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## EDITORIAL.

### THE SUPPORT OF THE MINISTRY.

Preachers are just like other Christian people, in that they have to live. To do this, it requires a house, furniture, provisions, fuel, and clothing. All of these cost money, and to procure them he must be paid promptly the amount agreed upon by the Board of Stewards. They owe this to him and his family, as a just debt, and the Gospel so regards it. It is therefore the duty of the stewards to see to it that the Church membership come up punctually with it, so that he is not embarrassed in meeting his weekly or monthly obligations. This ought to be attended to at the end of every month, for his necessities are monthly. Well, you say, we will pay it in the end; we never let our preacher go up to conference without his salary in full. Perhaps this is true; but the preacher can not wait till the end of the year to supply his family with the necessary comforts of life. And if you put this duty off, the probability is that at the end of the year you will settle with him at less than a hundred cents on the dollar. Then it may turn out that he was counting upon getting all of the amount you promised him, and assumed obligations accordingly, but you failed in doing your duty to him and he has to disappoint some of his creditors. In this way he leaves his charge owing somebody money and his character for honesty is thereby compromised. In such event the fault is yours, whom he has faithfully served, but he and the Church have to bear the blame. Now some preachers do not know how to manage finances, and even when they are paid a good salary promptly, they allow themselves to thus become embarrassed and injure their usefulness; but seven times out of ten, when a preacher leaves a place in debt, it is either because his people did not make adequate provision for his support, or after they did make proper provision for it they failed to pay him the full amount of his assessed salary. Under no circumstances ought this state of things to exist. The position of the minister in the community is a delicate one, and his people ought to see to it that his finances come up with regularity and promptness. Then he can hold up his head, pay for what he gets, owe no man anything, and preach the gospel with power. He is your best friend; he studies your deepest interests; he imparts to you wholesome instruction; he is closest to you in your troubles, and he renders you invaluable service, and he is worthy of a substantial support. Now if you, from any cause, have neglected, as stewards, to reduce your financial methods to a system so as to be scrupulously prompt in the monthly payment of the preacher's salary, then go to work at once and remedy the matter in order that he may be put at ease in things of this sort. He is dependent upon you for this support. The Church very properly does not permit him to engage in secular matters. His whole time and life belong to his sacred calling, and if his support is not forthcoming from you, then he has no resources upon which to fall back when obligations begin to press him. Then again, it is so much easier to collect his support by the month when you adopt that plan than

to try to get it in large amounts by the quarter or the year. People can pay one-twelfth of their assessments at any one time easier than a fourth or a half of it at once. These small amounts coming in monthly will swell the aggregate and make his support easy. Give it a trial and see if the plan is not an improvement over the old method of main strength and awkwardness.

### ELEMENTS CONSTITUTING A MOB.

In our last issue we spoke of the lawlessness of the mob as seen in the repeated lynchings which occur in various portions of our country. Now we want to look into the constituent elements of the average mob and see to what extent they represent the public

about where the abnormal transaction is in progress. They are there, as they were in Newnan, Ga., last week, not because they approve what is going on, but because of the undue excitement and curiosity. They are present just like they are present at a great fire, or any other extraordinary procedure. Yet at a distance all of these people are put down as a part of the mob, and the whole community is estimated accordingly. This is manifestly unfair, but it is in accordance with an unwritten law which makes the innocent to often suffer when the wicked do wrong. The question may be asked, Why do not these good people interfere and prevent the outrage? The answer is easily given. They are not there armed and organized as a constabulary. They

country beyond the sectional line, they will be written down indiscriminately as a lot of cruel and blood-thirsty savages. There are then a score of reasons why these things should come to an end in our Southern country. We have suffered already in the esteem of the general public enough on account of these violent acts, and our laws make ample provision for the punishment of all grades of crime. What we want to do is to strengthen public sentiment touching these matters. For, after all, public sentiment is stronger than law. The press and our public teachers have a great work to do just at this point in our civilization. Then too the officers of the law are often lacking in discretion and courage under the circumstances of violence. If they are not tacitly in sympathy with the spirit of the mob, they are whimpering and cowardly. They are lacking in the stuff that gives nerve and heroism to their official position. If these conservators of the peace were always ready to give a mob to understand that violence upon their part will mean Winchester balls, it would have a very cooling effect upon the excitement of the occasion. But these officials have an idea that the spirit of public sentiment is rather toward the mob, and thus they make no sort of effort to quell the disorder and drive these daring and lawless characters back into obscurity. We are sadly lacking in our duty to the public if we fail to strengthen public opinion with reference to these matters.



GOVERNOR JOSEPH DRAPER SAYERS.

### GOV. JOSEPH DRAPER SAYERS.

There are some of our readers who take no secular paper and they depend upon the Advocate for their knowledge of public men and secular matters. So we occasionally step aside and bring before our readers a man who stands in civil and political life as the representative thought and sentiment of his fellow-citizens. Hence in this issue we present a striking picture of the Hon. Joseph D. Sayers, the present Governor of Texas. He was born in Grenada, Miss., September 23, 1841, and ten years thereafter he came to Texas with his father's family and located in Bastrop. In that town he was educated and grew up to manhood. In 1861 he enlisted in the Confederate Army and served through the entire war. He started in as a private and came out in 1865 as a Major. After peace had been declared he returned to his home and took up the study of law and entered that profession. In 1873 he was elected to the State Senate and exerted great influence in that body. He was Grand Master of Masons during 1875-76. In 1878-79 he was Lieutenant-Governor, then he was elected to the Forty-ninth Congress and remained a member of that body until he was elected Governor last fall. In Congress he made an enviable record and stood high in National councils. He is a man of pure morals and of incorruptible integrity. While not actually a member of the Church, yet he has always been identified with our Church in Bastrop in spirit and support. In fact, he was Superintendent of the Sunday-school there for a number of years. His wife is a devoted member of the Methodist Church and their home is the home of the ministers. Governor Sayers is a good man and holds his present position by the largest popular vote ever cast for any man in Texas.

sentiment of a given community. Sometimes the very best people are so provoked by the revolting crimes of these inhuman beasts that they lose their heads for the time being and take part in these lawless proceedings. But this is not the rule. However, this rare exception ought not to occur in a Christian community, and wherever it does occur there is no justification of it in fact and in law. Generally speaking, the mob does not represent the sentiment of the community disgraced by its proceedings. It is usually led by some daring person of ordinary standing who is fond of adventure and excitement, and who is always ready for any reckless proceeding. He has no trouble to secure a following of a character similar to himself. All such persons crystallize about him and thus are led to these lawless acts. As a rule this is the class of people composing the average mob. When they do these acts of violence the whole community has to suffer in the estimate of the general public. The reason of this in these acts of lawlessness are usually witnessed by the entire population of the locality. All the people gather

are not authorized by the law to stop even the work of a mob unless the Sheriff swears them into service. Then, too, there is no pastime in dealing with an armed mob bent on devilment. No peaceable man feels called upon to volunteer his services and thereby endanger his life to save the neck of a brute. He simply stands there as a spectator, just like a passenger on board a train stands quietly by while the express car is being looted by highwaymen. Not one man in a million is going to put himself in the way of a mob while in the garb of a private citizen. Therefore, in the composition of the mob you find as a rule the lower class of society, and not the better element of the community—only in rare cases. This must be taken into the account in making up a verdict concerning the characters of the people where these disgraceful things occur. Take the majority of the citizens in Newnan, Ga., and while they were shocked beyond measure at the diabolical crime of that human demon, yet they no doubt deeply deplore the barbarity of the lawless mob who visited upon him such an uncivilized fate. But up in the good



## COMMUNICATIONS

### SPIRITUAL STATE OF THE CHURCH.

I am glad there is so much being said on the spiritual condition of the Church. It is a good sign that the ministry and laity are beginning to realize the great need of a general resurrection of thought as to the causes. Some say for lack of our Church discipline not being enforced; some, the love of money; some, the organ and choir are in the way of spiritual singing in our congregations. I say amen to that, for I do love to sing the old-time Methodist songs that my father and mother and all the people sang with the spirit and understanding. Some blame the preachers; say that their preaching has become effeminate in these last days; that it has lost its power; that truth is not sent thunder-shod and burning among the congregations of our times. There may be somewhat of truth in these charges; and it is befitting that they who preach should lay no flattering unction to their souls. Yet, until our people lay aside their sloth of mind and rouse the intellect into something like a becoming activity; until the fashionable throngs that make the Sabbath day and its solemn services an occasion of display, lay aside their worldliness, giving less time to attractive personal adorning and more to an attiring of the soul in the garments of meekness and devotion; until they learn the relative value of the gem and the casket of the diamond and its encasing, acting continually and prayerfully on the acquired knowledge; until this is done, the pulpit, no matter how resonant with the thunder of divine truth it may be, cannot recover its departed power. Its representatives are but men, and the chances are that between it and the worldly hundreds that gather about it, there will be an approximation, unless there be amendment. Let us all resolve now that for the future we will go to God's house with souls prepared to meet our Maker; that we will possess ourselves with feelings of gratitude, self-distrust and prayer while we listen—brethren, a continual desire to God that he would enable us to work, learn and inwardly digest the word made known to us.

God bless the dear Advocate. It is worth so much to us. It feels like one of the family, and we are glad when it comes. I feel like I could not do without it, and hope and pray that it will soon be in the home of every Methodist family.

H. W. M.  
Kilgore, Texas.

A spiritual decline being admitted, and opinions from all solicited, I would make some suggestions. The decline, real or apparent, may be predicated first, upon the frailty of human wisdom. Second, a too conservative adherence to accepted systems of doctrine, both reinforced by selfishness.

Human organizations, being imperfect, have within themselves the seeds of their own decay. I will not try to prove these propositions, but illustrate them. Adam's posterity degenerated until the flood was necessary. Noah's posterity degenerated so far that God saw it was necessary to call Abram out of Ur of the Chaldees to propagate a purer people. Abraham's seed degenerated until the Babylonish captivity was employed to correct their idolatry. The Jews declined to such an extent that the crucifixion of Christ was possible. The early Christian Church fought its way to recognition through fiery persecution. In its contest with paganism it imbibed the spirit of persecution. Under the fostering care of imperial power Popish Christianity made the dark ages hideous with the cries and groans of the persecuted. The reformers of the sixteenth century made their way through fire and bloodshed, themselves becoming debauched with the spirit of persecution. The Mayflower led the way across the Atlantic Ocean to liberty of conscience. From all these witnesses we learn that every advance Christianity has made toward a higher moral plane was done by an influence springing up outside of existing organizations. The older institutions being drawn forward by the newer and better propaganda.

There is a hopeful sign in the Methodist Church of to-day. We acknowledge and bewail our sin and are earnestly seeking for the cause and a cure. Will we find them? And finding them, will we earnestly and humbly give ourselves to the leadings of the Spirit? If we do these things, then Methodism will have proven itself superior to any other organization the world has ever known—an organization that had grit and grace enough to get out of the old ruts and take its stand on a higher moral plane without being driven by out-

side influence. Here the great question comes in. What improvement can be made? I know no better way to seek a solution of this question than to picture in our imagination an ideal Christian community. Our Savior furnishes a plumb line by which to test the uprightness of our ideal. "Thy will be done on earth as it is in heaven." Do angels in heaven have any will of their own? Do they seek any choice of service? Do they ever serve themselves? Do they own any personal property or real estate? The early Christians sold their possessions, and distribution was made to all, as each had need. Neither did any one say that aught of the things he had was his own.

Is this an example of an ideal Christian community? If so we have need of much grace. Once more. It took Christianity nearly eighteen hundred years to free the Church from state domination. How long will it take the gospel to free the individual conscience from ecclesiastical domination? When will we preachers learn to throw the responsibility of eternal salvation on the individual conscience? How long will we appeal to Church vows as an incentive to action? We should tarry in our closets until our hearts are full of love for souls, and sorrow for deluded, suffering humanity, and then go forth and preach the beauty of holiness and joy of eternal salvation, as an inducement to flee from the deformities of depravity and the horrors of sin.

We cannot bind conscience by human creeds; for we must all stand before the judgment seat of Christ. A decent deportment we may require, but God alone searchest the heart.

H. B. SMITH,  
Stephenville, Texas.

There has much been said about our spiritual condition as a Church. Now as consecration is the secret of spiritual success, let Methodists go to God in earnest prayer, and the wheels of our Zion will move at chariot speed, and souls will be born unto God. Paul, in writing to the Romans, said, "I beseech you, brethren, by the mercies of God that you present your bodies a living sacrifice, wholly acceptable unto God, which is your reasonable service." Let us set aside all our powers, physical, intellectual and spiritual, and the Lord will give us a good year. We need to stand fast in the liberty wherewith Christ hath made us free, and to pray without ceasing, and the victory is ours. Let the whole Church pray for more faith. As the opportunity is presented let our beloved Advocate go into the homes of our people. God bless the Advocate. May its circulation go to all our people.

M. L. CAMPBELL,  
Lampasas, Texas.

Whatever may be the cause of the halt, real or supposed, in the progress of our Church, it is an opportune time to look carefully into all that constitutes its distinctive characteristics as an organized Church. A wise captain, if he finds his vessel has come to a halt, or even is sailing with diminished speed, will see first, whether there is a lack of motor power, next whether there is leakage anywhere, and then will inspect closely all of its machinery to find where and what is the amount of friction, and whether there is a just proportion as well as unity of action in all of its parts. So ought it to be with the Church. That its past success has been wonderful cannot be denied, but this does not justify the impression that there is perfection in all its various policies and teachings, as a Church. It is the part of wisdom to look honestly into all that mars its unity or impedes its progress.

While not indicating that these have caused the recent declension, yet with your consent I want to call attention to two points—one of polity, and the other of doctrine—that have, to some extent at least, marred the unity of our faith and practice; and, if not adjusted, will in the future, as in the past, impede its progress. One of the distinctive features of our Church is that less than half of its ministerial laborers are actively employed in the service of the Church. All of its vast interests and most of its services are committed almost exclusively to a decided minority of those whom the Lord has called and whom the Church has indorsed as ministers of his Word.

The effect of the division of the ministry into two classes, pastors and non-pastors, or local and traveling preachers, is much more radical and vital than may appear to some. If the relation of pastor to people is of divine appointment, then it is essential to the welfare of both parties to this relation. If a Church without a pastor is a fail-

ure because not in line with the divine economy, is it not true that the preacher without a pastorate is in the same anomalous condition? It is both philosophical and scriptural that the responsibilities connected with the work of a pastor, together with the demand made for the constant exercise of his mental and spiritual faculties furnish an environment that is best calculated to draw forth and develop in him the highest type of ministerial success and manhood. Whereas, the lack or absence of these on the part of the other class of preachers, by the same law of environment, leaves him to dwarf and fail, not only to his own detriment, but to the injury of the Church where he lives. The practical effect of this policy then is to relegate to the non-active and non-efficient list a large number of those whom the Holy Ghost has set apart to preach the Word, and why not to be overseers of the flock?

This apparent discrepancy in our polity is the more striking when we remember how frequently it is presented as a distinctive characteristic of our Church that we have no Church without a pastor. I heard not long since a presiding elder, and a man of gifts, in a discourse on the subject of Methodist polity, tell how in an interview with a preacher of another denomination who had admitted that his Church had many churches without pastors and pastors without churches, he had said to the brother: "We have no organization without a pastor and no effective preacher without a charge." Can it be he was forgetting the local ministry, the bigger half of the ministerial ranks, or did he regard them as a body as non-effective, or was it because he could not afford on such an occasion to look at the other page of this leaf in the history of Methodist usage.

Some may regard it as neither wise nor kind thus to criticize the acts and usages of the Church so dear to us. But I conceive that nothing is better for a man, a party, or a Church than the faithful criticisms of a friend.

And besides this nothing is more indicative of health and honesty in a body, social, political or ecclesiastical, than to be as much alive to its defects and failures as it is to its merits and successes. We read: "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful."

I am aware that it may be replied to all this:

1. That there is not enough membership nor enough of support (financial) to admit of so many pastors. But the use or service of all the pastors possibly would increase both of these. At any rate there must be some way of adjusting the relation of preacher to people without violating a fundamental law of said relation.

2. It may be said that it is not every preacher who is fitted or even called to be a pastor. We will put by the side of that statement one made recently, and by one of our chief shepherds, and published in the Texas Christian Advocate, about to this effect: The preacher who claims he is called to preach and not to do pastoral work is called to nothing, or not called at all.

But where is the line drawn between the itinerant and the local preacher? Is it at the point of spirituality, consecration or even faithfulness to duty? Not generally at any of these, but the questions upon which the matter hinges are generally these: What is his (the applicant's) age? Is he married or single? If married, how large is his family? Is he acceptable—that is, popular with the people? But the result rests mainly on this question: Can he go anywhere? Now, going anywhere is essential in order to be a missionary, but I can hardly see how it is a necessity or even a special qualification for a pastor. On this account we frequently see young men in the first year of their ministry, as happened with me when I first became pastor, who know but little of the usages and doctrines of the Church and have only a superficial knowledge of the Bible, placed in charge of a work where there may be one or more local ministers who have greatly the advantage of him in experience and otherwise, and yet, because they have not that supreme qualification of ability to go anywhere, he is refused as a pastor. "This," I must say, in the language of the wise man, "is an evil under the sun." It appears that only a few of the New Testament preachers were set apart as missionaries, yet certainly the rest were not on this account disqualified to be pastors.

I have written thus freely on this subject with no unkind feeling for the itinerancy nor want of appreciation of the great work they have done, but rather to call attention to what occurs to me as a serious defect in our polity. If this finds place in the columns of your paper, I will try in the near future to notice the second point to which I have alluded.

JNO. W. HALL,  
Santa Anna, Texas.

### HAVE WE ANY EVIDENCE FOR SCRIPTURE MIRACLES?

In our Pastors' Association, in San Antonio, Texas, we have been studying and discussing together the "Life and Times of Jesus the Messiah," by Dr. Edersheim, and to date we have completed the first volume of his work. The past fifteen days we have devoted to the consideration of miracles, which has been to this scribe an interesting study. We offer the following for what it may be worth, from the writer's view of the subject, as briefly as we can state:

1. Whatever evidence there is for the existence of a personal God, exercising control over nature for the restoration of fallen man, seems likewise direct evidence for miracles.

2. The only alternatives conceivable whereby a revelation could be made, with an irresistible conviction of the truths of that revelation to the spirit of man directly, must be by miracles themselves.

3. There must be a distinction made between spurious and genuine miracles.

4. Scripture miracles are supposed to be connected with the claims of some individual to be a revealer of God's will, but in every case the history of the world shows that these claims are not unfounded.

5. That Abraham, Moses and Jesus Christ have brought us revelations of the will of God. It can hardly be denied that the world owes much to the ministrations of men like Elijah, Elisha and Isaiah. They each claim to be teachers sent from God, and hence miracles have been alleged in support of it.

6. Look at the force of evidence in favor of every miracle wrought by any of these ancient worthies. They were addressed to "a disobedient and gainsaying people." In no other case have miracles been appealed to as evidence for a religion which was on its trial. A religion can not be set up every day by miracles, for the whole current of history seems to be against it. In the case of Mohammed is one instance where a religion was set up without miracles, and this in the face of strong opposition on the part of men of influence. No, he knew better than to attempt such a thing, and his immediate followers knew better than to set up any such claims that he had done so.

He alleges wonderful visions, and he was safe in doing so, because nobody could contradict him. To those who mentioned to him the absence of miracles in the establishment of his system of religion, he claims that "the Koran itself was a miracle."

7. It is absurd to say that scriptural miracles have the same evidence which the ordinary facts of history have, and no more. They do not come to us on the same authority as the prodigies of Livy, the marvels of monkish historians, or even the miracle worked by Vespasian, or those wrought at the tomb of the Abbe Paris. They are so closely allied with historical facts that the denial of miracles can only be sustained on grounds which would deny the events which have been historically demonstrated.

"The spacious firmament on high,  
With all the blue, ethereal sky,  
And spangled heavens, a shining frame,  
Their great Original proclaim.

"In reason's ear they all rejoice,  
And utter forth a glorious voice,  
Forever singing, as thy shine,  
'The hand that made us is divine.'"

JOHN L. WILLIAMS,  
San Antonio, Texas.

### MY REASONS FOR BEING A METHODIST.

1. When I was converted, I began to love everybody, and did not think because other people did not see as I saw in reference to Church matters, that they were going to perdition. Being raised by Missionary Baptists, I had read literature that taught one Church and only one, and therefore all others were wrong. I had not gone far, however, until my experience taught me that the more religion I had, the less Christianity there was about me. So, in the Methodist Episcopal Church, South, I thought I found a body of Christians who seem to have, and I believe did and does have, more Christianity than Churchianity. In my boyhood I was prejudiced against Church papers for the fact that the papers that I had access to were always getting into a scrap with some other denomination, and invariably pitched the other fellow off the platform and broke his neck. When I was converted I was disgusted with so much talk in defending their doctrine, and not enough on the vital point of trying to get sinners to accept Christ. Away with such marveling.

2. I believe in the Methodist Episcopal Church, South, because it teaches vital godliness, and endeavors to make



the banner of Christ float above all other questions that concern the children of men. If every Church member, as well as every preacher, had the experience, and could say with the blind man, "One thing I know, that, whereas I was blind, now I see," there would not be (as the brother at the presiding elders' conference at Fort Worth said) "so many Churches dying with respectability." Let us keep close to Jesus.

3. I thought, and still think, it has the best Church government. The manner in which is held their conferences, class meetings and love feasts was all grand to me. I mean the old-fashioned way, with the old-time religion bursting forth from the old gray veterans of the cross, whose hearts were full to overflowing with the love of God. I was made to say, surely they had been with God, and without a doubt they sit together in heavenly places. Give the Church more of the old-time religion; then it is that you can not make the old landmarks, such as the class-meetings, Church conferences, etc., the latter end to something else. Whenever we put two somethings—such as class-meetings and Leagues, or prayer-meetings and conferences—into one, they result in hurt to the spiritual welfare of the Church.

4. I believe in the old conference, as well as class-meeting; I do not believe in these snap-shot Church and Quarterly Conferences. I have been noticing the time used in covering some of our districts, and the four rounds actually consumed about 160 days. It used to be that we looked forward to our Quarterly Conferences as times of great refreshing, and to hold an old-fashioned one it took two days or more, and the presiding elder would, by two or three soul-stirring sermons, and advice and association, lift the Church to a higher plane of Christian living. It may be that we have too many strings to our bow. If so, let's let some go. If not, we can not see why we should have two, and sometimes three, Quarterly Conferences held in twenty-four hours. Such conferences and blended class-meetings never would have made me a Methodist.

Let us return unto God, and establish our old-time class-meetings in the time and place where our forefathers had them, together with more time given to our conferences, and he will be faithful to forgive our sins, and men and women will be brought to Christ under deeper conviction, and have brighter conversions. I pray God's blessings on every institution of the Church.

As to my pastor and presiding elder, they are both devout, good men—men of God. May the good Lord bless every effort of the Church, all along the line, in saving souls.

I can not close without commending our Church paper. It has more than doubled itself under its present management. It has made me a stronger Methodist, and helped me to be a better Christian, and I do not think any one can read its columns without being better by having read it.

I am yours, with interest for the souls of dying men and women.

A. OWEN.

Cisco, Texas.

**STAY BY THE OLD LANDMARKS.**

Especially the cornerstone of the Christian edifice, regeneration. Just what is accomplished in regeneration should not be overestimated or underrated. We must not expect either too much or too little of the new-born soul. There is no reflection upon the divine wisdom when we say that the new birth should be studied in the light of psychology, as well as that of revelation. We would recommend the study of Hopkins' "Law of Love and Love as a Law" to all our people. What is good for the preacher will be good for his flock. That book is par excellence in a most eminent degree. Buy it at once and study it thoroughly. Methodism is just the opposite of Romanism; she has much to fear from ignorance among her people, but nothing at all from increased light and knowledge. Some of our doctrines are better than some of our methods of teaching them. There can be no symmetrical Christian character without a well digested system of doctrine. There is a great deal of difference between doctrine and experience, and we are not to interpret the Scriptures by our experiences; neither is one man's experience, or a thousand, a standard for all others—the Bible is our only rule of faith, and Christ the one great exemplar.

Where shall we begin to describe the experience of a regenerated soul? Not in the seventh chapter of Romans. "For the first three centuries the entire Christian Church, with one accord, applied it solely to the unregenerate man. Its application to the regenerate man was first invented by Augustine, who was

followed by many eminent doctors of the Middle Ages. After the reformation, the interpretation by Augustine was largely adopted by the followers of Calvin."—Whedon. Mr. Wesley, Watson, Clark and Pope all reject this Dark Age theology. The moral picture is too low for a possessor of a new Christian life. And then what is called "the imputed righteousness of Christ" is a branch from the same tree, the which we do not believe and teach as a Church. Christ said to Nicodemus, "Except a man be born again, he can not see the kingdom of God." "To be born again," says Mr. Wesley, "is to be inwardly changed from all sinfulness to all holiness." St. Paul says that "the new man is renewed in knowledge, after the image of Him that created him."

