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EDITORIAL.

A New Lease of Life.

SELF-EXAMINATION IS not only a great privilege, but a positive duty enjoined by the Word of God. To take an inventory, occasionally, of our spiritual stock is just simply to put ourselves in a position to improve it. Not to know our bearings is necessarily to drift. We ought to investigate our religious status lest we should unconsciously permit our capital to be drained away. We ought to calculate our latitude and longitude lest we should drive unknowingly upon the rocks. To take a new lease of life every now and then is to recoup our losses, to prevent wastage and to secure additional stimulus for the struggle which lies before us. He who deliberately and zealously addresses himself afresh to the duty and work of life, will retrieve to some extent past mistakes and failures, will throw off the burdens and embarrassments which weigh him down, and will recruit and reinforce his energies for the remainder of the battle. It is a great thing to feel that, notwithstanding, past mistakes, failures and discouragements, we are once more thoroughly consecrated to our lifework and devoted to God. Where self-examination shows that the world has insensibly encroached upon us, that our faith has lost something of its once mighty grasp, that the flame of hope is flickering in the socket, and volition has lost its iron strength, we should seek by meditation and prayer to recover our lost vantage ground and to fortify ourselves more thoroughly against the inevitable assaults of the future. These pauses, wherein we survey the situation and brace ourselves for duty and work are indispensable to permanent success. Such an inquisition can not but reveal our backslidings and perils and at the same time suggest the remedy. We must look into the matter and act accordingly.

A periodical overhauling of our spiritual affairs is a necessity. It should become a matter of habit. Just how often one should institute such a solemn reckoning with his own soul will depend somewhat upon temperament, environment and other circumstances. Let each one decide for himself. Then there should be no shirking. Put in the probe. Tear off the mask. Go to the bottom of it. Such a movement would yield beneficent results beyond all calculation. This habit would prove an invaluable safeguard. Appalled by our losses, we would seek to retrieve our vanishing stock. Surprised at the little follies, faults and crotchets which have imperceptibly sprung up, we would lay the axe to the root of these pernicious vices. On the other hand, strengthened and cheered by a conscious growth in grace and knowledge and by the possession of a deep, sweet peace and hope, we would redouble our diligence and move with a springier step. Feeling that we had traveled a long road with fidelity and success, we would resolve to put the last mile-stone of it behind us and ultimately reach the goal.

Consciousness of success is a tremendous power. The feeling of victory develops enthusiasm and force. Whenever, therefore, our self-examination reveals substantial progress, hope springs up and under this potent stimulus we move with a greater elasticity and strike with a steadier arm. This periodical musing about our spiritual affairs will put us in an attitude of improvement. Turning on the light thus will inaugurate a new epoch and intensify all our better nature. To come from such an inquisition, cheered and reconsecrated to God, is to achieve a wondrous result.

Coming from youth into manhood, we ought to survey our new responsibilities and privileges with the greatest intelligence and conscientiousness and seek with the utmost wisdom and devotion to adjust ourselves to another sphere and period of life. Coming from young manhood into middle age, we should likewise institute an investigation and introduce a process calculated to facilitate the transition and to qualify us for a wider field. So, too, when approaching old age, we should face the situation with the utmost seriousness and by a prudent accommodation of ourselves to the altered circumstances of life, make that life a better and a diviner thing. Incessant thought and importunate prayer are two of our deepest needs. To come from honest heart-searching and mighty wrestling with God, with a deeper consecration and a firmer purpose, is to take a new lease of life indeed. Thus the past is sloughed off. Thus the handicap is removed. Freshly pardoned, newly baptized of the Holy Ghost, disciplined by the lessons and experiences of the past, braced and invigorated for duty and work and strong and happy in God, we can not but be richer and better for all time to come for such a seeking after and dedication to God.

BACK TO CHRIST.—The Cross all stained with hallowed blood is the center of the Christian system. He who wore "the platted thorns with bleeding brows" is the life of the world. There can be no substitution for the atonement. Just in proportion as the sacrifice of Christ is shorn of its vicarious features, just to that extent it is practically nullified. We are not saved by the fatherhood of God. We are not saved by parental indulgence. We are not saved by any sort of connivance at sin. Beware of rationalism. Beware of Unitarianism. "Behold the Lamb of God that taketh away the sin of the world."

BACK TO THE BIBLE.—Never in the history of the world has literature been so abundant and so attractive. Never has reading been so general. Never has culture been so idolized. The Bible can not be dethroned, but it may be neglected. The Word of God can not be invalidated, but it may be temporarily relegated to the background. There are many who are turning to science and literature for moral help and spiritual consolation. They call certain thinkers and writers prophets. They speak of certain books as inspired. There is a snare in all this. Search the Scriptures.

BACK TO THE SPIRIT.—The Holy Ghost, the third person in the everlasting Godhead, is not as generally recognized and is not as generally magnified as he should be. How barren is our literature upon this essential theme! Where are the classics which treat of the Spirit's office and work? Our prayers should recognize the Spirit as much as the Father and Son. Our ascriptions of praise should be directed toward him as much as toward the other persons in the Trinity. The finest preaching and the best declamation without the Spirit are null and void. To leave him out is to extinguish the light of truth and seal up the fountain of life. The baptism of the Spirit is the desideratum of every age.

BACK TO THE CHURCH.—There is in our time a perfect mania for the organization of religious societies. It is rapidly becoming a nuisance. If the multiplication of these auxiliaries is continued, the Church will have nothing to do. Her occupation will be gone. We believe that the great majority of these societies are superfluous. Already their encroachment upon regular Church work is provoking complaint. Watch the W. C. T. U. Watch the Y. M. C. A. Watch the Y. P. S. C. E. Watch the E. L. The time has come to raise the cry: "Back to the Church." The Church is a divine institution. Her responsibility is incommunicable. Her work is non-transferable. She is equal to her mission.

CHAIN LETTERS.

Our desk is covered with letters asking information in regard to "chain letters." We have others stoutly protesting that these "chain letters" are nothing better than a deliberate fraud. We believe that the time has come to speak plainly upon this subject. We do not believe that all who are engaged in collecting money for Church purposes through this instrumentality are swindlers. But the evidence on our desk and the evidence collected from our exchanges show that this is a very ingenious and popular method of defrauding the public. The principle is this: Some one writes to you asking for a small contribution. You are then to write to three others requesting them to do likewise. Then each one of these to three others, and so on. Calculations show that if this method is carried out as proposed that the collections will amount to thousands of dollars. However innocent it may have been in the beginning, it is now almost universally recognized as a great fraud. We advise our people and friends to have nothing to do with "chain letters" and similar devices. Keep your money for legitimate enterprises with which you are acquainted. In money matters always know what you are doing. The rules of our Church Extension Society are against this whole plan of individuals seeking assistance abroad for local Churches. This action on the part of individuals and local Churches seeking assistance abroad is discouraged by the Discipline. The idea is to do such work through regularly organized societies, thus guaranteeing honesty and success. We live in an age

of frauds. Almost every day some one under various pretenses tries to get money out of us. Almost every day some friend of ours complains that he has been defrauded by some sleek scoundrel or annoyed* by some thieving vagrant. It is a solemn duty, as much as in us is, to put down this whole business of begging. If Churches need help, let them apply to the Church Extension Society and not to the public. If individuals need help, let them apply to their own friends and make out a clear case. Quit giving money indiscriminately.

Not a day of the new year, not an hour, but is in the hand of the Lord. And if the Lord is our Friend, whatever the year may bring will be good to us; not pleasant, perhaps, but good; we can depend on that. Sometimes it is necessary for us to sit in the school of suffering; we all have to go to school there now and then; even our Lord has sat there before us. But the lessons we must learn there will be only such as the Master appoints. Disappointment to the Christian is His appointment. Like a stout staff in the hand of a traveler, we may take hold of the assurance that "as thy days so shall thy strength be." It is not unnatural that in the hearts of some there should arise anxiety as they look out into another year. . . . But how tenderly has Jesus answered the fears of our hearts by pointing to the flowers and the birds. God clothes the flowers; He will clothe you. God feeds the birds; He will feed you and your little ones. The little sparrows in our streets are not beyond God's care; much less are we. . . . The days of the new year—if God shall give you the whole year—shall bring you only what the Lord appoints. He metes out the days and He metes out the strength; we may trust Him that the measures shall be equal.

As you set out upon this year's journey, God is willing that you should take His hand—His strong hand, the hand that fashioned the world, that formed the stars, that holds the sceptre of the universe. As a little child puts its hand in father's and walks care-free by his side, so if you put your feeble hand into the strong hand of your Heavenly Father, you shall walk in peace.—Rev. T. J. Kommers, in Christian Intelligencer.

You will notice that in the placid waters of a lake everything which is highest in reality is lowest in the reflection. The higher the trees, the lower their image. That is the picture of this world; what is highest in this world is lowest in the other, and what is highest in that world is lowest in this. Gold is on top here; they pave the streets with it there. To serve is looked upon as ignoble here; there those that serve reign, and the last are first. Any girl is willing to fling away paste diamonds for the real stones; when a man understands what God can be to the soul, he loses his taste for things he used to care for most.—Rev. F. B. Meyer.

It is quite idle, by force of will, to seek to empty the angry passions out of our life. Who has not made a thousand resolutions in this direction, only and with unutterable mortification to behold them dashed to pieces with the first temptation? The soul is to be made sweet not by taking the acidulous fluids out, but by putting something in—a great love, God's great love. This is to work a chemical change upon them, to renovate and regenerate them, to dissolve them in its own rich fragrant substance. If a man let this into his life, his cure is complete; if not, it is hopeless.—Henry Drummond.

Education Papers

EDUCATIONAL POLICY OF TEXAS METHODISM.

Explanatory.

As much as ten years ago I was requested by Dr. Heidt to write on Christian Education, but I could not feel that I was in any way competent, and asked to be excused; nor do I feel equal to the undertaking now, but as those present at the birth of our policy are, one by one, passing away, I have consented to make this effort more than anything else "to stir up the pure minds" of others by way of remembrance.

The Foundation Laid.

The experiment at Rutersville, undertaken by Dr. Martin Ruter (the first Methodist preacher America honored with the title of Doctor of Divinity) in the days of the Republic of Texas, had yielded to discouragements unavoidable to all enterprises. San Augustine started a college, and it met a similar fate. Later a better matured effort was made by an intelligent and liberal people at Chappell Hill, but by war and yellow fever it, too, met disappointment. It was in an effort to revive Soule University, after the war, that Dr. F. A. Mood, under the advice of some of our Bishops, was called to Texas, and after one session, a sudden outbreak of yellow fever, and a consequent panic, a meeting of the Board of Trustees was called and a carefully prepared paper submitted and passed, with but one dissenting voice. This paper, which gave birth to our policy, was adopted by all the Annual Conferences in the State twenty-nine years ago. Each Annual Conference concurring pledged its adherence to the action of a convention, provided for, and to its hearty support of its decisions, without reference to personal or local preferences. This the conferences passed unanimously on the following dates: East Texas, October 20; North Texas, November 3; Northwest Texas, November 17; West Texas, December 8; Texas Conference, December 22, 1869. I had the privilege of being present when the eight "whereases" and the same number of resolutions passed the North Texas Conference. Several meetings of the delegates to the convention referred to, from all points, were held, and they finally agreed upon a common policy and determined their common interests.

Location.

There were ten competing points for the location, but all but one, despairing of being able to reach the amount of subsidy demanded by the commission, withdrew from the contest, one by one. On August 21, 1873, when the location was declared, Georgetown remained the only candidate for the honor. The Regent advertised the opening of the first session of the institution on Monday, October 6, 1873. The location is a most admirable one. It could not in my opinion be improved upon to-day in the State. There have not been any changes of conditions about Georgetown that could furnish any pretext to lessen the obligation of the Church to abide by the decision of the commission, to which she sacredly pledged herself twenty-nine years ago; but, on the contrary, all the changes that have taken place enhance and make more binding, if possible, the obligation. When the location was made there were only fourteen Methodists at Georgetown; now there is a membership of 750. Then there was not a church building of any denomination to be found; now every organized Church owns its building, and the Methodists have a handsome edifice costing \$25,000. Then there was a population of 500; now the town numbers between 3000 and 4000. It is now accessible by railway, but when I first visited the University I traveled the last forty miles by hack. The people are in full sympathy with the institution. Pupils are forbidden to board with any family that does not encourage them to abide by the rules made by the faculty. The citizens were, from the first, patrons of learning, as proven by what they had done to encourage it. But they have more and more enriched their intellectual faculties, by culture, and refined their sentiments as well; and, better than all, they are a moral and religious people, as the result of their recent vote on prohibition abundantly proves.

I have corresponded with several prominent educators, as to whether it was better to locate in a large commercial metropolis, and, among others, Dr. Raymond, of Wesleyan University, and Dr. Candler, of Emory College. The general preference is in favor of a location "neither rural nor urban," nor suburban. The college

should be the most important thing in the town, and necessary to it.

Who Are Bound by This Compact?

As an answer, permit me to quote from a recent letter from an old friend and able preacher, who took an active and zealous interest in all the conventions preparatory to laying the foundation of this great central school of higher learning, intended to supply the growing demands of the Church for the years to come. He says: "To this enterprise all the conferences in the State of Texas were sacredly committed. These conferences and conventions culminated in the location of the Southwestern University, and to that school every Methodist preacher in the State should feel committed, whether a transfer or to the manner born." This "sacred pledge," as my friend very properly puts it, of accepting the Southwestern University as the central educational institution of Texas Methodism, has been confirmed directly and indirectly many times by our Annual Conferences. It is true that the transfers, as well as those who are admitted on trial, take the Annual Conferences and the obligations upon them at the time, and I am glad to say that most of our transfers are the staunchest friends of our system. While, so far as I know, there has been no general defection, now and then there is just a little outcropping of dissatisfaction, for which I am unable to account, only upon the principle of a doubting Thomas, or the fellow who always has an "eye to the main chance," who has a few corner lots he would like to let go at a profit, and thinks if he could only get a conference school in his town, and "get all these Methodist preachers as agents to work for it," his lots would make him rich. I have heard this a hundred times. It is a commercial or mercenary spirit, the same as getting a railroad, a Federal Court, or some other enterprise located in his town. Such a motive is a desecration of the sacred cause of Christian education, and the preacher who suffers himself to be inveigled into a trap of that kind is not wise. It is encouraging division, and the divisive spirit is the destructive spirit. It is a matter of no little comfort to me that I have never owned a dollar's worth of property within two hundred miles of Georgetown, so that "Old Scratch" himself has never had the nerve to suggest that self-interest as a motive has any part in what little service I have tried to render the cause.

Then, again, there is the fickle, unstable, untrustworthy man, who cannot stick to anything but a short time, who needs to hear a sermon once a week on the text, "Unstable as water, thou canst not succeed." The great need of the times is "dependable people." Let us take Job's motto, "Not till I die will I remove mine integrity from me." Every Methodist owes it to his Church, his posterity, his country and to his God to lend Christian education a helping hand. Moral obligations cannot be set aside; a solemn pledge cannot be reconsidered where several parties are interested and united in it, without the voluntary consent of all parties. "The creature in that case is greater than the creator." Dr. Trumbull instances the case of a father saying in regard to a son, "I wash my hands of him," but that did not change the relation of the father to the son. Southwestern University is the legitimate child of Texas Methodism, and by no ceremonial "hand-washing" can we divest ourselves of our responsibility to give it a hearty support. It is another one of the Doctor's "impossible abluitions."

My reason for dwelling so long upon the necessity of continued and persistent adherence to firm principles can be vindicated by reference to the history of all of the principal educational enterprises engaged in by the Methodist Church in Texas since 1837 (even before we had an organized conference), written and published in pamphlet form by Dr. Mood in 1882, which every one should "read, learn and inwardly digest." It shows the cause of all our failures to be just the lack of the principles for which I am contending. And let me repeat, that without the strictest compliance with agreement, there can be no success in any undertaking where community of purpose and combination of forces are necessary; and of course it will be readily admitted that these are indispensable elements in every educational enterprise.

If it is a settled fact that the ministry and membership of the Methodist Episcopal Church, South, have not character and trustworthiness, honesty and fidelity, and general dependableness, to adhere to their solemn pledges, then we are in a sad plight.

The system is an admirable one. Dr. Mood and his coadjutors were four years in perfecting it. They were in advance of the other conferences, for it is a matter of history that Vanderbilt and Randolph Macon, two of the foremost of our institutions, substantially

adopted it. I have seen the statement that the old "doctrine of faith" is synonymous with the doctrine of "Christian adventure." If the life of Abraham was a life of faith, it was also emphatically a life of adventure. Brethren, let us take risks. Let us risk God, and risk one another, and then not be afraid to risk our money in the good cause.

As an encouragement to our faith in our educational plan, let me refer to some

Strong Indorsements.

Bishop Keener made many valuable suggestions at the very beginning of the movement. He suggested the Board of Curators, the purpose of which was to enlist the leading preachers, and tie them to the school. He preached the commencement sermon in 1882, after which he wrote a letter to the Texas Christian Advocate, indorsing the University in the highest terms. I carried this letter in my pocket for ten or twelve years—until it was worn out. In his last visit to West Texas Conference he said: "Brethren, you have a good thing down there in Georgetown. Sometimes men have a good thing and don't know it. You should stand by that institution and support it."

Bishop Parker preached the commencement sermon in 1883, and gave a good indorsement in the Advocate, as did also Bishop McTyeire in 1884. Bishop Galloway, as early as 1886, wrote two articles in New Orleans Advocate, of which he was editor, one "Our Educational Policy," and gave a lengthy account of the action of the conferences in Texas, under the leadership of Dr. F. A. Mood.

Will anybody, after reading such indorsements, doubt the fact that we have a well matured educational policy in Texas Methodism?

I wish I had space to quote more largely from our Bishops and ministers, and from those of other Churches. I will quote what a very reliable minister of another Church, and an acquaintance of many years, said to me on the cars, just from two college commencements: He said he had visited all the principal colleges and universities in the State, and did not hesitate to say that for honest, faithful and efficient work, the Southwestern University excelled them all, not even excepting one of his own denomination.

It is very easy to say "Homer nodded," which I do not believe is often true, and it is quite improbable that so many "Homers" would do so, and that all on the same subject. Servility is to be despised, yet I always like to be in good company. It is encouraging to know you have the wise and good on your side. It neither makes us more manly nor lovable to speak flippantly or irreverently of older and wiser men. Goethe, who was distinguished for his surpassing knowledge of the human heart and human character, said: "The one thing which makes a man truly manly is reverence." I revere our chief pastors, who were selected for their superior wisdom and for their purity of character; and I venerate Dr. Mood, who was the incarnation of the very highest conception of Christian education.

The Spirit of Its Inception.

I heard the very talented editor, J. E. Carnes, say thirty-six years since, that no reform lasted long after losing the spirit of its inception. Hence, I repeat the words "sacred and solemn," used in the letter from my friend which I quoted. This work has begun, has continued, and may it end, by appeals to God for help, and all for His honor and for His glory. Referring to such men as Drs. R. S. Finley, John Adams and Rev. L. P. Lively, Richard Lane and J. M. Binkley and other contemporaries who took part in the great work about which I have been writing, for the correctness of all the material facts I have stated, I close this too long article, soon to resume on another branch of the subject. ASA HOLT, Abilene, Texas.

WHAT THE BAPTISTS ARE DOING.

The Baptists of Texas are a wide-awake people. They constitute a fine body of Christians, and are usually found on the right side of all moral questions. They stand with us squarely in the effort to reach the common people, and in a desire for the great reforms that the world so much needs. They may quarrel among themselves occasionally, but they always present a solid front to the enemy. In some particulars they are possibly a little dogmatic, but their persistence in carrying out their convictions is much to be admired. They feel that they have a mission to the people, to all people, and they are striving to fulfill it. Just now they are showing commendable enterprise in connection with their educational work. While not joined together in one large connectionalism

as is our Church, they seem somehow to manage to get together, and to mass their forces on the great questions that need attention. They are advancing all along the line in the matter of education, and Methodism will have to look well to her work in this State or they will take our crown. I am glad to see them so heartily and hard at work. It will do good. It will do them good. It will do us good. I read the Baptist papers somewhat, and am pleased to note several particulars in which they show a disposition to go forward:

1. They are seeking to federate all their schools in this State. From the best I can gather it does not appear to be a federation in name only, but a federation in fact, in that the denomination as a denomination proposes to make all the colleges of their Church in this State a part of one great system of education under Baptist control, with Baylor University at the head. The denomination proposes to take the management of all the schools under its own care, to assume the indebtedness resting on the different colleges, and to provide for the same through an agent whose work shall be given to the relief of the indebtedness of the colleges of the denomination, and whatever sum is raised beyond this amount goes toward an endowment for Baylor. This strikes me as eminently wise. If the schools are all to be federated into one great system, then it is certainly proper that the financial equipment of these schools should be assumed by the denomination, and provision made accordingly. When that is done it will be comparatively easy to determine the sphere of work and field of operation for each particular school.

2. For seven years past Baylor University has maintained a summer term. It proposes to extend and enlarge the scope of its operation. It began very feebly at first, enrolling only eleven students the first year, but the past summer the attendance was very respectable. This summer term will be found to meet the wants of many people. Students who are irregular in their college course can bring up that work and be ready to enter the fall classes. Teachers can raise the grade of their certificates, or do work along special lines. It seems to be in keeping with common sense and good reason that the great universities and colleges should be open practically the year round.

3. Last year Baylor organized and maintained for several weeks a Bible School. It had an attendance of something like one hundred and fifty. The instruction, of course, was general, but thorough as far as it went, and those who attended were much pleased. There is certainly a fine field for such a school. Hundreds of young preachers, Sunday-school superintendents, and teachers and others who have not had the advantage of thorough training in scripture, will embrace this opportunity with delight. Our sister denomination deserves to be congratulated on the enterprise displayed in inaugurating in Texas such a movement.

4. The last forward movement of Baylor is the organization of a Correspondence Department. This is in keeping with the advanced education work of the present day. It is a popular movement, and is destined to extend the benefits of education to those who cannot attend a college and receive oral instruction. It all portends a day of greater enlightenment for the masses, and a more general diffusion of that culture which brings with it refinement and breadth.

