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# TEXAS CHRISTIAN ADVOCATE

Per Annum, \$2.00. OFFICIAL ORGAN OF THE FIVE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH. To Preachers, \$1.00  
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## EDITORIAL.

### THE SPIRITUAL WORK OF THE MINISTRY.

There is a sense in which all of the work of the ministry is spiritual in that it has for its aim the development of religious character in men and women. But the means to this end are sometimes material. We have to build church edifices, support the diversified institutions of the Church, and to accomplish these results we have to solicit and collect money. The fact is, we have to make ourselves tax-gatherers and devote much attention to this part of the work. The conference places a specified amount upon us and we are brought under obligation to see that this full amount is brought up and reported at our annual convocation. This duty cannot be neglected without severe harm to our Church enterprises. We have men and institutions whose maintenance depends upon our fidelity to these collections. So much so is this true that we have come to place wonderful emphasis upon their importance. No man wants to go up to conference and report a deficit, for he knows that there is an unwritten law that will put him at a discount if he is lacking at this point. However much a man may succeed in all the other interests of the Church, if he is short in his collections he does not meet with hearty commendation. His success in this particular is made practically the test of his standing among those who have the oversight of him. And it is well enough for him to understand that he must not lag in these matters. But just here is where we face a positive danger. The primary and underlying duty of the ministry is to preach the gospel in such way as to save the souls of mankind and build up the membership of the Church in righteous living. This is distinctively spiritual work. And we are slightly limping at this point. The statistics of the conferences are not encouraging when examined from this point of view. Our conversions and accessions to the Church on profession of faith ought to run high up into the thousands. No man ought to feel that he has had a successful year's work unless he can report scores of conversions. No amount of money collected and reported to the conference can offset this failure. And if a preacher or a presiding elder habitually goes to conference with a miserable failure in this column, he ought to construe it as a modification of his call to the ministry. The fullest divine approval will not rest upon that minister who persistently fails to gather souls for Christ. There is no lack of opportunity in this respect. Every congregation has scores and scores of unconverted people in its pews during the year, and if they are not there the preaching of the gospel in demonstration and in power will bring them to the service. We have not outlived the necessity for revivals and the manifestations of spiritual vitality. Those needs are upon us now more distressingly than at any other period in the history of the Church. Nothing but this will overcome our religious inertia and break up the increasing trend

of skepticism and fidelity. The failure of the Church is far more dependent upon bringing sinners to repentance, converting mourners and adding to the membership such as are saved, than upon our financial success and material prosperity. If we will save the people and fire them with the spirit of the gospel, they will learn to contribute to its support as a privilege, and not grudgingly or of necessity. We need therefore to place greater emphasis in our pulpits and at our conferences upon the deep spiritual truths of the gospel and the distinctively spiritual work of the ministry.

### OUR CHURCH GOVERNMENT ONCE MORE.

Our form of Church government is more nearly framed after that of the New Testament idea than that of any other branch of the Christian Church of which we have any knowledge. While Christ was in the world he personally directed the movements and work of his disciples, and just before he left the world he committed to them leadership in matters ecclesiastical under the guidance of the Holy Ghost, whose power was given to them on the day of Pentecost. They went forth, preached, gathered the people into companies, and placed them, for the most part, under the care of pastors. When Paul came into their organization, by common consent he chose to take the gospel to the scattered remnant of Israel and to the Gentiles. In every town and city where he delivered his message, he appointed, wherever it was possible, some one possessed of the Holy Ghost to take charge of the little company and minister to their spiritual needs. After having made his rounds, he often repeated his visits as a true overseer, appointing pastors, instructing the membership, settling disputes and changing his workers from one town to another. If any of his congregations ever had a preacher to deliver a trial sermon, or if they ever took a formal vote in the promiscuous membership on an official call to a pastor, we have no knowledge of that fact. Christ sent his disciples. His command was, "Go ye into all the world." Nowhere did he ever say to the people, "Pick you out a preacher, have him come, preach you a trial sermon, and then, if you like him, call your men, women and children together, and vote him your minister." We have no dispute with people who practice that form of government. If it suits them, it is none of our business. Christ sent his ministers and so did Paul, acting as the servant of Christ, and they went without a vote to preach the gospel to a dying and sinful world. So the Methodist Church, a veritable child of Providence, under the leadership of John Wesley, one of the holiest and most godly ministers upon whose labors Christ has smiled, got his little company of workers together, organized them, and then said, "The world is my parish," and sent them hither and thither, without money or friends, to proclaim out of a rich experience the glorious truths of the gospel to the poor and the outcast of society. Out of the successful results of this spiritual movement, our form of govern-

ment gradually proceeded until it spread over England and Ireland, and then swept across the sea and went out into the forests of America, carrying the gospel to the frontiersmen of these western wilds. Wesley did not wait for people to get into shape to extend "calls" to his workers and fix them a salary, but he sent them in the name of Christ and bade them preach to the people. As the work progressed and became better organized, such minor changes and modifications of the system were made as the needs of the work required, until we have our present well-nigh perfect form of Church government. And it is still in keeping with the plan operated by Christ and his apostles, in so far as they had anything like an explicit and definite form of procedure. The outcome of the work justifies its claim to the approval of the Master. We have, after a little more than a century of organized work, 6,000,000 of members, 53,000 churches, 36,000 itinerant ministers, hundreds of schools, missionaries in almost every land under the sun, and 28,000,000 of people to whom we minister as adherents. We have outstripped all other evangelical denominations in the progress of our work. Now take the four gospels, the Acts of the Apostles and the Epistles, and you will find that our plan of work lies alongside of that practiced by Christ and his apostles. We are a legitimate branch of the kingdom of Jesus Christ, and we are recognized by other denominations as giving expression to the truth of the gospel as delivered by the Master himself. We stand in the presence of the new century the most thoroughly organized and the best equipped for spiritual work of any evangelical denomination of Christendom.

### DOES EDUCATION INCREASE A MINISTER'S USEFULNESS?

BY DR. W. F. TILLET.

That depends upon the educator, the educated and the education. There is an education that trains away from evangelical faith and piety and from zeal for saving souls, and another that increases piety and love for the souls of men. The greatest demand of our times is for a trained, aggressive and consecrated ministry for our pulpits. Merely going to a theological seminary does not necessarily make a young minister come up to this standard of pulpit efficiency; the personal element must always be taken into consideration in the case of an individual student, seeing that a lack of intellectual capacity on the one hand, or of piety on the other, will always seriously modify, if not entirely defeat, the otherwise wholesome effects of thorough Biblical and theological training. Nevertheless, it is the great purpose for which theological seminaries exist to train young ministers into such ideals and into such methods of work as will in course of time produce just such a ministry as we have described above; and I appeal to the history of the pulpit in all ages to prove my statement true. Origen, Basil the Great, Chrysostom, Augustine, Bernard of Clairvaux, Thomas Aquinas, Antony of Padua, Luther, Calvin, Bossuet, Bourdaloue, Fenelon, Saurin, Wyclif, John Knox, Jeremy Taylor, South, Tillotson, Whitefield, Wesley, Robert Hall, Thomas Chalmers—every one of these illustrious preachers of righteous-