This great change that God works in the soul puts us into his spiritual kingdom, makes us children of God and joint heirs with Christ. The principle of this kingdom is love to God and all mankind. "Beloved, let us love one another; for love is of God, God and knoweth God." I John 4-7. Mr. Wesley, in speaking of the state of a justified person, says: "His very body is a temple of the Holy Ghost, and a habitation of God through the Spirit. He is created anew in Christ Jesus, he is washed, he is sanctified." St. Paul, in describing the state of a justified person, says: "But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus and by the Spirit of our God." I Cor. 6:11. And again: "Not by works of righteousness which we have done, but according to His mercy, He saved us by the washing of regeneration and the renewing of the Holy Spirit, which He poured forth richly upon us through Jesus Christ our Savior; that being justified by His grace, we might become heirs according to the hope of eternal life." Titus 3:5-8. J. L. HOLLERS.

Oglesby, Texas.

**EDUCATIONAL DEVELOPMENT AND PROGRESS.**

The history of the world is a record of strife. The annals of time record little but of the troubles and conflicts of nations. Sacred and profane biographers relate but the defeats and victories of individuals and peoples. A Caesar tells of a Graeco-Roman war, and a Moses writes of a religio-Egyptian conflict. An inspired writer speaks of a Christian-heathen persecution, and an uninspired author portrays the wrongs of a benighted and illiterate following.

The strife in darker ages was for supremacy, in medieval times for peace, and in modern for the elevation of the race.

War in all ages, among all people, has been a refiner; it not only had a tendency to purify the moral atmosphere, but it placed those engaged on a higher and more elevated plane of intelligence. When Israel had passed the ordeal of the Egyptian conflicts, when Greece and Rome had laid aside the sword, when France and Germany ceased their carnal warfare, their subjects not only had a greater reverence for each other, but the fire of battle gave them a courage and determination to benefit mankind and hasten civilization. Because war is cruel is not prima facie evidence that it always emanated from man. Man may be the executor, but oftentimes He who leads by waters deep and over troubled seas directs these in His own mysterious way. Did He not direct when His chosen people were warring with heathen nations? When Israel defeated the Philistines, when Joshua conquered the opposing forces, when the shepherd boy faced the mighty giant, Almighty approved and led his hosts on to victory.

In every conflict in the world's history, there has been a principle true that prompted mankind on to action. That truth, from the storm of battle, has prevailed, and civilization advanced. Our country, emerging from a like conflict, is brought to face new responsibilities and duties. Divinity has rewarded eternal right and truth. As a Church, as well as a State, we must prepare for advances all along the line.

The law-making body of Methodism has ordained that in connection with our efforts to save the soul we also must prepare for the development of mind. In the coming century mind, not money, will be the controlling factor; and, that the cause of Christ should not languish, a consecrated effort must be put forth, that the needed mental development may be attained. The representatives of the Church must be abreast of the times. Secular education is striving to undermine our Christian institutions, not only by giving larger and more liberal inducements, but by instilling ideas detrimental to religious welfare. The rising generations are given to secular teaching when most the Church should

instill, at that time, the principles of the Christian religion.

Few of the children of the Church are sent to Christian colleges prior to their sixteenth or eighteenth year. Dr. John A. Rice, on Paidology, in Methodist Review, March-April number, says: "Girls begin to doubt oftenest at fifteen and sixteen; boys a year earlier and a year later, but few at fifteen and sixteen." And yet, at these ages, they are given over to the secular and public schools, taught, often, by ungodly and unbelieving men and women, who care little for their intellectual advancement, and less for their moral and spiritual.

The same writer, after giving a tabulated statement of "occasions of doubt," asks the question, "Has the fact that educational influences lack only 8 per cent of causing as many to doubt as all other influences combined no message for the Church of to-day?" Further: "Prof. Barnes' statement that not one of the thousand children whose compositions he examined mentioned a teacher as the one from whom anything had been learned about heaven or hell! Are we sending our children to hell via secular teachers?"

It is evident that in our educational warfare, we should not only seek the contributions to prepare the institution, but insist on Christian people to send their children, that they may be taught the "way of life," as well as books. The seige will be sharp and unrelenting. The issues will be enlightenment against ignorance, infidelity versus Christianity, the powers of Christian effort against the negligence and indifference to religious education and training.

May the Church heed the command of the great Head, and in the consummation of this undertaking may not only the money be secured, but the membership made to realize that the eternal destiny of their children depends largely upon the training they receive in Christian institutions.

RUFUS E. NUNN.

Eagle Lake, Texas.

**SATURDAY NIGHT PRAYER-MEETINGS.**

I love a good prayer-meeting on Saturday night, but we can not say "good prayer-meeting" unless we pray for our prayer-meeting and try our best to do all that's in our power to make the prayer-meeting a success. If we are members of the Church, and trying to live the way God would have us live, we will naturally have a desire to go to prayer-meetings. Nor is this all; if we do as we vowed before God and the people, we will attend the prayer-meetings. We promised to "support the institutions of the Church." Then may God help us all to pay our vows unto God.

Some may say, a prayer-meeting is better on Sunday, but give me the enjoyment of a Saturday night prayer service. Generally, the object of those who attend on Saturday night is for the good they may do, and the feast it is to their own souls. May we not neglect the assembling of ourselves together in the way and manner in which some are? If we are in harmony with God and our fellow men, we will attend the prayer-meeting, and try to do all the good we possibly can. Then God will give us more grace to resist the devil when he assails us.

I wish to see the time when every lover of Jesus will attend prayer-meetings, Sunday-schools and class-meetings—not be so conformed to the world, but to God.

My first impressions that I should be a Christian were when a little child, being at prayer-meetings and class-meetings with papa and mamma. How I imagine I can see the tears as they trickle down my father's cheeks, as he would tell of God's dealings with him, and His wonderful love and mercy toward him! How sweet those days were to me! It makes me think of old-time religion when I am blessed with the opportunity of being in a prayer-meeting, where all seem happy and not ashamed to tell their experience, and not ashamed to let any one see the tears as they roll down the wrinkled faces of the aged and the rosy cheeks of youth.

But it seems like pride has taken the place of old-time religion when we look and see people, and even members of the Church, who will not kneel during prayer. Oh, that we all may please and honor God by our presence at Sunday-school, class-meeting and prayer-meeting!

In honoring Jesus Christ we really honor his Father, by whom he was sent, and of whom he was a perfect manifestation. A waste is sinful, whether it be of food, time or opportunity. Therefore we should not waste an opportunity to do good, whether it be in

Sunday-school, prayer-meeting or class-meeting, or in any place or under any circumstances. A Christian who misses an opportunity to do good in prayer-meetings, or anywhere, seems to be forgetful of his calling as a disciple of Jesus. Let all say: "O, magnify the Lord with me, and let us exalt his name together."

ADDIE SLATTON.

Scranton, Texas.

**YOUNG PEOPLE CAN LIVE RELIGIOUSLY.**

I speak from experience. In the fall of 1899 I sought and found the Savior. I was fifteen years old. My father then lived in Tennessee, Rutherford County. The next year he moved to Texas, Robertson County, and we all joined the Methodist Church. My early days here were spent on the road freighting to Houston. My associates were wild and there I had the fight to make, but the Lord sustained me, and I kept my flag up amid all the temptations, and never learned a jack from a queen. So I know if the young people will go to the Lord daily that the tempter will soon depart. I know that I have had a struggle all along the line. I learned to love the Church and the ministry. I have fed and sheltered them from Bob Alexander down to Atticus Webb, of the North Texas Conference. I have been steward nearly all of the time since 1851, and I never knew a man that cultivated the love and friendship of the young people, and especially the children, but that was not easy paid. It appears to be different now. The children don't get acquainted with the preacher as they once did for the old-time religion. I used to attend the District Conference every year for many years. I attended the Annual Conference for twelve years in succession (Northwest), and I want to say to the young Christians that was the joy of my life. When I think of the many true soldiers of the cross that have outstripped me and are now at rest with the Father, may say, "Help the young Christian to be faithful to the end." I stood by Jeff Davis through the struggle between the States; came home, been married twice, raised five children, and all in the Methodist Church, for which I feel to thank God and take courage. When the civil war closed I subscribed to the Texas Christian Advocate, and I have never been without it, and it has been one of my best friends and helpers. My advice to the young Christian is to take and read the Advocate. I see a move for old-time religion. Now how are we to get it? My plan is to commence with the children. Learn their names, tell them short scripture stories, and it won't be but a little while till you will see the wheels of Zion rolling. They are the hope of the Church. Let's go for them. Now, brethren, I am growing weak physically. I have passed my sixty-third mile-post, yet I am stronger in a Savior's love than ever. Pray for me. May the Lord lead us safe to rest.

S. B. JETTON.

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## SECULAR NEWS

A terrific cyclone visited some parts of Missouri on Thursday last, almost wiping out of existence Kirksville and other points in the State. A path a quarter of a mile wide and as clean as a prairie was swept through the eastern portion of Kirksville, and 400 buildings, homes and mercantile, were leveled to the ground in scattered ruins. Many were killed, and the list of wounded is large.

On April 27, four miles north of Village Mills, Tyler County, Texas, while the team engine of J. S. and William Rice was gliding slowly along with the entire loading crew aboard, three of whom—Mac Palmer, Drew Wilson, and Sharpe Brusard—were sitting in front of the pilot and in the very stillness of the day, a large pine tree without any apparent cause, uprooted and fell across those on the pilot. Palmer escaped injury. Wilson was so injured as to be compelled to have a leg amputated. Brusard died from the effects of his injury.

The proceedings of the ninth Triennial International Sunday-school Convention, which met in Atlanta, were enlivened on April 26th by a heated discussion over the placing of negroes on one of the committees with whites. The matter was amply adjusted after many speeches. Mr. Smith, of Atlanta, ex-Secretary of the Interior, was elected President of the convention, and presided at the night session. The morning session was devoted to hearing the reports of officers. At the night session eulogies were delivered upon the lives of William, Reynolds, of Illinois; Hon. Lewis Miller, of Ohio; Rev. David Sutherland, of Prince Edward Island; Rev. John Hall, of New York; Rev. Moses D. Hoge, of Virginia; Rev. H. Lewis Baugher, of Pennsylvania, and Alexander Tyng, of Illinois.

About 1 o'clock on the morning of April 26th, Nora Frederick, the 14-year-old daughter of Mrs. Annie Frederick, of Schulenburg, discovered an intruder in the bedroom occupied by herself and mother. Nora called her mother, and the intruder escaped through a window. As he did so, Nora stabbed him several times in the back with a barlow knife. Nora says the intruder was a negro. He was tracked four blocks by blood. He eluded the officers all day. Threats of lynching him if caught are frequently heard.

The Commercial Advertiser, New York, April 27th, says: The report that a combination of the manufacturers of hardware is being effected was confirmed to-day. The new company will be incorporated under the laws of New Jersey, and will include all the principal manufacturers of builders' hardware, locks, etc., in the United States. The aggregate value of the properties to be included in the new company will be \$40,000,000.

Ex-President Cleveland has been offered the richly endowed chair of general politics in Princeton University.

The day of small (3) things is not despised by counterfeiters. Millions of cigars have been seized by the United States Government within the past fortnight. They were contained in boxes on which were placed counterfeit revenue stamps. At some points the wholesale dealers have protected the retail trade by assuming the loss. Scarcely a city of any size in Texas has escaped this nefarious business and the end is not yet.

Detective Cliff Ellison, of Houston, Texas, was shot and almost instantly killed on the night of April 26, a few minutes after 7 o'clock. The shooting took place in front of the police station, just about the time the day force was going off and the night force going on duty, and was witnessed by several officers. The killing, it is alleged, grew out of some trouble the men had had about an arrest about three weeks ago.

A howling blizzard and snow storm prevailed in South Dakota on April 27 for twelve hours. Six inches of snow fell, and caused the suspension of all farm work. Strange reading is this to the people in Texas, who can comfortably don their linen dusters and gracefully wave palmetto fans to cool their temperatures.

The Methodist parsonage on Fourth and Jones streets, Fort Worth, Texas, was considerably damaged by fire on the night of April 27. No one was at home at the time the flames were discovered.

On April 28th Gen. Otis telegraphed the War Department that the Commanding General of the Insurgents had received from the insurgent government directions to suspend hostilities, pending negotiations for the termination of the war. Later dispatches give an account of the interview. It is supposed by some that the movement was instigated by the insurgent leaders in order to gain time to mobilize their forces, while others believe the Insurgents were actuated by an earnest desire for peace. At any rate the suit for peace has not thus

far resulted in suspending hostilities, as the American army is steadily pressing the insurgent forces. A dispatch from Manila gives the following account of the reception of the Insurgents under a flag of truce:

Col. Manuel Arqueles and Lieut. Jose Bernal, who came into Gen. MacArthur's lines under a flag of truce, told Gen. Otis that they were representatives of Gen. Luna, who had been requested by Aguinaldo to ask Gen. Otis for a cessation of hostilities in order to allow time for the summoning of the Filipino Congress, which body would decide whether the people wanted peace.

Gen. Otis replied that he did not recognize the existence of a Filipino government. There will be another conference to-morrow. The Filipino officers walked down the railway track to the Kansas regiment's post at 9 o'clock this morning. The Kansas Captain in command there escorted them to Gen. Wheaton's headquarters where they were provided with horses and sent to the headquarters of Gen. MacArthur. The latter invited the Filipinos to sit down at lunch and conversed with them for some time. He refused, however, to speak authoritatively on the subject of their errand, referring all enquiries to Gen. Otis.

The Filipinos were then escorted by Maj. Maloney, of Gen. MacArthur's staff, to Manila, reaching that place at 3 p. m. Gen. Otis' aid, Lieut. Sladen, was waiting their arrival at the depot with a carriage in which they were driven to the palace entrance. The Filipino officers attracted much attention. They were dressed in uniforms of checked blue and white cloth and wore straw hats. They carried no side arms. They were escorted directly to the office of Gen. Otis. Jacob G. Schurman, president of the Filipino commission, and Hon. Charles Denby, a member of the commission, soon joined the party there. The news of the arrival of the Filipino officers under a flag of truce spread through the city rapidly, and many officers gravitated to the corridors of the palace, while a crowd of natives gathered in the square opposite the palace.

At 5 o'clock the two Filipino officers, escorted by Lieut. Sladen and Maj. Maloney, left the palace. They did not look at all elated at the result of their talk with Gen. Otis and the members of the Philippine commission.

The Filipino argument is that it is impossible to arrange an armistice without the sanction of the Congress. Gen. Otis punctured this assumption by remarking that if Aguinaldo could make war without Congress he could stop it without reference to that body.

This week the colored citizens of Galveston entertained the Tenth Cavalry, colored, with a banquet in recognition of their bravery in the battles before Santiago last summer. The regiment was entertained by Mrs. McKinley and Miss Helen Gould upon their arrival from Cuba, but the men say they especially appreciate the attention they have received at the hands of their own race in Galveston. About 3000 persons were present.

The remainder of the regiment will be in Galveston in a day or two, and as the troops will be there several days they will be more elaborately entertained.

Mrs. Helen Madarasz, a lineal descendant of Count Ujlase, Governor of one of the Hungarian provinces, who committed suicide when Austria and Hungary were united, and whose family was afterwards exiled and went to San Antonio, was murdered and robbed, and left to burn to a crisp in a most appalling manner at 2 o'clock on the morning of April 30, at her residence near San Antonio. The house, at the head of the San Antonio River, three miles from the city were entered between 1 and 2 o'clock in the morning. Mrs. Madarasz was struck on the head with a hatchet, the building and room were soaked with coal oil and set afire. Investigation has developed the victim was not killed by the blow from the hatchet, but that she was left in an unconscious condition to burn to death.

C. H. Alexander was this week indicted by the Grand Jury of Dallas County on a charge of murder. An excerpt from the indictment reads as follows:

"In the name and by the authority of the State of Texas: The Grand Jurors, good and lawful men of the county of Dallas, and the State of Texas, duly elected, tried, impaneled, sworn, and charged to inquire of offenses committed within the body of said County of Dallas, upon their oaths, do present in and to the Criminal District Court of Dallas County, at the April term, A. D. 1899, that one C. H. Alexander, on the 19th day of December, in the year of our Lord one thousand eight hundred and ninety-eight, with force of arms, in the County and State aforesaid, did, with malice aforethought, kill I. G. Randle by shooting him with a pistol.

"And the Grand Jurors aforesaid, upon their oaths aforesaid, do further present in and to said Court at the said term thereof, that one H. P. Erwin, on the 19th day of December, 1898, with force of arms in the County and State aforesaid, did, with malice aforethought, kill I. G. Randle by shooting him with a pistol; and the Grand Jurors aforesaid, upon their oaths do further present in and to said Court that C. H. Alexander, on the 19th day of December, 1898, prior to the commission of said offense by the said H. P. Erwin as aforesaid, in the State and County aforesaid, did unlawfully and wilfully advise, command, and encourage the said H. P. Erwin to commit said offense; the said C. H. Alexander not being present at the commission of said offense by the said H. P. Erwin."

Alexander was released under a bond of \$25,000.

The Governor of Sinaloa, Mexico, in order to give greater security to life and property has suspended the constitutional guarantees in cases of kidnapping, parricide, premeditated murder, and highway robbery. Sinaloa is on the Pacific coast and is isolated from the railway system of the coun-

try. This measure means that offenders of these classes will be subject to capital punishment by the constituted authorities without the formality of trial when their guilt shall be clearly evident. A similar measure regarding persons guilty of putting obstructions on railway tracks was taken a few years ago with eminently satisfactory results. That class of offenses died out. It is the Mexican substitute for mob law and lynching, and works well in practice.

Bishop Henry M. Turner preached on Sunday, April 30, at Bethel African Methodist Episcopal Church and to the white people at the courthouse in Athens, Ga. The sermon to the negroes urged them to conduct themselves aright and to teach their children to observe law and religion. He said the newspapers of Georgia had done the negro preachers a great injustice by saying they were not preaching to their congregations against the crimes of murder, rape and arson. He said the ministers did preach against such crimes; he always did, and that the newspapers, as a rule, knew as much about what the negro preachers were saying as a gang of monkeys, for they did not, in many instances, have reporters at churches to report the sermons.

During his address to the white people Bishop Turner said he would rather his people were again in slavery, with the protection it afforded, than in the present condition. He said the negro was brought here and given civilization in order that he might go to Africa and civilize those people. It was his opinion that the great question would never be settled until the negro obeyed God's manifest will and returned to Africa.

Bishop Turner is the leading figure in the African Methodist Episcopal Church, South. He is much respected by the whites and revered by the negroes. He is a thirty-second degree Mason.

Secretary Alger, in an interview touching his candidacy for United States Senator from Michigan, said: "Since I have been Secretary of War I have paid little attention to it, but I have concluded that if my party so wills it I may be a candidate for the Senatorship."

Anti-expansionists held a meeting in Chicago this week and adopted the following resolutions: The frank expression of honest convictions upon great questions of public policy is vital to the health and even to the preservation of representative government. Such expression is, therefore, the sacred duty of American citizens.

We hold that the policy known as Imperialism is hostile to liberty, and tends to militarism, an evil from which it has been our glory to be free. We regret that it is now necessary in the land of Washington and Lincoln to reaffirm that all men, of whatever race or color, are entitled to life, liberty and the pursuit of happiness. We still maintain that governments derive their just powers from the consent of the governed. We insist that the forcible subjugation of a purchased people is "criminal aggression," and open disloyalty to the distinctive principles of our Government.

We honor our soldiers and sailors in the Philippine Islands for their unquestioned bravery; and we mourn with the whole Nation for the American lives that have been sacrificed. Their duty was obedience to orders; our duty is diligent enquiry and fearless protest. We hold that our own government created the conditions which have brought about the sacrifice.

We earnestly condemn the policy of the present national administration in the Philippines. It is the spirit of '76 that our Government is striving to extinguish in those islands; we denounce the attempt and demand its abandonment. We deplore and resent the slaughter of the Filipinos as a needless horror, a deep dishonor to our nation.

We protest against the extension of American empire by Spanish methods, and demand the immediate cessation of the war that is against liberty, begun by Spain and continued by us. We believe that a foolish pride is the chief obstacle to a speedy settlement of all difficulties. As Mr. Gladstone said to England, "we are strong enough to cast aside all consideration of false shame, walking in the plain and simple ways of right and justice." Our Government should at once announce to the Filipinos its purpose to grant them, under proper guarantees of order, the independence for which they have so long fought, and should seek by diplomatic methods to secure this independence by the common consent of nations. It is to-day as true of the Filipinos as it was a year ago of the Cubans that they "are, and of right, ought to be free and independent."

The Advocate is in receipt of a copy of Sanger Bros.' illustrated catalog for spring and summer of 1899. This number is an exceptionally fine one, containing 160 pages, is excellent in mechanical make-up, and profusely illustrated. Out of town patrons of this well known and reliable house will find shopping from this annual almost as easy as visiting the store. The firm will take pleasure in sending this catalogue to any of our readers who have been patrons in the past, or who may desire to become "shoppers by mail" with this reliable establishment. Address Sanger Bros., Dallas, Texas.

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**NOTES FROM THE FIELD.**

**NORTH TEXAS CONFERENCE.**

**CLARKSVILLE.**

J. M. Peterson, April 24: We are in the midst of the greatest meeting Clarksville has had in twenty years, so say the old folks. I believe it is the greatest revival I ever saw. We have had between forty and fifty conversions and reclamations at one service. To God be all the glory.

**KAUFMAN.**

Geo. S. Sexton, April 23: The meeting here continues with great interest; business houses all close from ten to eleven; thieves have returned stolen goods, debts seventeen years old, with interest, have been paid; old feuds have been adjusted. A leading Methodist, forty-eight years old, said he had never seen a meeting accomplish so much, or affect a town so profoundly. Bro. O. S. Thomas is greatly loved by his people. I have been here since Saturday.

**ROSALIE.**

W. H. Brown, April 24: I have been with Bro. Peterson in Clarksville for the past twenty days, and have seen one of the best revivals I ever saw in any town. One man in a praise service said he thanked God that old Clarksville had turned round and was going the other way. It is the general decision that the town has never been stirred as it is now. The professions have been estimated at from one hundred to one hundred and fifty up to Friday night. There must have been forty or fifty Thursday night. God has done wonders for Clarksville. Glory to his name.

**MESQUITE.**

W. H. Brown, May 1: I am at this place now in a great revival with Brother Naugle. Yesterday was the greatest day this little town ever saw. So say the people. About thirty were converted. There have been about fifty up to date, and the work is still spreading. Glory to God in the highest.

**CRANDALL.**

N. C. Little, May 1: Lone Elm caught our second Quarterly Conference, and as usual had everything in apple-pie order. After enjoying a most excellent sermon at 11 a. m. by Rev. I. W. Clark, presiding elder, a most beautiful and sumptuous feast was spread, of which all were invited to partake, and there was enough and to spare for two such crowds, and this does not mean that the congregation was small. The presiding elder looked carefully after all the business of the Quarterly Conference. Considering the busy season among farmers there was a good turnout of the official brethren. It is to be deplored that all the members of the Quarterly Conference do not appreciate their responsibility to God and the Church enough to attend its sessions. A large crowd, mostly young people, greeted the presiding elder Saturday night and gave heed to a most intensely interesting sermon. On Sunday, at 11 o'clock, the presiding elder was at his best. We have heard him in his masterly pulpit efforts perhaps not less than 100 times and we wish to say of a truth that in our humble judgment a more powerful exposition of God's Word we never heard him give. The preacher seemed beyond himself and at times appeared to have hold of the very powers of omnipotence itself. He did not fail to carry his audience with him. Many of them seemed to catch the inspiration of the hour. A more edifying, inspiring, heart-searching, soul-uplifting sermon we have not listened to in years. I am determined, since hearing that, that by God's grace I will improve on the past. After the sacramental feast had numbered their Lord in partaking of the emblems of his body and blood in the bread and wine, an invitation was given for the reception of members. Two were received by certificate and two by ritual. We were then dismissed, feeling that it was good to be there.

