

# TEXAS CHRISTIAN ADVOCATE

Per Annum, \$2.00.

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

To Preachers, \$1.00.

Vol. XLIV.

Dallas, Texas, Thursday, March 3, 1898.

No. 27.

## EDITORIAL

### Eternal Verities.

**T**HIS WORLD is full of illusions. Deceptive appearances abound. The seeming and the reality are widely different. Were one to be content with a purely surface view, he would miss the substance of nature and of life. The great truths, both physical and spiritual, are heavily veiled. It takes more than a mere superficial questioning to pierce the heart of the universe. Profound study alone can draw aside the showy drapery and disclose the inner meanings of history and the world. Nature as it appears to the senses is one thing, and as it lies bare to the reason and imagination is quite another. Life presents one picture to the eye of youth and an altogether different panorama to the eye of age. Nature and life contemplated by the vision and fancy of the young and inexperienced tell one tale, but when surveyed by the wisdom and discipline of older heads communicate a deeper and fuller report. The lesson of discrimination must be learned. It is not enough to sit before the footlights and watch the passing show and drink in the soothing minstrelsy; we must get behind the scenes and investigate the causes of effects. We must analyze the substance which casts the shadow. We must resolve the mystery. Truth should be our ultimatum. We should dwell among the eternal verities which are hidden among the shows of things.

How often when viewing the hemisphere and landscape we deliberately correct our first impressions by an appeal to science and reason. The motions of the celestial spheres are only apparent. It is the position and movement of the earth which produce the celestial phenomena. The judgment of the senses is reversed by reflection. We are equally deceived by perspective. Distant lines which we know to be parallel and separate seem to come together. This convergence to a point is only a semblance. The dome-like structure of the heavens is due to the conformation of the eye. The distant hills are only blue in appearance. Often the motion is not in other things, but in us. There are instances of the multiplied and subtle optical illusions which abound and which only vanish when subjected to scientific tests. Something like this obtains in the sphere of intellect and morals. The illusiveness of life is proverbial. Nature lays a flattering unction to our souls. Errors dominate many minds. Hypotheses upon which we proceed are often incorrect. The creeds to which we have clung prove a delusion and a snare. Life is not what we assume it to be. The hopes which have allured us fade like the radiant but unsubstantial rainbow. We know nothing sadder than the gradual though sometimes sudden awakening of youth. We find out with the

slowly passing years or through some precipitate and startling experience that we have been mistaken. The optimism of youth vanishes with the deepening of life. That which was last becomes first. The weak things of the world confound the mighty. Worldliness loses its charm and time its prestige. Spiritual things take on a new light and coloring. The tables are turned. Our judgments are reversed.

Compare the universe of the illiterate with the universe of the scientific mind. It is the difference between the morning twilight and the full grown day. It is the difference between a vast assemblage of seemings and illusions and the consequences drawn therefrom and a system of realities and corresponding deductions. It is difficult to realize that two men could occupy standpoints so wide apart and dwell in worlds so infinitely removed. Take, too, the conception of life by an ordinary worldly and the conception of the same by a thoroughly intelligent and consecrated Christian man. Here is a perfect antithesis of creeds, motives, duties and hopes. The one dwells among the things of time and sense; the temporal is supreme and the carnal in the ascendant; he lives among shadows and vanities; he sees nothing as it is and pursues the empty and the perishable alone; the great realities are veiled in impenetrable darkness. The other is in contact with the spiritual and the eternal; he walks in the true light and moves among things as they are; he has pierced through the evanescent simulacra and the vain dreams of mortal life; he has found the everlasting fact.

Nothing should content us but the eternal verities of nature and life. The universe throbs with force and works by law. This force will make or mar us according to our attitude. This law will float us on to fortune or overwhelm us in disaster, as we utilize it or the contrary. There are truths the knowledge of which is life eternal and bliss supreme. We can make the world an apocalypse or an enigma—a realm of light and peace or an envelope of darkness and discontent. The consciousness of these great facts is a well-spring of strength and inspiration, the ignorance of them is the prelude to enfeeblement and despair. This should be our mightiest endeavor—to draw aside the drapery of the temporal and the sensual and to grasp the everlasting, spiritual realities embosomed and hidden therein. We must dissipate the vast overhanging and encompassing pavilion of cloud and shadow and fix our vision upon the imperishable, star-studded firmament of truth. A swift, pitiless disillusionment awaits those who have set their hearts upon the things of time and sense. To feel that all our life long we have sought a baseless vision is tragedy incomparable. But those "who have endured as seeing Him who is invisible" shall enjoy a perfect vindication and ultimately a more ravishing insight into the ineffable mysteries of the being and working of God.

### THE RAVINGS OF A BEDLAMITE.

Some three weeks ago the National House of Representatives passed a bill appropriating some \$280,000 to the Publishing House of the M. E. Church, South. This appropriation was for use, occupancy and damage. The majority in favor of it was overwhelming. Many of the Republican members were ardent and strenuous in their advocacy. The Northern Methodist papers as a rule have either not noticed it or have barely stated the facts without comment. The editor of the Northwestern Advocate, however, excepts most earnestly and bitterly to the passage of the bill. The editor of the Michigan Advocate also last week waked up and waved his raven wings and uttered a dismal croak. So completely without indorsement and sympathy from the Northern Methodist press that last week he was compelled to go to Boston and to a Baptist paper for approbation and help. Thus, with the exceptions noted above, the Chicago man is alone in his contemptible crusade. The Northern Methodist Church could not afford to condemn a bill which had been indorsed by many of its most prominent members, clerical and lay. It could not stultify itself by a denunciation of a measure which had been recently recommended by its own Commissioners of Federation. It could not perpetrate the stupendous folly and injustice of arraigning and fighting a claim which had been reported favorably more than once and finally passed by a large majority of intelligent and honorable men. But what the press and Church could not do Dr. Arthur E. Edwards is abundantly capable of doing. He seems to enjoy standing upon the pinnacle of such a disreputable isolation. He appreciates the opportunity of segregating himself from wise, devout and charitable men and spitting his venom on the South. He stands alone in his malignity and vents his foul and bitter curses upon his brethren. Feeling that he can not give his remarks the prestige and emphasis of a representative and official utterance, he makes up for it by utilizing the superlative degree of abuse. We are glad to know that his remarks are the remarks of an individual and not of an officer. Left to himself, within the enclosure of his own malice, without sympathy and backing, he would no doubt feel quite lonely were it not that such a heart is incapable of any appreciation of the proprieties and graces of life. He is like Shimei, going along on the hillside over against the King and his caravan and cursing as he goes. A pre-eminence of hatred that no one else could enjoy.

He objects to the bill principally because our Church as a Church gave the Confederacy "support and impassioned advocacy in home, in church, and in prayer-meeting." Moreover, he says: "Their papers preached secession. Their pulpits championed it. Their prayers were in its behalf. Their publishing buildings and presses in Nashville were devoted to the Confederate cause." He charges that our Church in its corporate capacity, that our pulpit in its official place, that all our en-

ginery and resources were consecrated to the task of disunion. He makes this charge nearly a dozen times in his three articles. He rings the changes. He asserts and reasserts. We make these quotations, not because it is necessary to refute them before a Southern audience, but to reveal the Doctor's colossal capacity for misstatement. They are but instances of the falsity and viciousness which pervade the papers. These allegations are unqualifiedly false. They are without the faintest vestige of truth. No doubt our preachers sometimes publicly prayed for loved ones far away on the battlefield, many of whom were destined never to return. No doubt the existence of war gave some coloring and tone to the preaching of those days. But when he charges that our Church was a political machine auxiliary to the Confederacy, when he charges that our preachers were recruiting officers and fanatical champions of secession, when he charges that our churches were arsenals and storehouses, when he charges that our prayer-meetings were martial rallying-points, and our sermons the instruments of treason, he deliberately violates the canons of truth and vilifies the Methodists of the South.

He declares that the appropriation is excessive and little better than a looting of the treasury. Did the Agents of the Publishing House deliberately lie when they made up the account, or were they a lot of pitiful fools incapable of preparing a balance sheet? Was the congressional committee recommending the measure thoroughly dishonest or consummate weaklings? Was the Lower House of Congress without principle and sense? How Dr. Edwards can charge the various gentlemen, North and South, in Church State, who have indorsed and advocated this measure, with hypocrisy, stupidity, perjury and robbery, is a problem we can not solve. He says, referring to our Agents and others: "Even now, except before a congressional committee on claims, such a charge of neutrality would be scorned." That is to say that these Agents and others would ordinarily glory in their secession principles and records, but before a "congressional committee on claims" they would fawn, cower, dissemble and lie. That is the plain English of it. They will do anything for a few paltry dollars. Referring to the Southern Methodist Church, he says: "In fact, it came near to being admirable in that determined spirit of disunion which its lawyers and Book Agents are now disavowing under their sacred oaths." That is to say, during the war our Church openly advocated "disunion principles" and now, in order to get an appropriation, our lawyers and Book Agents are disavowing all such. He means that they are swearing to a lie for a little money. And yet, when organic union is up for discussion, this amiable editor will coo like a dove. The Doctor's fraternal solicitations are like the saliva with which the serpent lubricates his victim before swallowing it, or like the garlands which the heathen priests hung upon the cattle

(CONTINUED ON EIGHTH PAGE.)



## Communicated.

### SHALL METHODISM IN TEXAS ADVANCE OR STAND STILL?

This is a momentous question. It is fraught with tremendous interest. Much depends on the answer. Every one is ready to say, "By all means let Methodism go forward." Many are ready to say that Methodism will go forward. Certainly all of us hope so, but as to whether our hope and desire shall be realized depends upon what we Methodists of this generation determine to do, looking to the future. Texas is a mighty empire. A swelling tide of population is destined to surge and roll over these plains so vast that the very thought almost makes one dizzy to entertain it. If Methodism is to hold her own, and make aggression on the ever-increasing army that is to spread over our fertile fields, there must be wise planning and far-reaching schemes to keep our Church and the gospel which we preach abreast of the age. Righteousness and knowledge, a pure gospel for the heart, and enlightenment for the brain—these are the forces which our Church must wield if we prove equal to our responsibility and opportunity. A gospel that is enervated, emasculated, that is lacking in vital godliness, will never reach and save the masses, nor will it hold the rich from the follies of fashion, or the vices that accompany luxury. A Church that is not in the very forefront of knowledge, that does not furnish an educated ministry and cultured occupants for the pew, will not long be influential in shaping the destinies, either moral or political, of the people. To the first of these propositions, namely, the need of a pure and strong gospel, all our preachers and people are thoroughly committed. To the second, the need of enlightenment and culture for both pulpit and pew, there are but few who are thoroughly awake.

I come not in this article, however, to plead for education per se, nor for the establishment and endowment of great institutions of learning, much as these are needed, but I come to talk of a matter that means enlightenment for the masses and diffusion of Christian knowledge among the people generally. To be more direct and specific, I come to insist that the Methodist Episcopal Church, South, should establish in Texas, in the city of Dallas, a branch Publishing House, to be known as the Southwestern Book Concern. The very mention of this may strike surprise and terror to some who read it. They begin at once to think of possible failure, and to cry: "Look for the breakers." I am looking for breakers, but they are the breakers that will dash the Church to pieces if we do not recognize them, and not the breakers that will wreck a great publishing house. The truth is that the time has come for a forward movement along these lines. Thinking men in all parts of the Church ought to recognize the fact that it is impossible for the M. E. Church, South, to fulfill her mission to this great western and southwestern country with the base of her publishing supplies from eight hundred to two thousand miles away. Look for a moment at the facts in the case. In the State of Texas we have, in round numbers, two hundred thousand members. These added to the fifty thousand that are found in the Pacific, Los Angeles, New Mexico, Mexican Border, Central Mexican, Denver, Columbia, East Columbia, Montana, Northwest Mexican and Indian Mission Conference, and you have a constituency of two hundred and fifty thousand members who would buy their supplies in the way of Methodist literature from the nearest publishing house of our Church—that is to say, from the Southwestern Book Concern. In the Arkansas, Little Rock, White River and Louisiana Conferences there is a membership of about one hundred

and twenty thousand. It is safe to say that if we had a publishing house located as above, at least half the trade from these conferences would find its way to this house, as would likewise part of the trade from the conferences in Missouri, Kansas and Illinois. In other words, a publishing house located as above by the authorities of the Church would immediately have the support of well-nigh four hundred thousand members of the Church. This of itself would insure success to begin with. Any man who thinks at all knows that the location of a house of this kind in the midst of our territory would not only draw the trade which has hitherto gone to Nashville, but would largely increase the trade, for the simple reason that the house would be nearer at home and would be visited by hundreds and thousands of our people who would become acquainted with the wares that are for sale, and would be thus induced to buy. Besides people will order goods from a house that is near at home, when their order can be secured in from twelve to forty-eight hours, when they would do without if they had to wait a week or ten days for the goods desired. It is preposterous, it is more, it is absurd, that we should have waited so long, and expect a Church as great as ours, and covering as wide a territory as we cover, to draw all its literary supplies from a distant center from eight hundred to two thousand miles away. Surely this is not Church statesmanship. The men of this generation are wiser than the children of light in this particular. We have lost much all ready by our slowness of movement in reference to this matter. Our big sister in the North sees things very differently from the way we do. In addition to the magnificent pile that stands at 150 Fifth Avenue, New York City, which is the direct lineal successor to the Book Room wherein John Dickens was the first Book Steward, the Methodist Episcopal Church has established a great Western Book Concern in the city of Cincinnati, which, I am informed, does nearly or quite as much business as the parent house in New York. But, in addition to these two immense publishing plants, they have established large branch houses in Boston, Chicago, St. Louis, Omaha and San Francisco. Thus it appears that they have a line of houses stretching clear across the continent. As the tide of population has traveled westward, these far-seeing sons of John Wesley have pushed their publishing and book interests westward, too, till from Liberty Light to the Golden Gate one is scarcely out of sight of a Methodist book store. Nor are the Baptist brethren asleep. The Baptist Publication Society has an immense book room in Dallas, and supplies the Baptists of Texas and adjoining States with all they want in the way of Baptist literature. I am credibly informed that it is possible to buy our own books from this Baptist house quite as cheap, and in some instances considerably cheaper, than it is to send to Nashville, buy from our own House and pay freight or express charges on the purchase. One preacher has said to me that he would buy all his books from the Baptist Publishing House but for the fact that their books bear their own imprint. Loyalty to his own Church made him send to Nashville. He did right. The same motive, loyalty to my Church, makes me plead for an advance movement with reference to these great publishing interests. John Wesley was wise when he urged the Methodist people to make and sell books. I must say that his successors of this day are not manifesting his wisdom when we insist on keeping but one Publishing House to supply a Church that numbers a million and a half of members, and stretches from the Atlantic to the Pacific Ocean. I appeal to Texas Methodists to rise up and demand that this great section of the Church be considered in the plans of the future. Nor do I do this from the standpoint of a Texan, or from any selfish consideration. I do it from the standpoint of a Methodist, and one who loves the kingdom of Christ. I am interested in the success of Methodism in Virginia and North Carolina, but not knowing their local conditions I do not plan for them. I do know, however, somewhat of the local conditions of Methodism west of the Mississippi River, and hence plead with all the earnestness of my soul that our people unite in one mighty petition to the General Conference to give us a Publishing House for the great southwest. If the Senate concurs with the House of Representatives in appropriating the \$288,000 for the injury done our Publishing House during the war, it would be an eminently proper thing to take \$15,000 of that money and to use it to establish the Southwestern Book Con-

cern. But whether we get that money or not, the Church is able to make this plant, and ought to do it. If our delegates to the General Conference will take hold of the matter in dead earnest, they can carry it through. If it be claimed that we have no men who can run such a Publishing House, and therefore we should not establish it, I say it is time to quit. The men to run it can easily be found. "Speak to the children of Israel that they go forward." W. F. LLOYD.  
Fort Worth, Texas.

### CONCLUSIONS DRAWN—REFLECTIONS ON THE HOLINESS MOVEMENT.

Having established the immutability of the doctrines of the Methodist Church in the preceding article, and where these doctrines can be found, and that no new doctrine can be foisted upon us, does it not become us as Methodists to be jealous of our own faith and preserve our constitution in its purity? If any have doubt as to the meaning of any particular doctrine let him consult such reliable authority as "Watson's Institutes," "Ralston's Elements of Divinity," "George Smith's Elements of Divinity," "Pope's Compendium of Christian Theology," "Sumner's Systematic Theology," "Smiley's Systematic Theology" and "Fletcher's Works." If the reader desires to fully understand the position of the Methodist Church on the question of "holiness" let him read, in connection with the authorities already cited, "Wesley's Journals," the biographies of the old Methodists, such as William Cavasso and Henry Longden; also "Wesley's Plain Account of Christian Perfection," Clarke's Theology," "Scripture Doctrine, by George Peck, D. D.," "Dr. Lovick Pierce on Entire Sanctification" (grandfather of our esteemed editor), and study the old "Methodist Hymns." These scholarly writers amplify and set forth this grand doctrine so clearly and forcibly that it need not be misunderstood.

The prosperity and safety of the Methodist Church depends upon the fidelity of her ministers and members to the doctrines, polity and discipline of the Church, as handed down to us by our forefathers. We are conscious that we are now about to tread upon shaky ground, but with definite convictions, feeling fully fortified by truth, and with the spirit of brotherly love, justified in the sight of God, we shall proceed to speak specifically. The holiness movement, involving the question of holiness, has given rise to much thought and not a little controversy. The cause of God has been much hurt by bitterness, many extravagances, fanaticism, some insubordination, arraignment and counter-arraignment, intolerance. This much we are compelled in candor to say. Twenty years ago the writer took his stand on this question. The position then taken was conservative as to doctrine and deportment. To avoid all extreme positions in theory and practice—live and let live—for the reason that good men have always differed in opinions respecting doctrine and polity. He accepts the doctrinal statements contained in the "Articles of Religion," and the "standards of doctrine." He believes the Church is the place for Christians to live and to work; that the Church opens up channels of usefulness commensurate with the ability of each member; that if the work required by the Church vow be done, no time will be found for work in outside organizations of any kind whatsoever; that the enterprises set on foot and supported by the Church demand every dollar that any individual member can spare, and that the scope and intent of the Church vow includes all that we have specified. From the start, when this movement was in its incipient stage, he believed that it would engender strife and create friction; consequently, opposition, not bitter, but kind and firm, was then expressed, and has been maintained to this day. Time has vindicated the wisdom of these convictions. But the issue has been made, and is upon us. On the part of some connected with this movement, a spirit of bitterness has been manifested inconsistent with their profession of perfect love. While some have acted intolerant, others have been silly, wild, fanatical. This has been very hurtful to the Church and the specific cause advocated by these persons. The great and Scriptural doctrine of Christian perfection has been much damaged by these things. It is but just to say that many connected with this movement are true, and good, and wise.

What shall we say of a few acting from the standpoint of the Church? We can but say that they have, in our humble opinion, manifested a spirit of

intolerance, if not to say bitterness, inconsistent with the principles of Christianity. They have gone to the other extreme. They have widened the breach, rather than narrowed it. By putting on too much pressure, they have been building up other communions. The Methodist Episcopal Church has sought to overshadow and absorb the Methodist Episcopal Church, South, from the beginning of the war to the present. They have desired and sought organic union, which was another name for absorption; but, having failed in these plans, they are now taking advantage of our disturbed condition and have been rapidly gaining. But some say, "They are welcome to all of this class," "Let all these fellows go." Time will prove that this is unwise. Already the Methodist Episcopal Church claims the earth. They now number 123 Annual Conferences, including much territory in the South. I desire to appeal to my brethren on both sides of this question to be kind, patient and loving. In our contests for what we believe to be right we should be careful not to transcend the bounds of religious propriety, nor indulge in a spirit of bitterness, nor be found guilty of the very thing that we essay to condemn in others, nor contravene the principles of love. I believe that the great body of the Church members and ministers are conservative, and I can see no reason why there should be strife. If any brother or sister is untrue to the vows of the Church, the law is specific. "If a member of our Church endeavor to sow dissension in any of our societies by inveighing against either our doctrine or discipline, such person so offending shall be first reproved by the preacher in charge, and if there be persistence in such practices, the offender shall be dealt with as in case of immorality." The same law governs the ministry under like circumstances. Are we not all one? Do we not all have the same end in view? Do we not aim to be pure in heart and to love God to the utmost of our capacity? Is there anything more that we can do? Do we desire less? Do we aim at anything less? Shall I fall out with my brother pastor because he does not do the pastoral work given him, as I do mine? Because he pursues one course, and I another? He aims at success; he does succeed; so do I. Then why quarrel? I have yet to find a Methodist preacher who opposes holiness. I have met with many theories respecting holiness, but, so far as I know, all Methodist preachers believe and teach that men should be holy; that religion contemplates this; that provisions have been made by the atonement for the complete emancipation of the soul from all sin; that the plan of redemption is replete, and contemplates the loving of the Lord with all man's heart. There is nothing higher in religion than this. This is the end for which we all contend. Then why this chasm?