ness obtained, in preparation for his holy calling, the very best education that was possible in the age and country in which he lived, and most of these men and hundreds of others scarcely less influential that might be named, had special and extensive training in theological studies in addition to their general education. Is it an accident that Moses and Paul, the two most influential characters in Old and New Testament history, should have been the most extensively educated young men of whom we have any account in the Bible? Is it to be accounted an accident that Martin Luther and John Wesley, the greatest religious leaders and most influential preachers in the history of the Christian Church, should have come from great universities, where they tarried longer and studied more extensively than their fellows? Or is there between education and usefulness the relation of an eternal law of logic as between cause and effect? There can be no spiritual good accomplished by a minister who is not consecrated to God and endowed with spiritual power. Consecrated ignorance has in it more moral power to do good than unconsecrated learning, however great it may be, and Methodism certainly owes a debt to the unwise as well as to the wise, to the unlettered as well as to the educated. But consecrated education and learning are a great deal better and more powerful for good than consecrated ignorance and consecrated zeal without knowledge. God does his work through men, and he can do a grander work through educated and scholarly minds than through those that are untrained and ignorant. If he has no need of human learning, he has surely much less need of human ignorance. The value of distinctly theological training consists not only in the actual knowledge thus obtained, but also in the facility and power thereby acquired for studying, understanding and unfolding to others the riches contained in the inspired Word of God, and in revealing to the young minister the many helpful sources of useful knowledge contained in the various departments of religious and theological literature. If there is any value in our Conference Course of Study for undergraduate preachers, hurried and superficial as the work must be in connection with it, surely a hundredfold more valuable is it for the young preacher to spend two or three years studying accurately and thoroughly, under trained and competent instructors, a well-chosen course of Biblical and theological study. More and more does our Church need to emphasize the teaching function of the ministry. The work of calling sinners to repentance and getting people into the Church is but a small part of the Christian minister's work, and in this sphere it must be granted, an uneducated minister often seems to equal his more educated brother. But when it comes to teaching and instructing the people, feeding them on the strong meat of the gospel, instructing them in the great cardinal doctrines of Christianity, raising them by and through the preached word into a broader and more intelligent type of piety, making them more diligent and appreciative Bible students by the preaching that they hear—this is a work that only a minister possessing broad scholarship and a full and accurate knowledge of the Bible and Christian theology is prepared to do. To furnish the Church with ministers who, in addition to a genuine Christian experience, are well instructed in the Scriptures, sound in doctrine, studious and laborious, earnest direct and plain in the presentation of the truth—men who will not simply entertain, but instruct and educate their people out of and in God's Word, and be true "doctors of divinity," teachers of divine things—this is the high mission of a theological school to its Church. And many are the Churches and congregations that are calling for such ministers, as we enter upon the twentieth century of our Christian era.

## COMMUNICATIONS.

## DANGER OF APOSTASY.

By W. H. Hughes.

No. 2.

ADAM.

2. Read the history of the first man, Adam. He was our federal head and representative. His life represented all the possibilities of his entire posterity. He was under law, as are his descendants. He had power to keep the law, but was free to disobey; so are we. The law forbid his eating the fruit of a certain tree, with the penalty attached—"in the day thou eatest thereof thou shalt surely die."

Adam was made in the image and after the likeness of God, and God pronounced him not only good, but "very good;" and in view of the goodness of Adam he placed under his dominion all earthly things. But when Adam sinned God said to him: "Because thou hast hearkened unto thy wife, and hast eaten of the tree of which I commanded thee, saying thou shalt not eat of it: cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herbs of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:17-19. The devil preached to these good people unconditional perseverance in these words: "And the serpent said unto the woman, Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:4, 5. The man was too wise to be deceived by this lie of the devil, hence Paul says: "Adam was not deceived, but the woman being deceived was in the transgression." I Tim 2:14. Now, here are our first parents, who were as good, if not better than any of their fallen posterity—a pair who, it seems, talked face to face with their Creator—who sinned and fell, and lost for themselves and posterity the approbation of God, and found themselves without God and without hope in the world. "In Adam all died."

The devil succeeded so well in ruining the first Adam, with this unconditional perseverance doctrine, that he tries it with the second Adam, or Jesus Christ. He comes this time and sugar-coats it with Scripture, and said: "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." While the first Adam yielded to this seductive doctrine, and became our ruin, we rejoice to say the second Adam resisted and became our Redeemer.

Now, is it not remarkable that the very argument used by the enemy then is the same used to this day by the advocates of final unconditional perseverance? Let us analyze this temptation of Christ. The devil first suggests a doubt about the Sonship of Christ—"if thou be the Son of God." This is the only question about your safety. If you are indeed the Son of God you are safe, even if you, at the suggestion of the devil, violate the law of nature and cast thyself down from this pinnacle, for God will reverse the law of gravitation, so that your fall shall not injure you. How is the doctrine preached to-day? Do they not set out by expressing a doubt by saying, "If you are a child of God, you can not fall." So that when we point to the thousands who are falling in our day, or refer to the ten thousand in Bible history, they say, "If he loses his religion, he never had it." Thus this most successful masked battery of the enemy is kept under cover, and all the devil has to do, to throw the Christian off his guard, is to persuade him he is certainly a Christian, and then unconditional perseverance says, "Let him do what he will, he is infallibly sure of heaven." The man conscious of no danger is never on his guard. "What I say unto you I say unto all, watch."

These facts have gone into Bible history and are written for our admonition. Therefore, with these facts on holy record, if any of the sons or daughters of Adam and Eve should persuade themselves they can not fall, their conclusion is both illogical and unscriptural.

## KING SAUL.

3. We next present the fall of Saul, first King of Israel.

But was he ever a good man, and did he ever have the approval of God? The Bible teaches us he was, and that he was selected by divine appointment.

I Sam. 10:1, 6, 7, 9, 10 says: "Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance? . . . And the Spirit of the Lord will come upon thee and thou shalt prophesy with them, and be turned into another man. . . . For God is with thee. . . . And it was so, when he had turned his back to go from Samuel, God gave him another heart, and all these signs came to pass that day. And when they came thither to the hill, behold a company of prophets met him, and the Spirit of God came upon him, and he prophesied among them." When Saint Paul said, "The Spirit itself beareth witness with our spirits, that we are born of God," he gave no stronger evidence of the Christian acceptance with God than Samuel here gives of the acceptance of King Saul. The witness in each case is the Spirit of God. We defy any man to show from the Bible a clearer and more minute account of genuine conversion than Samuel has here given of the thorough change of the heart of Saul. From that time forward, until he disobeyed God, no man ever had clearer evidences of God's approval than did Saul.

But did he, after all, sin and fall and die a wretched apostate? Upon divine authority, we answer, he did, and the very words of condemnation confirm the fact he was once approved of God. Hear them, God said: "It repenteth me that I have set up Saul to be King: for he is turned back from following me, and hath not performed my commandments." I Sam. 15:11. Again: "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." I Sam. 16:14. "And Saul was afraid of David because the Lord was with David and was departed from Saul." I Sam. 18:12. Saul became a bloody murderer; he killed the priests of the most high God and sought to murder his own son Jonathan, and repeatedly tried to kill David. Finally Saul consulted the witch of Endor, and, conscious of his own lost estate, said: "God is departed from me, and answereth me no more." And Samuel said unto him: "Seeing the Lord is departed from thee, and is become thine enemy." I Sam. 28:15, 16. If God had not been Saul's friend and answered him, why say "God is become thine enemy" and "answereth me no more?"

At last Saul, like Judas Iscariot, died a self-murderer and a hopeless apostate. Does not the history of this unfortunate man demonstrate the possibility and danger of complete and final apostasy? Does it not prove beyond a doubt that the doctrine which teaches a Christian may very far backslide, but can not die in his sins, is false and without authority in the Scriptures?

(To be continued.)