**KAUFMAN.**

O. S. Thomas, April 27: We closed our meeting here last night, having run for three weeks and a half. It was, in many respects, one of the most wonderful meetings I have attended during a ministry of twenty-four years. Eternity alone will reveal its results. No one knows the number of conversions and reclamations, but they are estimated from seventy-five to eighty. Some who had been in the Church for years without religion were converted and made to rejoice in hope of the glory of

God. We have had twenty-three accessions to the Church to date, with others yet to join. One of the greatest results of the meeting was the settling of old feuds and difficulties. Many men and women, old and young, who had not spoken to each other for months or years, made friends and laughed and cried and rejoiced together. There were several cases of restitution; some of things stolen, others of debts paid, and many honest resolutions of reformation formed, while scores of pledges to a better life were made. To-day our Church is rejoicing in victory through our Lord Jesus Christ. Brother Boyd, of Nevada, was with us ten days, and did some fine work, both in the pulpit and out of it. There is no truer man than George F. Boyd. Brother Sexton was with us five days. There is no George Sexton, "elephant-headed," warm-hearted, big soul, sympathetic, enthusiastic man-man every inch—preaching well, sticking close to his text and congregation. Our presiding elder, Brother Clark, was with us most of the time. His Christian spirit and forceful preaching captivated the town. He was a big man with us when he began, but he grew larger with every service. It is my honest conviction that he is one of the best revivalists I have ever known, and that he comes more nearly reaching the ideal presiding elder than any other one with whom I have been thrown. He does magnificently in the office, being studious and scholarly, wise and prudent, metaphysical and logical, zealous and earnest, devout and spiritual, thoroughly furnished for every word and work. Brother E. G. Phillips led the singing from the beginning. He was worth much to us. I had rather have him to lead my choir in a meeting than any one else I know. To these brethren we are grateful for their faithful and efficient work. To God we give the glory. To him be all praise!

**TEXAS CONFERENCE.**

**LEAGUE CITY.**

J. L. Russell, April 28: We came to our new charge soon after the conference; found our people looking for their new preacher. We were kindly received on our arrival and much encouraged so far. Have received thirty-four members since conference, ten of these on confession of faith. This is a large and promising work, covering well nigh all the territory between Houston and Galveston, on the I. & G. N. Railroad. It is filling up slowly, but surely. One solid garden spot, but not all in cultivation yet. Our Church leads all others; so we have important trusts. Let all who read these lines pray for us who labor on the coast, and that on this work we may have an hundred souls or more this year.

Notice—My postoffice address is Clear Creek—not Dickinson.

**HOUSTON—WASHINGTON STREET.**

J. W. Horn, April 24: We began special revival services here at Washington Street Church the first Sunday night in this month, and closed last night. The meeting was a great blessing to the Church, and we had thirty or forty conversions; twenty-nine joined the Church, and we have a few more to receive yet, as a result of the meeting. Rev. J. W. Bergin, of Alvin, assisted us nearly two weeks. He is a faithful, good preacher, and did us good service. Rev. C. E. Simpson, of Hockley, assisted us nearly a week. He is also a good, strong preacher, and did us a good service. These are both young men of great promise. Bros. Ward, Adams and Rector, of this city, also preached a few excellent sermons for us. We are under many obligations to all these brethren. May the Lord abundantly bless all of them.

**WEST END—GALVESTON.**

S. F. Chambers, May 1: We have just closed a very profitable meeting at West End. We began April 16 and continued over three Sundays. Notwithstanding the rain, marriages, deaths and many difficulties, the meeting developed into a general awakening and an earnest desire for a revival by the end of the first week. The second week we had the best revival in the Church and among the unconverted who attended that I ever saw in Texas. One night nearly every one of a large congregation complied with propositions which showed a general awakening among the people. A large number testified frequently that the revival had been a great blessing to them. We rejoice in the hope that great good will come to this Church as the result of this meeting. We had one sermon from Rev. O. T. Hotchkiss and two from Rev. C. J. Oxyley. There were nine accessions yesterday. We have received twenty-two on profession of faith and by letter up to date. The success of this charge is largely due to the religious and business management of the Board of Stewards. Our Epworth League and Sunday-school are both doing fine work. We are rejoicing in what the Lord has done for us.

**MILLICAN.**

E. M. Meyers, May 1: We closed last night in this place one of the grandest revivals we ever held. We began April 9 and ran three weeks; two weeks of this time we had no ministerial help; during the first ten days we had about 30 conversions and reclamations; then Rev. Bud Robinson, from Hubbard City, came to our help and remained with us a week. He did us all good. He can quote more scripture, giving chapter and verse, than any man I ever heard. God has done great things for Bud Robinson. We had in all between sixty and seventy-five conversions and reclamations; received into our Church twenty-seven members; others yet to follow; some, no doubt, will join the Baptist Church. About the greatest work done in the meeting was among unconverted Church members. We had quite a number of young people in the Church who said they had never experienced a change of heart. They came to the altar, repented of their sins and were most happily saved. Before the meeting began you could scarcely get one of them to kneel while we prayed; they had not been accustomed to it. So the above explains why we received no more members from such a host of happy con-

versions. Among all these converts we never called on a single one but what would pray and testify when opportunity was given. The old citizens say they never saw Millican so religiously awakened since it's been a town. We closed with several penitents at the altar. Yet there were several saved at the last service. "Let us inquire for the old paths and walk in them." More than twenty gave their hand last night that they would hold family prayer. We have raised and forwarded to O. T. Hotchkiss the missionary assessment for both foreign and home missions. The Lord willing we will on next Sunday night organize an Epworth League here. In conclusion, let me thank the good people of Millican for a nice \$20 suit of tailor-made clothes and two new hats.

**WEST TEXAS CONFERENCE.**

**PLEASANTON.**

J. E. Buck: The gracious rain which came to this section on the 15th has inspired hope in and quickened the step of all the people, even the preacher. Provided we have continued seasons, the finances of the Church will all be raised. Pastor's salary half paid, and domestic missions and Orphanage all collected. Much of the other conference collections secured by subscription. Two booming Leagues—one at Pleasanton, the other at Fairview, a country appointment. At Fairview we have forty members, and every one seems to be full of enthusiasm. Report blanks were ordered on organization. Since, "Fifty Social Evenings," and "Fifty Literary Evenings," have been received, and now they have the reading course. A special service is to be had next Sunday and a collection to be taken for missions. Their devotional services are excellent. God is harnessing the young life of the Church in this section, and he will use it to the glory of himself and to the salvation of sinners. We begin our meeting here the 18th of May, with Bro. Joe Webb at the helm. We feel that the conditions are favorable to a great revival. Let us pray, plan, work and then expect it.

**NORTHWEST TEXAS CONFERENCE.**

**ELDORADO, O. T.**

J. P. Patterson, April 22: I protracted from my last appointment at Willowvale till Thursday night, meeting the next night being prevented by rain. We had six conversions and reclamations; the membership was partly revived. Bro. D. L. Dickey, one of my local preachers, rendered me great assistance. I have visited fifty-seven families to date. Congregations are good with a gradual increase as spring advances. I have received ten additions to the Church.

**GOLDTHWAITE.**

M. L. Brown, April 24: The meeting conducted by Bro. and Sister Mulkey has just closed. We had a great meeting for Goldthwaite; about forty conversions. Bro. Abe preached us sound, practical gospel—something that will stick. As an evidence, we have all around us new resolutions and other evidence that Church members are going to live better lives. There seems to be a deep current moving the hearts of men that have not moved before for better living, and we believe the Churches as a result can better honor God. The sermon to men was simply a wonder. May the Lord bless Bro. and Sister Mulkey in their noble and earnest work.

**CHULICOTHE.**

R. A. Walker, April 24: We have just closed one of the best meetings at Big Valley I was ever in. We closed last night with fifteen in the altar calling for mercy. The meeting continued fifteen days. Bro. Lindsey from Crowell was with me two days the first week of the meeting, and came back Tuesday night and remained until Friday morning. He rendered me valuable service. Bro. Lindsey is a new man in the Panhandle, but is catching the step. He is fast winning his way to the hearts of his people. The meeting resulted in about fifty conversions and reclamations and forty-two accessions to our Church, and not one by letter. Those that joined were all the way from seven to sixty-two years old. Big Valley is one of the best country places in the State. I never in life saw a people rally to their pastor as they did. Bro. Monzon's sermon at the Vernon League Conference knocked the props from under one of our young men; said it was the only sermon he ever heard that did him any good. He was converted and joined the Church during our meeting. Methodism is on top in this part of the vineyard. Bro. M. C. Awalt lead the singing, and it was well done. He is a splendid singer. We have a fine League at this place and organized a Junior League with fifteen members. We give God all the glory.

**WINTER'S CIRCUIT.**

J. W. Bowden, April 25: I have just returned home from a week's tour with my presiding elder, which will not soon be forgotten. There were so many pleasant features connected with the occasion that we want to speak of some of them. The Quarterly Conference for Decker charge, is the first thing of note. Bro. Thomas, the pastor, with his big-hearted people, made us feel like we would love to stay with them. A spiritual as well as a temporal feast was ours to enjoy on this occasion.

This work is in Taylor County, a lovely country. Next, we are on our way through large bodies of fine prairie land, where we can see the dogs by the hundreds; owls, hawks and birds of different kinds in abundance—and my! my! how my presiding elder did wish for a gun. We drove over two large rattlers, and as we had neither gun nor sticks, my buggy whip was brought into service by the man that knows how to preside over a conference, and soon the battle was fought and the victory won, and we were on our way rejoicing. Through the beautiful little village of Wingate we next pass, but not until we have shared the hospitality of Bro. and Sister Hendry, and heard words of encouragement from them. Then by way of old Ft. Shadborn, in Coke County, we press our way through a mountainous country; but those mountains are a feast to the eye, so beautifully shaped, and some of them covered with cedar. Some lovely valleys greet us on our way. At Samco we met Bro. Bates, the pastor of Robert Lee charge, and his kind people; had a most delightful conference, despite the cold snap. These people know how to make a preacher feel at home. We had to leave them, but hope to meet them again. Now we meet my own dear people at Norton; our conference is in session; a liberal assessment has been made. The brethren are looking after the preacher's temporal interests while he is trying to minister to them in spiritual things. Our presiding elder knows how to accommodate himself to all surroundings and adjust himself to any emergency. Another spiritual and temporal feast, and I bid my dear Bro. Sensabaugh good-bye. I believe I am serving a good and liberal people; have put twenty copies of the Texas Advocate into that many homes, and twelve Missionary Reviews; have organized three Sunday-schools—now have five, all supplied with our literature. Our Epworth League at Winters has good prospects. On returning home I found the brethren painting the parsonage. We are hopeful for a victory on every line of Church work. We are planning to build a house of worship at Wingate. You may hear from us again, at which time we hope to report a large number of conversions. We feel that the waters are beginning to be troubled; six accessions to my charge yesterday, three by certificate, two ritual, one baptism. On to victory; several for prayers last night.

**BURNET.**

James M. Sherman, May 1: We closed our meeting at Marble Falls last night. The visible results were nine accessions to the Church. There were seven by profession of faith and two by certificate. We believe that the meeting did much good to Marble Falls. Yesterday evening we reorganized the Epworth League at that place and we feel very hopeful. We will go at our work with renewed courage, zeal and faith in God. We are taking thirty-five or thirty-six Advocates on this charge. Our people are much pleased with the paper.

**WEATHERFORD.**

Hubert D. Knickerbocker, May 1: Good news! We are in the midst of a glorious meeting at First Church. Over fifty conversions to date. Received thirty-four into the Church yesterday. All but six the result of the meeting. More than half of the converts have been men. Some shouts and remarkable conversions. Full houses all during meeting, and yesterday crowds turned away in spite of the fact that we sent the college girls home to make room for unconverted men. Had six conversions last night, and will run the meeting on. It is a pastoral meeting. I am doing the preaching. The Church is working. The Lord of Hosts is with us.

**FORT WORTH.**

E. D. Monzon, May 1: You will want to know something about the fire. My family were with me at the Missouri Avenue Church when the parsonage burned. It evidently caught from the electric wires. Everything up stairs was destroyed and considerably damage done to everything down stairs by fire and water. We lost about all our clothes. My library was saved, but my books look as if they had come through the flood. The parsonage was insured for \$1650, and will soon be in good condition. There was no insurance on the parsonage furniture or on my effects. But the good women will soon have the furniture, carpets and so forth replaced, and I am thankful that I escaped so well. The love and kindness of my people are more precious to me than earthly possessions.

This is the first note I ever wrote with a pencil; but my pens are burned up and my ink boiled or evaporated.

**MORGAN.**

G. H. Hodge, May 1: The Waco District Conference at Morgan has been a splendid success. The business was conducted with dispatch, and the spiritual feature powerful.

**GOLDTHWAITE.**

C. A. Evans, May 1: About ten days ago we closed a meeting here in which we had the help of Bro. Abe Mulkey and wife. It is conceded to be the best meeting ever held in this town—not that there were so many professions and accessions to the Churches, but the deep and abiding good done in the Church membership as well as the strong sentiment created outside of Church circles in favor of Christianity. Bro. Mulkey was in the spirit of preaching and his sermons without an exception were delivered in the "power and demonstration of the Spirit" and while he was wholly unacquainted with the condition of affairs here, he seemed to have said the very best things that could have been, and it was effectual. The rain

(CONTINUED ON PAGE THIRTEEN.)

**ECZEMA ON NOSE**

For Nine Years. Cured by CUTICURA After Five Doctors Failed.

I have suffered for nine years with sores in my nose. A first-class doctor told me it was fever sore that would soon pass away. I had four doctors treat me for nose trouble, without any good. My husband decided that I should go to N. Y. City and get treated. The best doctor in the city for nose, eye, and throat told me I had eczema in the worst form, and I must stay and get treated three times a week. I did not seem to get any relief, so my husband sent for me to come home. While I was home, I decided to try CUTICURA remedies. I got CUTICURA SOAP, CUTICURA (ointment), and CUTICURA RESOLVENT, and I was surprised to find it was but a short time when my nose was all well. Mrs. C. S. VAN POSTRAND, Point o' Woods, Bay Shore, L. I.

CUTICURA RESOLVENT purifies the blood and circulating fluids of HUMOR GERMS, and thus removes the cause, while warm baths with CUTICURA SOAP and gentle anointings with CUTICURA OINTMENT cleanse the skin and scalp of crusts and scales, allay itching, burning, and inflammation, and thus soothe and heal every form of humor.

Sold throughout the world. PUTTER D. & CHEM. CORP., Sole Props., Boston. "How to Cure Every Humor," free.

**SAVE YOUR SKIN** Hands and Hair by using CUTICURA SOAP.



## OLD AND YOUNG

### FAILURE FROM LACK OF EXPECTANCY.

One of Spurgeon's students said to him, "I am afraid I have mistaken my calling, and that the ministry really isn't my proper work."

"Why," said Spurgeon, "what is the reason you have come to that conclusion?"

"Well, I have been working in such a place for such and such a time, and I don't seem to have accomplished much."

"Why, man alive! You didn't expect that every time you preached a sermon somebody would be converted, did you?"

"No, of course, I didn't expect that." "Well, you don't get it, then. Expect results and you will find them."—Pulpit Illustrator.

### LITTLE-GIRL GRANDMA'S DEER.

When grandmother was a little girl she had a pet deer. Her father had caught it in the woods one day back of the house and brought it home to her. It soon grew very tame and would often follow little grandma into the house and go from room to room, and could even go upstairs.

One day, just the very day before Thanksgiving day, the big brick oven had been heated, and little-girl grandmother's mother had baked a great many very nice Thanksgiving pies. She had spread them out in an unused room upstairs, right over the kitchen, on the shelves of a big closet.

There were many mince and apple pies with crisp, flaky crusts, and there were delicate custard and golden squash and spicy pumpkin pies all side by side in tempting array.

Some time that afternoon little-girl grandmother heard a noise overhead—a little tap, tap, as if someone were walking about in the empty room over the kitchen. Upstairs little-girl grandmother went. And what do you think she saw?

She saw the closet door wide open, and she saw the empty crusts of her mother's nice Thanksgiving pies, and she saw the naughty, guilty, little deer who had licked out all their sweet delicious contents! And what did she do then? She took him by his pretty ear and led him down the stairs, and he went as peacefully as though he had done nothing wrong.—Mrs. N. F. Smiley, in *Babyland*.

### SOME SAMPLE COMPOSITIONS.

The following compositions were recently printed as samples of the work of Boston school children:

**The Monkey.**—There are many kinds of monkey besides those that live on hand organs; some are found in Asia and some in Africa. Once a man was in the woods and he threw a little stone at the monkeys and they threw back large, ripe, sweet cocoa nuts and this teaches us a great moral lesson. We should always behave like the monkey. I saw a monkey at a circus and it pulled a lady's bonnet off and tore it all to rags and tied the strings around its neck and grined.

**The Bare.**—Bares are of many sizes and all big. The chief kinds are the grizzly bare which is black; the cinnamon bare which is good and gentle; the white bare which bleaches its skin to hide in the snow and make a rug, and the black bare which is common and careful of its cubs. Bares fight bees for honey, which is mean because the bees are little. Once a bare found some current jelly sitting on a garden bench to dry and he ate it and the lady hadn't any more, which was greedy. Bares are pigs.

**The Elfant.**—The elfant is the biggest of all beasts put together and has two tusks, one tail and one trunk, sometimes called the elfant's hand and two eyes. His feet are large roasted and good to eat, but the skin is very thick. He shakes dust on it like a pepper caster. Once a taylor struck a needle into an elfant and years after the elfant soaked his house for him. Be good to the elfant and you will be happy.

### A LECTURE.

This is a letter Thackeray wrote to his little daughter. It was dated December 20, 1845:

"My dearest Nanny: Your letter has made me and mamma very happy and very sad, too, that we are away from our dearest little girl. But I, for one, shall see you before very long—I hope in a week from this day—and only write now to wish you a 'Happy new year.' How glad I am that it is a black puss and not a black nuss, you have got! I thought you did not know how to spell 'nurse,' and had spelled it 'en-you-double-ess;' but I see the spelling gets better as the letters grow longer;

they cannot be too long for me. Laura must be a very good-natured girl. I hope my dear Nanny is so, too, not merely to her schoolmistress and friends, but to everybody—to her servants and her nurses. I would sooner have you gentle and humble-minded than ever so clever. Who was born on Christmas day? Somebody who was so great that all the world worships him, and so good that all the world loves Him, and so gentle and humble that He never spoke an unkind word. And there is a little sermon and a great deal of love and affection from papa."

### THE QUEEN AS A SUNDAY-SCHOOL TEACHER.

It is not generally known that some twenty years ago Queen Victoria conducted a Bible class in Buckingham Palace. When the court is staying in London, there are many servants in the palace, and as a considerable number of these are married and have children, her majesty formed a Bible class for the especial benefit of the little ones. This novel Sunday-school was held in one of the queen's private rooms, and sometimes quite a large number of children were present. Her majesty conducted the class herself, and many of the children, now grown to be men and women, look back with intense pleasure to the time when they had for their Sunday-school teacher none other than the Queen of England. A chapter in the Bible would be selected by her majesty. This the scholars read in turn, verse by verse. The Queen would then explain the more difficult passages in simple language, and set forth the lesson to be learned.—*Christian Herald*.

### A BOY'S ESSAY ON HORNETS.

A hornet is the smartest bug that flies anywhere. He comes when he pleases, and goes when he gets ready. One way a hornet shows his smartness is by attending to his own business, and making everybody who interferes with him wish they had done the same thing.

When a hornet stings a feller he knows it, and never stops talking about it as long as his friends will listen to him. One day a hornet stung my pa (my pa is a preacher) on the nose, and he did not do any pastoral visiting for a month without talking about that hornet.

Another way a hornet shows his smartness is by not procrastinating. If he has any business with you he will attend to it at once, and then leaves you to think it over to yourself. He don't do like the mosquito, who comes fooling around for half an hour singing, "Cousin, cousin," and then when he has bled you all he can, dashes away yelling "No kin." A hornet never bleeds you; but if he sticks you, you will go off on a swell.

I don't know anything more about hornets, only that Josh Billings says: "A hornet is an inflammable (Josh was a poor speller) buzzer, sudden in his impressions, and hasty in his conclusions or end."—*The Boy's Friend*.

### HER COMPANY VOICE.

"Who is that in the parlor, Nettie?" asked the little sister.

"Nobody but mamma and Fred," replied Nettie.

"Oh, yes, there must be some else," rejoined the little girl, "for mamma has her company voice on."

It was a little squib under the heading of "Fun," which a member of the family read aloud from the paper. The circle about the table who heard it smiled, and one said, "That's a good joke." But a more thoughtful member turned it over and over in her mind. She was the mother, and she admitted to herself that it was more than a joke; that in many instances it was a sober truth. It came home to her heart with great significance, for she acknowledged to herself that "the company voice" was entirely too often put on when in the presence of those outside the home circle. We wish to appear at our best before those whose good opinion we desire to gain. But with those who love us, how often we speak in irritable, harsh, quick tones!

Perhaps it is borne in upon us that those dear ones will love us in spite of our faults. But who has not seen the little child look up with surprise depicted in its face when mother has spoken harshly because something has gone wrong. A gentle, every-day, home voice is what we all need to cultivate. No truer assertion than this from the Scriptures: "A soft answer turneth away wrath, but grievous words stir up anger." What a great overcoming it is when the atmosphere of the home is lowering and a storm is threatened, to have the mother, instead of bringing on the storm, cause a burst of sunshine to glorify the hearts of all concerned, driving the clouds away! It is so easy for the

clouds to gather and the storm to burst forth from what may be called very slight causes.

The writer still hears in memory the gentle grieving tones of her dear mother because of the careless forgetfulness in the days of childhood. Her mother was obliged to go to a friend who was ill, and commissioned the little girl to put away the freshly laundered clothes when the basket was brought up-stairs in the afternoon. But young companions came in to play, and the commission was forgotten. The mother returned late in the afternoon, and the first thing she noticed was the basket of clean clothes standing with its contents just as it was when it was brought up. She did not speak harshly, nor in a loud voice, but said in sad, gentle tones:

"I thought, my child, that you would put the clothes away for me, as you promised. I am so very, very tired to-night, and as I came home I felt such relief to think the laundry would all be put away."

"O mother!" exclaimed the child, "I am so sorry. I forgot all about it. I will do it now."

But the mother gently said: "No, I shall do it myself now. If my little girl did not think enough of mother to remember and obey her at the proper time, she can not help her now." This was said in such a sad, low tone of voice, that it went straight to the child's heart. No greater punishment could have been given for the careless forgetfulness on her part. She never forgot mother's commission again.

Our "company voices" do not arouse the worst characteristic or stir up antagonism. They bring out the best of us to those with whom we are brought in contact, but "grievous words are sure to stir up anger." How often when things are "upsetting," and we feel "all-overish," do we, as mothers, allow ourselves to bring on a state of depression and dreary atmosphere in the home! Sometimes it is in the early morning, when the children are getting off for school, and a book has disappeared to parts unknown, or a pencil turned retrograde, or a cap retired itself from service, or the head

of the house is "quick-spoken," that we lose our equilibrium, and send the dear ones of the household out into the world with fretful words and frowning looks. After the house is quiet, and we sit down "to pull ourselves together," then do we sorrow for the hasty speech which fell upon their ears as they went over the threshold of the home.

A friend was speaking not long ago of the sweet, gentle tones and ways of her mother. "Looking back I see what I did not see as a child, as we all do," she said; "and I wonder how that mother, who had the household work to do with her own hands, four children to care for, and an invalid who was very unreasonable at times to wait upon, kept such a peaceful state of mind. She used to go to her room a number of times a day, and shut the door, turning the key in the lock. She would be gone but a few minutes, and when she came out, there was always a happy look on her face. One day when she had been very much tried, we heard a friend who was her guest say to her: 'I do not see how you get on with all your work and trials so patiently.' We heard her answer, though it was given in a low tone of voice: 'I could not, were it not for frequent visits to my "Mount of Vision." We did not understand what she meant, but she pointed her finger in the direction of her sleeping-room. When we went into it after that, we felt, somehow, that it was a hallowed place, and looked about to see if there something different in it from other mothers' rooms. We looked into the closet to see if 'the Mount of Vision' we heard her speak to her friend about was hidden there. In after years we learned that mother went into that room to ask her Father in heaven for strength and guidance to do her work faithfully and patiently and for his glory. We whispered to one another, 'Mother's "Mount of Vision" is by that big chair in the corner where she kneels with us at night to pray.'"

Blessed indeed is the household where the mother has such a Mount of Vision!—Susan Teall Perry, in *The Evangelist*.

# CANCER IS DEADLY!

## Results Fatally in Nine Cases Out of Ten—A Cure Found at Last.

This fearful disease often first appears as a mere scratch, a pimple, or lump in the breast, too small to attract any notice, until, in many cases, the deadly disease is fully developed.

Cancer can not be cured by a surgical operation, because the disease is a virulent poison in the blood, circulating throughout the system, and although the sore or ulcer—known as the Cancer—may be cut away, the poison remains in the blood, and promptly breaks out afresh, with renewed violence.