In the opinion of the writer all this contention, this strife, is not necessary. The love of God received in the heart so broadens us, if indeed we have it, that we can take in all who love and serve God. There is no room for bitterness when the love of God fills the heart. If we will regulate by the thirteenth chapter of I Cor., we will not be far wrong in life and practice. I appeal to my brethren to avoid extremes on one side or the other. We are in as much danger of stranding upon Scylla as we are of founding upon Charybdis. In our effort to recede from fanaticism we should be careful not to swing away from our central doctrine of Christian perfection. To get away from objectionable terminology, "second-blessings," we should be careful that we do not abandon the doctrine of "entire sanctification," as held by the Church. In our opposition to a movement, and men engaged in it, there is great danger of falling into a spirit of intolerance and bigotry. I have read and heard utterances which impress me that it will be helpful to review the standards of doctrine occasionally. Perhaps it will not be amiss for us to turn to Wesley's Sermons, volume 2, pages 154-168, and re-read his sermon styled, "A Caution Against Bigotry." As some of the readers may not have the book at hand, let us quote from page 163: "Suppose, then, a man have no intercourse with us, suppose he be not of our party, suppose he separate from the Church, yea, and widely differ from us, both in judgment, practice and affection; yet, if we see this man 'casting out devils,' Jesus saith, 'Forbid him not.' This important direction of our Lord, I am, in the third place, to explain. If we see this man casting out devils: But it is well if, in such a case, we would believe even what we saw with our eyes, if we did not give the lie to our own senses. He must be little ac-



quainted with human nature who does not perceive immediately how extremely unready we should be to believe that any man does cast out devils who 'followeth not us' in all or most of the senses above recited; I had almost said in any of them; seeing that we may easily learn, even from what passes in our own breasts, how unwilling men are to allow anything good in those who do not in all things agree with themselves." R. C. ARMSTRONG. Weatherford, Texas.

**WHAT THE GENERAL CONFERENCE OUGHT NOT TO DO.**

Settled in my new charge, I am doing what I think I ought to do, and also thinking what the General Conference ought not to do. The brethren will recollect that during the election of reserve delegates, I asked that my name be withdrawn, as "I would not have time to attend the session at Baltimore." I shall be quite busy in my own field, and in helping the brethren who have invited me to attend their meetings. If our delegates would just pardon an intrusion upon their valuable time and attention, and let me teach them a few things, I would be content to hold revival meetings, while they hold a certain element concerning whom I am apprehensive.

All who know me will not believe that my deep concern is for self, but for our Church. Those who do not know me need to be told that I am doing well. True, I was dropped into a \$700 station, but the Lord and the brethren have changed that; the board of stewards made a considerable increase in the assessment for the preacher in charge, a two-horse wagon-load of good things found their way to the parsonage, we have splendid congregations in our new church—have had to throw open the sliding partition and use the Epworth League room (or take on another car) to accommodate our crowd. I have been preaching fourteen years, and don't owe anybody anything; have two boys in Southwestern University, doing finely, besides two at home well fed and clothed. I am looking to the Lord Jesus alone, and expecting favors from none else; never will be disappointed. I have no right to complain, and am by no means disgruntled. "I know whom I have believed, and am persuaded that He is able to keep that I have committed to Him against that day." My people think I am doing all right. Just as I told Bro. Solomon several years ago. He said, "Green, you can't preach much." "No," said I, "but I can make folks think so, and have them get religion." But I am a Methodist, and a Southern Methodist. My pedigree runs back through a line of Methodism several generations in length (I am registered stock myself—no long-horns). Furthermore, my father fought four years in the Confederate Army; he has never been reconstructed, and even to this day whenever he hears "Dixie" he forgets his gray hairs, his Southern blood seems to boil, his eyes flash fire, and only by the grace of God can he keep from hating "Yankees." All can see why I am that I am. If my present Church relations were severed, I wouldn't know where to go. I have long since objected to the political entanglements of our big sister in the North, and now I deprecate the late bitter statements, in her official organs, touching our "war claim." For these and other reasons I would not feel at home in her communion. Then, as Dr. Carradine says: "I'll not go to inveighing against laws and authorities, and abusing the Church which baptized us, married us, buried our dead, taught us in our childhood and youth all we know of God, bore with us a thousand times."

Now, let me have the delegates' ears. The General Conference ought not to have any new statement of doctrine, or any enactment, by which those who misunderstand and oppose us second-blessing people could deprive us of our privileges or rob us of our heritage—i. e., a place in the Methodist Episcopal Church, South, and a right to preach entire sanctification and urge people to seek it. Some of us are committed to the doctrine, and feel that our salvation depends on fidelity along this line. I, for one, have suffered in my experience, and have been on the verge of awful backslidings by being too conservative or indefinite. Bless the Lord, I am enjoying salvation now. God is blessing my labors. If I want to go to Waco and Scottsville camp-meetings, to get good and to do good, to pray, shout and sing with those brethren through whom souls are being converted and sanctified, I am free to go, as the law and doctrine now are. The General Conference ought not to proscribe us. It ought not to

take any action by which we would be forced to choose between a new-made law and an old-time doctrine. In such a case my ecclesiastical head would have to go off, and, in tender union with the great Head of the Church, I would ask Him for a place to live and labor.

"There's surely somewhere a lowly place,  
In earth's harvest-fields so wide,  
Where I may labor through life's short day,  
For Jesus, the crucified.

"So trusting my all to thy tender care,  
And knowing thou lovest me,  
I'll do thy will with a heart sincere—  
I'll be what you want me to be."

JOHN E. GREEN.  
Columbus, Texas.

**AM I DISREGARDING LAW?**

In Texas Advocate of January 20, 1898, on the fourth page, is an article signed by E. Hightower, headed "A Law That Is Not Regarded." I wish to reply to that part only referring to "The Young People's Hymnal."

He says that it is not "our hymn and tune book, as every preacher knows." Let's see. For the law and testimony, Look at paragraphs 245 and 246. Now I know that this, as he says, is speaking of Sunday-school books. But let us look again at paragraph 226: "In all our congregations, let the people learn to sing, and use our own Hymn and Tune Book." Now take into consideration paragraph 222: "By choosing such hymns as are proper for the occasion." Now see paragraph 224: "By suiting the time to the words."

Now we have the law. Next is the testimony: I am a local preacher (law applies to me and affects me same as any). I and my Sunday-school superintendent had a struggle to get some Hymnals into our school. There were a great many unauthorized books, and but one or two of a kind, so it was a confusion; and we succeeded in getting some Hymnals. Now when I go to preach I take with me a note edition of Standard Hymn Book, and also a tune edition of Young People's Hymnal. And I invariably try to select a hymn suitable to the occasion, out of either book. (If I am not a competent judge, I am not competent to preach.)

I want to know, when I take my "Hymnal," and select a hymn suitable to the occasion, am I not using "our own hymn and tune book," according to paragraphs 245 and 246?

For illustration, I have three boys, the oldest, named Samuel, twenty-two years old, and the youngest, named John, one and one-fourth years. Now, has Sam a right to say that John is not my son and therefore equal to him? The Young People's Hymnal was ordered and published by the same authority as the standard book was. Again, I am no young upstart; I went to school in time of the late war. A very fair picture of school then can be found on page 140 of a primary history of our country, by Edward S. Ellis, when Thomas Smiley's arithmetic was used and R. C. Smith's grammar. Suppose I should say that those times and books contained all the principles necessary to an education? That is so; but teachers and pupils get it out much easier now than then.

Brethren, let us not get scared before we are hurt. The Church is not forever gone for trying to meet the demands of the age. I love and cherish the old songs of Zion, and also the new, in their place. I think that the Young People's Hymnal is a very good remedy for the evil. I find much more sense and religion than sound in a great many of the hymns, such as "For my words I take his wisdom," and such as "There's a word of tender beauty," etc. These lines are found on Nos. 114 and 18; and many others could be cited.

I do not write this merely to see my name in print. I simply want to know if I am disloyal. Is not the "Young People's Hymnal" "our own hymn and tune book?" H. M. NIXON. O'Farrell, Texas.

**HIGHTOWER'S BAD LIVER.**

E. Hightower must have gotten up wrong one day last week. His liver must be out of order, and his spleen enlarged; he needs a doctor. He certainly would not have written that article concerning mine if he had been well. I trust his stewards will give him a short vacation, that he may come over and teach a school of grammar and rhetoric, that we may sit at the feet of one so learned, and gather wisdom from his wonderful knowledge. Would it not be well for him to establish a school through correspondence, that all our preachers may learn rhet-

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oric and grammar, if he is the only one that has studied those animals.

I have a letter received from one of our best preachers and scholars, an ex-presiding elder, and now filling one of our city stations, and this letter was written just to highly commend the article so severely criticized by E. H., and this good brother, preacher and scholar, after expressing his appreciation of my article, concluded by saying, "Write again." There is nothing personal in my article.

I did not take my pen to reply to Bro. H.'s wonderful document. No, no! I would not. He reminds me of a hen who flew off the nest cackling, leaving no egg in the nest, and when she returned to look in the nest found she was mistaken.

Now, if the "grammar" and "rhetoric" in the above is so very "bad" that Bro. H. can not read it, please try and shape it so that his great brain, with its broad learning, can masticate it. If you are unable to do so, perhaps it would be well to employ our good Bro. H. as proof-reader in the Advocate office, to correct all the matter for the Advocate, so that the great minds, like his(?), of Texas Methodism can read with pleasure.

J. DAVID CROCKETT.  
Kerens, Texas.

**SHALL WE BE CONSISTENT?**

So much has been said and written on the question of the second blessing that is causing so much agitation and trouble in our Church, that I feel loth to burden your columns with more. But as, in my humble judgment, the main issue has not been touched, or barely touched, and no adequate remedy yet offered, I shall ask your patience with this article.

It is evident to any observing mind that there are two distinct schools of theology in our Church, and the conflict of these two schools is causing all this trouble and agitation.

The one holds to the Calvinistic view of depravity, and, with the Calvinists, hold that this depravity is not taken away in regeneration; that a man is only forgiven of his actual sins in regeneration, and that his heart is left uncleansed, corrupt, full of inbred sin. Consequently a second work of grace is necessary to cleanse the man from all sin. This they call sanctification. While, upon the other hand, the main rank and file of the ministry and membership of the Church hold that the whole moral nature of the believer is renewed and cleansed in regeneration by the Holy Spirit, thereby rendering a second work of grace unnecessary, except in cases of backsliding; that sanctification is begun in regeneration and is a progressive work carried on in the believing and by constant consecration, sacrifice and self-denial.

It is clear that if either of these theories is correct, the other is incorrect. The one asserts that regeneration leaves undone a work of grace that is absolutely necessary to salvation. For all hold that to be saved we must be cleansed from all sin.

While the other asserts that we are "created in righteousness and true holiness" in regeneration and are thereby made fit subjects of the kingdom of God.

Each claim to hold the teaching of Mr. Wesley on the subject, and, to our confusion, we are forced to admit it. For, in his sermons on "Salvation," "The New Birth," "Marks of the New Birth," and in the main body of his teaching, he does teach the complete renewal and cleansing of the whole moral nature in the act of regeneration.

But, in his sermon on "Sin in Believers," and elsewhere, he does teach that sin remains in the heart of the believer after regeneration and

that a second work of grace is necessary.

Now, which of these theories is the standard doctrine of our Church? They can not both be; for the one contradicts the other. Which, then, of these sermons of Mr. Wesley are our standards? I believe that nine-tenths of all the ministry and laity of the Church would answer that Mr. Wesley set forth the scriptural view in his sermons on "Salvation," "The New Birth" and "Marks of the New Birth," and that they are our standards of doctrine on this subject; and that while Mr. Wesley's sermon on "Sin in Believers" is included in his fifty-four sermons, that it is not now, nor ever has been, accepted as our standard of doctrine. If, then, it is not a standard doctrine of our Church, why retain it in our standards and continue to teach it to our young preachers, and then locate them when they take that view of the question and accordingly preach it? By all means let us be consistent with ourselves, and if the residue theory is the doctrine of the Church, not only allow them to preach it, but encourage all to do the same. I believe that this subject, fraught as it is with the most momentous consequences to the Church, deserves at the hands of her representative legislative body the most candid treatment. I believe that it is due to the Christian world that our Church say in clear, unmistakable terms which of these conflicting theories we believe to be taught by the Word of God, and which is the acknowledged standard of doctrine of our Church, and that all statements teaching a contrary doctrine should be eliminated from our standards.

Some may question the authority of the General Conference to do this, claiming that the first Restrictive Rule would not admit of such action and that if taken would be unconstitutional. Let us see. The first Restrictive Rule reads: "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 standard of doctrine." It is scarcely necessary to observe that in law every word means just what it says and nothing more. In this Restrictive Rule the Articles of Religion are held inviolate. They can not be revoked, altered, or changed. But it does not say that the standards shall not be changed. Neither indeed does it tell us what the established standards are. But it only says that the General Conference shall not "establish any new standards of doctrine contrary to our present existing and established standards of doctrine." Therefore I hold that to eliminate any part from them which is not consistent with the whole is constitutional and right.

And that the General Conference has the constitutional right to say whether the above residue theory is the standard of our Church.

We are not calling for any new standard of doctrine, but we want an authoritative statement as to what is our standard of doctrine on this vexed question. If the residue theory is the standard, then the doctrine of the new birth is not. By all means let us have the courage to declare our convictions and stand by them. But let us not longer teach two conflicting doctrines and thus continue to feed this flame of strife, and thereby continue the dissensions that are now our shame. By all means let us be consistent. A. A. WAGNON.

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## Northwest Texas Conference.

## PROCTOR.

J. M. Baker, Feb. 25: Good things have been finding their way to the parsonage ever since our arrival. The women and children of Proctor gave us a pounding some time ago, and on last Saturday night the young people of the League at Graham's Chapel stormed us again, and this time a new hat for the preacher was found among the other things. They were scarcely gone when six others (members of another Church) came, each leaving a token of his or her appreciation.

## EDDY.

Jno. R. Steele: Rev. Jas. Campbell held our second Quarterly Conference at Eddy, and they say he preaches plenty big enough to be a Bishop; and some add that it was the best he or any other man has done here. We had a pretty good report. Sunday evening at 3 o'clock we buried Mrs. Mary Ramsey—a most estimable member of Eddy class. She is mother of Rev. E. B. Ramsey, of First Church, Memphis, Tenn. We have a prohibition fight on hand.

## CISCO.

S. W. Turner, Feb. 28: Closed on the 24th inst. a meeting of nineteen days' continuance, resulting in eighteen professions, several reclamations, a genuine revival in the Church, sixteen additions, three infants baptized. Rev. H. A. Boaz, of Abilene Station, was with us eight days and nights; preached with great power and acceptability and won a warm place in the hearts of all our people. We are greatly encouraged. We have old-time class-meetings and our people get happy and praise the Lord. Cisco is all right.

## HARMONY CIRCUIT.

W. V. Jones, Feb. 23: The first Quarterly Conference for Harmony Circuit was held the 4th day of this month. Though the Quarterly Conference was in the week, we had a very good turnout of the members. We had the pleasure of hearing three good sermons—one from Rev. R. J. Tooley and two from the presiding elder. Everybody seems well pleased with G. S. Hardy as presiding elder. The work seems to be looking up at most of the appointments. We will hold meetings as follows: Harmony, fourth Sunday in July; Mt. Zion, first Sunday in August; and Lane's Chapel, third Sunday in August. Other meetings will be held, but the time is not yet fixed.

## PEORIA.

Mrs. R. A. Davis, Feb. 22: Lonely would be our home without the dear old Advocate, which has made its weekly visits to our home for a dozen years. I always feel that I am better for perusing its pages. Peoria is still breasting the waves, with Rev. C. S. Cameron at the helm. If his conference collections are not up in full it will not be his fault. We have a live Sunday-school, with A. B. Lipscomb as Superintendent. The Epworth League has been reorganized, with T. W. Key, President, and Charlie Ward, Secretary. We feel sure this will be a prosperous year for Peoria.

## SOUTH TEMPLE.

J. M. Armstrong, Feb. 28: We closed last night what has been pronounced the best meeting in the history of this charge. Twenty accessions, with more to follow. Conference assessments all provided for. The meeting began with a series of temperance lectures by Rev. J. G. Adams, of Joshua, Texas. These lectures made such a profound impression that the pastor induced Bro. Adams to remain and follow up the work. Bros. G. S. Clark and E. G. Kilgore did us excellent service, the latter remaining and doing the preaching for two weeks. Then our presiding elder finished up the work with a splendid and appropriate sermon. South Temple moves forward with a shout of victory.

## FORT WORTH, GLENWOOD ADDITION.

Gus Barnes: We returned to Glenwood to do the very best year's work possible. We began by procuring a helpmate to assist us. Then we needed a parsonage, and that which we need God gives us. We are now comfortably located in a handsome little cottage, about free from debt. After three weeks of sawing, driving nails, painting, papering, etc., we fully realize that there is more pleasure in possession than in pursuit. Next we were pounded "to a finish"—a little of everything—even Arkansas sweet potatoes, of which we natives are very fond. We like this way of pounding; come again, you will always find a hearty

welcome with us. We have satisfied Vaughan for another year by sending him our Orphanage assessment in full. We have given the Bible cause our assessment to operate on for this year. We have all of our conference assessments in subscription. O yes, we are going to come through with a shout. On last Sunday afternoon Mulkey Memorial, Missouri Avenue and Glenwood Epworth Leagues had a jubilee meeting at Missouri Avenue, led by Bro. Will Hawkins. Surely, Hawkins was cut out for a Salvation Army leader, but the Methodists kidnaped him, and they did well in so doing. We get the next meeting at Glenwood next month. We hold our second Quarterly Conference to-night. The financial report will be ninety per cent better than this time last year. We want to do a better part by the Advocate. We have already collected more than during all last year.

## LIPAN.

Geo. W. Lewis, Feb. 21: Our first Quarterly Conference, embracing the 19th and 20th of February, is over, but the remembrance of it will abide with us. Bro. Bailey, our presiding elder, was at his post, looking after all the interests of the Church. He preached two excellent sermons, which fired our souls and caused many to think on their ways. Yes, we like our work and love our people; have a good work, a fine opportunity. We are visiting from house-to-house and praying in the homes. We want a revival on the Lipan Circuit this year; so we are praying and working to that end. I have not been pounded. I guess it is because I have no wife. But the people are just as good and as kind to me as anyone could wish.

## PUTNAM.

Richmond H. Heizer, Feb. 22: Our first Quarterly Conference was held at Rockwell the first of this month. Bro. J. S. Chapman, presiding elder, was on hand and preached a splendid, good sermon at 11 o'clock, which we all enjoyed. We had a splendid time. Putnam Circuit is still moving up on every line. We have a good prayer-meeting and Sunday-school at every appointment, except one, and will have one there as soon as we get our new church finished. Many family altars have been erected and the most of our people seem to be growing in grace. At some of our appointments we have had several penitents who seem to be deeply interested concerning their souls' salvation. We are praying for and expecting a revival at every appointment. Our League is moving on nicely. One thing I have found out since I took work: that where the Advocate is taken and read I have no trouble to get my collections. May the Lord bless this noble paper and help me to put it in every Methodist home on this charge.

## FORT WORTH CITY MISSION.

I. Z. T. Morris, Feb. 24: Not having any Church or congregation, I have continued the work I have been doing for the last two years—hunting the destitute and finding homes for the homeless, and doing all I can to aid the destitute. So far this year twenty-seven children have been rescued from places of vice and poverty; five women have been sent back to their homes to lead pure lives; over one hundred garments have been given to the poor, and over two hundred religious papers have been handed out to be read. The Lord is blessing us and our work. I regard the taking of a little girl or boy from a den of sin, and putting them in a Christian home, as no little work. My support comes from voluntary donations. Received up to date something over \$100. Any one wanting to engage in this work with me can do so by sending us any help they wish. We expect to open a preaching place soon. Everybody pray for us and our work.

Catarrah, like scofula, is a disease of the blood and may be cured by purifying the blood with Hood's Sarsaparilla.

## North Texas Conference.

## FLOYD.

C. W. Glanville, Feb. 27: We have been kindly received. Closed a good meeting at Caddo Mills the 20th; about twenty-five conversions; twelve accessions; raised the collections for that point. Bro. C. L. Ballard did most of the preaching, and did it well. We are hoping for a good year.

## WINNSBORO.

O. C. Fontaine, Feb. 28: We have just had a great meeting here. According to agreement, Bro. Abe Mulkey came to us February 11 and began

a meeting. He captured the crowd the first night and the interest continued to increase throughout the meeting. There were about one hundred conversions and reclamations; seventy-five of these gave their names for membership in the various Churches. I have received fifty-two into the Methodist Episcopal Church, South with perhaps more to follow. We are all in high spirits and hope to continue the revival through the year. I attended the young men's prayer-meeting to-night, and penitents were called for and a number came forward for prayer. We had a good time. Bro. Mulkey did a great work for us. May God bless him abundantly. We regret that his wife, Louisa, could not be with him.

## TRENTON.

W. J. Bludworth, Feb. 28: The first Quarterly Conference for Trenton and Marvin charge, 1898, was held at Marvin last Saturday and Sunday. The reports on Sunday-schools and spiritual state of the Church were better than any of my previous reports, notwithstanding the heavy loss of membership since conference. Bro. Clark, our presiding elder, was with us from start to finish, preaching ably and looking after all the interests enjoined upon a presiding elder. Our official board was nearly all present, and in the best of humor. Love feast and the sacrament of the Lord's Supper was each spiritual, and enjoyed by all present. Our financial report shows \$14.35 paid for incidental expenses and delegates to the General Conference, \$100 on the parsonage and \$131.40 for support of the ministry.

