference.

EAGLE PASS.

A. L. Scarborough, Feb. 21: We have just closed a twelve-day meeting in Eagle Pass, and the Church will be glad to hear that much good was done. Will write it up for next week's issue. Rev. W. A. Bowen, of Waelder, helped us. Our Church is advancing.

KYLE.

A. W. Wilson, Feb. 21: We recently closed a two weeks' meeting at Kyle; were assisted by Rev. I. T. Morris, presiding elder, who preached three able sermons, and by Rev. J. T. Graham, of San Marcos Circuit, who assisted five days, doing most excellent work. Many

of the members labored faithfully and the meeting proved a great blessing to the Church. Backsliders and sinners knelt in the altar for prayer; several professed to be converted and reclaimed. There were ten accessions, eight on profession of faith. We have received thirty members into the Church since conference.

YOAKUM.

Hubert D. Knickerbocker, Feb. 19: We have just completed over one thousand dollars' worth of improvements on our parsonage. We have now a home second to none in comfort and elegance, six beautifully finished rooms, a hall 30x8 feet, glass front china closet, clothes cabinet, pantry, bathroom, ornamental stationary bookshelves and shady porches comprise the attractions of the house itself. Outside we have ornamental fences, good outhouses, a fine chicken yard (well stocked with thorough-bred chickens), vegetable and flower garden, fine shade trees and waterworks to keep everything fresh as morning dew. In church and parsonage we are now thoroughly equipped. Spiritually the signs are auspicious. We have had a number of conversions at the regular services, and are now planning for a special

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Are you bankrupt?

If you are weak, thin, pale, nervous and easily tired you are at least on the verge of it. If you have no reserve you had better create one.

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This will bridge over the crisis.

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Rich blood is red blood. The red color is caused by iron. "As strong as iron" is literally true. It means red blood and red cheeks, pink nails, pink skin, iron and the strength of iron in every part of your body.

If you haven't got it Dr. Harter's Iron Tonic will give it to you.

Weak organs of every sort—stomach, liver, heart, lungs—come from the want of vitalizing blood—blood with plenty of iron in it.

Indigestion, loss of appetite, headache, backache, lack of vitality, depression of spirits, anaemia, female troubles, general weakness and chills and ague can be cured by Dr. Harter's Iron Tonic.

"Dallas, Tex., Dec. 16, 1897.

"Dallas News, Gentlemen:—I can cheerfully recommend Dr. Harter's Iron Tonic to any one as a strengthening Tonic. After suffering some months with slow fever I used one bottle and can now thank this splendid remedy for the fact that I am strong and well. Very respectfully,

"MISS MARGUERITE GREEN.

"No. 112 Ervay Street."

A. R. Bond, a prominent Ft. Worth druggist, reports that his wife had been suffering for more than six months with stomach trouble and loss of appetite. His physician, as well as his own knowledge of drugs, was unable to relieve her. Mrs. Bond took a sample bottle of Dr. Harter's Iron Tonic, and in four days' time was eating heartily and feeling better than she had in one year.

Read this from a Texas man:

"Dallas, Tex., Dec. 14, 1897.

"Dallas News, Gentlemen:—I think Dr. Harter's Iron Tonic a good medicine. It certainly put my system in splendid shape. J. M. BEBEE, No. 217 Main Street."

Sold everywhere.

Sample dose of Dr. Harter's Little Liver Pills and Book of Dreams mailed free. Address HARTER, Dayton, O. Dr. Harter's Little Liver Pills do the business.

Dr. Harter's Iron Tonic

Expels weakness and sickness. Makes vigor and strength.

campaign, which gives promise of greater victory. Our congregations are large; many times full to overflowing. Salaries are paid better than average, that is about \$75.00 monthly of the \$92.00 monthly assessment. This cash and all sorts of other uncounted "tokens" of vegetable, animal and cereal sort, keep us independent and give grace of God keeps us humble. We give God thanks for His goodness and "take courage and press on."

PEARSALL.

W. Love Vaughan, Feb. 18: Pearsall is being stirred as never before. Victory is flashing all along the lines of Zion's hosts. A perfect halo of glory seemed to rest upon the audience last night, when there were ten or fifteen happy professions and fifty or sixty penitents. Four services a day, sunrise, 10 a. m., 3 p. m., and at night. Never in all my work have I seen a sunrise prayer-meeting so well attended. At dawn of day you can see them wending their way to the house of God; and really, though called a sunrise meeting, it is over by that hour, such is the deep interest. Bro. J. S. Gillett, our pastor, is being ably assisted by Bro. Nath Thompson, who is a power for good in his unique way. A devoted laity indeed do "come to the help of the Lord, to the help of the Lord against the mighty." The other Churches are co-operating in beautiful harmony, all seemingly anxious for a general awakening. Bro. Gillett, though not entirely restored to health, under the powerful tonic of the Holy Ghost is enabled to be at every service, guiding and mobilizing the forces, his majestic and venerable form lending inspiration to the blessed occasion. Twenty to twenty-five professions to date, and the end is not yet. Meeting will continue throughout next week.

Medical men say rheumatism is the forerunner of heart disease. Hood's Sarsaparilla cures rheumatism by its action on the blood.

Texas Conference.

HOUSTON.

J. W. Horn, Feb. 21: Washington Street Church gave us a warm welcome on this our third year, and soon after conference gave us a pounding, in which we received flour, sugar, coffee, a turkey, canned goods, etc., and the pounding has continued at intervals up to the present. Our congregations are large and interest good. We have penitents and conversions at the regular services, occasionally. We received on yesterday three on profession of faith. Some one joins nearly every Sunday. All of our pastors here in the city are starting off finely this year, and we are all hopeful that this may be a year of great success for Methodism in this city.

SOUTH AUSTIN.

W. N. Murphy: At the fourth Quarterly Conference of Tenth Street, 1897, a child was born, and the last session of the Texas Conference named it South Austin Station and sent Bro. M. E. Diehl, a transfer from the North Iowa Conference, M. E. Church, to raise it. Some thought it was premature, and it would appear so to one acquainted with the facts at the time, there being neither church house nor parsonage and not exceeding \$500 cash in hand. But Bro. Diehl being a man of God and full of works, marshalled his forces and very soon men were at work on what is some day to be one of the neatest little churches in the Capital City. In a very short time it was sufficiently advanced to be used for services, and now the South Austin congregation can say they have a home, and while it is yet incomplete, and has a small debt plastered over it, we are trusting the Lord to take care of his people and are obeying the injunction of our presiding elder, to say to everybody that we have the best preacher in Austin. The solution of a union of the two Churches is for the Northern Methodist to send us all their preachers like Bro. Diehl and then we will be united.

LA PORTE.

P. E. Nicholson, Feb. 15: I am in the field again. I have taken charge of the mission work lying between Harrisburg and Clear Creek, on the La Porte and Houston Railroad about twenty-nine miles, including three stations, growing little towns and a fine farming, gardening, fruit-growing country and fast settling up. This field had been neglected and dropped. After the death of my wife I went away for six years and there was no one to look after our people. The M. E. Church took charge and put men here, but made little progress. The Southern Methodists would not affiliate with them; there was too much driftwood among them and our

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people don't want that kind. If a preacher has to drift from his church to another to get work, we don't want him. When I made my report at the fourth Quarterly Conference my presiding elder told me to take up the work. So I did. The first day of January, 1898, I set sail on my old missionary bark and sailed in, and up to date I have organized three societies, with fifty-one members—seventeen by ritual and thirty-four by letter; ten adults baptized and seven infants; three Sunday-schools—one numbering seventy-eight, one twenty, and one forty-two; total 140. The greatest trouble I have is to get the M. E. Church, South literature. I am well-nigh the end of that difficulty; then I will have better sailing. I will report at first quarter to the presiding elder and ask him to get a man to take the work. I am so blind I can't travel. I am in my seventy-eighth year. God has blessed me and abundantly blessed my labors.

COLD SPRINGS.

R. T. Woolsey, Feb. 16: Our trust is in God, and he has never failed us, and we are in the conscious favor and presence of him as our Father. Then, too, we are blessed in having Rev. J. C. Mickle as presiding elder. If this man of God and Bishop Granbery should say for us to go to Klondike, we would start to Klondike, and expect their God to help us over the "Pass." The actual 16 to 1 is scarce in this country, as everywhere, and indeed we need but little (except for our creditors) while these poundings last. I have never seen the like. Butter with silver hid away, in it, eggs and chickens, pork, corn and fodder, soap, souse and sausage, with every other good thing we need. And in a pounding from Shepherd, some days back, besides just oodles of good things to eat, were two pair of nice shoes for two of the seven children, and over a hundred yards of cloth. Yes, brethren, we are here to stay four years—that is, if poundings and log-rollings hold out. Why not? The society is the best; the parsonage is one of the most substantial and comfortable houses we have ever lived in, just built last year, and for which Bro. Anderson and Cold Springs deserve special mention. The first Quarterly Conference has been held; the presiding elder was at his best, and the Lord was with us; it was a high day here. We are praying for a revival of religion, and expect to have it.

MOUNT VERNON.

M. L. Lindsey, Feb. 14: This is my third year on this work (Mount Vernon). I don't see why they should have sent me, but the presiding elder and Bishops have a special spite at these people, or it may be because they want to confer a special favor on me. I wish to say that this year is opening up brighter to me than any in my past experience. I don't mean to say that I am expecting to have my pockets filled with money, for I do not. It may be safe with some to use the sum of cash turned in as a criterion by which to judge the standing or grade of a work, but with some that will not do. Some people now are very much in the same condition that Peter and John were while standing before lame man at the gate Beautiful—they have neither silver nor gold, but such as they have they give cheerfully. As Bro. Cochran was removed from this district (Calvert), I don't think a better man could have been selected to succeed him, for Bro. LeClere was my

pastor once, before I went to preaching, and I love him so much.

East Texas Conference.

LINDEN CIRCUIT.

C. A. Tower, Feb. 16: After a three years' pleasant stay at Gilmer, the Bishop and his cabinet turned me loose on the good people of Linden Circuit. So on the morning of December 29, myself and wife, together with a wagon load of small Towers, in company with Rev. Ed Jones, bade adieu to our many friends in Gilmer, and with joy and sadness took up our carriages and went overland to Douglassville, the home of the preacher. We arrived at the parsonage late in the afternoon of the second day, to find that the good women descendants of old Sister Shunammite had put in the day at the parsonage, papering one room, sweeping, dusting and preparing for the coming of the new preacher. They also left the cupboard filled with many nice things to eat. God bless these angels of mercy, who are so thoughtful of their pastor and family. But I must not forget to mention the good men who so cheerfully assisted in the work. You know how good a man can be when the women get behind him. I expect Mr. Shunammite built the parsonage for Bro. Elisha, but the good sister suggested the thing, drew up the plan and specifications, and put the old gentleman to work. However that may be, this preacher has a good house, well furnished, for which he is thankful to whomsoever thankfulness is due. Since our arrival the ladies have added two bedsteads, one of which is made after the Bible model (Deut. 3:11). You see, these people read the Bible, the greatest of all books, and after hearing the new preacher, and they being somewhat timid as to personal compliments, and at the same time wishing to express themselves in some way, presented him with an iron bedstead. The association of ideas must have led to this act—"iron bedstead," "giant." Some may think it strange that this wonderful discovery was made by women, but you know they are close observers and splendid judges, especially as to words full of thought. Now if my predecessor, the inimitable, immortal, and sometimes invisible (in time of storm) Nelson, sees this, he won't like it, for he was here four years and they never expressed their admiration of his gigantic proportions by giving him an iron bedstead. But I anticipate the brother: he will say it is a penitentiary bedstead, but it is not, it is a parsonage bedstead, and a good one, too, and we are proud of it. Our first Quarterly Conference convened the 12th and 13th. Bro. T. F. Smith, our presiding elder, was on hand, preaching, praying and presiding in the spirit of the Master. We had a full representation; reported for preachers \$147.70; the assessment for preacher in charge and presiding elder is \$715. The outlook for a good year is hopeful. Large crowds have met us at every appointment. I am sure these good people will do their part we will by the help of God, do ours; the Lord will do his; so we must have a good year.

LETTER FROM KANSAS.

This writer and family have been living here since last November—not by the appointment of the Bishop, but we trust by the providence of God. We find few Southern Methodists here, but the Northern Church has four conferences in this State; so the ground is well occupied by Methodism, and here, too, we find that the Methodists lead in revival work.

There is much work to be done here for the Master. Such profanity, swearing in the house just before the time of religious service, swearing on the

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depot platform, in the stores, on the streets, in the presence of ladies, and, saddest of all, in many homes! I can truly say that I have heard more oaths in two months here in Kansas than I had heard for ten years in Texas, but a few ladies are here bravely holding up the banner of Prince Immanuel. How many more crowns will be needed for women than for men up yonder. Thank God for godly women. For many years they have conducted a Sunday-school here, much of the time without any pastor's oversight. How gladly they welcomed the preacher who had come to reside among them for a time, and urged him to take charge of their school. Who could refuse? We are preaching to full houses twice a month. The M. E. Church has a preacher here now. I am trying to do my Master's work here, as I ever tried to do the same in Texas. We earnestly solicit the prayers of God's people and especially of those we labored with on circuits and missions in the West Texas Conference. T. C. DePEW.
Trading Post, Kansas, Feb. 2.

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IT IS A JEWEL.

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Crowell, Texas.

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shows the contrast in the lumbering vehicle of that time, compared with the strong and light running gear and beautiful designs in carriages of to-day. We have no back numbers, or old time stiff carriages in our stock, but everything that is handsome and up-to-date in buggies, phaetons, traps, carts, buckboards and road wagons.

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Old and Young

Good Things to Learn.

Learn to laugh. A good laugh is better than medicine.

Learn how to tell a story. A well-told story is as welcome as a sun-beam in a sick-room.

Learn to keep your troubles to yourself. The world is too busy to care for your ills and sorrows.

Learn to stop croaking. If you can not see any good in this world, keep the bad to yourself.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache, or rheumatism.

Learn to attend strictly to your own business. Very important point.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.—Selected.



Grandma's Present.

Edna and mamma had gone to see grandma off to the country. She had spent quite a time with them, and now she was going home. Just before the cab stopped at the depot, the dear old lady smiled at Edna and nodded at her mother, and said:

"Before I go, I am going to give my Edna something to buy a wax doll with. I'm not fond of shopping, so I thought I'd get you to do it for me, and let the child do it herself."

Then grandma took her purse out of her bag and showed Edna a bright five-dollar gold-piece.

"O grandma—thank you! But what a heap of money!"

"I want it to be handsome," said grandma. You must bring it up to see me next summer. Your ma makes you lovely dolls; but, you see, I don't know how, so I can't."

Everyone has some original ideas. Edna's mother thought that as long as girls were very small, home-made dolls were the best. She made all Edna's, and painted their faces on white kid beautifully, and put little caps on their bald heads. But Edna had now for some time wished that she could have a wax doll with eyes that would open and shut, and real curly hair, and I rather think grandma had found that out.

Grandma was Edna's papa's mother, and she was careful to be polite about the home-made dolls, but, in her heart, she thought a "shop-doll" much prettier.

O what a hug Edna gave grandma! It did seem as if she had thought of the very thing of all others she would like best. Grandma understood, and when she was in the car she waved her handkerchief as long as she could see the fluttering little figure on the platform.

"I hate to have grandma go," said Edna, "and I shall name my doll after her. I think Patience is not a nice name, but I love it anyhow; and it is not just the present that makes me glad, it's the big heap of love she gave me with it."

"Yes, indeed, your grandma does love you dearly," said mamma, "and to-morrow we will buy the doll."

"Why not to-day?" asked Edna.

"It is too late," said mamma, "and I have to call on old Mrs. Johnson, to pay her for some quilting; and as we have a cab to-day, we can take it home and save her trouble."

Then mamma told the driver where to stop. Old Mrs. Johnson had the quilt done—a nice silk one—and she was glad to have it taken home, and very glad to get the money.

"I want lots of things for my poor little Bessie," she said. "I wonder whether little Miss Edna would like to go in and talk to her a bit; she likes to see other children so much."

Mamma nodded, and Edna ran into the other room. There, in the bed, lay a little girl. Mrs. Johnson's granddaughter, who was not able to run about at all, or even to walk. Just now she could not sit up. She lay amongst her pillows playing with a very queer looking rag-baby.