The wonderful success of S. S. S. in curing obstinate, deep-seated blood diseases which were considered incurable, induced a few despairing sufferers to try it for Cancer, after exhausting the skill of the physicians without a cure. Much to their delight S. S. S. proved equal to the disease and promptly effected a cure. The glad news spread rapidly, and it was soon demonstrated beyond doubt that a cure had at last been found for deadly Cancer. Evidence has accumulated which is incontrovertible, of which the following is a specimen:

"Cancer is hereditary in our family, my father, a sister and an aunt having died from this dreadful disease. My feelings may be imagined when the horrible disease made its appearance on my side. It was a malignant Cancer, eating inwardly in such a way as to cause great alarm. The disease seemed beyond the skill of the doctors, for their treatment did no good whatever, the Cancer growing worse all the while. Numerous remedies were used for it, but the Cancer grew steadily worse, until it seemed that I was doomed to follow the others of the family, for I know how deadly Cancer is, especially when inherited. I was advised to try Swift's Specific (S. S. S.), which, from the first day, forced out the poison. I continued its use until I had taken eighteen bottles, when I was cured sound and well, and have had no symptoms of the dreadful affliction, though many years have elapsed. S. S. S. is the only cure for Cancer.—Mrs. S. M. IDOL, Winston, N. C.

Our book on Cancer, containing other testimonials and valuable information, will be sent free to any address by the Swift Specific Company, Atlanta, Georgia.



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# DEVOTIONAL

## A PRAYER.

O faithful and merciful Savior! Thou who lookest on every soul, which the Father hath given thee, as a precious jewel, and makest it thy concern to secure and return it to him unhurt at the last day; let this inspire us with thy holy confidence, and exceeding joy, as knowing that no one can snatch us out of thine Almighty hand, and that thy mediatorial prayer will be fulfilled in us also, if we do but continue in thy ways. Keep us then as the apple of thine eye, that none of us may be lost; but that, one day, we may be where thou art, and see thy transcendent glory. Grant this, O Lord, for the sake of thy meritorious intercession. Amen.—From Rambach's "Meditations and Contemplations."

## "IN QUIET RESTING PLACES."

Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you, Jer. 7:23. I will feed my flock, and I will cause them to lie down, saith the Lord God; therefore will I save my flock, and they shall no more be a prey; and I will set up one Shepherd over them, and he shall feed them. Ezek. 34:15, 22, 23. Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance. Ps. 33:12. The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever; and my people shall dwell in a peaceable habitation, and in quiet resting places. Isa. 32:17, 18.

## PERIL AND WARNING.

The passengers on the Atlantic liner are straining their eyes to catch the first glimpse of the Welsh coast. Right in the steamer's path off the coast of Angle-sea is a group of dangerous rocks called the Skerries, twice each day covered by the tide. Some one calls out, "There are the Skerries." And presently over the steamer's bows all fix their gaze upon a bright point of light gleaming far away on the darkening horizon. "But where are the Skerries?" "There are the Skerries." Long before you reach them their presence and position are disclosed to you; but only by the light-house that has been placed in the dangerous spot to render them harmless.

So the word in which God announces peril to the voyager over life's sea is a word which spells refuge. Before he announces the danger he announces the deliverance. He anticipates misfortune. He looks ahead for us and sees what evils attend us, and has strong towers of refuge built before the need of them has arisen. Here in the Bible we have the revelation of a sleepless eye ever watching on men's behalf, and we are forewarned of life's perils only in the light of the gracious provision of infinite wisdom and love for one's safety in the midst of them.

When a man holds this conception of God by faith he possesses a grand accident insurance policy, with which armed, he goes forward to meet the chances and changes of life with careless breast. And even those who are without faith and face life with distrust as expecting irremediable disaster are covered by this insurance. He who cares for the unthinking sparrows cares for unbelieving men. God puts their faithlessness to shame again and again. Life is full of alleviations, shelters, ways of deliverance, so that however gloomy things look at times, the worst never comes to the worst. At the moment when all seems lost the gate of the City of Refuge opens before us, and friendly hands are held out to draw us within its sanctuary.—Rev. C. S. Pedley.

## HOW OLD ART THOU?

"And Pharaoh said unto Jacob, How old art thou?"

This question we should often stop to consider. Many things are suggested as we remember the number of years we have lived. The old man of seventy-five, of sixty, the man of forty-five, the youth of twenty-five, all attest to the travel of days and months and years. Each man's increase of years contributes to what we call history. Departure of opportunities and privileges is also shown.

Time is a broad stream, carrying on its bosom these companions of life, these tests of character. As we tell age, we tell how many years we have neglected to our heart or improved to our profit. To ask how old is to ask how much is left to make ready, how most of life is but little compared with every one's expectations, with the work to be done, with eternity. The

most that can be said of this life Jacob said—not only "few," but "evil" too. This life is but a great succession of cares, disappointments, vexations and Solomon tried it in all its phases, and he wrote, "All is vanity." The life which begins when we have found Christ is the only life which will lead to everlasting joy.

How old are we? Have we begun this new life in Christ Jesus? Time is shortening daily for us. Eternity is at hand. Are we ready?

## THE BANK OF HOPE.

It is well to draw upon the bank of hope as well as upon the bank of experience. When thy cup is full of sorrow, and thy face is covered with shame, and not a ray of light falls on thy dreary path, remember that there is a history full of grace behind us; and that it is all wrapped up in the name of Him who is the hope of every contrite heart. But take good heed that your hope is not a vague hope. See to it that you believe in God firmly, and that you lay hold upon an actual promise of his Word, or some statute of his kingdom, very tightly; for then you may hope to your heart's content. Though you cannot see the way of deliverance, you can feel that the Lord holds you by the hand. Now plead with him: "Lord, thou art my only hope. Thou knowest I have no hope anywhere else. I am clean driven to despair, except thou look upon me in grace." This is good pleading. Every one has a hope somewhere. To the miserable there remains no other medicine. Deprived of this, the sufferer would grow desperate, and his melancholy would drive him to the verge of madness; but there is a hope of some kind in every man's bosom.—C. H. Spurgeon.

## SHUT THE DOOR.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

A closet is a place of secret communion with our Heavenly Father. It may be a particular room in our dwelling, which we have devoted to this purpose. If not convenient to enter into this close seclusion—on the cars, if traveling—in the workshop, pursuing our daily toil—or amid the thronging multitude in the street—we may retire within ourselves, and find a closet. But it is well to have a place at home which we call "our closet." It may be a very humble place—in the garret among the lumber, or down in the cellar, or even in the barn, on the hay-mow. How many in the haymow have had a closet, and seasons of rapturous communion with heaven! Barn-closets have written wondrous annals—they will bear rehearsal in the ever-enduring ages.

"Shut the door!" So directs our Savior. Be secluded outwardly, if possible—be alone with God bodily, if it can be had—but especially shut the inner door—the soul-door.

"Shut the door" against evil thoughts—they bar the way to the throne. They fly quickly, and fasten themselves very tenaciously upon the mind and heart. We are to watch their approach, and keep them out. Satan can insinuate himself into the closet, and seek to lodge an injurious thought in the heart. Resolutely resist his seductive advances.

"Shut the door" against grudges. If we are children of the King, we shall not entertain them. But it is possible for them to follow us to the closet, or look at us through the keyhole, at least. We must be as resolute to keep them off as Abraham was to keep the birds away from his sacrifice.

"Shut the door" against all ill feeling and unwillingness to forgive. Jesus says: "For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." Solemn words! Be sure to carry the forgiving spirit with you into the closet. Keep "Mr. Ill Feeling" out in the cold, at a respectful distance.

"Shut the door!" In a word, keep all that "opposeth and exalteth itself against God" on the outside. Shut the door against the whole brood, with great positiveness; and no matter how loudly they knock for entrance, give them a response of utter silence.

Good doorkeepers are wanted in many places, who know their duty and will perform it. But nowhere, perhaps, is it more needful than at the closet door—one who can and will keep Satan and the world out.—Guide to Holiness.

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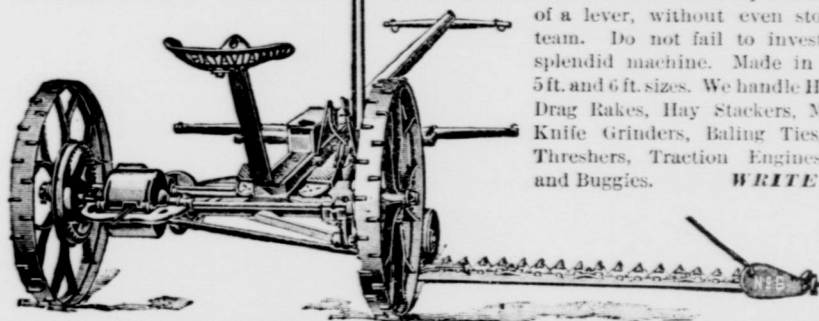
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# Texas Christian Advocate

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## DISTRICT CONFERENCES.

San Antonio, Uvalde.....	May 9
Brenham, Chappell Hill.....	May 17
Bowle, Bridgeport.....	May 17
Terrell, Terrell.....	May 17
Vernon, Quanah.....	May 17
Gainesville, Henrietta.....	May 18
Dallas, Oak Lawn, Dallas.....	June 6
Ft. Worth, Glenwood, Ft. Worth.....	June 8
Beaumont, Orange.....	June 8
Houston, Angleton.....	June 13
San Marcos, San Marcos.....	June 14
Calvert, Bremond.....	June 14
Austin, Elgin.....	June 14
San Angelo, Ozona.....	June 15
Clarendon, Clarendon.....	June 15
Abilene, Colorado.....	June 15
San Augustine, at Chirano.....	June 20
Paris, Annona.....	June 21
Cuero, Port Lavaca.....	June 21
Weatherford, Counts Memorial.....	June 22
Dublin, DeLeon.....	June 22
Pittsburg, Mt. Pleasant.....	June 22
Huntsville, Navasota.....	June 22
Gatesville, Crawford.....	June 22
Corsicana, Frost.....	June 23
Llano, San Saba.....	June 23
Sherman, Pottsboro.....	June 28
Tyler, Lindale.....	June 29
Sulphur Springs, Sulphur Springs.....	July 6
Marshall, Kilgore.....	July 6
Palestine, Grapeland.....	July 7

## TEXAS ANNUAL CONFERENCES.

Held by Bishop R. K. Hargrove.

West Texas, San Marcos.....	Nov. 1
Northwest Texas, Cleburne.....	Nov. 9
North Texas, Honey Grove.....	Nov. 22
Texas, Marlin.....	Dec. 6
East Texas, Timpson.....	Dec. 14

A note from Dr. W. F. Lloyd, in this issue, announces the premature closing of Polytechnic College for this season. It was caused by a suspicious case of sickness appearing on the college grounds, which it was feared might develop into smallpox. With promptness the Doctor dismissed the school. This will cause universal regret among all who contemplated attending the elaborate commencement exercises, the preparation for which was rapidly advancing daily. It was especially a source of great disappointment to the students, who were looking forward with many pleasant anticipations to that most important event in college and university life.

The day of distinctive Methodist hymnology is in danger of waning. It has come to pass that the songs our fathers sang are about forgotten. The young people of our congregations, through sheer ignorance, never join in singing the old songs. It will be a sad day for Methodism when her sacred hymns are numbered with things forever gone. The primitive preachers wrote and sang our theology. Every sermon was a hymn; every hymn a sermon. When they preached on a great theme they announced a great hymn. The same thought and inspiration that swayed the multitude swept the assembled congregation with the power of sacred poetry. The passing of old-time congregational singing, and the laying aside of our distinctive hymnology, will mark the eventide in which our star of glory fades.

## EDITORIAL BIRD-SHOT.

Sensitive people often find offense where none was intended.

The Lord loveth a cheerful giver, and so does the preacher when taking his conference collections.

Bishop Candler said: I have great confidence in the stinginess of some Methodists, and they have never disappointed me."

If as a minister you want any favor on the Houston and Texas Central, you had better proceed to apply for orders in the Roman Catholic Church.

Most any man can look through a millstone if there is a hole in it, but if it is solid it requires the eye of an expert.

Some men are born great, some acquire greatness, and some have greatness thrust upon them; but there are others who to be great must assume it.

A big man with ordinary ways is often very attractive, but a little man with big ways is a weariness to the flesh and a burden to the spirit.

If in the pulpit you are determined to use somebody else's material, you ought at least to curl the ends of your mustache in token of quotation points.

Some preachers weep in their sensibilities and some with their eyes; but we have heard a few whose tears were confined to the tone of their voices.

A joyous experience which grows out of a profound righteousness is all right; but if it comes only from the emotions it is evanescent and volatile.

Some folks must be extraordinary in their wisdom, for they have never been known to deprive themselves of it by imparting any of it to other people.

Do not be alarmed because of your enforced obscurity; for if there is anything in you somebody will discover it before you leave the world.

Some men do not like to be called donkeys, and yet they never lose an opportunity to lay back their ears and bray at the top of their doleful voices.

Too many of us burn strange fire on our temple-altars. The plane of thought in the Church never reaches an altitude higher than that indicated in the proclamation of the Word. Oh, that some giant might spring from out a silence, vast and still, bearing a definite, revolutionizing message. We need men like John, whose communion with the Father was unmolested and whose silent abiding was unmarred until he himself broke the stillness with his cry: "Repent, for the kingdom of heaven is at hand." Though for some time in revolt against conscious duty, yet we must have men like Jonah, who feel no tremor amid the splendid sins of Nineveh. How can the Church be spiritual when her pulpits are so often prostituted? The day has dawned when a discourse on sin had to give place to an address on "Robert Browning." Surely the apostolic fathers stir in their tombs when their sons have done with the themes of a New Testament gospel in order to discuss "Trilby," "The Doctrine of Expansion," or "The White Man's Burden." Men who thus degrade the pulpit have no legitimate right to deprecate the tide of worldliness, or the spiritual lethargy of the Church. They are party to the crime. The modicum of spiritual prowess yet left in Zion is not the result of their abortive policies. The Church needs men in her pulpit who study to show themselves approved of God.

I am highly pleased with the paper you are giving us. It should be in every Methodist home.

N. M. McLAUGHLIN.  
Crawford, Texas.

## EDITORIAL CORRESPONDENCE.

On last Thursday night I left Dallas for this city to attend the board meeting. Not that I am a member of any of the boards, but simply to see what is going on at headquarters, and to give the readers of the Advocate the benefit of Church work from this point of view. I came over the Cotton Belt to Memphis, and from there over the L. & N. to this city. The Cotton Belt is a superb line, and well equipped with fine rolling stock. In addition to fine sleeping car facilities, an elegant parlor and chair car are also run all the way from Dallas to Memphis. I made the trip from one end of the road to the other without a change of cars. I found the conductors to be polite, accommodating, and attentive; and the service of the porter is had all the way through. Nothing to contribute to the convenience and comfort of the trip is left unsupplied by this enterprising system. It is a delight to travel with them. Along the way the very best of eating houses are kept, and at reasonable rates. The very fastest time is made between Dallas and Memphis. The same can be said of the L. & N. road. This is one of the completest systems in the South, and to travel over it is a great pleasure. They run splendid cars, and their service is of the finest order. They keep up the best of connections, and no time is wasted on this account, either at Memphis or at Nashville.

From Dallas to Texarkana, I traveled in the night, and therefore saw nothing of the country. I was in Texarkana by six o'clock, where we took breakfast. From there to Memphis we traveled all day, from morning till night. Through Arkansas to Pine Bluff, the country is not very interesting. After you cross Red River the route passes along a broken and hilly section of pine country. The towns are small and numerous. The saw mill and the lumber make the most of the industry. The land does not look to be very productive. Corn, oats, wheat, and razor-back pigs are the staples, along with the timber interests. These do not grow either in large quantities, or in great qualities. Though off on the water courses, the land is said to be much better, and the crops are of higher grade. Pine Bluff is quite a little city, not far from the Arkansas River, with a population of 16,000. There is about the place an air of business prosperity. Why they put Bluff to the name, I do not know, for there is nothing in the shape of a bluff anywhere in so far as I could see. The country is flat. Mills, lumber, cotton, and railroads seem to flourish there. Between that point and Memphis there is some good farming country, and much that is swampy and marshy. Nothing but timber and shrubs grow in these damp sections. A great bridge spans the Mississippi River as you enter Memphis. It is a magnificent piece of mechanism and a monument to human genius and skill. I entered the city on the Great Muddy just at dark. The lights were flashing in beauty from hundreds of lamps, and I found myself in a new city. Though born and brought up in Tennessee, yet this was my first sight of Memphis. It has a population of 100,000, and its streets and buildings and business looked immense as I passed through to the L. & N. depot. The trip from there to within twenty miles of this city was made in the night; but when day dawned, and I looked out upon the hills and crystal water-course of my native State, I had a sort of familiar feeling to creep into my bosom. I was in old Tennessee once more! The clover in the fields, the old rock mill by the creek bank, the green swards, the emerald forest, interspersed with the pure white of the dogwood blossom, afforded a feast to my mind and eyes, as many tender memories of the long ago came trooping up! Soon the city, which is the hub of Southern Methodism, came into full view, with its columns of smoke, towering spires, and screaming engines. Once more I was in Nashville, after an absence of many long years. After a refreshing bath and a good breakfast, I wended my way to the Publishing House, where I had a cordial reception from Drs. Barbee, Hoss, Green, Lambuth, Boswell, and others. This is Saturday afternoon, and the members of the several Boards have not yet arrived, and the Bishops are still in Louisville at the Church Extension meeting. They will all be here by Monday, and the work will then be taken up. To-morrow I am going to old McKendree, and hear that old nestor of Southern Methodism, Dr. John Mathews, and tell our young preachers in Texas something of the old man's methods as a preacher and a pastor. Just a while ago I strolled upon Capitol Hill, a fine eminence upon which is situated the great capitol building. It is a massive stone structure, with the Corinthian style of architecture. It is an imposing piece of work, but will not compare with the capitol of Texas. Just inside of the legislative hall is a fine portrait of "Old Hickory." He is to Tennessee what Houston is to Texas. The apartments of the great edifice are very spacious and complete. The location is transcendent; it is high, and lifted up, and from it the view is simply grand. The grounds are very exquisite, sloping off gradually from every point to the incline below. The terraces are circular, and orna-

mented. Off to one side is the mausoleum, simple, and yet beautiful in its design, underneath which sleep the bones of James Knox Polk and those of his accomplished wife. They were both eminent Christians, and suitable inscriptions mark the surface of the polished marble above them. In a more conspicuous place is a tremendous pedestal, upon which stands a magnificent bronze horse in battle pose, with a splendid bronze figure of Andrew Jackson mounted thereon. My grandfather fought under the old hero at the battle of Horseshoe Bend and I have often heard him tell of how the old General led the men to the attack. Just to the east of this figure is a small modest stone erected by some citizens of Lawrence County to the memory of David Crockett, who was the first Justice of the Peace in said County. But I thought of the Alamo which is a greater monument to the memory of the old hero. But I must stop, and write up matters at great length in our next issue. G. C. R.  
Nashville, April 28th, 1899.

## HOUSTON TEXAS CENTRAL RAILROAD.

Some time ago we noted the fact that the Houston Texas Central, and one or two of the other roads of the State, had refused to go into the arrangement adopted by all of the other railways in Texas to issue half-fare permits to the ministers of the gospel who were devoting all of their time to regular Church work. Since then we have been forced to travel occasionally over the Central to reach a few appointments, and this has afforded us an opportunity to quietly observe a few things and to incidentally learn still others. From some expressions which we have unintentionally heard drop from some of the subordinates of this system, we are convinced of the fact that Protestant ministers are for the most part looked upon by the high officials of the Central as an unmitigated nuisance, and while they show an occasional favor to a few of them, they regard the bulk of them with supreme contempt. Some very tall language has been overheard upon this subject in more than one instance. And all this because some of these Protestant ministers have had the temerity to ask these officials for the same favors granted by other roads. We are forced to the conclusion that these high officials have no sort of use for the bulk of the Protestant clergy of Texas. But our incidental knowledge does not stop here: it goes still further. In traveling over this line we have had occasion to observe the subordinates as they pass through the cars taking up tickets. Catholic priests either present trip passes or annual cards instead of the regular tickets. In a round about way we have drawn out of these subordinates the fact that these Catholic priests pay no fares over the Central from Denison to Houston. These subordinates have no personal acquaintance with us, and our questions were addressed to them in such a way as to excite no suspicion, and we had no trouble to get the desired information. In fact, we saw enough to settle the question, even if we had made no further inquiry. Now we have no objection to the priests traveling free of charge over the Central. We are glad to know that they enjoy favors of this character; but the thing to which we object is, that Protestant ministers are ignored and the most of them treated with contempt by the Houston Texas Central officials. Why Catholic priests should be held in such high esteem by the authorities of this road, and Protestant ministers be snubbed and tabooed by them, is a thing not yet explained. Has it come to the point that the Houston Texas Central is being run in the interest of the Roman Catholic Church? It looks just a little that way; and if this is the case, it is high time that the stockholders of this system should be apprised of this state of things. We know that some of these officials are staunch members of the Roman Catholic Church, and we have no objection to this whatever; but when they are so prejudiced against the rank and file of the Protestant clergy as to favor the ministers of the Catholic Church with free transportation over that line, and then refuse to grant even a half-rate to the rest of us, it is time to make the facts known. Does the Central get all of its patronage out of the Catholic Church and none from Protestant sources? Does that line want to make the impression upon the public that it is so hidebound in its private management that it will make this unjust discrimination against all ministers except those of the Catholic faith? Then we want the Protestant ministers of the State to know the facts, so that they can hereafter govern themselves accordingly. We have reached a nice state of things when one of the leading roads in Texas will stoop so low as to organize itself upon Church lines, and because its officials happen to be members of the Roman Catholic Church, it favors the priests and discriminates against Protestant ministers. The thing is contemptible and needs to be thoroughly exposed. Catholic priests go free because they are Catholics, but Protestant ministers, with a few exceptions, pay full fare, simply because they are Protestant ministers. Such a thing is hardly believable, but as we have happened to observe it, we know it to be true. If in these remarks we have over-



stated the matter, the Central officials can get access to these columns over their own signatures. The Advocate represents nearly a thousand ministers in Texas, and about two hundred thousand members of the Church, and when these unjust and insulting discriminations are made against the bulk of them we will not maintain a guilty silence.

**TEXAS PERSONALS.**

Rev. R. H. Fields, of Lone Oak Circuit, is assisting in a meeting at McKinney.

Rev. C. H. Govette, of this city, is assisting Rev. Stafford, of Honey Grove, in a protracted meeting.

Bro. B. W. Smith, Sr., one of the oldest members of this Church, died last evening at 9 o'clock.—M. S. Gardner, San Marcos.

Rev. G. F. Boyd, of Nevada Circuit, called at the Advocate office this week. He is assisting in a meeting at Rockwall, Texas.

Rev. M. E. Riser has changed his post office address to Kingsland, Texas. His correspondents will address him accordingly.

Rev. Abe Mulkey has just closed a successful meeting at Goldthwaite, resulting in several additions to the Church. About \$50.00 was raised for the Orphanage at Waco.

Rev. O. S. Thomas has just closed a glorious meeting at Kaufman, resulting in some 80 or 90 conversions, and is now at Will's Point assisting Rev. Albert Little, the pastor, in a meeting. Such tidings as this make the heart glad.

We had the pleasure of greeting our big-bodied, big-brained and big-hearted old friend, Rev. G. Owens, of Oak Cliff, to-day. He was on his way home from Winsboro. Rev. Owens is one of the largest lumber dealers in the State, and is a traveling representative of the Texas Christian Advocate. He says the Baptist Church building is simply magnificent.—Sulphur Springs Gazette.

In an account of the closing exercises of the Greenville public schools the Morning Herald of that city has the following to say concerning the commencement sermon:

The commencement sermon was preached Sunday by Rev. J. W. Hill to a packed house and was without doubt one of the most profound pulpit discourses ever heard in the city. Bro. Hill is both a student and scholar and in the realm of classics has reached attainments that are radiant with thought and genius, making him easily one of the most interesting and entertaining pulpiteres in Texas, and on this occasion he seemed at his best.

Judge J. W. Ferris, of Waxahachie, died at his home in that city April 26, at 9 o'clock p. m. The first intimation of his illness was learned when he failed to rise at the usual hour. When examined he was found to be in a sleepy state, produced by paralysis. He was 76 years of age, and had been prominent in Church and legal circles. Justus Wesley Ferris was born in the State of New York. His father was Rev. Philo Ferris a minister, belonging to the New York Methodist Episcopal Conference. Young Ferris' early education was acquired in Cozenovia Seminary, under the patronage of the Methodist Church. He was of course a life-long Methodist, and always took a prominent part in Church work.

Rev. J. A. Kerr, of Joy, Clay County, sends the following note:

Mrs. Nancy A. Parsons died here on the 25th of April. She had reached the advanced age of 101 years, 6 months, and 10 days. She had been a Christian and a Methodist for 80 years. She loved God and was true to the Church all the way.

The Advocate has for many years received annual letters from this mother in Israel which were always full of sunshine and joy. They were well written and her ideas clearly expressed. Though she had reached the one hundredth mile-post, her mind seemed as clear as in youth. Verily, she has gone to her reward.