These items of progress on the part of the Baptists of Texas should put us to thinking. They are certainly not lagging in the procession, and it is high time that Methodist people of this State were seeing their opportunity and laying hold of it. Those of us who are working at this problem are doing so at a great disadvantage, and with miserably inadequate facilities. We will do the best we can, but we need help. W. F. LLOYD.

THIS IS THE WAY IT IS.

There are a great many people in our Churches that have been misled either ignorantly or maliciously. If ignorantly, then pardonable, when admitted and corrected. If maliciously, then sin lieth at the door, and must be repented of, and restitution made as far as possible. A splendid man, well informed in some things, but not in Church history or doctrine, said to me: "I would have joined your Church, but your Church fights sanctification; the Northern Methodist does not." My reply was: "You have been misled; you speak of the second blessing movement. The Northern Methodist on their own territory are more severe than has been our Church concerning this question. The General Rules of the Northern Church are the same as ours; the

twenty-five Articles of Religion are the same as ours. When men tell you that the Northern M. E. Church is the sanctification Church and ours is not, they are guilty of gross falsehood. All one has to do is to take the two Disciplines and compare them and you will see for yourself the glaring falsity of such statements." He then spoke of evangelists not being allowed to preach in our Churches or territory without the consent of the pastor. I informed him that our Church had not legislated in specific language as had the Northern Church. He was even surprised to know that such was the law of the Northern Church. The man had been misled, misinformed; I fear designedly so. But this matter has not stopped here. I find many persons in our Church, and some in other Churches, and some not in any Church, who are led to believe that the protest the Southern Church has made against the reckless disregard of pastoral rights and the written law is peculiar to our Church alone. Very few persons (and I find some of them quite intelligent) know not how the law reads in the Northern Methodist Discipline about the very points in question. Those brethren who have left us because our Church insists that no preacher had any right to trespass on another's territory, or to invite over the presiding elder's protest or advice, an evangelist, or otherwise find themselves completely hemmed in by the law of the Northern Methodist Church. Dr. Carradine and Rev. J. B. Culppeper advised them not to go, because it was jumping out of the frying pan into the fire; and I give you the law of that Church, taken from their book of Discipline of 1896, that our members may see where they have landed.

This is the Law:

Section 23, page 112: No pastor shall engage an evangelist other than those appointed by the Bishop of his conference without first obtaining the written consent of his presiding elder.

Paragraph 223, page 129: Any traveling or local preacher who shall hold religious service within the bounds of any mission, circuit or station when requested by the preacher in charge not to hold such services, shall be deemed guilty of imprudent conduct, and shall after the admonitions ordered in paragraphs 224 and 240, and if he do not refrain from such conduct be liable to charges and investigation or trial under the provisions of the Discipline relating to these respective classes of preachers. A local preacher offending against this provision may be tried in the charge where the offense was committed.

Such is the law of the Northern M. E. Church. As to the second blessing movement, if these brethren were to go up North on the territory that is theirs by agreement, they will find that if they were to act as they have here it would be resented with more promptness and less patience than in the Southern Methodist Church. The difficulty of the Northern Methodist preacher is seen in that when one comes down here he will make the second blessing movement the occasion of strife and division, while up North it is quite different.

It is a great relief to us for our dissatisfied brethren to go away. The M. E. Church, South, led them to Christ, gave them position, influence and character, but demanded obedience to her Discipline and conformity to her usages and observance of such proprieties as truly belong to Christian men—to preach a full gospel from conviction to a perfect man in Christ Jesus. They became "heady," "self-willed," and left us. I am heartily glad that they are gone, and now in a Church that still requires them to behave themselves.

But there is another thing to be deplored. A few members of our Church in this part of the State have left us and gone over to the Northern Methodist. They have organized small societies, are few in number, and weak in finances. They were worth but little to us while with us. They are now writing—some that I know—up North for help. Their idea is that they are driven from our Church because they believed and taught and preached scriptural holiness. Such a letter was sent to me, asking for information. The letter got into the wrong pew up North. It is too sad to think that such things are said. But such talk as that is a fair sample of their "scriptural holiness." The people in the Church and out of it in Texas know that these people were not driven from our Church at all, much less because they were good and holy. They ask our Northern friends for money to help them, while yet they are saved and Churches all around them. The Northern Church has much to do in the heathen world, and if these people are scripturally holy, as they claim, they

not only ought not to beg, but to help others.

What are the conclusions:

1. People who do this may claim to be sanctified, but they have a job before them to get others to believe it.

2. They may leave the Church that saved them and heap abuse on that Church and claim to be holy, but it is hard for them to make others think so.

3. They may trespass on the rights of others, build altar against altar, and then claim to be holy on the altar—sanctified—but still many will doubt.

4. They may write letters up North or elsewhere and report that the Southern Methodist Church is dead, and has driven them out of it, and beg for money, and claim to be pure and holy, but somehow others do not see that way.

5. As long as the dear Lord says: "Do unto others as ye would have others do unto you;" as long as Peter says, "Be courteous;" as long as Paul says, "Love does not behave it unseemly," and then men and women run over these sayings, they had better not say much about being sanctified. People will think otherwise.

6. After watching this "second blessing" movement for more than a decade, I have discovered a thing or two. A man may profess to be sanctified either in regeneration, or separate and distinct from regeneration, or any other way; but if he fails to live up to what he professes, he is a blot and a curse to any community. If he lives what he claims, he has the right of way. As I have seen it, the really holy man or woman has been and is modest, yet uncompromising in his profession. Some second blessingists are like some Campbellite preachers—they always wind up in water.

7. Consistency is essential in any degree of profession. What is the difference between a sanctified chronic kicker and a converted chronic kicker? Between a non-debt paying second blessingist and a non-debt paying anti-second blessingist when each can, but will not, pay? Between a sanctificationist who is heady and will not take the advice of the Church and a regenerationist that will not hear or heed the advice of his brethren, but undertake the process of "rule or ruin?" Take either wing you please, but when any man makes use of moneys that do not belong to him and makes no report of it until he is forced to, he needs the blessing of common honesty. Take either wing you please. If he makes statements concerning the character or conduct of others that are misleading and untrue, he needs the blessing of truthfulness. Take either wing you please. But if a member of a Church live in a community and act in such a way as to drive men from the Church, he is a stumbling-block and a snare. Take either wing you please, but those who find fault and criticize and act rudely toward them who had rather endure than wrangle, and never attempt to show a more excellent way, and never apologize for any act of rudeness, but pose as if they are some great one, such are conceited, hypocritical, whom no man can tame. "For though thou shouldst bray a fool in a mortar, among wheat with a pestle, yet will not his foolishness depart from him." You can bray chaff from wheat, but you can not bray foolishness from a fool. You may make mistakes and afterwards correct them; you may blunder and then build up again; you may sin and then repent and be forgiven, but when you do any or all of these and show no sign of penitence or reformation, do not complain—if admonished to change your course and you will not—if you are set aside by the Church or located by the conference or rejected well-nigh by a whole community. The blessing of a noble, consistent life, corresponding with a profession of true religion, is necessary. Without it, profession is vain and wicked.

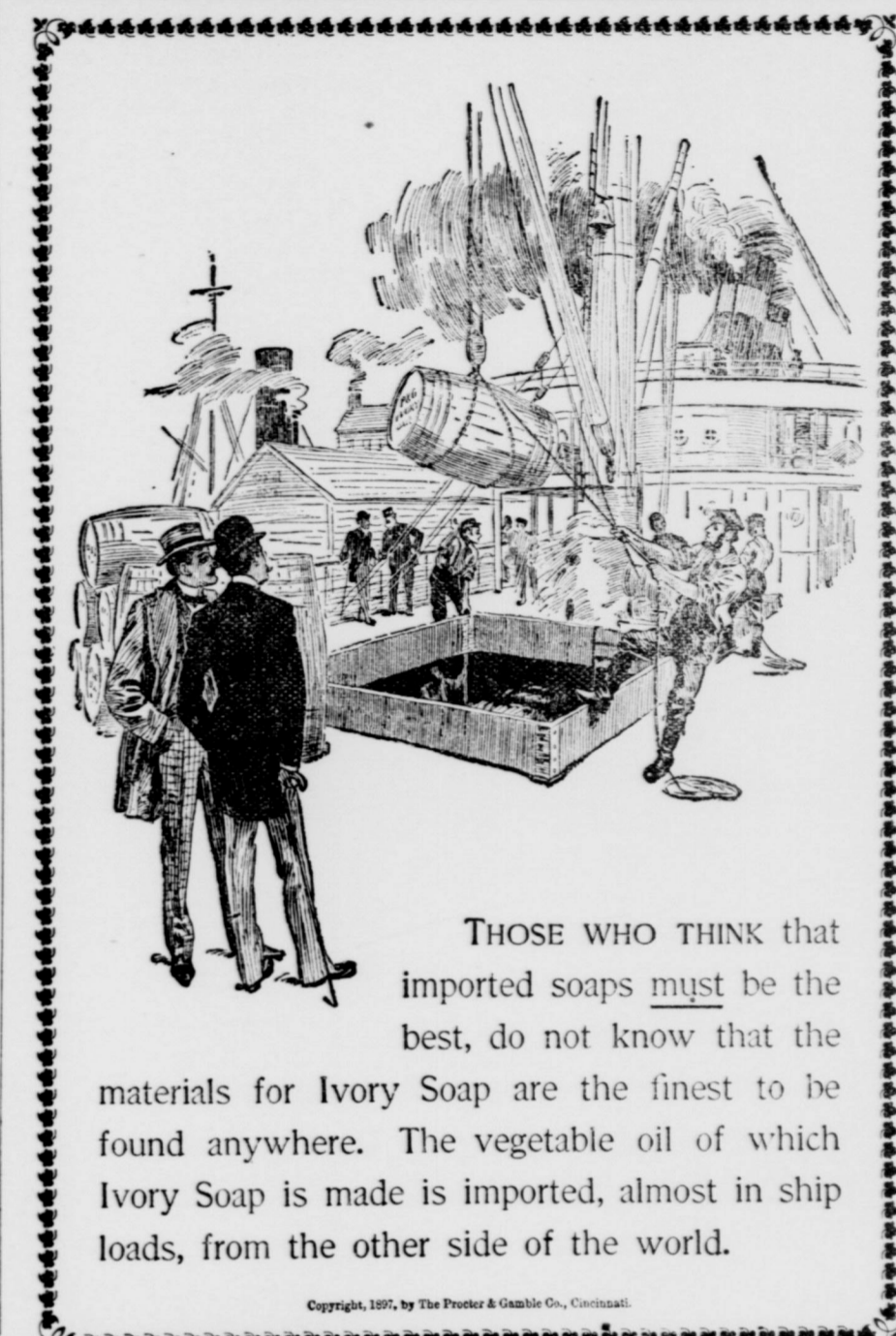
D. F. C. TIMMONS.

Marshall, Texas.

OUR GERMAN WORK.

Our German work prospers under the administration of the Joint Commission, as shown in the following figures: At the close of the previous quadrennium the board had appropriated for the entire four years \$16,950, and the membership of the German Conference had gained 14 per cent. At the close of the present quadrennium the board has appropriated \$10,012, and the membership has increased 17 per cent; which makes a decrease in money of \$6938, and an increase in membership of 3 per cent. While the Germans have increased 17 per cent, the Texas Conference has increased only 16 per cent, and the entire Church increased 11 per cent, in the last quadrennium.

When we consider the difficulties that are peculiar to the Germans of this



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State, this is a wonderful statement. The Joint Commission has administered about \$5000 a year, and about one-half of that was raised in Texas. They now report nineteen pastors, two presiding elders, two superannuates and 1361 members. The preachers are in better spirits, we think, than they have been for years. There is need for more preachers. Several counties are being settled by Germans; that increases the demand for German preachers. We believe the best thing the Church can do just now is to continue the operations of the Joint Commission. We give the following reasons:

1. The administration of the Joint Commission has done good service in awakening the sympathetic co-operation of the English-speaking Methodists of Texas. The information that has been disseminated has been very helpful. The bonds of brotherhood between the Germans and the English-speaking brethren have developed into a much healthier condition. The faith of both has enjoyed a hopeful growth.

2. The process of Englishizing or Americanizing the German members is much more natural and easy under the Joint Commission. Already are the German and English-speaking preachers drawing closer together. The plan of making the English-speaking Methodists more and more familiar with the needs and nature of the German work, and also making the Germans more and more sensible of the sympathy of the English-speaking brethren, can but work a blessing to both. Let us love each other more.

3. The Joint Commission can more easily look after the local interests of the German work than can the board. They have a conference organ that receives essential aid from the Joint Commission. We also aid in educating young men for the ministry by helping them in our Southwestern University. We have in the last two years aided two, one of whom is now a useful and promising young man in the itineracy. It is quite likely we will be asked for more liberal aid for the "Mission Freund," at our next session, if we have any more.

4. The administration of the Joint Commission keeps constantly before the eye of the world our becoming zeal for the salvation of the unsaved foreigners among us; and this, in turn, renders excellent service in stirring up both our own people and competing denominations. The zeal of one provokes the other to good works.

Allow me to close with the words of the Rev. J. A. B. Ahrens: "Of our German work in Texas I need not speak. Many thousand Germans have sought domicile in that State. Hundreds of German schools perpetuate

that language. In many portions of that State it will be several decades before German preachers can cease preaching in that tongue. In the cities Americanization proceeds favorably, but in rural districts the language and customs of the fatherland hold full sway." Respectfully,

JOSPH B. SEARS,
Vice-President Joint Commission.

STATE LEAGUE CONFERENCES.

The approaching State League Conference at Galveston makes it opportune to speak of such gatherings. I am one who believes they do good, under proper regulations and with well defined limits and at convenient periods.

As to regulations: At present, or, at least, as heretofore conducted, there have been no regulations. In theory delegates were supposed to have some privileges, voice and influence, else their election was a mere form without meaning, and out of place in a Church auxiliary, since nothing that is not what it seems should be allowed or encouraged. Most of Leagues pay the expenses of delegates to these gatherings, and most of the delegates find on attending the conferences that they have no more voice, privileges nor influence than the visiting Leaguers of friends, or even outsiders. (This latter word, by the way, came into our language through just such a state of affairs as I am complaining of or describing.) The conferences have been advertised, talked up and viewed (by most people) as bodies made up of delegates, when as a matter of fact the entire proceedings and everything pertaining to them have been mere mass-meetings. Mass-meetings need no delegates, nor the election nor selection of any one to compose them. One has as much right and voice as another. And taking our League Conferences from Taylor to Waco as standards we have had so far only great, enthusiastic mass-meetings. One harm (and a great harm) has come from this. We have educated our observant young people through this means to look on all conferences in about the same light. We cannot afford to permit our young Methodists to be thus misled, nor can we afford to let them continue to believe that Methodism is so unmethodical as to permit regularly elected delegates to a body to be at the trouble and expense of attending only to find that it is all a mere form and show with no meaning at all, since they have no more voice, privilege nor influence, in fact, than any other person present. Let us call them "Epworth League mass-meetings," or "State rallies," or else have well defined seats with bars

to the floor where members can sit apart from the general audience and conduct the business in hand "in decency and in order." So much for "regulations that regulate." Now for "well defined limits."

These State conferences should be limited to matters pertaining to the "upward and onward" movements of the Leagues in the State where held, with powers and limitations to authoritatively act for the Leagues in the State in local methods and matters—for instance, regarding Texas maintaining missionaries in the field. No other State nor section could or should tell us how many nor how maintained. Regarding our methods of carrying out connectional schemes planned for each State we are the best judges. But regarding the reports on all of our work, on what shall be taught and what our limitations shall be as to reading courses, departments officers, members, relation to Church, pastor, people, etc., we should have more definite and specific law in our Discipline. Now I believe it easy to make these State conferences a power for good in each State, whether there is one or more Annual Conferences in such State, provided we bring them under the general rule system and method of Methodism. Let this State Conference formulate a plan along these lines and present it in the form of a memorial to our General Conference next May.

Then as to "convenient periods." I believe that not oftener than once in two years should our State Conference be held—this, by the way, being left for each State to decide for itself. In case the International Conference is kept up, then we could alternate with it. If not, we could make a bi-ennial conference anyway.

Certain it is that as matters are now we mislead our young people and "do err exceedingly," because we elect delegates, then hurrah up a great crowd of non-delegates and send them down, really making a great, surging, enthusiastic, megalomaniac body, wherein delegates find themselves lost amid the pressing throng of visitors and "lookers-on in Vienna."

Let us make our State conferences what their names imply, else make no more such pretensions, and call them what they are—mass-meetings. The real work will be done in our Annual Conference Leagues and District Leagues. WM. A. BOWEN.
Waelder, Texas.

East Texas Conference.

BECKVILLE.

J. M. Mills, April 2: We have just closed a meeting here of eight days. Bro. J. L. Dawson preached us two good sermons to begin. On Monday Bro. S. N. Allen came and preached seven times with power. The Church was revived, sinners convicted, mourners converted at the altar and many Christian made happy. Our town will always welcome Bro. Allen to her homes.

REPORT FROM ALLEN.

S. L. Ball: On the third Sunday in March we held the first service in our new church at Murphy, Texas, preaching morning and night to good congregations. Murphy is a nice little growing town on the Cotton Belt railroad, midway between Plano and Wynne, in a beautiful and rich country. Methodism has never been strong nor prosperous in that immediate section, though we have had a congregation and worshiped in a Cumberland Presbyterian church house about two miles away for twenty years or more. An effort was made nearly two years ago to build, but a suitable site could not be agreed upon, and it failed. Last fall the effort was renewed, and though all did not agree upon the place, yet a few determined to build at Murphy, and about the time our conference was in session at Dallas the Building Committee bought the material for the erection of this now beautiful temple of worship. Soon the lumber was on the ground, and work began. The house is 34x50 feet, 16-foot walls, with belfry in the center of west end. This house is on an acre lot, which is deeded to the Methodist Episcopal Church, South, in due form. It is not yet finished inside, nor seated, except temporarily. The committee and friends have done well, but they need help, which I hope will come from the Church Extension Board and other sources in due time, so this building can be finished and dedicated to the worship of God. We protracted the meeting. From the first service there was a fine prospect for a good meeting. The severe blizzard which struck us on Tuesday killed the meeting, as well as many other things. No stove, and no service for a day or two, and, though the people did not "go a-fishing," they went to planting corn, and they did right. We went on with the meeting till Sunday, hoping the weather would

settle and the interest be renewed. Sunday came, and the heavy rain with it. We were all disappointed, but we held services with a few, and in the afternoon organized a Sunday-school. At night we closed. During the meeting one man was reclaimed, others strengthened, and some sinners awakened. Fourteen members were added, mostly from neighboring Churches. Four new subscribers to the Advocate were secured, and a prayer-meeting appointed, and a class-leader to take the oversight, as well as a Sunday-school organized. It was a good meeting, and we look for greater results in the near future. May God bless them as they work and worship in their new, beautiful temple. Recently in my pastoral visiting I was holding religious services with the family, and found a grown daughter and her brother unconverted, but willing to give their hearts to God. We continued the service till both were converted and all the family happy in the Lord. It was a gracious hour.

WOODVILLE.

J. J. Rape, March 29: Our first Quarterly Conference convened in Woodville on March 12, with our beloved brother, T. J. Milam, in the chair, who presided in that gentle, Christ-like spirit, yet with much wisdom and care did he look after the general interest of the Church and delivered us four able sermons, with power and in a very practical way. We, of course, think that we have made a good start on this year's work. The people of this charge received us very kindly at all of our appointments, and at Colmesneil, where we are nicely domiciled, the good people have spared no pains in making everything as pleasant as they could for their preacher and his family. Rockland greeted us with a box of good things, and on the night of March 9 we were agreeably surprised by a crowd of our Colmesneil friends laden with the traditional pounding. After recovering sufficiently to recognize the parties, I found them to be the Sunday-school which I had organized only six weeks previous, led by the estimable superintendent, Bro. J. E. Ford. Thanking them for their many tokens of appreciation, we made the evening as pleasant as possible, which they spent in innocent amusement, together with vocal and instrumental music.

West Texas Conference.

PAINT ROCK.

J. M. Linn, April 1: In the recent election ordered by the Commissioners' Court, prohibition carried in Paint Rock by a three-fourths and at Eden by a good majority. This, I believe, makes Concho County dry.

America's greatest medicine is Hood's Sarsaparilla, which cures when all other preparations fail to do any good whatever.

Northwest Texas Conference.

TEMPLE.

Jno. M. Barcus, April 4: Hallelujah! And let everybody say, Amen! Grand victory in Temple! One hundred and sixty-two have given names for Church membership. Churches greatly revived. Ten thousand, five hundred and fifty dollars raised to wipe out the debt on our magnificent church property. Will write it up next week. Praise the Lord and Abe Mulkey!

HAMILTON.

W. B. McKeown, March 29: The anti brought on a local option election last Saturday. For two years they have tried to make the law a failure, and then cried out, "Prohibition don't prohibit." We came out with two majority. This may seem small to you, but to us it is quite a success. The citizens now say prohibition shall prohibit. Second Quarterly Conference come and gone. A good up lift from sermon and League lecture by the other pastor.

BARTLETT.

James W. Story, March 29: The second Quarterly Conference of Bartlett and Holland Circuit met at Wilson Valley church the 27th and 28th inst. The occasion was both pleasant and profitable in the extreme. Every place in the charge was represented except one. Hackberry Church had no representative, which we think may be accounted for by the fact that Monday, the day of the business of the conference, was a cold, rainy day. The presiding elder, Rev. Sam'l P. Wright, was at his best, in the pulpit, in the chair, and at the table. All the interests of the Church were looked after with painstaking care. The conference was pervaded by a good spiritual interest from first to last. The hospitality of the Wilson Valley people was perfect, and the enjoyment of hosts and guests seemed to be mutual. As is often the case, the finances were behind, but the pluck, perseverance and determined spirit of the stewards will doubtless

bring up that part by the close of the year. We are in our fourth year at Bartlett. The first year we had Bartlett and Granger; the next two years Bartlett and Holland. At the last session of our Annual Conference a good part of what was Little River Circuit was added to us. Thus constituted we have a good, large work, throwing special emphasis on the word "good." Through all these changes we have served a kind and appreciative people. My stewards this year have made a liberal assessment for the support of the ministry. The salary of the presiding elder was estimated by District Stewards at \$120; the pastor's salary has been estimated at \$1000, making \$1120 for ministerial support. Yes, we have been pounded, and in every substantial way possible my people have contributed to the comfort and assistance of the preacher and his family.