"I guess you think it is very funny," she said, as Edna looked at it. "I think so, too; it is so plain I can't love it. But don't let grandma know. She can't afford to buy dolls for me, and this is the best she can make. Put down your head," she went on pulling Edna softly toward her. "I want to whisper. Sometimes I want a bought doll so that I dream that I have one; and then when I wake up I am so disappointed.

Edna patted Bessie on the cheek. "Who knows but that it may happen

some day?" she said, and she did not speak of the five-dollar gold-piece that her grandmother had given her to buy a lovely doll with, lest it should make Bessie feel more sadly still.

Long after Edna had reached home again she thought of little Bessie. When we have had a wish of any sort, we can feel for those who have it also; and Edna thought that if she, who had everything she wanted, longed so for a wax-doll, Bessie, who had so little, and was sick and lame, must certainly want it more. In the night she thought of it still, and all of a sudden an idea came to her. In a moment she had jumped out of bed and gone into her mother's room.

"Mamma," she whispered, "wake up just a minute. I've got such a strong thought that I have to tell you."

"Jump in and tell me, then," said mamma.

So Edna told all that Bessie had said to her, and then went on:

"The gold money grandma gave me would buy a very, very big, beautiful doll, wouldn't it?"

"Yes," said mamma.

"Then half of it would buy one half as big and lovely?" said Edna.

"Half as big, but probably quite as beautiful," said mamma.

"Well, mamma," said Edna, "then to-morrow buy two dolls, just alike, and let me give one to poor little Bessie."

"I wonder whether your grandma would like to have you do that," said mamma.

"Yes, indeed," said papa, who had been awake, and listening all this while. "I know my mother well enough to be sure she would."

"Now I can sleep," said Edna, and went back to bed.

So two dolls were bought next day, and both were lovely; and O, the rapture on Bessie's little thin face when she took hers in her arms! If there was any sacrifice in what she had done, Edna was repaid by the pleasure she gave Bessie, and by grandma's approval of her conduct.—Unknown Exchange.



John Wesley's Last Days—A Study.

The Epworth League, as a corporate body, is throbbing with life—life that was in the brain and heart of that remarkable man. But beyond this, the League is grasping the promise that those who believe in Him should not see death. And so it must contemplate the life, beginning, but never ending; growing old, but not with eye dimmed or natural strength abated.

"Last days" are colored in morals and usefulness by "first days," and by the "purpose" of all the intervening days. If we would die well, we must live well.

Views differ as to what constitutes a well-spent life. The demands are so numerous, the plans of God so great, that men must work in various fields. Comparison is impossible. But while there is diversity of gifts, there is one Spirit. He who most nearly has the mind of Christ in doing the work to which he is called, has most nearly reached the ideal of a well-spent life.

It is not necessary that the stage of action should be where all the world can see the actor. Notoriety is not a virtue. But when the actor is seen he would be found doing his part honestly, and that part should be worthy of him. If more were willing to work hard in obscurity there would be less disappointment in the characters of those who become notorious.

We cannot estimate the force or get the profit of John Wesley's last days woven into our own lives unless we take his picture with his times for a background. The providential hand is seen in the fact that Wesley was not a product of his age, but was raised up for it. Historians have faithfully described that period. Promotions in Church and State were to be had by being meaner than the meanest. The popular current ran through the pools of bad morals, bad language, and bad deeds. A good character was no recommendation for the pulpit, for parliament, or for marriage vows. Young men in college had license for the wildest excesses, encouraged by the example of the minister in the sacred place; by the judge who decided laws; by society which trampled the common decencies under foot. Those whose heads appeared above the common herd were examples in nothing to one who would have clean hands and a pure heart. Strange that Wesley should have been able to look beyond them all.

We are inclined to put more emphasis on environment than it deserves. No doubt, it is the duty of society, of Church and State, of teachers, ministers, and leaders to furnish environment good, pure, and helpful;

but the individual will be lean, withered, and weak, that lives on environment, and whines through his sickly career because he did not have it, pleading its lack as the cause of inefficiency. Somebody must make environment! The islands are raised out of the sea by each coral adding its own little carcass to its life-work, and to the millions of little carcasses that have gone before. Each coral made all the environment he could. Nobility of character begins in the thought that we are in the world, not to use up the environment we have found, but to make it; not to eat up what we have found in the cupboard and then die, but to make the world better—to leave the cupboard better filled than we found it, and with better dishes on which to serve it. Great souls have always done this. When they came into this world they found things displaced and unfinished, and set about arranging and completing. At the time Wesley came all the tenants of this world-house seemed to have forgotten this, and the strange thing is, that he, a mere boy, should have seen so clearly what ought to be done.

How strangely he was preserved from the superstition of his times! The partition is thin between superstition and religion; between enthusiasm and fanaticism, devotion and persecution. Wesley peered through, but did not cross over the division. He leaned toward belief in witches; he listened to wind or mice in the garret, and did not doubt but that they were spirits; he allowed his Bible to open where it would to find a text, from which he thought he was directed to preach, or to determine great events in his life; he thought it was a miracle if the rain ceased and he permitted to continue his journey; he made his headache or his lame horse a subject of prayer, and believed they were instantly cured. But not a trace of these freaks of faith can be found in the manliness of his character or the soundness of his work. Consider the enthusiasm, the will necessary to stem the irreligious current of his age, and then wonder that he was not embittered against his enemies, and filled with hatred of the institutions. It is difficult for the enthusiast and man of affairs to be contemplative; to find companionship in books; to take interest in letters and questions of philosophy and discoveries in science. His journals show him to have read the newest poem, the latest novel, to have kept track of Parliament. His annotated New Testament shows that his Greek scholarship led him to "revise" before revision was respectable. With an age tainted with superstition, with incipient tendencies in his own nature, reared in a home pervaded by a keen sense of the marvelous, what but the direction of his mind into these channels of strength could have saved his enthusiasm in reforming his times from ending in mere cant?

What a prodigious ability to work was his! He began at four—preaching before breakfast and after, reading, studying, and writing, while he rode on horseback; making appointments as a railroad makes a schedule of time and stations, and filling them to the minute. Traveling enough for the work of one man; writing enough for another; preaching enough for a third; raising money enough for a fourth; the anxiety of superintending all the societies enough to wear out a fifth; a correspondence large enough for a sixth; and all this every day, turning it off without a nerve unstrung, to lie down at night and sleep like a babe.

His domestic relations will ever be covered with the mantle of charity. They being what they were, it is the more strange that he was what he was. If home is a man's castle, what is the strong man to do when he would fain run to it for safety, to find it held by enemies? Many a man, driven from every retreat, has said, "Well, I can go home;" but what effect would it have upon the temper to know that it would be pleasanter to go anywhere else rather than home? How we admire the man, because we have learned little of his domestic infelicity from his own words!

Thus his life was mapped out like a vessel sailing under orders. He lived—he worked—he died. He died like a hero, because he lived like one. He worked on to the last. He took the sword out of the scabbard every day. There was no rust on it. His hand reached for his pen when he was too weak to hold it. At the finish he

was all in, body, brain, heart. He took his foot from the doorstep of time to place his finger on the latch of that door "that only outward swings." Next to his last day on earth he wrote a memorable letter to Wilberforce to encourage him in his efforts to emancipate the slaves of England and America.

Wesley's "last days" completed the plans of his "first days." His life was all of a piece. He had no occasion in his later years to undo the work of the earlier. At the close he was encouraged by seeing that he had not lived in vain, and that his work would remain; but no imagination could then predict what it has since become. His death was not the end of his influence. The little fire that he kindled during his life at the moment of his death was raised into a flame that has since been seen round the world. If he had lived he, doubtless, would have attempted to control affairs in both hemispheres; but no mind was ever large enough for that. The earthly spot where his body rests will kindle in souls a desire to seek the heavenly rest.—Rev. J. W. Peters, D. D., in Epworth Herald.

DANGER IN SODA.

Serious Results Sometimes Follow Its Excessive Use.

Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover, the soda only gives temporary relief and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 20 grain lozenges, very pleasant to taste and contain the natural acids, pepsines and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements and finds them a certain cure not only for sour stomach, but by promptly digesting the food they create a healthy appetite, increase flesh and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50c. per package.

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Copies of Mrs. Thornburgh's Catechism for Little Children have been sold in about four years, and we have just had a new edition of 5000 copies printed. No similar work has met with such universal favor. It is a simple, sensible catechism, made for children by the mother of children, who has been for many years a Sunday-school teacher of little children. Infant class teachers approve it at first sight. Send for sample copy, or 40c. per dozen.

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DEVOTIONAL

A Handicap Race.

Life's race is a handicap. No one has every advantage all the time, and everyone has disadvantage sometimes. "Every man I meet is my master at some point," says Emerson. But he is never master at all points. Youth and old age are in their way handicaps; so are health and wealth, as well as poverty and infirmity. Two things, then, are to be remembered. In some direction each one of us may win high success—whether our name be Washington or Helen Keller; in some other direction our neighbor is handicapped, and we must make due allowances and judge him leniently.—Sunday-School Times.

Illumination.

Christ came to "open the blind eyes." Whatever destroys our ability to behold him by faith is within His healing power. He is both willing and able to remove every hidden obstruction. He longs to cleanse at once. "Behold, now is the accepted time; behold, now is the day of salvation." Every soul conscious of inward defilement may be assured that Jesus of Nazareth "passeth by." "Jesus, thou Son of David, have mercy on me," is the truly penitent's cry. Forthwith the pleading voice will secure the full benefits of Gilead's balm, the help of the great Physician.

With this inward cleansing comes the power of sight. We then look upward, and "the heavens are garnished by His Spirit." The wide seas proclaim His presence. Continents delight to own him. He speaks to his saints from the mountain summits and from the grassy plains. He conceals Himself from no one, not even the least. The pure in heart shall behold Him in His holiness, in His spotless administration, in His corrective discipline, and in His merciful deliverances. The atoning blood they see, the changeless covenants, the great and precious promises. Happy indeed is he who has the power and the right, through the cleansing blood, to look upward, and with perfect confidence, exclaim: "The Lord is my portion, saith my soul." The divine response is not less blessed: "The Lord's portion is His people." Wait, therefore, O my soul. After a little He will appear in His glory. The illumination will then be complete; then thou shalt "see Him as He is," for thou shalt be "made like him."—Christian Advocate, New York.

Taking Short Views.

It is well for us to take broad views of life, and fix our eyes on the goal far ahead, rather than bend them constantly to the contemplation of the many short steps necessary to reach it. We shall become mentally and spiritually myopic if we do.

But under certain conditions—and these conditions are by no means rare—the opposite course is necessary, and we receive help and courage by being content to solve life's problems little by little. A familiar story illustrates the point I wish to emphasize:

A lady met with a serious accident, which rendered a very severe surgical operation necessary. She knew that in all probability she would be confined to her bed for a long time. She was a busy, active energetic woman, and the prospect was very dreadful to her. When the surgeons had finished their work and gone away, she said to her physician:

"Dr. Bell, how long shall I have to lie here helpless?"

"Only one day at a time," was the cheering answer; and it was a better tonic for the patient than any amount of sympathy and commiseration would have been. It comforted her for the moment, and often during the weary weeks that followed she was helped by taking the short view, "only one day at a time."

Not long since it was my good fortune to become acquainted with a genuine heroine, a young woman who, when a girl of fourteen, had taken up the work of her dying mother, and become housekeeper, maid of all work, nurse, sister and mother in one, as she "kept house" for her father and six younger brothers and sisters. One day she was telling me her experiences in bringing up her "family," as she called the younger ones, laughing at her attempts to make bread for the many mouths when she had to stand on a stool to knead it with sufficient vigor, and unconsciously giving a pathetic glimpse of the little mother's anxious heart as

she nursed Cora and Joey and baby Jack through an attack of the measles. Then all the children, herself included, had the whooping cough. So the story went on, not in any strain of self-pity or self-glorification, but as a simple recital of what she had gone through, until I could not help saying:

"How have you managed to endure so much, Clara, without being completely worn out?"

"Why," said my friend with her pleasant laugh, "I've had twelve years to do it in, Mrs. Smith. It didn't all come to me in a day."

This was another way of saying she had taken short views of her rough path, and so had been spared the anxiety of crossing bridges before she came to them.

The short view is a great shield between our peace of mind and its most subtle enemy—worry. Has the winter come earlier than usual, with every prospect of staying? It will pass, a day at a time, with long, restful nights between. Is the summer hot and dry and dusty? It will slip by in the same quiet way. Is the chosen profession difficult to attain? Clear your path by attacking the obstructions, one by one. Is the mending basket full and the larder empty? (Nothing is more formidable to womankind than housework viewed en masse.) A patch here, a darn there, a button in another place, while sauce boils, bread rises and cake bakes, will happily change the places of abundance and scarcity, and incidentally rest tired back and aching feet. Some one has wisely said:

"Nothing is there to come, and nothing past; But an eternal now doth always last."

This is the short view of life—the "eternal now!" Its sorrows are never greater than can be borne; its pleasures are never too many to be wholesome; its labors are never too hard to be accomplished. It is only when we place to-morrow's load above the burden of to-day that we faint under the combined weight. Take the short view, then. "Sufficient unto the day is the evil thereof."—Ira Reed Smith, in Advance.

It is because our prayers are too narrow, because we only want to fill the cup within an inch of the top, that we are poor; when we are willing that the cup within an inch of the top, that a springing out from heaven, a pouring down from above of that which fills the cup from the great wealth and mercy of our God.—Alexander McKenzie, D. D.

Which costs

most,



a sick baby, or a package of

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Our readers noted last week the appearance of a new department in the paper—the "Missionary Column"—conducted by the Rev. J. B. Sears, of the Texas Conference. We trust that this new enterprise will result in great good to the cause of Christ. Bro. Sears has kindly consented to take charge of the matter, and his deep interest in the cause, together with his long experience and eminent ability, qualify him in a very special manner to make a success of it. There is no cause more sacred than that of missions, and we most heartily commend it to the thought and sympathy of the Church.

OAK LAWN DEDICATION.

The Oak Lawn Methodist Church was dedicated Sunday, February 20, 1893, by Bishop Joseph S. Key. This is a beautiful church, situated in the northern suburbs of Dallas, and was built by one of the pluckiest and noblest little congregations in Texas. This sacred edifice abides to-day a monument of their faith, self-sacrifice and zeal. Not long ago a burdensome debt of some six hundred dollars was paid preparatory to the dedication. The Oak Lawn Epworth League made the payment of this sum possible. Having on hand a certain sum of money secured by its devotion and industry, the Church and pastor felt inspired to undertake an almost herculean task. Bro. Broyles, the preacher in charge, deserves the utmost credit for his untiring energy and wise leadership in the matter. He was cheerfully and ably seconded by the membership, with the result mentioned above. We tender hearty congratulations to all concerned. The Church was beautifully decorated for the occasion, the music was good, the audience large and the sermon appropriate, and satisfactory to the worshippers. The Bishop's visit was greatly enjoyed and his ministrations resulted in the edification and comfort of his hearers. The pastor, Bro. Broyles, is immensely popular with his people, and he has already wrought a phenomenal work in the community. The outlook is full of cheer. We were glad to be with our old neighbors and friends on this auspicious day, and wish for them, one and all, great prosperity and peace.

REV. JAMES MIDDLETON WESSON.