## HOLLIDAY.

E. R. Edwards, Feb. 25: Bro. Miller could not attend our quarterly meeting, but sent Bro. Wyatt, who preached and presided like an old "beloved." This is a liberal and appreciative people, as is shown by the salary promised, and many acts of generosity and courtesy. Many favors have been shown us by the Holliday people. When we came to the parsonage we found it fairly well furnished, but all that was needed was provided by the ladies' society. Soon came a donation party, in which everybody seemed to take an interest. A week ago we were surprised by a hack from Dundee. Bro. Hines was the driver. Report is that all the folks in that country helped to load up the vehicle. Sister Louie Webb is secretly accused of instigating the affair. Sister Smith prepared a regular quarterly meeting dinner and brought it along with her, and left it at the parsonage. We have some of the turkey left, but the cake disappeared the next day. Well, we are all happy out here, and the sentinel of the western border of our conference sends greetings to the brethren all down the line. We are praying and planning for glorious revivals at every appointment on the charge.

## ARCHER CITY.

Atticus Webb: Bro. Miller, our presiding elder, being sick, sent Bro. J. A. Wyatt to our first Quarterly Conference. He preached an excellent sermon Sunday night, and held conference acceptably Monday morning. Our people made a liberal assessment for preacher in charge, and reported \$64.45 for support of the ministry. We are adding two new rooms to our parsonage, and are weatherboarding the old ones. The Woman's Parsonage and Home Mission Society have furnished it nicely, at a cost of nearly \$50. There are not two other charges in the conference that will surpass, if any will equal, Holliday and Archer City Missions in supporting the Church, in proportion to ability. There are circuits that, if they did according to their ability as these charges, would have a \$5000 parsonage, and would pay a \$2500 salary, and yet some of these circuits are receiving mission money to-day.

## CAMPBELL CIRCUIT.

J. W. Beckham, Feb. 28: Was taken down with slow fever in one week after conference, and after an eight weeks' battle I am able to go to work again. We have had sickness in our family ever since the 20th of November; but, thank the good Lord, we are all well at last. We have as kind a people to serve as live on the earth. No preacher ever had better attention than we had. They were ready and willing to supply every want, and they did so. I had the best of medical attention. I can not mention names, for if I were to undertake it, it would take up too much of your valuable space. I preached on yesterday for the first time since the first Sunday in December. We had a good day and the Lord was present with us. We had three accessions by certificate. Now, I will

strive to make this the best year of my life so far, and we ask the prayers of our brethren that God may bless our labors this year. I will take this opportunity to thank my people and all of my brethren in the ministry for their kind attention during my sickness.

## FARMERSVILLE.

S. A. Ashburn, Feb. 24: Farmersville Station is on the up grade. Every interest of the Church is improving. The members are looting after the needs of the pastor and family. A new cistern of moderate capacity will go up this week. For this credit is due the ladies of the Parsonage and

## BLOOD WILL TELL.

No Blood, No Life! Poor Blood, Poor Life! Pure Blood, Good Health.

No person can have good health without pure blood, as all diseases are directly traceable to a diseased or impoverished condition of the blood. Impure blood falls short of its duty of nourishing the system. The color and life in the blood is the iron there is in it, and with the lack of iron there is just as certainly a lack of health.

Read this testimony of W. C. Josselyn regarding Dr. Harter's Iron Tonic:

"State of California, City and County of San Francisco.

"Before me, the undersigned authority, a notary public in and for said city and county, personally appeared W. C. Josselyn, who, being duly sworn on oath deposes and says:

"I am a merchant tailor, doing business at 9 Geary st., rooms 1, 2, 3 and 4, in the city of San Francisco. I am now nearly 60 years of age; came to this coast on the bark Rocket in the year 1850, and have been here ever since.

"Twenty years ago, at White Pine, Nev., I was attacked with what my doctors termed rheumatism. My case baffled the skill of the physicians at that place and those at Virginia City, who advised me to come to this city for treatment, which I did fourteen years ago, and placed myself under the care, one after another, of the best physicians that money could procure. I kept growing worse all the time, and supposed that I never would get well. For the last eleven years I was unable to put my coat on without some one helping me. During this time I lost the use of my left hand, which had become drawn out of shape and badly swollen from the effects of this disease. About nine years ago ulcers formed on that hand; they grew so large that a walnut could be dropped into them. About a year ago ulcers formed on my right temple, one on my forehead and one on my left cheek. My physicians decided that a portion of my cheek bone must be removed before I could recover, but I declined to have it done. I was in this ulcerated condition, very much debilitated, confined to my bed, with no appetite, my friends having given up all hopes of my recovery, when, during January last, I received one of Dr. Harter's almanacs, read it and resolved to try Dr. Harter's Iron Tonic. I quit using all other medicine and commenced taking the Iron Tonic as directed, occasionally taking a dose of Dr. Harter's Little Liver Pills.

"After taking one bottle I felt a change; the ulcers commenced to heal, my sufferings grew less and I regained my appetite. After taking five bottles of the Iron Tonic the ulcers were completely healed. I now feel as free from aches and pains as a 6-year-old boy, can dress myself without assistance, attend to my business and walk miles without fatigue. I attribute my cure, not in part but wholly, to the use of Dr. Harter's Iron Tonic.

(Signed) "W. C. JOSSELYN."

"Subscribed and sworn to before me this 9th day of May, A. D. 1897.

(Signed) "W. F. SWASEY, Notary Public."

Read this from a Texas man:

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

"Publisher News, Dallas: Dear Sir—To those suffering from indigestion, loss of appetite, biliousness and general runing down of the system, I cheerfully recommend Dr. Harter's Iron Tonic. It worked wonders for me.

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

# Dr. Harter's Iron Tonic

Expels weakness and sickness. Makes vigor and strength.



Home Mission Society. We are well at the parsonage, with plenty of work to do, and a keen appetite for it.

**Texas Conference.**

**LEXINGTON.**

W. T. Melugin, Feb. 22: The town of Lexington has manifested much kindness to me and family. The work generally has shown much appreciation of my work. I hope we may do great good for the Master. Will work for Advocate.

**DIME BOX.**

W. E. Washburn, Feb. 24: We reached Deenville Mission January 4, after a drive of one hundred and forty miles through the mud; found no parsonage; so we did not secure a house until January 23. We were pounded very liberally the night after we moved, by the people in and around Dime Box, and many nice things find their way to the preacher's home almost daily from all over the charge. Truly, we serve an appreciative people. We hope to be able, by the help of the Lord, to return these tokens of kindness many fold, in spiritual things. We have bought a neat parsonage at Deenville, which we will have ready to move into soon. We have organized an Epworth League at Shady Grove, with twenty members, and expect to organize one at Dime Box soon. Our young people are greatly enthused; there is a glowing interest manifested, and congregations increasing at each appointment.

**PERSONVILLE MISSION.**

J. W. Moore, Feb. 26: The first Quarterly Conference of the Personville Mission was held at Jordan Chapel on the 12th and 13th of February. Our presiding elder, Bro. LeClere, was with us, and delivered four as able sermons as we ever heard. He certainly is a power in simplifying the Scriptures and applying same. The reports from the various Churches were very good, some of them having already reported more collected for preacher and on conference assessments than were paid last year. Our beloved pastor, Bro. Ray, had been with us for several days prior to the Quarterly Conference occasion, preaching with power and ability the doctrines and practices of Methodism. We all think that we have one of the best preachers in the conference, young though he is. We are praying for and expecting great things of God on the Personville Mission this year. Our Epworth League at Jordan's Chapel is ably seconding the pastor in his work, having assumed a part of his conference assessments, besides laboring to build up the Church spiritually. On the last night of the quarterly meeting we had six conversions, with a number of additions to the Church. Thus you see that our revival season has already begun, and we hope to keep it up all through the year. Pray for us, that victory may be ours.

**HOCKLEY.**

H. R. Kimbler, Feb. 26: This is my fourth year in the ministry, and the third year at Hockley, and the outlook is brighter than ever before. My people were glad of my return, or else Joe Mulhatton is a back number. We have had no big "poundings." In this neck of the woods it is one of the lost arts, or an unknown fad. Our first Quarterly Conference has come and gone; but not the recollection thereof. Bro. Mickle, our beloved, was with us, and preached four excellent sermons, to the great delight of all. Bro. Mickle is at home in Hockley. His sermon Sunday night on Matt. 16:26 was indeed grand. As the time limit took from us Bro. Wootton, our first presiding elder, who was always so uniformly kind and fatherly toward us, I am glad the good Bishop has sent us Bro. Mickle, who, though not skilled in fatherly care, nevertheless knows how to play the role of an elder brother perfectly, with his wise counsel and godly advice. All of our Churches (six in number) were represented, which was not the case last year, nor the year before. The stewards' report for the support of the ministry was nearly double what it was last year, and treble what it was the year before. We have a loyal Board of Stewards, good men and true, and if their people stand by them, the preacher will not only live this year, but will be able to carry his wife to conference, and wear a brand new suit, too. And last, but by no means least, we have decided to, and that means we are going to, build a church at Monaville this year. We need a house there badly. Bro. J. B. Winfree has given the land, worth \$25, and proposes to erect the house, if the Church will supply the

material, and with such men as Hon. E. B. Womack, Dr. Clemens, J. H. Winfree, Bros. Adams, Williams, and a host of others back of him, I feel very confident in saying we are going to build. I expect to hold two camp-meetings this year, and will remind the brethren who promised to help me, be ready, "for such a time as ye think not," etc.

"BROWN'S BRONCHIAL TROCHES" are a simple yet most effectual remedy for Coughs, Hoarseness and Bronchial Troubles. Avoid imitations.

**West Texas Conference.**

**MILBURN CIRCUIT.**

J. N. Broyles, Feb. 21: Our second Quarterly Conference was held at Varga Chapel February 19 and 20. Rev. J. A. Baker, our presiding elder, was present and proved himself master of the occasion, and while he was physically weak, he preached in the power of the Spirit and to the satisfaction of a large audience one sermon from Isa. 35:8—"The Highway of Holiness"—and one on the office work of the Spirit. I am sure it was good to be there. Our love-feast Sunday evening resulted in a revival in the Church. We are at the fountain drinking. Our stewards reported \$86 for preacher in charge and presiding elder, and we have \$16.50 for missions. We did not forget the dear old Advocate. We send in two new names.

**STERLING CITY.**

C. H. Maloy, Feb. 21: Rev. J. A. Baker, presiding elder, was on hand at our first Quarterly Conference and in good preaching trim, and did us some good work. The stewards made a liberal assessment for the support of the ministry and paid nearly one-fourth the first quarter, which, I think, did well, to be here on the outside row; for we are bounded in the north by the Northwest Texas Conference and on the west by the providence of God. According to conference resolution I have been preaching on missions and taking my collections, and I have foreign and domestic missions both provided for, with a good margin, and \$25 on domestic missions paid. There is a revival spirit in my Churches; have added eighteen accessions since conference and quite a number of penitents forward for prayers. I take in all of Sterling County and two appointments in Coke County. The good ladies of Sterling, with some help from the other Churches, will soon have the parsonage well supplied with all needed furniture. I had to leave the lower country on account of bad health, but this western country has proved to be a great blessing to me, as my health is now better than it has been for ten years. We organized a Senior Epworth League at Sterling City yesterday, with a membership of thirty-six. The following are the officers elect: W. M. Sampson, President; Mrs. S. A. Maloy, First Vice-President; Mrs. Ora Hays, Second Vice-President; Rev. G. M. Gardner (who was former pastor here, but is now located and is principal of a good school here), Third Vice-President; Miss Florence Newton, Secretary; R. W. Foster, Treasurer; Mrs. G. M. Gardner, Organist. With such officers we expect great success.

**East Texas Conference.**

**FAIRVIEW.**

G. C. Hardy: Another pounding or donation party! So we have plenty and abound. Truly, the lines have fallen to us in pleasant places. Yea, we have a goodly heritage. This places us under renewed obligations to service. Will I meet it? Will I retain the hold I have upon the hearts of my people? May God help me so to do. This last pounding was from my Rose Hill appointment—principally by my young members—led by some godly young ladies.

**CENTER.**

J. B. Turrentine, Feb. 26: We have just closed a meeting of ten days at this place; were ably assisted by J. T. Smith, presiding elder, and I. F. Pace, preacher in charge of Center Circuit. We had a good meeting; the Holy Spirit was present, convicting sinners, binding up the broken-hearted, proclaiming liberty to the captives, and setting the prisoners free; eighteen accessions to the Church by ritual and otherwise, and a revival in the Church, besides resolutions to live better lives by many who as yet have not joined any Church, are the visible results. All that was really done will not be known until that day when the secrets of all hearts shall be disclosed. Our first Quarterly Conference was held during the meeting; it was certainly the very best first Quarterly Confer-

ence this preacher ever attended. Preacher's salary assessed at \$600; more than one-fourth paid, and not quite two months of the year gone. Besides this, we have paid \$100 on an old parsonage debt; secured the necessary subscription to remodel the preacher's home, about \$300; insured our beautiful church building against fire and lightning, wind storms, cyclones, tornadoes, etc., and secured all the assessments levied against this charge by the Annual Conference, in cash and gilt-edged subscriptions. Of course we are happy—why shouldn't we be? We are serving the best people most anywhere; God bless them all. We are in for four years or the war. Of course we may fight our last battle ere four years go by. With success to the Advocate and all its readers, yours for victory in Jesus' name.

**BEAUMONT DISTRICT.**

T. J. Milam: The preachers of the district remembered the presiding elder with a new suit of clothes just before conference, and the question came to my mind, will the Bishop and his cabinet be able to "suit" these noble men in their appointments for another year, as they "suited" me? After holding over half the Quarterly Conferences in the district, I think I can truthfully say that all the preachers are also "suited." So the people of the district, presiding elder and preachers are "suited." We are glad to find that all the preachers and people are hopeful of a prosperous year's work. Preachers are beginning to take their collections early. We are expecting, if no providential calamities, to make an advance on that line of work this year.

**KELLYVILLE CIRCUIT.**

W. W. Gollighugh, Feb. 28: Our first Quarterly Conference convened at Trinity Church last Saturday and Sunday. Our new presiding elder was present, performing his part to the satisfaction and delight of all present. Bro. Fowler was a stranger, almost, at first, but we soon fell in love with him, and are now satisfied that he is one of the best. The stewards made a reasonable assessment for the preacher in charge—\$325. Reported for the preachers this quarter, \$59.50, two of the Churches not being represented, Lodi and Mims' Chapel. Trinity entertained the conference, to the delight and happiness of all present. Avinger gets the next conference, and they will do as well, we have no doubt. We are encouraged, and from this conference we go forth with delight to meet the next one.

**HEMPSTEAD NOTES.**

We have now been here two months. We have the work fairly well in hand. Have visited ninety per cent of the membership; have found all except those who live at some distance.

Have had Bro. Clothier with us. He preached well; strong, logical, clear and earnest. We have obtained four subscriptions to the Advocate, and we assisted the agent, Bro. Clothier, in getting twenty more new ones. There are now about thirty Advocates taken on our work, whereas when we came there were only eight—an increase of nearly 300 per cent. We trust that this will be a permanent gain to the Advocate and a real blessing to the subscribers.

We are starting out for early collections. Have \$15 domestic mission money collected, and pledges for nearly enough to cover both claims. Our "pastoral letter" is in the hands of our people. It was accorded a kind reception, so far as we can learn.

Our first Quarterly Conference is past. Liberal assessments made for the support of the ministry. Bro.

Mickle was unable to be with us at the time appointed, but came a few days later and preached us a good sermon on the "Evils of Pride." Five persons have been dismissed by certificate, and twelve received. The Sunday-school has been reorganized at Kirby Chapel. We are hopeful Hempstead is by no means the last place in the world.

We were never better treated. Our congregations are very good. Our good women are a noble band. They stand by the preacher and his family. A fine set of new oak furniture has been put in the parsonage by them. Other improvements are contemplated.

S. H. MORGAN.

I trust the Texas Advocate will have continued and even unusual success during the present year. It is one of the very best papers in our connection, and I read it always with pleasure. R. J. BIGHAM, Nashville, Tenn.

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North Texas Female College and Conservatory of Music  
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SHERMAN has for many years been known as the "Athens of Texas," and certainly it is quite a center of culture and education. It is now the site of five large boarding schools, the principal one being the North Texas Female College and Conservatory of Music. This institution has done, perhaps, more toward higher education, especially in music, than any other school in the State, and is probably the most flourishing institution in the South. Although a Church College, under the auspices of the Methodist Episcopal Church, South, it is entirely self-supporting. The patronage of the College comes from all over the South, there being near two hundred boarding pupils in attendance.

This institution affords the advantages of the conventional boarding school, without its drawbacks. Being conducted upon the cottage plan, pupils from a distance are lodged in pleasant residences accommodating from thirty to fifty young ladies. In each of these there are resident teachers to direct and govern them, and thus the girls have all the advantages of a small home school, together with the important stimulus of intellectual competition afforded by the large class room attendance. The members of the various cottages vie with each other in making their particular home the most attractive and their entertainments the most interesting. There is an unhampered social life here, which creates the confidence and culture necessary to an older and wider circle of society.

The literary work of this College is on a par with the university work for women in our leading institutions. There are a large number of elective courses which can be pursued and a few special courses that carry the student far beyond the usual college work. The degree of A. M. is conferred upon those finishing the classical course; the degree of B. P. upon those who finish the course in painting; the degree of B. M. upon those who finish the course of music upon the piano, and the degree of M. E. L. upon those who finish the English course. To obtain these degrees, good, thorough, conscientious work must be accomplished, as they are bestowed only upon those who have made a high standing in their studies.

One of the most famed departments of this College is the Conservatory of Music. It has gained its high reputation by well-grounded instruction, imparted by tried and approved methods, and under the direction of as talented and capable musicians as can be secured in this country or Europe. The best European methods have been introduced by eminent professors, and as thorough instruction can be obtained here as anywhere in the world. All the departments usually maintained in a first-class conservatory of music are found here, and are patronized by pupils making specialties in them. The Musical Director, Harold V. Mickwitz, is one of the foremost musicians that has ever come to this country. Although famed as one of Europe's greatest artists, and a colleague of Paderewski, he has made his debut into American musical work at this Texas College, which is in itself the greatest compliment that can be paid to its reputation as a finishing school for musicians. He is a pianist of the highest order and may be ranked with Liszt, and others equally eminent. Graduates of Boston and New York conservatories have for many years been proud to receive from him the finishing touch to their musical education, and his methods of teaching have been recognized in the East as par excellence. We doubt if any conservatory in America has the advantages of so superior a director and teacher, and the management of the North Texas Female College can be congratulated upon the acquisition of this renowned artist.—JOURNAL OF FINE ARTS.

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## Old and Young

### Criticism.

One of the most delicious passages in Gil Blas is that in which the Bishop, who has taken the young man as Secretary, exhorts him to "be frank" and tell him when his intellectual powers "begin to fail." After much apparently sincere insistence upon this as a part of his duties, Gil Blas very guardedly admits that "there were a few sentences in the Bishop's last homily which were not up to his old-time level," and the young Secretary is "fired" upon the spot. The Bishop, of course, "does not resent the criticism," he is only "grievously disappointed in the lack of judgment in his young friend."

The founder of the once famous Oneida Community, where there was to be neither personal property nor indissoluble marriage, made as the corner-stone of his social structure the correction of all faults by the free criticism of all members. The result was of course any amount of hypocrisy and cant, and failure at last. The man who ventures to tell his "boss" his faults to his face will presently find himself just where Gil Blas was when he woke up to the situation—outside the episcopal residence.

The only difference between the Pope and the rest of mankind is that the Pope asserts his infallibility; other men assume it. Most of us are like the old Scotch elder who "was open to conviction," but who "would like to find the man that could convince him." The scientist with some half-baked theory of the universe is as furious at any temperance cross-questioning of his witnesses as the literary critic is when one raises a mild protest against inventing a new redactor for every verse. The freedom with which critics apply criticism and the fierceness with which they reject it, is one of the things which astonish the laymen and amuse the philosopher.

The critical habit is one most likely to defeat its own professed ends. The scholar who sets out to pick the Bible to pieces will not rest so long as any two lines appear to cohere. The listener in the pews who suffers himself or herself to fall into the habit not of seeking spiritual food, but of discovering literary faults, will hear fewer and fewer sermons that contain any good. The professional reformer is apt to become an intolerable nuisance that needs radical reforming, or abolishment; and men who are wisest and best seek to suppress the growth in themselves to a tendency which becomes mere fault-finding at last, and to encourage that charity which "hoppeth all things."—The Interior.

### Ludwig Van Beethoven.

The contradictions in Beethoven's career are numerous and interesting. With powers which, properly disciplined, would have made him a commanding figure in any of the so-called "practical" walks of life, he was as innocent as a child about domestic economics, and the unresisting, perhaps because unknowing, victim of every servant and of every lodging-house keeper with whom he had to deal. With a capacity almost phenomenal for patient and painstaking work in the perfecting of his compositions—there is hardly a bar of his music which was not written and rewritten a dozen times—his temper in relation to his fellows was, in the highest degree, uncertain and explosive. With a spirit which would yield no obeisance to royalty, and which proclaimed itself democratic with almost unnecessary vehemence, his most faithful and helpful friends and strongest attachments, as shown by the dedications of his works, were among people of rank and wealth. With a heart susceptible, almost to the point of weakness, to love and friendship, he never married, and was considered to the very end a man of cold and unresponsive temperament. With a soul tuned to the richest harmonies and a musician of the very highest order of genius, he was, in the prime of life, exiled by absolute deafness from the Eden of harmony which he himself had created. With the religious impulse everywhere the distinguishing characteristic of his work, he has been set down by the Church doctors not simply as unreligious, but actually atheistic. Among the very first to catch the enthusiasm of the revolution which brought the common people to something like their rightful place in the scheme of things, his

music, notwithstanding its universal quality, is even now less known among the people than that of a score of others with not a hint of his genius, nor with even a scintilla of his broad, genial, and uplifting humanness. Poor Beethoven! His is, even more than Richard Wagner's, "the music of the future." When some officious friend told him that a new quartet did not please, Beethoven simply answered: "It will please some day." About the only harmonizing events of the great career were the violent thunderstorm in which Beethoven's turbulent life went out and the great outburst of sorrow upon the part of the people at his burial. "No mourning wife," said a eulogist, "no son, no daughter wept at his grave, but a world wept at it."