ITALY.

T. S. Armstrong: We closed last Sunday night a meeting of fifteen days' duration. We had no ministerial help at all. The pastor did all the preaching, and the people did the singing. So you see we utilized home talent altogether. Large crowds attended the services throughout the entire meeting. Some were awakened, some converted, and the Church was greatly blessed. The meeting was a great victory. Its effects will be lasting. We believe the great Head of the Church placed his seal upon the honest efforts of the preacher and the people. May the work abide. My people are loyal, true and religious. Material expressions of kindness have never ceased since the first day we came. Have received eleven into the Church. Two quarterly Conferences have passed, both delightful conferences. We are all much in love with our presiding elder. His standard of preaching and executive ability is high, both intellectually and spiritually. His social qualities are fine, and it is a delight to have him in the home circle. We confidently expect our co-work with him this year to be both pleasant and profitable.

Texas Conference.

HOUSTON DISTRICT.

O. T. Hotchkiss, P.E.: The new conference year opens well. The outlook is promising, and we are hopeful. I finished the "first round" last Sunday, and can report well of nearly every charge. The preachers reached their fields of labor promptly, considering the long distance some of them had to make and the bad weather in which they had to move. There has been an advance along nearly all lines, and it is the more reason for encouragement when we take into consideration that we have had an unusually wet winter, and that many services on our circuits had to be abandoned on account of wet Sundays and bad weather, and even in our city and town appointments the attendance upon the services has been greatly interfered with. The preachers are now all hard at work, and are determined to make this the best year in the history of this district. They



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Account Methodist General Conference, will be operated from Texas points via the

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in connection with the Illinois Central, Baltimore and Ohio Southwestern, and Baltimore and Ohio roads via Memphis, Louisville, Cincinnati and Washington.

For the convenience of persons who want to secure berths in the through sleepers, and to prevent confusion at the time of starting, the sleeping car diagrams have been left in the hands of Revs. W. L. Nelms and James Campbell, Waco, who will make assignments of berths to those who will write them. For further particulars address,

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Tyler, Texas.

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Most people feed the body too much and the mind too little.

Impure blood is responsible directly and indirectly for many other diseases. Purify the blood at once with Dr. Simmons' Sarsaparilla. Fifty cents and 50 doses.

are a noble, faithful band, and it is a pleasure to be associated with them in this great work. There are twenty preachers in charge, and they preach at seventy different places, and if we count the points reached by our local brethren and add them to the seventy, we find that there are nearly one hundred different congregations in the bounds of the Houston District, reached by our preachers. Bro. Ward enters his second year at Shearn Church, with everything well in hand. He is preaching to growing congregations, and has plans for the future which, if carried out, will add greatly to the efficiency of this already strong and influential Church. There has been a marked increase in the Sunday-school of this Church since the new year opened. The Church has paid its Orphanage assessment. Bro. Horn's third year at Washington Street opens well. The revival spirit continues to burn in his Church, and he reports conversions often at his regular services. They are working to finish paying for their new pews and furnishings, put in last year, and have very nearly finished the undertaking. Bro. McMahan is a new man at McKee Street, but he is not a new man in the Methodist ministry; he is doing a thorough and much-needed work in this charge, and we prophesy a brighter day for that Church. Bro. D. H. Hotchkiss is making a fine start at the Tabernacle. Improvement seems to be the order of the day. New carpet, new organ, house newly painted, and plans on foot to repaper the church, will represent an expenditure of about \$1000. The new organ is a magnificent instrument, and is there through the faithful effort of Mrs. W. G. Van Vleck, than whom the Tabernacle hasn't a more efficient member. Assessment for Orphanage overpaid. Bro. Hooper thinks of moving next year, and is making earnest efforts to leave his charge in the best condition for his successor. He expects to have our property at Harrisburg all straightened out. The three years before have been eminently successful, and this, his last one in this charge, promises to be no less so. Domestic missions paid in full. Bro. Bradfield is still in great favor at St. John's Church, Galveston. The work is developing all the time. Congregations larger than for years, and his ministry is acceptable and successful. Raised assessment for foreign missions. Bro. Oxley has made a fine beginning at St. James. His people are delighted, and have decided that they are not ready for burial, but have taken heart and are pressing the battle. The pastor is now engaged in special revival services, that have already been a blessing to the Church, and give promise of accomplishing much more good. Bro. Powell, at West End, has had a very fine start. They have been paying off some old Church debts, and are in condition now to be a greater blessing to that growing part of the city. He is doing a work that will abide. At Richmond Bro. Thomas holds the fort, and he is holding it well. A meeting of several weeks resulted in very great good. His first year there promises to be successful. The Church and citizens generally are looking forward to District Conference this summer with great expectations. Orphanage assessment paid. Bro. Adams at Alvin is in his second year, and is doing well. He is meeting some grave issues that have arisen, with a master hand. Our brethren of the M. E. Church have commenced operations there, looking to organization. Such a step, in my judgment, is to be deprecated, for to divide our forces where we can scarcely live is unfortunate. Bro. A. is taking care of our interests, and those who love the cause of Christ more than sectionalism are standing by him. Among our most useful and efficient members there are quite a number from the M. E. Church, and we can ill afford to lose them. We are pray-

ing the great Head of the Church to overrule all for his glory. They have paid assessment for domestic missions in full. Bro. Williford's second year at Columbia and Brazoria commences well. Last year he lost several months at the beginning, on account of sickness, but this year he is fully at himself, and is making every week count. foreign and domestic missions in full. At Angleton, Bro. Williams is making a good start. Family afflictions have interfered some with his work, but he is doing well. The church at Angleton has been finished and dedicated, and the work moves on with promise. Foreign missions paid. Bro. Murray, at Wharton and Hungerford, is in great favor with his people, and has made a good beginning. He is making great efforts for a revival, and the prospects are very encouraging; already there have been some conversions and re-clamations, and we think the day of victory is drawing near. Salaries of pastor and presiding elder more than paid to date. At Matagorda Bro. Caloway starts into the second year with brightening prospects; he is well thought of, and is doing a good work. The tide of immigration going into what county calls for vigilance and watchfulness on the part of the preachers; he is trying to meet all demands. Bro. Davis, at Cedar Bayou, felt that the work was too heavy to undertake alone, so he called to his help, just one month after conference, the services of a good, consecrated young lady (Miss Zoe Deats), to be junior preacher; the "beloved" sanctioned the arrangement, and they are doing well. Cedar Bayou charge will have another good year, and will take good care of the preacher and his bonnie bride, and they will find plenty to do. Domestic missions and Orphanage assessments paid in full. Patterson has the services of Bro. Guess for the second year; he is getting a good start; the people are pleased, and he is. Since conference they have built a nice, comfortable parsonage at Fulshear, and the preacher's family are in it. They will have a good year. Assessment for Orphanage paid. Bro. Yeats has made a good beginning at Dickinson. Sickness of himself and family has interfered somewhat, but the work is in good shape and promises well under his untiring efforts. Bro. Stewart is doing a good work on the Rosenberg charge. Substantial improvements have been made on the church at Rosenberg, and they are planning for other church buildings this year. They don't need a parsonage, for he is at least like Bro. Mickle in that he hasn't a wife, but I won't say he doesn't want one. El Campo is a new work, just organized, and Bro. Bergin, the pastor, is a new man, and they fit nicely. Things are moving mightily over there. I expect great things from that charge, and if they are not realized it will not be the fault of the consecrated young pastor. Foreign and domestic missions and Orphanage assessments raised in full. Sandy Point is the other new charge in the district. Bro. Warlick is in charge, and is meeting all the demands. The people have received him cordially, and he is finding plenty to do, and is doing it well—better than many who have been in the work longer could do. I make the following summary of our work for the quarter: Additions 298; paid for the support of the ministry, \$3121.60; paid on missions \$774.72; paid in Sunday-schools for missions, \$124.94; paid on Orphanage assessment, \$69.25; paid for improvements on Church property, \$2170.13. Three new Leagues organized, and several Sunday-schools.

North Texas Conference.

POSTOAK.

J. A. Kerr, April 4: Jack County went prohibition by 250, March 19, 1898. The late cold weather has done great damage to fruit and crops in this country. Our work is moving on nicely. Paid Orphanage and delegates General Conference assessment. People kind and loyal. Hopeful for good year. The Advocate comes loaded with good news.

MARRIAGE NOTICES.

At the residence of the bride's brother-in-law, Mr. Edison, April 3, 1898, Mr. J. E. Bourland and Miss Hannah M. Warner, all of Jackson County, Texas; Rev. J. M. Holt officiating.
At the parsonage at Milford, Texas, Mr. C. C. Munden and Miss Willie Cornelius, of Hillsboro; Rev. J. T. McKeown officiating.
At the residence of the bride's father, Mr. J. P. Cotton, near Avinger, Texas, on the 30th day of March, 1898, Mr. C. M. Kennedy of Hughes' Springs, Texas, and Miss Annie C. Cotton; Rev. J. C. Carr officiating.
April 1, 1898, in their buggy, on the street, Killeen, Texas, Mr. J. D. Cox and Miss Ella Carlisle; Rev. F. M. Winburn officiating.
At the residence of Mr. W. C. McKay, March 30, 1898, Mr. L. C. Nettles and Miss Pearl Jones; Rev. W. Wootton officiating. All of Marlin, Texas.

THE DISCIPLINE OF LIFE.
Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we all discover that the world is not a playground. It is quite clear God means it for a school. The moment we forget that, the puzzle of life begins. We try to play in school; the Master does not mind that so much for its own sake, for he likes to see his children happy, but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care. But our Master cares. He has a perfectly overpowering and inexplicable solicitude for our education; and because he loves us he comes into the school sometimes and speaks to us. He may speak very softly and gently, or very loudly. Sometimes a look is enough, and we understand it, like Peter, and go out at once and weep bitterly. Sometimes the voice is like a thunder-clap startling a summer night. But one thing we may be sure of—the task he sets us to is never measured by our delinquency. The discipline may seem far less than our desert, or even to our eye ten times more. But it is not measured by these; it is measured by God's solicitude for our progress; measured solely by God's love; measured solely that the scholar may be better educated when he arrives at his Father's. The discipline of life is a preparation for meeting the Father. When we arrive there to behold his beauty, we must have the educated eye; and that must be trained here. We must become so pure in heart—and it needs much practice—that we shall see God. That explains life—why God puts man in the crucible and makes him pure by fire.—From the Ideal Life, by Henry Drummond.

NOTICE.

I have money on hand to pay for literature for Sunday-schools that need help and will be glad to help them.
S. B. NEILSON,
Treasurer Sunday-school Board,
Ladonia, Texas.

THE TRIUMPHANT HYMNAL.

Is now on the market. It is working its way. It would seem, into the thought of the people, from the way the undersigned brethren talk:
Messrs. Whitten & Hemphill:
Dear Brethren—I have carefully examined your new book, "Triumphant Hymnal," and do not hesitate in saying, it suits me better than any book of its kind I have seen.
HORACE BISHOP,
Presiding Elder Waxahachie District.
The Triumphant Hymnal impresses me very favorably indeed. The large number of our best old hymns which it contains and the many excellent new ones that have been introduced will give it great popularity.
W. F. LLOYD,
President Polytechnic College, Fort Worth, Texas.
Dear Bro. Whitten—I have examined the Triumphant Hymnal with some care. It has real merit. It is the cheapest book on the market—many songs being worth more, each, than the price of the book.
JNO. M. BARCUS,
Pastor First Methodist Church, Temple, Texas.
Have used Triumphant Hymnal in our meeting. It is very good and the book for the times. The songs are deeply spiritual, without extremes. Thoroughly orthodox and along old-time lines.
JNO. B. ANDREWS, Evangelist,
Nashville, Tenn.
The Triumphant Hymnal is a neat and convenient book. It is especially convenient in its grouping of songs into departments.
J. H. EDWARDS,
Superintendent Sunday-school, Nash, Texas.
The Triumphant Hymnal is a fine book for revival services and all young people's meetings.
W. D. ROBINSON,
Pastor Methodist Church, Seymour, Texas.
Have examined nearly every song in the Triumphant Hymnal. I am well pleased with it. I heartily commend its topical division.
J. D. HENDRICKSON,
Pastor Methodist Church, Huckabay, Texas.
The Triumphant Hymnal is a real gem.
C. W. BYRON, Evangelist.
It beats any five books in its old department.
EVANGELIST.
Send 30 cents and get a sample copy and see for yourself from
WHITTEN & HEMPHILL,
Midlothian, Texas.

Responding to the call for the old and living subscribers to the Texas Wesleyan Fanner: I became a subscriber to it in the year 1850. Chauncey Richardson was then the editor of it, and it was published at Houston. When it was merged into the Texas Christian Advocate I continued to subscribe to and read it, except while it suspended during the war and one or two years besides. I, however, renewed again, and have been a constant subscriber since. I also paid something a time or two to uphold it when it seemed threatened with suspension from financial embarrassment. I am highly pleased with its present conduct and management. Respectfully,
F. C. McMILLAN,
Abbott, Texas.

The simple application of
SWAYNE'S OINTMENT
without any internal medicine, cures tetanus, erysipelas, all eruptions on the face, hands, nose, &c., leaving the skin clear, white and healthy.
Sold by druggists, or sent by mail for 50 cts. Address Dr. Swayne & Son, Philadelphia, Pa. Ask your druggist for it.
As to the great virtues of "Swayne's Ointment," we are permitted to refer to the Publisher of the Texas Christian Advocate.

AT LAST!
THE DREADED CONSUMPTION CAN BE CURED

Medical Council and Laboratory Department.
T. A. Slocum, M.D.
No. 98 Pine St., New York.

To the Editor of Texas Advocate:
In reply to your late advice, am pleased to state that I have discovered a reliable and absolute cure for the dreaded consumption; also for throat, bronchial and lung troubles, winter coughs and catarrh, scrofula, rheumatism, general decline or weakness, loss of flesh and all wasting-away conditions.
By its timely use thousands of apparently hopeless cases have been permanently cured.
I know that there are many of your readers who would be benefited or cured, if they would allow me to advise them in the use of my new discoveries.
So proof-positive am I of its power to cure, based upon actual experience, and to better demonstrate their wonderful merits, I will send Three Free Bottles (the Slocum New System of Medicine) to any of your readers who will write me at my Laboratory, 98 Pine Street, New York, giving their postoffice and express address.
Always sincerely yours,

T. A. Slocum, M.D.
Editor's Note:—We publish the Doctor's fac-simile letter for the benefit of our readers. Every sufferer should take advantage of the liberal offer. He makes no charge for medicine or correspondence-advice. When writing Dr. Slocum, kindly mention Advocate.

EPWORTH LEAGUE
STATE CONFERENCE
GALVESTON,
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Excursion - Rate
FROM
TEXAS POINTS
\$5.00 Or Less
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Tickets on Sale April 18th and 19th, limited to return April 23d.
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SOLID TRAINS OF WAGNER BUFFET SLEEPERS
— AND —
FREE RECLINING KATY CHAIR CARS
— TO —
St. Louis, Chicago, Kansas City.
CLOSE CONNECTIONS TO ALL POINTS
East, North and West.
FIRST-CLASS MEALS AT OUR OWN DINING STATIONS 50 CENTS.

FACE HUMORS
Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.
Cuticura
SOAP is sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A.
"How to Prevent Face Humors," mailed free.
EVERY HUMOR From Pimples to Scrofula cured by CUTICURA SOAP.

Old and Young

The Gift of a Grandmother.

The story is told of the generosity of an orphan boy in one of the asylums. He was greatly envied by the other boys because he had a grandma who came to see him, and whom he visited occasionally. This grandma was like the grandma in story books. She could do many things that no one else could do. She could cut marvelous things out of paper; make delicious small cakes, just the size for small boys; and she could tell stories. She not only could do these things, but she did them. Whenever this small boy came back from his visits, he was the hero for days of all the little people who did not visit that big and wonderful world outside the fence of the asylum. For had this fortunate boy not seen most astonishing things? He rode on the trolley-cars; he made visits to big stores; he heard bands play; and once he went to the circus, and once he saw the big ocean, and had a ride on the merry-go-round, not with a crowd of boys in a procession, but just with grandmother. Perhaps the thing that made him the most popular boy was his ability to repeat the wonderful stories his grandmother told him. He would sit in the center of a group and repeat these stories over and over again. No matter how interesting the story, the most interesting thing in the story was the grandmother who knew so much and could do so many things. One day the small boy sat with five little boys telling his never-failing story of this grandmother, his wonderful possession. "I wish I had a grandma," said the smallest boy. "You can have part of mine," said the fortunate possessor of a grandmother; easily declared, but how delivered was the problem that confronted the giver and receiver. The look of longing in the faces of the other small boys made grandmother's boy, with an inclusive wave of his hand, say: "All of you can have a part. She likes boys." A great wave of happiness moved each small boy nearer to this generous giver.

"How can we belong to her?" at last one small boy asked, despairingly. "Why, some day we'll slip out and go to her," was the reply, with absolute trust in his ability to carry out his plan.

And he did. No one knows how it was accomplished, but one day, on the top floor of a tall tenement, five small boys, very tired but very happy, stood outside of grandma's door. Suddenly a whirlwind threw itself on grandma, sewing by the window, saying:

"These are all your boys! I brought them. Tell us a story. Here are your scissors, and— and—" looking about, "get that paper over there."

Grandma kissed the tired boy, who clung to her, looked at the other tired boys, and kissed each of them. They knew then that they belonged to her, and they clung to her, every step she took while washing each face and combing each boy's hair.

"You like boys, don't you?" asked grandma's boy, puzzled by the expression in grandma's face.

"Very much, dear. I'm glad you all came right here," said grandma, patting his head.

When they were all clean and tidy, grandma told them to sit on the floor until she came back.

They saw her go to a brown teapot and take out some money.

Grandma's boy gave a triumphant glance at the newly adopted boys, saying:

"What did I tell you? Isn't she wonderful?"

Grandma left them and came back with several parcels. A supper of crackers, milk, and oranges came first; then followed the story-telling and the wonderful paper-cutting. Never had grandma been so successful, and never had five small boys been happier. Grandma herself was startled, so happy was she, when a knock at the door called out her "Come in," and one of the teachers from the asylum walked gently in.

Five little boys awoke from a beautiful dream. They knew at once what must follow.

The toys were packed; each boy had an orange, and the little procession started back comforted and enriched far beyond their dreams by grandma's kisses, and her promise that each boy would be hers, and all could call her grandma, and that she would tell a story when she came to the asylum on visiting days.

If grandma was too poor to take care of one little boy whom she loved dearly, she could not take care of five. She knew how frightened the people at the asylum would be when

the boys were missed, so she sent word to them where the boys were when she went out.

True to her promise, whenever she visits the asylum she asks for each boy, and each boy receives a remembrance to keep when she leaves. If to her dearest boy the gift is more than to the others, there is no jealousy, for they know that his is the greatest love and the greatest claim. Why, it is to be rich, when you belong to nobody, to have even a fifth part in a loving, gentle, tender grandmother.—The Outlook.

The Knots in the Boards.

"No one will ever know the difference. A knotty board or two here on the back side will never be noticed. The knots will be covered with paint, and when the owner comes to inspect the building it will be all right."

He was a young man just starting in business as a builder. This was his first contract of importance, and upon its faithful performance would in great measure depend his future success.

Naturally I was curious to know how this method of doing work would result, and I watched the matter for some time. The building was finished. The owner looked it over and accepted it. Why should he not? Every part of the work seemed to have been well done. So the young man received his pay.

A few years later, not more than two or three at the most, I noticed that the knots in the siding of this building were coming out though the paint. The beating rain and warm sunshine had done their work, and it was plainly to be seen that the house had not been constructed according to the contract. Nor was this all. The walls inside were cracking badly, for the mortar used had been poor. Then, too, the foundation had settled, and already this once beautiful house was in need of repairs.

What an advertisement for the young contractor! And it did its work. It was only a little while before he found it difficult to secure contracts where he was known, for he continued to act upon the plan that it would be all right if he should slight his work in what seemed to him to be minor points. His business fell off so that he was obliged to discharge his hands one after another, and finally he moved away to a distant city.

It did make a difference, you see. The manner in which this young man did his work was the dividing line between success and failure.

Quite likely some who knew about this contractor and his work may have said: "If I had been in his place I would have done better work. For my own sake, if for no other reason, I would have put into every building just the material agreed upon."

Are you sure there are no knots in the work you are doing? Are you yourself always doing good, honest work?

Did you ever hear a young man at school say: "It will make no difference whether this rule is thoroughly committed to memory just now or not? I am in a hurry, some day when I have a little time I will go back and master it."

But the troublesome rule is forgotten. Examinations come. The student needs the very rule he had slipped over to enable him to solve a hard problem. In vain he strives to recall the principle involved. Memory is true to her trust, but can do nothing more. Failure results.

In a room at the national capital sat three hundred persons undergoing examinations for positions under the government. It was a searching test. There were pale faces and nervous movements in all parts of the room. Now each would learn how thorough had been his equipment. If he had done good, faithful work in the days of his preparation, he might reasonably hope for success. Of all those present only twenty succeeded in gaining a place on the eligible list. What words of regret from those who failed! But it proved just what the knotty boards taught the young contractor, that it does make a difference how work is done.

As I write, the words of one of the wisest builders of character this world has ever known come to my mind. Hear Paul as he says: "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work, of what sort it is."

What strong words these are! How they should put us on guard when tempted to slight the temple we are building. It may not be known to the world this day or this year how conscientiously we are doing our work; but nothing is surer than that "the

day shall declare it."—Edgar L. Vincent, in Christian Advocate, New York.

At Last It Paid.

"How many runs this month, Captain?" I asked a friendly fireman. "We didn't turn a wheel," came the positive reply.

"Didn't turn a wheel this month!" I exclaimed. "Well, well!" As I went on my way I mused: "The city has feed two great horses for one month and paid between \$300 and \$400 in wages to five men for the same time, and all for what? Nothing. 'Didn't turn a wheel.' That \$400 might have been given to the city's poor; it might have been invested in some manner as to bring the tax-payers a return. Why, children could have— Listen! As I muse, deep-clanging bells send out a fearful peal.