## SOME SHOTS.

It is said of the mind, in ancient maxim, that it is needful for it to be relaxed from labor now and then, that, like the bow unstrung, it may regain its elasticity. Rest from toil to restore intellectual activity, or to replenish the wasted powers of thought, forms no part of the cause why, under the above caption, no articles have recently appeared in the Advocate or "shots" have been sped. "Strength of mind is not rest, but exercise," is an aphorism of Pope in his "Essay on Man." So far as the shafts of satire are concerned, like arrows in dense sheaf they lie folded in the observing mind, eager to leap forth and in flaming words to smite the wrongs that fill the land with crime and shame.

It may be pleasant to see one's name in print, and the magic transformation that neat and clear-cut type gives to the thoughts as contained in manuscript may be charming to the eye and mind of the writer, but it is well for him to be chary of making himself common. The effusions of the pen or mind, even of writers of great versatility, may lose their force and piquancy from too constant appearance before the public. This is exemplified in the literary careers of "Bill Arp" and Dr. Talmage.

These two American authors, in their weekly contributions to the press, have been before the public for nearly a half-century. The one, by the coy humor, genial touches of the phrases and incidents of life in the circle of home, and gently biting sarcasm and comments upon men and things, that pervade his letters to the press; the other, as representative of the literature of the pulpit, by the flush beauty of his rhetoric, the opulence of his fancy and vivid illustration from history, added to the grandeur and glory of his divine themes, have ministered unto the instruction and delight, and have steadily held the attention of

their thousands of readers through that long lapse of time. They have drunk deep of the Old Cup of Fame at the hands of the public. The intoxicating draught seems still to hold them under its Circean spell, as they continue to furnish weekly articles for the press. As they have long since attained the zenith of their popularity as writers, and the first fresh charms of their originality are waning with them as the years of life, they could well retire with the honors won from the field of active authorship, to enjoy the golden sunset of the long and cloudless summer day of their literary careers, and not abide an occultation.

The satirist of the present day finds a broad field open to him. There is no paucity of topics. The crimes and vices of the age are so flagrant and numerous that it is a stupendous task for the press of the land to compass and correct them. Still, in its office and capacity as the guardian of public morals, it should persist with unflinching zeal and courage to fight and denounce these evils, although its winged words may fail to smite them, as did the swords of Aeneas' companions, as told by Virgil in epic verse, to slay the foul harpies that would pollute their feast. The protest of the Advocate of November 16, 1899, in editorial against the practice of the secular press in regaling its readers with the details of the crimes that are daily committed in the land, and thus pandering to the vitiated public morals and taste, is to be commended. The communication of H. A. Bouland in Advocate of January 11, in regard to divorce, as an increasing and alarming evil, threatening the moral purity and safety of society, is likewise to be applauded by the Christian and the patriot. Then the denunciation which he gives of the recent fad of celebrating (or desecrating) the solemn rite of marriage in buggies at the front gate of the parsonage, should receive a warm response from the popular mind. The note of warning was sounded on this last vagrant fancy of the times, when it was beginning to seek for recognition and indorsement in the walks of fashion from the young, in a communication to the Advocate several months ago by the writer of this article. It seems that no heed was given to it by those who are authorized by the laws of the Church to perform the ceremony. Every now and then would appear in the Advocate a notice of marriage with the item that it was performed with the contracting parties sitting in a buggy. Whose fault is it that this ill-advised fashion of contracting the solemn obligations of wedlock is spreading? Is it in any wise the dereliction of the minister that officiates, as the brother in his article implies? Paul rebuked Peter for paltering to a false rite from a servile motive in the house of a Jew.

Many evils encompass the American people. Dangers threaten on every hand. What shall be the attitude of the Church and press, those two mighty forces to sway and guide in the political and moral world, at this momentous crisis in American civilization? Shall they array themselves defiantly and impregnably on the side of law and virtue and religion? Shall it be said of either of them, as Cassius said of Mark Antony, in the parley held by the leaders of the two opposing armies before the battle at Philippi, that no one knows what will be their strokes? or that "in their words they rob the Hybla bees of their honey and leave them honeyless," but "they are stinging?" In this hour of peril both to the institutions of the Church and State from the disintegrating elements of evil, is it not to be the sacred duty of all true Americans to

"Strike, for their altars and their fires! Strike, for the green graves of their sires!

God, and their native land!"

J. M. GREENE.

Linden, Texas.

## SOME OLD RECORDS.

At or near San Augustine in 1838 a small Methodist church was erected, at the opening services of which Senator Rusk delivered an eloquent oration. Parts of the old sills have lately been made into gavels and walking canes. After Rusk's career in Texas and the United States Senate as the most brilliant man in the State, he commits suicide—almost parallel to the closing out of John the Baptist, cousin of Christ, forerunner of the Messiah, baptizing the Son of God, and then the lewd daughter of a still more lewd mother, dances up to the old king with his bloody head on a charger.

The third marriage performed in the city of Galveston was by Rev. John McCullough, Presbyterian, in 1838. McCullough accompanied John W. DeVilbiss to San Antonio on his first visit to that city, afterwards establish-

ing a small school in that city, in which Augusta Evans was a pupil. McCullough's body was buried in the old graveyard at Prairie Lea, Caldwell County, Texas.

The sixth marriage in Galveston was performed by Rev. J. S. Hoes, of New York, Agent of the American Bible Society, who came to Texas with Rev. Abel Stevens in 1838.

The first Catholic marriage performed in Galveston was in 1840 by Rev. Father John Tinson.

The first Episcopal marriage in Galveston was in 1841 by Rev. Benjamin Eaton in old Trinity Church.

The first Methodist marriage in Galveston was in 1841—Gilbert Winnie to Charlotte Jane Hollenbark, the marriage being performed by Rev. Thos. O. Summers, who had lately come from England to Baltimore and from Baltimore was sent as a missionary to Texas, his work at that time being Galveston and Houston. Winnie Street in the former city is named after the first man Mr. Summers married in Galveston.

The old records of Oscar Farish, a San Jacinto veteran, show many more marriages by Thos. O. Summers in the then small seacoast village of Galveston.

The first Baptist marriage in Galveston was in 1841 and performed by Rev. James Huckins, Baptist minister.

In 1842 Rev. Isaac James Henderson, pastor of the Presbyterian Church in Galveston, was married to Mary Ann Mussina by Rev. Thos. O. Summers.

In 1844 Bishop Odlin, of the Roman Catholic Church, performed the first marriage recorded as having occurred in Galveston at the hands of a Bishop.

Gail Borden, inventor of the process of making condensed milk, was married in Galveston in 1845 to Miss A. F. Stearnes, Rev. I. J. Henderson, Presbyterian minister, performing the ceremony. Mr. Borden first started the process of condensed milk at his creamery near Bastrop, and soon afterwards went into the business on a larger scale near Columbus, Texas, from whence it was removed North, and has been the means of making millions of dollars.

Old records show that in 1849, at the session of the conference in Texas, Abel Stevens was assigned to Brazoria Station—that he was in the North at the time the appointment was made, never returned, and Dr. O. Fisher was sent to take his place. This year Galveston became a station with T. O. Summers in charge. H. G. H.

## REV. T. P. SMITH IN THE PULPIT.

I was pleased that at the initial funeral service held in the First Methodist Church last Sunday, so many testified to the Christian spirit and uniform gentlemanly deportment of Rev. T. P. Smith, and his kindly feeling to all men. I would like to bear my testimony to his worth in the pulpit.

He was not brilliant or sensational in the pulpit, nor did he try to win popular favor by doubtful methods. He was not mirth-provoking, nor did he indulge in the repetition of anecdotes or incident that had no favorable tendency to promote piety or help the consecrated Christian to a higher and better life.