Rev. James M. Wesson was born in London, England, July 18, 1819. His parents were Thomas and Mary Wesson. He was converted in Rochester, New York, January 8, 1839, under the ministry of Rev. Noah Levings. He was admitted on probation into the Methodist Episcopal Church January 11, and into full membership July 13, 1839, Jonas Dodge, preacher in charge. He was licensed to preach in Bastrop, Texas, November 10, 1843, by John Clark, presiding elder. He was admitted on trial in the Texas Conference at its session in the Robertson settlement, Walker County, in December, 1843, Bishop J. O. Andrew presiding. He was ordained deacon in Houston, January 7, 1846, by Bishop Joshua Soule. He was ordained elder in Cedar Creek, subsequently Chappell Hill, December 29, 1848, by Bishop William Capers. He served the fol-

lowing works: 1843-4, Franklin Circuit; 1845-6, Richmond Circuit; 1847, Brazoria Circuit; 1848-9, Galveston Station; 1850-1, Galveston District; 1852-3-4, Rutersville District; 1855, Washington Circuit; 1856, Austin Station; 1857-8, Huntsville Station; 1859-60, Galveston Station; 1861-2, Anderson Circuit; 1864, Waco Station; 1865, Plantersville Circuit; 1866-7-8, Huntsville District; 1869-70-1, Galveston District; 1872-3-4-5, Huntsville District; 1876-7-8, Plantersville Circuit; 1879-80, Bryan Circuit; 1881, Chappell Hill District; 1882, Chappell Hill Station; 1883-4, Millican and Wellborn; 1885, Burton Station; 1886-7, Montgomery Circuit; 1888, superannuated; 1889-90, Montgomery Circuit; 1891, superannuated. From 1891 until the day of his death, January 22, 1898, he was an honored and beloved member of the Texas Conference. Our memorandum contains the following significant words: "Goodness and mercy have followed me all the days of my life. I have not been confined to my bed by sickness an entire day in my life, though my fields of labor have been mainly in the coast country. Under God, I owe all to genuinely pious parents and the Methodist Episcopal economy. I have been indeed but an unprofitable servant, and shall enter heaven a sinner saved by grace." From the foregoing paragraph we learn that the deceased was a man of strong constitution and almost perfect health. We also get a glimpse of the deep humility and earnest piety which characterized him all through life. He lived to a ripe and happy old age, and died in the triumph and peace of the Gospel of Christ.

Bro. Wesson enjoyed the distinguished privilege of being one of the pioneer preachers of the Methodist Church in Texas. The list of his appointments, and the number of years which he spent in the itinerant service are eloquent of protracted toil, great self-sacrifice, heroic devotion and spiritual triumph. The places, dates and features recorded mean much to those who know how to read between the lines. But never until the final disclosures of life are made in eternity will any one realize fully the significance of the items jotted down above. He was a laborer, and a laborer in the vineyard of the Lord. He gave himself in unselfish devotion and heroic toil to the task of evangelization. His work was well done; his character a treasure of the Church, his example an inspiration to his brethren, his influence a beneficent force in the world, and his unsullied name a priceless and a precious legacy to his family and friends. The itinerant service was no holiday and gala affair when Bro. Wesson consecrated himself thereto. On the contrary, it was a perilous and an onerous work. To have been faithful and efficient during this long season and during these trying times is no small achievement and distinction. It is really a great honor, a coveted record, undying fame. He was one of the fathers of Texas Methodism, and, with his distinguished colleagues, will go down into history the recipient of heartfelt gratitude and of unstinted praise.

The Advocate will not at this time attempt to go into the details of his life, leaving that task to the intelligent discrimination and affectionate industry of his intimate friends. We simply emphasize his long and laborious life, his fidelity and efficiency, his enthusiasm and devotion to Methodism, his fine character and spotless example, and his triumph through Christ over death and the grave. He served his generation by the will of God, and has fallen on sleep. Peace, the bequest of Christ, was his.

The one who wrote of Alcibiades and of his victory at the Olympic games says: "The first requisite to happiness is that a man be born in a famous city." Were this true, the subject of this biography had that "requisite," for he was born at No. 6 Ratcliff Square, Commercial Road, London, on July 18, 1819, being the son of Thomas and Mary Wesson, of pure English ancestry. His father heard John Wesley preach, and transmitted Wesleyan Methodism to the son, who formed the connecting link between Mr. Wesley and his Methodism and the Methodism of our time. The earnest zeal, self-denial and devotion to duty of that holy man seem to have fallen upon him, and to have formed the leading principle of his ministerial life, for he would sacrifice property, personal comfort and social pleasure to the call of duty, which was his only guiding star.

Having followed a seafaring life for some time, he sailed, April 10, 1836, for New York, at which city he arrived on the 10th of June. Here he left the ship to learn the trade of carpenter, at

which he worked continuously, in different cities—New York, Rochester, St. Louis, New Orleans, and Austin, Texas—until December, 1843. When in Rochester he attended a Methodist meeting, as a penitent, for many days. Others were blessed, but he was not, until January 8, 1839, on which date he writes: "The services were about to close, and the minister, Rev. Jonas Dodge, rose to dismiss the congregation, when Mr. Christopher, a zealous Episcopalian, said: 'Let us pray once more for this young man.' All knelt down; he laid his hand upon my head and prayed most fervently in my behalf. While he thus wrestled with God in my behalf, I tried to pray for myself, and God, in mercy, heard our united prayer, took away my load of guilt and filled me with his love." He united with the Church on the 13th.

October 20, 1839, he writes: "For some time past it has been impressed upon my mind that it is my duty to preach the Gospel; I strive in vain to banish the thought; it is present continually. I have no education to fit me for the work." At this time he met an agent for Oberlin Institute, a manual labor college, and says: "I am determined, if possible, thus to obtain an education to fit me for the work." In our day he could have joined the conference on trial, and been appointed "student" to a college, and the Church assessed to pay for the tuition, but there was no authority in that day by which a Bishop could appoint him to Oberlin. Yet he was willing to rely upon God and his own exertions, which develop the noblest manhood and the strongest moral character.

August 20, 1840: "Left Rochester for the West, determined to work for some time at my trade, to procure funds for incidental purposes while at the institute." Here is the grandest manifestation of Christian fortitude and confiding trust in the direction of providence—laboring to procure the means for the performance of a duty.

Being still determined to attend Oberlin Institute, he sought work in St. Louis, and connected himself with the Church in that city; but "hearing that there is plenty of work," he writes, "in New Orleans, I determined to go there," arriving in that city November 19, 1840, where he found work abundant and wages good, but it was difficult to get pay for his labor; and then, with Oberlin still in view, he went to Texas, arriving in Galveston on December 1, 1840, and from there, by Houston, to Austin, where he subsequently made the acquaintance of those sterling ministers, R. Alexander, J. W. Whipple and John Haynie, who gave him a brother's heart and Christian sympathy, for he felt he was a stranger now in a strange land.

Attending a Quarterly Conference as an exhorter, at Bastrop, February 16, 1842, the rumor of a Mexican invasion broke up the meeting, when he went to Austin and joined a company of volunteers under Captain Green, but when the Mexicans retired the company was disbanded. Meeting the Quarterly Conference at Bastrop, November 10, 1843, he writes: "Finding all my designs of going to Oberlin Institute frustrated, I, at the solicitation of my friends, consented to receive license as a local preacher, and to be recommended for reception into the itinerant ministry." He was received by the conference and appointed to Franklin Circuit, as junior, with W. K. Wilson as senior, for the year 1844, on reaching which he preached his first sermons with weakness and trembling. Here we must condense this diary much more than we have done, to economize space.

From Franklin, his first circuit, to Montgomery, his last, when he was superannuated, a period of forty-three years, he often filled the most important stations, circuits and districts in the Texas Conference, from the Trinity River on the east to the Colorado on the west, and from Waco on the north to the Gulf of Mexico on the south; and he served as delegate to the General Conference, and as Chaplain to the Texas State Senate. He shared the greatest honors and the most responsible labors the Texas Conference had to give, and never failed to answer the "roll" at every session of the Annual Conference. One year he thanks God that he has had good health, been able to meet every appointment, has preached 129 times and traveled 4077 miles, on the Rutersville District.

His moral worth, earnest zeal, self-denial and consecration to duty can not be appreciated without contrasting the Methodism of his early ministry with the Methodism of to-day. Now we have a board of stewards, who usually assess, for the preacher, against the Church, any amount they desire, for they are unlimited by law, and the sum may be \$300 or \$3000, called a "salary," which word, however, is an alien

in Methodist nomenclature, "allowance" being the Methodist term, which allowance at that time was fixed by law. There was a uniformity throughout; no preacher or Bishop was allowed more; which was, for an unmarried preacher or Bishop, \$100 and traveling expenses, for a married preacher or Bishop \$200, traveling expenses and a "support" for his family. "Parsonages" were not furnished; the preacher bought or rented his house in which to live. There was also, by this law, "allowed" each family \$16 for each child under seven years of age, and \$24 per annum for each child from seven to fourteen years of age, and after that age nothing was allowed for the children. Under this law he labored and supported a family and an aged father for many years. These things must be known, and the contrast must be made, to appreciate his Christian fortitude.

April 1, 1847, he married Miss Almira Frances Hoskins, who died February 7, 1851, when he says: "I am determined to break up housekeeping. How desolate now appears my home. Here is my aged father, who has come from England to spend his remaining days with me, yet I have no home for him or for myself." These were times which tried his faith, as gold tried in the fire, looking to Him who is invisible for the reward of his labors. In 1852, while presiding elder of the Rutersville District, in which Huntsville was included, he attempted to cross the Brazos River at Washington, to reach a quarterly meeting at Huntsville, but after great danger he was returned to the same shore; the next day he tried again, ferried four miles and paid \$5 ferriage, and reached Huntsville on time.

During 1864 Dr. Heflin took his place at Huntsville, and he served as missionary to the Texas troops in Louisiana, and in 1865 he was at Waco. This year he estimates his loss at about \$2000, caused mostly by theft and the destruction of his household goods, which were in the warehouse at Millican at "the break-up," and on removing from Waco he paid \$95 to two wagons to take his family and his remaining goods to Washington.

His sermons were uniformly excellent, which is evidenced by the positions he held in the conference. Holiness of heart and consecration of life were his themes, which he enforced by illustrations drawn from the Scriptures, from scenes of life and from nature. He preached that "holiness, without which no man can see the Lord." This writer met him first at conference in Huntsville in 1853, since which he has known him, and for more than ten years he has lived in the same city with him, and he bears testimony to the high tone of his Christian character and consecrated life. Though superannuated without his request, he continued to preach, where he could find a place to do so, until a short time before his death, which occurred January 22, 1898.

He was married three times: First to Miss Almira Frances Hoskins, April 1, 1847, who died February 7, 1851, leaving one son, Thomas Hoskins; second, to Miss Nancy Byrd, July 1, 1852, who died November 2, 1884, of whom four children are living, Miss Tennie Newell, Nancy Byrd, wife of Thomas Macune, Fannie Lewis, wife of Rev. J. W. McMahan, of the Texas Conference, and Walter Blake, residing in Navasota, Texas; third, to Miss Elizabeth Collins, who died December 29, 1897. This stroke was more than his old age could bear, and he followed her in twenty-three days, dying January 22, 1898. Youth could recuperate, but age could not. It was the setting of a great hope. His life was a commentary upon the Christian religion.

But a few days before his death we talked together of the present and the past, and as he recalled the scenes of joys and of sorrows, of the companions who stood in the ranks with us, of the battles fought and victories won, he seemed for the moment to renew his youth, and the fire of battle seemed to glow in his face. Of that Huntsville Conference, we remembered only those noble survivors of past Methodism, Rev. F. A. McShan, the pastor, and O. M. Addison. Are there others?
C. L. SPENCER.

CONNECTIONAL NEWS.

Christian Advocate: The first course of lectures on the Quillian Foundation at Emory College will be delivered by Bishop Galloway, the series beginning March 22, and continuing daily until completed. The subject of the course will be "Christianity and the American Commonwealth; or, the Influence of Christianity in Making this Nation." This series and all succeeding courses will be published in book form, and the proceeds of the books will be applied to the increase of the fund upon

which the lectureship rests—a fund begun by a generous gift from Rev. Dr. W. F. Quillian, pastor of Grace Church, Atlanta.

Rev. J. A. Castel writes of Northwest Arkansas in the Arkansas Methodist thus:

Methodism has a great work to do in this section. Our Church has just been playing at her duty toward this isolated field. Here we have a vast stretch of territory, covering about 20,000 square miles, some parts of which are as thickly settled as any of that region lying south of the mountains, and which can boast of a population that will compare favorably with that of any other section of the South or West. Rich in mineral wealth and fertile in soil, delightful in climate, beautiful as the far-famed vale of Cashmere, and salubrious as the mountains of Italy, it presents to us a field worthy of our best efforts and rich in the tender of opportunities that it would be criminal in us to trifle with any longer. We need the ablest preachers in our conference right here in North Arkansas to-day, and must have them soon, or we can not hold our ground.

Rev. J. W. Tongue, in Baltimore Advocate: One of the most pleasant and notable incidents of our coming General Conference in Baltimore in May next will be its opening by the venerable Bishop John Christian Keener, whose seniority in the College of Bishops will give him that high privilege. Baltimore is his birthplace. There he was born and reared in the lap of Methodism. There he was converted, received into the Church, and licensed to preach. Then he went South, being drawn thither by his sweetheart, Miss Spencer, who, with her parents, had moved from Baltimore to Alabama. To her he was married and was received into the Alabama Conference; and now, after a long, active life of successful labor, repeatedly honored by his brethren, with the highest honor, that of Bishop, he returns to his native city, and as the senior chief officer of a great Church opens its grand quadrennial council. This, I trow, will be the crowning act of his life, and I imagine him exclaiming with Simeon, "Now, Lord, let thy servant depart in peace, for mine eyes have seen thy salvation." Bishop Keener, at this conference, will be in his eightieth year; a grand man rounding up a grand life for the Master.

GENERAL CHURCH NEWS.

Central Advocate: The report of Messrs. Eaton & Mains, Publishing Agents of the Book Concern in New York, emphasizes a conviction which the facts justify, when they say:

"To your consideration we respectfully suggest, as expressing our best judgment in the case, the proposition that, until this house shall acquire an adequate working capital, no sound business principle will justify the making of large demands upon its treasury for either dividends or subsidies."

They also urge a discontinuance of the policy of manufacturing under the expensive auspices and shelter of the valuable Fifth Avenue property.

The financial exhibit, summarized, is as follows:

ASSETS.	
Real estate.....	\$1,051,583 81
Merchandise.....	572,678 39
Manufacturing department.....	415,248 38
Furniture and fixtures.....	25,892 04
Notes, accounts and cash.....	527,091 95

Total assets.....\$2,592,494 57

After deducting the total liabilities of the Book Concern, a net capital is shown, October 30, 1897, amounting to \$2,114,649.69, showing a gain of net capital in one year of \$44,875.14. The total sales of books and periodicals for the year ending October 30, 1897, amounted to \$979,927.34.

The report of Messrs. Curtis & Jennings, Publishing Agents of the Western Methodist Book Concern, set forth the following data:

ASSETS.	
Real estate in—	
Cincinnati.....	\$350,000
Chicago.....	150,500
St. Louis.....	30,000
	\$530,500

Merchandise and manufacturing department.....	\$432,571
Notes, accounts, and cash.....	392,264

Total assets.....\$1,355,335

The liabilities, amounting to \$41,677, taken from this gross sum, leaves a net capital amounting to \$1,313,658, an increase of \$14,352 over the preceding year.

The sales of books and periodicals

for the year ending October 30, 1897, were as follows:

Cincinnati.....	\$ 577,372 31
Chicago.....	437,078 53
St. Louis.....	181,350 97

Total sales.....\$1,195,801 00
Less sales to Depositories..... 180,229 46

Net sales.....\$1,015,572 35

The net profits of the year are set down at \$145,197. The Western Book Concern paid out during the past year for conference dividends, and for subsidies and kindred purposes, the gross sum of \$105,845.

TEXAS PERSONALS.

Rev. C. M. Shuffler, of Grand Prairie, called last week. He spoke encouragingly of his work. We appreciate his call.

Bro. W. H. Brigham, of Murphy, made the Advocate a pleasant call. He reports Methodism in fine shape in his community, with a new church almost completed.

A card from Rev. W. T. Ayres, of Quitman, announces that his mother died peacefully and victoriously on the 19th of February. We offer our esteemed brother sympathy and condolence in this great affliction.

A note from Dr. J. R. Allen informs us that Dr. Hoss' lectures in Georgetown were a great success. We are indebted to Rev. S. P. Wright for an able account of the affair. It will be found in another column.

T. S. Garrison, of Timpson, a staunch and useful member of the Methodist Church, made the Advocate a pleasant call. Bro. Garrison stands high among the brethren of the East Texas Conference and is entirely worthy of the confidence reposed in him and the honors conferred upon him. He is a delegate to the next General Conference. We appreciate very highly the privilege of a brief chat with him.

A note from Rev. R. G. Mood informs us of the death of his sweet little daughter in Wichita Falls, February 15, 1898. They laid her to rest among kindred dust in Georgetown. The Advocate tenders sincerest condolence and commends the grief-stricken parents to God and the Word of his grace.

SOUTHERN METHODIST PERSONALS.

Southern Advocate: Dr. R. E. Hoss, editor of the Christian Advocate (Nashville), has consented to preach the commencement sermon of Wofford College. A gifted preacher will face a great audience, and both will be pleased.