"Fire!" "Fire!" they cry on every hand, and a great business block gives indication of fire within. A few minutes more and \$10,000 worth of property will be doomed, when, from down the street sounds a rattling gong. I turn and see, coming with fearful speed, the horses plunging madly, the department that "didn't turn a wheel for thirty days." There was the Captain holding the reins, his hat off, and shirt-sleeves rippling in the wind. They are the first on the scene, and within three minutes a line of hose is laid and these same men are ascending ladders and diving into windows that belch with smoke and flame. Though we have lost sight of them we know they are fighting the fiend, and soon they come out again covered with smoke, ashes, and—glory. The fire is conquered, the beautiful building is saved, and as the sweating horses and exhausted men go slowly back to their retreat, I muse again: "For thirty days the city paid out a total of \$400. On the thirty-first day it saved \$10,000. It paid the city to be ready to watch." "Watch ye!" the Master says. Yes, if for thirty days the tempter does not come, do not close the eyes. It pays to be on the lookout. It may take time and attention, but it pays.—Epworth Herald.

Gained 22 Pounds in 5 Weeks.

From the By-Stander, Macomb, Ill. Alderman Louis W. Camp, of our city, has quite astonished his friends of late, by a remarkable gain in weight. He has gained 22 pounds in five weeks. Those of his friends who do not know the facts of his sickness will read with interest the following:

"I was broken down in health and utterly miserable," said Mr. Camp to our reporter. "I was unable to work much of the time and so badly afflicted with a form of stomach trouble that life was a veritable nightmare."

"I tried various remedies, but during the six months of my sickness I obtained no relief. I had always been a robust, healthy man and sickness bore heavily upon me."

"About two years ago I was advised to try Dr. Williams' Pink Pills for Pale People. I purchased one box and received so much benefit that I used five more and was entirely cured. I gained twenty-two pounds in five weeks. Since I stopped taking the pills I have scarcely had an ache or pain."



Interviewing the Alderman.

"Dr. Williams' Pink Pills restored me to health and I most heartily recommend them."

L. W. Camp on oath says that the foregoing statement is true.

W. W. MELOAN, Notary Public.

Following is the physician's certificate as to Mr. Camp's condition:

I am a regularly licensed physician of Macomb, McDonough County, Ill. I have very recently examined Mr. L. W. Camp as to his general physical condition, and find the same to be all that could be desired, appetite and digestion good, sleeps well, and has all the evidences of being in a good physical condition. SAM'L RUSSELL, M. D.

Subscribed and sworn to before me this 30th day of September, 1897.

W. W. MELOAN, Notary Public.

BUCKEYE BELL FOUNDRY
 E. W. YARBROCK CO., Cincinnati, O., U. S. A.
 Only High Grade, Best Grade Copper and Tin
 Full, Sweet Tone
 Cheapest for Price
 Fully Guaranteed
 and Chimes. No Common Grades. The Best Only.

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"All over the world."

SIMPLE STRONG



SILENT SPEEDY

Either Lock-Stitch or Chain-Stitch... Each the best of its kind. See the Latest Model.

THE SINGER MANUFACTURING CO. OFFICES IN EVERY CITY IN THE WORLD.

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

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

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

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

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

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

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

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

WATCH AND CHAIN FOR ONE DAY'S WORK.

Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1/4 doz. Packages of Biscuits at 10 cents each. Send your full address by return mail and we will forward the Biscuits, post-paid, and a large Premium List. No money required.
 MELTUNE CO., Box 3, Concord Junction, Mass.

DEVOTIONAL

Live Deeply.

He who has lived in the form of an experience looks back, while he who has entered into the substance and soul of an experience looks forward.

Resolving and Doing.

It is probable that all who will read this paper have very recently and very sincerely purposed, and in some way pledged themselves, to crowd into the present year more of faithfulness to duty, of advance in personal piety, and of Christian helpfulness in the Church and at home, than they did into the year 1897, or into any previous year.

In all people who have thus sincerely purposed there is a perceptible increase of interest in the well-being and in the work of the Church, in its membership, its ordinances, in all that conduces to the increase of its spiritual life, its purity, and evangelizing power.

And just herein is a veritable test of the sincerity and value of the resolves to pursue "a better life—a truly Christian life," which are so largely made amidst the ashes of a dying year.

Look a moment at the Church's highest and deepest needs, and let us all, pastors and members alike, try to see clearly what we ought to become and to do, in order that we may, by God's help, supply the fitting instruments and resources to meet these necessities.

that love which brought the Divine Son to our world from the bosom of the Father; that they should possess that oneness with Christ which is set forth in his words, "I in them, and they in me;" that they should seek earnestly, according to Christ's command, to fill the world with "righteousness and peace and joy."

The Intercession of the Spirit.

"Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which can not be uttered."

There are times in this human life in which we have no language but a cry, a wail that can find no words, a groaning that can not be uttered. There is no speech and there is no language; the voice of supplication is not heard; only from the inmost recesses of the soul there rise up unspoken cries which are eloquent in their very speechlessness.

O my Father, I have moments of deep unrest—moments when I know not what to ask by reason of the very excess of my wants. I have in these hours no words for Thee, no conscious prayers for Thee. My cry seems purely worldly; I want only the wings of a dove that I may flee away.



CURES AND PREVENTS

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

DIFFICULT BREATHING,

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

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

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

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

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

Vane - Calvert Paint Co. ST. LOUIS, MO.,

Manufacturers Mixed Paints.

This firm needs no indorsement—their goods speak for themselves.

Sold by G. W. OWENS & Co. at ENNIS, WACO, PLANO, MCKINNEY, CEDAR HILL and OAK CLIFF, TEXAS.

SEWING MACHINE and ADVOCATE 982

BRIGHT'S DISEASE

A Patient of 74 Years Rescued from Imminent Death, by

BUFFALO LITHIA WATER

A case stated by Dr. E. C. Laird,

Member of the North Carolina Medical Society, Member American Medical Association, and formerly Resident Physician at the Springs:

"Mr. —, age 74, arrived at BUFFALO LITHIA SPRINGS in an exceedingly prostrate condition, exhibiting unmistakable symptoms of Bright's Disease, viz.: puffiness of the face, eyes suffused, impaired vision, breathing labored and distressed, heart involved, inability to take a recumbent position for any length of time, feet and legs so swollen that he could not wear his shoes, and Uraemic poison to such an extent that he was generally asleep when sitting in his chair.

BUFFALO LITHIA WATER is for sale by Grocers and Druggists generally. Pamphlets on application.

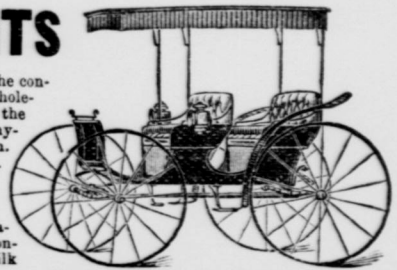
PROPRIETOR, BUFFALO LITHIA SPRINGS, VA.

Springs open for guests from June 15th to October 1st.

WE HAVE NO AGENTS



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No. 77. Surrey Harness. Price, \$16.00. As good as sells for \$25. No. 606 Surrey. Price, with curtains, lamps, sunshade, apron and leathers, \$90. As good as sells for \$90. Catalogue of all our styles.

ELKHART CARRIAGE AND HARNESS MFG. CO. W. B. PRATT, Sec'y, ELKHART, IND.

"CONTINENTAL" CHANGEABLE SPEED MOWER

Cut this "ad." out and tell your dealer to order for you, or write us direct for Special Prices.



This Mower has made a record in Texas that is without a parallel in the history of Mowing Machines. Its Changeable Speed gives it a prestige over all Mowers because the people who use it say it's practical and useful.

We use serrated ledger plates, which insure the greatest cutting capacity with least possible power, and prevents grinding knives so often. Each machine furnished with a splendid weed attachment. There are many other points of merit that we can't name here, but the Continental has come to stay. It is the highest draft, best finished, and will out-cut any mower on earth. Catalogue mailed free.

carry a full line of Haying Machinery, Hay Presses, Drag Rakes, Coil Tooth Rakes, Mower Knife Grinders, Bale Ties, in fact, every thing in the Farm Implement and Vehicle Line. Write us for your wants.

PARLIN & ORENDORFF CO., DALLAS, TEX.

Advertisement for Cotton Gin Machinery, featuring text like 'DON'T BUY COTTON GIN MACHINERY OF ANY DESCRIPTION. Before writing us for Catalogue and PRICES OUR SPECIALTY IS MUNGER COMPLETE GIN-OUTFITS'.

GOMMERGIAL LUMBER CO.

Wholesale Yellow Pine Lumber and Shingles, GILMER, TEXAS

Advertisement for Metropolitan Business College, featuring the college's name in a decorative script and text about its location and offerings.

WANTED RELIABLE MEN in every locality, local or traveling, to introduce new discovery, and keep our show card tacked up on trees, fences and bridges throughout town and country; steady employment, commission or salary; \$65.00 per month and expenses, not to exceed \$2.50 per day; money deposited in any bank at start if desired; write for particulars. THE GLOBE MEDICAL ELECTRIC CO., Buffalo, N. Y.

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STERLING FISHER, { Editor
League Dept.
MRS. F. E. HOWELL, { Editor
Woman's Dept.

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L. BLAYLOCK, Dallas, Texas.

A VISIT TO THE POLYTECHNIC.

We had the pleasure of visiting the Polytechnic College one day this week. Evidences of prosperity abound. A valuable plant with a fine outlook. Dr. Lloyd, the wise and indefatigable President, has done much for this institution. He gave us a warm welcome. Prof. Mister and his excellent wife laid us under special obligations. Rev. I. Z. T. Morris gave us the pleasure of his company for a few moments, and also made us a very valuable gift of rare books. A pleasant trip. We will be glad to go again.

EFFORT AT FREE ENTERTAINMENT.

To Our Pastors:
The undersigned desire to make a statement of fact relative to the free entertainment of preachers at our coming League Conference to be held in our city April 19-21. Bro. Sonfield, our representative at Waco, informed our local people here upon his return from Waco that the preachers were not to be entertained free—that such was his understanding. This representation of the matter we did not think of questioning until a very few days ago, when from correspondence with a number of prominent Leaguers, including our State President, we were told that unquestionably the conference understood when it voted for Galveston that the preachers were to be entertained as at Waco. We do not question Bro. Sonfield's sincerity in the statement he made to our local people, nor do we now question that the conference understood that the preachers were to be entertained free.

We have decided to undertake such entertainment even at this late hour. We shall not be able to treat you as handsomely as we would like, nor as you deserve. Send at once your names to N. Powell, Y. M. C. A. Building, Galveston, Texas. We promise to do the best we can—our level best.

Sincerely,
W. D. BRADFIELD,
C. J. OXLEY,
N. POWELL,
Pastors.

Galveston, Texas, April 4, 1898.

CONNECTIONAL NEWS.

Dr. J. J. Tigert, in the Independent: The present state of the connection and its quadrennial increase are represented by the following figures just coming from the press: Total number of church edifices, 14,086—increase, 901; of traveling preachers, 5989—increase, 492; of members, 1,466,757—increase, 148,966; of Sunday-schools, 14,187—increase, \$16; of Sunday-school teachers, 104,125—increase, 8659; of Sunday-school pupils, 851,480—increase, 86,212. The total number of local preachers is 5686—a decrease of 828 for the quadrennium. This decrease in the number of local preachers is doubtless due to the transfer of jurisdiction from the Quarterly to the District Conferences, made by the last General Conference. In the District Conference increased care is exercised

in licensing and the renewal of licenses.

All the interests of the Church are in a prosperous condition—publishing, missionary, Church Extension, educational, etc. The greatest single financial achievement of the quadrennium is the private subscription of \$140,000 for the extinction of the missionary debt, which is now in rapid process of liquidation. This is due almost wholly to the single-handed effort of Dr. H. C. Morrison, the Senior Secretary. It is not probable that the session of the General Conference will be a very long or trying one. A prosperous Church will call for little legislation.

In the Midland Methodist Rev. W. J. Collier figures out the composition of the General Conference as follows: "There have been 262 delegates elected. Of this number 131 are clerical and 131 are lay. Of the clerical number, seventy-three were members of the General Conference four years ago and fifty-eight are new. Of the lay membership thirty were members four years ago and 101 are new. Of the entire membership, there are more new ones than old ones—i. e., there are 159 new members and 103 old ones. Of the clerical number, fifty-eight are presiding elders and twenty-nine are editors, connective officers, teachers, and one superannuated man, and forty-four are from the pastorate."

GENERAL CHURCH NEWS.

Christian Advocate, New York: The house built by John Wesley in connection with the City Road Chapel is now endowed and settled as a permanent Methodist institution, and the chapel itself is entirely cleared of debt. On February 28 a large gathering took place in the chapel to celebrate the completion of the scheme. Dr. Munro Gibson, the noted English Presbyterian, was one of the speakers. He said that he had a high veneration for the memory of John Wesley, who did not belong to one, but to all, the evangelical Churches. He was glad that the old controversy which formerly separated them is now dead and buried. There had been no surrender on either side, but there exists nowadays a better understanding. He hoped to see yet closer union.

The Dean of Canterbury, who met with an enthusiastic reception, said that the want of the Christian Church to-day is unity, not uniformity. He asserted that the Church of England is to him "only a part of the great Church of Christ." He was there to give his humble admiration to the great and glorious work done by John Wesley to whom the Church of England owes a lasting debt of gratitude.

On Wednesday, March 2 (the one hundred and seventh anniversary of the death of the founder of Methodism), a celebration was held in the City Road Chapel, the meetings being attended by a multitude from all parts of England. The first meeting was held at 5 o'clock in the morning, according to the ancient custom, and in the afternoon "Wesley's House" was formally dedicated.

Methodists traveling in Europe will find a visit to the chapel, the house, and the burial place, exceedingly pleasant. Wesley's knowledge of hygiene bore him in good stead, for that minister's residence is a contrast to most of the houses built in London about the same time.

The Rev. Francis E. Clark, D. D., in an article in The North American Review, on the question as to whether foreign missions pay, has this to say concerning some results of missionary work:

When in the town of Serampore, not far from the city of Calcutta, a few months ago, I saw in a bookcase of the Baptist College of that place a most astounding monument to the perseverance and genius of one man. There on a single shelf were piled high, one above another, no less than forty Bibles or portions of the Bible, in as many different languages and dialects, all of them the work of the pioneer missionary of the nineteenth century, the Rev. William Carey, a name revered and honored in all Christian circles. He was the man whom Sidney Smith sneeringly called in his early days, when he wielded the shoemaker's awl and hammer, the "consecrated cobbler," but the "consecrated cobbler" became the greatest Sanskrit scholar of his time. He became professor of Sanskrit in the college at Fort Edward, at a very large salary, all of which he devoted to missionary purposes, and, as I have said, left this monument of Bibles of his own translation behind him. Most of these are in use to-day, for no better translations have ever been made, and yet this was only a small portion of the self-denying labors of this mis-

sionary hero. No wonder that an eminent writer of the Ethnological Society of New York enthusiastically declares: "Missions enable the German in his closet to compare more than two hundred languages; the unpronounceable syllables used by John Elliot, the monosyllables of China, the lordly Sanskrit and its modern associates, the smooth languages of the South Seas, the musical dialects of Africa, and the harsh gutturals of our own Indians." "But for the researches of our missionaries," says another, "the languages of further India," and he might add of most of the rest of the world, "would be a terra incognita."

TEXAS PERSONALS.

Bro. W. L. Hawkins, of Midlothian, made the Advocate office a pleasant call.

Rev. Thos. G. Whitten, of Midlothian, made us a welcome visit during the week.

Bro. J. M. Wright, of Forney, made the Advocate an appreciated visit the other day.

SOUTHERN METHODIST PERSONALS.

Mrs. Amanda H. Steel died at the home of her son, Rev. S. A. Steel, D. D., March 28, 1898. She was a devout woman and ready for her translation to the skies. The Advocate tenders sincere condolence to the grief-stricken relatives and friends.

Dr. J. J. Tigert, of Nashville, Tenn., announces the death of his honored father thus:

"My father, John T. Tigert, Sr., passed painlessly and peacefully away at 4:30 this afternoon at his late residence in this city. He has been a member and office-bearer in the Methodist Church more than fifty years. The funeral will be from the Broadway Methodist Church at 10 a. m. Wednesday."

The Advocate tenders sympathy to the bereaved.

Speaking of Bishop Galloway as a busy man, Dr. DuBose, writing in the Nashville Advocate, says: "During the past few weeks, in addition to preparing in his study five lectures to be delivered this month on the Quillian Foundation at Emory College, he has preached each Sabbath, sometimes journeying hundreds of miles to do so; has kept up a round of social and official duties, and has met many outside engagements of trust, such as discharging the trusteeship of several State institutions of education. * * * This note is written to stimulate to activity in mental preparation some of the younger men of our ministry who doubt if there is enough time for both outside activity and inside study."

Richmond Advocate: The wife of Dr. R. N. Sledd departed this life on Sunday last, at 8 o'clock p. m., at the parsonage of Main Street Church, Danville, Va.

She had been an invalid for five or six years, but the immediate cause of her death was pneumonia.

Her body was conveyed to the family home in Powhatan County, and there laid to rest.

All who knew this most estimable lady will join in tenderest sympathy with Dr. Sledd and his family.

We subjoin a sketch of her life and character, furnished by Dr. Whitehead:

"Mrs. Fannie Carey Sledd (whose maiden name was Greene), wife of Rev. R. N. Sledd, D. D., of the Virginia Conference, and pastor of Main Street Church, Danville, died at the parsonage of that church Sunday, March 20, at 8 o'clock p. m. As the evening came on and the dying light of the spring day faded in the sky, her pure and gentle spirit passed into the bosom of her Heavenly Father. The immediate cause of her death was pneumonia, which attacked her weakened system two weeks ago. She had been a confirmed invalid for five years, a sufferer from chronic bronchitis and nervous dyspepsia, by which she had frequently been brought very low."

GENERAL PERSONALS.

Zion's Herald: The following note is received from Prof. W. T. Davison, D. D., accompanying one of his regular and highly valued contributions, which we hope to publish next week: "I leave in a month or so for America, and go to Nashville and Chicago, as well as Baltimore, but I fear I cannot get to Boston." Dr. Davison, as our readers know, is the fraternal representative from the

Wesleyan Church to the Methodist Episcopal Church, South, and will visit the General Conference of that body in May. We sincerely hope that this distinguished visitor will be able to come to Boston, and that he will be heard at our preachers' meeting and by the students of the School of Theology. Will not other friends please enforce the invitation which we have already extended to him to include this city in his all too brief American tour?

Dr. Lyman Abbott, in the very excellent series of articles now appearing in the Outlook upon "The Life and Letters of Paul," says: "Baptism was generally by immersion, but it is by no means clear that it was ever by submersion. The earliest picture we have of baptism is one upon the walls of the Catacombs in which John the Baptist and Jesus are represented as standing up to their waists in the River Jordan, while John pours water on the head of Jesus. It is not at all improbable that the earliest form of baptism was one which has utterly gone out of use in our Churches—a method of immersion coupled with pouring."

THE PRESS.

WHERE ARE THE RICH?

A gentleman walking through one of our city cemeteries said to the sexton, "Please show me where the rich are buried in this cemetery." And the sexton proceeded to point out certain beautifully and artistically arranged lots, with their towering monuments, and replied, "Here are some." "Why this," said the gentleman, "is ———, he is not rich. He left every thing behind him. His money and stocks and storehouses are all owned by some one else. He carried nothing with him." "Yes, I see," said the sexton. "And it is a fact that the man who fails to lay up treasure in heaven, by a faithful and religious use of the means with which God had intrusted him, dies a pauper."—Wesleyan Christian Advocate.

FRUITS OF SUFFERING.

The most glowing prophecies of universal righteousness have been born in the throes of sacrificial suffering. The rejected Isaiah saw the whole earth at rest, brotherhood between men and nations accomplished, the fields and forces of nature obeying man's moral law, and a political righteousness realized that was able to effect social peace and quietness. It was Jesus' vision of the cross, of his own agony, that widened to take in the human world: "And I, if I be lifted up from the earth, will draw all men into myself." John saw the new heavens and the new earth from his prison rocks on Patmos. While waiting in Rome for the executioner's sword, Paul wrote his letter of heavenly consolation to the Philippians, promising that every knee in heaven, on earth, and under the earth, should yet bow to confess Jesus Christ as Lord, the glory of God the Father. The restored Peter, sent to realize his repentance and glorify his shame in feeding the sheep, and to succeed his Lord and the Baptist as the messenger of repentance to his nation, foresaw "the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began."—George D. Herron.

SANCTIFYING SECULAR LIFE.

As Christian people, let us remember that we are called upon to put our whole soul into our secular life. God has not promised the things of this life to the lazy. We must be earnest, discreet, economical, prudent, painstaking. All Christians do not understand this. Some years ago I knew a religious workingman who was making exceptionally high wages; the times were good, and he found himself in possession of splendid pay. I said to him: "Well, my friend, I suppose you are putting a little away for a rainy day?" "No," was the reply; "I never trouble about rainy days. I always leave rainy days with my Master." So he spent his money freely, making of life a picnic. The last I heard of that brother was that he had gone into the workhouse, and I hardly think Providence led him there. Now I say to you, don't leave rainy days with your Master, get an umbrella; or, in other words, exercise sense, tact, denial, forethought, in all your temporal affairs, for it is only when you work with both hands diligently that God promises you success. But when you have done this, when you have done your best to provide honest things, be quiet. No painful misgiving thoughts or words. When you have done your best, God will do all.—Rev. W. L. Watkinson.

EPWORTH LEAGUE NOTICES.

PALESTINE CHAPTER EPWORTH LEAGUE.

Office of Secretary, Palestine, Texas, March 10th, 1898. Dear Leaguers—On behalf of Palestine Chapter you are cordially invited to arrange your trip, in going to Galveston to attend the State Conference April 19, so as to pass through here and visit with us a few hours, affording an opportunity of seeing our beautiful little city and partaking of our hospitality.

Under arrangements effected with the International and Great Northern Railroad it will be possible for you to accept our invitation without practically any loss of time, as shown by the following schedule:

From Texas and Pacific Railway points, starting Monday, April 13th— Leave Fort Worth 7:05 A. M. Dallas 8:05 A. M. Terrell 9:09 A. M. Willis Point 9:38 A. M. Arrive at Longview 10:55 A. M. Leave Texarkana 8:20 A. M. Leave Atlanta 9:38 A. M. Leave Jefferson 10:42 A. M. Leave Marshall 11:40 A. M. Arrive at Longview 12:50 noon.