Bro. Smith's manner in the pulpit was evidently the result of a deep and intense feeling of responsibility. He had a message to deliver that burdened his soul—a message from the court of heaven. He evidently felt he was an ambassador for Christ, to persuade men to be reconciled to God. His was a gospel of peace and joy in the Holy Ghost. He was not an orator in the scholastic meaning of that word, but his utterances from the pulpit were delivered in a tone of voice and in language full of Christian sympathy, with an earnest desire to enlighten, instruct and encourage. His sermons were eminently instructive and inspiring, full of gospel truth well calculated to build Christian character on the true foundation of Christ Jesus, confirm the doubting, strengthen the weak, and give new life and vigor to the Christian pilgrim. He was orthodox in theology without the least taint or tendency to modern higher criticism. He delighted to teach the experimental and practical truths of the gospel, and no one could listen to his sermons and not realize they were the exponent of his inner life. He seemed always to have before him and in his heart the command of Christ to Peter, "Feed my sheep, feed my lambs." This was his inspiration in the pulpit and the key to all his ministerial work.

Bro. Smith was in the fullest sense an extempore preacher; not that he neglected to study his sermons prayerfully and intensely, but he seldom carried even brief notes into the pulpit. He had a good memory, and he used

it, and it served him well. He was never his subject jut a old-fashioned ex in a rush." His were unstudied ways in harme never excessive.

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## METHOD.

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it, and it served him well in the pulpit. He was never at fault in presenting his subject just as arranged. Using an old-fashioned expression, "he never got in a rush." His gestures in the pulpit were unstudied and natural, and always in harmony with the subject, never excessive.

He was eminently topical in the selection of Bible subjects, and especially delighted to present the duties, privileges and rewards of a consecrated Christian life. The last sermon he preached but one, his subject, "If any man serve me, him will my Father honor." How his soul warmed with delight as he enlarged on the "honor that descends from God!" How inspiring to every Christian present!

But his earthly work is finished, his labors ended, and he has entered upon his reward in heaven. "He ceased at once to work and live." This is true poetry, and I would make it true theology by writing: "He ceased at once to work and entered upon the only true life of redeemed and saved humanity—the life that Christ came to give to the world." One Sabbath he preached twice; the next Sabbath his body was placed before the pulpit where his last message was delivered, and a host of friends and the pastors of all the city Churches assembled to pay respect to his memory. J. F. RIGGS.

METHODIST CONFERENCE.

The Missionary Institute and Pastors and Laymen's Conference, Brownwood District, Northwest Texas Conference, M. E. Church, South, met at Brownwood, January 4, 1900, with that very delightful charge, Brownwood Station, the guest of the warm-hearted and enthusiastic pastor, Bro. Hotchkiss. He and his people indeed gave us a warm welcome and royal entertainment. The conference was in session two days. All the pastors were present except four, and two of these were detained at home by sickness. It was regretted by all that those genial and successful pastors, Bros. Evans and Hilburn, could not be with us. It would be putting it in rather a tame way to say that this was a most pleasant and profitable conference. It was voted by all a success.

We feel here in Brownwood District that we have the most active, energetic and wide-awake presiding elder in the Northwest Texas Conference; while aggressive and forceful, yet so kind and considerate of all. Pastors and laymen sound his praise everywhere.

The presiding elder, Bro. Sensabaugh, reported he had received letters from every charge in the district and the brethren were writing that they had the right man as pastor, and all were full of hope for the year's work. Being a new-comer myself, and therefore largely a stranger, the one thing that impressed me was the openheartedness, manliness and brotherliness of the preachers in the district. Indeed it is good to be associated with such men. With love for their fellowmen, faith in God, buoyant with hope for the future, these men are ready for work and a successful year. The papers, speeches and sermons read and delivered gave evidence of earnest preparation.

It was evident that it was the intention of every pastor to collect the entire assessment on his charge. It was the opinion of the conference that the collections should be taken at once. Several of the preachers reported that they already had their collections in hand, and others avowed their purpose to commence on their collections as soon as they returned home. It was agreed that those charges that could do so should raise more than their assessments, in order that there should be no deficit against the district.

The conference decided to adopt the same plan that was used in the district last year, in reference to revival meetings, namely: That the station preachers in the district should each devote three weeks in helping in revival meetings in the district, and circuit preachers should interchange in their work, and all be under the direction of the presiding elder; he consulting with every pastor in reference to who should help him in his meetings.

The conference accepted the plan recommended by the Board of Education of the Northwest Texas Conference in reference to the Twentieth Century Movement, and the district is thoroughly organized for work, and will make an early campaign. It was the determination of all that our district must do its duty—every dollar of the assessment and our part of the Twentieth Century Fund paid in full, and it is hoped that the entire district

will catch the enthusiasm and spirit of the conference and will rally to the call of the Church, and with hearts full of thankfulness will contribute as it becometh Methodists and children of God. W. J. HEARON, Sec'y.

THE GREAT THANK-OFFERING.

The Twentieth Century movement is assuming such proportions in all the branches of Methodism in Europe and America and the mission fields as has never characterized any other in our history.

The amounts proposed as a thank-offering by seven of the leading denominations of Methodism are as follows:

Table with 4 columns: Church, Mem bers, Amount, Per Cap. Rows include Methodist Episcopal, British Wesleyan, Irish Metho., Australian Metho., United M. Free Ch., Canadian Metho., and M. E. Church, South.

We have not seen reports from any except the British Wesleyans and the Canadians in which definite progress was reported. It is probable that they are all attending to their work with due diligence and with encouraging results. The British Wesleyans have already run their subscription up to four-fifths, or eighty per cent of the whole, while the Canadians in the very outset of their effort secured about one-half of their million. That all these branches of the Methodist family will accomplish to the full what they have undertaken scarcely admits of a question.

The British Wesleyans, who have, all things considered, undertaken more than any other branch, will doubtless pass the goal with such an impetus as shall wake the wonder and admiration of the world. That is their way of doing things when they do them. Our Canadian brethren also will finish easily before the time of sending round the hat.

With regard to our own offering of one and a half millions, we do not hesitate to prophesy that by the dawn of the new century, which will be on January 1, 1901, it will all be subscribed.

There is one feature in the foregoing table with which probably every intelligent Southern Methodist will be impressed—that is, that we stand second in the list for numbers, but at the foot of the list in per capita amount proposed. Not only so, but there is such a yawning gulf of difference between us and the next above us. The average amount per capita is \$4.66. Ours is \$1.04. In other words, we have proposed that a little more than four and a half of our members shall be equal in this movement to only one of the average white Methodists of the world. If there is any sufficient room for this difference, well and good. We can conceive of a number of explanations which would answer if they were true. One of these is entirely valid as far as it goes. That is, that some at least, if not all, of the others include with the educational fund other leading interests, such as missions and Church extension. But when we have made an allowance for this, the result is not satisfactory. There are three assumptions, either of which if granted would account for the figures: First, that we are more than two to one below the average in financial ability; second, that we are thus in intelligence; or third, that this is a measure of our lack of devotion to the cause proposed. Neither of these assumptions is true. What, then, is the solution? We see but one, and this is it: If our leaders, including especially our pastors, will do the same character of systematic and painstaking work to reach, inform, and arouse the whole body of our people, which the other branches of Methodism are doing, our people will not stop at the million and a half mark, nor the double of it.

Indeed, it is probable that all the General Conference meant in fixing the sum at one and a half millions was to fix a minimum, not a maximum. Certainly the conference did not undertake to measure by these figures the financial ability, the intelligence or devotion, of our million and a half of members.

Already our brethren in the mission Conference of Brazil, most of whom are poor and but lately set free from the thralldom of Romanism, have sounded the bugle blast of a truly great forward movement, by presenting an offering of ten thousand dollars, which is more than four times the per capita amount proposed for the whole of Southern Methodism.