Beethoven was born (1770) at Bonn-on-the-Rhine, and died (1827) at Vienna. In these two cities almost all his active life was passed. His boyhood was shadowed by want and by the misguided discipline of a too-convivial father. The elder Beethoven, having heard of the success of the boy Mozart, was determined his son should also become a prodigy. Ludwig's genius was not to be forced. Though loving music in his own way, he was reckless and impetuous, and actually had to be driven to the piano. The father would frequently, upon returning from a carouse at the tavern, drag the boy from bed and force him to play scales until morning. The quality of his talent was manifest to some judicious friends who took occasion to see that he had better advantages. When fifteen Ludwig became assistant organist at the electoral court, and two years later made a trip to Vienna to meet Mozart, who, upon hearing him improvise, remarked: "Look out for that young man! The world will hear of him some day." At twenty-two he is again in Vienna as a pupil of Haydn, and from this time dates the friendship of Prince Lichnowski, who, with his wife, clung to the musician when the musician himself had shown scant gratitude for their unselfish devotion. It was in their home that some of Beethoven's most popular works—his "Sonata Pathétique" and "First Symphony"—were written; and it is the Princess Lichnowski who, says Beethoven, "would have put a glass case over me that no profane person might touch me." At twenty-five Beethoven's position as pianist and composer was secure.

About this time, as the result of imprudent exposure, an illness was induced which affected his hearing. His struggle against oncoming deafness is one of the most pitiful things in the literature of life. "How can I," he writes in distress, "proclaim an imperfection in that organ which in me should have been more perfect than in others? What anguish when someone near me hears the note of a far-off flute and I do not; or the distant shepherd's song and I not; Never the less, it is under this calamity that his genius beats out its noblest music. The "Hero" symphony was written in 1804. It was originally composed in honor of Napoleon, but changed "to celebrate the memory of a great man" when Napoleon disappointed Beethoven's expectations of "a great conqueror" by having himself crowned Emperor. The "Pastoral" symphony appeared in 1808 to reflect the composer's deep delight in Nature, with whom he always lived in close communion; and the same year appeared the "Fifth" symphony, probably the best known and most admired of the majestic series of nine. During these years, too, his heart is being torn by the shameless conduct and cruel ingratitude of a nephew, upon whom he had lavished a father's love; the suspiciousness which so frequently attends upon deafness is alienating many friends; and his health is failing under stress of his constant anxiety and irregular habits of living. And ever his music becomes sweeter and richer and deeper, until it seems as if it, too, like the sons of men, can only be made perfect in suffering. In 1824 comes the last and greatest of his works, the "Choral" symphony. When it was given for the first time in Vienna, the enthusiasm became so contagious that, as the choir caught up the refrain in "Millions loving, I embrace you," a shout of joy rent the air, completely overwhelming the singers and orchestra. But Beethoven stood in the midst, his back to the audience, unconscious of it all. One of the singers turned the master gently around, and there flashed upon him a multitude transported with joy. "Almost all were standing," writes an eye-witness, "and the greater number melted to tears, now for the first time realizing the extent of Beethoven's calamity."

Beethoven's work was mainly instrumental; one opera, "Fidelio," one oratorio, "The Mount of Olives," and

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a small number of songs—notably the "Adelaide"—one of the loveliest compositions ever penned—represent his work for the voice. As is obvious, from the scarcity of good performers and of adequate orchestras in this country, Beethoven has only an occasional performance which adequately represents him. For this reason, if for no other, his work must for some time continue to be the music of the future. But he can well afford to wait. No composer has sounded so truly and sympathetically the very depths of the human heart. His view of music was that of a voice speaking to man's innermost nature and calling him to lead a higher life. There is in his music a message—subtle, strong, ennobling, and refining—which addresses itself to every human heart in every serious mood. Even his smallest songs and pianoforte pieces, says one of his interpreters, reflect a heart full of love and a mind bent on thoughts of eternal things. It could hardly be otherwise. He was a great composer because he was a great soul. He thus records his own aspiration: "There is nothing higher than to approach nearer to God than other men, and from such nearness to spread the light of God among the human race." So God was in his heart, and from his heart he brought God's message to the world. As he wrote upon one of his own compositions: "From the heart; may it appeal to all hearts."—Charles M. Stuart, in Epworth Herald.

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DEVOTIONAL

Christ as a Worker.

Although the commonest work well done is honorable, every kind of work is not of equal honor.

It was on this principle that Jesus acted when he quitted the bench of the carpenter to devote himself to preaching and healing.

But, though his work had changed, he was not less a worker than he had been before. It is a common theme of discussion between manual and professional laborers whether the toil of the hand or that of the brain is the more severe.

Prayer Answered and Unanswered.

I have been asked to write some thoughts on answers to prayer. I am afraid that I cannot give from personal experience vivid and striking anecdotes, such as others have chronicled.

No doubt, every Christian spirit holds within his memory many cherished experiences of God's dealings with him, and these must touch the question of prayer. But the greater part of these experiences belong to that sanctuary of the soul which, rightly or wrongly, we keep veiled from the world.

I have known men of naturally timid and sensitive dispositions who have grown at moments lion-like in courage, and they would tell you that courage came to them in prayer.

Such a one might not tell of great outward answers to prayer; but inward answers are not less real. At any rate, the Psalmist chronicled an answer such as this when he wrote: "In the day when I cried thou answeredst

me and strengthenedst me with strength in my soul." Psalm 138:3.

There is, further, a paradox of Christian experience which may be noted. The soul which waits upon God finds out sooner or later that the prayers which seem to be unanswered are those which may be most truly answered.

For what is the answer to prayer which the praying heart looks for? There is no true prayer without the proviso—nevertheless not what I will, but what thou wilt. In other words, there is no true prayer without reliance upon the greater wisdom and greater love of Him to whom we pray.

"Goodness still, Which grants it or denies."

And so it may come to pass in later life that our specific petitions for this or that thing may grow fewer. We may realize more and more our own ignorance in asking.

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not lead souls through darkness into light? Is not the valley of the shadow the precursor of the table of love which God spreads? Can the head be anointed with God's kingly oil which has not been bowed down in the darkness?

"Not my weak longings, Lord, fulfill, But rather do thy perfect will; For I am blind and wish for things Which granted brings heart-festerings.

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This is because a weak digestion produces symptoms resembling nearly every disease because it weakens and disturbs the action of every nerve and organ in the body; poor digestion causes heart trouble, kidney troubles, lung weakness and especially nervous break down or nervous prostration.

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# Texas Christian Advocate

L. BLAYLOCK, - - - Publisher

Office of Publication—Corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas.

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

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Sunday-School Dept  
STERLING FISHER, { Editor  
League Dept.  
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Woman's Dept.

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## TEXAS PERSONALS.

Rev. T. J. Beckham, of Forney, made the Advocate a pleasant call during the week.

Rev. W. B. Rankin, the faithful and efficient District Superintendent of the American Bible Society, made the Advocate a pleasant call.

Capt. W. A. Kendall, of this city, has been quite sick for a long time. He is now up and about to start forth for a little travel and recreation. He made us a pleasant call during the week.

We acknowledge with pleasure the receipt of an invitation to the marriage of Miss Lola Armstrong, daughter of Rev. R. C. Armstrong, to Mr. A. B. Flanery, in Weatherford, March 3, 1898. The Advocate tenders hearty congratulations.

A note from Bro. J. M. Sweeton, of Sulphur Springs, informs us of the death of Col. J. A. Weaver, February 27th. The deceased was a thoroughly good and useful man; a trustworthy and capable Church official; a true and noble friend; exemplary and beloved in all the walks of life. His end was peace. We tender sincerest condolence to the bereaved.

## SOUTHERN METHODIST PERSONALS.

New Orleans Advocate: Rev. J. L. Pierce has undertaken the task of renovating the exterior of Carondelet Street Church. The interior needs no renovation, being in prime condition. He has most of the funds in hand. Work has already commenced, and will be speedily pushed to completion.

Rev. C. C. Woods, of the South-west Missouri Conference: About the name of the Church? Well, I suspect we might as well compose ourselves on this question, for some of us have spent a good while in explaining why we were "Southern" Methodists, and we do not care to spend the rest of our time, and possibly a part of eternity, in explaining why we changed the name since "there never was anything political or sectional in it."

North Carolina Advocate: The sight of that grand old man, Rev. James Needham, nearly one hundred years old, preaching in a revival meeting among the mountains, is stimulating and remarkable. Back of this spiritually and mentally vigorous longevity is a life in which good judgment, careful attention to the body, and strong faith in God have predominated. May this Methodist nonagenarian live to reach the centennial point of life.

Barbee & Smith, Agents, speak thus appreciatively of the service rendered the Publishing House claim by the Bishops and preachers of the Colored Methodist Churches:

Bishops of the A. M. E. Church and of the C. M. E. Church wrote letters urging the United States Senate to award long-delayed justice to the M. E. Church, South; and a deputation of Bishops from the A. M. E. Church and others waited on Mr. Speaker Reed, of the House of Representatives, and paid assiduous court in our behalf. Among them was the Rev. C. S. Smith, D. D., in charge of the publishing interests of the A. M. E. Church in Nashville, who has done yeoman service in the interest of our claim before Congress. The thanks of our whole Church are due to those good people for what they have done for us, and we shall not forget them.

## THE RAVINGS OF A BEDLAMITE.

(CONTINUED FROM FIRST PAGE.)

before cutting their throats. To think that these miserable articles should have followed right upon the meeting of the Commission of Federation, and when that very commission indorsed the offensive bill which inspires his wrath! There are a few people, headed by this Edwards, who would like to get us in their ecclesiastical clutches that they might even up all old scores and relegate us to the background for all the future. The plea of this element for brotherly love is but a sprung and baited trap.

He says again, when deprecating the excessive and outrageous bill: "We reserve some other religiously just adjectives" which he might apply to the measure. He means that he wants to swear, he has an ample vocabulary, his conscience is not in the way at all, only some politic fear of his religious readers restrain him. These adjectives are only reserved; we suppose that when the Senate passes the bill and the President signs it, he will hoist the floodgates and let the blasphemy come. These articles are the bitterest things we ever saw in print, and differ from the vilest swearing, not in spirit, but only in form. He is an adept in the business.

The Doctor, unable to defend his propositions upon grounds of reason and scripture, appeals to history. He says: "A Roman or Greek temple was restored to its old worshipers in just that state of dilapidation in which it happened to be when the war ended." The argument is that Christians of the nineteenth century ought to do just what ancient heathen used to do. How logical and apposite! International law, Christian sentiment, the canons of justice, brotherly love, humanity, are all ruled out and precedents from pagan times and standards from heathen civilization are brought in. But the Doctor is right. His crusade is blood-thirsty and heathenish, and let it be justified by the principles and examples of that era.

Dr. Edwards has not written these articles for nothing. He has a deep, practical purpose therein. He is trying to work up sentiment to influence the Senate and to intimidate the President, thus defeating the measure. He exhorts with all the intensity of his soul the readers of the Northwestern to write to congressmen urging them to oppose the bill. He would gladly defeat a simple matter of justice, while at the same time he procures an opportunity to curse and rave. Such madness and vituperation can not be found outside of pandemonium. He whoops and hisses like an escaped bedlamite. He is phrensied with hate and pours forth a continuous stream of ecclesiastical billingsgate, so to speak. We could hardly have thought that such implacable enmity to the South was possible. But there it is, transparently clear and undisguisedly in the record. It seems to us that the Doctor might have waived his personal opinion seeing that so many good men of every section, of every shade of politics, and of every Church, have indorsed it. But no. Single handed and alone he vents his spleen and rails at the Methodism of the South.

We have never seen just such writing before. False and bitter, it stands alone. From henceforth it must be rated among the classics of mendacity and the standards of diabolism. He has organized a new species of literature and has furnished the masterpiece of the variety. It is inconceivable to us how any man could have made so many false and malignant statements in so small a space. The truth is, he could have given Ananias and Sapphira nine points in the contest and put them to the blush at their own game. Old Legion raving among the tombstones of Gadara was a

scholar and gentleman to this Chicago man. For sheer mendacity and unrelieved diabolism this series of articles takes the palm.

## CONNECTIONAL NEWS.

Rev. J. D. DePass speaks of our Church work in Key West, Florida, as follows:

With this general progress of the city our Churches have kept pace. Through the generosity and progressive spirit of her leading laymen our Church is well located, and is a structure of beauty. It is easily the handsomest church in the city, with a large and cultured membership. It pays the largest salary of any Church in the conference, and has a neat and well-furnished parsonage on a corner lot, with beautiful grounds. The parsonage and church lot join each other, and the two make a very striking and beautiful picture. The eye of the ambling, traveling and girating "giraffe" has been cast in this direction several times, but our people there think there is enough "blood and brains" in the Florida Conference to meet her demands, and our people, generally, through the State, have reached the same conclusion in regard to other places.

Rev. G. W. Yarbrough, in reminiscential muse, recalls in the Wesleyan Advocate the sessions of the Georgia Conference of 1851 in the following pleasant way:

The Simmons brothers, John and William, volunteered for frontier work in California, at this conference. Bishop Andrew, in his most tender way, asked their venerable father—himself a member of the body—for the brothers. The scene of the cheerful surrender on the part of the father, and the manly acceptance of the call by the sons, was moving beyond description. It seemed to me I would cry myself to death. To a boy at that day California seemed so far away that there appeared no prospect of the aged father and his sons ever meeting again. Truth is, my heart is soft and my eyes are full right now as the scene comes back to me. Rev. R. W. Bigham was there getting his soft eyes and long eye-lashes moistened, and his warm, brave heart stirred for battle on the same field. The Lord rewarded him in many ways out there, one by giving him a keepsake, now known as Rev. R. J. Bigham, D. D.

This was the conference at which the halo kindled around Dr. George F. Pierce's head in the midst of his powerful missionary address, never approximated before or since in Georgia. Bishop Andrew preached the funeral sermon of the deceased preacher from the text: "Your fathers, where are they? and the prophets, do they live forever?" Zech. 1:5. I had not heard the text used up to that time, and have never heard it announced since. Although it has been forty-seven years, his soft, pathetic tones are still music to my ears, and I can see the expressions of that wonderful face as I did in my boyhood.

I offer no apology for dwelling on the preaching of those occasions. About the only question then about Methodist preachers, from the Bishops down, was, "Can he preach?"

## GENERAL CHURCH NEWS.

Archer Brown, in the Christian Advocate, New York: The policy of erecting so massive and costly a building as ours in Rome, and leaving a debt to be carried, has been questioned; but I think a review of the ground by any intelligent person will persuade him that if a work is to be prosecuted here at all, this is the right way to go about it. We could send missionaries here for half a century, but if housed in rented rooms in back streets, and conducting their work in a fashion to correspond, no impression would be made upon the fabric of Romanism and little good done to the people. The experience of the Missionary Society in Italy until this new departure abundantly proves the fact. The Methodist Episcopal Chiesa is now synonymous with Protestantism in Rome, and those who venture to join it and brave persecution can lift up their heads. You don't need to tell your cabman how to find it; the name is enough. The property at \$160,000 is a marvel of cheapness. It could easily be sold at an advance on its cost, for the building, with slight alterations, is suited to commercial purposes, and the location is one of the finest in Rome. So that, for the debt carried, there is abundant value behind it, and the rent saved pays the interest. As to the future of the work, the impression on a visitor is strong that

the policy of Dr. Burt, as supported by the Bishops who have visited the ground, will in the early future bear abundant fruit. As the young men and young women go out from its schools trained in the principles of the evangelical faith, they are sure to take influential positions in society, and as the hold of Romanism gradually weakens, and the people turn to something higher and better, our Church, established on broad lines, will stand to receive them.

The Independent: Three-fourths of the freshman class of Yale College are Church members. Probably at no time in the history of Yale has the religious life of the college been in a healthier condition, or more pervasive and controlling over the public sentiment of the institution. This is due partly to the Christian Endeavor work which has brought the young men under its influence, laid its claim for Christian work and life on them in their school-days, and sent them to college more or less trained to the active duties of a Christian profession. In a still larger measure it is due to the organized and faithful religious work among the students which emanates from the Yale Young Men's Christian Association, which we note has now expanded beyond the old academic campus into a new "Sheffield Department," provided with new and commodious quarters hard by the main entrance of the Sheffield School. The strength and breadth of the work done by these Y. M. C. A. members is so great that we have heard it commented on among the incoming students of the younger classes, who could not conceal their surprise at finding how much more sensibly it made itself felt in the student life and atmosphere of the university than in the preparatory schools with which they had been connected.

## GENERAL PERSONALS.

Dr. Lyman Abbott, pastor of Plymouth Church, Brooklyn, and the successor of Henry Ward Beecher, has consented to preach the Baccalaureate sermon for the University of Texas, June 12th next. Dr. Abbott is the editor of the Outlook and one of the world's greatest preachers.

Northwestern Advocate: Our Methodist superintendents who have died away from home are: Bishop Coke, who labored for thirty years, and while in the performance of his official work found a burial in the Indian Ocean, 1814. Bishop Kinsley died in Beyroot, Syria, while on an episcopal tour to the mission stations six years after his consecration to the office, 1870. Bishop Wiley died in Foochow, the scene of his earlier missionary labors, while officially visiting the missions in China, twelve years after his consecration, 1884. Bishop Gilbert Haven labored for eight years, contracted sickness in Africa, on an episcopal visitation, and died at home, 1880. Bishop E. O. Haven served but three months over a year after his consecration and died in Salem, Oregon, away from home, 1860. One missionary Bishop to Africa, Bishop Roberts, died in Liberia, 1875, nine years after his consecration. Forty-four men have been consecrated general superintendents or Bishops in the Methodist Episcopal Church since 1784, and four others, missionary Bishops for Africa, one missionary Bishop for India and Malaysia. Virginia holds the graves of two of our Bishops, Asbury and George; West Virginia one, Bishop Thompson. Two graves are in Delaware, Bishops Whatcoat and Scott. Three others are buried in Maryland, Bishops Waugh, Morris and Ames. Bishops Hedding, Janes, Harris and Peck died in New York. Bishop McKendree died in Tennessee. Roberts in Indiana, Simpson in Pennsylvania, Gilbert Haven in Massachusetts, Baker in New Hampshire, and Bishops Morris and Clark in Ohio.

## THE FRESS.

### THE VALUE OF REPOSE.

As a matter of fact the value of repose has been singularly overestimated. It is equivocal, to begin with; it confounds itself with something else that may be stolid, or impassive, or just dull. Not seldom one hears it gravely discussed: Has a certain woman Repose, or is it only a lack of animation? For none but the shrewdest discerners are able in every instance to distinguish intelligently. For one thing, repose is not the native characteristic; though the champions of the spurious repose of the schools, with its restless unrest, perpetuate the misconception. True rest is another thing; but true rest, unless we learn



to give our genuine temperament its natural alert and quick outlets, is an achievement seldom consummated by us. Natty Bumpo—one feels that it is no longer inelegant to mention Cooper in the best literary circles—is a type of the real American, resting when his tasks are done, but nervously watchful and alert when all his tasks are afoot. When the inevitable twig snaps the danger-signal in the forest, imagine Natty Bumpo stalking on more indifferently than ever in his trail, with an air of carefully assumed unconcern. But that is what many charming Americans are trying to do in the midst of the dangers of elevated railway trestles and intersecting cable lines. To be up and off at the first instinct of danger, in the way of some beautiful creature of the forest, is an ideal the schools do not set before them. In their unnatural histories there are no startled fawns or brisk little chipmunks, only grave and heavy things that strive to look unmoved. The roles of the elephant and the hippopotamus are more in vogue. Grotesquely speaking, it is Diderot's paradox concerning acting carried to its extreme point, with everybody trying to act what he fain would be, instead of being simply what he is.—Scribner's Magazine.

LEISURE AND LITERATURE.

No doubt a great book is in equal, if not wider measure, a blessing to mankind, but great books are not the outcome of a deliberate purpose to pursue the "career of letters." Literary genius, in various conditions and walks of life, has exhibited a sporadic or continuous activity which in the final estimate may be loosely described as a "career;" but in the deliberate practice of writing for publication, we have merely the pursuit of a profession, in which the rewards are distinctive or commonplace, under the same conditions as in the so-called learned professions. In these various walks the parent who has gained distinction in them is able to pass along only a very intangible professional "good will" to his son, and the literary father none at all. He who enters the field of literary competition does so as an orphan without heritage. Let the man with a worthy business career born to him pause before he throws it away for the hollow honors of average literary success.