Get dinner at Longview Junction and leave via the I. & G. N. R. R. on special train at 1:30 P. M., arriving at Troupe 2:45 P. M.

From T. C. Division points connection can not be made with special train as above, but leaving Honey Grove via the T. & P. 3:16 P. M., Paris 4:11 P. M., Clarksville 5:26 P. M., etc., Palestine is reached at 8:00 P. M., giving an opportunity to those unable to reach here on the special train to attend the evening entertainment.

From Cotton Belt Route points, starting Monday, April 13—

Leave Corsicana 9:10 A. M. Leave Kerens 9:56 A. M. Leave Athens 10:57 A. M. Leave Brownsboro 11:42 A. M. Arrive at Tyler 12:55 P. M. Leave Texarkana 8:20 A. M. Leave Omaha 10:05 A. M. Leave Mt. Pleasant 10:35 A. M. Leave Pittsburg 11:15 A. M. Leave Gilmer 12:02 P. M. Leave Big Sandy 12:37 P. M. Leave Winona 12:57 P. M. Arrive at Tyler 1:35 P. M.

Get dinner at Tyler and leave via the I. & G. N. R. R. on special train at 2:00 P. M., arriving at Troupe at 2:45 P. M.

The two sections, viz.: from T. & P. points and from Cotton Belt points will unite at Troupe, arriving at Palestine at 4:30 P. M.

Balance of afternoon will be spent in looking about the city, giving our visitors an opportunity of seeing some of the most beautiful homes for which Palestine has become somewhat famous. At 6:30 P. M. supper will be served complimentary to our visitors at Bailey's Hall, a new and commodious building admirably suited to the purpose.

At 8:00 P. M., the hall having been cleared, our Mayor, Hon. A. L. Bowers, will deliver an address of welcome, followed by short talks by one or two members of our local Chapter.

At 8:30 P. M. song service. At 9:00 P. M. complimentary concert on I. & G. N. Plaza by the Palestine Brass Band, which, by the way, is an organization of State-wide renown, having taken first prize at the amateur hand contest in San Antonio a year ago and others since that time.

At 9:45 p. m. we will leave for Galveston, reaching there at 7:15 next morning. We hope taking in the largest and most enthusiastic crowd on any one train reaching Galveston to attend the State Conference.

We hope you will take advantage of this opportunity to pay our city a visit which we will appreciate and do our best to entertain you. Yours very cordially,

ETHEL FOWLER.

See Palestine Chapter Epworth League.

N. B.—The rates from all points named to Galveston will be \$5.00, tickets on sale April 18th and 19th, limit April 23d.

From T. & P. points ask for tickets via Longview Junction and I. & G. N. R. R. and from Cotton Belt points ask for tickets via Tyler and I. & G. N. R. R.

TEXAS EPWORTH LEAGUE CONFERENCE.

R. M. Kelly, President, Longview, Texas. Dear Epworthians: Our great State Epworth League gathering is on hand again—that refreshing three days' meeting of the flower of Texas Methodism. And we meet this time in that beautiful sea coast town—the pride of all Texas—Galveston. East Texas is going in a body on a special train, and you can't afford to miss it. A number of North Texas Leaguers will be with us.

The special train will leave Longview Monday, April 18, at 1:30 p. m., after the arrival of the Texas and Pacific trains from the east and west. The Cotton Belt delegates will connect with this train at Troupe by a special train from Tyler. We will reach Palestine at 4:30, and, after supper, served with the compliments of the Palestine League, an interesting programme will be rendered. Dr. Steel has been invited to be with us here and deliver one of his magnificent addresses. At 10 p. m. we leave for Galveston, arriving at 7:15 next morning.

The railroad fare is \$5 for round trip. Good board can be secured for \$1 a day, and the entire trip can be made for \$10.

This meeting at Galveston promises to be the best ever yet held. An excellent programme has been prepared, and has on it some of the most eminent speakers in Southern Methodism.

The city of Galveston, with her invigorating sea breezes, offers many attractions for young and old. Gulf excursions will be arranged, and an opportunity given to visit some of the magnificent steamers, and we can also see what Texas will do to Spain when she calls on us.

We will try to arrange for East Texas headquarters, where we can all stop in a body, as we did at San Antonio. Further announcements will be made in regard to this.

Notice the Advocate for announcements, and write me for any information desired. Fraternally yours,

R. M. KELLY, President. Longview, Texas.

"THE EPWORTH LEAGUE MOTTO"

A new song and chorus by D. I. Evans, White-wright, Tex., is a stirring song for any Epworth Leaguer. It is the latest and best. A large Epworth League badge and the Author's portrait is the Title page. Sent post paid for \$50. Published by the author.

CORRECTIONS—TEXAS CONFERENCE ANNUAL.

Some errors and omissions in the last Conference Annual have been reported. I do not know how these have occurred. The Statistical Secretary did not put into my hands the reports furnished him. I do not know that he ought to have done so, and all returned, so that I can not tell whether or not I made mistakes in reading "proof."

McKee Street—Paid preacher in charge, \$674; paid presiding elder, \$98. City Mission—Paid American Bible Society, \$4.10.

Rosenberg—Conference claimants paid, \$17; number of Sunday-school scholars, 120. Hotchkiss Memorial—Conference claimants assessed, \$48; paid, \$55.45; education, assessed and paid, \$19; General Board Education, paid \$2.50; Paine and Lane, paid \$4.

Chilton and Lott—Paid Orphanage, \$11.50. Cold Springs—Assessed, Foreign Missions, \$50; paid, \$20.

The postoffice address of Rev. J. C. Mickle is Conroe, Texas; of Rev. D. H. Linebaugh, Atoka, I. T.; of Rev. J. C. Stewart, Hanson, Texas; of Rev. J. W. Thompson, Salty, Texas, and of Rev. J. L. Yeats, Clear Creek, Texas.

If the brethren who preserve copies of the Annual will cut out this article, and paste in their copy, it will serve to make more nearly accurate the Annual.

D. H. HOTCHKISS.

NOTICE.

Not having any regular work this year, and desiring to be useful in the vineyard of the Master, I hope to be able to assist any pastor who may need my services in revival work. I am not an evangelist; only a local preacher (elder), desiring to do what I can for my Master. T. M. COLLIE. Cisco, Texas.

HOW SOME OF OUR READERS CAN MAKE MONEY.

Last month I cleared, after paying all expenses, \$355.85; the month previous \$260, and have at the same time attended to other duties. I believe any energetic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely, and every family wants one, which makes selling very easy. I do no canvassing. People hear about the Dish Washer, and come or send for one. It is strange that a good, cheap washer has never before been put on the market. The Iron City Dish Washer fills this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting the hands. As soon as people see the washer work they want one. You can make more money and make it quicker than with any other household article on the market. I feel convinced that any lady or gentleman can make from \$10 to \$14 per day around home. My sister and brother have started in the business and are doing splendid. You can get full particulars by addressing the Iron City Dish Washer Company, Station A, Pittsburg, Pa. They help you get started, then you can make money awfully fast. MRS. W. H.

UNANSWERED LETTERS.

March 31—C. A. Tower, subs. S. L. Ball, subs. M. M. Smith, subs. W. P. Garvin, change. E. G. Roberts, sub. and change. J. W. Blackburn, sub. M. W. Francis, subs.

April 1—John A. Wallace, sub. C. Williamson, has attention. G. R. Hughes, sub. and trial subs. L. A. Burk, change. J. M. Perry, has attention. O. S. Thomas, sub. April 2—H. K. Azeze, sub. J. N. Hunter, sub. W. W. Graham, sub. J. D. Whitehead, sub. W. B. McKeown, sub. J. Haralson, sub.

April 4—W. F. Davis, subs. G. J. Irvin, subs. R. H. Fields, sub. I. M. Woodward, has attention. M. T. Allen, sub. E. L. Shottles, sub. E. G. Roberts, sub.

April 5—D. J. Martin, sub. B. A. Snoddy, sub. Sam'l Weaver, sub. W. W. Graham, sub. J. D. Odum, sub. H. M. Haynie, has attention. W. M. Hayes, sub. J. Kilgore, subs. H. T. Holt, sub.

April 6—J. T. McKeown, sub. A. B. Roberts, has attention. I. R. Gordon, sub. W. R. Ford, sub. J. B. Sims, sub. Mae M. Smith, sub. J. H. White, sub. A. B. Roberts, subs. R. S. Helzer, subs. G. S. Slover, sub. J. M. Holt, sub. Thos. Gregory, sub. H. T. Hill, sub.

PREACHER WANTED.

I want a single man, or a man with small family, to take charge of a new work. For particulars, address C. F. ROBERTS, Lock Box 117, Ardmore, I. T.

"BROWN'S BRONCHIAL TROCHES" give relief in all Bronchial Affections. A simple and safe remedy. Avoid imitations.

Palestine District—Second Round.

Crockett sta. 4th Sun April Jacksonville sta. 1st Sun May Bask sta. 2d Sun May Palestine sta. 3d Sun May Crockett chr. at Porters Sprin. 4th Sun May Rensby Creek, at Pace ch. 5th Sun May Wells, at Keller, 1st Sun June Grandland, at Dally, 2d Sun June Holcomb, at Liberty Hill, 4th Sun June Jacksonville chr. at Providence, 1st Sun July Trinity, at Trinity, 2d Sun July Groveton, Tuesday after, 2d Sun July Alto, at Adams ch. 3d Sun July Elkhart, Wednesday after, 3d Sun July West Palestine, 4th Sun July O. P. Thomas, P. E.

Meanness is idleness in business.

My Minister's Medicine

Thousands of people take Hood's Sarsaparilla because their pastors recommend it. Such high recommendations are won only by its intrinsic merit, and the people realize in restored health the fact that all its praise is fully warranted.

To do the greatest good we must have the best health. This is the theory of Rev. E. E. Jenkins of Evansville, Ind., and that it is sound doctrine is proved by the daily lives of many clergymen who use Hood's Sarsaparilla. Rev. Mr. Jenkins is pastor of the Free Methodist Church. He writes: "C. I. Hood & Co., Lowell, Mass.:"

"Gentlemen:—We first used Hood's Sarsaparilla in the case of my mother, who was literally covered with eczema. Her face, hands and feet were terribly swollen. The family physician treated her, but she failed to get better. I thought if she could

Purify Her Blood the evil would disappear. My druggist recommended Hood's Sarsaparilla. We used several bottles and she also applied Hood's Olive Ointment, with surprisingly gratifying results. When I saw what it did for my aged mother, I resolved never to be without the medicine; con-

Hood's Sarsaparilla

Is America's Greatest Medicine because it cures when others fail.

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To sharply reduce stock, we offer unprecedented values. Fine Organs, formerly bringing \$75, now \$47.50. Used Organs from \$15. Don't fail to write at once for catalogue. The world-wide reputation of this house is a guarantee of the quality of the Lyon & Healy Organ. Address, LYON & HEALY, Wabash Ave. and Adams St., Chicago, Ill.

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Strawberries 12 1-2 cts per quart.

Any quantity for festivals or socials. Inclose money order for quantity ordered. Address S. N. RICHARDSON, Alvin Tex. MORPHINE—OPIUM. If addicted to Drug or Liquor Habit and would like to take a cure requiring only a few hours to effect, without pain due to discontinuing the drug, write me telling what you want furnished as proof and guarantee to induce you to take it; if reasonable I will furnish just what you want. If not wanting a cure, for which you are willing to pay a reasonable fee, do not write for curiosity. No home cure. Confidential. Provident Heights Sanitarium, Dr. W. N. ROGERS, Supt. Waco, Texas

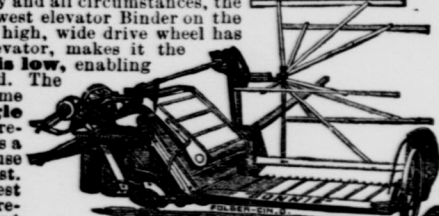
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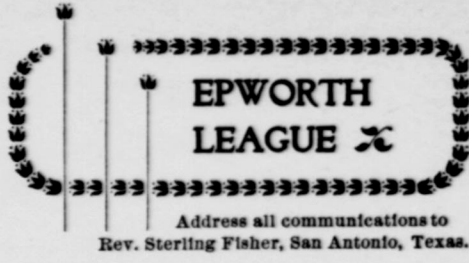


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"THOUGHTLESS FOLKS HAVE THE HARDEST WORK, BUT QUICK WITTED PEOPLE USE

SAPOLIO



God's keeping power is ours, not for especial occasions only, but for every day and hour.

If we forsake the path of duty, God cannot avert the disasters that will come upon us.

God will send all the messengers of heaven to protect from harm the man who sticks to his duty in the face of danger.

Let unbelievers be moral cowards; nothing can harm the Christian but wrong-doing.

TOPIC FOR APRIL:
"THE CHRISTIAN INHERITANCE."

April 17: The Keeping Power of God.—I Peter 1:5. Deut. 33:27.

Conversion is the beginning of a new life. In the progress of which the Christian has a great need of God's help as he did in the hour when he sought for pardon and cleansing. The need is daily and hourly. He dares not go alone; the power that put him in the right way must keep him there, or he will go astray. To be kept by the power of God is a part of the Christian's inheritance.

GOD KEEPS US FROM SIN.

(a) By keeping us from temptation. "God is faithful, who will not suffer you to be tempted above that ye are able."—I Cor. 10:13.

(b) By delivering us when we are tempted. "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."—Heb. 2:18.

GOD KEEPS US FOR SERVICE.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—John 15:8.

"I must work the works of Him that sent me while it is day: the night cometh when no man can work."—John 9:4.

(a) Who does not serve will be destroyed. "If it bear fruit, well; and if not, then after that thou shalt cut it down."—Luke 13:9.

(b) God gives opportunities for service. "Behold I have set before thee an open door, and no man can shut it."—Rev. 3:8.

WE ARE KEPT BY HIM WHO HAS ALL POWER.

"All power is given unto me, in heaven and in earth."—Matt. 28:18.

"The eternal God is thy refuge, and underneath are the everlasting arms."—Deut. 33:27.

(a) His angels minister to the saints. "For he shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."—Ps. 91:11, 12.

"Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"—Heb. 1:14.

(b) The Holy Spirit instructs them. "When he, the Spirit of Truth, is come, He will guide you into all truth."—John 16:13.

WE ARE KEPT THROUGH FAITH.

"Who are kept by the power of God, through faith, unto salvation."—I Peter 1:5.

This is the part which man performs in working out his salvation. The keeping is not unconditional. God provides the means of safety and success; man uses the means. He believes the promises of God, and acts accordingly; this is the faith that keeps.

A boat and oars are brought to a man struggling in the water; he believes that they will save him, and plies the oars; that is faith that works. A traveler through a country infested with robbers is offered a guard. He puts himself under their care and makes the journey in safety; that is faith that accepts. If he should reject the offer and go alone he would be lost through his own folly.

In like manner God has offered protection and safety to us who travel the dangerous road of life. If we trust in his promises and act according to his directions—cultivate habits of prayer and devotion, read his Word earnestly and prayerfully and take up the active duties of the Christian—we shall

escape the dangers, overcome the enemies and reach our home in safety. Thus are we saved through faith—faith that appropriates God's promises and obeys God's commands.

Here then is encouragement for young Christians. Let the timid take heart, and the hesitating hesitate no longer. Let the careless also take heed to their ways; and let all praise Him who is able also to save them to the uttermost that come unto God by him."—Heb. 7:25.

SECRETARY'S OFFICE STATE EPWORTH LEAGUE.

Bulletin No. 6.

Numerous inquiries have been made concerning entertainment of preachers at Galveston. This office has not had further information than that contained in the published statement of the Committee on Entertainment, which was to the effect that preachers would not be entertained free.

Many Chapters are yet delinquent on the 5-cent assessment. The welfare of the State League demands that this assessment be met, and it is hoped that all will feel sufficiently interested to respond as liberally as possible. If amount can not be raised, send what you can. Rest assured if money was not needed we would not ask for it. Funds are necessary to the success of our organization, and these must come from local Chapters. Send remittances at once to the Treasurer, W. P. Wallace, Kyle, and help to avoid, if possible, a collection at Galveston. A list of contributions will be published soon.

Certificates issued to delegates may be used by alternates by simply indorsing name upon reverse side.

Report blanks may still be had from this office. Yours fraternally,

GUS. W. THOMASSON,
State Secretary.

Van Alstyne, Texas.

OUR MISSION FUND.

A number of Leaguers observed March 27 as Missionary Day and have reported results. A majority are yet delinquent. We have two Sundays yet in which to raise our amounts before conference. Every League in the State is expected to share in this work. Should you fail to raise the amount by conference please ask some member of your League or Church to advance the money for you and make it up after our State Conference. We must not fail. Our pledge is given and must be redeemed.

A. K. RAGSDALE,
Sec. and Treas. Com.,
Dallas, Texas.

HOPEWELL LEAGUE.

We have forty members. Our devotional meetings are held every Sunday afternoon, and the literary meetings on Wednesday evenings. We have just received the "reading course," from which we expect to derive much help as well as entertainment.

We have elected to represent us at Galveston Misses Mary Herd and Cuma Graham, whom we hope will return to infuse new enthusiasm into our League work by giving us glowing descriptions of what other Leagues are accomplishing.

The League has done much to enliven the social circle of our neighborhood.

We gave an "old maid" sale, from which we derived much pleasure as well as the funds needed for our delegates to Galveston.

Our pastor, Bro. Crutchfield, is not only able and ready to help us untie the knots of League work, but proves himself as competent and willing to tie the more delicate and complicated knots of matrimony.

We hope to be able to give a good report of our League throughout the year.

ETHELWIN LOVE,
Paris, Texas.

COOPER EPWORTH LEAGUE.

We are progressing nicely in our Devotional Department. We meet every Sunday at 3 p. m. We have thirty members, all of whom seem interested in the work.

As for our plan of work, we generally have a programme, but varied every Sunday. In connection with our programme one Sunday we had a lecture by one of our members, Mr. J. Schultze, on his travels in the Holy Land, which was very interesting.

We use the topic cards, receiving valuable information from the Texas Christian Advocate and Epworth Era. We have collected most of our "mission fund" and expect to pay all before the State Conference.

With the untiring efforts of our pastor (John E. Roach) God is blessing our work, and our League is gaining in strength.

Dear Leaguers, remember us when you pray that we may encourage our members to press onward and upward in this great work, and lead those who visit us from time to time to join us in this grand and noble work.

God grant that we may become better, truer Leaguers, and that we may in reality be all that is implied in our motto: "All For Christ."

KATE LAMBETH,
First Vice-President.
Cooper, Texas.

MUSIC AT THE LEAGUE CONFERENCE.

1. The song book used will be the Young People's Hymnal. Let every delegate bring a song book and be prepared to sing. We desire to make the music at this conference one of the best features of the occasion, and better than heretofore. To this end we desire every delegate to come with a book and sing.

2. There will be special features in the music programme—solos, duets, quartets, etc. Mr. Hemphill has this matter in hand.

3. We wish delegates and visiting members of the League who play violins, flutes, clarionets, cornets, etc., to bring their instruments and assist in the music.

4. We desire to have a choir of 200 voices, not to do the singing, but to lead the conference. Therefore we need those who are reasonably able to read music and who will sing out. Let all who will assist with instruments and in the choir write me at once. We have purposely waited to make these announcements. The time for the conference is so near at hand that we think promises of help now made can be fulfilled. But the time is short. Write me at once.

D. H. HOTCHKISS,
For the Committee,
1511 Clay Avenue, Houston

FROM LADONIA.

In January we re-elected H. Wren President; Mrs. C. D. Fuller, First Vice-President; Leon P. Hermalize, Second Vice-President; B. H. Hill, Third Vice-President; Dr. J. L. Dennis, Secretary; F. C. Crawford, Treasurer; Miss Hattie Clawson, Organist.

The devotional service is held Sunday p. m., and in the past three years have not missed a meeting unless providentially hindered. This department is doing good work under the management of Mrs. Fuller, who always sees that the programme is full and is ready to assist when necessary. Our attendance is good, consisting usually of some twenty active workers and about the same number of honorary members and visitors. No League in the State, perhaps, has a more active worker than Mr. L. P. Hermalize, the President of the Charity and Help Department.

The Index to lamps and the chimneys for them will save you money and trouble.

We want you to have it.

Write Macbeth Pittsburgh Pa

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We are prepared to pay any Church, Benevolent Association, Charitable Organization, Hospital and Society organized for public benefit in return for WHITE CLOUD SOAP wrappers intact as follows:

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7,500..... 100.00	7,500..... 33.30
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20,000..... 273.00	20,000..... 90.00
30,000..... 414.00	30,000..... 136.00
40,000..... 558.00	40,000..... 182.00
50,000..... 705.00	50,000..... 228.00
60,000..... 855.00	60,000..... 275.00
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He is ever ready to respond at once to any call upon him—and proceeds at once to personally investigate. If he finds any in need of company, he readily procures nurses—either from our ranks or elsewhere. If they are in need of financial help, they are relieved at once, as we keep plenty of cash in hands of the Treasurer for immediate relief. Our new Secretary, Dr. J. L. Dennis, collected dues in January and February to the amount of \$24. Many had neglected to pay the 10-cent assessment monthly until the amount grew considerably. Many Leagues, no doubt, have as much or more on delinquent list. Put your Secretary to work and let him or her see each member every month and you will find your cash account will be in better condition.

We had an entertainment in the church in January, consisting of songs and recitations with posing, and instrumental music by Miss Masters and her Mandolin and Guitar Club; after which we took a voluntary collection for relief of the poor in our city, amounting to \$16.70; had valuable assistance from many young people of other Churches. The entertainment was good, as evidenced by collection. One man gave one dollar for himself and wife—one-half he said for the cause and 50 cents for the entertainment.

We paid our missionary assessment last year in November, but will send it in to Bro. Ragsdale for this year before our conference meets in April.

No Eras are taken, but we are trying to get a club of twenty. Our pastors have always been with us, and helped us and encouraged by their presence and wise counsel. Yours for greater achievements.

A. LEAGUER.

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OFFICE OF COMMISSIONER OF AGRICULTURE, INSURANCE, STATISTICS AND HISTORY. AUSTIN, TEXAS, March 17, 1898.