We remark again, it scarcely admits of question that under a proper order of work our people will easily double the sum proposed. But let us emphasize the order of work. It must be thorough. It must reach, as far as possible, every member of our Church and every friend who is not allied with some other denomination. It cannot be done by stirring a few centers with the eloquence of even our best speakers. Indeed, it is a question whether it would not be wise to hold this whole class of work in abeyance until the closing scenes of the movement, when the cause itself will furnish abundant hearers and sympathies which will lead to truly great things at the laying on of the capstone. What we need now is information and argument chiefly in printed form, and organization of the compactest kind. We must have a system and reach our people with it. The Church needs to be worked by departments: congregations, the Sunday-schools, the Epworth Leagues, and the various societies. We have as many as five thousand pastoral charges, which include not less than thirty thousand congregations; we have thirteen thousand Sunday-schools and five thousand Leagues. Think of what can be done by all of these, if they will! We have one Sunday-school in Lynchburg, Va. (Court Street), which is raising two thousand dollars; and it will be through and looking round for something to do before the time is up.

The same per capita amount throughout the connection would bring in from the Sunday-schools alone \$2,500,000. It is plain that the Court Street people are above the average. But allow that they are equal to only two and a half of the average Sunday-school member, and it becomes plain that our Sunday-schools could place one million in this fund without feeling the self denial. That would be only eighty dollars to each school.

It we can obtain practical unanimity and a good enthusiasm in this work, at least three great results will be likely to follow which will be of permanent benefit to the Church. The first of these is that all our conference or local schools would be freed from debt and have a fund with which to begin a better order of work. What a consummation would that be if the first sum of the new century should send out its rays in vain to find a Methodist school in debt! A part of this first result also would be the production of a fund for

THE VALUE OF CHARCOAL.

Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or other, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefitted by the daily use of them, they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

the education of ministers. What this means in the improved order of work and leadership for the next century is beyond computation.

The second result would be the unification of our people in one great work in such a way as to make them feel afresh the wonderful power of our confessional order, and consequently to encourage them to larger endeavors. The third result would most likely be a great revival of religion a great spiritual forward movement.

All these are ends for which every loyal Methodist ought to be willing to pray and work. Let there be no laggard among us.—Sunday-School Magazine.

'Worth ITS WEIGHT in Gold'

HOXBAN, I. T. DR. RADWAY & CO., New York—Gentlemen: I send inclosed M. O., for which you will please send me one dozen Radway's Ready Relief and one dozen Radway's Pills. Your Ready Relief is considered hereabouts to be worth its weight in gold. This is why I am induced to handle it. I have handled — Oil for some time, but I consider the R. R. R. far superior to this, as it gives better satisfaction. J. M. ALEXANDER.



Radway's Ready Relief cures the worst pains in from one to twenty minutes. For Headache (whether sick or nervous), Toothache, Neuralgia, Rheumatism, Lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effects a permanent cure. Sold by druggists. BE SURE TO GET RADWAYS.



THE CART BEFORE THE HORSE

is one way of doing things backwards. Buying a carriage before you look into the merits of an Enterprise is another. You can't go wrong in purchasing one, for back of the maker's guarantee stands our personal promise to "make good" any shortcomings. Write for our new Vehicle Catalogue, which will be sent free of charge.

PARLIN & ORENDORFF CO., DALLAS, TEXAS

Burditt's Well.

- DO YOU THINK You have Dropsy? You have Debility? You have Liver Disease? You have Whisky Liver? You have Consumption? You have Dyspepsia? You have Bright's Disease? You have Catarrh of the Stomach? You have Cancer of the Stomach?

Two weeks at Burditt's well will make you think you did not, and that you are really a well person. For particulars address

A. M. HOUSTON, Burditt's Well, via Lockhart, Texas.

SHOEMAKER'S BOOK on POULTRY and Almanac for 1900, containing 30 pages, 110 illustrations of Poultry, Incubators, Brooders, Fertilizer Boxes, etc. Book is sold by mail only. Free catalogue and samples. The price with full description of Poultry, Incubators, Brooders and Fertilizer Boxes. All about Incubators, Brooders and Fertilizer Boxes with latest prices. Price, 10 cents. C. C. SHOEMAKER, Box 532, FREEDPORT, ILL.

BED-WETTING CURE Sample Free. Dr. F. E. MAY, Bloomington, Ill.

SECULAR NEWS ITEMS.

On this page we give the latest news items for the especial benefit of our readers who do not take the daily papers. For the most part we condense and re-write the items in such way as to strip them of everything objectionable. Therefore, on this page will be found the current news for home reading, and it will always be reliable.

The British loss to date, in killed, wounded and captured, is 8216, according to Gen. Buller's report.

The Governor has submitted a lengthy message to the Legislature, now in session in Austin. He covers all phases of the tax bill drawn up by the Commission, and gives it his hearty endorsement.

President Kruger has an agent at Washington, whose work is supposed to be in the interest of an intervention between the English and the South African Republic, as a means of stopping the present bloody war between the belligerents. It is surmised that some sort of private understanding to that effect between our government and England also exists. When the time comes for action we will then see what there is in the rumor.

It is said that Chicago people have entered opposition to the government appropriating \$5,000,000 asked of Congress by the St. Louis management of the great exposition. It is supposed that this is done to check the effort of St. Louis to put an embargo upon the great Chicago Drainage Canal project. If so, the Congress ought to pay no attention to Chicago's effort to block the exposition.

It has been officially announced that an electric car line will be built between Dallas and Fort Worth. This city has granted rights of way upon the streets for that purpose, such streets as will be needed to get into the corporation. This will be quite an enterprise, as there is no line of that length being operated by electricity. The distance is thirty-one miles.

Hon. John Bookhout, member of the Dallas District Court of Civil Appeals, has announced his candidacy for re-election. The Dallas local bar met the other day, and in flattering terms unanimously endorsed Judge Bookhout for re-election to his present position. No man in this part of the State stands higher than he in the esteem of first-class lawyers and leading citizens.

An excursion left Waco last week for Havana to see what arrangement can be made for business between Texas and Cuba. A number of gentlemen are investigating the cattle interest, and if it is found that Texas cattle will thrive over there, it is their purpose to project an industry of that sort among the Cubans.

In Quincy, La., last week, a case of smallpox developed in a negro who went there from Beaumont, Texas. This alarmed the citizens of the town, and they ordered all people without employment to move out and off. The negroes generally were commanded to leave. A crowd of them were encamped in the vicinity as railroad hands under white bosses. These refused to go, but an armed body of citizens marched out to enforce the order. The men hastened away. But under the fire, Armstrong, a white boss, was severely shot in the shoulder and three of the negroes were killed.

The only news so far from Buller, off Ladysmith, is that Col. Warren succeeded in driving an outpost of Boers from the Spionkop heights after a slight skirmish, but with severe loss to the British. Among their killed is Gen. Woodgate. The advantage gained is not worth the lives of the men who were killed. Ladysmith is no nearer relieved than before. There are a dozen more fortified points and 20,000 Boers between Buller and the besieged city.

Gen. Buller was led into another trap by the adroit Boer commander. In his effort to relieve Ladysmith, he forced his way across the Tulega River and was then face to face with his enemy. They permitted him to cross the stream with only a show of resistance. The next move was to dislodge the Boers from one of their formidable positions. Spionkop was selected. It was a steep and precipitous height, but it was thought wise to storm it. Gen. Warren was ordered to take it. Then the Boers again offered only a slight resistance. As the English scaled the sides of the mountain and came near the top, the Boers fled. A reported victory was at

once sent to London. But, to the surprise of Warren, he found himself away from water and supplies, and he could not bring his guns up the steep mountain. But to his greater surprise the Boers had led him just where they wanted him, and they opened three masked batteries upon him, and as soon as darkness shielded him he hastened a retreat. Then the entire army fell back across the river. Now the War Department is gradually giving out the list of the dead, the wounded and the missing. And the list is a heavy one.