Among the men and women who have achieved literary fame are a goodly number of sons and daughters of great and wealthy merchants. They were writers from necessity just as truly as the literary geniuses who have written in poverty when the pursuit of a practical career might have given them a comfortable living. But in general only harm comes to letters from the amateurish efforts of young men who have inherited, or are to inherit, wealth acquired in commerce, and who desert the splendid opportunity for usefulness built up by a lifetime of parental toil. Some of them seek the notoriety, excitement, or power that is supposed to come from the control of periodicals, monthly, weekly, or daily, and with their wealth for a backing, have been known to force the methods of the press in ways distinctly not resulting in "a blessing to the world at large;" and others among them look to the affectation of letters as a graceful excuse for a life of ease, forgetting that, like all the other walks of artistic effort, the "career of letters" entails unending drudgery and devotion, and yields intangible and uncertain rewards.—Century Magazine.

FIELD NOTES.

So far in our journeyings we have been pleasantly surprised to witness the cordial relation existing between pastors and people. If what we have seen is general, and we trust it is, Bishop Granbery and his cabinet are to be congratulated for making most felicitous appointments. At Brenham we found Bro. Newsom cheerful, full of vigor and entering his third year's pastorate with new zeal and energy. In every instance your agent has met with a hearty welcome. Since Monday after leaving Brenham we have been at Richmond, assisting Bro. Thomas in a meeting. These special services had been progressing for two weeks—one week conducted by the pastor, the next he was aided by Presiding Elder Bro. O. T. Hotchkiss. On Tuesday last we began preaching and have conducted two services each day since. All of these services during the three weeks have greatly strengthened the Church, although little has been accomplished on the outside. Knowing the Church as we do, it is safe to say that it is in better condition, spiritually and otherwise, than for many years. Richmond has improved very much. These enterprising men, Clem Bassett and Sid Winston, have an electric light plant, and furnish the city a good system of illumination. In connection with this is the remarkable fact that these whole-souled gentlemen furnish five churches with free lights. The butcher furnishes the preacher free steaks, sausages and mutton chops. The druggist furnishes free cigars (but Bro. Thomas don't smoke), and the barber furnishes free shaves and hair-cut. Isn't Richmond hard to beat? But all is not told yet, for a well-loaded

wagon stopped at the parsonage gate yesterday and a lot of groceries were transferred to the pantry. Of course Brother Thomas wears a broad smile, and, by the way, feels good enough to put in some good licks for the Advocate. CLOTHIER.

FROM ANADARKO, OKLAHOMA.

I have now been here six weeks, and have preached to the Indians several times. The first time I preached to them was through an interpreter, who was clothed in a blanket, with moccasins and leggings of buckskin. We could not move into the parsonage when we first came, on account of its being still occupied by Bro. J. C. Cavener, whose wife was sick, but we were very hospitably entertained by Bro. J. J. Methvin and his worthy family.

On Christmas day I preached at the Methvin Institute—on the birth of Christ, of course. I dwelt on the peace Jesus brings to individual hearts and to all the nations; not only peace with God, but also with each other. "On earth peace, and good will among men." Bro. Methvin concluded the services by taking a collection for foreign missions, which resulted in \$25. Is not that pretty good for a mission? I noticed the Indian children in the school most all contributed. I thought of congregations I had seen in Texas, who had lived all their lives in the blazing light of the Gospel, just bask on the missionary collection; and of Church members who have expressed themselves to me as opposed to foreign missions. Of course the controversy is between them and Jesus Christ.—Matt. 28:19.

How strange the providence of God! "There is a divinity that shapes our ends, rough-hew them as we may." Twenty-five years ago I went to a mission on the frontiers of Texas, to preach the Gospel. Then I carried a gun and pistol to protect myself from the Indians. Now, here I am, trying to preach the Gospel to these same Indians and their descendants. Some of them are fine specimens of physical manhood, and are rising rapidly in the scale of moral and intellectual improvement. They are free to confess that the white man's road is much the best. The Gospel will, as it has always done, elevate them.

The white people here are, for the most part, teachers in schools and government employes and merchants and their families. They are a cultivated and refined people. We preach to them on Sunday night. I have an appointment about eight miles east from here, which is altogether white people. They are building a new church there, which will soon be ready for occupancy.

Last Tuesday night I organized an Epworth League in the chapel of the Methvin Institute, composed principally of the Indian students.

The dear old Advocate makes its welcome weekly visits, as of old, fraught with the best part of our Methodist brethren in Texas—"the thought divine, that lives and glows in every noble line." M. W. SHEARER.

OUR BISHOPS.

The fiscal year with our Bishops will have ended May 1, and as Treasurer of the fund for their support we will then make our final settlement with them for this year and for the quadrennium. More money than we have in hand will be required to pay in full, and we appeal to the presiding elders and preachers in charge to replenish the treasury. The salaries are so small that if all were paid, it would even then be a marvel how our chief pastors maintain their families and defray their large traveling expenses. And if a deficit occurs, they must be driven to perform almost miracles of economy to get on at all. Brethren, please attend to the collection for the support of our Bishops promptly, and send the money to the Treasurers of your Joint Boards of Finance without delay. BARBEE & SMITH.

Uriah Jones, Hezekiah Brown and John Peter Smith will testify to the wonderful curative properties of Dr. Simmons' Cough Syrup. Sample bottles free. Satisfaction or money refunded.

Ray, Texas, Jan. 10, 1898. L. Blaylock, Dallas, Texas:

The Bible was duly received, and we are well pleased with it. We have used Texas Advocate Sewing Machine since last spring and we are pleased also with that; find it a good Machine. W. G. BROOKS.

If duty be discharged diurnally, then it will be impossible for us to fall into arrears. Aye, there's the rub! Our religion is in arrears; we have not balanced the accounts.—Joseph Parker, D. D.

...BRIEF NOTES...  
By H. G. H.

We have a copy of the Graves-Ditzler debate, 1,180 pages. If any brother want it he can have it, and I'll pay postage.

The ladies of the Seguin Church expect to reshingle the building, close in the belfry and paint the inside, besides improving the altar in preparation for conference.

John W. DeVilbis, the Apostle of the West, made his first home in Seguin. He built on the wrong lot near a fine spring, and lost lot and house. Years ago the logs of which the house was built, hewn out with his own hands, were sawed up into fire-wood, and the smooth rocks of the chimney were sold to Capt. Ball and are now serving the same purpose in his house.

At old Oak Island, near the Medina, rest the bodies, close together, of three splendid Methodist spirits—John W. DeVilbiss and his first wife and Jasper K. Harper.

Frances E. Willard was thought to be the finest female orator on the continent. Bishop Haygood said he would ride a hundred miles to hear her speak on any subject.

In President Winston's magnificent paper, read before the National Educational Association at Austin, he specially stressed the fact that "industrial education" was that which was best adapted to the development and welfare of the negro.

Sam Jones is opposed to the free school system; in favor of compulsory education of the people's children at any man's school; in favor of imprisonment for debt, and would put toll-gates on every road in the land. With this medley, he would run for Governor of Georgia.

It is a fearful thing for a man to be sincerely honest and yet utterly deficient in judgment and discrimination—his sincerity answering for his conscience and his honesty for his judgment. Such a man is a dangerous factor in society when possessed of position or influence.

Let us do what we can. Let us not be seeking some high position, but let us get down at the feet of the Master, and be willing to let God use us—to let him breathe his Spirit upon us and send us out to his work. If you can't be a lighthouse you can be a tallow candle.—Andrew Murray.

No lamp is a good one without the chimney made for it.

Go by the Index.

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is shown between the splendid stock of buggies, phaetons, carts, traps, road wagons and surries that we display at all times and those you will find elsewhere. Our fine stock is made substantial, attractive and eminently comfortable, and is sold at low prices, consistent with their high standard of excellence.

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IT WAS BEFORE THE DAY OF

SAPOLIO

THEY USED TO SAY "WOMAN'S WORK IS NEVER DONE."

Horrors of Dyspepsia

Sour Stomach, Heart Palpitation, Nervous, Sleepless

Now Able to Do All the Housework—What Cured Her.

The excellent qualities of Hood's Sarsaparilla as a stomach tonic and appetizer enable it to relieve and cure dyspepsia even when cure seems hopeless. Read Mrs. Willett's letters:

"C. I. Hood & Co., Lowell, Mass.:  
"Gentlemen:—I have been sick for about six years with dyspepsia with all its horrible nightmares, such as sour stomach, flatulency, palpitation of the heart, insomnia, etc., and all that time I have tried almost every known remedy and the best doctors in the state, but nothing did me any good. I was very

Weak and Nervous.  
About five months ago I commenced taking Hood's Sarsaparilla, and after using five bottles I am able to do all my housework and feel better than I have in several years. Also, my husband had pneumonia last winter and his blood got very bad; he had rheumatism and could scarcely walk. He commenced to take Hood's Sarsaparilla and in a short time he was better in every way, his rheumatism has left him and is in better health than for a long time." MRS. W. J. WILLETT, Mt. Holly, N. C.

Still Praising Hood's.  
"C. I. Hood & Co., Lowell, Mass.:  
"Dear Sirs:—I am still praising Hood's Sarsaparilla for the great benefit both myself and husband derived from its use and I do not hesitate to say it is the best medicine we have ever used in our family." MRS. W. J. WILLETT, Mt. Holly, N. C.

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Hood's Pills cure all Liver Ills and Sick Headache. 25c.

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

Any work is honorable which we do for God.

God's work is well done because he takes time for it.

Prejudices are usually harder to overcome than principles.

Where God has a work to be done, and a man who is willing to do it, he will remove all obstacles.

They who meditate much concerning the will of God, will hear the voice of the Spirit.

Our failures would oftener be successes, if we obeyed God's will instead of our own.

TOPIC FOR MARCH:

PROVIDENTIAL LEADINGS.

March 13: The Breadth of God's Love.—Acts 10:11-20.

The careers of the apostles, as far as we have any record of them, are excellent illustrations of the manner in which God works with his workmen, preparing them for their duties and gradually unfolding to them his plans. Christ undertook the work of saving the world with very raw workmen. They were all Jews, with the prejudices and narrowness which characterized that nation; they were without the advantages of early training; their knowledge of his plans and Spirit having been gained only through their brief association with him, and the most of what he said and did was new and strange to them. Many things of vital importance to their work they were very slow to comprehend, and so, after his resurrection and ascension, through the ministry of his Spirit, he continued to teach them, leading them step by step to the full understanding and the glorious accomplishment of their mission.

PETER'S PREJUDICE.

According to the Mosaic law many animals were unclean, and so unfit for food. The long catalogue of these is found in Leviticus 11. They were also prohibited from any intermingling with other nations; they were not permitted to marry with them, nor to adopt any of their practices or customs. For violation of this law the Jews had often been punished, and at this time the Samaritans, who were a mixed race, the descendants of Jews and heathens, were held in utmost contempt by the Jews. So it came about that the Jews regarded all other nations with aversion, and were themselves proud and self-righteous and exclusive. When the disciples found Jesus talking with the woman at the well in Samaria they "marvelled that he talked with the woman." Even after they had received the great commission they felt that it would be a surrender of principle to go to the Gentiles with the gospel.

THE PREPARATON.

A Vision, vs. 11, 12—There appeared a sheet filled with all manner of beasts and birds, both clean and unclean; it was let down from heaven to him; and he was hungry, which made the spectacle a more pleasing one.

A Voice, v. 13—Peter recognized the author of the law, had authority to it involved a violation of his principles, and he declined.

A Rebuke, v. 15—God, who was the author of the law, had authority to alter it. Nothing is clean, except by his cleansing, and his cleansing makes all things clean.

All this was for a purpose, to remove the prejudice which otherwise would have caused Peter to decline the invitation of Cornelius, as he had declined the unclean feast.

THE MESSAGE OF CORNELIUS.

Peter was meditating on the vision, and the Spirit explained it by telling him of the messengers, and instructing him to go with them, without fear or doubt. Thus had Peter been providentially prepared for a mission which re-

sulted in the conversion of many souls. This providence had been working in two places—with Cornelius in his home and with Peter on the housetop. It was fortunate that two men were found who were willing to obey the direction of the Spirit, else the Providence would have been in vain.

The excellence of Peter's spirit appears in his unhesitating obedience to God when the command involved a violation both of his principles and his prejudices.

God's providence is always preparing both the work and the workers; happy are they who are spiritually minded enough to discern the voice of the Spirit, and obedient enough to follow his directions in spite of prejudice and objectors.

ATTENTION, LEAGUERS.

As a matter of convenience and easy reference, such information as is given out from my office for publication at the Galveston session of the State Epworth League Conference will be issued in bulletin form, weekly, and consecutively numbered. To begin with is given

BULLETIN NO. 1.

Insofar as is shown, the following is the revised official register:

State League Officers.—President, F. P. Works, Hillsboro. First Vice-President, S. E. Tracey, Houston. Second Vice-President, Miss Ethel Fowler, Palestine. Third Vice-President, C. C. Cody, Georgetown. Secretary, Gus W. Thomasson, Van Alstyne. Treasurer, W. P. Wallace, Kyle. Junior League Superintendent, Mrs. F. B. Carrol, Georgetown.

North Texas Conference.—President, D. E. Emerson, Sherman; Secretary, D. L. Williams, Greenville.

District Secretaries.—Sherman, R. M. Means, Whitesboro; Bonham, J. M. Terry, Bonham; Greenville, Miss May Lawler, Lone Oak; Sulphur Springs, S. S. Stroup, Wolfe City; Gainesville, John S. Lillard, Bowie; Paris, Miss Cassie Smith, Paris; Terrell, Miss Jonnie Shands, Forney; Dallas, W. H. Lamar, Dallas.

Northwest Texas Conference.—President, Will H. Mays, Brownwood; Secretary, E. P. Williams, Fort Worth.

District Secretaries.—Waco, George Brewer, Moody; Weatherford, E. E. Edmunson, Strawn; Clarendon, John M. Clower, Clarendon; Abilene, J. M. Williamson, Cisco; Fort Worth, Benjamin Martel, Fort Worth; Dublin, Miss Laura Millam, Glenrose; Corsicana, M. B. Chilcoat, Corsicana; Brownwood, Miss F. Mae Abney, Brownwood; Georgetown, J. A. Frazier, Belton; Gatesville, Miss Jimmie Lumpkin, Meridian; Vernon, R. W. Hall, Vernon; Waxahachie, Heury Martin, Italy.

West Texas Conference.—President, J. D. Scott, San Antonio; Secretary, Frank B. Buchanan, San Antonio.

District Secretaries.—Cuero, Miss Zella Biggs, Cuero; Beeville, Miss Ella Sims, Beeville; San Marcos, W. P. Wallace, Kyle; San Angelo, —; San Antonio, Miss Mattie Johnson, Leakey; Llano, Edwin Starkey, Kerrville.

Texas Conference.—President, A. Russell, Galveston; Secretary, Miss Etta Toothaker, Galveston.

District Secretaries.—Huntsville, R. O. Allen, Madisonville; Brenham, J. B. Poole, Cameron; Houston, Geo. T. Moore, Houston; Calvert, W. A. Palmer, Calvert; Austin, Miss Alma Tutwiler, LaGrange.

East Texas Conference.—President, R. M. Kelly, Longview; Secretary, Homer Garrison, Timpson.

District Secretaries.—Tyler, Miss Mattie Smith, Mineola; Marshall, P. M. Gordon, Marshall; Bonham, Mrs. I. V. Williams, Post Rivier; Palestine, W. F. Woodard, Palestine; San Augustine, J. D. Ford, Timpson; Pittsburg, J. E. Morris, Pittsburg.

German Mission Conference.—President, Rev. C. A. Lehnberg, Industry; Secretary, Rev. E. Frenzell, New Berlin.

NOTES.

An asterisk (\*) denotes that the district is unorganized and the name given is that of the Acting Secretary.

District organization is not maintained by the German Mission Conference League. It is composed of 11 Chapters, with 300 members.

San Angelo District, in West Texas Conference, has been reported as unorganized, but the Secretary's name has been unobtainable.

It is important that I be apprised of any errors existing in the foregoing. Please report them promptly should any be detected.

Blanks for local Chapter report will be in the hands of Conference Secretaries by March 1 for distribution among District Secretaries.

Only those Chapters submitting a report will be allowed representation, and delegates' badges can be procured only upon presentation of certificates.

Each certificate will be numbered, and a corresponding number entered on the enrollment book with name of delegate to whom issued. Chapters will be notified if delegates do not present their certificates.

Each Chapter is entitled to two delegates, in addition to its pastor.

The Programme Committee will arrange hours of meeting so as to give ample time for sight-seeing.

Immediately following the conference, Rev. Geo. Stuart, who made such a soul-stirring address at San Antonio, will begin a series of meetings. It is more than probable that the tickets of those desiring to hear Bro. Stuart will be extended.

Further announcements will be made next week.

Always pleased to serve you, I am, yours fraternally, GUS W. THOMASSON, Van Alstyne, Texas. State Sec.

BROOKSHIRE LEAGUE.

The new year brought round the time to elect new League officers, which we did with the following results: President, Mrs. H. B. Harpster; First Vice-President, Miss Myrtle Morehead; Second Vice-President, Miss Pearl Barry; Third Vice-President, Miss Lucy Brookshire; Secretary, Miss Lula Wade; Treasurer, Mr. Archie Brookshire. We have our devotional meetings every Sunday evening at 7:30, our literary meetings on Friday evening before fourth Sundays. At our next "literary" we will complete the study of "Southern Writers," which has proved quiet interesting to all. Our business meetings are held on same evenings as literary (after programme). We have our charter neatly framed and hung in the church. Our League lagged a little last year, but we hope to keep it out of the ruts this year. We are greatly indebted to our ever-helping pastor, Bro. B. J. Guess, who has been with us so often and has aided us so faithfully, for which we feel very grateful. The only act worthy of public mention is our contribution to the Orphanage at Waco—\$11 in money and some clothing, which was sent during the latter part of last year. We earnestly request the prayers of all Leaguers for a successful year in our different departments and will let you hear from us from time to time. A MEMBER.

FROM MARLIN.

At the beginning of the New Year we revised our roll, so haven't so many names, but those we have are worth something to us.

We have twenty-four members, four of which were received at the last business meeting. We have more ac-

tive members now than we've ever had and feel very much encouraged at the increased interest manifested in Epworth League work.

Our devotional meetings are held every Sunday afternoon. During each month we have one business, one social and one literary meeting, which we all enjoy. We have not paid all of our missionary money yet, but will do so very soon. MAGGIE J. ROGERS.

Secretary and Treasurer.

FAIRY LEAGUE.

We have twenty-seven members in our League. Our devotional meetings are held every Sunday afternoon. The attendance is always good. Our second department has done more than either of the other. Besides visiting the sick, we have contributed liberally to the Waco Orphanage, and hope to do much more in the future. We need more consecrated workers in our League. Our pastor, Bro. Bonner, is with us only once a month, but he is always ready to give us advice and to encourage us to press on with this grand work. We hope to do much good this year. We haven't much experience in League work, yet we are putting forth every effort to accomplish something. Pray for us that we may be more zealous workers and that we may be more determined to carry on the work of our Master. (MISS) MAUDE COLE, Sec.

NOTICE.

The Calvert District Epworth League will hold its first meeting in Hearne April 8 and 9, 1898.

W. A. PALMER, District Secretary. Calvert, Texas.

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**Sunday-School Dept.**

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

**First Quarter—Lesson II, March 13.**

**THE WHEAT AND TARES.**  
Matt. 13:24-30; 36-43.

Golden Text: "He that soweth the good seed is the Son of Man."—Matt. 13:32.

Time—Autumn of A. D. 28

Place—On the shore of the Sea of Galilee, near Capernaum.

**INTRODUCTORY.**

"He spake many things to them in parables" (13:3). The word "parable"—parable—means literally a placing side by side, as of ships in battle; in the New Testament, a comparison or similitude. "And he said, Whereunto shall we liken the kingdom of God? Or with what comparison (parable) shall we compare it?" (Mark 4:30). Specially, a parable is a short discourse, or comparison, usually a narrative, under which something else is figured, or in which the fictitious is used to represent and illustrate the real. This is a favorite mode of oriental teaching, and was much employed by our Savior; so often in the first three Gospels, but not elsewhere in the New Testament. "The word parable," says Mr. Wesley, "is here taken in its proper sense for apt similes or comparisons. This way of teaching drew and fixed attention of many, and occasioned the truth to sink the deeper into the humble and serious hearers. At the same time, by an awful mixture of justice and mercy, it hid the truth from the proud and careless." Dean Alford calls attention to the distinction between the fable, which rejects probability and teaches through the fancy, and the parable, which adheres to probability and teaches through the imagination, introducing only things which may happen; and the difference between the myth, in which the course of the story is set before us as the truth, and the parable, in which the two stand distinct from one another to all minds. Thus the parable is a serious narration, within the limits of probability, of a course of action, pointing to some moral or spiritual truth.

**GROUPS OF PARABLES.**

There are three leading groups of our Lord's parables: 1. The Messianic reign, which Jesus calls the kingdom of heaven, in its beginnings and growth (Matt., ch. 13), given about the middle of our Lord's ministry. 2. The Messianic reign, its progress and consummation, given just at the close of the ministry. 3. Between these two groups in order of time we find a third group, given by Luke, chapters 13-19, some of which relate to the Messianic reign, but most of them to individual experiences. The seven parables of Matthew (ch. 13) are probably a selection of the "many things" of verse 1. Mark gives another not mentioned by Matthew, and the language of Mark implies that there were many others (Mark 4:33): "And with many such parables spake he the word unto them." Four of the seven parables in the 13th chapter of Matthew, as being of general interest, are spoken to all the people, and three to the disciples. The parable of the tares and the wheat, which we consider to-day, belongs in the former class.