To All Whom it May Concern: This is to certify that the

COVENANT MUTUAL LIFE ASSOCIATION, of Calesburg, Ill., has in all respects fully complied with the laws of Texas as conditions precedent to its doing business in this State, and that said Company holds a Certificate of Authority from this office entitling it to do business in this State for twelve months from the 1st day of January, 1898, to the 31st day of December, 1898.

Given under my hand and seal, at [L.S.] office, in Austin, the day and date first above written.

JEFFERSON JOHNSON, Commissioner.

J. O. WYNN, Manager,
201 North Texas Bank Building,
Agents wanted. DALLAS, TEXAS.

Sunday-School Dept.

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

Second Quarter, Lesson 3, April 17.

THE TRANSFIGURATION. Matthew 17:1-9.

Golden Text: We beheld his glory, the glory as of the only begotten of the Father.—John 1:14.

Time: Autumn of A. D. 29.

Place: Nearly all recent writers agree that the transfiguration must have occurred in the neighborhood of Cesarea Philippi.

Parallel Accounts: Mark 9:2-29; Luke 9:28-42.

LIGHT ON THE LESSON.

Verse 1—"And after six days"—that is, six days from the prediction of his suffering and death, recorded in the fifteenth chapter. St. Mark uses the same words—"after six days." St. Luke says, "About eight days after these words." A week was often called eight days, counting both the first and the last; "just as in the French and German languages a week is frequently 'eight days, and a fortnight 'fifteen days.'" Mark and Matthew, speaking accurately, say six days. St. Luke, speaking more generally, says: "About a week, or eight days—counting the first and last—and there is no conflict." All agree that the transfiguration took place only a few days after the prediction that Jesus must suffer and be killed. "Jesus taketh with him Peter, James and John and bringeth them up into a high mountain apart." This high mountain (Broadus) might be any one of the numerous spurs of the Hermon range in the neighborhood of Cesarea Philippi. "It is impossible," says Stanley, "to look up from the plain to the towering peaks of Hermon—almost the only mountain which deserves the name in Palestine—and not be struck with its appropriateness to the scene."

Peter, James and John were admitted to a peculiar intimacy with Jesus. They alone were permitted to see the raising of the daughter of Jairus (Mark 5:37) and to be near the Master in Gethsemane. Such an unearthly scene as the transfiguration could not be properly witnessed by unsympathizing spectators. He who knew what was in man chose the three best suited to be witnesses of this display of his spiritual glory.

St. Luke says that Jesus went up into the mountain to pray (Luke 9:28), and as he prayed, the appearance of his face became altered and his clothing white, effulgent. He also says that Peter and those with him were oppressed with sleep. From this, and the fact that his return to the other disciples was on the next day, it seems clear that the transfiguration occurred at night. All the circumstances connected with the glorification and accompanying appearances would be thus more prominently seen, and the whole scene more striking and impressive.

TRANSFIGURED BEFORE THEM.

Verse 2—"And was transfigured before them"—that is, his form, or appearance, was changed within their full view, so that they could bear witness to the glorious event. "We beheld his glory," wrote St. John. Each of the three evangelists uses his own expression for the transfiguration. St. Matthew: "And his face did shine as the sun and his raiment was white as the light." "St. Mark: "And his garments became shining, white exceedingly as snow, such as a fuller on the earth is not able to whiten them;" and St. Luke: "That his face was altered, and his clothing white, effulgent, or white and dazzling." This outward radiance of his face and his clothing was the outbeaming of his spiritual splendor, which has power to pervade and glorify material things. It was a temporary and partial anticipation of the perfect glory that awaited him (John 17:5). In that overwhelming glory long afterwards, he appeared to St. John on the Island of Patmos. "And his countenance was as the sun shining in his power; and when I saw him, I fell at his feet as dead" (Rev. 1:17).

MOSES AND ELIAS.

Verse 3—"And behold there appeared unto them Moses and Elias, talking with him." "There are here three points," says Godet: "The personal glorification of Jesus, the appearance and conversation of Moses and Elias, the theophany (verse 5), and divine voice."

The disciples, doubtless by intuition, recognized Moses and Elijah. These were the two great representative men of the Old Testament age—

Moses, the founder of the law, and Elijah, the mighty, reforming prophet. They now appear to the Messianic King—and hear the heavenly voice calling out: "Hear ye him." "The law and the prophets were until John; from that time the kingdom of God is preached" (Luke 16:16). The appearance of these two great men of the preparatory age signifies that now all has been accomplished, of type and shadow, in the Messiah come, and from this on is to be the more perfect things of the New Testament age. "Talking with Jesus"—Luke says: "Appearing in glory they"—the two men—"spake of his exodus, or departure, which he should accomplish at Jerusalem" (Luke 9:31). Thus the subject of this high conversation was the very one which a few days before had so startled and pained the disciples. It is significant (Broadus) that the word "exodus," which St. Paul here uses for decease, reappears in this sense only once in the New Testament, and then in close connection with a reference to the transfiguration (II Peter 1:15).

We do not know whether the disciples heard this conversation; it must have been designed in part as a moral support for Jesus in view of his approaching death, to which his mind was now specially turning.

THE ANSWER OF PETER.

Verse 4—"Then answered Peter"—this was not an answer to something spoken directly to him, but an answer to the situation—"an utterance called forth by the impression made on his mind."

"It is good for us to be here"—St. Peter felt the uplifting power of the glorious scene; he felt surely God is in this place, and he preferred that they should stay there permanently, rather than the Master should go to Jerusalem for his predicted sufferings.

Peter proposed to make three tabernacles or booths—shelters formed of branches of trees—"one for thee and one for Moses and one for Elias." A strange proposal for beings come from the other world, and Mark adds: "For he knew not what to answer, for they became sorely afraid." Such nearness to God, such august fellowship with the mighty visitants from the unseen world, would naturally fill the minds of the disciples with great excitement and awe. Thought would be controlled by feeling rather than by the understanding. The earliest manuscripts read: "I will make three tabernacles." This agrees with Peter's strong excitement and ardent nature. He was ready to do all himself.

THE CLOUD OF GLORY.

Verse 5—"While he yet spake, behold a bright cloud overshadowed them"—a cloud full of light, at night, it must have been a sublime spectacle. The three disciples seem not to have entered the cloud, for they heard the voice "out of the cloud." Notice that St. Matthew repeats the word "behold" three times in quick succession—the events being each remarkable.

"And behold a voice out of the cloud which said: This is my beloved Son, in whom I am well pleased; hear ye him." The words here are the same as those spoken at the baptism (Matt. 3:17), except the addition in all three gospels of "hear ye him"—a solemn call to listen to his teachings and submit to his authority, uttered in the presence of Moses and Elias, it places Jesus head over all the prophets.

The phrase, "In whom I am well pleased," is not here given by Mark and Luke. And instead of "beloved," the correct Greek text of Luke is "chosen." Let the student note these variations as proof that the evangelists do not always attempt to give the exact words. The words, "hear ye him,"

probably refer to Deut. 18:15—"A prophet like unto me, unto him ye shall hearken," and it may be that Peter recalled them when he quoted that passage in addressing the Jews (Acts 3:22).

The glorious appearance of the cloud and the voice out of it deepened the terror and awe of the disciples, "and they fell on their faces and were sore afraid." Here we note again the individuality of the three recorders. St. Mark speaks of this fear as accounting for Peter's mental confusion; Luke says they feared as they—that is, Jesus, Moses and Elias—entered into the cloud; and Matthew speaks of the fear as felt, when they heard the voice out of the cloud. "We readily understand that it was felt throughout and might be emphasized at various points with equal propriety." Such differences of statement confirm the truthfulness of the sacred narrative. There is no dead uniformity of statement as of men trying to invent a history, but independence and variety of language—as truthful men stating things as they knew of them.

RAISED OUT OF FEAR.

Verse 7—"And Jesus came and touched them, and said, Arise, be not afraid." In that high converse with the great prophets, in the supernatural splendor of the shining cloud, and the majesty of the Father's voice—in all this the Master was self-possessed, as one amid scenes natural and familiar to him; and tender and prompt was his sympathy with his awe-stricken disciples. "One can almost see the kindly Savior stooping to touch each of the prostrate forms so as to arouse them to attention, saying, 'Arise, be not afraid.'" "And when they lifted up their eyes, they saw no man save Jesus only." St. Mark says, more vividly: "And suddenly when they had looked around, they saw no man any more, save Jesus only." The luminous cloud was gone, and with it the bright forms of Moses and Elijah. "And when the voice was past," says St. Luke, "Jesus was found alone (9:35). The wonderful scene was ended."

Verse 9—"And as they came down from the mountain Jesus charged them, saying, 'Tell the vision to no man until the Son of man be risen again from the dead.'" St. Mark says: "They kept the saying, questioning one another what the rising from the dead should mean (Mark 9:10). They could not yet see how the Messiah was to be killed and rise again. When the resurrection should reveal more fully the nature of the mission of Jesus, and the people should be better prepared to understand, then the glorious scene of the transfiguration might be declared in confirmation of their faith."

POINTS TO BE NOTED.

One great design of the transfiguration was to strengthen the faith of the three leading apostles in the Messiahship of Jesus. The luminous cloud, the radiance of the Master's face, the three celestial visitors, and the voice from the cloud, saying, "This is my beloved Son, hear ye him," was such a demonstrator of the claims of Jesus as no after disappointment and trial could effectually set aside.

We see in events the triumph of the spirit over matter, glorifying it with dazzling radiance; we see also a prophecy and illumination of the glory which awaits our redeemed humanity. Like unto his own glorious body ours shall be in the last day. We shall be with him and see him as he is and share his glory.

One of the noblest pictures in the world is Raphael's "Transfiguration," now in the Vatican at Rome. The spectator who gazes upon it sees the great central truth of the event, name-

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ly: There is none but Jesus who can control and glorify our nature.

By intuition it may be we shall know all the saints. Moses and Elias, the great and good of all ages and nations, will not be strangers to us.

And the glory of that blessed land, where the righteous shall shine above the brightness of the sun, will never smite the beholder with fear. We shall feel ourselves at home in the presence of the great spirits of the race and equal to their company.

We shall be presented faultless with exceeding joy before the presence of his glory that lights the universe when the sun and moon are no more.

"Every man," says St. John, "that hath this hope in him purifieth himself even as he is pure."

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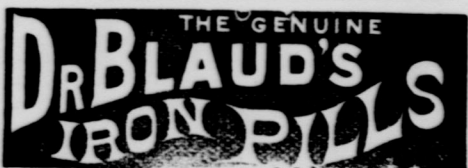
The body of students in attendance this year has never been excelled in the history of the institution, either in correct conduct or in devotion to their studies.

The University has two advantages which can hardly be paralleled anywhere: The first is the presence of a large student body imbued with moral and religious principles; the second is the presence of a Church composed of a large number of influential members who are loyal Methodists and devout Christians.

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

For particulars, address

JOHN R. ALLEN, Chairman of Faculty. Georgetown, Texas.



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WOMAN'S ...DEPT...

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

A HANDFUL OF IMPORTANT QUESTIONS ANSWERED.

What is the Scarritt Bible and Training School of the W. F. M. Society M. E. Church, South.

1. It is not a literary school. Its students must have at least a common school education in order to enter. Many are college bred.

2. It is not a private school. It has been authorized by the General Conference and enrolled among the educational institutions of the M. E. Church, South.

3. It is a training school. Students are tested and trained for Christian work through study and by practical application of principles learned.

Who attend the school?

1. Christian women of all denominations who wish to take the course, and who are willing to comply with the regulations.

2. Young women who wish to be trained for city, home or foreign missionary work.

3. Christian women between twenty-two and thirty-five years of age who wish to become trained nurses.

4. Young women who wish to learn methods of work for use in Sunday-school, Epworth Leagues, or Christian Endeavor Societies.

5. Women who do not really expect to do any mission work, but who would like to find out what they ought to do.

What do they study?

The English Bible, Church History, Christian Evidences, Nursing and Elementary Medicine, Book-keeping, Methods of Work, Sunday-school Normal Lessons, Mission fields, Vocal Music, Parliamentary Law.

How long is the course?

Two years. Bible students may enter for one year, but nurses, before acceptance, must contract to remain two years. At the completion of each course diplomas are given.

What mission work do Bible students do?

Friday afternoons are devoted to city mission work; Saturday mornings to sewing school, and Sundays to teaching in Sunday-school.

What does it cost?

Nothing for tuition. Board and washing cost \$150 a year. Books cost about \$10. Music lessons, \$1 per week. Day pupils, \$10 a year. Board and washing for nurses free.

Can anyone work her way through the school?

A few can pay their way by office work and extra housework; as stenographer to the principal, and as assistant in the Evangel office.

What shall any one do who desires more information about the school?

Write to the Principal, Miss M. L. Gibson, Scarritt Bible and Training School, Kansas City, Mo., for catalogues, application blanks, etc.

W. F. M. SOCIETY NORTH TEXAS CONFERENCE.

Dear Sisters: It has been on my mind and heart a long time to write to you, but have postponed from time to time, and now it would afford me far greater pleasure and more real satisfaction to take each of you by the hand and have a "face to face" and "heart to heart" talk with you about the work in which we are mutually interested.

How I have longed to see more from your pens as each week I eagerly peruse the Woman's Department of our Texas Christian Advocate. I sometimes fear that our members are not as wide awake and do not appreciate as do the members of the W. P. and H. M. Society the space so kindly given in the Advocate for the benefit of both societies. I trust, however, that this fear is only the result of an over-anxiety on my part for the welfare of the work committed to us as a conference society, and my meditations on the foreign missionary work in general. I must confess to you that there is no enterprise in which Christians are engaged to-day that stirs me more deeply than foreign missions. It awakens in me feelings of deepest pity and compassion to know that millions upon millions of our world's inhabitants have never had the gospel of Christ preached to them. It seems that nothing should be too hard for us to do to help send them the gospel, knowing as we do the benefits and blessings to be derived from it. We are all aware that in this country,

where the Christian religion predominates, and where every effort is being made to thwart the evil designs of the Prince of Darkness, sin abounds and crimes dark and revolting are committed every day. What must be the state of society in those countries where the light of Truth has never penetrated. Who can fathom the depth of vice and immorality into which they are sunken unrestrained by the influences of a pure and holy religion? Mrs. Bishop, an English lady of note as traveler and writer, after living among the heathen in many mission stations, writes: "The awful and fearful wickedness of our own slums and our own lapsed masses cannot be named in the same day with the wickedness which is a part of the daily life of these people; scenes of vice are witnessed not only inside of their temples, but outside." The saddest side of the picture presented by Mrs. Bishop is the moral blight upon woman in many heathen countries. She tells us that women from twenty to twenty-five years of age, while not on a level intellectually with girls here of ten, yet the worst passions exist as if grown on a hot bed. Turn your thoughts to India, with her 23,000,000 of widows doomed to lives of perpetual widowhood and hardest servitude, 10,000 and more of whom are under four years of age, and nearly 52,000 between the ages of five and nine. Thank God, this curse on India's innocent women and girls will ere long be removed through His Divine power working in the heart of one of India's own daughters, Ramabai Punditti. Miss Laura Haygood must have been overwhelmed with the sorrowful condition of women in China, and the apathy of Christian woman at home when she wrote: "O that I could burn the consciousness into the hearts of our women at home that there are millions of women living in the shadow of death and going down to hopeless graves into whose lives they might send joy and love." And our now sainted Bishop Marvin, while making his tour of the world, wrote: "If the women of America could only realize what Christ had done for them they would

never rest until the gospel should be preached over the whole face of the earth." And Mrs. Daise Lambuth, in great agony of soul, propounded the startling question: "Are you all dead in America?" As I pen these lines and realize how rapidly our conference year is advancing, the thought comes involuntarily: "Are we in our work for the elevation of our heathen sisters keeping pace with the march of time? Have we been busy, thinking, planning, praying and laboring as the days, weeks and months passed by to make this year the most successful of any in the history of the society? Should our aim be less than this, my sisters? Are we not better equipped than in any former year? With the additional help of our Conference Organizer this year may we not look with confidence to greater victories in our work?" While it is true that since the year began much of the time has been unfavorable for active work, it has been a time for preparation, and now may not each member, with her line of work marked out, go forth as the days grow bright and sunny, imbibing the spirit of the season and do valient service?

I might write much more, but fear this letter is already too long, so will close, invoking heaven's richest blessings upon you all, and praying, too, that we, one and all, may arouse to renewed efforts in our work as the days come and go. Yours in love,

MRS. ABBIE ALLEN,
Pres. W. F. M. S., N. T. Conf.
Erudia, Texas.

W. P. AND H. M.

The annual session of the Woman's Parsonage and Home Mission Society was held at this place on the 24th to the 28th.

There were not as many in attendance as were expected. This we regretted very much, as so many of our people who had prepared for them were disappointed. However we enjoyed the presence of those who were here to the fullest extent, and only wish that the few days they were with us were crowded as full of sunshine and happiness as ours were. It

was indeed a spiritual feast of love and sweet communion to us all.

The many kindly hand-shakes, prompted by warm hearts of the same purpose, will long be remembered. "A fellow feeling makes us wondrous kind."

Mrs. Ridley, our President, conducted the meeting throughout with much tact and dignity.

Bro. C. F. Smith preached our annual sermon on Sunday at 11 o'clock, after which Mrs. W. H. Johnson gave a talk in regard to the rescue work. This was concise and pathetic and reached the heart of the people and made them respond liberally to her call.

At 3 in the evening Mrs. Watts conducted a model juvenile meeting, which was appreciated, as we make a specialty of juvenile work here.

When we build our new church, which we have in contemplation, we hope to have many more such refreshing meetings.

MRS. MATTIE J. ABNEY,
Recording Secretary,
Lufkin, Texas.

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.

Time is always fooled away, when we try to build towers of our own from which to get into heaven.

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MISSIONARY COLUMN

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

GLEANINGS FROM CHINA.

We have decided to devote this week to China. We give a few fresh reports from the following periodicals: The Gospel in All Lands, Work and Workers in the Mission Field, The Independent, and The Missionary. China is a great mission field, within whose territory nearly all the great missionary societies have their representatives. It will long hold an important place in the minds of those who are interested in the salvation of the heathen.

From this standpoint there appears another condition that is encouraging—that is, the changed attitude of the government and officials toward us and our work. It is not that all opposition has been withdrawn—for many officials still hinder us all they can—but the Church and its workers have been publicly acknowledged, and their right to exist and make converts proclaimed by the Emperor himself, and that protection must be given to our persons, property and converts. While we do not claim that the government is friendly, it has ceased to be openly hostile; and that is a very decided advance.

But, more important than all, we behold this great field white already to the harvest. We find ourselves no longer confined to a few cities along the seaboard, but the whole of the eighteen provinces are thrown wide open for carrying on Christian work. In the most distant portions of Yun-nan and Kuei-chou, far away on the borders of Tibet, may be found men and women testifying for Christ. Christian churches are being multiplied all over the empire, and every building erected is a silent witness of the permanency of our work, and a pledge of final triumph.

The second standpoint from which we would make an outlook is that of Faith.

The appeal to past results ought to

convince the most skeptical of our success, achieved under seemingly overwhelming difficulties. But while visible results may offer their own peculiar encouragement, we receive our highest inspiration through faith in the divinity, faithfulness and promises of Jesus Christ, our great leader. Our faith is in him and the faithfulness of his promises; and although we had toiled here fifty years, and had far less to show for it than we now have, our faith should sustain us in our future effort; for we not only live by faith, but we must work by faith. The Almighty hath decreed the salvation of the whole world through Jesus Christ, and his word cannot fail.

Lastly, and more extraordinary still, as showing how public opinion has leaped forward in the last five years or so, it is rumored that the Chinese Court is about to adopt Christianity (in some form) as a State religion. Not that such alliances of Church and State have ever helped the cause of Christ in the earth; but the fact remains that the rumor is afloat, and on the strength of this expected unique opportunity hundreds of Jesuits and Greek Church missionaries are already on the ground. Some American bodies are alive to this great opportunity, but as a whole the Protestant Churches have not yet awakened to realize where China is today.

How marvelous the progress in that land since Xavier stood on the deck of a Portuguese ship, approaching the granite hills opposite Hong Kong, and cried, "Oh, rock, rock, when wilt thou open to my Master?" The rock is open. Are we ready to enter with our Master?

The Bible in China.—During the year 1896 the American Bible Society circulated 404,916 copies of the Scriptures, or portions thereof, in China, 397,044 of these being sold; and during the same period the British and Foreign Bible Society circulated 366,347 copies, making a total for the two societies for the year of 771,263. During the whole time of their operations in China (thirty years for the American society and longer for the British) they have circulated over 12,000,000 copies of the Bible, or portions of it, in China.

One of the greatest educational influences is the Wang Kwok Kung Pao, or

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Universal Gazette, so long published by Young J. Allen, LL. D., of the Methodist Episcopal Church, South, at Shanghai. It is eagerly read by intelligent mandarins and gentry in all the great centers of China, and even finds its way into the imperial palace. It has poured floods of light into thousands of receptive minds. Dr. Allen also did great service in publishing a history of the war with Japan, the last chapter of which dealt with the need of an entire reconstruction of Chinese civilization. This also has been read in the palace and in all the chief yamens of the nation, and is everywhere the theme of conversation among mandarins and intelligent leaders of the gentry. An edition has been published under native auspices, with the last chapter left out! But that chapter is already in the hands of those who have the greatest influence.

In the women's school the same experiences were passed through, culminating in the same happy results. In the Church also we had a great uplift. The boys and girls were a great power in prayer. In our public meetings, as soon as we would kneel in prayer, one hundred or more of them would break out simultaneously, in earnest supplication for the salvation of others. At first it grated on me. I wanted everything done "decently and in order." But my objections soon vanished, for I perceived that the Spirit was leading. Hard hearts were softened, cold ones warmed, sorrowing hearts made glad,

and heavy ones light. It was indeed "Beauty for ashes."

These young people are earnest when filled with the Spirit. God demonstrated clearly to us, too, that it is not necessary to have these heathen people under instruction for several years before they can receive the Holy Spirit. Of two marked cases I will mention but one, a young man who came to the hospital about three weeks before the special meetings, where he sought most earnestly, and after days of weeping, confessing, praying, pleading, beseeching (his crying was really pitiable to hear), he found pardon, peace and joy in the Holy Spirit. The work is all of God. He came "suddenly" to his temple. Bro. Hobart led, but did little preaching, the time being spent mostly in prayer.