Rev. S. P. Richardson writes to the Wesleyan Advocate that he has been in the Bishop's cabinet twenty-three times, and President of the conference three times, and declares that he has never known the poorest mission, or the most humble preacher neglected or uncared for. "Why should they be? I have occupied every room in the great Methodist tabernacle but one, from the said Palmetto round the Okeefeenoakee to Green Street, Augusta, and I declare I would not give a nickel for the difference. For a true Methodist preacher one place is about as good as another. A man is not fit to preach who would not give all he has for the privilege to preach."

Owensboro Inquirer: Dr. George Waverly Briggs has been invited to address the annual State gathering of the Epworth Leagues of Texas at Galveston, April 19-21. This convention represents seven conferences, 650 chapters and 25,000 members. It is said that at least 10,000 Leaguers will be present. Dr. Briggs has signified his acceptance. As Galveston was the scene of ten years' labor, three years as editor of the Texas Christian Advocate and seven years as pastor, the occasion will be a pleasant one for Dr. Briggs. Kentucky has no objection to lending Dr. Briggs to Texas for a few days, as she lent him to Toronto last year on the occasion of the international gathering of Epworth Leagues, but we claim him now as a Kentuckian by nature, gifts and adoption, if not by the mere accident of birth.

GENERAL PERSONALS.

Bishop Foss, in the New York Advocate, refers to his recent tour in India thus:

Our rapid journey from Bombay to Naini Tal, and back again by another road through Baroda, taking in several of the largest cities in Northern India, occupied more than three weeks, and was crowded at every step by

views and experiences of most absorbing interest. From a height near Naini Tal I obtained views at sunset and sunrise of the stupendous range of the Himalaya Mountains, impossible to be described or forgotten. Billowy ranges, eight or nine in number, stretched away for fifty miles to the base of The Snows (as the great arange is called in India). I counted sixty-three peaks clad in spotless ermine, the lowest more than twenty thousand feet high, and the highest, Nunda Devi, twenty-five thousand seven hundred feet. That sunrise and that sunset must ever hang in the gallery of my memory as the most majestic pictures possible in this world. The Taj Mahal at Agra, the most renowned of tombs and the exquisite marble palace of Shah Jehan, with their inlaid and jeweled architecture, justify the saying (I think, of Bayard Taylor), that "the moguls built like Titans and finished like jewels."

But by far the deepest and most moving impressions I have received in India relate to the hold which Christianity and the Methodist type of it have already secured on the various populations of this vast empire, on whose coins the face of a truly Christian "Queen-Empress" is seen, and in all whose civil courts the Bible has an honored place. Those impressions I hope to set forth in a later article.

THE FRESS.

ROCKS OF OFFENSE.

Life's ways are rough. Lord, help our will

To hallow every obstacle

With sacrifice and praise;

Even as the heathen Cingalese,

Who in each stone an altar sees,

On each a blossom lays.

—W. V. Taylor.

AN EVER PRESENT MOUNT.

We need not go three days' journey to Mount Moriah in order to erect an altar and offer a sacrifice; there is place for an altar everywhere, and the first uneasy burden that comes to us to be borne, the first expensive duty that comes to us to be done, if borne with the gentle obedience with which Christ bore his heavier cross, and done with the tender submission with which Abraham laid upon the wood his precious offering, will likewise take us up a little way through the cloud toward the clear shining, and give us intimations, at least, of the same voice of promise that spoke peace to troubled Abraham and that made blessed even his hour of struggle and pain.—C. H. Parkhurst, D. D.

AN UNCONDITIONAL CAPITULATION.

A minister called upon a member who had been neglecting the week-night service, and went straight up to the fireplace in the sitting-room, and with the tongs removed a live coal

JOSEPH GILLOTT'S STEEL PENS

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

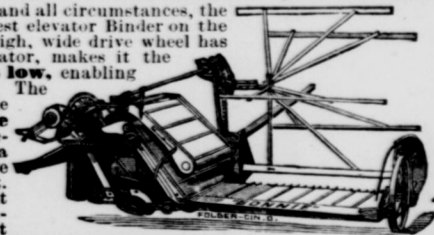
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from off the fire, and placed it on the hearth; then watched it while it turned from the red glow of heat to a black mass. The member in question carefully observed the proceeding, and then said: "You need not say a single word, sir; I'll be there on Wednesday night." —The Christian.

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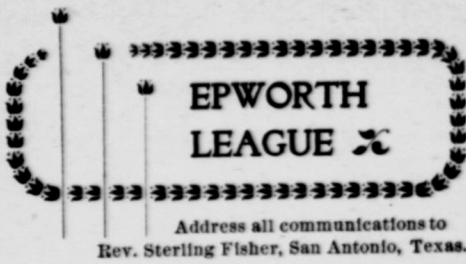
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"EACH moment opens a golden door,
And then it shuts forevermore."

IN the service of Christ, opportunity determines duty.

WHEN God sends a man with a message, he prepares for his reception.

DO not be deterred from duty by appearances—they often deceive; God's Spirit never does.

WE never know the good we do; the effort we thought wasted may be richest in results.

APPARENT indifference may be but the cloak which hides a hungering spirit.

TOPIC FOR MARCH:

PROVIDENTIAL LEADINGS.

March 6: Directed to Personal Work.—Acts 8:26-40.

The Scriptures abound in passages which teach that our Heavenly Father exercises a special care over his people. These passages are thus collated by Dr. Tillett in the Sunday-school Magazine:

Scripture Foundations for the Doctrine of Special Providence.—"The steps of a good man are ordered by the Lord: and he delighteth in his way." "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." "In all thy ways acknowledge him, and he shall direct thy paths." "There shall no evil happen to the just." "A man's heart deviseth his way: but the Lord directeth his steps." "He that toucheth you, toucheth the apple of his eye." These quotations are taken from the Old Testament; the doctrine is yet more specifically and beautifully stated by our Lord: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? . . . And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 6:26-30.) "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." (Matt. 10:29-31.) St. Paul's doctrine of special providence may be summed up in these words: "All things work together for good to them that love God, to them who are called according to his purpose." (Rom. 8:28.) These passages of Scripture, and many others that might be quoted, set forth in unmistakable terms the doctrine of a special providence exercised over, and in behalf of, the good.

The providence relates to spiritual good as an end, and to temporal good and personal safety, only as means to the greater spiritual good. Temporal loss, sickness, disaster, may be providential, intended to increase the holiness and usefulness of God's children. The leading of Providence should be sought in the Christian's choosing of his life-work. If above the sordid considerations of gain and honor, there exists one reigning purpose—to glorify God—then all work is holy.

"Hallowed is toil if this the cause,
The meanest work divine."
If a wise Providence is allowed to guide in the choice of the purpose of life, then the details of that life should also be governed by it. Life will take

on an aspect of new interest if each day is considered as having its peculiar duties and opportunities, arranged for us by divine wisdom. This is an especially an important consideration for those who, as all genuine Christians must be, are interested in personal work in behalf of the unsaved. Between a sincere desire to show himself concerned for the salvation of his friend, and a fear lest the time be unfavorable, or lest his bungling effort should do more harm than good, the Christian is often at a loss what course to pursue, and often keeps silent when he ought to speak.

The difficulty is removed if the guidance of the Holy Spirit is sought and followed. The incident in this lesson forcibly illustrates this.

THE PERSONS.

The Eunuch—An Ethiopian of great authority, traveling in state.

Philip—A disciple of the crucified Nazarene, a member of a weak and despised sect.

UNFAVORABLE CONDITIONS.

It seemed an unwarranted intrusion for Philip to approach the august stranger, and presume to instruct him. Why not seek one whose social position and nationality would make him more likely to receive such instruction? Such is the wisdom of man.

THE WAY PREPARED.

Instead of questioning the propriety of such a course, Philip obeyed the voice of the Spirit. He who sent him to the eunuch, prepared the eunuch to receive his message; he found an interested seeker, by following the leading of providence, when, by human reasoning, he would have discerned only arrogant indifference.

An obedient disciple and an eager seeker for the truth met together: the result was the conversion of the eunuch, whose influence was thus added to the Christian forces of the world.

OUR PREPARATION.

We may lay down two rules which will remove most of the difficulties from the way of all Christian workers. They should govern the pastor, whose mission is first to the lost; the mature Christian, who ought to be skilled in the work of saving the lost; and the young men and women who are training for service in our Epworth Leagues:

1. Seek daily divine guidance that you may personally do some good thing in the name of Christ.

2. Accept the opportunity which comes as the answer to your prayer, not questioning the wisdom of it.

It will help us also if we bear in mind that we cannot measure the results of our efforts nor are we responsible for the results. The most unpromising soil may prove the most productive; the person who seems the least responsive to your concern for him may be moved more deeply than you think.

Let the Spirit of God and an obedient disciple and an opportunity for service meet together, and when the disciple has delivered his message he may go his way untroubled, leaving results with him who "is greater than our hearts and knoweth all things."

MARCH FOR MISSIONS.

Let every League in Texas that has not already made payment on our mission fund, make active effort during the month of March to pay up in full. No League is exempt. We have pledged our Church to support these men for three years, and we must do it. We are nearing the close of the third year, and more than half our Leagues are yet delinquent.

Your amount is small, but if you fail to raise it you hinder our success just that much. Appoint a special committee on missions, hold one or two special mission services, and you will find it easy to pay out.

Outline programme and leaflet of information sent free on application. Let us come up to our State Conference with a clear deck. Yours in the work,
A. K. RAGSDALE, Sec. Com.
Dallas, Texas.

A CHEERING NOTE.

The Epworth League at Bells was organized three years ago. I am proud to say that the part of 1898 that has passed has been the brightest, best year of its existence.

In the three years our enrollment has fallen from forty to twenty-seven, but the number of good, working members has increased from ten to twenty. We hope ere long to enlist the other seven. We have received five new members this year. All of them are good workers, too. Our plan for looking after absentees is this: The President, First Vice-President, Secretary

and two or three members have each a roll of members and make a note every Sunday of the absent ones. Some time before the next devotional meeting each member of this committee tries to see every one of the absentees and ask them to come back next Sunday. Of course, they are governed in what they say by the circumstances, the disposition of the person to whom they are talking, etc. This is all done quietly, and it is all the more successful if no one else in the League knows that there is such a committee. The Sunday that the First Vice-President asked us to help her in this there were only sixteen Leaguers at the devotional meeting. The next Sunday there were seventeen, and the Sunday after that twenty-two.

I believe that our success is due largely to the faithfulness of our pastors. Bro. J. F. Archer organized the League and was with us for two years and a half. Many a Sunday we have met with only five or six members present, and not one single visitor. Discouragement was written on our faces and in our hearts, but Bro. Archer and his faithful wife were always there, bidding us press on and the victory would be ours. Those were the days of sowing, but, thank God, the time of reaping is coming.

Last fall Bro. Archer was removed, but Bro. Spurlock came in, took right hold of it, and is now leading us on to victory.

Oh, for more pastors who will say to their Epworth Leaguers, "Come, follow me, and we will conquer our town for Christ!"

ELLA FOSTER,
Sec. Bells E. L.

CHILLICOTHE CIRCUIT.

We have a very interesting League at Big Valley Church, Chillicothe Circuit, North Texa Conference, with the following officers: Prof. A. W. Hanes, President; J. E. Phillips, First Vice-President; Walter Easley, Second Vice-President; W. E. Easley, Third Vice-President; Mamie Awalt, Treasurer. Our League was organized nearly three years ago by Revs. J. M. Barcus and J. T. Griswold, two men thoroughly alive to the interests of the young. We have been constantly at work ever since organization, with the exception of a suspension from December, 1897, to date. We are now getting ourselves in working order again and hope to accomplish much good.

UNNO TAYLOR, Sec.

SEMPRONIUS LEAGUE.

We organized the League at Sempronius in July with a membership of twenty. Since then the number has increased to thirty-nine.

The devotional meetings are held every second and fourth Sunday nights. A great deal of interest has been manifested so far by all the members. The devotional are really the most enjoyable meetings we have.

The literary meetings are held every third Saturday night, and the business meetings the first Saturday night in each month. They are always well attended and much enjoyed.

We have given four suppers, the proceeds of which went towards painting the church, purchasing the lamps, ceiling

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ing the parsonage, and still have some money in the treasury.

We have also given two entertainments. We are looking forward to a grand work the ensuing year, and ask the prayers of all the Leagues that we may be instrumental in God's hands in leading souls to Christ.

PERLE McNUTT, Cor. Sec.

WEIMAR LEAGUE.

On Sunday, February 6, 1898, our League met and reorganized. Bro. Brinson gave us a short talk, after which several names were given in for membership. The following are the officers: President, Miss Minnie Tooke; First Vice-President, Miss Hallie McCormick; Second Vice-President, Miss Ora Lowery; Third Vice-President, Miss Lucille Walker; Secretary, Guy Russell; Treasurer, Mr. T. J. Walker; Organist, Miss Willie Taylor. Our League has gone to work in good earnest this year, and we are anticipating good work in the future.

D. G. R., Sec.

FROM COLUMBUS.

Owing to the absence of some of our members we did not elect officers until February 11, when the following were elected: Mr. C. R. Grobe, President; Miss Lizzie Leeseemann, Secretary; Mrs. J. E. Green, First Vice-President; Miss Ruby Toliver, Second Vice-President; Miss Carrie Toliver, Third Vice-President; Mrs. F. Simpson, Treasurer; Mr. E. L. Ory, Musical Director. With our newly-elected officers we hope to accomplish some good work during the coming year, and to make a favorable report at the State Conference.

MISS LIZZIE LEESEMAN, Sec.

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In addition to these we are endeavoring to secure for our students the advantage that comes from listening to men of lofty moral and intellectual attainments. The present course of lectures by Dr. E. E. Hoss have provided a spiritual and mental stimulus for them.

For particulars, address

JOHN R. ALLEN,

Chairman of Faculty.

Georgetown, Texas.

Sunday-School Dept.

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

First Quarter—Lesson 10, March 6.

JESUS AND THE SABBATH. Matt. 12:1-13.

Golden Text—The Son of Man is Lord even of the Sabbath day.—Matt. 12:8.

Time—A. D. 28.

INTRODUCTORY.

In the lesson before us to-day, and the events immediately following, St. Matthew treats of the opposition which Jesus met from his powerful foes. Already this opposition has been briefly alluded to: "Behold certain of the scribes said within themselves, This man blasphemeth. (Matt. 9:3.) The Pharisees said unto his disciples, Why eateth your master with publicans and sinners?" (v. 11.) "Why do we and the Pharisees fast oft, but thy disciples fast not?" (14.) "By the prince of demons he casteth out demons." (v. 34.) But here this opposition is treated at length, various instances of opposition being stated, with our Lord's reply in each case. First the two instances of their charging him with violating the Sabbath. Next, their charge that he cast out demons by league with Beelzebub. Then the demand for a sign. And finally, an instance of opposition even from his nearest relatives. The fact that these last cases (vs. 22-50) occurred on the same day on which he afterward spoke the great series of parables in chapter 13, may account for Matthew introducing the whole subject of opposition just at this point of his treatise. (Broadus.)

LIGHT ON THE LESSON.

(V. 1.) "At that time"—that is, while Jesus was journeying about Galilee, teaching and healing. It does not mean that the events here narrated took place on the same day with what precedes, but that it belongs to the same general period of time. St. Mark, who uses the chronological order, places these first instances of opposition in the early part of the Galilean ministry, before the Sermon on the Mount. "Jesus went on the Sabbath day through the corn." The standing grain shows the time of the year between Passover and Pentecost. "And his disciples were a hungered, and began to pluck the ears of corn, and began to eat." The word corn is applied to breadstuffs generally, in European languages. Here it means wheat or barley. Luke says the disciples were plucking the ears of corn. * * * rubbing them in their hands. (Luke 26:1.)

(V. 2.) "But when the Pharisees saw it they said unto him, Behold thy disciples do that which is not lawful to do upon the Sabbath day." "These Pharisees were making a short Sabbath day's journey, about one thousand yards, through the same grain fields." The word "Behold" indicates the matter to be an important one. The charge here made was without sufficient ground, for the plucking of ears of grain was in itself no crime. According to Deut. 23:25 it was allowed when prompted by the cravings of hunger.

THE DISCIPLES VINDICATED.