**EXPLANATORY.**

V. 24. "He spake to them another parable." The parable of the sower had already been spoken and explained. "Saying, The kingdom of heaven is at hand." The kingdom of heaven sometimes signifies eternal glory; sometimes the way to it, inward religion; sometimes, as here, the Gospel dispensation. The Messianic reign resembles, not simply the man sowing good seed, but the parable as a whole. So all Christian history shows us the good and the bad dwelling and working together in the common relationships of life. But the Son of Man sows only good seed in his field.

V. 25. "While men slept"—that is, men generally, not the men who belonged to the owner of the field. The expression is used to denote "in the night time," and not to charge the servants with want of watchfulness. The enemy selected an opportunity for secretly doing an injury. "Came and sowed tares amidst the wheat." Mr. Wesley puts the word "darnel" in his New Testament text; and so Alford renders it "darnel;" and Broadus, "It is pretty generally agreed that it denotes darnel, a plant of the same family as wheat, and not readily distin-

guished from it in the early stages." The seed resembles wheat in form, but is smaller and black. It commonly grows among wheat rather than other grain. "Among the wheat" is a strong expression in the Greek—all through the midst of the wheat, making the separation particularly difficult. Literally the word "sowed" means "sowed over." The darnel was sowed over the first or good seed. Then the enemy went away, leaving no visible sign of his malicious work; all was done in the night.

**THE TARES APPEAR.**

Vs. 26-30. "But when the blade was sprung up, and brought forth fruit, then appeared the darnel also. The fruit here means, not the ripe grain, but the heads containing the grain; this would show the character of the plant; then the darnel was discerned, known by its fruit. "So the servants of the master of the house—"came and said to him, Sir, didst thou not sow good seed in thy field? Whence, then, hath it darnel? And he said, An enemy"—Greek, a man, an enemy, and so translated in the margin of the Revised Version—"hath done this. Wilt thou, then, that we go and gather them up? And he said, No, lest gathering up the darnel, ye root up the wheat with them. Let both grow together till the harvest"—more exactly, the harvest season. "At the time of the harvest I will say to the reapers, Gather first the darnel and bind it into bundles to burn it, but gather the wheat into my barn." Under the present order of things, while the kingdom of heaven goes forward with its work, the good and the evil must live together, intimately bound up in the manifold relationships and vocations of life. The time of separation will come—"harvest time."

**INTERPRETATION OF THE PARABLE.**

Vs. 36-43. "Then Jesus, having sent the multitude away." The crowds, as in 5:1. These had heard the parables of the sower, the tares, the mustard seed and the leaven, but not the interpretation of the first (v. 10). "His disciples," including the twelve and probably others, "said unto him, Declare"—that is, explain—"unto us the parable of the tares of the field." This designation shows that they had seized the most characteristic feature of the illustration. "And he answered unto them, He that soweth the good seed is the Son of Man"—that is, Jesus himself; hence the kingdom of heaven is his reign in the world (See 8:20). "The field is the world"—here the common Greek word kosmos, having as broad and general a sense as our English term, world (Broadus). The world as mankind, the man-world. While the personal ministry of our Lord was limited to the Holy Land, his work was to be extended into all the world, among all nations. "The good seed are the children of the kingdom"—the children of God, the righteous, those who have a right to the privileges of the Messianic reign, as if they were its very offspring. Take notice that Jesus says, "These are the good seed." Without pressing the metaphor too far, it can not mean less than that Jesus gives new life to men, and then sows down, that is, uses, the life and fruitfulness of these spiritually living men to fill his field with spiritual life and fruit. He sows men in the man-world. Often a good man is like good seed cast into the earth. "But the darnel are the children of the wicked one"—men like Satan in spirit and life. These are the seed which Satan sows, using bad men, among the good, to do his evil work. "The harvest is the end of the world." The term world here is not "kosmos," as in verse 38, but is "aionos," age; literally the end of the world here means the completion or consummation of the present period of things, the end of the Gospel age, which will be at our Lord's second coming—the season which is kept in the Father's own hand. "The angels are the reapers." Notice that in the interpretation Jesus takes no account of the men who slept, nor of the servants who reported the appearance of the tares.

**THE END.**

"As therefore the darnel is gathered and burned with fire, so shall it be at the end of the world," or Gospel age. "The Son of Man shall send forth his angels"—the angels that do his bidding—"and they shall gather out of his kingdom all things that offend"—

all men and things which cause stumbling, a clean sweep of every unholy influence and power. This points forward to the day of judgment, when the kingdom of Christ shall be virtually regarded as extending over the whole world, like God's universal kingship or reign (Ps. 22:27). And as the world will then be by anticipation his kingdom, the angels are said to gather out of his kingdom all things that offend. Not the sifting and separation of the good and evil in the visible Church, but the sifting and separation of the bad from the good in all the nations of the earth. Mankind itself is then to undergo the separating process. "And them that do iniquity"—thus adding a plainer expression to the figurative one preceding. "And shall cast them into a furnace of fire"—the place of future punishment. "A modern traveler speaks of furnaces as places of punishment in Persia." The use of various images for future punishment should prevent a crude literalism, and falls in with the important teaching that there will be degrees of punishment (Luke 12:47). But the images must be understood as standing for something real. "There shall be weeping and gnashing of teeth"—another thought of horror, which heightens the terrible picture. "Then shall the righteous shine forth as the sun," in purity and glory, in the kingdom of their Father. All the close association of wicked men, which hindered and obscured the spiritual beauty and glory of the children of God, shall then be done away, and like the sun from the clear sky they, unobstructed, shall shine forth. Their shining is the natural outbeaming of spiritual radiance, the splendor and glory of perfect holiness.

**PRACTICAL AND SUGGESTIVE.**

Human history, including the growth of His kingdom, from the time of Christ onward, has been a perpetual illustration of the fact that the tares and the wheat—bad and good men—must both grow together. To disentangle and uproot the bad from among the good would be to break up, rudely, the present order of things. The home, the family, society, all kinds of commerce, the Church itself, comes under this principle.

This indicates the plan and work of Jesus. His kingdom is to grow, multiplied by good seed, which he sows in his field. It is to be spread abroad, not by force, but by teaching, by moral

and spiritual influences, by the peaceable and yet powerful subordination of opposing and material forces, into his service. His servants are to teach all nations, and his kingdom is to extend down through all the centuries, until the completion or consummation of the Gospel age. The eye of God sees, the hand of God marks, the definite bounds—then comes the "harvest season."

"An enemy hath done this." The Greek text (Alford's, which I have before me) is: "An enemy, a man, hath done this." That is, sowed the darnel among the wheat. The enemy that sowed the darnel, said Jesus, is the wicked one, the devil. So Satan sows wicked men in the world, and through them carries on his work. "The works of your Father," Jesus said, "ye will do." What wicked men do under his influence, the devil does.

Jesus sows the man-world, his field, with good seed—that is, with good men, and so his kingdom goes on. The devil sows—that is, uses—bad men, in the midst of good men, and thus hinders the perfect working and perfect fruit-bearing of the good.


"Let both grow together." Let us note that Jesus is not here speaking of good and bad men in what we call the visible Church, but of good and bad men living together in the world. His teaching, therefore, does not lie against a wise and firm discipline within the Church. Wicked, worldly and disorderly people get no good from being in the Church, and when clearly identified, should promptly be put out of it. Our Protestant Christianity is at present greatly depressed in its spiritual life and power by its overburden of unworthy people, who compromise and caricature the Christian profession.

Without pressing the figure too far, we must remember that the good seed which the Son of Man sows are the sons of the kingdom. Verily, said Jesus, except a corn of wheat fall into the ground and die, it abideth alone. Dying, it brings forth much fruit. So was the Son of Man God's grain of corn, cast into the soil of our human nature.

How often the life of a good man is like seed sown. He loses his life, and finds it in the lives of other men. At this point, most of our commentators weaken the parable. Think of David Livingstone, sown by the Great Master in the field of Africa, and of the harvest coming on now!


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## WOMAN'S ...DEPT...

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

### SOMEBODY.

Somebody did a golden deed;  
Somebody proved a friend in need;  
Somebody sang a beautiful song;  
Somebody smiled the whole day long;  
Somebody thought, "'Tis sweet to  
live;"

Somebody says, "I'm glad to give;"  
Somebody fought a valiant fight;  
Somebody lived to shield the right.

—Selected.

Was that somebody you?

### THE MISSIONARY MEMBER.

Plans for the offerings to the cause of missions with as much care as for his contributions to the work of his own Church.

Looks with holy eagerness to the time when all the dark places of the earth shall be aglow with the light of his Lord.

Is in good company.  
Believes in the Holy Ghost.  
Soberly believes that Christ came to save the world.

Understands the duty of the Church.  
Believes the parable of the leaven.  
Studies geography for Christ's sake.  
Sees the hand of God in contemporaneous events.

Means it when he prays, "Thy kingdom come."

Is full of work in the local Auxiliary, League and Church.

Knows that the missionary spirit shows itself in a consuming desire to see men saved.

Lifts up his eyes and looks on all the fields that are whitening under every sun and in every land.

Has it settled that lack of missionary enthusiasm is due either to lack of consideration or lack of knowledge.

Prays specifically for the several fields of missionary effort, and the workers in those fields.—Ex.

Our Juvenile Missionary Society, of Marlin, was organized April 17, 1895, by Mrs. Alice Purdom, of Calvert, District Secretary. The name of our society is "Missionary Rosebuds." We meet every second Sunday. Mrs. J. L. Le Noir was Lady Manager until she moved to Mississippi. The society was organized with ten members and the roll was soon increased to high numbers, but a mistake was made by taking names before they paid their dues. We don't do that now, however, and have a membership of twenty-five. The children have done good work this year; they take a great interest in the work and do whatever they are called on to do. Pray for us that we may do more for our Master this new year.

MAGGIE J. ROGERS,  
Lady Manager.

### W. P. AND H. M. SOCIETY.

The W. P. and H. M. Society of East Texas Conference will hold its annual session in Lufkin, Texas, March 24-28, inclusive. Let me urge the necessity of full statistical reports from the Secretaries and Treasurers of each Auxiliary. Elect your delegates at once. If it is impossible for a delegate to attend, send reports to Conference Secretary, care Rev. W. F. Davis. We earnestly desire one representative from each Auxiliary. A full attendance will give impetus to the next year's work. Send names to Mrs. Mattie Abney, Lufkin, Texas, for entertainment.

MRS. W. A. SAMPEY, Rec. Sec.

### NOTICE.

To the Auxiliaries of the Woman's Parsonage and Home Mission Society of the North Texas Conference: Dear Sisters—For two years now Sister Johnson has been trying to raise money to build and furnish our Mission Home. Much travel and great labor have been required of her in this work, and she has met with encouraging success. Many persons, who could not give when she saw them, pledged certain sums to be paid in the future. Something over \$3000 of this pledged money is due. Sister Johnson can not go over the field again and gather up these subscriptions, but our Auxiliaries can do this work. So I appeal to each Auxiliary to see every one in its own community that has promised any sum for this work, and

collect it. While making these collections, look also after other persons who may now be able and willing to give, and thus enlarge the amount to be sent in. The best way would be for each Auxiliary to put this work at once in the hands of a faithful and diligent collector. We must not let the great enterprise stop, or be hindered, for want of means already promised.

Then there is the \$1 per month for current expenses. Every Auxiliary should know that this small sum makes up an amount of essential importance to our work. Let us look after this in a Christian, business-like way. Neglect of this matter will do us great injury. Send this in without delay, as it goes to meet an every-day need.

Our Home Mission and Training Home is already looked upon by our people in Texas, and those abroad, as a grand, benevolent enterprise, worthy of Methodist and the Christian spirit of our great commonwealth. Let us see that we help it forward by faithfulness in the little matters named above. Yours in Christian service,

MRS. F. B. CARROLL,  
President of the W. P. and H. M. Society, North Texas Conference.

### DISTRICT MEETING, W. F. M. SOCIETY.

The annual meeting of the W. F. M. Society of the Houston District, Texas Conference, convened in Shearn Church, Houston, Texas, Friday, Jan. 28, 1898, at 4 p. m. Miss Etta Toothaker, of Galveston, conducted the opening service. The meeting was a good one and beneficial to all who were present. Friday night we were entertained by Shearn League. The programme rendered was interesting as well as instructive. Saturday morning at 9:30 the first business session was called to order, with nine delegates present. After devotional services, Miss Ruby Dealy, District Secretary, took charge of the meeting. A Recording Secretary having been elected next, the rules of order were read and reports from Auxiliaries were heard. The District Secretary read a full and well prepared report of the

work done on the district for the past year. The reports from the different Auxiliaries showed that the women of our district had worked hard to further the cause of missions. Only one Auxiliary was reported as disbanded.

We were very glad to have with us in the beginning of our meeting Mrs. S. S. Park, Corresponding Secretary W. F. M. Society, Texas Conference, but sorry that she had to return home on account of sickness before the meeting closed. Resolutions of sympathy and love were extended to her in her recent bereavements and troubles. The women of this district love Mrs. Park, and pray that she may be spared many years to work with us.

The Secretary was instructed to send a letter of approval from the district meeting of the plan devised to maintain and enlarge the Woman's Missionary Advocate.

The afternoon session opened at 3:15 with a devotional service, conducted by Mrs. O. T. Hotchkiss, after which the District Secretary took charge.

A suggestion was made at the request of Mrs. S. S. Park that our societies be organized something on the plan of the Epworth League; that we elect four Vice-Presidents, the first to have charge of the little girls' clothing; the second, of the literary work; the third, of new members, and the fourth of the pledges.

Interesting papers were read on "How to Sustain Interest in Our Country Auxiliaries;" "Heathen Claims and Christian Duty;" and "Is there Necessarily any Conflict in the Work of the W. F. M. Society and the W. P. and H. M. Society?" The last paper brought out clearly the fact that there is no difference in missionary work, whether it be at home or in foreign fields.

Resolutions of thanks were tendered to the ladies of Shearn Church for the hospitable entertainment given the delegates. A resolution that each Auxiliary request its pastor to ask for a collection for the Scarritt Bible and Training School, this collection to be taken on or as soon after Easter Sunday as possible, and that a copy of this resolution be sent to each Auxiliary, was adopted.

Columbia was chosen as the next place of meeting. Three subscribers

to the Woman's Missionary Advocate and one to the Little Worker were secured during the meeting. Eleven copies of the booklet, "Oak Street Missionary Society" were sold.

Sunday morning Bro. Ward preached a missionary sermon, after which the ladies of Shearn Church took up a collection for the Scarritt Bible and Training School, from which they received something over \$36.

Sunday, at 4 p. m., Mrs. M. E. Steele conducted a love-feast. All were helped who attended this meeting. On a whole, the district meeting was a success. MARY HOGAN, Sec'y.  
Houston, Texas.

### A DEDICATION.

Our new church at Fruitland, Texas, will be dedicated the third Sunday in March by our beloved presiding elder, F. O. Miller. Everybody invited to come. It is a neat church on modern style.

SHELBY H. RENFRO, P. C.

### ERRATUM.

Read Journal, Volume II, instead of Journal VII, in my last article.

R. C. ARMSTRONG.

We have used Piso's Cure for Consumption in our family and introduced it in a number of other families, and have given away many bottles. I consider it unequalled for all kinds of coughs.—ISAIAH MILLER, Sandy Hill, N. Y., May 3, 1897.

### IN MEMORIAM.

Resolutions by Lone Oak Sunday-school, Bernice Dodd, Secretary:

Whereas, It has seemed proper, in the order of Divine wisdom, to remove by death from the presence and embrace of those who loved her Sister Anna L. Smith, wife of our former beloved pastor, Rev. I. S. Smith, now of Dallas; therefore,

Resolved, That we as a united Sunday-school hereby give expression to our perfect acquiescence in the wisdom and overruling power of our Heavenly Father; and extend to Bro. Smith our continued love and sympathy in this his sad bereavement; and we commend him to the tender care and love of that Savior he so faithfully presented to us during three years' service as our pastor.

### MISTAKE.

The Advocate said we wanted a merchant with "\$500" stock at Glen Cove. It ought to have said "\$5000" stock.  
R. V. GALLAWAY.

# When Fashion Graced the Bowery

A Picture of Social Life in  
Old New York, by  
MRS. BURTON HARRISON



In the MARCH Number of

## THE LADIES' HOME JOURNAL

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AGENTS WANTED—WRITE FOR SPECIAL TERMS AND CASH PRIZE OFFERS



MISSIONARY COLUMN

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

In all the ages the Church has been on trial to prove her loyalty to her Lord, and the type of her consecration to his service. For centuries it was a struggle to find those who would brave the seas and the savages, and many and malignant forms of diseases, the alienation for life from the kindred and native land. But God has met the conditions necessary to reach the heathen with the gospel. Some had to go to plague-stricken districts, some to the islands where they had little chance but to die for Christ. Some were glad to sell themselves into slavery, some went into larger houses, and not a few went to prison. But now the world is open and the mutual relations between nations guarantee protection to the foreigner in almost the whole world, not even excluding the islands of the sea. Travel and communication are rapid and general and cheap. What, then, is the testing point in the Church to-day? It seems to us it lies just about where it has always lain—at the point of the strongest consecration. With every port in the world open and transportation at our doors, and with the world calling for teachers and preachers, we need a generation of missionaries to invade the regions beyond. Once we needed a few who would go to the end of the earth to serve or to die, but we now need a Church sufficiently consecrated to raise up a whole generation who are just as devoted to missions as Egede or Anskar or Calvert or Zinzendorf. The seventeen and a half millions of Protestants in the United States, instead of sending 4754 missionaries, ought to send 175,000 missionaries. The world is open and we are without excuse. The Methodist Discipline makes it the duty of every pastor to organize a missionary society in every Sunday-school. There are over ten millions of Sunday-school children in the United States. If the right training were furnished these children there would be an army of missionaries after awhile. That type of consecration that will make the children missionaries is the type we need now. We must not only consecrate our prayers and a little of our money, but our children as well. Not till Protestantism is willing to give her children will she take the world for Christ. When we get from one to three missionaries out of every congregation we will be able to support them. We will love missions when our own children are in the foreign field.

Bartholomew Zigenbalg, the first Protestant missionary to India, was converted and became a missionary through the influence of the last words of his dying mother. The Christian Schwartz, who went to India about 1750, was dedicated to missions when he was an infant, and his mother died while he was yet a child, but on her dying bed she exacted from her husband the promise that when her son came to years and was ready to enter upon the work to which she had consecrated him, the father should not hinder him. While Samuel J. Mills was quite a child he was passing through the most intense spiritual experience; he heard his mother say: "I have consecrated this child to the service of God as a missionary." He often heard his mother pray for John Elliott, the missionary to the Indians, and David Brainard, who gave his life in a similar way. No wonder that Samuel J. became one of the most famous of missionaries. In a New England home a motherless infant lay in a dying condition, and the heart-broken father knelt by the bed and prayed to the Lord to "spare his child and he would devote her to missions." The child began to recover from that time, and when she was blooming into womanhood her father learned some of her inward struggles on the missionary question, and he then told her his vow when she was an infant. She then felt that it was as an angel of the Lord molding her life for the work. And Carrie McMillan went to India as a part of the result of that vow. Is there not something here for ministers and mothers to think about?

The Moravians have nearly three times as many members in their mission fields as they have in their home Church. They send one missionary abroad for every ninety-two members. If all Protestantism would do as well,

there would be about 380,000 missionaries sent abroad. The poor Moravians can send one out of every ninety-two members, but the wealth of Christendom can only send one to every 5000.

Would not many Christians be stimulated in their mission work if they knew that every week in the year represented more than 2000 souls born into the kingdom from heathenism? Indeed, the nearest approach we have to pentecostal display since the days of the apostles are found in the mission fields. On the first Sunday in July, 1838, there were 1705 souls converted in the single day in the Sandwich Islands. Forty years later there were 2222 converted on the first Sunday in July, 1878, in the Telugu Mission in India.

MISSION BOARD OF THE NORTHWEST TEXAS CONFERENCE.

The semi-annual session of the Mission Board of the Northwest Texas Conference will be held in Morrow Street Church, in Waco, Texas, March 29-31; opening sermon Tuesday night. The programme will be published in a later issue of the Advocate. The Executive Committee arranged for a profitable and enthusiastic meeting. Missionaries and presiding elders will please have their reports with the Secretary by the 25th of March. Members of the board have been assigned to District Conferences as follows: Georgetown, Horace Bishop; Waco, M. K. Little; Corsicana, J. H. Wiseman; Fort Worth, M. S. Hotchkiss; Waxahatchie, J. T. L. Annis; Dublin, W. C. Hillburn; Weatherford, J. S. Chapman; Gatesville, J. E. Walker; Brownwood, S. P. Wright; Abilene, R. F. Dunn; Vernon, Jno. R. Morris; Clarendon, W. L. Nelms. The Secretary is general reserve.

H. BISHOP, S. P. WRIGHT, JNO. R. NELSON, Executive Committee.

Feb. 23, 1898.

Pronounced Incurable.

"I was troubled with kidney difficulties which were pronounced incurable. A neighbor advised me to try Hood's Sarsaparilla. I did so and before I had taken three bottles I was almost entirely cured. I can walk three or four miles a day and feel none the worse for it."—SETH B. STANTON, Winnview, Oklahoma.