Tsunhua, January 11, 1898.

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The Polytechnic College Bible School

The lack of any accurate and thorough knowledge of the Bible on the part of many professed Christians, is a matter of common remark by observing and thoughtful people. It is frequently found that Sunday-school superintendents and teachers have but a slight general knowledge of the Scriptures. Many young preachers find themselves but poorly furnished in the things of God when they undertake to preach, and a large per cent of the great body of Church members are so little conversant with the Bible as to be utterly unable to lead a penitent to Christ, or to do any Christian work that requires familiarity with the Scriptures. This is a very painful state of affairs to all who recognize that no amount of emotion, singing, praying or even preaching, can take the place of a knowledge of the Word of God. The explanation of this deficiency of Scriptural knowledge among professing Christians is found in two facts:

1. Christian people generally have not realized as they should the importance of a knowledge of the Bible. Our preachers have not always emphasized sufficiently this need.

2. There has been no opportunity for the people at large to get instruction in Bible study. Very few young preachers are able to spend two years at Theological School. Sunday-school superintendents, teachers, and Christian people generally, have not the time nor the money to take a regular theological course. They greatly need, however, the help they could get in a four weeks' Bible School held during the Summer. To such a school they would gladly go. The result would be that in a comparatively short time their knowledge of the Scriptures would be greatly increased and their usefulness correspondingly enhanced. These considerations have induced the Faculty of the Polytechnic College to establish a Bible School, to be held each summer, beginning immediately after the annual commencement exercises, and continuing four weeks. The Faculty does not wish this Bible School to be considered a Theological Department of the College, nor will it propose to do in a few weeks as much as is ordinarily done in a theological course in two years. It will be thorough, however, as far as it goes, and it will go far enough to give to its students a far greater knowledge of the Bible than most people have.

It will be a splendid opportunity for young preachers and those intending to preach, for Sunday-school superintendents and teachers, and for all Christians who wish to increase their knowledge of the Bible.

We are thankful that we can offer in the first year of the Bible School such a class of service and grade of instruction as is indicated in the courses and lectures arranged for and described further on.

The instructor in the Bible course will be Prof. R. B. McSwain, A. M., B. D. Prof. McSwain is a graduate of both the Literary and Theological departments of Vanderbilt

University. He is not only familiar with the original languages in which the Scriptures were written, but is perfectly conversant with the doctrines of the Bible, and it will be a delight to sit under his instruction. The titles of the lectures to be delivered by Drs. G. C. Rankin and H. A. Bourland, and Rev. E. D. Mouzon, and the well-known ability of the men themselves, is a sufficient guarantee of the good things in store in that department for the students of the Bible School.

In the Summer Bible School of Polytechnic College there will be three courses of regular class work. The method in these classes will have the same definiteness and thoroughness as any department of College work. Lessons will be assigned each day, with full directions for preparation, so that the student may learn by doing rather than by seeing and hearing others do. Informal lectures and oral instruction will of course be thrown in at intervals as occasion offers, but the principal work of the teacher will be to inspire and direct the effort of the students.

There will be no scholastic requirement for entrance, but care will be taken to arrange the work so that those who have had considerable previous training will not lose the benefit of this advantage, while those who lack this will not be embarrassed by attempting to do work for which they are not prepared.

Of the three courses the first is intended to give a general knowledge of the Bible, with special facility in its use in Christian work; the second will be the intensive study of special books with the incidental development of a method of Bible study, while the third will give a general view of Bible doctrines.

The first course will consist of:
(a). General Bible study, including—
(1). Study of the Bible as a whole, its origin, nature, division, etc.
(2). A brief review of the general character and contents of each book; and
(3). The location and interpretation of classic passages (such as Ps. 23, Isa. 53, Ezek. 33, Luke 15, Rom. 12, I Cor. 13, Col. 3, Heb. 11 and 12, Rev. 22, etc.)
(b) Bible training class—selection and location of passages suited for the various classes of personal work, with the method of presenting them.

In the second course we shall aim at four things:

- (1). An accurate knowledge of the contents and arrangement of the book.
- (2). A clear idea of the meaning of each passage, as determined by the language used, its setting in the immediate context, and the circumstances under which it was written or spoken.
- (3). An appreciation of the book as a masterpiece of religious literature, and of its meaning as a whole, especially to the time and people to whom it was first addressed.
- (4). An inductive view of the teachings about life and doctrine, with an application

to ourselves and our own times. John's Gospel has been selected for this work. Matters of general introduction (its date and authorship, the evidences of its genuineness, its purpose and relation to the other Gospels, etc.), will be briefly treated by informal lectures, while the more important points will be emphasized by class drill. Palestinian geography, political relations, social and religious life and customs, sects, etc., will be taught incidentally. John's view of Christ, and the mind of the Master revealed in John's record, and revealing in turn the nature of God, and of men and their relation, will be the two centers around which will cluster the inductive studies in John's teachings about Christ and in the teachings of Christ that John records.

In the third course, although the general standpoint will be that of a Methodist, nothing narrow or controversial will find a place, but emphasis will be put upon the great central truths accepted by the body of the Evangelical Christian Church. Scriptural forms of expression, rather than those of the creeds, will be sought constantly, and the Scriptural basis of each doctrine will be carefully set forth.

The doctrines will be studied for convenience under the following heads:

- (1). Scripture as the source of Christian doctrine.
- (2). God—His nature and attributes, creation, providence and revelation.
- (3). Man's nature—including the doctrine of sin.
- (4). Christ's person and work.
- (5). Work of the Holy Spirit.
- (6). Preliminaries and conditions of salvation.
- (7). The state of salvation—sonship and holiness—the privileges and requirements of the Christian life.
- (8). The Church—its authorization and organization, and its duty to individuals, to the social order, and to universal missionary conquest.
- (9). Resurrection, judgment, hell, heaven, etc.

Outlines of these subjects will, in part, be prepared by each student for himself with the help of Bible references furnished by the teacher, and in part be furnished by the teacher for study, and for the selection of suitable proof-texts by the students.

No superficiality or following of ruts and platitudes is expected in any course. Everywhere, and particularly in the second course, a method of freshness and thoroughness will be earnestly demanded. The vital themes of Missions, Evidences of Christianity and Pastoral Theology will be treated in a series of lectures, as follows:

REV. E. D. MOUZON

will deliver four lectures on Missions.

- I. "The Idea of God in the Great Religions of the World."

- II. "The Place of Man in the Great Religions of the World."
- III. "The Doctrine of Immortality in the Great Religions of the World."
- IV. "Our Duty to Those in Darkness."

REV. H. A. BOURLAND, D. D.,

will deliver ten lectures on "Evidences of Christianity."

- I. "Statement—Laws of Evidence, Comparative Religions," etc.
- II. "Divine Revelation Necessary to Authenticate a Divine Religion."
- III. "The Revelation Contained in the Old and New Testament Scriptures is from God—Proofs."
- IV. "The Personality of Christ—Unique, Forbidding His Possible Classification with Any Other Man of the Race—His Theandric Nature."
- V. "Christ a Worker."
- VI. "Christ a Teacher—Contemporary with All Ages."
- VII. "Christ a Prophet."
- VIII. "The Resurrection of Christ the Crowning Miracle."
- IX. "Influence of Christ—the True Dynamic—Survival of the Fittest."
- X. "Testimony to Christ from the Gospels—Contemporaneous History—Intrinsic Excellence of the Christian System—Enemies—Consciousness of Believers—Corroborative Proof from the Rapid Spread of Christianity, and Its Beneficial Effect Upon the Nations."

REV. G. C. RANKIN, D. D.,

will deliver six lectures on "Pastoral Theology."

- I. "Preparation for the Work of the Ministry—Spiritually and Mentally."
- II. "Preparation Necessary for Pulpit Utterance."
- III. "Range of Subject Matter for Pulpit Treatment."
- IV. "The Preacher as a Student of Literature."
- V. "The Preacher in the Work of the Pastorate."
- VI. "The Preacher in His Domestic, Social and Business Life."

EXPENSES.

It is our purpose to bring the Bible School within the reach of all, and in order to do so we have fixed the prices at the lowest point:

- Tuition for the four weeks.....\$2 50
- Incidental fee..... 50
- For any time less than the full term of four weeks, \$1.00 per week.
- Board per month, of four weeks.....\$8 25
- Board for one week or less..... 2 00

All Fees and Board Payable on Enrollment.

FOR FURTHER INFORMATION, ADDRESS

REV. W. F. LLOYD, President Polytechnic College, 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.

REV. WM. M. ROBBINS.

Rev. Wm. M. Robbins departed this life in Whitesboro, Texas, February 12, 1898, at the age of sixty-two years. His health had been bad for several weeks, and he was on his way from Dexter, his last pastoral charge, to Kingston, where his eldest daughter resides, hoping that a change would be beneficial to him. Stopping to rest with us for a day, he and his faithful and devoted wife were persuaded to accept the hospitality of our parsonage home for a season, a physician whom we called in to examine Bro. Robbins, having pronounced him to be more ill than he had thought himself to be. How hard it is for these dear veteran heralds of the cross to realize their physical disabilities. This consecrated man in whose great heart the fires of evangelical zeal burned as brightly as in the earlier years of his forty years' ministry, made his "first round" on his last circuit under conditions which I apprehend some of us who are younger and far stronger would have felt would have fully justified our remaining at home. In fact, some of his people realized his extreme feebleness of body (while his preaching had the old-time ring and power), and they looked upon him with somewhat the same feeling of love and reverence, if not also of awe, with which Eliza and the younger prophets watched Elijah, but no one, not even his devoted wife, could know how soon the chariot of Israel would come for him. The malady with which he was so heroically wrestling was Bright's disease. For about five weeks he had been unable to sleep lying down. After a surgical operation, performed the day after his arrival here, he was apparently free from physical discomfort, and slept soundly and naturally. However, the most approved surgical and medical treatment could not counteract the baneful effects of the insidious disease, which must have been preying upon him for years. Five days only were, we might say, added to his life. But what a boon was that short period! All of his children, and two of his wife's brothers, as well as many of his friends, ministerial and lay, were, first and last, permitted to be with him. For the last three days he fully understood the end was near, during the greater part of which time he was perfectly rational, and talked much of death and of his past life, of heaven and of God. It was a benediction to be with him in those last sacred hours. Blest, indeed, is "the chamber where the good man meets his fate." Oh! how kind and good the Lord was to us all in granting his servant surcease of pain and clearness of intellect during those tragic hours when, with the calmness and courage born of faith in our Christ, he looked into the grave and met and conquered the last enemy. Even when he slept he talked of his "loved employ," and of calling mourners, and of shouting—the ruling passion of his soul asserting itself to the very last. A few hours before he fell on sleep he took leave of his family, bidding them not to weep, and charging them each to meet him in heaven. When I asked him what message he wished me to bear to the conference for him, he said: "Tell the preachers I have lived righteously, I have fought a good fight, I have kept the faith; I die in perfect peace. Victory! Victory! Victory! O Death, where is thy sting? O Grave, where is thy victory?" Later he said: "We have had a great display of divine light here this evening." And it was even so. Angels were hovering near. God was there. Heaven stooped, and the good man was gathered home. The kind and faithful physician exclaimed: "It's not so bad, after all. Would that we all could die that way!" Amen! S. C. RIDDLE.

MURCHISON.—Mrs. Nancy Murchison (nee Roberson), the wife of Rev. H. A. Murchison, died at her home near Rockwall, Texas, March 15, 1898. Sister Murchison was born in St. Clair County, Alabama, May 26, 1835. She was married to Rev. H. A. Murchison, December 24, 1865. In childhood she was converted, and, uniting with the Methodist Episcopal Church, South, learned to love its sweet communion. For many years our departed sister was in feeble health, and the approach of death neither surprised nor alarmed

her. Remaining conscious to the last moment of her life, she comforted her loved ones, and expressed love and faith in the great Redeemer's grace. When the end of her pain and suffering came, she sweetly breathed her last, and in perfect peace entered that "rest prepared for the people of God."

HER PASTOR.

KENDALL.—The infant daughter of Dr. W. S. and M. E. Kendall was born and died in Anderson County, Texas, March 11, 1898. After appropriate services were held at the home of her parents, she was accompanied to the cemetery and gently laid to rest. To the greatly bereaved parents and brothers and sisters we would say, "Trusting God, live right, and some sweet day you shall meet again."

J. A. M'IVER.

HORNBECK.—Mrs. Lucy Hornbeck was born August 30, 1831, in Saline County, Missouri. Died March 17, 1898, at the home of her son, A. S. Hornbeck, in Emory, Rains County, Texas, aged sixty-six years, six months and fifteen days. She was happily married to Alfred Hornbeck, who was killed in the battle of Wilson Creek, near Springfield, Missouri. Moved to Denison in 1875; helped to organize and was a charter member of the first Methodist Church, South, organized in that city. She professed faith in Christ and joined the Church in early life, and was a faithful worker until death. She was the mother of seven children, two of whom are gone on before to the city of our God, and they wait there to meet mother at the beautiful gate. Five yet wait in this world for our Master to call. In her was found a true Christian character. She was true to God and her Church. G. M. FLETCHER.

HARRISON.—Mrs. Mary J. Harrison was born in Lawrence County, Indiana, August 22, 1839. Came to Texas in 1846, and settled in Tarrant County, one mile southeast of Arlington, where her mother, Mrs. Christina Finger, and her brother, J. P. Finger, now live. She was converted and joined the Church in a schoolhouse near Arlington in 1856. February 11, 1858, she married William Harrison. Eleven children were born unto them, ten of whom are living, and all were at the funeral. Forty-two years she had been living a consistent Christian life. She had always been loyal to her Church, a faithful wife and a loving mother. On the 6th she was at the night service, feeling quite well. Next day she walked out one mile, to spend the day with her daughter, Mrs. Floyd. At 6 p. m. she started home, fell in the road, and was picked up by friends, and in a short while she was dead. She was buried in Arlington Cemetery March 8. Her pastor, E. V. COX.

REECE.—Mrs. Ellen Reece, daughter of A. J. and Mahala Morgan, was born in Anderson County, Texas, October 22, 1847; professed religion and joined the Methodist Episcopal Church, South, at the age of twelve years; was married to Rev. Thomas Reece (a local preacher) August 18, 1869; moved to Navarro County, Texas, in 1870. Sister Reece has been known for seventeen years by the writer of this sketch; she has ever been faithful to her Church vows, attending upon its ordinances and supporting its institutions. My first acquaintance with this Christian woman was in Church work. She was always found at her post in Church when health permitted. She was a faithful teacher in the Sunday-school, closely studied her lessons, and aptly brought out and applied its truths. She was also a true Leaguer in the truest sense of the term. Her talks, her prayers, seemed burdened with interest for the young people of her beloved Church. She talked, prayed and sang with the Leaguers, and admonished them to go forward in the work of the Master. Her pastor, too, had a warm place in her heart; she stood by him for his work's sake. Sister Reece suffered for over five months from that dread disease, dropsy, but, like Job, she "maintained her integrity." A few weeks before her death she called a few of her neighbors in on Sunday afternoon, and a good prayer and praise meeting was held, led by Bro. Blackwood. It was a gracious season. She motioned the singers to stop singing, and, as she lay on her bed, she talked of her interest for her children, admonished her husband to be faithful as a father, and train her children for good and for heaven; also requested all present who would pray for her children to give her the hand. It was a melting scene; she shouted aloud the praises of God. Her voice was clear and natural. We had heard that same voice many times in the great congregation, as she praised the God of her salvation. A short time before she fell on sleep she talked with her husband at length, and pressed upon him to see that their children attend Sunday-school, showing great in-

terest for her youngest child, a boy of thirteen years. May the admonitions of the mother prove a polar star to lead that boy through this world in the path of righteousness to the haven of peace. She fell serenely to sleep on the morning of March 11, 1898, and was interred in the Prairie Point cemetery, near her sister, Mrs. Westbrook, who preceded her to the glory world by two years. Prof. J. D. Crockett, her pastor, held the burial services in the church, a large congregation attending. She leaves three children and her husband to mourn her loss. May God bless them, and may they make an unbroken family around God's throne.

E. C. MARTIN.

McCOMMON.—Ruth A. McCommon, daughter of D. M. and S. M. Young, was born in Benton County, Arkansas, March 27, 1863. She was married to C. W. McCommon, March 5, 1885. She professed religion and joined the Missionary Baptist Church in early life, living in all good conscience in its community until 1896, when she with her husband and family came to Texas. In September, 1897, she with her family joined the M. E. Church, South. She was one of earth's purest women—a faithful wife, a good mother and an obliging neighbor. In her the Church has lost one of its most faithful and efficient workers. She was always ready to do what was for the glory of God. Her zeal was backed by a sound judgment. Her soul was on fire with the Holy Ghost and the love of souls.

H. K. AGEE.

CECIL.—Sebastian W., son of John G. and Mattie E. Cecil, was born April 9, 1876, and died March 27, 1898, at Cumby, Texas. He professed religion and joined the Methodist Church at Cecil's Chapel, in Southwest Virginia, at the age of ten years. He was a dutiful son and consistent Christian up to his untimely death, which resulted from a stab which was received during a personal combat, which it seems was forced upon him. This was the first difficulty he had ever had, having always lived a quiet and exemplary life. He lived about twenty-two hours after being wounded. It was our privilege to be with him during these last hours. He was rational to the last few minutes, and talked freely and voluntarily as to his future. He told his parents that all was well; that there was not a thing between him and his Lord.

W. T. MORROW.

DELANEY.—Bro. W. A. Delaney was taken from the walks of men October 15, 1897. He was killed while working for the Gulf, Colorado and Santa Fe Railroad Company. Bro. Will came to Texas in 1892; was married to Miss Jessie Bansted, August 5, 1893; lived in Cleburne, Texas, up to death. He was a good Christian man, living for God and heaven. Bro. Will was converted in Cleburne at a cottage prayer-meeting January, 1896, and joined the M. E. Church, South, enjoying religion and working for the salvation of souls. The writer had a conversation with him four days before his death, and thinks he was ready to enjoy that beautiful home the Savior has gone to prepare for all that love him. I am glad to say that Bro. Delaney realized that there was nothing else to live for. May God's blessings be with his lonely good wife, and that she may say, "The Lord gave, the Lord taketh away. Blessed be the name of the Lord." W. L. SELF.

STILES.—Edgar L. Stiles was born in Milam County, Texas, March 5, 1874, and departed this life March 3, 1898, aged twenty-three years eleven months and twenty-nine days. Lee (as he was called) was an obedient boy to his parents, and loved by both young and old that knew him. He died of consumption. The day he died he sat up and ate his dinner, and soon after fell on sleep to awake no more in this world. Lee never had joined any Church. He had time during his sickness to make preparations for death. The family have hopes that he did. He would reprove the other children that were members of the Church of what he thought to be wrong in them.

J. W. THOMPSON.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly falling to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally, in doses from ten drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

TYLER.—Georgia A., wife of J. G. Tyler, was born June, 1864. She died at their home near Fairy, Texas, March 13, 1898. Sister Tyler professed religion when about nineteen years of age, and was a consistent member of the Methodist Episcopal Church, South, when she died. She leaves many friends and relatives to mourn because she is not. She lived a Christian life, and was ready to go. Her way was clear, and she expressed her willingness to abide God's will. Her bereaved husband, family and friends have our sympathy. May God help us all to live that life that we may see her again.

R. B. BONNER.

Hico, Texas.

BAXTER.—Died near Merkel, Texas, March 25, 1898, of pneumonia, Thos. Baxter. I have no data from which to write an extended obituary. Uncle Tom, as he was familiarly called by his friends, was seventy-two years of age. He was never married. He was a life-long Methodist and loved the Church. In the community where his last days were spent he will be sadly missed. His name is as ointment poured forth. Death found him ready.

E. HIGHTOWER.

REVES.—Rebecca Reves (nee Osburn) was born in Virginia April 10, 1812; moved with her parents to Georgia when ten years of age; was converted and joined the Methodist Episcopal Church at the age of thirteen years; married to Osburn Reves when seventeen years old; moved with her husband to Texas thirteen years ago, since which time she lived with her son, J. A. J. Reves, who did everything he could to make her comfortable. Sister Reves was the mother of ten children, eight of whom are gone. Her husband, a preacher of the gospel, died about five years ago, and while she bore her afflictions patiently, still she desired to depart and be with him and other kindred and friends who had gone before. Having received an injury from a fall about three years ago, she suffered much during her last days. But her sublime faith in God gave her victory and she would frequently praise Him. With Job, she could say: "I know that my Redeemer liveth." Her soul, released from its house of clay, winged its way to that "house not made with hands, eternal in the heavens," February 25, 1898. She is now with Jesus. Grandma was a devoted Christian. At the time of her death she was a member of the M. P. Church. Her son, J. A. J. Reves, is a steward in our Church. May God bless the two sons, one here, the other in Georgia, and all her grandchildren, and bring them at last to heaven.

H. P. SHRADER.

Azle, Texas.

BATES.—Mrs. Susan Bates, relict of the late Rev. W. E. Bates, was born January 1, 1816. She was converted and joined the M. E. Church in 1835 or 1836 in Barren County, Kentucky. Her maiden name was Wright. She was happily married to Rev. W. E. Bates in Barren County, Kentucky, November 3, 1834. In company with her husband and family she came to Denton County, Texas, in 1851. When the Church was divided in 1844 she continued her membership in the M. E. Church, South, up to the time of her departure into heaven. She was the mother of ten children, seven boys and three girls. She lived to see all of her children converted save one son, who now resides not far from the old home place. One of her sons is an honored member of the Northwest Texas Conference—Rev. E. T. Bates. She was living with her daughter, Mrs. S. J. Britton at the time of her death. For a year or so prior to her death her mind was not so clear in consequence of old age and disease; but a little while before she passed away it cleared up and she gave distinct instructions concerning her death, burial and other matters in which they were all deeply interested. She told her children that the way was clear and bright and that she was anxious to go. She died at the home of her daughter, Mrs. S. J. Britton, in Denton County, Texas, November 16, 1897. Her life was that of a consistent Christian. She died as she had lived—in the love and fear of God. She loved her Church, and during her life she delighted in the worship and service of the Church, and took great pleasure in entertaining all those who minister in holy things. The writer has known Sister Bates for twenty-five years or more, and can say that she was an affectionate mother, a devoted wife, an obliging neighbor, a kind friend, and a noble Christian woman. She is now at rest with her sainted husband and others who have gone to that "celestial clime." May all of her children when life's labors are over meet the father and mother where death and separation are unknown. D. J. MARTIN.