"Our Lord's reply to this censure of the disciples and himself contains, as here reported, four distinct arguments (vs. 3, 5, 7, 8). A fifth argument is given in this connection by Mark 2:27, a sixth below in verse 11, a seventh in John 5:17, and an eighth (much later) in John 7:22." (Broadus.)

(V. 3.) "But he said unto them, Have ye not read what David did, when he was a hungered, and they that were with him?" (1 Sam. 21.) The house of God was then the tabernacle at Nob. "And did eat the shew bread." The golden table with the shew bread symbolized the communion and fellowship of God with man. The shew bread (twelve loaves) was changed every week, and that which was removed was given to the priests. David was the great model of Jewish piety, and yet he went into the house of God, contrary to the commandment, and ate of the consecrated bread. The argument of Jesus is that David and his attendants were justifiable on the ground of necessity, a view in which all his hearers would agree, and they could readily make the application to the case in hand, for the disciples were hungry and needed food. This appeal to history and to the example of David was a powerful and pointed defense of the Master and his followers.

(V. 5.) "Or have ye not read in the law, how that on the Sabbath days the

priests in the temple profane the Sabbath, and are blameless?" In order to offer the sacrifices required on the Sabbath day, animals had to be slain, and other acts done which were prohibited on the Sabbath. Thus the priests would break the outward and general regulations for the Sabbath, and yet they were blameless, because their formal violation of the Sabbath was necessary to their prescribed work.

THE ARGUMENT APPLIED.

(V. 6.) "But I say unto you, that in this place is one greater than the temple." The reasoning is as follows: The necessary duties of the temple service authorize the servants of the temple, the priests, to break the order of the Sabbath; * * * how much more can He, who is the real temple of God on earth, far elevated above the symbolical temple, authorize his disciples to break the order of the Sabbath, in a case of necessity. (Lange.) This argument would be best appreciated by Jewish readers, and is given by Matthew only.

(V. 7.) "But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." Jesus had appealed to history and the law; he now makes a third point in the defense by appealing to one of the old prophets. (Hos. 6:6.) The idea here may be thus expressed: "If you knew that God desires kindness and good will to men rather than sacrifice, you would not have condemned the guiltless." The least excuse that could be made for their harsh charge against the disciples was their ignorance of the meaning of their own Scriptures; and of these they were the boasted teachers.

(V. 8.) "For the Son of Man is Lord even of the Sabbath day." This being so, his disciples, acting under his authority, had a right to do what would not usually be proper on the Sabbath. "This gives a fourth defense of the disciples, in the shape of a reason for declaring them guiltless." The emphasis rests on the word Lord. Accordingly it is placed first in the original. To observe the first day of the week now as the Lord's Day is not going beyond the control over the Sabbath which Jesus himself claimed.

HEALING THE WITHERED HAND.

(Vs. 9-13.) "And when he departed thence he went into their synagogue." In what city or town we have no means of knowing. From Mark 3:7 it appears that it was in Galilee. "Their synagogue" means a synagogue of the people, including his enemies. From Matthew it would seem that the incident took place on the same Sabbath as the preceding. But Luke says "On another Sabbath." Thus one writer supplements and explains another. "And behold, a man having a withered hand." St. Luke adds, very naturally for a physician, that it was his right hand (Luke 6:6). "And they asked him"—that is, the scribes and Pharisees asked him. Both Mark and Luke say they watched him to see whether he would heal on the Sabbath day. Both the question and the watching was to find some ground on which they might accuse. Men prompted by such motives will seldom fail to find some kind of accusation against the innocent. According to traditionalism healing was prohibited on the Sabbath day, except in cases where life was in danger. "The law had said nothing about healing on the Sabbath, but many rabbis took the ground that it was work." "And He said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will not lay hold on it and pull it out." Jesus has appealed to history, to law, to the prophets; he

now appeals directly to the conduct of the people in matters which concern them. One sheep was a matter of no great consequence, yet, with traditions against him, a man would find some device to recover his sheep from danger. "How much then is a man better"—that is, of more value—"than a sheep." "Wherefore, it is lawful to do good on the Sabbath days." This is a general inference from what precedes; an inference, too, which his questioners could not evade. In Mark and Luke Jesus first asks this question: "Is it lawful on the Sabbath to do good, or to do harm?" They could not reply to his argument, or deny that he was right. "Then he said to the man, Stretch forth thy hand, and he stretched it forth, and it was restored whole, like as the other." No remedy is applied, no act is performed, but simply a word. How could his enemies make a case of Sabbath breaking out of this? Defeated in their unholy design, they were all the more angry; "filled with madness," says St. Luke (6:11). Their anger sufficiently condemns them. Had their purpose been to learn the truth, they would have rejoiced to know that the withered hand could be healed on the Sabbath day. But their object was not to do good and to learn the truth, but to accuse the Great Benefactor.

PRACTICAL AND SUGGESTIVE.

The proper observance of the Sabbath is one of the living questions now, as it was in the time of Jesus. There are too extremes. Some act as if the Mosaic regulations for the manner of observing the Sabbath were still in force; others hold very loose notions as to abstaining from ordinary employments on the Lord's day.

Our people now are far more likely to be too lax than too stringent in the keeping of the Sabbath. "We gravitate much more powerfully toward self-indulgence than toward self-denial." Our Methodist people are becoming entirely too careless on this grave subject. Pleasure-going, business-going on the Sabbath are very common things. Think of a Christian business man traveling on a Sunday in order to gain Monday, or neglecting religious duties and devoting the day to recreation, in order to be ready for the secular business of Monday. Not long ago, when I was a pastor, I missed from the Sunday morning service a number of my congregation, including prominent official members. I learned the next day that they had taken advantage of Sunday excursion rates to attend a great fair, that was open all the week. Of course a little money was saved, and a day for business also, but what of the higher things? What of the example? This could not be called doing good on the Sabbath day. How many of our Christian merchants, going East, arrange to include the Sabbath going or coming, or both, and this to save time for trade? I mean, they deliberately arrange their plans so as to put the Sabbath in the way. Without any Pharisaical narrowness, we need a great reform among Christian people generally in regard to the proper keeping of the Sabbath.

Christ is Lord of the Sabbath: All that leads to him, and is done in him is Sabbath observance; all that leads from him is Sabbath breaking. Therefore let it be ours to oppose every desecration of the Sabbath, in every form and in every sense.

St. Mark adds to the words in Matthew: "For the Sabbath has been made for man, and not man for the Sabbath"—a great principle, says Dr. Schaff, which must regulate the whole Sabbath observance, and settles both the permanent necessity of the Sabbath for the temporal and eternal wel-

fare of man, and the true Christian freedom in keeping it.

Judging from such observation as I have been able to make, I believe it would be a great gain to the spiritual life of our young people, and to our Methodism in this State, if they would devote the Sabbath more fully to Christian service and spiritual improvement.

Ceremony must always yield to necessity. Wherefore, it is lawful to do good on the Sabbath day.

North Texas Female College and Conservatory of Music Mrs. L. A. Kidd Key, Pres't, SHERMAN, TEXAS

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

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

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

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

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

Among other improvements, furnaces are being put in "Annie Nugent Hall." The public may feel assured that I will spare no care or means to keep this institution in the front ranks, and that I will give my patrons and pupils the benefit of the best culture and talent that can be commanded. Respectfully, MRS. L. KIDD KEY, Sherman, Texas.

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As the cost of applying paint is about three times the cost of the materials, it follows that White Lead made by the "old Dutch process" is by far the cheapest. It is also the best.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.

The Machine which I ordered from you came last week, and after trying it I find it as represented. I am very much pleased with it. MRS. T. C. MITCHELL, Marfa, Texas. After having your Sewing Machine for the space of 3 months, will now take pleasure in recommending it. Don't see how you can afford to sell such a Machine at the price. It's simply hand some and durable. Gives perfect satisfaction in every way. Respectfully, MRS. IDA HOOD, Calvert, Texas, July 26, 1897.

BUCKS WANTED—Parties raising full-blooded Angora Goats will please give me their address. M. A. WILSON, Cherry, Arizona.

SEWING MACHINE and ADVOCATE \$22

WOMAN'S ...DEPT...

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

LETTER FROM MRS. JOHNSON.

On the 20th of January, 1898, I left home for Brownwood, Coleman City, Austin, San Antonio and Georgetown. Through the columns of our invaluable paper I would like to make a two-minute talk to the "innumerable host" which weekly receive inspiration from its visits.

I find our Church ladies earnest, enthusiastic and loyal when the line of duty is clearly defined, but so eager to work that often they mistake the better way.

We need to know more of our own work to realize that as a Church we have projected, and are absolutely carrying into effect, one of the grandest works ever instituted in the Christian world. Our Mission Homes and Training Schools in Dallas and San Antonio are worthy of the consecrated efforts of our noblest and most devoted Christian workers; not only this, but every effort by our Church women should be strained to put on the most successful and permanent basis these benevolent and industrial institutions. We are building up two great Christian homes to shelter and train in useful industries the 10,000 erring girls of Texas; to snatch from the vortex of sin, blighted, ruined lives, transform them into Christian womanhood, bending their energies to useful, honest arts, thereby purifying society and building up the waste places of our beloved Zion. If this is not work worthy of the best energies of our loyal Methodism, then there is none. All we need is united, concentrated effort. The very difficulty and delicacy needful here must inspire us with more ardent enthusiasm. We must mass our forces and attack the citadel of sin. God, who has so wonderfully placed this work in our hands, requires us to be faithful. If the Texas women of Southern Methodism will, with their proverbial loyalty, stand by their own work, neither looking to the right nor left, each one doing her duty and giving much or little as God has prospered her, there would be two such institutions built up and systematically managed as would work a revolution in our State. If every auxiliary in our North, Northwest and East Texas Conferences religiously pays the pittance of one dollar monthly to the Dallas Home and the same of the West and Texas Conferences to the San Antonio Home, God will be honored and humanity blessed. Dear sisters in our W. P. and H. M. Societies, we have every work that Christian women should do—rescue work, temperance, foreign and home missions of every character. What else can we need to employ the redeemed powers of Christian women? Let us do the work in our own Church. Where there is no auxiliary, organize one. Methodists should be methodistic. United we stand, divided we fall. We need the help of every Methodist woman—all her help, her very best efforts. The work is retarded for lack of means. We pray you take on your hearts this burden—the salvation of your fallen, homeless, hopeless sisters. Send your tithes into the Lord's storehouse. We need the water-tower for the fine windmill that has been given us. The fence around the Home that the garden and fruit trees may be protected—and many other things which will put the Home on the way to become self-sustaining. These we must have at once. Look at The King's Messenger and see how few auxiliaries have sent their small assessment. Shall our work stand still for want of your cooperation? See that your auxiliary sends its arrears. If we had this, we would have more time to work for the completion of our buildings. Hear the command that God gave Moses: "Speak to the children of Israel that they move forward." MRS. W. H. JOHNSON, Financial Agent.

W. P. AND H. M. SOCIETY.

An adult Auxiliary to the W. P. and H. M. Society was organized at St. James Church, Galveston, on the 11th of January, 1898, with eight members. President, Mrs. M. M. Oxley; First Vice-President, Mrs. E. H. Jetty; Second Vice-President, Mrs. E. P. Wright; Recording Secretary, Miss Etta Toothaker; Corresponding Secretary, Mrs. A. C. Fonda; Treasurer, Mrs. J. B. Hodson. The society is growing, in-

terest increasing, new members are being added, and the outlook is bright for a prosperous year.

MRS. A. C. FONDA, Cor. Sec. Galveston, Texas.

A copy of the minutes of the last annual meeting of the W. F. M. Society, North Texas Conference, held last October, in Gainesville, came to hand! not long since from Mrs. L. H. Potts, the Corresponding Secretary of the conference society, who had the publication of the minutes in charge. We read the neat and attractive pamphlet with much interest and feel gratified to learn thereby of the progress made by this society during the past year in "woman's work for woman," and trust the present year may be the most prosperous and successful one in the history of that society.

W. F. M. SOCIETY.

Tuesday, February 8, the Auxiliary of the Woman's Foreign Missionary Society of the M. E. Church, South, at Temple, held an open session, to which was invited all the missionary societies of the different denominations of the city. Every Church but one was represented; a fraternal delegate from each responded with interesting papers or talks on the work of their own society or Korea—the subject our auxiliary had in hand for the day. Dr. John Hill Luther, ex-President of Baylor College, conducted the devotional exercises. Bro. French, of the Cumberland Presbyterian Church, called the programme for the ladies, and made a few well-chosen remarks upon the happy idea of the meeting, where so many ladies had assembled—workers in one common cause—handmaidens of our Master. Rev. W. R. Maxwell, pastor of First Baptist Church, said the right thing to cheer and encourage all Christian workers—especially women in the Foreign Missionary Societies. A well-rendered vocal solo by Miss Woodson, of the Presbyterian Church, delighted all present. Our beloved President, Mrs. Allie Cason, who had prayed and planned much for the success of this meeting, could not be with us. Very serious illness in her family prevented. May the Master whom she delights to honor restore health to her household.

We regretted the absence of our pastor, Bro. Barcus, also—he being out of the city for the day. A delicate lunch, tastily arranged and much enjoyed, was served in the reading-room of the Epworth League. This feature brought all together in a social way long to be remembered by our auxiliary and the many guests whom we served. A call for new members resulted in two or three influential ladies joining our auxiliary. We do not know if other societies received any additions or not.

This is said to be the beginning of many such meetings among the other Churches, and we hope for an increase of missionary zeal in our city.

IRRITATION OF THE THROAT AND HOARSENESS are immediately relieved by "Brown's Bronchial Troches." Have them always ready.

The city is as strong for the poor as it is for the rich.

JUST CAUSE FOR BEING ALARMED.

When a cough has been running for a long time, and you begin to feel a pain setting in upon your lungs, attended with tightness across the chest, it is high time you should awaken to the danger of your disease, which is fast running into fatal consumption. Now, before it is too late, use Allen's Lung Balsam, which will cure the disease, and all will be well with you. For sale by the dealers in Family Medicine generally.

SANTA FE ROUTE, EXCURSION RATES
Account of opening Crescent Hotel at Eureka Springs, Ark., tickets will be sold to Eureka Springs and return February 28 and March 1, limited to March 10, at the very low rate of \$7.00 from Paris and \$8.00 from Dallas; also low rates from points south of Dallas.
Call on Santa Fe Agents for further particulars.

We are anxious to build up Western Texas, and commencing at once, and continuing until April 30, we will sell to all comers from Fort Worth and stations east, including Alexandria, La., round trip tickets to Abilene, Pecos and stations intermediate, and to Eddy and Roswell, N. M., at a rate of one and one-third fares for the round trip; tickets good thirty days from date of sale.

This will be the best time of the year to see Western Texas, and you ought to take advantage of the opportunity.

See nearest Ticket Agent for further information, or address E. P. Turner, General Passenger Agent, Texas and Pacific Railway, Dallas, Texas.

That cough of yours may become serious; why neglect it when a bottle of Dr. Simmons' Cough Syrup will cure it? Fifty doses for fifty cents. Satisfaction guaranteed.

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



The wind and dust cause painful chapping of the skin. Those who are so affected should use only a pure soap.

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THE PROCTER & GAMBLE CO., CHICAGO

Cultivation that will not permit the conscience to stand erect is unworthy the name.

Hunt's Cure rapidly destroys Itch, Ringworms, Itching Piles, Eczema, Tetter and like trouble. Under its influence the diseased cuticle scales off, leaving a smooth, white, healthy skin in its place. A wonderful remedy and only 50 cents a box.

For over fifty years Mrs. Winslow's Soothing Syrup has been used by mothers for their children while teething. Are you disturbed at night and broken of your rest by a sick child suffering and crying with pain of Cutting Teeth? If so, send at once and get a bottle of "Mrs. Winslow's Soothing Syrup" for Children Teething. Its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures diarrhoea, regulates the Stomach and Bowels, cures Wind Colic, softens the Gums, reduces Inflammation, and gives tone and energy to the whole system. "Mrs. Winslow's Soothing Syrup" for children teething is pleasant to the taste and is the prescription of one of the oldest and best female physicians and nurses in the United States, and is for sale by all druggists throughout the world. Price, twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup."

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

Dallas District—Second Round.