HOOD'S PILLS are easy to take, easy to operate. Cure indigestion, biliousness, etc.

Satan baited his first pitfall with an apple, his chief bait now is gold.

Why Dr. Simmons' Cough Syrup is the cheapest. It is the only cough remedy giving 50 doses for 50 cents. Money is refunded if not benefited or satisfied. Try it. Ask your druggist for a sample bottle.

The popularity of the Advocate is growing immensely. It is very little trouble to act as agent, and a great pleasure. Lately several parties have sent for me to come to see them to get their subscription for the Advocate. They hunt me up to get to subscribe for the paper. God bless you and the dear old Advocate.

JNO. E. ROACH.

Cooper, Texas.

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

A "realistic" novel is an exposure—of its author's itching palm.—Ram's Horn.

RESOLUTIONS OF RESPECT

Whereas, It has pleased our heavenly Father in his wisdom and love to remove from the pastorate of Coutts Memorial Church our lamented brother, Rev. B. M. Stephens, who died at the parsonage of said Church January 31, 1898, in the triumph of faith; therefore,

Resolved, That we bow with submission to this sad providence, believing that God, our Father, does all things well, and although he calls his servants from labor to refreshment, yet he carries on his work.

2. That we hold the memory of the deceased in highest esteem for his past uncompromising devotion, self-sacrificing life, nobility of character, attainments, efficiency and many virtues which attest a high type of Christian manhood.

3. That in the death of our brother the Church has sustained a great loss, of which we as Methodists in the city of Weatherford are the immediate participants.

4. That the Weatherford college has lost in his death one of her trustees, and first and warmest friends and supporters.

5. That we extend to the bereft family our condolence and pray that God may give them grace to sustain them under this sad bereavement.

6. That a copy of this preamble and these resolutions be spread upon our journal and a copy forwarded to the bereft family and that copies be for-

warded to the Texas Christian Advocate, Collegian and city papers for publication. R. C. ARMSTRONG, D. S. SWITZER.

The above preamble and resolutions were unanimously adopted by the First Methodist Episcopal Church, South, of Weatherford, Texas, in their first Quarterly Conference held Feb. 8, 1898. E. A. BAILEY, P. E. GEO. L. GRISCOM, Sec'y.

MARRIAGE NOTICES.

Dr. W. A. Warner, of Claude, Texas, and Miss Phoebe Kerrick, of Illinois, in Claude, Texas, February 17, 1898, Rev. C. S. McCarter officiating.

In the pastor's study, Taylor, Texas, February 13, 1898, Thomas Valinda and Miss Maria Alvarado, both of Taylor, Texas, Rev. T. J. Duncan officiating.

At Live Oak, San Saba County, Texas, February 20, 1898, Mr. James A. Terry and Miss Mamie Whitman, Rev. T. F. Dimmitt officiating.

At the residence of the bride's father, Rev. A. B. Mills, Mr. Walter W. Hill and Miss Nora A. Mills, on February 17, 1898, Rev. M. B. Johnston officiating.

At Bay's, February 23, 1898, Prof. J. K. Hoke and Miss Hattie Bay, daughter of J. H. Bay, Esq. All of Montgomery County, Texas, Rev. W. Wootton, of Marlin, Texas, officiated.

February 13, 1898, at the residence of the bride's father, in Armstrong County, Texas, Mr. G. W. Brown and Miss Cassie C. Bradford, by Rev. J. W. R. Bachman.

At the residence of the bride's parents, near Plano, Texas, on the 15th of February, 1898, Mr. Elmer C. Skinner, of Henrietta, Texas, and Miss Pearl Clark, of Plano, Texas, Rev. D. J. Martin officiating.

At the parsonage in Bells, Texas, Dr. F. M. Foster, of Clarksville, Texas, and Miss Bettie Goding, of Bells, Texas, February 20, 1898, Rev. E. Spurlock officiating. Bettie Goding, of Bells, Texas, Rev. E. L. Spurlock officiating.

February 10, 1898, at the residence of the officiating minister (Rev. A. L. Gribble) Mr. Lucius Gilmer and Miss Ella Newman; all of Collin County, Texas.

In Brenham, Texas, February 12, 1898, Mr. S. L. Stratton and Mrs. Ida Dawson; both of Brenham. Rev. E. W. Tarant officiated.

At the parsonage, January 2, 1898, Jas. A. Steadman and Miss Ida Reynolds; both of Taylor, Williamson County, Texas. Rev. T. J. Duncan officiated.

At the residence of the bride's father, Taylor, Texas, January 12, 1898, Jno. W. Robertson and Miss Jessie Ora Gunn, Rev. T. J. Duncan officiating.

At the residence of the bride's father, Taylor, Texas, February 17, 1898, Mr. R. L. Outlaw and Miss Effie Harber, Rev. T. J. Duncan officiating.

At Kyle, Texas, February 16, 1898, Mr. John Vaughan and Miss Nora Cochran, Rev. A. W. Wilson officiating.

UNANSWERED LETTERS.

Feb. 24.—E. G. Roberts, subs. C. S. Field, sub. W. F. Davis, subs. A. E. Goodwyn, subs. J. J. Harris, sub. J. M. Wynne, trial subs; 3 cards. C. C. Davis, sub. J. D. Crockett, o. k. H. C. Jolly, sub. J. H. Wiseman, sub. R. J. Tooley, sub has attention. V. A. Godbey, has attention. R. H. Heizer, sub. G. H. Collins, sub. O. A. Shook, sub. Sterling Fisher, subs. C. W. Perkins, sub. Nath Thompson, sub has attention. M. T. Allen, trial subs. W. P. Edwards, subs.

Feb. 25.—R. R. Raymond, sub. B. H. Webster, sub. J. H. White, sub. Mac M. Smith, sub o. k. J. M. Crutchfield, sub. F. M. Winburne, subs. E. V. Cox, sub. M. L. Moody, sub. Mrs. A. M. Ireland, subs. W. W. Watts, subs. H. M. Haynie, sub. W. W. Graham, sub. Nath Thompson, o. k. W. R. Campbell, sub. J. D. Odum, sub. Henry D. Hill, sub. H. G. Williams, sub. I. M. Woodward, subs.

Feb. 26.—Jas. A. Pledger, subs. Mrs. A. M. Ireland, has attention. S. H. Renfro, trial subs. J. W. Kizziar, o. k. Ben H. Bounds, sub. J. C. Carr, subs. J. D. Crockett, thanks for the information. M. B. Johnston, sub. Jerome Duncan, thanks. C. G. Shutt, sub. Chas. A. Spragins, sub. T. J. Duncan, sub. W. C. Pryor, sub.

Feb. 28.—E. J. Gates, sub. M. B. Johnston, change made. W. H. Matthews, sub. Nath Thompson, o. k. H. M. Pirtle, sub. J. T. Bloodworth, sub. Hiram Graham, sub. W. N. Curry, sub. N. B. Read, sub. J. E. Vinson, has attention. Theophilus Lee, sub. B. C. Ansley, sub. R. W. Adams, sub.

March 1.—A. B. Roberts, subs. R. J. Smith, subs. A. W. Jones, sub. Jno. R. Morris, has attention. J. W. R. Bachman, sub. A. F. Hendrix, sub. B. C. Ansley, subs. A. W. Wilson, change will be made. J. W. Cullen, sub. W. E. Washburn, sub. C. Rowland, subs.

March 2.—J. H. Trimble, subs. Albert Little, sub. G. S. Sandel, sub. H. M. Pirtle, sub. W. R. McCarter, trial subs. C. C. Davis, subs. S. J. Rucker, sub. J. H. Wiseman, sub has attention. W. B. McKeown, subs. Ira M. Bryce, sub. Ben H. Bounds, sub. J. N. Hunter, subs. A. T. Culbertson, sub. I. M. Woodward, subs. G. E. Clothier, subs. J. H. Walker, trial subs. S. P. Ulrich, subs. D. H. Aston, sub and trial subs. Ben Hardy, trial subs.

Deafness Cannot be Cured.

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

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

F. J. CHENEY CO., Toledo, O. Sold by druggists, 75c. Hall's Family Pills are the best.

Table with columns for location and date. Includes Bonham District—Second Round, Chico, at Pleasant Grove, Bridgeport, at Boyd, etc.

Table with columns for location and date. Includes Bowie District—Second Round, Chico, at Pleasant Grove, Bridgeport, at Boyd, etc.

Table with columns for location and date. Includes Gainesville District—Second Round, Pilot Point, Denton Street, Broadway sta, etc.

Table with columns for location and date. Includes Abilene District—Second Round, Cottonwood cir, Roby cir, Snyder cir, etc.

Table with columns for location and date. Includes Sherman District—Second Round, Bells cir, at Canaan, Sherman cir, at Southmayd, etc.

COMMITTEES OF EXAMINATION FOR WACO DISTRICT CONFERENCE. For License and Admission on Trial—W. L. Nelms, W. H. Terry, J. H. Chambliss, etc.

Could not think of getting along without the Advocate. My wife would not let me stay on the place. J. T. RICHARDSON, Editor the Lott Watchman, Lott, Texas.

Advertisement for No. 1881 razors. Includes image of a razor and text: EACH \$1.50, No. 1881, OUR RAZORS Have been in use for over twenty-five years and are superior.

C. P. BARNES & CO. 604 W. MARKET ST. LOUISVILLE, KY. This firm is reliable—Texas Advocate.

TO LEAGUERS Send \$1.40 and get an "Oxford" Pocket Reference Bible, Small, light, to be used in devotional meetings. Any book you want supplied at publishers' prices. I. Z. T. MORRIS, Fort Worth, Texas.



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.

**SMITH.**—Mrs. Elizabeth M. Smith was born in South Carolina on July 29, 1823; moved to Arkansas in early life and married in 1847; joined the Methodist Church in her 18th year; moved to Travis County, Texas, in 1852. She has four children living and one dead. She had been a constant subscriber of the Texas Christian Advocate for something near fifty years. She died on the 21st day of January, 1898. A FRIEND.

**BROWN.**—Gorham Tenbroeck Brown was born in Montgomery, Alabama, April 15, 1828. Died at the residence of his son on Cedar Bayou in Harris County, December 12, 1897; aged sixty-nine years. He came to Texas with his widowed mother in 1834; lived a while in Galveston and Houston, from whence he came to Cedar Bayou, where he had resided ever since, up to date of his death. Bro. Brown was a consistent member of the Methodist Church, South, for more than forty years. He fell on sleep in Jesus. As he lived, so he died. Peace to his ashes. JOHN ILFREY.

**CANTY.**—Miss Dora Canty fell on sleep at the home of her parents January 4, 1898, in Brazos County, Texas. She was born July 7, 1879, in Madison County, Texas. She was converted and joined the Methodist Episcopal Church, South, at Wesson Chapel, July, 1894, under the ministry of Rev. W. C. Bracewell. Sister Dora was an excellent young woman, gentle, kind, peaceable. Her death is a heavy stroke to her mother and a sad bereavement to all her friends. But she has only gone before. What a happy time that will be when we rejoin the loved and the lost! G. S. S.

**WILLIAMS.**—Mr. L. J. Williams died January 20, 1898, at his home, one mile north of Bells, Texas. Bro. Williams was born July 18, 1829, in Scott County, Va.; was married in 1855 to Miss Templeton; immigrated to Missouri in 1857; came to Texas in 1863; professed religion in 1880, and joined the M. E. Church, South. I visited Bro. Williams during his last sickness and talked to him concerning the change which he was about to make. He said he was prepared to go. "Thank God, our people die well." E. L. SPURLOCK, P. C.

**FULLBRIGHT.**—Isabella Fullbright was born in 1844; departed this life February 3, 1898, and was buried in the Carlton cemetery. On the morning of the 3d instant she went to milk her cows. A cow made fight at the one she was milking and she was knocked to the ground with great force. Her son heard her hollow, rushed to her assistance, but too late to help her. He raised her up in his arms and she breathed her last. She had been a member of the Baptist Church for twenty-four years. May the bereaved have the Spirit of God to comfort in this time of need. May we all accept the warning, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." MAC M. SMITH.

**GRAY.**—John Henry Gray, the son of John and Jane Gray, was born in Shelby County, Ala., December 3, 1845. His father died before he was born. His mother married again when he was about one year and a half old—married a Mr. Brewer. She was married again in 1858 to E. A. Richardson. They moved to Texas in 1858; lived in Titus and Upshur Counties; moved to Fannin County in 1865, where his mother died February 13, 1874. He was converted and joined the M. E. Church, South, in 1870; was baptized by Bro. J. M. Binkley. He was married to Miss Rosa E. Rodgers July 18, 1889, and fell dead at his home in Lamar County, March 24, 1897. When the pure spirit of this good man took its flight the light of a happy home went out, and I was left in darkness with a sad and broken heart, although he was dead when I found him, and left no dying statement, I knew his life, so good, so true, so pure. He was a devoted husband, a kind friend and neighbor and had a host of friends. He served his Church as steward very near all of his Christian life. His home was the preachers' home, where

they would always find a warm welcome. He was loyal to his Church vows, and did what he deemed his Christian duty, and in everything trusted implicitly in his blessed Master. He was a koyal Arch Mason, and was true to his lodge. While the struggle of earthly grief is hard, the consolation of faith and hope is sweet. We laid him away to rest in the Hopewell cemetery to await the coming of Him who said, "Blessed are the dead that die in the Lord." May the remembrance of his pure and holy life assist me in living nearer to God and in keeping my lamp trimmed and burning. Farewell, dear loved one, we will meet again. His devoted wife, ROSA GRAY.

**BULLARD.**—Sister Amanda M. Bullard was born in Upshur County, Texas, February 2, 1853. She was converted and joined the Church in childhood. Was married to Bro. W. A. Bullard October 23, 1873. She died after a short illness at her home, near Hopewell Church, in Upshur County, Texas, on January 17, 1898. Sister Bullard was a consistent Christian. She faithfully discharged the duties of wife and mother. She was always ready and willing to work in the Master's vineyard. The husband, the children and the Church have suffered a great loss in her death. While going down into the valley of shadows she realized the helpful presence of Jesus and feared no evil. On January 18, 1898, I preached her funeral to a large congregation of friends and relatives and then her body was laid in the grave to await the resurrection morning. STUART NELSON.

Gilmer, Texas.

**FULLINGIM.**—Virginia L. Fullingim died at her home, near Decatur, Texas, October 12, 1897. She was born June 9, 1867, in Denton County, Texas. She professed religion and joined the M. E. Church, South, in her nineteenth year, of which she lived a true Christian until her death. She was married to H. R. Fullingim June 6, 1888. Five children blessed this union—one of whom preceded her to the better world. She died of that dread disease, consumption. She bore her afflictions with great fortitude. The last three days of her life she shouted and praised her Savior; had her friends to sing "Christ is All," for she felt that Christ was all and all. She did not dread death, but she expressed herself as hating to leave her dear husband and children. She was a devoted wife and a kind and affectionate mother. She went shouting home to glory to meet father, mother and her little babe who had gone before her. We do not mourn as those who have no hope. W. P. AND J. H. ROBERTS.

Bridgeport, Texas.

**BRAILSFORD.**—Sarah E. Brailsford was born in Beauford, S. C., December 20, 1821; departed this life December 10, 1897, at the ripe old age of seventy-five years, eleven months and ten days. She was a faithful member of the Methodist Episcopal Church, South, the last twenty-three years of her life. Aunt Lizzie, as she was tenderly called, had a heart full of love for those about her; this you would have known by a hundred little acts of kindness and thoughtfulness that told you she was thinking of and caring for you. And everybody loved Aunt Lizzie. Burkeville Circuit has suffered an irreparable loss. Who can fill her quiet place? A model Christian woman has gone! Even in her last illness she seemed to forget herself in her care and thoughtfulness of others. She often praised the Lord for his goodness to her in her last illness. She said to me that she was afraid that she was impatient sometimes to be gone and be with loved ones in glory. When a thoughtful, loving friend saw she was going, a few words of this favorite psalm (103) was repeated in her ear, and she took up the refrain, "Bless the Lord, oh my soul, and all that is within me bless his holy name." J. ARTHUR HARVEY, P. C.

**WOODS.**—Dr. P. C. Woods was born in Tennessee nearly seventy-eight years ago, and died in San Marcos, Texas, January 27, 1898. He removed from Tennessee to Mississippi when quite young, and thence came to Texas in 1851. Since 1853 he has resided near and in San Marcos. Nearly all his life he was a member of the Methodist Episcopal Church, South, and lived a blameless, consecrated life. If childlike humility is a condition of greatness in the kingdom of heaven, Dr. Woods will be accorded a place among the foremost; if unselfish min-

**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. E., Lebanon, Ohio

istration to his fellowmen entitles one to chieftainship, none will rank above him. The cause of Christ was first in his heart, and like his Lord, he "went about doing good." He died of no particular disease; the physical machinery wore out at last, "the weary wheels of life stood still," and the liberated spirit entered into the presence of its Lord. During the war he did gallant service as Colonel of the Thirty-second Texas Cavalry. At the memorial service held by the P. C. Woods Camp his comrades in arms paid touching and glowing tributes to the memory of their departed chief as soldier and citizen. He will be seen no more among us. His reputation was spotless and his memory is blessed. JNO. W. STOVALL.

**HALE.**—Mary Ann Hale (nee Greenhaw) was born in Alabama December 26, 1819; was converted and joined the M. E. Church, South, when thirteen years old. She was married to A. C. Hale in Panola County, Mississippi, at the age of seventeen. Nine children—five girls and four boys—blessed their union. She immigrated with her husband to Bell County, Texas, in 1875, and settled near Killeen. Her husband died December 16, 1895, in his eightieth year. She was living with her daughter, Mrs. M. E. King, near Temple, when she departed this life, on January 2, 1898. She leaves four sons, two daughters, thirty-one grandchildren, twenty-one great-grandchildren and many friends to mourn their loss. She was a devoted wife, a kind mother. She was not very demonstrative in her religious character, but was a quiet, faithful, unassuming Christian woman. W. P. KING.

**HENDERSON.**—Little Horace V., son of Bro. and Sister John Henderson, aged thirteen months and twenty-three days, fell on sleep February 4, 1898. He took pneumonia, seemed to get better, then worse, until God called the little sufferer home. All was done that loving friends and physicians could do, but to no avail. God claimed this little bud for his own ere it had bloomed to shed its fragrance on this benighted, sin-cursed earth, that the sweet perfume of the full-blown flower might emit its fragrance on the zephyr of the eternal city of God. This precious jewel God saw fit to transmit from earth to heaven, there to shine in the glittering crown of the King of glory eternal. Earth is poorer, heaven is brighter, but this is one more link in the golden chain to bind us to God. Oh, look up, dear, broken-hearted ones; it will not be long until we meet. Jesus bids you come to him for succor now and rest eternal. May God in his goodness sustain these friends in their sad loss. J. W. GIBBENS.

**PRESSON.**—Rev. W. M. Presson was born April 19, 1844, and died December 5, 1897. He was born in Tennessee; was converted at the age of thirteen. While very young he was appointed class-leader and soon afterward was licensed to preach. He was ordained deacon in 1869 and came to Texas in 1888. He settled in Fannin County. He moved to Dalby, Bowie County, about three weeks before his death. When he was converted he joined the M. E. Church, and united with the M. E. Church, South, in 1881. Since that time he was a member and local preacher in the same till his death. He was a good, useful preacher, a truly consecrated Christian, a kind, faithful husband and father; had a large family, most of whom are members of the Church. He died as we would expect such a man to die—in the triumphs of faith. His bereaved wife and children know that their great loss is his infinite gain. WILLIAM SPROULE.

**SMITH.**—Mrs. Mary Lula Smith, daughter of B. J. and Mary C. Livingstone, formerly of Scott County, Va., was born in the State of Kentucky. With her parents she moved in early life to Plano, Texas; was converted and joined the M. E. Church, South, at the age of fifteen; was married to Dr. R. L. Smith on May 22, 1894. Later, an attack of la grippe resulted in lung disease. Twice during the year 1896 she visited her mother and brothers in Marfa, Texas, hoping that the change would be beneficial to her health. Each time she returned to her husband's home, and the last time remained there until August, 1896, when she decided to take up her residence with her mother in Marfa. Everything that loving friends could do only made the last few months pleasant, and kept her in the home a short time longer, but at 4 o'clock on the morning of February 3, 1898, she went home to be with Jesus. Her life has been one of consecration and love to the Lord in Sabbath-school and Church-work, and the last few months, when confined to her room, and a great deal of the time to her bed, she lived in such close touch with her Master that his presence was manifest to all who called to see her. About two weeks ago the writer, her pastor, called at the home, and after inquiry as to the physical condition, asked: "Well, sister, how is the soul?" Her face lit up with a glad smile as she replied: "Oh, Bro. Goodson, it's all right," and then continued to rejoice and praise the Lord for his love to her. On last Sun-

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day morning, thinking that she was about to go home, she called her brothers about the bedside, and obtained a promise from each to meet her in heaven. As she had lived, so she died—happy in the love of the blessed Savior. And not content with simply having found Jesus precious to her soul, she tried by word and precept to win others to him. E. F. GOODSON. Marfa, Texas.