HUNTING FOR TESTIMONY

Signed Verdicts Rendered by the People of Meridian in Favor of Dr. Harter's Iron Tonic Against Many Forms of Disease

The Death Penalty Removed in Many Extraordinary Cases of Bad Blood, Kidney Troubles, Rheumatism, Vertigo, Anæmia, Indigestion, Etc.

Where Other Medicines Have Failed to Relieve, Dr. Harter's Iron Tonic Has Been Found Invariably Successful.

SMILES SUPPLANT SORROW; HOPE HASTENS HEALTH.

From the Meridian (Miss.) Daily News.

I am going to take the public into my confidence. I am a reporter on the News. Yesterday I was assigned to a peculiar task, one that looked very formidable on the start, but proved very easy. I was to go about town and ask every man and woman I met what experience they had had with Dr. Harter's Iron Tonic.

"You know," said the editor, "thousands of bottles were given away in Meridian a while ago. Everybody got one, and they have been taken by this time, and the public wants to know what the effect has been in general. So tackle everybody you meet. Ask them, too, to put their experience in writing, over their own signature. When you have filled a column, report at the office."

"Did you receive a bottle?" I asked the editor?"

"Yes, and took it, and gave it to the family, and have been buying it ever since."

"Then, as you are the first man I meet, I'd like your testimonial, please." And I got it. Read this:

Meridian, Miss., Feb. 12, 1898.
To the Readers of the Meridian Daily News: I desire to say that I have used Dr. Harter's Iron Tonic with the most satisfactory results. It cures when all other remedies fail, and has become a stand-by in my family. The children are benefited by it, and their faith, like mine, is strong in their favorite remedy.
Respectfully,
J. J. HAYNIE,
Editor and General Manager the Meridian (Miss.) Daily News.
(The oldest daily in Mississippi.)

Whom should I meet as I went out of the door, resolved upon rounding up the entire population in my quest, but Mr. J. D. Ryan, who runs a medicine foundry of his own. The last man in the world to give up a letter over his own signature recommending some other preparation, I thought, but I hailed him. Mr. Ryan was a little stunned at my proposition, but when I showed him the editor's letter of endorsement, he wrote me out the following:

Meridian, Miss., Feb. 12, 1898.
Daily News:
Gentlemen—I have known Mr. J. J. Hay-

nie for many years. I know he would not sign his name to any statement that was not in every way absolutely true.
Respectfully,
J. D. RYAN,
Proprietor Ryan Electric Medicine Co.

This was an endorsement of the editor, if it wasn't of the Iron Tonic, and I thought I was pretty lucky to get that much from him.

Mr. M. C. Haynie, until recently publisher of the East Mississippi Tribune, of Macon, followed Mr. Ryan in the door before I got outside, and, true to my task, I assailed him with questions. To my surprise, he knew all about the preparation, and evinced it by penning the following strong letter:

Meridian, Miss., Feb. 12, 1898.
Editor Daily News:
Dear Sir—As the result of impure blood I was long troubled with a crawling out on my right hand that itched continually and caused me a great deal of trouble and annoyance. After using one bottle of Dr. Harter's Iron Tonic according to directions, I find myself entirely relieved of the trouble. Yours truly,
M. C. HAYNIE,
Late Publisher East Mississippi Tribune, of Macon, Miss.

I got over to the Grand Avenue hotel just in time to say "good night" to Claude Russell, the genial night clerk, who goes to bed when every one else stays up. He had Dr. Harter the worst kind, and liked to talk an arm off me about the excellence of the Iron Tonic. I managed to get this out of him before he turned in:

Meridian, Miss., Feb. 12, 1898.
Meridian Daily News:
Gentlemen—Dr. Harter's Iron Tonic has been given a thorough trial by me, and has done me so much good I feel I cannot say too much in its praise. My appetite had left me, it was almost impossible for me to sleep, and my entire system seemed to be out of order. I was paying out large sums of money in doctor's bills and receiving no permanent benefit. Several traveling men extolled the virtues of Dr. Harter's Iron Tonic, and I was induced to try it. Since taking the tonic I have no difficulty from insomnia, my appetite is completely restored, and I feel as a man should. Yours respectfully,
CLAUDE RUSSELL,
Night Clerk Grand Ave. Hotel.

As I started out of the Grand Avenue I met Officer Lowry coming in. He didn't look like a man that had ever needed medicine, and I expected he'd take me in for "defamation of character" or something worse if I said Dr. Harter to him. But he didn't. He went up to the desk, called for stationery, and

wrote out the following, like the editor of a daily paper:

Meridian, Miss., Feb. 12, 1898.
Publisher News:
Dear Sir—I have tried Dr. Harter's Iron Tonic thoroughly, first by using a sample bottle, and knowing that by two more bottles, which have built my system up in a wonderful manner. It has virtually made a new man of me. I had suffered from indigestion and general debility for many years, and my blood seemed to be very thin. Now all is changed, thanks to the Iron Tonic. I am strong and well, and feel better than I have in years. My blood is rich, and I feel better able to cope with the wind and weather than I did before using Dr. Harter's Iron Tonic. Yours, etc.,
W. C. LOWRY, Policeman.

On a quiet tip from Policeman Lowry I hurried over to headquarters and interviewed Sergeant Price. He found time to do this for the public good:

Meridian, Miss., Feb. 12, 1898.
Daily News:
Gentlemen—I have for some time been a sufferer from liver trouble and general debility. Since trying Dr. Harter's Iron Tonic for the same, I found it to be the cure I was seeking, and all I could ask for. Since taking it according to directions I know it will do all that is claimed for it, and I am glad to give this testimonial in its behalf.
MOODY PRICE,
Sergeant Meridian Police.

The sergeant told me he knew the sheriff had taken a few bottles, and I chased over to Sheriff Reed's office. He didn't say or write very much, but the little he did give me was right to the point. Here it is:

Meridian, Miss., Feb. 12, 1898.
Editor News:
Dear Sir—From my personal experience with Dr. Harter's Iron Tonic, I think it the best thing in the market.
J. E. REED,
Sheriff Lauderdale Co., Miss.

I stepped into the Star Grocery as I came by, and Miss Best stepped up to wait on me. She didn't hesitate a minute to tell me her experience with Dr. Harter's medicine in the following words:

Meridian, Miss., Feb. 12, 1898.
Reporter Daily News:
I have tried Dr. Harter's Iron Tonic, and have found it the best invigorator that I have ever known. My duties as a saleslady necessarily keep me confined during the day, and I was a frequent sufferer from nervous headache and a feeling of general lassitude. Since using the Iron Tonic I feel like a new woman altogether, and would not be without it for the world. Gratefully yours,
CAROLYN M. BEST.

In the grocery I met Mr. T. W. Walker, who, in response to my inter-

rogatory, tore off a sheet of wrapping paper and wrote this:

Meridian, Miss., Feb. 12, 1898.
Editor Daily News:
Dear Sir—I have been using your Iron Tonic for my nerves, and find it the best I ever tried. My wife also thinks it comes up to everything it is advertised for, and a great deal more. She is greatly improved by its use. We would not be without it in our family.
T. W. WALKER.

Everybody knows Prince McCree. I met him on the street as I started out of the Star Grocery. Prince has forgotten whether it was Columbus or Dr. Harter who discovered America. He wants to vote for Dr. Harter for president in 1900, regardless of his politics. Dr. Harter couldn't wear any hat ever made if he heard Prince talk about him. This is what Prince wrote, after I eliminated the high water marks:

Meridian, Miss., Feb. 12, 1898.
Proprietor Daily News:
Dear Sir—I am a carpet layer by profession, and have suffered greatly with vertigo. I have tried several physicians and innumerable patent medicines without receiving any benefit. My trouble has continued, and has been getting worse rather than better. I was advised by a friend to take Dr. Harter's Iron Tonic, and in desperation I did so. I began to improve at once, and now, after taking a few bottles, I know I am a cured man. My wife has also taken it, and says it is the best medicine to build up a woman's system that she has ever taken.
PRINCE H. MCCREE.

On my way back to the News office I stepped into Lawyer Woods', but he was in court. Mr. Knapp, however, learning my errand, supplied all deficiencies by telling me his own experience, as follows:

Meridian, Miss., Feb. 12, 1898.
Editor News:
Dear Sir—Too much cannot be said in praise of Dr. Harter's Iron Tonic. It is the best tonic on the market, and if taken by directions it will surely prove beneficial. I have for the past three years had an overworked, tired out feeling, and have tried different tonics, and always failed to get any relief until I took two bottles of the Iron Tonic. At present I feel like a different man, physically and mentally, and I wish to give credit to whom credit is due. Yours truly,
THOS. P. KNAPP, 814 29th Ave.

My column was now well filled, and I turned it in. Every person I had met had taken Dr. Harter's Iron Tonic, and was better for it. A wonderful record, surely. I could have filled the entire paper, I firmly believe, with repetitions of cure and improved health by its use.

DR. HARTER'S IRON TONIC

Blood Purifier, Appetizer, Digester and Nerve Tonic.

Expels Weakness and Sickness! Makes Vigor and Strength!! At Druggists.

DR. PRICE'S CREAM BAKING POWDER

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

FROM UNCLE DICK.

VAN ALSTYNE.

Van Alstyne is north of Dallas about forty-five miles, in the black land belt. A richer country a crow never flew over; and the people, I am told, nearly all own their own homes and are far above want. The Methodists, Baptists, Presbyterians and Christians (Campbellites) all have splendid church buildings, and work together very kindly. Well, the Baptists do not come in very heartily, but there is no sparing at each other. I was only in the Methodist church; it is a beauty, well seated, beautifully carpeted, and well lighted, not to have gas or electricity. Bro. Hendrix met me at the depot, and cried out as he saw me, "Hendrix hotel! Right this way for the Hendrix hotel!" Of course we knew that meant a welcome for the "wayworn traveler."

He led the way to a nice two-story parsonage, well furnished, clean and nice—easy chairs and carpeted floors, a comfortable dining-room, and the table loaded with just what a hungry man loves to eat. My! did I not enjoy my dinner! No wonder Hendrix is fat and jolly—such a good home, good wife and sweet children, and in favor with all his people. His kindness and that of his family will be remembered in the better world.

Sunday was a good day. The Sunday-school had many features about it not common in our schools. The teachers are alive and up to date; they are prepared with the lessons, so that they can hear and teach without the book before them. I would love to call the names of some lady teachers, but had better not. It would do some city Sunday-school teachers good to drop in and see and review this school. The public service was very pleasant to this preacher. The singing was good, and some of the songs linger with us yet. "My Mother's Beautiful Hands"—will I ever forget it? The hands have long since been put to rest, but the touches of the fingers are felt to-day. Oh! if children could but know the worth of a good mother!

We were there to talk Orphan Home—God's interest in the poor, the helpless, fatherless children, and how he can and does help them. The people heard us gladly, and helped the children, beyond the expectation of the pastor. When the sermon was over they came up—a host came up—shook hands with us, and many said, "Come home with me to dinner." Of course we could not go with all, but it made us feel mighty good. Many churches, many families, fail to have revivals because they do not extend hospitalities to ministers and friends. I do not suppose one in twenty of the heads of families ever ask their pastors home with them to eat. The minister is not known in the home, among the children, and at their tables.

Bro. Hendrix ought to remain his four years out, and this preacher ought to go back there next year and take another collection.

HONEY GROVE.

Preachers never make sacrifices to preach the Gospel. They may think they do, but it's a mistake. They get more than two for one, and that is not a sacrifice. Saturday night last, when the bus drove up to the parsonage at Honey Grove, and the lamp lights brilliantly shone out to the street, and Bro. Vinson came running out and saying, "Howdy, Bro. Thompson; I'm glad to see you; come right in." Just outside the door stood his good wife, smiling as only a Methodist preacher's wife can smile, and extending her hand with a grasp that said, "I'm so glad to see you; welcome to our home!" Why this greeting? Why these happy faces? Just because I am an humble servant of God, a preacher of the Gospel of Jesus Christ. Did I make a sacrifice? What would I have made of myself if God had not made me a preacher? Thank God that he made

me a preacher, and allowed me to have an humble place in His Church.

Sunday morning it was raining—raining hard, and rain in the black land on Sunday tells the preacher he will have no congregation. It rained until nearly time for preaching, and the congregation was very small, but we gave them a gospel sermon, and they gave us a good hearing, and good singing, and some money for the Orphan Home. The night congregation was better. Another sermon; another collection for the Home—the meeting would hardly be orthodox without a collection. The church building is of stone—will stand until the judgment day. The inside is all that you can ask. The parsonage has more doors, angles and closets than any house of its size in the kingdom. It is convenient, comfortable and well furnished. Everything about the house, in the house, and yard, speaks for itself—somebody lives there.

Honey Grove is very much elated at having secured Prof. S. V. Wall as principal of what was Honey Grove High School, but what is now "The Wall School." He was for a number of years the principal of the "Wall School," in Franklin, Tennessee. He thoroughly prepares his pupils for the Vanderbilt University or the Southwestern University, at Georgetown, Texas. His students, with a certificate from him, can enter either of these schools without examination. He is a fine teacher, a strong Methodist, and a perfect gentleman.

The preacher that is appointed to Honey Grove next year may rest easy, as far as comfort and support are concerned. Look for me again, will you?

R. W. THOMPSON.

391 Ervay Street, Dallas, Texas.

MISSIONARY MATTERS, TEXAS CONFERENCE.

I submit the following statement for the information of our preachers and people. The report is for the part of the year that has passed, including March 31. The charges below have paid their assessment in full in the order named:

Foreign Missions: Ben Arnold, Sealy, Bellville, Flatonia, Lyons, Hotchkiss Memorial, Giddings, Brenham, Columbia and Brazoria, and Angleton.

Domestic Missions: Alvin, Flatonia, City Mission, Houston, Columbia and Brazoria, and Cedar Bayou.

Both Foreign and Domestic: Flatonia, and Columbia and Brazoria.

The following table will show the work of the year, by districts, as compared with last year:

	1897.	1898.
Foreign Missions:		
Houston District.....	\$68 75	\$131 00
Austin District.....	382 00	203 90
Brenham District.....	112 00	596 45
Calvert District.....	189 00	112 00
Huntsville District....	151 50	23 00
	\$903 25	\$1066 35
Domestic Missions:		
Houston District.....	\$234 25	\$431 57
Austin District.....	310 00	136 10
Brenham District.....	5 50	10 00
Calvert District....	69 50	150 25
Huntsville District....	120 75	52 60
	\$740 00	\$780 25

O. T. HOTCHKISS, Treasurer.

The Dangers of Spring

Which arise from impurities in the blood and a depleted condition of this vital fluid may be entirely averted by Hood's Sarsaparilla. This great medicine cures all spring humors, boils, eruptions and sores, and by enriching and vitalizing the blood, it overcomes that tired feeling and gives vitality and vigor.

HOOD'S PILLS cure nausea, sick headache, biliousness and all liver ills. Price 25 cents.

GENERAL CONFERENCE DELEGATES' TRANSPORTATION.

Official Announcement. The undersigned of the Committee of Entertainment of General Conference, charged with negotiating transportation arrangements for the territory west of the Mississippi River, announce the result of negotiations concluded with the official sanction of all the railroads in the States of Arkansas and Texas for one fare for the round trip within their territory, tickets to be sold at all stations May 1, 2 and 3, with final return limit of June 1.

EASTERN CONNECTIONS. The Eastern connections to Baltimore are concluded as follows: Via Memphis and New Orleans on all routes for one fare for round trip plus \$2.00 for round trip from Washington to Baltimore, tickets to be sold May 2, 3 and 4, with final return limit leaving Baltimore May 31. Via St. Louis eastward on all roads within the jurisdiction of the Central and Southwestern Passenger Associations, making a direct and complete route to Baltimore, embracing the following railroads: Baltimore & Ohio Southwestern, Cleveland, Cincinnati, Chicago & St. Louis; or the Big Four Routes—Vandalia & Pennsylvania Lines. The above comprises arrangement of routes and rates for the territory assigned

to this committee, except on the lines embraced in the Western Passenger Association, whose jurisdiction extends over Missouri, Indian Territory and all the States and Territories westward to and along the Pacific coast. That association has delayed action, waiting the action of the Central Passenger Association as to lines under its control, having Eastern connections at St. Louis. Such necessary action by the Central Association had not been taken till the 29th ult., fixing a rate of one fare for round trip.

The Western Association is now advised of this proceeding and will take formal action at its meeting at Chicago on the 5th inst., and as soon as ascertained it will be published in all the local Church papers.

THOS. M. FINNEY,
B. M. BURGHER,
Committee.

April 2, 1898.

DISTRICT CONFERENCES.

San Antonio, West End, S. A.....	April 11
Beeville, Rockport.....	April 13
Corsicana, Dawson.....	April 28
Paris, Lamar Ave., Paris.....	April 28
Vernon, Childress.....	May 26
Abilene, Cisco.....	May 26
Marshall, Henderson.....	June 8
San Angelo, Brady.....	June 9
Terrell, Mesquite.....	June 9
Calvert, Lott.....	June 16
Dallas, Trinity, Dallas.....	June 17
Llano, Johnson City.....	June 21
Huntsville, Willis.....	June 23
Sulphur Springs, Commerce.....	June 23
Bonham, Honey Grove.....	June 23
Gatesville, Meridian.....	June 23
Waco, East Waco.....	June 28
Greenville, McKinney.....	June 28
Tyler, Athens.....	June 30
Brownwood, Coleman.....	June 30
Dublin, Iredell.....	July 1
Pittsburg, Naples.....	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.

PITTSBURG DISTRICT.

Committees of Examination: For License to Preach—C. A. Tower, L. H. McGee and G. R. Hughes. For Admission on Trial—J. S. Mathis, J. W. Johnson and A. A. Wagoner. For Deacon's Orders—Stuart Nelson, W. J. Owens and S. W. Jones. For Elder's Orders—G. C. Hardy, J. M. Carter and W. T. Ayers. T. P. SMITH, P. E.

GREENVILLE DISTRICT.

The Greenville District Conference will meet in McKinney, Texas, Tuesday, 9 a. m., June 28, 1898. The opening sermon will be preached on Monday night, 27th of June. I. S. ASHBURN.

Greenville, Texas.

LEM'S MISTAKE.

An old colored man entered the village store and sat down on a cracker-box. "Mars Gill," said he, "yo' know dat dere flaverin' stuff yo' done sole me las' week?" "Why, no, Lem, I didn't sell you any flavoring."

"'Deed yo' did, Mars' Gill, an' my ole woman she used some, but 'twasn't no good, no how. Yas, sir. Dar's some of it now, up dar in dem yaller covered bottles!"

"Why, Lem, you don't mean that you thought Pond's Extract was flavoring. Well, I've known it was the greatest thing going for pains and cuts, but I never heard of its being used for flavoring before," and the storekeeper laughed till he wept, while Lem took down one of the bottles and regarded it thoughtfully.

"So dat yer stuff's medicine, is it? Well, now, I knowed my rheumatiz wuz better sence I took dat Extract. Say, ef she done me good when I done took her de wrong way, mus' be able t' do mo' good ef I take her de right way. Mars' Gill, jest gib me 'noder bottle of dis yer Pond's Extract and charge it."

Pond's Extract is able to afford relief in cases of rheumatism, neuralgia and toothache. Avoid substitutes; accept genuine only, with buff wrapper and yellow label.

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.

Hallettsville, Texas, Feb. 13, 1895.—I certify that my wife was troubled with pain in her left hip, supposed to be rheumatism, and also derangement of the kidneys, and was relieved of it by the use of Hall's Great Discovery. She used only one bottle, and thinks she is permanently cured.

LEE GREEN, Baptist Minister. E. W. Hall, sole proprietor, box 218, Waco, Texas. Sold by Texas druggists.

When you feel your own nothingness most, then are you most pliable in the Father's hands.

SAVE YOUR EYES



To persons who desire to avail themselves of our superior facilities for fitting Spectacles or Eye-glasses, we will send our printed instructions for testing the eyes. Spectacles and Eye-glasses repaired. New lenses fitted in old frames. C. P. BARNES & CO. 504 West Market Street, LOUISVILLE, KY. This firm is reliable—Texas Advocate.

The Kidneys

are the seat or the starting point of many maladies, all of them serious, all more or less painful, and all of them tending, unless cured, to a fatal end. No organs of the body are more delicate or more sensitive than the kidneys. When symptoms of disease appear in them not a moment is to be lost if health is to be restored. The best way to treat the kidneys is through the blood, cleansing it from the poisonous matter which is usually at the bottom of kidney complaints. For this purpose there is no remedy equal to

Ayer's Sarsaparilla

"For many years I have been a constant sufferer from kidney trouble, and have tried a number of largely advertised kidney cures without benefit. At last a friend advised me to try Ayer's Sarsaparilla. The use of eight bottles of this remedy entirely cured my malady."—MARY MILLER, 1233 Hancock Street, Brooklyn, N. Y.

Do not try to drive some undesirable topic from your mind, but crowd it out with something better.

HUNT'S CURE

Cures all skin diseases in all its various forms. No internal treatment necessary. Failing, money returned to purchaser.

No fraud is more wicked than cheating in a love game.

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.

TEXAS MIDLAND RAILROAD EPWORTH LEAGUE EXCURSION.

Account Annual Convention State Epworth League at Galveston April 19 to 21, rate only \$5 for round trip from Paris, Cooper, Commerce, Greenville or Kaufman; tickets on sale April 18 and 19 and good for return till April 23. Through coaches without change connecting at Ennis with the Epworth League Special over the H. and T. C. Ry. sold to Galveston without change. The North Texas delegations are going to the convention on this train. For further particulars, inquire of ticket agent or

J. E. LEITH, G. P. & T. A., Terrell, Texas.

THE MOST ATTRACTIVE ROUTE TO BALTIMORE VIA WASHINGTON CITY

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

For complete description of the Chesapeake and Ohio route, address C. B. Ryan, A. G. P. A., Cincinnati, Ohio.

HUNT'S LIGHTNING OIL

Cures Catarrh, Neuralgia, Sprains, Cramp Colic, Diarrhoea, Cuts, Headache, Rheumatism. Good for man and beast. Failing, money refunded.

To lose patience, may be to lose all.