- Oak Cliff 7:30 p m, Feb 27
 - Lancaster March 5, 6
 - Ervay Street 11 a m, March 13
 - Floyd Street 7 p m, March 13
 - First Church March 20
 - Lewisville March 26, 27
 - Trinity 11 a m, April 3
 - West Dallas 7:30 p m, April 3
 - Cochran April 9, 10
 - Oak Lawn 7:30 p m, April 10
 - Denton 11 a m, April 17
 - Argyle 7:30 p m, April 17
 - Plano April 24
 - Grand Prairie May 1
 - Haskell Avenue May 29
 - Cedar Hill June 4, 5
 - Wheatland June 11, 12
- Delegates to the District Conference will be elected this round. The District Conference will convene at Trinity Church, Dallas, June 17.
- The following committees are appointed: For License to Preach—D. J. Martin, J. H. Reynolds, C. M. Harless. For Admission in the Annual Conference—G. C. Rankin, L. P. Smith, C. I. McWhirter. For Ordination—J. W. Rowlett, T. H. Morris, C. M. Shuffler, Jno. H. McLean, P. E.

Greenville District—Second Round.

- Nevada 1st Sun March
 - Wesley 1st Sun March
 - Princeton 2d Sun March
 - McKinney 2d Sun March
 - Quinnan 3d Sun March
 - Lone Oak 4th Sun March
 - Merit 1st Sun April
 - Neola 2d Sun April
 - Floyd 3d Sun April
 - Farmersville 3d Sun April
 - Allen 4th Sun April
 - Kavanaugh 1st Sun May
 - Blue Ridge 1st Sun May
 - Weston 2d Sun May
 - Kingston 3d Sun May
 - Bethel 4th Sun May
 - White Rock 5th Sun May
- Isaac S. Ashburn, P. E.

Llano District—Second Round.

- Llano sta. March 12, 13
 - San Sabu sta. March 19, 20
 - Cherokee cir. March 26, 27
 - Kingsland cir. April 2, 3
 - Boerne cir. April 9, 10
 - Kerrville sta. April 23, 24
 - Center Point cir. April 30, May 1
 - Bandera cir. May 7, 8
 - Blanco cir. May 14, 15
 - Round Mountain cir. May 21, 22
 - Willow City cir. May 28, 29
 - Rock Springs cir. June 4, 5
- Llano District Committees: License to Preach—M. S. Gardner, T. F. Dimmitt and J. M. Shuford. Admission on Trial—Dr. M. A. Black, W. A. Govett and C. S. Mills. Elder's Orders—J. T. H. Miller, Dr. S. G. Shaw and J. A. King. Deacon's Orders—H. T. Hill, J. D. Worrell and C. F. Annis. I. K. Waller, P. E.

Clarendon District—Second Round.

- Clarendon sta. March 5, 6
 - Clarendon mis. at McLellan Ck. Mar 19, 20
 - Matador, at China Grove. March 26, 27
 - Memphis, at Estelline April 2, 3
 - Wellington, at Wellington. April 9, 10
 - Floyd, at Lubbock. April 16, 17
 - Plainview, at Hale Center. April 23, 24
 - Silverton and Tulla, at Tulla. April 23, 24
 - Claude, at Washburn. April 30, May 1
 - Childress mis 2 p. m., May 4
 - Amarillo sta. May 7, 8
 - Canyon City cir. 3 p. m., May 11
 - Amarillo cir. at Channing. May 14, 15
 - Canadian, at Washita. May 21, 22
 - Higgins, at Mammoth. May 28, 29
- R. A. Hall, P. E.

Paris District—Second Round.

- White Rock and McKenzie, at White Rock Mch 10, 20
- Annona cir. at Douglas. Mch 26, 27
- Marvin cir. at Shady Grove. April 2, 3
- Centenary Paris. April 3, 4

- Detroit, at Fulbright April 9, 10
 - Bagwell mis April 16
 - Clarksville sta April 17
 - Woodland cir. at Franklin. April 23, 24
 - Lamar Avenue, Paris. April 30
 - Rosale, cir. at McKenzie Chapel, May 7, 8
 - Deport cir. at Halesboro May 14, 15
 - Maxey mis May 19
 - Blossom Prairie May 21, 22
 - Powderly mis May 28
 - Emerson cir May 28, 29
 - Roxton cir June 4, 5
 - Lake Creek cir June 1
- District Conference of Paris District will meet at Lamar Avenue Church, Paris, Texas, April 28, 9 a. m. Let every member be at the opening service.
- For Elder's and Deacon's Orders—J. A. Black, R. N. Brown, G. H. Adams. License to Preach and Recommendation for Admission in the Annual Conference—R. C. Hicks, S. Crutchfield, J. M. Peterson, W. D. Mountcastle, P. E.

How Young People Can Earn Money

A bright schoolgirl in Middletown, Conn., writes: "You say that you think I am the youngest person on your entire list of agents. This makes me prouder than ever of my success. I do not know of any other little girl who has earned thirty-five dollars in so short a time and in such a pleasant way as I have, and I am quite sure that none of your older agents are more pleased with their success."

What this schoolgirl did others can do. The Ladies' Home Journal will willingly co-operate with others who want to accomplish the same result. A very liberal commission will be paid upon each subscription and renewal secured, besides offering each an opportunity to share in \$11,500, to be awarded on April 15.

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THE SPRING TERM

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POLYTECHNIC COLLEGE

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New students continue to enter every week. In addition to the regular college courses, and Music, Art and Elocution, we have a splendid Business Department, where we teach Book-keeping, Shorthand, type-writing, Penmanship, etc., as well as it can be taught anywhere.

For Catalogue address President Polytechnic College, Fort Worth, Texas.

MISSIONARY COLUMN
Prepared by Rev. J. B. Sears,
Of the Texas Conference.
Cameron, Texas.

FROM WEST TEXAS CONFERENCE.

The West Texas Conference at its last session decided by resolution that our pastors should take the missionary collection separate from the other connectional claims, and that all should make an effort to pay assessments by February 1. We are interested in knowing who has succeeded or to what extent this has been done. The debt has been paid. March closes the missionary year, and the Secretaries wish cash sufficient sent in to keep the Board out of debt and save the money that has been going for interest. The statement is alarming that the first three quarters do not bring in fifty per cent of the assessments, and because of this the Board is forced to pay interest for more than half of every year. No wonder it is hard to get out and keep out of debt.

I give the amount per capita paid for missions in our conference by districts: San Marcos, 46 cents per member; San Antonio, 40; San Angelo, 32; Llano, 31; Cuero, 31; and Beeville, 39. The whole conference paid about 25 cents per member for foreign and domestic missions. Suppose we set our stakes this year at not less than 50 cents a member and go after the money, praying the Lord to show us where to find it and how to get it.

Only 40 per cent of the amount of the domestic money needed was in the hands of Bro. J. E. Pritchett, our Treasurer, at the close of the quarter and a less amount of the foreign. As the cash on some of our other collections will not be needed till the next session of the conference, and as the mission money is much more needed at this time than any other claim, let us make an honest effort to pay this by the close of March or the end of the second quarter at the outside. Yours for missions,

J. D. SCOTT,
Conference Secretary.
San Antonio, Feb. 17, 1898.

To the Preachers of the Texas Conference:

Dear Brethren—Will you suffer a few words of exhortation on the missionary collections? Two months have passed since conference. Let us refresh your memories with a few suggestions. Push missions early. That is important. Have a definite plan. Take the missionary assessments, for foreign and domestic, together if you like, but do not take the missionary with any of the other assessments. The missionary collection is more needed now than any other of the collections. It would be a great aid if you would preach a few missionary sermons and hold a few missionary mass-meetings. Send money promptly to Rev. O. T. Hotchkiss, Houston, Texas. Also send report of collections to your presiding elder, keeping the foreign and domestic separate and the amounts raised in Sunday-school separate. Also give the presiding elder the number of subscribers to the Review of Missions and the World for Christ.

JOS. B. SEARS,
Conf. Mis. Sec. for Texas Conf.

Nashville, Tenn., Jan. 21, 1898.

Rev. W. L. Nelms, Waco, Texas:

My Dear Brother—Our Treasurer has already sent you receipt for \$500 raised by the Texas Leagues on their pledge to support three missionaries. He quietly remarked: "No other State could do such work." You can hardly realize what an inspiration this magnificent effort is to us. You have a conquering force in the young people of old Texas. May God bless and sanctify their heroic efforts to the establishment of his kingdom and the glory of his name! Your brother in Christ,
WALTER R. LAMBUTH.

The Missionary Society of the M. E. Church has asked the Church for the sum of \$1,500,000 for the year 1898.

Recent news from Brazil brings the unwelcome tidings of the persecution by the Catholics of some of the Baptist missionaries. Such reading reminds us of the days of Gregory and the innocents and the dissenters of all ages. Truly Rome never changes, especially her spirit of intolerance.

The third International Student Volunteer Convention is now in session in Cleveland, O., the same city where, seven years ago, the first convention of the movement was held—the second being held in Detroit in 1894. It is hoped that this third gathering will prove of great value to the cause of missions.

In 1807, when Robert Morrison went to China, there was not a single Protestant Christian in all China. The latest statistics give Protestants 80,000 for 1897. But recent reports are so encouraging that it is thought that the number is nearer 100,000.

The latest reports from Japan and Korea are very flattering. The interest manifested by the natives is almost marvelous. When was ever a people so ready for the gospel as the Japanese and the Koreans?

THE TEXAS METHODIST ORPHANAGE.

The progress of this institution is eminently satisfactory. Unembarrassed by mortgage or debt, with one hundred and six children already under our care, and others desiring admission, every Methodist in and out of Texas feels grateful to God for its status. The recent meeting in Dallas was for the purpose of perfecting our charter and arranging for the transfer of the title from Northwest Texas to the five English-speaking Conferences. This would have been done sooner but for the fact that the other conferences hesitated to receive the property so long as the vendor's lien had not been paid off. This was done at the maturity of the last note, and the mortgage was lifted. So now, as soon as all the conferences adopt the charter agreed upon by the directors, the Church in Texas will own property in Waco and vicinity valued at (low estimates) \$25,000, free from any embarrassment whatever. This accomplishment during such times as these redounds greatly to the credit of our Business Manager, W. H. Vaughan, who, in the opinion of this scribe, deserves to be made a life director of the Orphanage, and President of the Board. This brings me to another point:

Up to date Bro. Vaughan has spent much of his time traveling, preaching, attending District and Annual Conferences. It is time to keep him on the grounds. If your family of five need you, my brother, how much more does Vaughan's family of a hundred need him every day. Think of a dozen children cutting teeth at once, and all the responsibility of the premises resting on that most capable woman, Sister Vaughan! Her devotion to the children, and her tireless and efficient management, are the commendation of all, but it is too much to ask. The "papa" (or pope) of a hundred children should be at home. The Church in Texas can keep the institution running. The preachers will, without exception, take their collections for its support. It will be a great privation to many of us when the Manager fails to attend our District and Quarterly Conferences, with his great sermons illustrated by truthful and tearful stories of the work among the orphans. But we must excuse him. For the present he is needed at home.

HORACE BISHOP.

OUR CONFERENCE JOURNAL.

It goes to you to-day, and is excellent in form. If you are disposed to censure me for the delay in its appearance, you will hesitate when you learn that the death of one publisher, and the hindrances, seemingly unavoidable, encountered by the second, account for nearly two months' loss of time.

I beg leave to make this my valedictory after five years as editor. The name of a man younger and more suitable in every way is upon my tongue for nomination at our next session.

Thanking you for the kind consideration with which you have borne my many defects, I make my bow.

SAM'L P. WRIGHT.

A slight cough is a slight thing, but it may become serious; do not hesitate to buy a bottle of Dr. Simmons' Cough Syrup; it will cure you. Satisfaction guaranteed. Fifty cents and fifty doses.

OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

REV. BENJAMIN JOSEPH BALDWIN, M. D.

Rev. Benjamin Joseph Baldwin, M. D., was born in Hancock County, Georgia, June 23, 1828. At the age of twelve he united with the Methodist Church; entered the ministry in 1860; joined the Georgia Conference in 1861; enlisted in the Confederate service in 1862, thirty-first regiment of Georgia Volunteers; subsequently became Chaplain of the regiment, and served in that capacity almost to the termination of the war. After the war he resumed his place in the conference, falling to the South Georgia Conference in the division of conference territory, and in this relation served until 1873,

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We Keep on Hand a Full Line of

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

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

when he was transferred by Bishop Pierce to the Louisiana Conference, and stationed at Opelousas. The climate not being congenial, he transferred the succeeding fall to the North Texas Conference, and was stationed for two successive years at Paris, whereupon he located and resumed the practice of medicine, and in this capacity, and as a local preacher, he served most efficiently until the close of his life, which terminated after protracted illness at his home in Paris, Texas, April 4, 1897. Dr. Baldwin was twice married. His first marriage was with Miss Willie Catherine Saunders, of Georgia, in 1849. To them were born five children, four sons and one daughter, all living and filling honorable and useful positions. Mrs. Baldwin was a lady of refinement and culture, a devoted wife and mother, and died at Paris in 1877. In 1882 Dr. Baldwin was married to Mrs. Nannie W. Holt, of LaGrange, Georgia, a cousin of the distinguished Ben Hill, a lady most estimable for her piety and affability, as well as talent, and who, in a brief letter characterized the Doctor as "the best of husbands," and only her Maker could know the depths of her devotion and the sadness of her loss. It was the privilege of the writer to have known Dr. Baldwin intimately, and a more affable, Christian gentleman he never knew—a man of refinement, of feeling and manner, and observant of all the amenities of social and private life. He was a man of deep piety and strong devotion to the Church, a most acceptable minister, successful physician, model citizen, devoted friend, affectionate husband and father. His like is seldom seen. May his translation to the better world be a new impetus to family and friends Godward and heavenward.

JOHN H. M'LEAN.

KARNES.—Sister E. S. Karnes (nee Jones) was born June 19, 1862; was born of the Spirit at 16 years of age, and joined the Cumberland Presbyterian Church; was married to Bro. C. C. Karnes December 24, 1879, and soon thereafter, with her husband, joined the Methodist Episcopal Church, South, in which she lived a faithful, consistent member until January 31, 1898. After a painful illness of seventy-five days' duration she peacefully fell asleep in Jesus, in Fate, Rockwall County, Texas. Sister Karnes was one of nine children, of whom all but two preceded her to the better world. She was the mother of six children, two of whom preceded her. She leaves four motherless children and a heart-broken husband to mourn their loss, which was her great gain. She was a faithful Christian, a devoted mother and an un-failing friend to the Church and ministry. She gave tithes of all that she possessed, and prayed to God continually. She spoke of the angels in her room and gave every evidence of a victorious and triumphant death in the

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

HOW WILL YOU TRADE?

Trade what? Trade work for money; we want men and women everywhere to sell our Non-alcoholic Flavoring Powders for cakes, candies, ices, etc. They are perfectly pure and twice as strong as liquid extracts. We pay \$3.25 a day and give steady work; if you can't get more than that write to us at once and we will start you to work. Address the U. S. FRUIT CO., St. Louis, Mo.

WONDERFUL BUT TRUE.

I will mail to your address, postpaid, the large type (Long Primer) pronouncing edition of the Teacher's Bible for only \$2.50, bound in morocco leather, with flaps, flexible and soft; gilt-edge. Contains 1650 pages, but is only 1 1/4 inches thick. If Patent Index is desired, add 50 cents. This book formerly sold for about \$8.00. Address (cash with order) REV. C. G. SHUTT, Armour, Texas.

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E. W. VAN DUSEN CO., Cincinnati, O., U. S.
Only High Class, Best Grade Copper and Tin Full, Sweet Tone Cheapest for Price Fully Guaranteed CHURCH BELLS and Chimes. No Common Grades. The Best Only.

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 suppressed 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. This 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 falling of the womb and it entirely cured her."

SEEDS, ETC.

A FLOWER GARDEN FOR 50 CENTS.

- Send 50 cents in stamps and we will mail you
- 3 Everblooming Roses.
- 3 Fine New Chrysanthemums,
- 3 Fine Carnations,
- 3 Fine Verbenas.

These are all fine varieties and every one named. We make this offer to introduce our plants and show what Texas can do. Send for catalogue of Plants, Trees and Seeds suitable for Texas. BAKER BROS., Fort Worth, Texas.

In buying seeds "economy is extravagance," because the cost of cultivation wasted on inferior seeds always largely exceeds the original cost of the best and dearest seeds to be had. The best is always the cheapest. Pay a trifle more for
FERRY'S SEEDS
and always get your money's worth. Five cents per paper everywhere. Always the best. Seed Annual free. D. M. FERRY & CO., Detroit, Mich.