Rev. C. A. Spragins, of Lancaster, with his brother, Rev. H. S. Spragins, of Mayhew, Miss., called on the Advocate last week.

Rev. Chas. E. Brown has been for the past week or more assisting Rev. G. W. White in a meeting at Mineral Wells. We hear good reports from the work.

Prof. B. C. Davenport made the Advocate a pleasant call this week. He has been teaching near Grand Prairie, but changes his Advocate to Britton, in Ellis County.

Rev. John R. Morris, presiding elder of Weatherford District, spent a few days at Mineral Wells this week. He has had a very decided touch of that painful malady, rheumatism, and sought the wells for relief.

Rev. Z. V. Liles, recently pastor at Eddy, N. M., with his father-in-law, S. H. Fox, of McKinney, made the Advocate a pleasant call. Bro. Liles' address will be McKinney for some time, and he will be glad to assist in meetings any of the brethren who may need him.

Rev. Jas. Campbell, D. D., pastor of Georgetown Station, passed through Dallas since our last issue en route to Nashville, Tenn. The publisher of the Advocate was remembered during Bro. C.'s sojourn in the city. Some kind friend presented the former editor of the Advocate while he was in Dallas

with a new straw hat, and he in turn had his old one carefully wrapped and sent to the publisher with the "Compliments of James Campbell" neatly written on a card and placed carefully in the top of the old "bee-gum," which he had worn so long and so worthily.

Prof. R. B. McSwain, of Polytechnic College, made the Advocate a visit last Monday. Bro. McSwain will devote his vacation to the student missionary campaign, under the auspices of our Board of Missions. He will have supervision of other students, covering the territory of the North and Northwest Texas Conferences.

**SOUTHERN METHODIST NEWS.**

Bishop A. W. Wilson will preach the annual sermon before the Woman's Board of Foreign Missions.

Dr. DuBose reports the increase of membership in Epworth Leagues at twenty-five thousand or more.

The ground was broken for the foundation work of the new Galloway College building on April 4, 1899.

Bishop Hendrix will deliver the anniversary address at the commencement of the Chicago Training School for Missions.

Dr. DuBose has been doing some League work in South Carolina. Of course the Leaguers there were delighted with his visit.

Rev. C. C. Godden has resigned the presidency of Galloway College, Arkansas, and Prof. J. H. Hineman has been elected to take his place.

Hon. Jas. B. Richardson, a prominent layman of McKendree Church, Nashville, is mentioned as a probable candidate for Mayor of that city under its new charter.

Since the session of his Annual Conference, Dr. Monk, of Chattanooga, has received over 200 members into Centenary Church. He has recently closed a great revival.

A member of Lafayette Park Church, St. Louis has subscribed \$500 to the support of a missionary in Cuba. That we are going to do our duty as a Church to this field seems evident.

Bishop Galloway has been in New York attending a meeting of the trustees of the Slater fund. He will preach the commencement sermon for Washington and Lee University, Lexington, Va.

Rev. H. P. Gibbs, pastor of Main Street Church, Water Valley, Miss., died last Sunday morning at his parsonage home in that city. His remains were carried to Columbus, Miss., for interment.

Rev. J. S. Hutchinson has resigned the editorship of the Baltimore Christian Advocate, and Rev. John A. Knott was elected as his successor, to be assisted by Revs. S. J. Prettyman, J. H. Leight, and W. S. Hammond.

Rev. J. J. Tigert addressed the Boston Methodist preachers' meeting a few days ago. His theological theme was: "The Relation of the Conservative and Progressive elements in the Present State of Theology."

Bishop Galloway has called the pastors of the Alabama and North Alabama Conferences to meet at Birmingham on May 18 and 19 to consider the spiritual state of the Church and the Twentieth Century Educational Fund.

Mrs. Hoss, wife of Dr. E. E. Hoss, editor of the Nashville Christian Advocate, who was terribly injured by a fall while in Cuba on a visit to her son, has reached home safely and, though still on crutches, is fast recovering and will soon be well.

There are in the Southern Methodist Church alone forty-eight colleges and universities, valued at about \$3,700,000, with an income of about \$583,000; an attendance of 7517. In the Church institutions during the past year 413 of the pupils were converted. This fact is significant. How many Christian converts do the State schools report? Nearly all of the colleges have preparatory departments which take the place of academies. Besides these, we have nineteen separate academies, valued at \$591,850, with a total income of about \$66,500; an enrollment of 2,406 students, and ninety-two converts reported last year.—Southern Christian Advocate.

**NEWS FROM OTHER CHURCHES.**

Five thousand seven hundred and thirty-nine patients were cared for last year by Methodist deaconesses in Deaconess Hospitals.

As surely as our Church is going to occupy Cuba, so surely is the M. E. Church going to occupy Porto Rico. The Missionary Secretaries received a check for \$500 last week for this work. It seems that in the

matter of the evangelization of these two islands, we are going to have a bit of real, practical manifestation of the doctrine of federation.

The Board of Education of the Methodist Episcopal Church has recently received a bequest of \$10,000 from the estate of George Barlow, Esq., of Brooklyn, N. Y.

Eighty thousand dollars, the full amount recommended by the committee for educational purposes, has been appropriated by the General Conference of the German Evangelical Lutheran Synod, in session in St. Louis, Mo.

Dr. Gunsaulus, in the six years of his service at Plymouth Rock Church, Chicago, raised something over \$6,000,000 for institutions which he chose to aid or found.

Rev. J. Frank Smith was formally installed pastor of the Cumberland Presbyterian Church, of Dallas, last Sunday. Rev. C. L. Dickey, of Plano, preached the installation sermon. After the sermon Rev. J. A. Hornbeck delivered the charge to the pastor. He emphasized the duty of teaching, and preaching and ministering. He said that the pulpit is the preacher's throne, and to be mighty there he must be a diligent student, a man of prayer and filled with the spirit of Christ. The man for the ministry must minister—must shepherd the flock. He should not make himself common, but should be with his people in the glad day of wedding bells and also in the day of sorrow, when sickness comes and hopes and bodies are buried. The pastor must be diligent, and above all, a preacher of the truth. Rev. Benjamin Spencer, D. D., of Garland, then delivered a solemn charge to the congregation. He urged the duty of sympathy in the important work of proclaiming truth. He exhorted the Church to co-operation through the organized agencies. He bade the public look upon the preacher as a man, and not as an angel; to judge him as human, and not as one superhuman; to defend his reputation, not his character, for that is the preacher's own, and is what the preacher is.

**CLOSED ON ACCOUNT OF SMALLPOX.**

With great regret we announce to our friends and the public generally, that we have been forced to close the Polytechnic College on account of smallpox. One of our young preachers—Rev. Russell Brooks—rooming some six hundred feet from the College, was seized with an eruptive disease that had many unfavorable symptoms. We called in both the city physician and county physician, and on the second visit they pronounced it smallpox. They arranged at once with the county authorities for his isolation and nursing. Our student body was already panic stricken, and we felt that duty to them and their parents demanded an immediate closing of the College for this session.

The last three months has been a time of great trial with us. First came measles. From seventy-five to one hundred of our students suffered from that affliction in its severest form, many of them having to be out of school for a month, and then finding that their eyes were too weak to study, would have to leave. One young lady died from measles followed by pneumonia. Then came a fatal case of meningitis, one of our girls dying from it. This produced a stampede, from which we were rapidly recovering, when the smallpox appeared, and we were forced to close.

Otherwise we have had the most satisfactory year of our history. Our enrollment is three hundred and fifty-five—the largest we have had.

The Lord willing, the College will open its ninth session Wednesday, September 6.

W. F. LLOYD.

**The Great Huxley.**

What Huxley, the Great English Scientist, Considered the Best Start in Life.

The great English scientist, Huxley, said the best start in life is a sound stomach. Weak stomachs fail to digest food properly because they lack the proper quantity of digestive acids (lactic and hydrochloric) and peptogenic products; the most sensible remedy in all cases of indigestion, is to take after each meal one or two of Stuart's Dyspepsia Tablets because they supply in a pleasant, harmless form all the elements that weak stomachs lack.

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Slips of any kind are to be deplored, but there is one slip Nature never forgives. It is the carelessness that ignores the signal that the body is in danger of wreck. It may be that the kidneys or the stomach or the head gives the warning sign. But remember, the blood feeds every organ of the body.

Make no slip, but first tune up the system through the blood, and health will surely follow. Hood's Sarsaparilla is the best preparation man has devised to make pure, life-giving blood. It never disappoints.

**Scrofula**—"I was almost bedfast with scrofula and catarrh. Had no appetite. Hood's Sarsaparilla soon made me stronger and later all the sores disappeared and catarrh stopped." NELLE OSMER, 414 Lyon Street, Des Moines, Iowa.

**Rheumatism**—Rheumatism is a disease of the blood, and the acid must be neutralized to effect a cure. "I was troubled with rheumatism so badly that I could not walk. Hood's Sarsaparilla cured me." MRS. MITCHELL McDERMOTT, Southbridge, Mass.

**Malaria**—"I was very low with malaria. My doctor did not help me and scolded because I would not stop work. Took Hood's Sarsaparilla and got sound and well. Can eat, sleep and work well." MRS. JULIA STOCKING, Bath, N. Y.

**Eczema**—"My mother's face was covered with eczema, face, hands and feet were swollen. Hood's Sarsaparilla cured her. We keep it on hand and recommend it highly." REV. E. E. JENKINS, 407 Governor Street, Evansville, Ind.

**Sick Headache**—"I am now 22. Since I was 8 years old I suffered constantly with impure blood, biliousness and sick headaches until I took Hood's Sarsaparilla by doctor's advice. I owe my life to it." ELVIRA A. RUMRILL, Claremont, N. H.

**Catarrh**—"I suffered from childhood with catarrh. Was entirely deaf in one ear. Hood's Sarsaparilla cured me and restored my hearing." MRS. W. STOKES, Midland, Tex.



Hood's Pills cure liver ills, the non-irritating and only cathartic to take with Hood's Sarsaparilla.

**TAPE WORMS**

"A tape worm eighteen feet long at least came on the scene after my taking two CASCARETS. This I am sure has caused my bad health for the past three years. I am still taking Cascarets, the only cathartic worthy of notice by sensible people."

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"On Again" April 30, The Katy Flyer.

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"On Again" April 30, The Katy Flyer.



**Sunday-School Dept.**

**SECOND QUARTER, LESSON 7, MAY 14.**

**CHRIST BETRAYED AND ARRESTED.**—John 18:1-14.

Golden Text: "He is despised and rejected of men."—Isa. 53:3.

Time: Thursday night and Friday morning, April 6 and 7, A. D. 30.

Place: Gethsemane and Jerusalem.

Persons: Jesus, the eleven, Judas, and the adversaries.

Rulers: Herod and Pilate.

This is one of the saddest passages in the earthly life of the Savior. It is hard to even imagine that one of his disciples could become the agent of the betrayal of his Master. Yet it is true. No wonder then that the struggle in the garden was so desperate. It not only involved the salvation of the world, but it brought him face to face with the base ingratitude of one of his trusted followers. We can not go into an exposition of the transaction, but we will call attention to a few striking points:

1. Look at Christ and Judas. The one is the Lamb of God to be offered up as a sacrifice for sin; the other is the traitor who lends himself to the enemy for purposes of betrayal. He therefore becomes, by his own act, personally responsible for the murder of Christ. God did not need his interference to bring about the sacrifice for sin. The fact is, that all of the purposes of this sacrifice had been compassed already in the blood and agony of Gethsemane. These rampant Jews would have finished the rest on Calvary without the help of Judas. They would have found other willing tools. So the guilt of Judas becomes the more enormous.

2. Look at Love and Selfishness working out their legitimate results. Love suffering and dying for sinful humanity without any thought of remuneration. "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." He gave himself a ransom for others. On the contrary, Selfishness stoops so low as to seek the death of another for the paltry sum of thirty pieces of silver! What fearful sordidness!

3. See the Sacrifice and the Suicide. Christ died because of the enmity of men. They hated him without a cause. Even in death he was so charitable as to give them credit for ignorance, and said, "Father, forgive them; they know not what they do." Judas, overwhelmed by his guilt, went out and hanged himself. He is the center of loathsome contempt; and people will never cease to look upon him with a feeling of shuddering horror.

**THE EPWORTH LEAGUE.**

May 7.—Topic: Patient Continuance in Well-Doing.—Rom. 2:1-11.

The Apostle in the first part of this lesson speaks severely of the habit of judging other people, even when others make mistakes. This he leaves to God, who understands human motives and intentions. They will be judged aright when God judges them. Then he proceeds to exhort those disposed to judge others to continue in well-doing. If people attend strictly to their own business, be patient in affliction, persistent in right living, courageous in danger and endurance to the end, they will have about all that they can well do in this life. So it is with us all.

**STATE LEAGUE TAX.**

State League tax received to April 27, 1899:	
Previously acknowledged.....	\$290 93
West, at Fort Worth.....	70
San Saba.....	50
Moody.....	1 00
Nevada.....	50
Cedar Bayou.....	50
McKinney.....	1 00
Oakville.....	50
Stephenville.....	50
Total.....	\$206 13

**STATE LEAGUE BULLETIN No. 19.**

The North Texas Conference League will meet at Greenville, June 14-17. D. L. Williams, Secretary, Greenville.

The Texas Conference League will meet at Houston, July 4-6. Miss Etta Toothaker, Secretary, Galveston.

A District Secretaries' meeting will be held in Fort Worth during the coming session of the Northwest Texas Conference League. Methods of work will be discussed.

GUS. W. THOMASSON, State Sec.

The Leagues of Llano District will please send one or two representatives to San Saba, June 23, to attend the meeting of the District Conference and to take part in the work of League day. Send names in time to Rev. L. B. Ellis, San Saba, Texas.

I. K. WALLER, P. E.  
ED. STARKEY, Dis. Sec.

**SHERMAN DISTRICT LEAGUERS.**

Following are names and addresses of Sherman District Epworth League Cabinet, to-wit:

President, L. J. Reynolds, of Sherman; First Vice-President, Miss Jennie Snell, of Denison; Second Vice-President, W. S. Moore, of Van Alstyne; Third Vice-President, Miss Berta Lucas, of Sherman; Secretary-Treasurer, James A. Slaughter, of Van Alstyne.

**CARELESS SPEECH.**

The habit—for it is often nothing more—of deteriorating speech is so common that it would be well for all of us to stop and think about it.

This sort of thing is so often heard: "I don't think she is so very pretty, as people say," or "I don't think he (or she) is so very clever"—or economical, or stylish, or bright, or cheerful, or a thousand other things. We do not stop to think that while perhaps we do not think her so pretty as we have heard, that we do not think her pretty; and, again, if not very clever, surely interesting, and all the others in like measure. It is merely a habit with many people, not skin deep, but just the cruel and unfortunate habit of depreciating speech.

A woman with a sharp tongue, but with the tenderest of hearts, the most generous of natures, but with a keenly critical mind and a rare intuition as to character, was brought up, "all standing," as she expressed it, after she had been talking one day with a friend about several people, and before a young girl who was visiting the friend. In a sudden lull in the talk, the girl said, as if by uncontrollable impulse, "Don't you like anybody?" "What do you mean?" said the startled woman. The girl blushed and hesitated, and then said: "Please pardon me, but it seemed so." Little more was said; it was passed off and passed by, as in the polite world things which are unpleasant are passed over, but into the heart of that woman the criticism sank deep, and from that hour she watched and guarded her tongue. Now she does not depreciate in speech, and, if she can not appreciate, is silent.

It is well to remember the wise words of Emerson: "Omit the negative propositions. Don't waste yourself in rejection nor bark against the bad, but chant the beauty of the good." What a changed and better world we should all live in if we only follow that advice!—Harper's Bazaar.

**A SCOTTISH SERMON FOR THE OLDER CHILDREN.**

"The congregation will noo be seated and gie their undivided attention to the followin' intimations. Some o' them are maist as important as the sermon," said the Rev. Tammas MacPherson, as he finished "addressin' the throne of grace."

He was in his eightieth year, and had worn out five Bibles in beating the dust out of the pulpit desk of Auchterbirnie Kirk during fifty-five years. His parishioners worshiped the ground on which he walked, and though he was practically penniless—for he gave most of his income to the poor—they saw to it that the minister lacked for nothing. Their old minister read the announcement, and then said:

"I hear that Widdy Tamson is 'n destitute circumstances. This mauna be. Nane o' God's heritage maun suffer in the midst o' the guid folk o' Auchterbirnie. Think o' this on the way to yer hames. We have it in Holy Writ, that niver fails, that 'he that giveth to the poor lendeth to the Lord.' There is a blessed privilege. Think o' the farmers o' Auchterbirnie being lenders, and haein the Lord for a customer! And nae need to foreclose to get back payment, for it'll be returned twenty, thirty, fifty and a hundredfold. Noo ye can a' raise fine craps o' wheat and corn, and tatties, as I can weel testify; for the Lord has moved yer howels o' compassion, and ye hae been unco generous to me. Then see if ye can raise guid craps o' britherly compassion, and bring the first fruits o' Sanders Grant II send her a load o' firewood. Fine dae I ken that; I

see't in Sanders' generous e'e. And fine kenlin he keeps, too, as I weel ken; for I'm burning some o't myself; thanks to Sanders' kindness." Sanders, sitting in his pew, the observed of all observers, was completely won over, and would gladly have given Widdy Tamson the earth, and the fullness thereof, had he owned it, at that moment.

"And Peter Michie 'll send her a pickle tea. Oh! but it'll no be sair missed oot o' Peter's abundant store. Peter is behouden to the Lord for mony things, and is a living example o' the niver-failin' truth o' Holy Writ, 'The han' o' the diligent maketh rich.' Peter's a hard-workin' chiel, as we can a' testify." Peter, too, fell in line.

"Jimmy Grant was tellin' me the ither day," continued the Reverend Tammas, "that he was millin' some fine meal noo. I quite believe it. He is the only miller in Auchterbirnie, and there's no a miller frae Maiden Kirk to John o' Groat's can compare wi' him. Better send a pickle tae the widdy, Jimmy, and keep up yer account

wi' the Maister." Jimmy registered a full pock of best oatmeal in his own mind.

"Beaton Scott 'll send the widdy some o' the fine tatties I saw in his barn last Tuesday. I needna ask Beaton, for I ken fu' weel he wouldna be backward in daeing a kind act to a deservin' widdy in Auchterbirnie."

"And oor guid freend, Wull Chapman, by the looks o' him can scarcely keep his seat, sae anxious is he to dae something to fill the widdy's pait."

"Nae fear o' the widdy starvin' when the Lord has put the saut o' the earth in the parish kirk o' Auchterbirnie. The Lord has promised to be a husband to the widdy, and he wants ye all to be brithers-in-law, and I'm glad ye respond so nobly. Yere's a gallant lookin' lot o' Christians, and yer hearts are as big as yer bodies. The Lord 'll reward yer work o' love. Noo let's praise his name for raising up in Auchterbirnie sae mony who honour the faith." There was a lull all through the kirk, and then the minister's voice was raised in prayer.—Berwick News.

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**Tonight**

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**Hood's Pills**

And you'll be all right in the morning.



REGENERATION.

Some time ago I noticed an article in the Advocate discussing the above subject, and concerning which I beg leave to take issue and to offer some suggestions. I believe all the orthodox Churches discuss it from the same standpoint. The doctrine of the spiritual birth is so plain in the scriptures that I presume that no one will venture to deny it, or oppose it. But in the article above alluded to the writer quotes the wrong passage to substantiate his views, viz: John 3-5, incidentally bringing water into the account, and leads his readers to believe that both are necessary to salvation. If this be true, the Campbellite is right in his conclusion. But it is not true, because in John 3-36 Jesus says: "He that believeth on the Son hath everlasting life. The Old Testament clearly points out the two principal features that was to, and does now, characterize the New Testament dispensation, which was then in the time of Christ called "the kingdom of heaven," and since then up to the present time, called the Church. Our Savior expressed great astonishment that Nicodemus had no conception of the new birth. Nicodemus doubtless understood that baptism with water was to be a sacrament of the coming kingdom—the Church—because he was one of the council who sent a committee to Jordan to inquire of John, "Why he baptized if he was not the Christ." Possibly he had thought about the fact of the Spirit being "put within them" or being poured out upon them," as Joel would have it, but he had not learned its true import. Our Savior here gives us a valuable insight into those prophecies that relate to baptism. One prophet alludes to both water and spiritual baptism in quick succession and describes the mode, saying, "I will sprinkle clean water upon you" and "I will put my Spirit within you." And by Joel, "I will pour out my spirit upon you" in those days, that is, in the days of the Savior and the Church following. Now I believe that water baptism was only to be a part of the Church polity and in no way connected with "regeneration." The "kingdom of God" is the Church—is "spiritually discerned." That is the reason our Savior said, "Except ye be born of water ye cannot see the kingdom of God." And then immediately, and apparently for the first time, announces the law of the Church polity, that is you must be born of both the water and the Spirit to enter the Church. Our Savior taught that a man "must be born again" to be saved, and that he "must be born of water" to enter the Church. Is this not plain? Mr. Alderson, in his fine little work on baptism, when he reaches this subject, merely dismisses it with words like these: "Whatever is said of one is said of the other," in reference to baptism. Mr. Hughes, in his little work on baptism, appreciates the difficulty, and tries to obviate the difficulty by supposing a mistranslation. His translation would altogether subvert the meaning of the beautiful passage, "Except a man be born of water, even of the Spirit." That will not do. But probably the oversight has been in failing to comprehend the true import of the terms "see," "enter" and "the kingdom of God." While regeneration is of great importance to the soul and has no connection with or dependence on water baptism, the latter is of no value without the former. From the above elucidation of the Savior's text to Nicodemus, it is plain that regeneration does not depend on water baptism, that no man has ever baptized any one into Christ, that we are baptized into his order—"the Church"—"which is his body," and that we are all regenerated by faith only. The remarkable answer of St. Peter to the inquiring Jews, on the day of Pentecost, is equally as plain as the above exegesis of our Savior's language. His phrase, "for the remission of sins," in the way it stands is undoubtedly parenthetical and belongs to the word "repent." Peter was an illiterate Galilean, for no Greek scholar would have put it that way. Then in the use of punctuation marks—which is comparatively modern—who will say that it is good Greek or good English either as it stands. It should have been punctuated and the phrase "for remission of sins" put in a parenthesis next to "repent," and the sense would have been complete. To construe it any other way would destroy our Savior's language to Nicodemus and elsewhere, un hinge the true theory of regeneration, and make it to depend on the very sandy foundation of human agency in water baptism under any circumstances whatever. I am only a layman, but I love the Church, and intend to defend the true doctrine on all occasions when

it is called in question. If I am not correct in my exegesis, I will cheerfully listen to any one who can show me "a more excellent way."

DR. J. W. POOLE.

McCoy, Texas, April 10, 1899.

FAMILY PRAYER.

Being a constant reader of the Advocate, appreciating and enjoying it as I do, and thanking God for the kind providence which placed Dr. Rankin, as Editor, I feel constrained to write a word for it.

I enjoy its editorials very much; also the letters from the brethren, but there is quite a difference of opinion among some. It seems that the spiritual state of the Church is the one absorbing theme under consideration; and well it may be; for I think circumstances demand a thorough and prayerful discussion and investigation of this very important subject; for it is of vital importance to our Church. It seems to me we have gone off after formality, and have left the primary and fundamental principles and doctrines of religion and old-fashioned Methodism. I fear too many pay quarterage, contribute to the conference collections, and forget family prayer; forgetting or neglecting to call the dear ones of home around the fire side and commend them to God's care and keeping during the night, and then at morning, in our rush and haste to get to our daily labor or place of business, we again neglect to kneel and thank Him for light, life and His Fatherly care over us during the night. I fear family prayer, like real pastoral visiting, is being relegated to the past as an unnecessary custom; but, brethren, if we expect to see true and undefiled religion revived, the Church brought up to a high spiritual plain, sinners converted and brought to Christ, and the old ship of Zion spread her sails and move out toward that grand port, the eternal city of God, we must live our religion every day and all the time. We spoke of "real pastoral" visiting, and what we mean is for our pastors to go into the houses of our people, talk with them, pray with them, and show that you are interested in them. It is a ray of sunshine to our weary souls for our pastor to come into our homes and talk and pray in our families. We admire progress in all things, but we long for a revival of

"The old time religion—"

It's good enough for me."

We are not a pessimist. We believe in progress and advancement, but we long for the days "as of yore," when the shouts of new-born souls were heard, praising God; and our pastors at Annual Conference would report goodly numbers of conversions and accessions to the Church. May we not yet expect to see a return of these good times if we live right before God and are faithful to the work he hath given us?