Brigham Roberts was by a large majority denied a seat in Congress last week. His case came before that body in two reports, one to refuse him a seat and the other to seat him and then expel him. The former report was adopted, and now he drops out of public sight for the time being at least. Of course he will run for Governor of Utah, and if he succeeds, then Congress and the Senate will have to deal with his signature to the certificates of election of Congressmen and Senators from the rotten State.

In Congress a majority report against seating Mr. Quay, of Pennsylvania, was recently submitted to the Senate by the Committee on Elections. The case will come up later for discussion, and then it will be seen whether or not he will continue a member of that body. The report is based upon the fact that he was appointed by the Governor after the Legislature had failed to elect him, after repeated votes.

The State Legislature, now in called session at Austin, has not yet received the report of the committee to whom was referred the tax bill drawn up by the Tax Commission. When it comes up there will be a lively fight over the matter. Some features of the bill are very objectionable and hurtful to the common people. One in particular—that every mortgage held by a money lender is to be taxed upon its face value. This looks all right, but a glance at it will show that the man whose note stands for the mortgage will have to pay the increase in interest in order to get the money lender to carry him. And as he pays the tax already on his whole property, then to be forced to pay this increase of interest, it will amount to a double tax on his property. This is not right.

President Miller, of the Sacramento Chamber of Commerce, outlined in a recent message to that body a way to keep employes from gambling. He said: "Many of the surety companies of the United States have recently adopted one and the same form of bond for universal use. This contract provides that when the employer is in possession of the knowledge that his employe is an habitual gambler, then the bond becomes void. It seems that the damage to employers from gambling is so serious that no annual payment will justify any company in knowingly assuming that risk. Of course the inference is plain—each employer must protect himself against known gamblers."

Miss Helen Gould, the daughter of the late Jay Gould, has recently made public her donations to the Naval Branch of the Y. M. C. A. in Brooklyn. The whole amounts to \$125,000, and a lot on which a five-story building will be erected. She makes the investment as a memorial to her father and mother. Gould, during his life, made no public benefactions to amount to anything, though in a quiet way he is said to have made many charity gifts. In his last will, he gave his millions to his children and a few relatives, but nothing to benevolence. Now his daughter comes along and make these generous distributions to good works.

A dispatch from Washington says that the Secretary of State has changed his opinion of the attitude of Montague White, the representative of the South African Republic now in Washington, and that the Government may conclude to recognize him as the authorized Minister of the Boers.

This is Saturday and it now turns out that the supposed victory of General Warren in scaling the heights and capturing the Spionkop entrenchment of the Boers a few nights since, was a mistake, as he has had to abandon the ground and leave it in the hands of his enemy. The Boers made it too hot for him, and he retreated. No other news has been received in London from Buller except this, and all England is again in gloom. The belief is general that the English have met with another disaster. It is

given out now that Ladysmith is in great peril, and that if relief is not soon carried into that beleaguered city that White and his besieged forces will have to capitulate.

Bryan is swinging around the circle up in New England and other States. Since leaving New York he has been speaking to the thousands at every stop in his journey. He is a sort of popular idol wherever he goes. If the people were left uninfluenced to cast their votes, he is the coming man. But when politicians get in their work and bring the pressure of their party machinery to bear, the popularity of the idol does not always pan out. But, all the same, Bryan has a place in the American heart.

Mrs. John D. Rich, the American woman who is charged with murdering her husband in Mexico last spring, has just been tried by a Mexican court and found guilty as charged. She was sentenced to fourteen years' imprisonment.

A dispatch from Shanghai, China, to the effect that the Emperor has abdicated his throne states that Japan is wonderfully stirred up over the matter. The little Empire thinks that Russia has a hand in this, and that it means the partition of China. In that event, Japan does not know just where she will stand.

Count Leo Tolstoy in an interview published in the Russky Listok denounces the war in South Africa as showing the "sordid and soulless commercialism that rules the world." He says: "I hope daily to hear of a British reverse. It is incomprehensible to me that England, boasting herself to be the land of freedom, should wish to crush out small Republics which have never done her the slightest injury."

The Kentucky contest is still on and will be for a couple of weeks. The other day there was a test vote cast in the lower House over the seating of Van Meter, a Democrat, in the place of Berry, a Republican, who was the incumbent; and the Democrat got the seat. This indicates that Goebel has a majority in that body and will win so far as the lower House can decide the matter.

Colonel Jno. Hornsby, President of the Fort Worth and Denver Railroad, died rather suddenly in Fort Worth Saturday night of an acute attack of pneumonia. He was sixty-nine years of age and prominent in railway circles.

In a difficulty at Groveton last Monday between two attorneys by the name of Stevenson on one side and a constable by the name of Washburn on the other, one of the former was killed and the latter wounded. The trouble is said to be of long standing, but its immediate outbreak was in a saloon.

One of the courts of Illinois has decided the anti-trust law of that State unconstitutional. So every time a sovereign State passes a law against this monster iniquity, some court sets it aside. With money banked up on one side and the interest of the common people on the other, it is a hard matter for the latter to get proper protection from the ravages of greed.

The long threatening storm has at last broken loose in poor old Kentucky. But it came in a way that people on the outside did not anticipate. The result in part is that Senator William Goebel, the contesting candidate for Governor of the State, is at this writing (Wednesday) thought to be dying from a shot fired by a secreted assassin. It occurred Tuesday morning at 11 o'clock. Mr. Goebel was on his way to the Capitol building at Frankfort, where the Legislature was in session, and just before he reached the first entrance to the house, several shots were fired, ostensibly from an open window in the building, and he fell mortally wounded. The bullet entered the body just below the arm-pit, went through the right lung, and lodged near the spine. The doctors attending upon him did not think at half past two Wednesday morning that he could live until daylight. The whole State is thrown into tumult, martial law it is said will be declared, and further trouble averted if possible. But the outlook is gloomy. A man is under arrest for the crime, but there is little evidence against him. The shots were fired with smokeless powder, and such was the excitement at the time that nobody saw the assassin, but a number testify that an open window in the State House is

the place whence the shots came. The Board appointed by the two Houses of the Legislature to determine the contest for Governor had heard all of the testimony, and were ready for the argument at the time of the shooting. But just as soon as the tragedy was thoroughly understood, the Board tried to meet in the Chamber to make their report without argument, but the militia prevented; so they met at night in the City Hall and declared Goebel elected Governor of the State. The report will have to be adopted by the two Houses, but the military authorities have the State House, and it is not known at this hour whether a session can be held for some days or not. The assassination is the result of the trouble growing out of the contest. The Capitol has been filled up with friends of Taylor, the Republican incumbent, from the mountain regions, and some one of them is supposed to have perpetrated the crime. It is deeply regretted by all sections of the country, and what the result will be, does not yet appear. There is great anxiety concerning it.

PIANO BARGAINS.

We have on hand about 20 good Square Pianos that we offer at prices from \$20 to \$125 each. We have put them in good playing order and they are bargains. If you haven't the money to pay all down, we will accept any kind of reasonable payments. Later on, if you wish to exchange this for a new Upright we will accept it back as part payment.

Don't do without a piano when you can get one on these conditions.

Write us.

WILL A. WATKIN MUSIC CO., Dallas, Texas.