The Best Cantaloupe
for the south, for the north, for any locality is the
Texas Cannon Ball.
It is especially adapted to the needs of the man who has to make long shipments to market, as it stands shipment better than any melon grown. It is green fleshed and solid, and of delicious melting flavor. Small seed cavity. We offer it at 10 cents per packet or 75 cents per pound, postage paid, together with our new
Flower and Vegetable Catalogue.
Contains everything that is newest and best for the flower and vegetable garden and farm.
Texas Seed & Floral Co., Dallas, Tex.

Sewing Machine and Advocate \$22.

Lord. By her request her funeral service was conducted by I. A. Thomas, one of her former pastors, and her remains interred in the Valley View cemetery, near the Allen Chapel. May the grace of God sustain the bereaved ones and bring them all to meet at last in heaven.
I. A. THOMAS.

WATKINS.—Mrs. Mary M. Watkins (nee Elbott) was born in Alabama, June 8, 1836. She was married to W. M. Watkins in October, 1854, and in this union they lived, sharing each other's cares, toils and sorrows until the 30th of December, 1897, when she fell asleep in Jesus. She was converted and lived a joyous and faithful member of the Methodist Episcopal Church, South, for sixteen years. She enjoyed the emotional power of religion, demonstrating this by frequently shouting the praises of God when happy, both in health and sickness. God has called her from suffering to the joys of eternal happiness. She leaves an aged husband and three children to mourn her death. May they be comforted in the hope of eternal union in heaven.
J. P. MUSSETT, P. C.
Frost, Texas.

NICHOLS.—Rev. Benjamin P. Nichols has gone from this world, but he lives and reigns in heaven. In the city of Baltimore, Md., he began this life on the 12th of May, 1818, and on the 17th of September, 1897, at the home of his youngest daughter, in Navarro County, he went to sleep to wake up among the ransomed host in glory. He was a pure, holy, good man. I knew him forty years ago, and I never heard him say an improper word in all these years. He joined the M. E. Church in his boyhood. He came to St. Louis in early manhood. He married Miss Tabitha Chapman in 1839. He moved to Galveston in 1849. He served as class-leader in the Ryland Chapel Church, and as a teacher in the Sunday-school for several years. He came to Jasper County, Texas, in 1857. He was licensed to preach in 1864 and was ordained deacon by Bishop Kavanaugh at San Augustine, Texas, in 1868. He lived a holy, chaste and unblemished life and died in great peace. He was the father of ten children; five of them preceded him to their eternal home. I was present when Bro. Nichols was authorized to preach; saw him ordained deacon. Was both his pastor and presiding elder for several years. Often had his help in meetings; had him as a guest in my home and often spent hours in his home. I have no hesitancy in saying I never knew a better man. He made no profession of sanctity, but he lived the life of purity. Peace to his spirit.
E. L. ARMSTRONG.

M'CLECKEY.—Death has again visited the membership of the Methodist Episcopal Church, South, in Frost Circuit. Sister B. A. McCleskey, nee Bryant, was a member of Salem Church, in this circuit. She was born in Crawford County, Georgia. She came to Texas with her mother and family in 1868, and was married to Allen H. McCleskey in Smith County, Texas, January 15, 1874. After their marriage they settled in Navarro County, where they lived until death claimed her on January 24, 1898. Of the fruit of this marriage there were seven children born. Two of these preceded the mother to the glory world; her husband and five children remain to mourn her death. Sister McCleskey was converted and joined the Methodist Episcopal Church, South, and was a faithful, highly-esteemed Christian and member of the Church until she fell asleep in Jesus. She had been sick for nearly a month and suffered very much during her last illness, but she testified that she was ready to live or die. When told that the end was near at hand, she said it was all well, and shouted the praise of God. Then, as if to finish her task on earth, she bade her husband and children adieu, and asked for some of her neighbors who were unsaved, and exhorted them to seek salvation. God grant that her exhortation may win them from the paths of sin to lives of righteousness.
J. P. MUSSETT.
Frost, Texas.

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We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.
F. J. CHENEY & CO., Props., Toledo, O.
We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.
WEST & TRUAX, Wholesale Druggists, Toledo, O.
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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.
Hall's Family Pills are the best.

REV ALFRED RUTLEDGE SELLARS.

Rev. A. R. Sellars was born August 18, 1861, in White County, Arkansas, and was the only child of his father's family. His mother's maiden name was Murray. Her father was for many years a Methodist preacher in Mississippi. The Sellars family are of English descent. Soon after his father and mother were married they moved to Arkansas. His father emigrated from that State in the Confederate service early in the war and soon fell a victim; hence Alfred had no recollection of him. His mother returned to Mississippi soon after the war, and in poverty-stricken widowhood fought the battles of life for eleven years. She then married a second time and moved to Fannin County, Texas, where she now lives. Alfred's boyhood was spent on a farm, and his education was limited to what he could obtain from short terms at country schools, supplemented at home by hard study. He was married August 18, 1881, (his twenty-first birthday) to Miss Julia E. Kemp, near Wauwright, Texas. He was converted two years later at Leonard camp-ground under the ministry of Rev. T. L. Miller and joined the M. E. Church, South, receiving baptism by sprinkling. He soon felt it his duty to preach, but hesitated on the plea of incompetency, and went to work as a section-hand on the railroad, however jealously maintaining his hold on the Lord. Finding no rest from a consciousness of failing to perform his whole duty, he asked his Quarterly Conference for license to exhort, and it was granted at Leonard, Texas, September, 1888, Rev. W. H. Hughes presiding elder and Rev. T. C. Eason preacher in charge. Of this action he said: "I made full use of my authority, and for awhile felt the sweet peace of soul that follows the fulfillment of duty." In 1889 he moved to the Indian Territory, and finding grievous spiritual destitution, again the consciousness of the duty to preach rushed upon him with more force than ever before. The same year he moved from the Territory into Denton County, Texas, and at first opportunity he and his faithful wife put their certificates into the Church, and at the first Quarterly Conference, Bolivar Circuit, Gainesville District, conference year 1889-90, was recognized as an exhorter. I quote a paragraph from his own pen: "Still the question remained before me to decide: 'Preach Jesus and the resurrection or live a miserable life.' I asked my Church for a recommendation for license to preach. My prayer was: Lord, if it is thy will for me to tell the story of the cross, let the answer be, 'We will give him license;' if it is not thy will, let the answer be, 'We will not give him license.' The day came. Bro. W. F. Easterling, preacher in charge, and Rev. C. L. Ballard, presiding elder, and two local elders, one local deacon, stewards, class-leaders—all were there, and they unanimously licensed me to preach. This was done May 3, 1890, at Bolivar, Denton County, Texas." In November, 1890, he was appointed by Bishop A. G. Haygood as a supply on Greenwood Mission. During the conference year 1891-92 he labored as a local preacher in the bounds of Denton Circuit. He was admitted on trial in the North Texas Conference in November, 1892, and appointed to Mountain Springs Circuit. In December, 1893, he was ordained deacon by Bishop A. W. Wilson, at Wichita Falls, and appointed to Greenwood Mission. In November, 1894, he was received into full connection and appointed to Holliday Mission, where he remained two years. He was ordained elder by Bishop J. C. Keener November, 1896, at Paris and appointed to Sunset Circuit. His health had failed the previous year on Holliday Mission, but it was still hoped that he would soon be able to do full work. However, by February, 1897, he had grown so much worse that he was compelled to give up his work, and in November following he was given a superannuated relation by the conference. In December last he moved to Bowie, Texas, and purchased a little home and settled down to fight against the ravages of disease and death. It soon became a settled fact that he must die soon unless he could get relief. There was but one remedy, and that a very dangerous one in his case—the surgeon's knife. After seriously debating the question for some time, and getting the advice of the best physicians of the country, who all assured him that the knife was the only remedy, and that the chances were even then against him, he deliberately made up his mind to take the last chance afforded him for recovery. I never expect to witness a more touching scene than that which took place in his home on Friday, January 14,

1898, when just before leaving for Fort Worth he took up his well-used Bible and called his devoted wife and six children (three boys and three girls) around him, with the attendant friends, and read out of it the precious promises of God, and led the company in prayer with a fervor that brought heaven and earth so close together that one could realize afresh that death is but a transfer to a higher sphere of existence. The true character of the man was focalized in that prayer, for he was a deeply spiritual and successful itinerant preacher. One by one he took his precious children to his bosom and bade them "Good-bye," and gave them instructions for life should he not return alive. He died under the shock of the surgical operation, at Ft. Worth, about 2 p. m., January 15, 1898. His funeral was preached by his presiding elder, Rev. F. O. Miller, who was with him through the entire operation, in the Methodist Church in Bowie, Texas, to a large audience Sunday, January 16, 1898, and his body was laid to rest in the cemetery to await the resurrection of the just.
J. A. WYATT.

KEATHLEY.—Little Estelle Keathley, infant daughter of B. A. and J. C. Keathley, was born October 11, 1897, and died January 26, 1898. This sweet little babe only stayed with the household long enough for them to realize the deep love of the household. But our heavenly Father has taken her unto himself. May we all say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. May the God of all grace comfort the bereaved ones, and gather them, an unbroken family, in his eternal kingdom, where all will be joy and happiness.
J. P. MUSSETT, P. C.
Frost, Texas.

GODBOLD.—Mrs. N. W. Godbold was born January 11, 1845; married September 9, 1868, and died in Dallas, Texas, January 4, 1898. She was my friend from her girlhood, and her beautiful life and character made her friendship valuable. Her piety was of that type which leaves its record in deeds rather than words, and when the summons came it found her ready. She was a woman of deep convictions and firm adherence to what she conceived to be right; her faith, her walk, her love, her life, all told of her communion with Jesus and assure our hearts that she is now with Him in Paradise. She was a devoted wife and mother, and there was such a sweet influence and joy in her companionship. Her bereaved family will sadly miss the familiar sound of her voice and the soft touch of her hand; they will miss her words of advice and love, but God's ways are not our ways. She bore her sufferings with Christian fortitude and patience until the "mortal pang was past," and then the gentle spirit of my beloved friend ascended to the upper plains to talk with the redeemed and rest forever with our God. This short tribute to her worth is offered by one who loved her.
B. E. W.

GOSSITT.—Maud L. Gossitt, daughter of E. P. and Ada Gossitt, was born at Warren, Tyler County, Texas, December 31, 1887, and died near Devine, Texas, December 28, 1897. She was smitten down last June with that much-dreaded and painful disease, Bright's disease. She patiently endured her afflictions for seven months, then the angel of mercy said: "It is enough; come up higher." Like the gold by the refiner's fire, she was fully prepared for the change. She was converted at a meeting in East Texas when only seven years old. She expressed a desire to join the Church. Her life from that till death was that of a faithful Christian. Three weeks before her death she called her father, mother and all the family, also some visiting friends, to her bedside and said: "My Savior is with me and wants me to go to the better world." She then began to exercise her sweet voice in songs of praise to God. Several times after that she referred to the fact that Jesus was with her and that she was ready to go with him. At one time she put her little arms around her mother's neck, and said: "Mamma, won't you go with me to heaven?" Her mother replied: "I am coming on after awhile." That seemed to satisfy her. She said, while singing, to her papa: "My Savior helps me to sing." "Jesus, Lover," and "When the Roll is Called" were favorite songs with her. Thus lived, suffered and died one of the most completely sanctified little spirits it was ever our lot to meet. Too rare and sweet for this clime she was gathered into the paradise of God to await mamma and her other loved ones. May God bless them and fit them for that happy country, is the prayer of their pastor,
J. C. RUSSELL.

A FARMER'S MISHAP.

JUMPS FROM HIS WAGON AND IS BADLY INJURED.

Injuries which Gilbert Updegraff Sustained—Much Suffering Endured—How he Obtained Relief.

From the Democrat, Goshen, Ind.

Gilbert Updegraff, a prosperous farmer living near Goshen, Ind., in jumping from his wagon on to a board, a few days ago, met with a serious accident.

It was feared at first that this accident was aggravated by rheumatism, which ailment Mr. Updegraff was troubled with some time ago in an unusually severe form. In speaking of it he says:

"About two years ago I was stricken with rheumatism, and for a year was severely troubled with it. It came on me suddenly during the winter. I don't know what caused it, unless it was exposure, about the farm.

"It was the old-fashioned rheumatism and began in my lower limbs, gradually working up until my arms, hands and fingers became affected. My body ached all over, especially my limbs, which were swollen and these by the followingspring were almost entirely useless. I had to hire all my work done that spring and summer, but did a little work in harvest time.

"I must have done too much, for soon after that I was confined to my bed for some time. I had the family doctor, but he didn't do any good. He finally said he could not help me and advised me to try the baths, but I couldn't afford the expense. Neither could I afford to be an invalid all my life. Inquiries were made at the drug store for something that would be helpful in my case.

"The druggist recommended several things, and I tried some of them, but was not benefited until I used Dr. Williams' Pink Pills for Pale People. I gave this remedy a fair trial as I did the others, and soon discovered that it was different from anything I had tried.

"I found that this was a medicine that did what was claimed for it, and when I had taken about a dozen doses of the pills I found that they were helping me. I continued taking them, and I am glad to-day that I did. Why that medicine actually cured me and I didn't take more than six or seven boxes either.

"It was in January, 1897, that I began taking the medicine, and I was completely cured by the first of March. I began early in the spring to do my work, and I kept it up all summer, not missing a day. I have never had any rheumatic trouble with my limbs from that day to this.

"And are you positive that it was Dr. Williams' Pink Pills for Pale People that cured you?" asked the reporter.

"Positive, why of course I am. Nothing else did it. I did not take any other medicine at the time, and I was never better until I began taking Dr. Williams' Pink Pills for Pale People. I have taken nothing else since, and of course they are what did the work." Mrs. Updegraff agreed with her husband that "he was cured of a very severe case of rheumatism by these pills."

What better proof could a person want than the above facts. This plainly shows that Dr. Williams' Pink Pills for Pale People are unrivalled as a tonic for the blood. The secret of perfect health, strength and beauty is pure blood, and impure blood is the foundation of most diseases.

One of the first to discover this fact was Dr. Williams, who year ago formulated a combination of vegetable remedies which acts on the impure and impoverished blood, imparting those elements that purify, vitalize and enrich it, thus aiding bodily functions, arousing every organ into healthful action, and in this way restoring the entire system to health and vigor.

That Dr. Williams' Pink Pills for Pale People do this has been attested to by thousands all over our land and in foreign climes. These marvelous health restorers are prescribed by physicians, endorsed by druggists and used by people everywhere.

L. Blaylock, Dallas, Texas:

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

MRS. R. H. BRAMLETT.

Ladonia, Texas.

Northwest Texas Conference.

Fort Worth District—Second Round. East Cleburne, at Chapel Hill... Feb 26, 27...

Gatesville District—Second Round.

Crawford, at Osage... Feb 26, 27. McGregor, at Station Creek, March 5, 6...

Brownwood District—Second Round.

Winters mis, at Norton... Feb 26, 27. Robert Lee cir, at Rock Springs... Mch 5, 6...

Dublin District—Second Round.

Granbury... Feb 5, 6. Morgan Mill, at Smith Springs... Feb 12, 13...

Corsicana District—Second Round.

Rl. Grove and Cryer Cr. at C. C. Feb. 26, 27. Barry cir, at Dresden... Mch 5, 6...

Waco District—Second Round.

Bruceville, at Eddy... Feb 26, 27. Aquilla, at Ross... March 5, 6...

Waxahachie District—Second Round.

Ferris, at Palmer... Feb 26, 27. Italy, at I... 11 a. m. March 4...

Weatherford District—Second Round.

Weatherford mis... 4th Sun Feb. Aledo cir... 1st Sun March...

Vernon District—Second Round.

Farmer cir, at Olney... Mch 12, 13. Graham, at Conner Creek... Mch 16...

Harrold, at Grape Vine... Apr 2, 3. Crowell, at Thalia... Apr 9, 10...

Ablene District—First Round.

Ablene sta... Feb 26, 27. J. S. Chapman, P. E.

Georgetown District—First Round.

South Temple mis... Feb 27, 28. Rogers, at Georgetown... March 6, 7...

East Texas Conference.

Beaumont District—First Round.

Liberty, at Devers... Feb 26, 27. Kountze, at Kountze... Mch 5, 6...

Pittsburg District—First Round.