We believe in paying our preachers, and not that only, but in supporting all the institutions of the Church. In fact, we believe in giving the tenth, for it is plainly taught in God's Word. It is not only a duty, but should be esteemed a privilege to give of our substance to the cause of Christ. If we would pray more, give more, we would have more religion.

God speed the time when we shall all be up and doing.

H. NEELEY, M. D.

Rogers Prairie, Texas.

RESOLUTIONS ON THE DEATH OF MRS. FRANK ROGERS.

Whereas, Almighty God, in his wise providence, has seen fit to call to her reward our true friend and former Sunday-school Secretary, Mrs. Frank Rogers (nee Miss Folsie McCall); and, whereas, we greatly miss her bright face and inspiring presence from our midst, and deeply mourn the loss of one so devoted and helpful in our Sunday-school; therefore, be it

Resolved, That we cherish ever her memory in our hearts and endeavor to follow where she has led, and that we deeply sympathize with her friends and loved ones in their deep affliction, and offer condolences and prayers for them, and also that these resolutions be written upon the minutes of our Sunday-school and copies of the same be given to her family and also sent to the Christian Advocate.

MISS MAE COFFMAN, MISS MAMIE SLAUGHTER, MISS DORA BUTLER, Committee.

(MISS) GOLDIE MARSHALL, Sec. Dallas, Texas.

Cheatham's Chill Tonic is peculiarly adapted to persons in enfeebled health and invalids. It assists digestion and is a perfect strengthener and appetizer. Satisfaction or money refunded. Put up in both tasteless and bitter styles, 50-cent size.

God will do as much for us as we will submit to have done.

If the Baby is Cutting Teeth.

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

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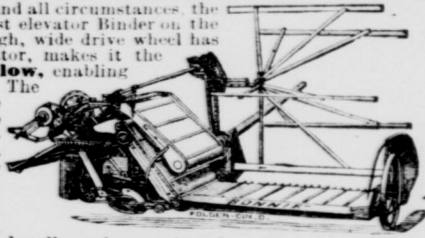
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LEAVES OF LIFE.—CHAPTER XIV.

Before passing on from my conversion, I want to say for the benefit of those who are seeking religion, you need not seek as long as I did. It is not necessary for you to seek six years, five years, nor one year. At the time I did not know what was the trouble in my way. Now I can look back and see that I trusted in the means and not in Jesus Christ the Savior of sinners for salvation. You need not do that; and whenever you trust in Jesus peace and pardon will come at once and together. For years before I was converted the impression was on my mind that it would be my duty to preach the Gospel of Christ. Early in the year 1858, at the house of God, one day Brother John Y. Foster took me aside for a private talk. When we were alone he said: "The Church wants you to take license to exhort!" I was taken completely by surprise, and did not know what to say, but I declined—refused to consent to do so. He advised me furthermore: "When you feel that it is your duty to travel and preach, leave your mother and sisters in the hands of the good Being, and go. Some will laugh and mock and make sport of you, but never mind that, the time is coming when the good Being will laugh at their calamities, and mock when their fear cometh. If you will consent to take license to exhort I will attend to the matter for you." But I refused, and we parted. I felt very unhappy; went into the woods and tried to pray, but got no relief; felt like the good Lord wanted me to do something and I had refused to do it. Great darkness came over my soul. The more I prayed the worse I felt; and never did get any relief until I promised the Lord that whatever he wanted me to do I would try to do it. Then my peace came back again.

R. M. LEATON.

A modern passenger train should enable the traveler to go on a journey with little or no deviation from his daily habits of life. This the "Pacific Coast Limited"

does, with its superior equipment, quick time, and superior route. The equipment is unsurpassed, the train being made up of a composite car, which contains a barber shop, bath-room, buffet and observation smoking compartment; ladies' parlor compartment and parlor, furnished as is the composite car, with library and all conveniences for correspondence—ladies' maid in attendance; two or more Pullman ten section drawing-room sleepers, and last in the train, but by no means least in importance, the dining car, where meals are served a la carte. This train represents the highest type of car builders' art and runs straight through without change via the Texas & Pacific Railway to St. Louis, Chicago, Los Angeles and San Francisco twice a week.

For time tables, sleeping car rates, maps and full information, write to E. P. Turner, General Passenger and Ticket Agent, Dallas, Texas.

Rock Hill, Texas, July 14, 1898.

Parlin & Orendorff Co., Dallas, Texas:

Gentlemen—I received your letter today, and must say in reply that I am well pleased with the "Bonnie" Binder. It is one of the "slickest" pieces of machinery that ever ran. As to the elevation, it will elevate where other machines can not. In down grain it will save it all, and as to draft it is one horse lighter than any other machine. I would commend the "Bonnie" Binder to any man who wants to buy a good, durable machine.

J. N. LILF.

And should the twilight darken into night, And sorrow grow to anguish, be thou strong; Thou art in God, and nothing can go wrong Which a fresh life pulse can not set aright. That thou dost know the darkness proves the light. Weep if thou wilt, but weep not all too long. Or weep and work; for work will lead to song.

—George MacDonald.

"On Again" April 30, The Katy Flyer



## WOMAN'S DEPARTMENT.

Address communications to Mrs. Florence E. Howell, 170 Masten St., Dallas, Tex.

### ANNUAL MEETING WOMAN'S BOARD OF HOME MISSIONS.

It was gratifying that so many of our sister-workers of Texas accepted the invitation extended to be present at the recent annual meeting of the Woman's Board of Home Missions, and came to enjoy the advantages of the occasion, and we can only wish that all might have been present. Quite a number of the delegates came in on Tuesday, and by the opening exercises on Wednesday night, nearly all who were expected had arrived and were settled in the homes assigned them. The opening exercises on Wednesday night, so full of interest and so well attended, were only preface to the many interesting and profitable hours which followed from day to day during the whole annual meeting. Our editor, Dr. Rankin, has already given a graphic account of that opening hour in his editorial write up of the meeting, in last week's issue of the Advocate, which we know has been read with interest by our members. The daily business sessions were well attended, much interest being evinced in the discussions of various items which came up for consideration, and such was the amount of business to be considered and dispatched as to cause the prolonging of the meeting through Wednesday, instead of closing on Tuesday night, as had been expected. But each question which came up for attention was given careful consideration, and some important changes have been made in constitution and by-laws and certain departments of the work of the society, which will be given in the fourteenth annual report, embracing the minutes of Miss Allen, the Recording Secretary, which will appear in due time in pamphlet form. A looker-on at the daily sessions is impressed with the painstaking care and consideration which each question receives from the members of the body, and also with the comprehensive grasp which Miss Bennett, the President, has upon the whole situation and her dignified yet affable bearing in the chair, making a presiding officer without a superior among all the "elect women" of our Church. As this writer looked upon the President in the chair her thoughts went back to the time about ten years ago, when she first met her, and learned so soon to love her. Miss Bennett was then on her first visit to Texas, and was here in the interest of the fund she was raising for the building of the Scarritt Bible and Training School in Kansas City, Mo., and was a guest in our home several different times when visiting our State in the pursuit of that enterprise. Many of us know how well she has since succeeded in her efforts, and that to this noble woman the Woman's Foreign Missionary Society of our Church is indebted for the Scarritt Bible and Training School, for it was by her untiring energy and efforts that the required sum was raised, which made it possible for the Woman's Board of Foreign Missions to furnish the sum—\$25,000—which was necessary in order to secure to that Board the bequest of building lots in Kansas City, Mo., and cash to the amount of \$25,000 additional, from Dr. Nathan Scarritt, of that city, for the establishment of the school. But for her efforts there is no doubt the Woman's Board of Foreign Missions would not to-day be the fortunate possessor of this finely equipped training school, where workers are trained for mission work, both home and foreign, and fitted to go out into the ranks of Christian workers, either in our home land, or to foreign lands. To have accomplished such a work as this, would seem to the ordinary mind sufficient for one life and one woman to accomplish, but we see Miss Bennett going forward, still with a steadfast purpose, devoting her energies now to the promotion of the varied interests of the Woman's Board of Home Missions, having already been instrumental in securing to the Woman's Board of Foreign Missions the largest bequest ever given it, by adding to Dr. Scarritt's bequest over \$36,000 cash, raised by her own individual efforts, to aid in the erection and equipment of the buildings for the training school. Thus it is that Miss Belle Bennett stands to-day pre-eminent as the benefactor of both the Woman's Foreign Missionary Society and the Woman's Home Mission Society, and both societies can claim her alike as a friend and helper, true and tried. It is but a fitting testimonial from the Woman's Foreign Missionary Society of our Church that the members of that society should carry on to completion the endowment of the Belle Bennett chair, or professorship, which requires the sum of \$25,000 for an endowment. Over \$16,000 have already been collected on this professorship, as stated in the last annual report of the Woman's Board of Foreign Missions, leaving the Easter collections raised for that purpose last Easter Sabbath yet to be added and reported, which will no doubt complete the endowment of the professorship in honor of Miss Bennett.

There were two other active workers in

the Woman's Board of Home Missions present at this annual meeting, who have previously been actively allied with the work of the Woman's Board of Foreign Missions, Mrs. R. K. Hargrove (wife of Bishop Hargrove) now General Secretary of the former Board, and Miss Mary Helm, editor of "Our Homes," the organ of that Board, published in Nashville. It has been about eighteen years since we had first met and known these two sister workers, and as we looked again upon their faces here in Dallas memory carried us back to the time of our first acquaintance, which was during the meeting of the General Conference of our Church in Nashville, in 1881, the annual meeting of the Woman's Board of Foreign Missions being held at the same time and place. Mrs. Hargrove (then Mrs. Nathan Scarritt) was there as representative from the W. F. M. Society, Southwest Missouri Conference, and Miss Mary Helm, from the W. F. M. Society, Kentucky Conference, while this writer was there as representative of the W. F. M. Society, North Texas Conference. As we met these two sisters at annual meetings of the Woman's Board of Foreign Missions each year for the six years in which we were a member of the Board, and had served with each of them from time to time on committees at the annual meetings of the Board, we had opportunity to know each one, and to appreciate and honor each for her own sterling worth, and for rare mental endowments and consecrated devotion to the work in which she was then especially engaged. It was a privilege indeed to greet them again at the meeting in Dallas. Our Church to-day does not contain in all its ranks of workers two more gifted, each in her own line of work, and more truly consecrated to the service of God, than are these two sisters, who are now so earnestly engaged in the work of the Woman's Home Mission Society. They are two of our sister workers who have given years of service to the advancement of the work of the W. F. M. Society of our Church, and are now aiding actively in the work of the W. H. M. Society, thus affording another striking example of the blending of interest and effort in the two sister societies of our Church. For it is indeed true that these two societies are "one in Christ," moved by the one great influence in all their efforts, the bringing of humanity at home and abroad to a knowledge and love of God, the great Maker and Father of all mankind.

We were glad to note the presence among our visitors of Mrs. S. S. Munger, President of the W. F. M. Society, Northwest Texas Conference, and Mrs. J. H. Bowman, President of the W. F. M. Society, North Texas Conference, who were introduced to the Board, each giving words of sisterly greeting and good will at the time of presentation. The presence of these officers of the sister society, as well as of a number of other visiting sisters from various points in Texas, a number of whom are also introduced to the Board from time to time, proved gratifying to the members of the Board, indicating, as it did, their interest in the work of the W. H. M. Society. Miss Mary Helm commented on this fact in a private conversation with us, saying in this connection that she had noted the fact that there had been three different public expressions of good will and sympathy at this annual meeting by officers of the W. F. M. Society, referring to the address of welcome by Mrs. R. W. Thompson, District Secretary, W. F. M. Society, Dallas District, at the opening exercises on Wednesday night, and the words of greeting by the two Presidents of the Conference Societies just mentioned.

Among the visitors to the annual meeting no one was more welcome than Bishop Key, who was present at several business sessions, giving helpful words in prayer, and counsel to the members, the regret being that he could not remain over the Sabbath, and to the close of the meeting.

The attendance of so many visiting brethren of the ministry from various points was also gratifying, for the brotherly sympathy and support of our pastors in any department of work carried on by the women of the Church constitute an important factor in the success of the work, and their co-operation is therefore always gratifying.

The social features of the annual meeting added much to the enjoyment of the time, the lunches served in the basement of the church by a different auxiliary of the W. H. M. Society of the city each day (except Sunday) from 1 to 3 o'clock, during intermission of business, affording opportunity for the delegates and visitors to meet and become acquainted, and spend a while together in social converse, while the graceful act of courtesy from the Young Ladies' Society of First Church, in giving to the afternoon reception at the elegant home of Mrs. Mattie Caruth, was a crowning feature of the social attractions of the week.

The members of the seven Auxiliaries of the W. H. M. Society of Dallas feel amply repaid, however, for any effort put forth for the comfort and enjoyment of the delegates and visitors, and they think the annual meeting just closed as indeed a season of enjoyment and profit to them mentally and spiritually. The Sabbath day's services, which were arranged by the Board, were alone ample compensation to our resident members, giving the memorable ser-

mons morning and evening by Bishop Candler, and the afternoon service, at First Church, by Miss Emily Allen, of Georgia, for the children, and the afternoon exercises at the Rescue Home, by Miss Bennett, President of the Board. As we reflect upon the annual meeting, and all it has brought to us, we realize that it was a benediction to one and all. We pray God's blessing upon the members of the Woman's Board of Home Missions wherever they may go in the discharge of duty. In the kind providence of God we hope they may be led in course of time to come to Texas again in annual session. As our hearts go out to them in loving thoughts, we say, "Come again, dear sisters, for the hearts and homes of our sister-workers in Dallas—and we believe we may say in Texas—are ever open to you, and you may enter and find welcome whenever you will."

#### NOTICE.

The Woman's Foreign Missionary Society of the Texas Conference will meet in the M. E. Church, South, at Richmond, Texas, on Friday, June 9th, 1899, at 4 o'clock p. m. Let every society send a delegate.

MRS. S. PHILPOTT, Pres.

Dew, Texas.

The annual meeting of the W. F. M. S., Northwest Texas Conference, will convene at Ennis June 16 1899. Bro. Mouzon will preach the annual sermon. Let each Auxiliary that possibly can, send a delegate to this meeting. The benefit to your society will be inestimable.

MINNIE O. RAWLINGS,  
Recording Secretary.

Burnet, Texas.

#### OFFICERS OF THE EAST TEXAS W. H. M. SOCIETY FOR 1899.

Mrs. J. W. Downs, Timpson, President; Mrs. A. S. Whitehurst, Henderson, First Vice President; Mrs. L. M. Fowler, Palestine, Second Vice President; Mrs. Emmett Smith, Nacogdoches, Recording Secretary; Mrs. George Call, Orange, Corresponding Secretary; Mrs. C. F. Sanford, Timpson, Treasurer; Mrs. A. V. Redwine, Henderson, District Secretary, Marshall District; Mrs. Mary Parker, Lindale, Tyler District; Mrs. V. A. Godbey, Palestine, Palestine District; Mrs. R. T. Adams, Jasper, Beaumont District; Mrs. Fannie Trigg, Texarkana, Pittsburg District; Mrs. Bryan, Timpson, San Augustine District.

#### LEAGUE CONFERENCE.

The Terrell District Epworth League Conference will convene at Garland, Texas, on Wednesday, June 7th, and continue in session till Friday night, June 9th. All officers of Leagues, both Senior and Junior, are members of this conference. Let all preachers and wives and delegates, who expect to be present, notify Miss Ina Bone, Garland, Texas, so that homes will be provided.

Let everybody come "for times of refreshings from the presence of the Lord."

C. B. CARTER.

## RHEUMATISM

NEW ORLEANS, April 10, 1897.  
DR. RADWAY & CO.: I have been a sufferer from Rheumatism for more than six months. I could not raise my hands to my head or put my hands behind me, or even take off my own shirt. Before I had finished three-fourths of a bottle of Radway's Ready Relief I could use my arms as well as ever. You can see why I have such great faith in your Relief. Yours truly,  
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### OFFICE OF AGRICULTURE, INSURANCE, STATISTICS AND HISTORY.

AUSTIN, TEXAS, APRIL 5, 1899.

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

COVENANT MUTUAL LIFE ASSOCIATION, OF GALESBURG, ILL., has in all respects fully complied with the laws of Texas as conditions precedent to 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 one year, from the 1st day of January, 1899, to the 31st day of December, 1899.

Given under my hand and seal, at office, in Austin, the day and date first above written.  
JEFFERSON JOHNSON,  
Commissioner.

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NORTHWEST TEXAS CONFERENCE.

(CONTINUED FROM PAGE 5.)

Interfered greatly with the meeting, preventing us very materially about three days at the most important time. We have taken fourteen into the Church since the meeting closed, and some have gone to other Churches. Bro. and Sister Mulkey are not only very efficient workers, but in perfect harmony with the Church in all its operations and a blessing to the charge so fortunate as to secure their services.

WACO.

Sam P. Wright, May 1: I am just returned from Morgan and the Waco District Conference. It was a great occasion from first to last. Nothing was needed to make it greater but more visitors. Next year, if I have a hand in such things, we will have a "Reception Day," upon which visitors must have the fullest swing. That day we will keep "open house," wear our best clothes, and serve our fattest turkeys. Other days we will devote to home affairs. The Advocate is invited twelve months in advance.

EAST TEXAS CONFERENCE.

DAINGERFIELD.

L. H. McGee, May 1: I closed my protracted meeting at this place last night. The Church was most gloriously revived; six backsliders were reclaimed, fourteen were converted and four joined our Church, and others will join the Baptist Church. I baptized four children and raised the conference collections for this town. The people were hospitable and showed us many kindnesses and gave us many nice dinners. I was assisted by Rev. E. J. Smith, of Naples, who did faithful, earnest work. Rev. J. C. Camp preached two excellent sermons.

NEW BOSTON.

G. R. Hughes, April 27: At Beaumont B'shop Galloway said to me to serve New Boston people this year; so we bade adieu to as good people on Winfield Circuit as ever the sun shone on, after having spent one year with them, and reaching New Boston, never met a kinder welcome anywhere, and favors of appreciation have been reaching us ever since. The good ladies have had the parsonage overhauled from top to bottom, inside and out, papered, painted, roofed and matted the floors, put a nice Elwood wire fence around the place, and a new garden; several pieces of nice furniture; spent about \$200. This brings us to our second Quarterly Conference, which was held at T. C. Junction, which, with New Boston, makes a half station each. The stewards paid this quarter \$201.35, and the work is in full up to date; our conference claims all secured and in hand. Our presiding elder was on hand in good health and full of business and preaching. One of the leading laymen of East Texas said to me today: "It is so sad to think of giving him up; it seems as if his four years with us have been so short. He surely knows men and places." We have one of the best Leagues and Home Mission Societies in the conference; both doing well. We have sent about twelve new subscribers to the Advocate, with as many again renewals. I do believe that New Boston and T. C. Junction are growing in grace, and the Lord is greatly blessing us all.

COMMENCEMENT EXERCISES.

Commencement exercises of Whitten Institute, Midlothian, Texas, May 7-10, 1899. Sermon at 11 a. m., Sunday, May 7th, by Rev. J. H. McLean, D. D. Wednesday, 10 o'clock a. m., Annual Address by Rev. W. M. Anderson, D. D. The intervening time will be taken up with usual commencement exercises. Wednesday night, the piano recital by Prof. Milton D. McNeil, Pine Bluff, Ark. Public generally are invited. T. G. WHITTEN.

CHANGE IN QUARTERLY MEETING.

The time for the Quarterly Conference for Minden Circuit is changed from June 10, 11, to May 27, 28, and for Appleby Mission from May 27, 28, to June 10, 11. All parties take due notice. J. T. SMITH, P. E.

The Quarterly Conference for Homer Circuit is changed from Homer to Diboll. J. A. HARVEY, P. C.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. E. W. Hall, sole manufacturer, P. O. box 218, Waco, Texas. Send for Texas testimonials. Sold by all druggists.

READ THIS.

Floresville, Texas, January 7, 1895.—This is to certify that after suffering periodically for nine years with severe kidney troubles, I feel now, after the use of about two-thirds of one bottle of Hall's Great Discovery, that I am cured. J. A. WASSENICH.

The Methodist Church in Canada is inaugurating a fire insurance business to take risks only on churches and parsonages, the profits of which will go to the fund for superannuated ministers.

DISTRICT CONFERENCE NOTICES.

GAINESVILLE DISTRICT.

The members of the Gainesville District Conference will please write me immediately saying whether you can or can not attend District Conference.

W. B. PATTERSON, P. C. Lock Box 113, Henrietta, Texas.

ABILENE DISTRICT.

District Conference and District Sunday-School Conference.

District Sunday-school Conference will meet at Colorado Texas, June 14, 1899. Opening sermon by Rev. S. W. Turner, Tuesday, at 8:30 p. m. Let the Sunday-schools elect delegates at once and send names to Rev. J. A. Whitehurst, Colorado, Texas.

District Conference will meet at Colorado, Texas, June 15, 1899. Committees of Examination:

For License—J. A. Whitehurst, E. High-tower S. W. Turner.

For Admission—H. A. Boaz, C. W. Irvin, J. S. Tunnell.

For Deacon's Orders—N. B. Bennett, W. R. Thornton, J. H. Trimble.

For Elder's Orders—J. A. Hyder, I. L. Mills, R. S. Helzer.

Pastors will please send at once names of their delegates to Rev. A. J. Whitehurst, J. S. CHAPMAN, P. E.

GATESVILLE DISTRICT.

Gatesville District Conference will convene in Crawford, Texas, June 22 (Thursday), at 9 a. m., and will embrace the fourth Sunday.

Missionary Institute will convene in Crawford, Texas, on Tuesday night, June 20, and will embrace June 21.

Committees of Examination:

For License—A. P. Smith, O. P. Kiker and C. Bruce Meador.

For Admission—C. V. Oswalt, W. B. Wilson, J. E. Stephens.

For Deacon's Orders—J. H. Braswell, J. L. Hollers, F. M. Wiburme.

For Elder's Orders—W. B. McKeown, J. R. E. Hall, W. P. Edwards.

J. G. PUTMAN, P. E.

DISTRICT CONFERENCE.

The Clarendon District Conference will convene in Clarendon, June 15.

G. S. HARDY, P. E.

Is Satisfied.

"Since taking Hood's Sarsaparilla my health is better than for five years. I can eat anything I wish without having it hurt me. I am satisfied it is the best medicine in the world and that it cured me and I always keep it in the house. I always take it for indigestion.—N. W. MAGLUEER, Alva, Oklahoma.

Hood's Pills are non-irritating and the only cathartic to take with Hood's Sarsaparilla.

MARRIAGE NOTICES.

In a buggy, at the parsonage gate, in Douglassville, Texas, on April 9, 1899, Mr. T. H. Henderson and Miss Nettie Mathis, Rev. C. A. Tower officiating.

At the residence of the bride's mother, Mrs. Blydes, in Atlanta, Cass County, Texas, on April 2, 1899, Mr. J. A. Perkins and Miss Ina B. Blydes, Rev. C. A. Tower officiating.

At the Methodist parsonage at San Marcos, Texas, on April 30, 1899, Mr. W. M. Summers and Miss Birdie E. Williamson, by Rev. M. S. Gardner.

In a buggy, in front of the parsonage, at Lindale, Texas, April 23, 1899, Mr. John Steward and Miss Genie Ogburn, Rev. J. W. Bridges officiating.

We can never increase love for the Church by lowering its aims or ignoring its true mission. It may rightly endow hospitals, and provide industrial schools and supply soup kitchens; but it must be something other and higher than either to be loved of men. So far as we know, there were no converts at the wedding in Cana of Galilee, although the Christ gave them wine instead of water, and the men who were fed miraculously with bread at Bethesda were the first to turn their backs upon him. It was only those who could say: "Thou hast the words of eternal life," who followed him to martyrdom. It is true that the Church has touched and blessed every relation of man—the family, the school, the State—but whoever limits its horizon to the narrower fields robs it of its true glory and deprives it of the allegiance of mankind. He who loves the Church most is not he who is oftenest at its sociables, but he who is never absent from its prayer-meetings.—Interior.

Fort Worth District—Third Round.

Table with 2 columns: Location and Date. Includes Peach Street, First Church, Covington, etc.

The statistics of the Moravian Church in America for 1898, give the Northern and Southern Provinces together a total of 22,564 members, and the total contributions for Church enterprises exceeds the amount of 1897 by nearly \$5,000.

God can tell a nickel from a quarter.

"On Again" April 30, The Katy Flyer.

THE INFIDELITY OF CHRISTIAN SCIENCE DEMONSTRATED IN "CHRISTIAN SCIENCE AGAINST BOTH SCIENCE AND THE BIBLE."

BY THE REV. C. M. HARLESS, A. M.

Pages 74. Price 25 cts. Proceeds of sale applied to debt on Trinity Church.

For sale by BARBEE AND SMITH, 296 Elm St., Dallas, Texas.