REAGAN.—The subject of this sketch, Abbie P. Reagan, daughter of G. W. and Nannie Rawls, was born at Lewis Ferry, Jasper County, Texas, September 22, 1877, and died December 31, 1897, aged twenty years three months and nine days. She joined the Methodist Church in her fifteenth year and lived a consistent member of the same up to her death. She had been married about a year when the ruthless hand of death took her from her affectionate husband, Daniel Reagan, and placed her in company with her darling babe, which had preceded her to the courts of glory only a few weeks. How hard to part with loved ones in the very bloom of life! How mysterious are thy ways, O Lord! But, thanks be to God, the Comforter will enable us to bear all things if we will only trust. To know Sister Reagan was to love her. Her gentle, sweet spirit made her many friends and bright spots in the lives of all with whom she associated. While she lingered with slow fever she always manifested a spirit of resignation to the Lord's will and died in the triumphs of faith. J. A. HENDERSON.

ROGERS.—Sister Nancy Rogers was born December 25, 1815, in Jackson County, Tenn., and was united in marriage to J. B. Rogers in 1832, and moved to Texas in 1850 and connected herself, with her husband and oldest daughter (now Alice Hawkins, of Young County, Texas), to Bethel Church the same year, which then consisted of about ten members—all of whom preceded her to the better world except Sister Hawkins. Sister Rogers spent her last days with Bro. Beverly Rogers, her son, who is now the oldest member of Bethel Church, he having joined in 1852. She departed this life in great peace December 19, 1897. Sister Rogers professed religion in early life and joined the Methodist Church, of which she lived a consistent and honored member, full of zeal and good works, until called by the Master to come to the Church triumphant and join the congregation of 1850, with whom she first worshiped in Texas, which call was to her no surprise, as she had been preparing for this summons for three-fourths of a century. Sister Rogers was the mother of twelve children, one of whom died in infancy and the rest lived to be grown, and all became members of the Methodist Church. Nine of them still live to mourn their loss. Sister Rogers lived to see the fifth generation, numbering 165 in all, and all of whom have been members of the Methodist Church except about three, who are Presbyterians, and one not a professor, who have come to proper years. It was not my privilege to know Sister Rogers but a few days before her death, but her home was the home of the Methodist preacher and many sweet memories will doubtless be recalled by the former pastors of the old Dallas (but now Bethel) Circuit when they read these lines. The verdict of all whom I have ever heard speak of her was that she lived a true, spotless, Christian life. She was a devoted wife, a loving mother and true to all the trusts committed to her care. Truly a great and noble mother in Israel has gone to walk the gold-paved streets of the city of God, and may her many offspring follow her godly example in this life and meet her in the home of the blessed. S. W. MILLER.

RAY.—It is with a heart filled with sadness that I write of the death of my neighbor, brother and friend, Bro. Cage Ray, who died on the morning of December 10, 1897. Bro. Ray was about fifty years of age; born and reared in the State of Alabama, about sixteen years ago he moved to Texas and settled in Hopkins County, where he lived until God called him home. About fifteen years ago he joined the Methodist Church at Forest Academy and was a faithful member to the day of his death. Bro. Ray was a man of extraordinary natural ability. He was possessed of a sound mind and good judgment. He was a true Christian gentleman, a good neighbor and a true friend. He had a tender, sympathetic heart, and while I write I recall acts of kindness done by him to myself and family in days of affliction that time or eternity can not erase from our memory. He suffered long with disease of the stomach. He was confined to his bed

nearly four weeks, but he was patient and cheerful. A few days before he was taken to his bed, while he was suffering from the disease, he told one of his neighbors that he had set his house in order and that he thought his days were about numbered, and said the only regret he had was leaving his family without a father's care. As we visited him from time to time, it seemed hard to see the once strong, stalwart, active form gradually give way to the terrible disease. The best medical aid was secured, but with all that could be done by faithful physicians, many kind and loving friends, a loving and devoted family, God said his work is done; come up higher. May the blessed Savior who said, "I will not leave you comfortless," ever bless and comfort the bereaved wife and children, and may they all live so as to meet husband and father in that blessed land where we'll never say good-bye. His funeral was conducted by Bro. S. H. Brooks, assisted by Bro. J. N. Hunter, in the presence of a large concourse of weeping friends. Farewell, Bro. Cage, but not forever. We expect to meet you again in the sweet by-and-by. For here we have no continuing city, but we seek one to come. I. H. ARDIS.

STRANGE.—Fern, the little daughter of Bro. W. T. and Sister Cordie Strange, on the night of January 18, 1898, was called from earth to heaven. This little darling had been in the home of these fond parents only about three years, and notwithstanding her short stay in the world, she by her sweet disposition had so entwined herself around the hearts of both parents and all those who knew her that it seemed like severing our heart strings to give her up. She was a sweet-spirited child, intelligent, kind and affectionate, inasmuch that she was loved by all who knew her. She was sick only a short time; her death came so suddenly that our hearts were not prepared for the terrible blow; but, dear parents, let us be faithful a little while longer and God will permit us to join her and other loved ones where death and separation are unknown. In the language of Job, let us say: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord. W. L. SHOEMAKER.

MALLARD.—The angel of death has again visited our home and taken from us another one of our loved ones, dear Uncle John. He was born in Cherokee County, Texas, January 24, 1855, and died at the home of his sister, Mrs. Cole, in Fairy, Texas, September 16, 1897. It was so hard to give him up, but realizing that God knows best we try to be submissive to his will. In August, 1896, he joined the Church, and lived a consistent member until his death. On account of his health he didn't attend Church much of the time after he joined the Church, yet he read the Bible and lived a Christian at home. We believe he was a true Christian and he greatly desired to attend Church with his dear old mother, who was keeping house for him and doing all she could to bring sunshine and happiness in their home. None of us can imagine what he suffered, yet he bore his sufferings with Christian fortitude. All that the physicians, loved ones and kind friends could do for his relief was done, but in vain. What a consolation to know his sufferings are over and his spirit is with God. Let's remember the words of our Savior who said, "Blessed are the dead which die in the Lord." One day during his sickness, when he could not open his eyes, he said to his brother-in-law (my father): "Bob, when I get to heaven I'll get there with both eyes open." It's a sweet thought to know that after our trials and bereavements of this life are over, we have rest, sweet rest, forevermore. We can not call him back, but we can go to him. Dear Grandma, it will not be long it we are faithful until we will be reunited in heaven. He leaves a mother, one sister and brother, a host of relatives and friends to mourn their loss, which is his gain. Sleep on, dear Uncle John, and some sweet day we will come to dwell with you and our other dear loved ones around the throne of God, where parting will be no more. HIS NIECE.

FOSCUE.—Major B. D. Foscue was born in Florida April 10, 1833, and died at his home in Sulphur Springs, Texas, January 28, 1898, after a painful illness of twenty-two days. He moved with his parents to Texas when a boy. He was happily married to Miss Mary Lyon, of Alabama, in 1853. He lived near to and in the town of Jefferson, Texas, for more than thirty years. Three children

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were born to them, two of whom died in infancy, the other one is a prosperous business man in Sulphur Springs, Texas. Bro. Foscue moved to Sulphur Springs in 1884, where he was engaged in business at the time of his death. He professed religion and united with the Methodist Episcopal Church, South, in 1869, and was ever after a useful and honored member. Bro. Foscue had his faults as other men, but we believe he had as few of them as any man we have ever known. As a citizen, he was wise in counsel, having a large fund of general information. He was chosen in his young manhood to represent his fellow-citizens in the Texas State Legislature. He was brave and patriotic, passing through the entire period of the late Civil War, receiving a very severe wound, from which he never entirely recovered. In business he was energetic and systematic; began life as an humble farmer, was President of the First National Bank in Sulphur Springs at the time of his death. As a Church member, he loved his Church and was faithful in the discharge of all the duties that devolved upon him. He was regular in his attendance at Church, had a class in the Sunday-school, and was one of the best stewards I have ever known. While he had been successful in business, he was not, by any means, an avaricious man. He never turned a real case of charity away; neither would he allow his pastor or his Church to suffer. He gave, during his life, thousands of dollars to the Church and the poor. As a Christian, he was always penitent, simple as a child, ready to accede to any proposition that would lead him to a closer walk with God. He was a man of prayer, and had a strog, unshaken faith in God. He had that charity that "believeth all things, hopeth all things, endureth all things." He was a good husband, always provident, tender and affectionate to his companion; a good father—while he raised only one child of his own, he and his good wife raised eleven orphan children, who are all doing well in life. His sickness was long and painful. All was done possible to stay the ravages of death. Skilled physicians were summoned, sympathizing friends stood by with ready hands, and incessant, faithful prayer was offered to God, but all in vain; the chariot came and bore him away, to be numbered with the General Assembly and Church of the First Born, whose names are written in heaven, and to stand before God, the judge of all, and to live with the spirits of just men made perfect. We are bereaved; our loss is irreparable. A company of his friends, sixty-six in number, on board a special train, Sunday, January 30, carried his remains back to Jefferson, and in the presence of a large company of sorrowing relatives and friends, in the soft sunlight of a cloudless sky, we tenderly laid his remains away among the evergreens and flowers, to await the voice of the archangel and the trump of God. May the blessings of a kind heavenly Father rest richly upon his frail and sorely bereaved companion, and all his relatives and friends, and may we all meet him in heaven. J. M. SWEETON, P. C. Sulphur Springs, Texas.

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# DR. PRICE'S CREAM BAKING POWDER

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

### LETTER FROM WAXAHACHIE DISTRICT.

The Waxahachie District is in good condition. I found it so. I want to leave it so, but not till the end of a quadrennium. Within a fortnight after the appointments were read by Bishop Granbery the preachers in this district were at their posts and doing their duty. Everybody except a Methodist preacher makes a contract—so much for so much—but he goes to his work whether or no, and the people take him ditto. Cordiality prevails in this section. A round of Quarterly Conferences has been completed. Two new parsonages have been built—one at Hillsboro, the other at Midlothian. Both are elegant, commodious and substantial. Both were made necessary by fire. But Phoenix had nothing to do with either. Whitten secured one and Wright the other. That old bird of the fable has ceased to be serviceable in art or literature. So the preachers went to work and the people helped, and if Phoenix was anywhere around, she probably fanned herself like a dead Church member.

The estimates for the support of the ministry are about the same as last year. This is well, considering the fact that the crops in this section last year were the poorest for two decades. I profoundly hope that another year they will be better. The allowances are not simply meager; in some cases they are pinching. The salary of presiding elder was reduced two hundred dollars—an attempt at a four-hundred-dollar reduction failed.

We are all troubled with

"That everlasting want of cents  
That vexes public men."

With one heart and voice the pastors are praying, planning and pleading for a great revival. We look confidently for a grand outgoing and ingathering. Reports of results will appear in order.

Two thoughts impress me greatly:

First, the preachers almost unanimously desire a higher estimate for their support than the stewards are willing to make. Why this difference in opinion? The allowance is tentative. No steward is legally or morally obligated to pay more than his own part. There is no way by which collections can be forced. Then why this almost universal difference of opinion between the preacher and his officials? It is a question which I am pondering. It is easy to reply to; it is difficult to answer.

The other thought is on a higher plane: The basis of all Church enterprise should be the formula of Paul, "The love of Christ constraineth us." Personal love and loyalty to Christ should inspire and regulate our zeal. Building houses, organizing societies, conference collections, revival meetings, are all differentiated from the similar worldly movements, only by this. Free Masonry is a good thing. Odd Fellowship, Pythianism, etc., for aught I know, are very good things. But the Church is divine. Christ is in the Church. Other institutions must take a side track while her train is passing. She has the right of way, for she is "a special." Christ is aboard. Loyalty to him—the Omnipotent, Omnipresent, Omnipotent One—demands that every other interest be subordinate. This is supreme. Campaigns of education, prohibition, etc., are well enough in their place. But "we are doing a great work and can not come down." Cousin Romney may make his machinery and run his phalansteries, but when all is gone up in smoke and he is burned blind Aurora Lee will be seen with Marian Earle, whom she has rescued from the slums coming to his help with the resurrection power of Christ. The Savior Army may be a good thing. I once knew that it was. I don't know it now

I hope it is. But I am sure of this: If an institution without the sacraments attempts to substitute itself for the Church with the sacraments, it is doomed to failure, or else we have misread our mission. At present this deponent preferreth to abide by the divine institution which furnishes me a living ministry and the perpetual symbols of the Spirit's presence and the body and blood. I said "Phalansteries." I am much obliged to Mrs. Browning for that word. I do not know whether it is in the Century Dictionary or not, nor do I care. It is to me a term signifying the tread-mill machinery of reform which the world is always trying to substitute for the new birth. Those who have nought else to do may thus employ their time and talent in the humanities. But give me the Church of God, her ordinances and sacraments, and her living ministry, full of faith and fired by love, moving with the force of a catapult into the heart of heathenism at home and abroad. But I forbear.

HORACE BISHOP.

### POLYTECHNIC COLLEGE

On the evening of February 21, Prof. J. S. Tanner, of Baylor University, delivered before the faculty and students of the Polytechnic College his lecture on "The Place of the Bible in a System of Liberal Education." It was my pleasure to hear this lecture before the teachers' Convention at Temple, during the holidays, and hence the invitation to deliver it at the Polytechnic College. It has been many a long day since I have heard a more sensible and timely address. Every one was delighted with it. Prof. Tanner reflects honor on the university which he represents.

W. F. LLOYD.

### BAPTISM.

It seems to me that Bro. Biggs evades the issue when he says that I Cor. 12:13, "By one Spirit we are all baptized into one body," proves baptismal regeneration, just as Rom. 6:3 does. My point was that this baptism puts us into the Church of Christ. This shows that the element of initiation into a body or company of people belonging to Christ is in baptism.

JOHN ADAMS.

### DISTRICT CONFERENCES.

Weatherford, Strawn	March 29
San Antonio, West End, S. A.	April 11
Beeville, Rockport	April 13
Waco, East Waco	April 23
Paris, Lamar Ave., Paris	April 28
Vernon, Chidress	May 26
Abilene, Cisco	May 26
Dallas, Trinity, Dallas	June 17
Bonham, Honey Grove	June 23
Brownwood, Coleman	June 30
Dublin, Iredell	July 1

Presiding elders who fail to see their District Conferences in this column, will please send us time and place of holding same and we will add them to the list.

### HOW A WOMAN PAID HER DEBTS.

I am out of debt and thanks to the Dish Washer business for it. In the past five weeks I have made over \$500, and I am so thankful that I feel like telling everybody, so that they can be benefited by my experience. Anybody can sell Dish Washers, because everybody wants one, especially when it can be got so cheap. You can wash and dry the dishes in two minutes. I believe that in two years from now every family will have one. You can get full particulars and hundreds of testimonials by addressing the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and you can't help but make money in the business. I believe that I can clear over \$5,000 the coming year, and I am not going to let such an opportunity pass without improvement. We can't expect to succeed without trying.

MRS. B.

### EPWORTH LEAGUE NOTICES.

#### NOTICE TO THE EPWORTH LEAGUES OF CALVERT DISTRICT, TEXAS CONFERENCE.

We desire to have every League in the Calvert District represented at the District League meeting, to be held at Hearne, April 8, 9. We will organize a District League Conference, and have a general League rally. The League at Hearne will take pleasure in entertaining all who may come. Suitable programme will be published at an early date.

GEO. A. LeCLERE, P. E.

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

A cough is an easy thing to cure if taken in time. It is dangerous to neglect one for any length of time. Dr. Simmons' Cough Syrup is guaranteed. Fifty cents a bottle.

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

### CORRECTIONS NORTH TEXAS MINUTES.

Rules.—As is always the case, some complaints have been made with regard to the accurateness of our statistical tables. I have adopted the following rules:

1. Force every man to report on the same basis.
2. Abide unalterably by the final result of the Auditing Committee.
3. Duplicate report handed me by the pastor unless effected by Auditing Committee.
4. Accept no statement concerning assessments unless it corresponds with the report of the District Stewards.
5. Make "total members this year" be the sum of "local preachers" and "number of white members."
6. Make "total from all sources" be the sum of the "totals" on the three blanks.
7. Where "churches" are reported and "societies" blank put as many societies as there are churches.

Complaints.—(A)—From J. A. Wyatt, Lewisville Circuit, "I reported 3 local preachers, 305 members, total 305, but you make me say 308. The same runs through the entire record. Such a tabulation is manifestly incorrect." Reply: (1). He may have it thus on his stub—I have never seen. The duplicate I got says: "3 local preachers, 308 members, total 308." The basis given me is therefore 308. (2). It is the very nature of the table to read, No. of local preachers, plus No. of white members, plus No. of colored members, equals total members this year. With the given basis, 308, his report must read, "local preachers 3, white members 305, equals total 308." This, and no other plan, counts the local preacher but once. All authoritative statistics adopt this plan. See Rule 5.

(B)—R. Gibbs Mood, Wichita Falls: "My totals foot up \$1271.14. In the Minutes it is only \$1085.33. This I know is a mistake." Reply: Total on blank 1, \$73.15; on blank 2, \$948.00; on blank 3, \$64.18; grand total \$1085.33. He needs to add again. I can only go by the blank I have.

(C)—T. B. Norwood, Dexter Circuit: "I observe quite a number of mistakes in my report," thus noticed: (1) Bishops, paid, \$4.00; minutes blank. Reply: "4" is on the blank, but scratched out distinctly; (2) conference claimants, paid, \$20.00; minutes blank. Reply: "20" is on blank, but scratched out; (3) church extension, paid, \$10.00; minutes blank. Reply: same as before; (4) education, assessed, \$10.00, and not \$14.00; paid, \$5.00. Reply: (a) I have the copy of assessments direct from the Secretary of Gainesville District. Says: Southwestern, \$10.00; Palne and Lane, \$4.00; that makes \$14.00. I must take this (see Rule 4.) (b) "5" is on blank, but scratched out; (5) American Bible Society, paid, \$2.80; minutes blank. Reply: same as before; (6) Delegates to General Conference, paid, \$1.00; minutes blank. Reply: same as before; (7) No. churches, 3; No. of societies, 5. Reply: He did report 3 churches, but no societies. It was true that if he had 3 churches he had at least 3 societies. (See Rule 7). It makes a bad showing, but if Statistical Secretaries and Auditing Committees pamper the carelessness, inaccuracy and illegibility of many pastors, the days of authoritative statistics are numbered. I am now satisfied that Bro. Norwood's difficulty lay in the manner of checking. If a report containing two sums were handed you—one was marked out, the other not—which sum would you take? It was either guess or leave out. I choose the latter every time. I hope the brethren will bear with me while I stick to my rules. Along this line is the route to accuracy. A helpful difference must be granted between our tables now and those of four or five years ago.

(D)—Atticus Webb, Archer City: "I notice that the answers to disciplinary questions differ almost invariably from those same statistics in recapitulation table. One cannot know the exact statistics of questions, as given by Statistical Secretary during conference session, is temporary; the tables are permanent. One man can not add the whole field during the session and it, therefore, passes through several hands. Inaccuracies of a grave nature will necessarily creep in during the rush. Did he hear Bishop Granbery say that the Secretary had the right to rectify these "addition" mistakes after conference? I will say, however, that I have a plan which I expect to enact next fall by which the questions in their answers will be forced to correspond with the tables. You can not down as a law that when more than one person does the work a mistake will show. Revision is the only safeguard. The tables are final and, on the basis of the reports, accurate. I have put in four years now trying to abolish the inaccuracies, and if the brethren of the North Texas Conference will give me time and be patient, I will shortly have our system under rules that will make them merit still higher praise. Take the tables which represent the utmost care in revision based upon reports.

J. MARVIN NICHOLS,  
Statistical Secretary.

The household remedy is Hunt's Lightning Oil. All aches and pains quickly relieved. Satisfaction or money refunded.

God gives no burden where he has not first given strength to bear it.

### 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.

Bellville, Texas, Sept. 12th, 1896.—This is to certify that I have used Hall's Great Discovery for kidney and bladder trouble in my family, and can truthfully say that it gave good satisfaction.

J. B. LEWIS,

Tax Collector, Austin County

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

# Bad Blood Is a Good Thing

to be rid of, because bad blood is the breeding place of disfiguring and dangerous diseases. Is your blood bad? It is if you are plagued by pimples or bothered by boils, if your skin is blotched by eruptions or your body eaten by sores and ulcers. You can have good blood, which is pure blood, if you want it. You can be rid of pimples, boils, blotches, sores and ulcers. How? By the use of

# Ayer's Sarsaparilla

It is the radical remedy for all diseases originating in the blood. Read the evidence:

"Ayer's Sarsaparilla was recommended to me by my physician as a blood purifier. When I began taking it I had boils all over my body. One bottle cured me."—BONNER CRAFT, Wesson, Miss.

"After six years' suffering from blood poison, I began taking Ayer's Sarsaparilla, and although I have used only three bottles of this great medicine, the sores have nearly all disappeared."—A. A. MANNING, Houston, Texas.

"Penalty of violated law" would be an appropriate epitaph for half the dead.

### CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 520 Powers' Block, Rochester, N. Y.

Few wear their characters like their cloaks—outside.

### 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.

The more you love, the more you live.

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

What is it? A cure for Coughs, Colds, Croup, Whooping Cough, Hoarseness, Sore Throat, and all Bronchial Affections of the throat, Chest, and Lungs. 50 doses for 50 cents. Money refunded if it fails to give satisfaction; we mean Dr. Simmons' Cough Syrup.

### 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.

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.

It is too much to have to scratch for a living and for relief also. Hunt's Cure will not help you in the former case, but will sure cure the Itch, Tetter or Ringworm, Itching Piles, or it costs you nothing. Price 50 cents.

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