Involves Early Rising. "Sunssets and sunsets!" exclaimed the connoisseur. "Why never a sunrise?" "Ah, there is the difficulty of obtaining a model, you know!" protested the artist, who was in every sense a Bohemian.—Detroit Journal.

FROM MRS. V. J. HILL.

Gill, Texas, Dec. 22, 1899.

Dear Bro. Graham:

I scarcely know how to express my gratitude to the Board and to yourself for the money sent me the other day. It is something they never did before, nor did I ever remind them of it, thinking there were so many more in need than myself. Again I thank you, believing had it not been for yourself I should never have been thought of. Never before have any of my pastors done this for me, and now brother I ask you to accept this \$5 from me. You are to move soon and may need it. I know what a hard year it has been for you, as well as the rest of us. We are sorry you are to leave us, but hope you will find a nice, good home and lots of good people where you are going. May God bless you both and may you have good health, and may your work grow and prosper through the whole of your life, is my prayer. Your true friend, MRS. V. J. HILL.

P. S.—No doubt the reader will recollect this as the case to which the editor referred in the East Texas issue of the Advocate, to-wit: Her husband, W. B. Hill, as a Captain in the the Confederate service, was killed in the battle of Fort Donaldson in 1863. I take pleasure in adding that Sister Hill is a most excellent Christian, paying her quarterage and missionary money with punctilious care and more than ready for any other good word and work. W. W. GRAHAM, Lindale, Texas.

CAN EAT ANY KIND OF FOOD

Since She Left Off Coffee and Uses Postum Food Coffee.

"Coffee caused dull headaches and dizziness, with steady indigestion, until I discovered the reason of the trouble, and this was proven by leaving off coffee and taking Postum Food Coffee. The dizziness, headache and indigestion have entirely disappeared.

"My mother, Mrs. Burlingame, Kenilworth, O., was a great sufferer from stomach trouble and indigestion for many years. She had to live on a very restricted diet, until during the past winter she gave up coffee and began using Postum Food Coffee every day. It is now three months since she made the change, and she is so much improved she can eat nearly any kind of food. It is evidence to us that the coffee caused the trouble and that the Postum Food Coffee helped to build her back into health and strength." Mrs. J. M. Gould, W. Farmington, O.

NOTES F

North 1

C. C. Davis, missions last 8 for foreign mi Texas Orphan good subscript for those club subscribed any of them subse

J. B. Sims, Dec. 7. Fire sonage, for 11 hours. The of W. S. May, a preceded me, good works will be left of ture. Notwith and inability, pastor with a it with these victory. The and continue make soul and conference w ary. It was every appointi our presiding due time and those that he preach with E. Rev. E. R. Ed and pr

N. G. Omer fully into our charge. Ago Since our ret found their w last Monday when, led by God, Sister Scott, that is people meet by their tokens, loaded down, course we b thanks to the May the Lord After a song man of God, has any more gladly make I will take the our thanks of the Pious the purse of I wife some th into us with try to make of our life.

J. T. Blodde to the Camp Getting home adjoined, I have had a making the hardly miss and's assessed keep the par, everything need changed some to Jones B month. This in a rich blue ship is libe on everything we came fro prise we for many useful Campbell kn One of our B the money ab to see. Dad e felt us. No Ashburn and are both m nents bein We shall do terest of the

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NOTES FROM THE FIELD.

North Texas Conference.

KEMP.

C. C. Davis, Jan. 21: I preached here on missions last Sunday and took a collection for foreign missions, the Bishops and the Texas Organizing, and secured in cash and good subscriptions Kemp's entire assessment for those claims. Nobody but Methodists subscribed anything, and only twenty-three of them subscribed anything.

ALVORD.

J. R. Sims, Jan. 23: We reached Alvord Dec. 7. Fire was still burning in the parsonage, for it had been vacated but a few hours. The older preachers, W. F. Clark, W. May, and S. Crutchfield, who have preceded me, were ripe in experience of good works and grace, and their influence will be felt on this work years in the future. Notwithstanding the inexperience and inability, may God bless the present pastor with grace and power of the Spirit with these good people to press on to victory. The pounding came in due time and continues almost daily with things to make soul and body happy. Our Quarterly Conference was the 27th and 28th of January. It was a pleasant and profitable one, every appointment being well represented. Our presiding elder was on the ground in due time and did faithful work, leaving those that heard him both preside and preach with longing desires for his return. Rev. E. R. Edwards, of Chiles, was present and preached a good sermon.

REINHARDT.

N. G. Oment, Jan. 27: We have entered fully into our second year's labor on this charge. Again we had a warm reception. Since our return many good things have found their way into the parsonage, but on last Monday night the climax was reached when, led by those two chosen women of God, Sister Annie Dieeman and Sister Scott, that jolly crowd of old and young people marched into the dining room with their tokens of kindness, which left us loaded down with table comforts, etc. Of course we had no words to express our thanks to them for these appreciated gifts. May the Lord abundantly bless them all. After a song we had a prayer, led by that man of God, Rev. H. Dieeman. If Canada has any more to spare of his kind we will gladly make room for them over here. We will take this opportunity to acknowledge our thanks to Sister Pruitt and others of the Pleasant Mount neighborhood for the purse of \$8.50 which they presented to wife some time ago. These things stimulate us with new life and zeal. We will try to make this the most successful year of our life.

CAMPBELL.

J. T. Bloodworth, Jan. 27: I was returned to the Campbell charge for another year. Getting home next day after conference adjourned, I commended my work. We have had a great deal of wet weather, making the roads very muddy. Yet I have hardly missed an appointment. The stewards assessed the salary at \$900, and have kept the parsonage well supplied with everything needed. The plan of the work is changed some from last year. I now go to Jones' Bethel two Sundays in each month. This is a strong Church, located in a rich black land country. The membership is liberal, progressive and up-to-date on everything. Last Wednesday night as we came from prayer meeting, to our surprise we found the front gallery full of many useful articles. The good people of Campbell know how to do such things. One of our little fellows, after looking over the many nice things, said: "I just want to see Dad and tell him all about it." So I felt us, Mom, Mr. Editor, just tell Sam Ashburn and Uncle Math Neeley that they are both mistaken about their appointments being the best in the conference. We shall do our best to bring up every interest of the Church.

WEST DALLAS.

Wm. A. Edwards: "Go thou and do likewise." The above exhortation was delivered by Bro. Mood to all the Churches of Dallas and suburbs not long since. The occasion of it was a pounding by his people, and it did the brother so much good he thought every preacher around Dallas ought to be pounded, and hence he delivered the above exhortation. It produced no effect on my people until by some means it got out that Bro. Mood on the following Sunday actually preached two new sermons. When my people heard it they said if that was the effect, it was time for them to begin, and the argument was irresistible. So on Monday night, the 22d inst., all my people, from the least to the greatest, came, and they brought in Baptists and Christians, and some of all sorts. It is not needful to renege, but it was a thorough, genuine pounding, and is the third one I have had since I have been the pastor of West Dallas Church. The youngest part of the company played outdoors, the older ones talked, sang and had a royal social occasion. It has never been surpassed in my experience, all things considered. It was helpful to the pastor and wife, and also beneficial, no doubt, to the Church. So I finish with good things. Pass the exhortation on. "Go thou and do likewise." All closed with prayer.

WINNSBORO.