Preachers and physicians will do well to buy this book by the dozen and distribute them among those who are being affected by the delusions of Christian Science. By so doing they will help their own work, those among whom the book is distributed, and also render very material and fully appreciated service in helping a church disencumber itself of a long standing debt.

REV. G. C. RANKIN, D. D., Editor Advocate, expresses his judgment of the booklet in last week's issue of Advocate, page 9. Read it.

REV. W. E. BOGGS, D. D., in his introduction to the booklet, writes: "Mr. Harless is fully justified in his method of treatment, which is a searching comparison of it (Christian Science) with the teachings of the Bible. It seems to this writer, from the lucid arguments presented in this little volume, that the so-called 'Key to the Scriptures' resembles more closely a dynamite bomb surreptitiously introduced to the minds of the unwary, and in those minds blowing into atoms common sense and true views of life. I am fully prepared to rest this question upon the arguments presented in this work."

REV. J. H. McLEAN, A. M., D. D.: "A fair, faithful, and final refutation of the fallacies of 'Christian Science,' falsely so called. Aside from the timely service rendered in the dissipation of a delusion gaining some currency among us (that has not the merit even of being 'cunningly devised'), the author makes the folly of a woman to praise God by generously donating the proceeds from the sale of his pamphlet to the liquidation of an indebtedness upon his Church."

REV. J. W. CLARK, A. M., presiding elder of the Terrell District: "'Christian Science Against Both Science and the Bible,' by Rev. C. M. Harless, A. M., is a masterly and complete refutation of every 'claim of 'Christian Science,' so called. The truthfulness of every proposition is enforced by clear and logical demonstrations, and the mischievous assumptions of this fanatical dogma are stripped of their sophistries and made transparent by the light of reason. The author has demonstrated 'Christian Science' to be a most deceitful form of infidelity, the enemy of God and the falsifier of the Bible. He has conclusively taught that 'Christian Science' is unchristian and anti-scientific. The book shows itself to be the production of a cultured mind, and is an honest plea for the truth."

REV. S. C. RIDDLE, A. B., Ladonia, Texas: "Your masterly sermon is clear, cogent, conclusive. Its circulation will do great good."

REV. HUDSON STUCK, D. D., Dean St. Matthews' Episcopal Cathedral, Dallas: "I have read your vigorous little pamphlet with much interest. . . The thing (Christian Science) is becoming very rife, and it is doubtless timely to warn and expose. With many thanks for your kindness in sending me your pamphlet and my best wishes for its success, believe me, reverend and dear sir, faithfully yours."

REV. A. M. HALL, Pastor Washington Avenue Baptist Church, Dallas: "Have read your book, 'Christian Science Against Both Science and the Bible,' and most heartily endorse your purpose and work. 'Christian Science' has two errors: First, it is not Christian; second, it is not science. Hope our people will read your book."

REV. ROBT. HILL, Pastor Westminster Presbyterian Church, Dallas: "I have read 'Christian Science Against Both Science and the Bible,' with great interest, and re-

gard it as an unanswerable refutation of the heresy against which it is directed. I hope it will be widely circulated. It is bound to do good."

REV. W. C. ROSE, Pastor Free Methodist Church, Dallas: "I have carefully read 'Christian Science Against Both Science and the Bible,' and most heartily endorse the same, and will recommend it to my people."

J. H. FLORENCE, M. D., City Health Officer Dallas: "I have read with much interest your book 'Christian Science Against Both Science and the Bible.' It is a clear cut and concise refutation of what is becoming in our country a popular fallacy. I congratulate you on this most thorough book."

S. D. THRUSTON, (M. D., Dallas: Have read very carefully and thoughtfully your refutation of 'Christian Science,' and endorse every word therein, and consider it of so much importance that it should be in the hands of every thinking person, whether Christian or sinner. I wrote the following remark on the back of your book: 'This little book, small as it is, will satisfy any unbiased reader that the religion of our Lord Jesus Christ is the only Science of Christianity, and will convince any unprejudiced mind that 'Christian Science,' so called, is neither more nor less than the rankest and most dangerous infidelity.'

J. B. SHELMIRE, M. D., Dallas: "Your 'Christian Science Against Both Science and the Bible,' was read with much profit and pleasure. I heartily commend your effort to place in its proper light before your people one of the greatest fallacies of modern times. All your propositions are true and fully proven."

A. M. ELMORE, M. D., Dallas: "I have carefully read your work, 'Christian Science Against Both Science and the Bible,' and have no hesitancy in saying that every proposition you lay down has been certainly proven beyond any question. A copy of this little work ought to be in the home of every family in this broad land."

J. R. BRIGGS, M. D., Dallas: "I have just read the booklet on 'Christian Science Against Both Science and the Bible,' by Rev. C. M. Harless, A. M., and it gives me profound pleasure to say that it vanquishes with one fell swoop this alleged science, completely crushing the hydra-headed monster, now parading before our people as a religion and cure-all. Everybody should read this book, for it is the strongest refutation of the doctrines of these cranks I have ever seen. It is simply unanswerable. I have known many good people to die prematurely simply from the teachings of the alleged scientists. Oh! but how this good man does skin 'em! The book is worth its weight in gold, and every professed Christian should have a copy."

EZRA PUCKETT, M. D., Nevada, Texas: "I want to thank you for the thorough expose you have made of the fallacies of Christian Science. I feel I can not too highly recommend the little book, as it places in concise form valuable information which our people generally so much need."

Advertisement for A SMALL THRESHING MACHINE. Includes image of the machine and text: "The Columbia Thresher has great capacity, and can be run by light power. Send for illustrated catalogue, giving testimonials." BELLE CITY MFG. CO. Bx Racine, Wis.

PARLIN & ORENDORFF CO., General Agents, Dallas, Tex.

COTTON BELT ROUTE EXCURSIONS. To Charleston, S. C., for Reunion U. C. V. round trip tickets at rate of less than one fare, on sale May 7 and 8, good for return to May 21. To Louisville, Ky., for meeting Southern Baptist Convention, round trip tickets at rate of one fare; on sale May 9 and 10; good for return to June 10. To Richmond, Va., for meeting General Assembly Presbyterian Church; round trip tickets at rate of one fare; on sale May 15 and 16; good for return to June 3. To St. Louis, Mo., Grand Lodge B. P. O. E.; round trip tickets one fare; on sale June 18 and 19; good to June 24 for return. To Waco, Texas, for meeting Texas State Dental and Pharmaceutical Association; special low rates; May 15 and 16. To Fort Worth, Texas, for meeting Texas Grain Dealers' Association; special low rates; May 7 and 8. THE COTTON BELT ROUTE with its

connections, operate double daily fast trains with superior service to all above points. All details cheerfully given on application to any COTTON BELT AGENT. S. G. WARNER, G. P. & T. A., Tyler, Texas. D. M. MORGAN, T. P. A., Fort Worth, Texas.

HUNT'S CURE

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

When you take your burdens to Christ, leave them there.



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.

HILTON.—Isadore Hilton, son of Bro. and Sister Billie Hilton, was born March 5, 1891; through the wisdom of God he was carried to heaven March 21, 1899. Isadore was a bright and promising child; was loved by all who knew him. God only knows how much he is missed in the home of his parents here below. Jesus alone can give comfort and sustaining grace in the hours of trials of this kind. Bereaved ones, be faithful and true, and the hope of seeing each other again will prove true. In Salty Cemetery we laid Isadore's little body, to wait the resurrection morn. G. C. CRAVY, P. C.

BROTHERTON.—Mrs. Sallie A. Brotherton (nee Souders) was born of religious parents December 15, 1876, and died March 17, 1899. She was converted and joined the M. E. Church, South, in her fourteenth year and remained faithful to the end. Although she suffered long and intensely she never complained, but bore her sufferings patiently, realizing the God in whom she trusted "Doeth all things well." She faced death bravely; she had naught to fear for Jesus was with her. In her last moments she gave them the blessed assurance that she was "reared to die. She leaves an infant, a grief-stricken husband and a host of sorrowing relatives and friends who mourn their loss; but cheer up, sorrowing ones, your loved one has only preceded you to that home where sorrow, pain and death are felt and feared no more. It is only another link in the golden chain that binds your hearts to heaven. Be faithful and in due time you shall join your loved ones waiting for you on the other shore. MRS. M. L. LINDSEY.

FROST.—Carl McElroy, the only son of Dr. C. E. and M. A. Frost, was born October 3, 1881, and departed this life January 23, 1899, after a short illness of meningitis. Carl was a most exemplary boy, possessing those qualities which promise true greatness. He was unusually intelligent and well cultured; pure, true, unselfish and courageous, daring to do what he believed to be right, even against opposition, and, above all, he was a thoroughly active Christian, being one of the most efficient members of the Church, Sunday-school and the League. He was indeed a son of whom any parents might well be proud. He was called to join that innumerable caravan just as he was entering the arena of life; but God wanted him, pure and innocent, to be one of his "flowers gay." Tuesday, the 21th, the snow was raked away from the cold earth and all that was mortal of our beloved Carl was consigned to the silent tomb. There may he rest till the archangel of God sounds the last trumpet when time shall be no more, then may he arise in all his youthful beauty and purity to know even as he is known. Peace be to him. EMMA HAGAMAN.

THURMAN.—Died, of catarrhal hemorrhage of the throat, in the Insane Asylum at Austin, Texas, April 7, 1899, Martha C. Thurman (nee Wilcoxson), wife of William Fountain Thurman, of Manor, Travis County, Texas. She was born in Giles County, Tenn., December 23, 1834; married July 24, 1856; converted and joined the Methodist Church in 1859, and came to Texas in 1880. Six children—five daughters and one son—were born to this marriage, four of whom, together with the husband, survive her. Sister Thurman was a child of affliction many years, suffering from erysipelas, with complications, gradually growing worse till her mind gave way, and of late it became necessary to confine her in the asylum. Hers was a beautiful, sterling Christian life—an imperishable legacy to her sorrowing husband, children and friends. Therefore, sorrow not, bereaved ones, as those who have no hope. "She is not dead, but sleepeth." Be also faithful, and a golden day of meeting awaits you when parting shall be no more. F. E. HAMMOND.

HORNE.—Mother Horne was born in Montgomery County, Ala., July 11, 1826; was converted at the age of fourteen years and joined the M. E. Church, South; married J. R. Horne October 14, 1845; came to Texas at an early day, and died at the home of her devoted son, E. R. Horne, in Fulbright, Texas, November 29, 1898, being seventy-two years, four months and nine days of age. Sister Horne was the very salt of the earth. She loved God profoundly, and the Church, of which she was an honored member for so many years, lay very near her heart. She leaves four sons and one daughter to mourn their loss. I had the pleasure of being in the home of her son, Bro. E. R. Horne, with whom she lived, who seemed to be doing everything in his power for her comfort while she leaned upon him for sympathy and consolation through many years of sore affliction and suffering; but now her suffering is over and her pure Spirit is in the heavenly world, freed from sorrow and pain, where her children may meet her again, never more to part. I am glad that it was my privilege to be her pastor and to converse with her and listen to her talk of Jesus and his love, of salvation and heaven. A world of such people would liken earth to heaven. R. N. BROWN.

RUMBLEY.—Mrs. M. E. Rumbley began this life in South Carolina sixty-one years ago, and died in great peace February 23, 1899. In early life she moved to Arkansas, where she spent a portion of her life, and subsequently moved to Texas, and Cooper was her last home on earth. Sister Rumbley was twice married. Her first husband, Mr. Cabeen, died during the war and left her with three little boys. These sons, John, Harvey and Henry, are now useful men and Christian citizens. Some time after the close of the war she was again married to Mr. Rumbley, and of this union came three children, two daughters and one son, and these three children also mourn the death of their mother. Sister Rumbley

was a Christian woman, and is now gone to rest. Many traits of her character were sublimely beautiful. She was a very affectionate mother, and if idols she had in this world, her children were these. She was active and diligent as to the welfare of each one of them. Whether they were married and settled down in their own home, or yet under her own control, she was interested in them just the same. She surmounted all the difficulties which lay between her and the accomplishment of her purposes of kindliness for the others as well as her children. Her patience surpassed that of most saints. She had many troubles in life; and when disease, resulting from impaired digestion, was praying upon her feeble frame, and many other things were there to vex her spirit, she did not murmur nor complain. Suffering was made beautiful in her and translated into the greatest benediction of life. Her fortitude was felt from the inexpressible sorrow of her Master's loving sympathy. Her spiritual character unfolded in the pure, rich grace of divine love. Her Christian experience was clear and bright. She professed religion and joined the Church in childhood, and has often been heard to say that she did not remember when she did not love the Lord, meaning that she was so young when she first knew the Lord that memory failed to recall the time. She never had any inclination for the pleasures of this gay world; her soul drank rarer delight from brighter skies. She had a deep and abiding faith in Christ, and spent much time in meditation and sweet communion with Him. She had a little Bible with a pencil attached to it, and each day she read a portion of God's precious word, marking the most striking passages. She said: "When I have read a sufficient amount to feed my soul, I lay the book down and during the entire day I meditate upon God's goodness. From memory she could assist her children in the preparation of the Sunday-school lesson or the study of the League topic. Experiences of her life schooled her patience, tempered her manners, deepened her faith, sublimated her love and made her strong as an angel to work for the Lord. The great lesson of her life is, Christ was her strength. Usefulness does not depend solely on health, or fortune, or masculine prowess, but on consecration to Him who incarnated divine love in humanity. "It is not what we possess, but how we are possessed, that imparts the sublimest energy and the greatest value to life." She was conscious that the end was near, and to the grief-stricken relatives and friends "farewell" was her last word. As dies a wave along the shore, she sinks the summer sun in glory, she passed to her eternal home. Her pastor, Rev. J. N. Hunter, conducted the funeral services, and her body was laid to rest in the Cooper Cemetery. JNO. E. ROACH.

JACKSON.—Miss Atta May, the youngest daughter of Bro. and Sister J. K. and Minda Jackson, was born June 6, 1882, and was happily converted in the summer of 1894 or 1895, and at a faithful Christian life till death, which came at 10 o'clock, March 27, 1899. Atta was a kind, sweet-spirited little girl and everyone who knew her loved her. She died in hearing of the angels, for she said she heard sweet singing. We laid her to rest in the Derryman graveyard, surrounded by the largest crowd that I have seen at a burial in a long time. Everything was done that could be to stay the loss of the monster, death, but we could not stay his mighty hand, and he took her to his pre-ordained abode. She leaves a broken-hearted mamma, papa, four brothers and three sisters to mourn her death; but they do not mourn as those who have no hope, for we all know where to find sweet Atta again. All the family are religious but one—her oldest brother—and he promised to meet her in heaven; and may the Lord help him to keep his vow. Atta was faithful and would most always get up and testify to the Lord's power to save from sin. Only a few days before she was taken sick she plead with one of her associates to give her heart to the Savior, and just twenty days before her death she wrote this to her brother: "When this you see, remember me, though in this world I may not be; and if the grave should be my bed, remember me when I am dead." May the Lord bless the bereaved ones and bring us all home to heaven at last. Written by her friend and one who knew her. Forestburg, Texas. JNO. M. CULVER.

WILLIAMS.—Hopkins Turney Williams was born in Winchester, Tenn., January 29, 1842. When seventeen years old he moved to Parker County, Texas, then a frontier country, and lived there until 1862, when he joined the Confederate Army. After enduring the hardships of camp life for four years he received an honorable discharge from army service. In June, 1865, with whom he lived in happy wedlock for thirty-four years. To them five children were born. In the strength of manhood he gave his heart to God and joined the M. E. Church, South, of which Church he was a devout member at the date of his death, March 29, 1893. He was for a time Sunday-school Superintendent at Beaver's Springs Church and a faithful friend of the Church. He was on his farm near this Church when taken from earth to his eternal home. His last illness continued for three months, but he was confined to his bed for only three weeks. No murmur escaped his lips. He suffered patiently and was resigned to the Father's will; was conscious of approaching death; talked of his decease, gave last instructions, bade all good-bye and died in the triumphs of a living faith in Christ. He was a devoted husband, a faithful father, a good neighbor and a valuable man in his community. He was a good man. He leaves a wife, five children and many other relatives and friends to mourn his departure. We know where he is and expect to join him after awhile. His friend, H. A. BOAZ.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address, F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

The Secret of Health
The health of the whole body depends upon the blood and nerves. Therefore the medicine that expels impurities from the blood and supplies the necessary materials for rapidly rebuilding wasted nerve tissues, reaches the root of many serious diseases. It is these virtues that have given
Dr. Williams' Pink Pills for Pale People
their wonderful power to conquer disease, and caused the miraculous cures that have startled the scientific world. Thousands of cases have demonstrated that this remedy is an unflinching specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after-effects of the grip, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female.
Frank Tucker, is a prominent farmer, of Versailles, Indiana. His daughter, Lucy, is now fifteen years old; three years ago she began ailing. The rosy color in her cheeks gave way to a paleness, and she became rapidly ill. As she grew weaker she became the victim of nervous prostration. Most of the time she was confined to the bed and was almost on the verge of going into St. Vitus' dance. Finally the doctor told us to give her Dr. Williams' Pink Pills for Pale People. Said he was treating a similar case with them and they were curing the patient. We began giving the pills at once, and the next day we could see a change for the better in her. The doctor told us to keep giving her the medicine. We gave her one pill after each meal until she was well. We began giving her the medicine last August, and she took the last dose in October, having used eight boxes. She is now entirely well and has not been sick a day since. We think the cure almost miraculous.
Subscribed and sworn to before me this 28th day of April, 1897.
Versailles, Indiana, April 28th, 1897.—From the Republican, Versailles, Ind.
Dr. Williams' Pink Pills for Pale People are sold by all druggists or sent, postpaid, by the Dr. Williams' Medicine Co., Schenectady, N. Y., on receipt of price, 50 cents per box, 6 boxes, \$2.50.

KING.—Mrs. Jennie King, the Christina wife of Dr. J. E. King, fell asleep in Jesus April 6, 1899, at Junction City, Texas, after struggling one week with pneumonia. Sister King was born in Gonzales, Texas, March 16, 1863. She was reared by Christian parents, and in her early life gave her heart to God. She was married December 15, 1891, to her now bereaved husband, filling the difficult position of stepmother to three children, who give her the love of grateful hearts for the kindly manner in which her loving care was given them. She was kind, thoughtful and true, ever ready to help in all good works. The preacher ever found her a friend tried and true, as I can amply testify. God took her as it were from the bedside of the sick. To the mourning husband I would say, your fond companion is not dead, but sleepeth. May the two helpless babes, three and five years old, she has left grow up in the nurture and admonition of the Lord, and finally, with the rest of us, meet mother and friend around God's blood-washed throne in the enjoyment of a spring tide of glory. Her pastor, ROBERT PAINE.

MOORE.—Harriette E. Moore was born October 20, 1814, in Johnstown, New York, and died in Corpus Christi, Texas, March 22, 1899. Her grandfathers were both officers in the Revolutionary Army, and several generations of the family had been members of the Church since she was fourteen years of age. From her mother she received training in practical Christianity, which she followed throughout her long life. She was married to Col. John M. Moore in 1837, in Marion, Ala. After when she joined the Methodist Church with her husband, and at their home God's ministers, regardless of denomination, received a warm welcome. The most of her children were made life members of the American Bible Society and taught to distribute the Bible among the poor. Both Bro. and Sister Moore stood high in Masonry and were eminently useful in the Church. A sweeter face was never seen than the one we laid away in the silent tomb that day. It was the very outshining of a beautiful, consecrated Christian life, and as we sang "The Sweet By-and-By," standing beside the grave, we felt that one more saint had crossed the river and that we should see her again. She did not die; she simply folded her hands and went to sleep. JOHN M. LINN, Corpus Christi, Texas.

CARSON.—Mrs. Lucinda Rebecca Carson, daughter of Rev. Thomas C. and Nancy Lewis, was born on Prairie Morange, Morchouse Parish, La., June 23, 1855, and died at her home in Denison, Texas, March 16, 1899. Her father was a member of the Louisiana Conference; so that her early life was spent in an itinerant Methodist preacher's home. She received her education and grew to womanhood in Farmersville, La. Early in life she settled the all-important question of being a Christian, and joined the Church, of which her father was a devoted minister. On October 2, 1876, she was united in holy wedlock to Mr. M. S. Carson, Rev. A. D. Gaskill, M. D., performing the ceremony. This union was blessed with six children, one of whom died while small. Five, namely, Mrs. E. P. Hawkins, of Waxahachie; Mrs. E. A. Smith, of Ennis; Mr. H. L. and Miss Lizzie Carson and Mrs. L. G. White, of Denison, Texas, together with her husband, survive her. In 1877 the family moved to Texas and settled in Waxahachie. Mr. Carson's health not being good, he retired from the mercantile business and the family moved to a farm near Ennis. Subsequently they moved to Shackelford County, then to Erath, and in the winter of 1894 moved to Denison. Mrs. Carson was a Southern woman of the old type. She had little or no sympathy with women lecturers of woman preachers. She believed that woman's sphere was in the home, and that she should best serve her generation as a devoted wife and mother. While never very demonstrative, she was always ready to give a reason for the hope within her. She was a student of the Bible and spent

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Dr. Williams' Pink Pills for Pale People
their wonderful power to conquer disease, and caused the miraculous cures that have startled the scientific world. Thousands of cases have demonstrated that this remedy is an unflinching specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after-effects of the grip, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female.
Frank Tucker, is a prominent farmer, of Versailles, Indiana. His daughter, Lucy, is now fifteen years old; three years ago she began ailing. The rosy color in her cheeks gave way to a paleness, and she became rapidly ill. As she grew weaker she became the victim of nervous prostration. Most of the time she was confined to the bed and was almost on the verge of going into St. Vitus' dance. Finally the doctor told us to give her Dr. Williams' Pink Pills for Pale People. Said he was treating a similar case with them and they were curing the patient. We began giving the pills at once, and the next day we could see a change for the better in her. The doctor told us to keep giving her the medicine. We gave her one pill after each meal until she was well. We began giving her the medicine last August, and she took the last dose in October, having used eight boxes. She is now entirely well and has not been sick a day since. We think the cure almost miraculous.
Subscribed and sworn to before me this 28th day of April, 1897.
Versailles, Indiana, April 28th, 1897.—From the Republican, Versailles, Ind.
Dr. Williams' Pink Pills for Pale People are sold by all druggists or sent, postpaid, by the Dr. Williams' Medicine Co., Schenectady, N. Y., on receipt of price, 50 cents per box, 6 boxes, \$2.50.

much time meditating on its holy truths. The writer knew her for twenty years, and in all that time never knew her to be despondent or to have what is ordinarily called the blues. Though for many years frail in body and suffering much, she was never known to complain of her lot or chafe under her afflictions. She was faithful in all the relations of life and devoted to the end to her husband, children and Church. She was an intense Methodist Southern Methodist. Every tenet of the M. E. Church, South, was to her in harmony with God's Word. It was a source of gratification to her that two of her daughters were wives of Methodist preachers and of great satisfaction that all of her children, sons-in-law and daughters-in-law were members of her Church. Her last sickness lasted many months and she suffered much, especially as she neared the end. But she bore it with that calm resignation that had characterized her life. Her pastor talked to her about her change that was soon to come, and she was ready. Calmly she told each member of the family good-bye and gave instructions as to her burial. Quietly and peacefully she "fell on sleep" and the next day we laid her body to rest in the cemetery at Waxahachie, Texas. We know where to find her, and by-and-by we will join her and all the other loved ones in the "house of many mansions." E. A. SMITH, Ennis, Texas.

HAWKINS.—Dr. M. L. Hawkins, the youngest son of William and Mary Hawkins, was born in Tarrant County, Texas, February 10, 1870; died in Fort Worth, Texas, after several weeks' suffering, March 25, 1899. Bro. Hawkins was brought up under the influence of devoted Christian parents, his father and mother being typical Methodists. He was therefore impressed in early boyhood to give his heart to God; which he did, and joined the M. E. Church, South, of which he lived a member until death. Bro. Hawkins had been for several years struggling to qualify himself for a life of usefulness and his chosen profession. He was at the time of his death attending his last course of lectures at Fort Medical College. His death cast a shadow of gloom over the entire community in which he had been raised and where he had many warm friends. His aged parents are sorely bereaved, as they were looking to him as the one who would make their last days happy, by his presence and happy disposition, though "they sorrow not as those who have no hope." After several years he had reconsecrated himself to God and lived a consistent Christian. I was permitted to visit him about a week prior to his death, and he talked freely on the subject of religion; said the Lord had been with him in his affliction and spoke tenderly of his praying mother. His remains were brought to his father's home, near Eolan, Texas, and kept over night. The next day the funeral services were conducted by the writer in the home in the presence of a large number of sorrowing relatives and friends and his body laid to rest in the quiet city of the dead at Eolan, Texas. "Blessed are the dead who die in the Lord." L. E. HIGHTOWER, Breckenridge, Texas.

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"On Again" April 30, The Katy Flyer.