Naples cir, at Naples... Fri, Feb 25. Redwater mis, at Redwater... Feb 26, 27...

Tyler District—First Round.

Whitehouse, at Lane Chapel... Feb 26, 27. Grand Saline, at Antioch... Mch 5, 6...

Palestine District—First Round.

Alto cir, at Mt Zion... 4th Sun Feb. Wells mis, at Wells... 1st Sun Mch...

Marshall District—First Round.

Kellyville Circuit... Feb 26, 27. Beckville Circuit... March 5, 6...

San Augustine District—First Round.

Appleby, at Appleby... Feb 26, 27. Timpson Station... March 5, 6...

North Texas Conference.

Paris District—First Round.

Maxey, at Maxey... Feb 26, 27. Powderly, at West Point... Mch 5, 6...

Sherman District—First Round.

Pilot Grove... Feb 26, 27. Whitewright sta... Feb 27, 28...

Bowie District—First Round.

Jacksboro, at Jacksboro... Feb 26, 27. Bryson cir, at Salt Hill... Feb 27, 28...

Bonham District—First Round.

Trenton and Marvin, at Marvin... Feb 26, 27. Lannus, at Lannus... March 5, 6...

Greenville District—First Round.

Bethel, at Wesley church... Feb 26, 27. I. S. Ashburn, P. E.

Terrell District—First Round.

Wylie... 4th Sun Feb. Kemp cir... 1st Sun Mch...

Gainesville District—First Round.

Mountain Springs, at Zion... Mch 5, 6. Aubrey, at Aubrey... Feb 6, 7...

Sulphur Springs District—First Round.

Celeste and L, at Celeste... 4th Sun Feb. Ben Franklin... 1st Sun Mch...

West Texas Conference.

Peeville District—Second Round.

Alice cir, at Alice... Feb 26, 27. Corpus Christi... March 5, 6...

port on Wednesday, at 9 a. m., April 13, to Sunday, April 17. Thursday will be given to the "District Epworth League."

J. M. Alexander, P. E.

Cuero District—Second Round.

Yoakum... Feb 26. Rancho... Mch 5. Victoria... Mch 12...

San Marcos District—Second Round.

Lull, at Prairie Lea... Feb 26, 27. Lockhart sta... March 5, 6...

San Angelo District—Second Round.

Pontotoc cir, at Pontotoc... Feb 26, 27. Brady cir, at Bear Creek... Mch 5, 6...

San Antonio District—Second Round.

West End... 4th Sun Feb, 11 o'clock a. m. Comal Street... 4th Sun Feb, 7:30 p. m...

Llano District—First Round.

Rock Springs... Feb 26, 27. I. K. Waller, P. E.

Texas Conference.

Brenham District—Second Round.

Rockdale... Feb 26, 27. Sealy, at Wallis... Mch 5, 6...

Houston District—First Round.

Matagorda, at Matagorda... Feb 26, 27. Angleton, at Angleton... March 5, 6...

Austin District—First Round.

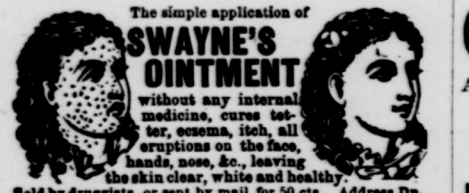
West Point cir, at West Point... Sat Feb 26. LaGrange sta... Mon Feb 28...

Calvert District—First Round.

Mt. Vernon, at Owensville... Feb 26, 27. Petteway... Mch 5, 6...

Huntsville District—First Round.

Anderson cir, at Anderson... Feb 26, 27. Prairie Plains cir, at Bay's Ch... Mch 5, 6...



The simple application of SWAYNE'S OINTMENT without any internal medicine, cures...

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

Bryan... Mch 27, 28. Madisonville cir, at Madisonville... Apr 2, 3...

New Mexico Conference.

Albuquerque District—Second Round.

Magdalena and Kelly... February 27, 28. San Marcial... March 2...

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Our new-priced Catalog is now ready. It shows a variety of cups, casters, butter dishes, syrup stands, pickle stands, ice-water pitchers, goblets and waiters, tea sets, communion services, knives, forks, spoons, etc. To any address.

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DR. PRICES' CREAM BAKING POWDER

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

DR. HOSS IN GEORGETOWN.

It will not be possible to give, by written sketch, any very adequate idea of the recent ten days' visit of Dr. E. E. Hoss, of Nashville, Tennessee, to Georgetown, Texas. He came upon the solicitation of the Acting Regent, Dr. John R. Allen, to deliver a course of eight or ten lectures before the students of Southwestern University, particularly the young preachers who are attending the school. He arrived at 7 o'clock p. m. the 8th instant, and in less than an hour was standing before an exceedingly intelligent company of ladies and gentlemen, who had gathered to hear him. He evidenced and expressed his surprise, both at the general character of the audience, and the large number present, explaining that he had expected no more than to speak some words of encouragement and instruction to young ministers of the Gospel.

The subjects discussed through the course of nine days, including a sermon morning and evening on Sunday, the 13th, were in the highest degree appropriate to the occasion of his coming. The lectures were "pay," and no complimentary had been distributed, for the proceeds, above actual incidental expenses incurred, were to be applied to the University Library Fund. Notwithstanding this, the attendance increased to the very last. Without attempting to "draw," the distinguished speaker caught and held the crowds by the very value of the things which he had to say, enhanced by the charmingly unostentatious manner in which he said them. Wonderful are the breadth of his reading, and the incomparably excellent quality of it, both of which were evident continually, not because effort was made to display them, but because they could not be concealed. More wonderful still were the skill and discrimination employed in the use of these mighty treasures, the accumulations of years of patient toil. It is no matter of surprise that Dr. Charles Foster Smith, then at Vanderbilt, while at tea one evening with a present professor in Southwestern, speaking of the almost boundless breadth and compass of the reading of Dr. William J. Vaughan, Professor of Mathematics in Vanderbilt, should say that it was surpassed only by that of Dr. E. E. Hoss.

Dr. Hoss seems to have read everything, in a large sense of that all-embracing term, and not only to have read, but to have remembered, and not only to have read and remembered, but to have acquired for himself such mastery of the thought of authors as would enable him to classify and place correct literary, scientific and moral value upon the productions of each.

In his lecture, "The Preacher as a Student," what has just been said was apparent throughout. And the effect of that lecture, and in fact, of each in the course, but of that one in particular, in the direction of quickening an interest in books and inspiring a determination to read them, and study them, and master them, will be felt for years, not only by the young preachers, but by many gentleman and ladies whose school days were ended long ago. Several preachers from a distance were here. One of those who remained to hear the lecturer's last words, was heard to say: "No adequate estimate can be made of the benefit to Texas Methodism these lectures will bring. It is incalculable." One of the professors in the university uttered the same sentiment in almost the same words.

Of the sermons on Sunday, every one speaks in what seems to be extravagant terms. At the morning service the commodious auditorium of the church was packed, and the galleries brought into use. The theme was "Love." The sermon is ranked by Dr. Allen as alongside Bishop (then Doctor) Wilson's masterpiece at Belton nineteen years ago, remembered so

well by all the then members of the Northwest Texas Conference. At night the subject was "Regeneration," which the preacher made perfectly lucid and as nearly exhaustive as was possible in a single discourse.

Perhaps the chief charm of Dr. Hoss appears in the home. His stores of incident, and his ease, sprightliness and simplicity in relating things which he has seen or heard, render him a most delightful companion, and are continually reminding one, according as he may be a Texan or Tennessean, of Dr. Mood or Dr. A. L. P. Green.

Georgetown capitulated, and the cultured Tennessean holds this captured Texas town subject to his command.

SAM P. WRIGHT.

Georgetown, Texas.

FIELD NOTES.

GALVESTON.

Desiring to see all the Galveston Churches at their best, we took a Sunday at each of the Churches, and St. John's and West End were written up and duly noticed in the Advocate. St. James', though visited last and on two occasions—Wednesday night prayer-meeting and Sunday night service—is abreast with all that is progressive in Galveston Methodism. Bro. Oxley has the interests of St. James' well in hand, and the outlook is most favorable. We were surprised and gratified to see so much life and zeal in all the organized forces of the Church. At last we had to tear ourselves away from Galveston and the hospitable home of our old friend, H. B. Goodman, and in a short time reached

ALVIN.

Rev. J. M. Adams, pastor, not only entertained us most cordially, but preached us and visited with us, and did all a warm-hearted preacher could do to aid a fellow laborer. The work at Alvin is encouraging; a fine League on progressive lines; house full at Sunday morning and evening services.

Leaving Alvin Monday morning, reached

HEMPSTEAD

at 6 p. m., where we had an appointment to assist Bro. Sam H. Morgan in a meeting. During our stay, some twelve days, added twenty new subscribers to the Advocate. Hempstead Church is in better shape than we have seen it for years, and Bro. Morgan is the best help to an agent that we have ever seen, an indefatigable worker, and is in great favor with his people.

We ran over to Courtney; did a little work, but were hindered by impassable roads, and besides this, Bro. McLarty was not home. We left Hempstead yesterday, and spent the night at

CHAPPELL HILL.

Here our old friend, Rev. Henry M. Haynie, is in charge—as all preachers know, a universal favorite. I learned, not from him, but from others, that his congregations are better than for years. He has said nothing in the Advocate about pounding, but he gets it all the same, in abundance. He is happy in his work, and has the hearts of his people.

Spent a delightful evening at the young ladies' school, and enjoyed a home-like welcome from Prof. L. F. Smith and his accomplished wife. The school is well-equipped, doing splendid work, and growing in favor more and more each year. Off for Brenham.

G. E. CLOTHIER.

GEORGETOWN AND PROHIBITION.

The "anti" element have petitioned the Commissioners' Court for another election on prohibition in this precinct. As the petition was duly signed, it was granted, and the election is ordered for March 5. So we are now in the midst of a prohibition fight. I am glad to say our forces are well organized, and confident of victory. I write this note to ask for the sympathy and prayers of the Church throughout the State.

JOHN R. ALLEN.

Georgetown, Texas.

A TEXAS WONDER.

Hall's Great Discovery.

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

Seguin, Texas, Sept. 27, 1894.—I have taken Hall's Great Discovery, and it has cured me completely of kidney and bladder trouble. F. SUCHART, Treasurer Gaudaloupe County.

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

APPEAL.

The wife of one of our circuit preachers is in a precarious condition and will have to submit to a painful surgical operation to be cured. He has not the means to pay the expenses. I take this method of appealing to the preachers and Church generally for help. He is a worthy brother and faithful in all his work. I will give ten dollars. Who will help? Send to me at Marlin, Texas, by postoffice order or bank check. Any amount will be greatly appreciated.

W. WOOTTON.

NOTICE.

The officers and members of the Executive Committee of Sherman District Epworth League, North Texas Conference, are hereby called to meet in Sherman, at Travis Street Methodist Episcopal Church, South, on Wednesday, at 2 p. m., March 2, 1898, to arrange programme for next session, and to consider very important business concerning the welfare of the District Epworth League.

A. H. CHAMBERS, President.
ROBT. M. MEANS, Sec.-Treas.
Whitesboro, Texas.

UNANSWERED LETTERS.

Feb. 17—C. W. Godwin, sub. S. W. Turner, sub. Chas. D. West, sub. A. F. Hendrix, sub. Chas. U. McLarty, sub. John E. Green, sub. J. L. Yeats, sub. I. T. Stafford, subs have attention.
Feb. 18—J. D. Crockett, sub. W. S. May, sub. R. V. Gallaway, subs. Eugene T. Bates, subs; two cards. J. W. Fort, sub. J. P. Lowrey, subs. John R. Steele, subs. W. C. Bracewell, o. k. J. T. McClure, sub. E. L. Shettles, o. k. E. V. Cox, sub. E. K. Denton, has attention. Fred L. Allen, sub.
Feb. 19—E. V. Cox, sub. J. M. Baker, sub. I. Alexander, sub. Zoro B. Pirtle, sub. A. H. Hussey, has attention. C. L. Browning, sub. C. S. McCarver, sub. S. N. Allen, subs and change; two cards.
Feb. 21—George A. Nance, sub. J. F. Alderson, correction made. J. T. Bludworth, sub. I. E. Hightower, subs. M. L. Moody, sub. J. Sam Barons, subs. J. L. Massey, sub. W. W. Graham, sub. W. B. McKeown, sub has attention. Chas. Davis, sub. C. N. N. Ferguson, o. k. H. E. Smith, subs. J. R. Murray, sub. J. J. Canafax, sub. J. M. Armstrong, sub. G. W. Harris, sub. M. S. Hotchkiss, sub. George R. Ray, subs.

Feb. 22—N. B. Read, subs. W. T. Ayers, subs have attention; two cards. W. H. Brown, sub. J. N. Hunter, sub. Ben H. Bonds, sub. I. M. Woodward, subs. J. H. Chambliss, sub. John R. Steele, subs. Mac M. Smith, has attention. J. M. Peterson, o. k. John S. Davis, sub. G. S. Sander, sub. W. E. Washburn, sub. S. N. Allen, sub. S. H. Morgan, sub. J. Kilgore, subs. C. V. Oswald, subs. W. H. H. Biggs, sub.

Feb. 23—J. W. Holt, sub. J. W. Fort, subs. W. H. Harris, sub. Jerome Duncan, sub. W. F. Brinson, sub. L. C. Mathis, sub. Thos. Gregory, sub. Fred L. Allen, sub. A. A. Wagoner, sub. I. B. Gordon, has attention. T. T. Booth, subs. J. D. Burke, sub.

RADWAY'S READY RELIEF

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

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

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

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

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

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THE ONLY PRIVATE, SELECT, CLASSICAL and Military Institute in Texas. Col. J. R. Cole, Proprietor. It looks after the moral, physical and social, as well as the mental development of your sons and daughters. A distinguished graduate of the Virginia Military Institute in charge of the Military and Scientific Departments.

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

COL. J. R. COLE, 398 Ross Avenue, Dallas, Texas.

A Common Cold

and common carelessness can make a combination strong enough to defy all the healing skill of the physician. Common carelessness lets the cold root and grow. Common carelessness says, between paroxysms of coughing, "It will be all right in a day or two," and the common end is confirmed lung trouble, perhaps consumption. The common-sense treatment of a common cold is a prompt dose of Ayer's Cherry Pectoral. It is the most efficient and reliable cure for colds and coughs, and is constantly prescribed by physicians.

S. HAYNES, M. D., Saranac, N. Y., says:—

"I have used Ayer's Cherry Pectoral in my practice since 1853, and have always found it reliable for the cure of colds, coughs, and all lung diseases."

Ayer's Cherry Pectoral

is now put up in half-size bottles, for half price—50 cents.

The dark cloud is little dreaded when we are sure there is no tempest in waiting beyond the tomb.

THE MOST ATTRACTIVE ROUTE TO BALTIMORE VIA WASHINGTON CITY

The Chesapeake and Ohio Railway, with its connections, offers by far the most interesting route to the conference in Baltimore in May. The route from Louisville is through the Blue Grass region of Kentucky, passing Frankfort, the State Capital, Lexington, and the home of Henry Clay. At Ashland the line from Cincinnati is joined; the route from Cincinnati being along the banks of the beautiful Ohio river for 165 miles. Shortly after entering West Virginia the banks of the Kanawha River are followed. Kanawha Falls are passed and the canons of New River are penetrated. After skirting the picturesque Greenbrier for fifty miles, the heights of the Alleghenies are reached, and next comes the Shenandoah Valley, the Blue Ridge mountains and Piedmont section, the most beautiful of the Appalachian Valley. After passing through Charlottesville and Gordonsville, the route is through the most memorable battle-fields of the civil war; among them, Cedar Mountain, Culpeper, Rappahannock, Warrenton Junction, Manassas and Bull Run. For complete description of the Chesapeake and Ohio route, address C. B. Ryan, A. G. P. A., Cincinnati, Ohio.

The temperance cause will go on crutches, until the Church closets are cleared of jugs.—Ram's Horn.

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

In the church the kicker gets everything he wants except religion.

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

Life is short; one bottle of Dr. Simmons' Cough Syrup may save your life. Fifty cents a bottle. Satisfaction guaranteed or money refunded. Ask your druggist for a sample bottle.

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

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

One bottle of Dr. Simmons' Cough Syrup will cure you, when perhaps all the physicians in the world could not cure you in three months from now; why not try a bottle? Price fifty cents. Satisfaction guaranteed or money refunded.

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