TRIBUTE OF RESPECT.

Mrs. Sophronia Smith Moore, who died at Dallas a few months ago, was a native of this county. Her father, Lafayette Smith, belonged to the pioneer days of forty seven, and a staunch advocate of Secession, and served as captain during the Confederate war. Her mother was Miss Daniel, a granddaughter of Colonel William Sims, of Virginia, who was in the military service of the American army of the Revolutionary War. From the subject of this grateful tribute, was the first-born, and naturally the pet of the household; yet, led by gentle hands and nursed in the lap of Methodism, she developed into womanhood as one of a quiet, loving, loyal, sympathetic disposition and singularly devoted to her family and chosen friends. In the sensitive, hidden nature rested a strong belief in Christianity and the light of God's truth. Industrious and charitable, patient and uncomplaining when racked with pain that brought her to death. She was born June 6, 1855; baptized in childhood by her grandfather, Rev. J. A. Smith; professed religion in her eleventh year, and re-consecrated to God in 1883 at White Rock Campground. Her only regret was that so little had been done for the Master. The mother, sister and brother took her to the old homestead and buried her by her father at the Daniel Cemetery, November 20, 1898.

MRS. VIOLA HUNT. Dallas, Texas.

North Texas Conference.

Terrell District—Third Round. District Conf., at Terrell, May 17-21. Kaufman sta., June 8. Garland sta., June 10, 11. Terrell sta., June 12. Chisholm, at Chisholm, June 17, 18. Royse, at Peotry, June 24, 25. Renner, at Richardson, July 1, 2. Plano sta., July 2, 3. Wylie, at Blythe's Chapel, July 8, 9. Rockwall, at Mt. Zion, July 15, 16. Forney, at Allen's Chapel, July 22, 23. Terrell cir., at College Mound, July 29, 30. Mesquite, at Montgomery, August 5, 6. Reinhardt, August 12, 13. Crandall, August 19, 20. Kemp, August 26, 27. Gray's Prairie, Sept. 2, 3. I. W. Clark, P. E.

Bonham District—Second Round.

Randolph, 1st Sun May. Brookston, 2d Sun May. Trenton, 3d Sun May. Fannin, 4th Sat May. Lannius, 4th Sun May. T. R. Pierce, P. E.

Paris District—Second Round.

Powderly mis, May 6. Blossom and Reno, at Reno, May 7, 8. Macey cir., May 13. Emberson cir., at Bethel, May 14, 15. Rosalie cir., at Bogata, May 20, 21. Deport cir., May 21, 22. Lake Creek cir., May 25. Roxton cir., May 27, 28. W. D. Mountcastle, P. E.

Greenville District—Second Round.

Merit, at Bethel Grove, 1st Sun, May. Blue Ridge, at Snow Hill, 2d Sun, May. Lone Oak, 3d Sun, May. Weston, at Rector, 3d Sun, May. I. S. Ashburn, P. E.

Sulphur Springs District—Second Round.

Wolfe City sta., 1st Sun, May. Leonard, at Grove Hill, 2:30 p. m., May 12. Celeste and Lane, at Lane, 2d Sun, May. Cooper, at Good's Chapel, 3d Sun, May. Cumby, 4th Sun, May. Campbell, 1st Sun, June. Mt. Vernon, 2d Sun, June. County Line, at Jordan, 3d Sun, June. Ben Franklin, 4th Sun, June. Fairlie, 1st Sun, July. C. B. Fladger, P. E.

Gainesville District—Second Round.

Roanoke and Pond, at Willson's, April 30, May 1. Greenwood, at Rush Branch, May 2, 3. Woodbine, at Spring Grove, May 6, 7. Dexter, at Walnut Bend, May 7, 8. Aubry, May 13, 14. J. M. Binkley, P. E.

Sherman District—Second Round.

Howe cir., May 6, 7. Van Alstyne, May 7, 8. Denison sta., May 13, 14. Pilot Grove, May 20, 21. Whitewright sta., May 27, 28. Whitesboro cir., June 3, 4. Gordonsville, June 10, 11. Gunter's, June 17, 18. J. R. Wages, P. E.

Bowie District—Second Round.

Boonsville cir., May 6, 7. Gibtown cir., May 7, 8. Crafton, May 13, 14. Bowie cir., May 20, 21. F. O. Miller, P. E.

Texas Conference.

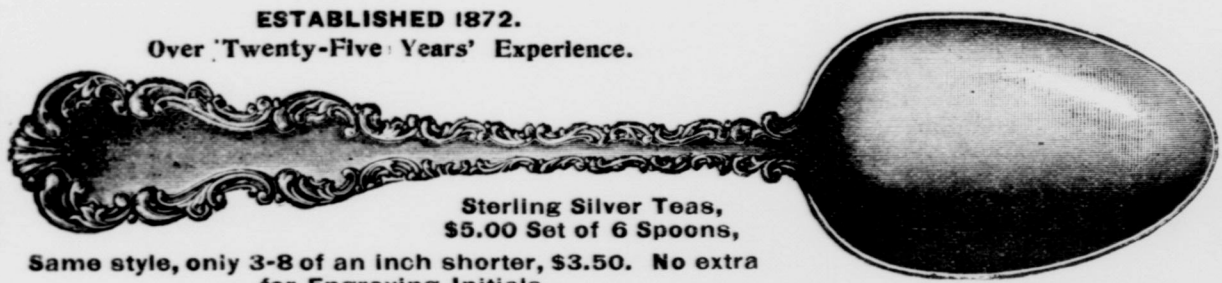
Houston District—Second Round. Shearn, 3d Wednes night, May 3. Sandy Point, at Arcola, May 6, 7. Washington Street, 3d Wednes night, May 10. Dayton, at White's Schoolhouse, May 13, 14. McKie Street, 3d Wednes night, May 17. Dickinson, at Webster, May 20, 21. The Tabernacle, 3d Wednes night, May 24. Alvin, May 27, 28. McAshan Chapel and Harrisburg, 3d Wednes night, May 31. Matagorda, at Matagorda, June 3, 4. Rosenberg, at Rosenberg, June 10, 11. O. T. Hotchkiss, P. E.

Huntsville District—Second Round.

Conroe, May 7, 8. Cold Springs cir., at Evergreen, May 13, 14. Montgomery, May 21, 22. Courtney and Plantersville cir., May 24. Milliken cir., at Alexander, May 27, 28. Madisonville cir., at Union, Thurs, June 1. Zion cir., at Bedias, June 3, 4. Bryan, June 11, 12. Hempstead, Thurs, June 15. Waller cir., June 17, 18. J. C. Mickie, P. E.

Calvert District—Second Round.

Franklin cir., at Concord, May 4. Franklin sta., May 6. Mt. Vernon cir., Elliott, May 10. Calvert sta., May 12. Hearne and Wheelock, at H., May 13. Durango cir., at Blevins, May 26.



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All Goods Warranted as Represented.

Lott cir., at Chilton, May 27. Rosebud cir., Cedar Springs, May 29. H. M. Sears, P. E.

Austin District—Second Round.

West Point cir., at Ford's Prairie, May 6, 7. Flatonia, May 7, 8. Austin, Hotchkiss Memorial, May 13, 14. Austin, Tenth Street, May 14, 15. Austin, First Street, May 17. Austin, South Austin, May 18. Merrittown and Walnut, at M., May 20, 21. Cypress mis, at Waters, May 21, 22. McDade cir., June 3, 4. Manchaca cir., at Manchaca, June 10, 11. Geo. A. LeClere, P. E.

Brenham District—Second Round.

Sealy, May 7, 8. Bellville, May 13, 14. Chappell Hill, May 18. E. W. Solomon, P. E.

Northwest Texas Conference.

Corsicana District—Third Round.

Corsicana sta., at Corsicana, May 6, 7. Barry cir., at Barry, May 13, 14. Brandon cir., at Rienz, May 20, 21. Kerens cir., at Prairie Point, May 27, 28. Hubbard City sta., at Hubbard, June 3, 4. Dawson cir., at Harmony, June 10, 11. Blooming Grove and Cyster Creek, at Blooming Grove, June 17, 18. Frost cir., at Emmett, June 22. Powell mis, at Long Prairie, July 1, 2. Wortham cir., at Birdston, July 8, 9. Rice cir., at Reynolds, July 15, 16. Cotton Gin cir., July 22, 23. Mexia sta., at Mexia, July 29, 30. Horn Hill cir., at Central Institute, Aug. 5, 6. Armour cir., at Armour, Aug. 12, 13. Thornton cir., at Big Hill, Aug. 19, 20. Corsicana cir., at Zion's Rest, Aug. 26, 27. The District Conference will convene at Frost, June 23-25. The Sunday-school Conference meets at Frost, Thursday, June 22, at 8 p. m.; closes Friday, June 23, at 12 m. I urge pastors and Sunday-school Superintendents to see that their Sunday-schools are represented. E. A. Bailey, P. E.

Waco District—Second Round.

Mart, Kirk, May 13, 14. Mt. Calm, Bowman's, May 20, 21. Troy, Pendleton, June 3, 4. Moody, May 6, 7. Sam'l P. Wright, P. E.

Georgetown District—Second Round.

Temple, Seventh Street, May 1. Holland, May 3. Florence, May 13, 14. Rogers, May 20, 21. Bertram, June 2. Burnet, June 3, 4. W. L. Nelms, P. E.

Brownwood District—Second Round.

Fleming mission, May 6, 7. Brownwood sta., May 13, 14. O. P. Sensabaugh, P. E.

Gatesville District—Second Round.

Bee House cir., May 6, 8. Evant mis, May 13, 14. Hamilton cir., at Shive, 11 a. m., May 15. J. G. Putman, P. E.

Dublin District—Second Round.

Rising Star, etc., at R. S., May 6, 7. Sipe Springs cir., at Sand Hill, May 13, 14. Desdimonia, at Mt. Zion, May 20, 21. DeLeon sta., May 27, 28. E. F. Boone, P. E.

Waxahachie District—Second Round.

Crisp, at Village Creek, May 13, 14. Ennis, at Ennis, May 13, 14. Ferris, at Carrol, 11 a. m., May 15. Horace Bishop, P. E.

Weatherford District—Second Round.

Millsap, at Mt. Vernon, May 6, 7. Palo Pinto, May 13, 14. Peaster, at Carter, May 20, 21. Weatherford mis, at Bethel, May 27, 28. Courts Memorial, at C. M., June 3, 4. J. R. Morris, P. E.

Ablene District—Second Round.

Roby, May 3. Anson, May 6, 7. Clear Fork mis, May 13, 14. Jas. S. Chapman, P. E.

West Texas Conference.

Beeville District—Third Round.

Runge and Kenedy, at K., May 6, 7. Helena cir., at Riddleville, May 13, 14. Floresville and K., at Floresville, May 20, 21. Alice cir., at San Diego, May 27, 28. Laredo sta., June 3, 4. Corpus cir., at Corpus, June 10, 11. Rockport and Aransas Pass, June 17, 18. Oakville cir., June 24, 25. Wade cir., at Ramirena, July 1, 2. J. M. Alexander, P. E.

San Antonio District—Third Round.

West End, 1st Sun in June. Devine and Lytle, June 10. Hondo and Sabin, 2d Sun in June. Comal Street, 7:30 p. m., 1st Sun in June. Amphion cir., 4th Sun in June. Cotulla cir., 1st Sun in July. Moore cir., 2d Sun in July. Pleasanton cir., 3d Sun in July. Pearsall, July 10. Bonar, July 19. Eagle Pass, 4th Sun in July. Del Rio, 1st Sun in Aug.

Utopia cir., 2d Sun in Aug. Flores Street, Aug. 1. Uvalde, 2d Sun in Aug. San Miguel, Aug. 19. Prospect Hill, Aug. 21. Travis Park, 4th Sun in Aug. Sherman Street and South Heights, 1st Sun in Sept. B. Harris, P. E.

Cuero District—Third Round.

Sweet Home, May 6, 7. Hallettsville, May 13, 14. Victoria, May 17. Nursery, May 20, 21. Welder, June 3, 4. Yoakum, June 5. Cuero, June 6. Rancho, June 10, 11. Leesville, June 17, 18. Fort Lavaca, June 23. Ganado, June 24, 25. Edna, June 26. Morales, July 1, 2. Clear Creek, July 8, 9. Jno. W. Stovall, P. E.

San Angelo District—Third Round.

San Angelo, May 3. Sterling City, at Salt Creek, May 6, 7. Mason, at Bethel, May 13, 14. Fontote, at Valley Spring, May 20, 21. Milburn, at Milburn, May 27, 28. Brady, at Rochelle, June 3, 4. Sonora, at Ozona, June 17, 18. Sherwood, at Eldorado, June 24, 25. Paint Rock, at Miles, July 1, 2. Menardville and Junction, at M., July 22, 23. Theophilus Lee, P. E.

San Marcos District—Third Round.

Luling, Soda Springs, June 3, 4. Harwood, Thompsonville, June 10, 11. San Marcos Sta., June 17, 18. Buda, Science Hall, June 24, 25. Seguin, Mill Creek, July 1, 2. Lockhart Cir., Dale, July 8, 9. Reinout, Oak Forest, July 15, 16. San Marcos Cir., July 22, 23. Kyle, Pleasant Grove, July 29, 30. Gonzales Sta., Aug. 5, 6. Lockhart Sta., Aug. 12, 13. Dripping Springs, Aug. 19, 20. I. T. Morris, P. E.

Llano District—Second Round.

Willow City cir., 1st Sun May. Boerne cir., 2d Sun May. Center Point sta., 3d Sun May. Ingram cir., 4th Sun May. Rock Springs sta., 1st Sun June. Kerrville sta., 2d Sun June. I. K. Waller, P. E.

East Texas Conference.

Beaumont District—Second Round.

Liberty cir., at Devers, April 1, 2. Kountze cir., at Olive, April 8, 9. Woodville and Colmesneil, at W., Apr 15, 16. Leggett mis, at Darby, April 22, 23. Chester mis, at Camden, April 23, 24. (Meeting continued.) Livingston, at Livingston, April 29, 30. Beaumont mis, at China, May 6, 7. Beaumont sta., May 9. Jasper mis, at Ebenezer, May 13, 14. Jasper and Kirbyville, at Jasper, May 14, 15. Burkville, at Survey, May 20, 21. Newton mis, at Call, May 23. (Will continue meeting.) Sabine Pass and Port Arthur, at Sabine Pass, May 27, 28. Port Bolivar, at Roll Over, June 3, 4. Orange, June 10, 11. T. J. Miam, P. E.

Pittsburg District—Second Round.

Dalingerfield cir., at Harris Chapel, May 6, 7. Redwater mis, at Maud, Sat., May 14. Texarkana, State Line, at S. L., May 14, 15. Naples cir., at Omatia, May 20, 21. Musgrove cir., at Bettie, Thurs., May 25. Quitman cir., at Bainesville, May 27, 28. Leesburg cir., at Pleasant Grove, June 3, 4. T. P. Smith, P. E.

Tyler District—Second Round.

Wills Point sta., May 7, 8. New York, at New Hope, May 13, 14. Troupe and O., at Fountain Head, May 20, 21. Grand Saline, at Grand Saline, May 27, 28. Canton cir., Wed., June 7. Lindale cir., Wed., June 10, 11. Tyler, Marvin, June 11, 12. White house cir., Thurs., June 15. Wills Point, at Myrtle Springs, June 17, 18. John Adams, P. E.

Marshall District—Second Round.

Jefferson sta., May 6, 7. Harrison sta., at Cross Roads, May 13, 14. North Side, May 20, 21. Beckville cir., at Fair Play, May 27, 28. Kilgore cir., at Bellview, June 3, 4. Henderson sta., June 10, 11. Arleston cir., at Midgett, June 17, 18. Coffeetown cir., June 24, 25. Church Hill cir., June 29, 30. Henderson cir., July 1, 2. L. M. Fowler, P. E.

San Augustine District—Second Round.

Center sta., at Center, May 1. Carthage cir., at Bethlehem, May 6, 7. Lufkin, at Kelties, May 13, 14. Homer cir., at Homer, May 13, 14. Melrose cir., at Fairview, May 20, 21. Appleby mis, at Appleby, May 27, 28. Shelbyville cir., at McClelland, June 2, 3. Minden cir., June 10, 11. Sexton cir., June 17, 18. Hemphill mis., June 17, 18. San Augustine and Chireno, at C., June 20. J. T. Smith, P. E.

FITS Permanently Cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. Send for FREE \$2 trial bottle and treatise. Dr. R. H. KLINE, Ltd., 931 Arch St., Philadelphia, Pa.

Palestine District—Second Round. Elkhart cir., at Elkhart, May 6, 7. Crockett sta., at Crockett, May 14, 15. Crockett cir., at Wesley's Chapel, May 20, 21. Wells mis, at Chronister, May 24, 25. Alto cir., at Lynch's Chapel, May 27, 28. Trinity and Lovelady, at L., June 3, 4. Holcomb cir., at Glover, June 10, 11. West Palestine, June 14. Groveton cir., June 17, 18. Grapeland cir., at Trinity Chapel, June 24, 25. Jacksonville cir., July 1, 2. V. A. Godbey, P. E.

AFTER THE N. E. A. WHAT?

Why, a stopover at the Texas-Colorado Chautauqua, of course. Make the Chautauqua complete rest from your long journey from the coast. Colorado, "The Great Human Repair Shop of America," welcomes you, and gives free to you of her Vital, Invigorating, Tonic Air. Colorado's health renewing combination of Blue Sky, Sunshine and high altitude makes a new life in you, better capable of mental growth.

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Opens at Boulder, July 4, 1899. An attractive forty-day program. Superb music. America's greatest platform entertainers. A complete Chautauqua Summer School has been supplied with the ablest faculty money can buy. New Electric Railway now connects Boulder with the Chautauqua grounds. THE DENVER ROAD gives you choice of routes to N. E. A. and to the Chautauqua. For Chautauqua literature address A. A. GLISSON, Gen. Agt. Pass. Dept. or D. B. KEELER, Traffic Manager, The Fort Worth & Denver City Ry., Fort Worth, Texas.

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### BRO. LITTLEPAGE AT THE FORT WORTH CONFERENCE.

Mr. Chairman: I have often been rebuked, and as a rule have been benefited by rebukes, but, sir, the most profitable rebuke of my life, I think, was that to which I am indebted for my presence here this morning. One of my official members, the right arm of my ministry in Forrester, the head and heart of my little charge there, insisted on my coming on the ground that I would be benefited; and all would be benefited through me on my return, and I am glad I came. But, sir, a minister of Jesus Christ ought always to be in such vital contact with the infinite forces of the spiritual world as not to need the stimulation of such a gathering as this, yet I am glad, Bishop, that you called it, and I bless God for your presence here, and for the presence of so many Methodist preachers; some of whom I had not met since the close of the war, nearly thirty-five years ago. Why, it is an inexpressible inspiration to look into the faces once more of so many converts of my ministry. Bishop Galway, the greatest defect of which I am conscious is a want of moral courage, not physical courage (I have perhaps enough of that, for it amounts to little), but I am persuaded that what we all need more than any other one thing is moral courage to do our whole duty bravely in the spirit of the Master and take the consequences cheerfully of duty faithfully discharged no matter what these consequences may be. Brethren, if we all had this chief element in the chief of the graces, and always had it, we would take Texas for Christ before the close of the century. My dear Bishop, I want to give all the emphasis of which I am capable to the sentiment you expressed in your remarks this morning: "The invincible power of an indwelling Christ." I can prove it by personal witness in this audience. That good woman's father (pointing to Sister Morgan) was an infidel, but was converted in less than thirty minutes after I began talking to him on a goods box in Bryan in 1874, when people were converted on horseback, in the streets, offices, homes and houses of business as well as at the altars of the church. Brother P. C. Archer, sitting over there, owes the salvation of his wife to that meeting; she was converted there. So was Brother Joel Graves, of North Texas Conference. Charley Brown can bear witness to the truth of what I say; he was with us in that meeting. So was Prof. Cummins, who also is with us to-day. "Ye are witnesses" of the omnipotence of the gospel when we get hold of it right. It is heaven's all-sufficient remedy for all the moral ills of man, and as preachers we are charged with its administration with a promise too of wisdom and power which will give us victory in every case, if we only had the moral courage to apply the remedy the exigencies of each case may demand. The hand of God is upon us. We feel the presence of the Holy One in our midst to-day, and if true to the inspirations of this occasion, this meeting will be looked back to and quoted as the Pentecost of Texas Methodism for a hundred years to come. I would not have missed it for a million. "Glory to His Name."

### FROM NEW MEXICO.

Thinking a word from this beautiful western town would be of interest to your readers, I give you my ideas of what I have seen in the last four weeks. I find our Methodism well organized under the leadership of Bro. Arthur Marston, who is full of energy, tact and the Holy Ghost, with Bro. Mathews as presiding elder. They have a substantial rock church far enough advanced in erection to furnish a spacious auditorium for services, and well

seated, but still without windows. We expect to have them in in the near future. The Sunday-school class-room is also to be completed just so soon as we get able. The Church here has one hundred and seventy-five members. I find here a conservative membership, receiving strangers cordially, making them feel very much at home.

One thing I love to see is such good feelings existing between the different denominations; and our Methodist brethren coming here, come right in and make the best of members.

Now, brother, I must not undertake to describe to you this beautiful town and country, with its overflowing spring rivers and artesian wells, its rich, rolling prairies and dark green alfalfa fields, waving cottonwoods and willow trees. No, Doctor, I have no desire to rob my beloved Texas of one of its best preachers and our dear old Advocate of its best editor.

With wishes and prayers for you and the grandest Church paper extant,  
W. L. A.  
Roswell, N. M.

### AN OPEN LETTER.

To the Presiding Elders of the East Texas Conference, M. E. Church, South:

Dear Brethren—I believe that our Sunday-school cause ought to be brought more prominently before the Church, and that the District Conference is the best and safest medium through which the Church can be effectively reached. I, therefore, respectfully request you to use the following program at your ensuing District Conferences. Appoint the speakers, and give such time as your godly judgment may indicate:

1. The Sunday-school Superintendent; What he Should Be, Have, Do.
  2. The Sunday-school Teacher; Duties for Sunday-school Teachers; Don'ts for Sunday-school Teachers.
  3. The Home Department of Sunday-school Work; The Children's Day; The Missionary Day; How to Make Them Interesting.
  4. The Purpose of the Sunday-school, and Wherein Does It Come Short of the Ideal.
  5. Music and Money; Their Place in the Practical Sunday-school.
- Should the carrying out of the above program, in your judgment, consume too much time, you can abbreviate, but, my dear brethren, for the good of our children emphasize and encourage the Sunday-school cause in our beloved Church and among her adherents by giving it prominence in your respective District Conferences. Fraternally,  
STUART NELSON, Ch. S. S. B.

Do not put off the duty that ought to be done to-day. If your blood is out of order take Hood's Sarsaparilla at once.

### THAT FORT WORTH MISSIONARY INSTITUTE.

Cleburne, Texas, April 25, 1899, was the place and time for the Missionary Institute of the Fort Worth District. Seventeen of the preachers of the district were present, and as the League Conference convened the day following, a number of the young people were also in attendance. The institute was called to order by the presiding elder at 9 a. m., and closed with a sermon at 8 p. m. by Rev. W. F. Lloyd. During the day seventeen principal, and a number of subordinate addresses were made. The program, as published in the Advocate a few weeks since, was carried out with a few variations. One of the preachers present, who is no novice in the ministry, said: "I obtained here more information on the subject of missions and received more enthusiasm in the cause than in all the missionary meetings I have heretofore attended." Testimony was not taken from all the witnesses, and possibly all were not as enthusiastic as the above referred to brother; still, judging from the way they talked and prayed, and sang and smiled, it was pronounced by all a decided success. Personally, I was both entertained and benefited. There were three, yea four, things that contributed to the success of the occasion. First, the presiding elder is a "hammer." He is really a live man, and the same judgment and zeal he is using in advancing the other interests of the district were put into this institute. Secondly, the preachers, with a few unavoidable exceptions, were there and brought out of their store-house of knowledge things new and old. Thirdly, enough of the young Leaguers of the district, and old members of the Cleburne Church were in attendance to give an inspiring audience. Fourthly, Bro. Wyatt and the entertainment committee, together with the good people of Cleburne, attended to every detail of that feature of the occasion. The unexpressed resolution of the brethren was that with the love of Christ as a constraining motive, they would return to their work and try more faithfully than ever to carry the gospel to the unsaved in our district and to the uttermost part of the earth.  
J. SAM BARCUS.

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To the Pastors and Sunday-school Superintendents of the Northwest Texas Conference:  
Will you see to it that a Children's Day service is held in our Sunday-schools during next month. Programs can be had from our Publishing House, Nashville, Texas, at 75 cents per hundred.  
Take collections and forward to our Secretary, Rev. C. S. Field, Alvarado, Texas.  
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