D. T. Brown, Jan. 29: Two months have passed since the preachers of the North Texas Annual Conference crowded into the Methodist Church in Honey Grove on Monday morning to receive from Bishop R. K. Hargrove their appointments and disappointments—some preachers are always disappointed. Expect they've raised their sights too high. Mine is not one of the last named, but is a real good appointment. I have never had any other kind. Ten years ago I served Roberts Mission, and it was the best and biggest thing in all Texas to me. The people of this town, Winnsboro, are intelligent, refined and good. They could be better, and many of them have pledged themselves to be more consecrated. They are taking more interest in the Church and are attending more faithfully upon its ordinances. I am encouraged to believe that the indications are good for a prosperous year. "So mote it be." For all purposes this Church is expected to pay this year \$940, and we are going to pay it, even if we have to adopt the plan suggested by the following little

story on giving: "How to Give.—At a missionary meeting among the negroes in the West Indies, these three resolutions were agreed to: 1. We will give something. 2. We will give as God has enabled us. 3. We will all give willingly. As soon as the meeting was over, a leading negro took his seat at a table, with pen and ink, to put down what each came to give. Many came forward and gave, some more and some less. Among those that came was a rich old negro, almost as rich as all the others put together, who threw down on the table a small silver coin. "Take that back again," said the negro who received the money. "Dat may be 'ordin' to the first resolution, but not 'ordin' to the second." The rich old man accordingly took it up and hobbled back to his seat in great rage. One after another came forward, all giving more than himself. He was ashamed, and again threw a piece of money on the table, saying: "Dar, take dat." It was a valuable piece of gold, but it was given so temporarily that the negro answered again: "No, dat won't do yet. It may be 'ordin' to de first and second resolutions, but not 'ordin' to de last." And he was obliged to take up the coin again. Still angry at himself and all the rest, he sat a long time, till nearly all were gone, and then came to the table, and with a smile on his face very willingly gave a large sum to the treasurer. "Bery well," said the negro, "dat an 'ordin' to all de resolutions." We must pay in Winnsboro this year "ordin' to all de resolutions." Last, but not least by any means, Rev. C. B. Fladger is again my presiding elder. I am pleased with this. There is not a better man nor a more efficient presiding elder than he in Texas Methodism. The people here speak kindly of Bros. Hicks, Clark, Fontaine and Thomas, their former pastors. The work of these men of God stands firm. We shall endeavor to build upon the good foundation they have laid. Readers of the Advocate, pray the Lord to bless us with a great revival of Holy Ghost religion.

KINGSTON.

T. M. Kirk, January 29: The first Quarterly Conference for the Kingston charge was held at Kingston January 27 and 28. The presiding elder, Rev. I. S. Ashburn, came over on Friday and remained till after the Service. His stay among us was a benediction to all. My people are very much endeared to him. To say that he was with us is to say that the conference was a success, notwithstanding the "blizzard" on Sunday. His preaching was of the highest type, and very instructive. The Board of Stewards also merit themselves "like men." They spoke many encouraging words to the pastor, and raised his salary \$100 over the last year's assessment. These stewards are men of the right type, and look after their pastor. The pastor reported \$220 raised during the quarter for all purposes. Twelve accessions to the Church. Two Epworth Leagues, doing excellent work. Brother Grayham, of Salem, has charge of the Leagues. He and Brother Hackney, and they are the right men in the right place. The Sunday-school, some of which can not be excelled, in the thorough work they are doing for God and the Church. The Sunday-school at Kingston increased 33 per cent in membership during the quarter. Our superintendents are true and consecrated men. With all the other work of the Church, we are looking after the "thank-offering" for the new century, and in this work propose to do two things: 1. Educate the people. 2. Give every man, woman and child a chance at the "roll book." Altogether, we are praying for a spirit of work and consecration upon the part of all our people, that will manifest itself in our every-day life, that will be in keeping with Matt 5:16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

East Texas Conference.

SHELBYVILLE.

Joe Helmsstill, Jan. 21: On yesterday we buried our oldest member on this charge, "Anni Pettit" White. She lacked only a few months of being ninety years old, and a Methodist of seventy-two years' standing. Her long and useful life closed in peace.

LUFKIN.

A. A. Wagoner, Jan. 29: The first Quarterly Conference for Lufkin Station was held yesterday, and, though the weather was very inclement, it was a pleasant and profitable occasion. Rev. A. J. Woods, the presiding elder, is a new man in the sub-bishopric, but he presides with the hand of a master. His heart is full of holy zeal for the Master's kingdom, and his wise counsels and sound judgment, coupled with this, insures a safe and prosperous year for San Augustine District. The stewards raised the preacher's salary \$75, and have adopted the monthly plan of payment. A building committee was appointed to secure plan and specifications for the building of a new church at this place. Our people are beginning to realize the imperative need of a commodious house of worship, and they have the devotion and pluck to build it. We have received twelve members into the Church since conference. The outlook is encouraging. May God give us grace and wisdom to improve our day of opportunity.

LIBERTY.

D. S. Burke, Jan. 3: We reached our new home in Liberty, where we were received most delightfully by a band of Christian women, who know just how to make a Methodist preacher on his first arrival feel welcome deep down in his heart. We were then informed that we were expected at Brother ———'s every preacher that was ever on Liberty charge, knows to spend our first night in this place, and a pleasant night it was, for wife, and the two children and the preacher were in the proper attitude to do justice by a square meal and preacher's bed. We were very sorry to find Sister ———'s bed. When nothing was lacking to make us comfortable, yet we were sorry she, with some others, was sick. But she is up and going with all her might for the preacher and his family. The Lord bless all such people as remember the preacher's family. Say, Mr. Editor, do you ever get pounded? I am sure you used to be pounded, but how about it now, as you are in some respects the biggest preacher and pastor in Texas? The pounding began with us the evening we arrived, and still continues—from a hundred pound hog to a pound of soda. We are now building a new barn; have the foundation laid (some of the preachers will in

their imagination see this preacher twist at such works) and the lumber on the ground for completion. We also will begin a new yard fence next week gotten up by the good women, which will add greatly to the parsonage at this place. Well, our first Quarterly Conference is a thing of the past. Our presiding elder, Rev. T. J. Milam, was with us in spirit and in truth. The people on this charge seem glad indeed that Brother Milam is with us again, this being his fourth year on this district. He is a good preacher, and earnest worker and collector. We feel he surely loves the cause he is working in. We have been to each of our appointments, and met with many of our people, and love them all and they seem to love us, and the good Lord loves all of us, so we are expecting a good year—in fact, the best year of our life. We have been made to feel, as Brother Lan Morris says, "All right physically, financially and spiritually." We are hoping and expecting a glorious revival on this charge this year, so we will try our best to make it so.

GROVETON.

J. Walter Mills, Jan. 23: Really I thought that I would not give an account of myself and work so soon, and now I hesitate to tell the plain truth, for two reasons—the truth seems to be an exaggeration; and, then, I regret that several of the boys will be so sorry they were not appointed to Groveton. Since the appointment the people here have supplied the parsonage with all necessary furniture, they have thought of us and looked after us, and last Friday night they came with the pounding. I could not tell the difference in demonstrations, and I did not recognize "considerers," but everybody brought something. Of flour, lard and sugar, we have enough to last us more than half of the year, and there can not be less than \$15 in value in canned goods, potatoes, soap, towels, pickles, apples, evaporated and whole, and other things, all useful and useful, and one thoughtful brother left \$5, all in cash. The people from other appointments come in with ham and potatoes and scrup for the preacher. The people are doing their part nobly and well. We have magnificent congregations, and there are good signs of spiritual life. May the good Lord reward them where we can not for their expressions of thoughtfulness and loving kindness, and may he help us to do them a faithful year's work. As one particular sign of respect and courtesy in general, I mention that I have nearly completed my round and have been called "parson" but one time!

TYLER CIRCUIT.

S. N. Allen, Jan. 29: We received a note to be at the little village of Starrville on the 29th inst., so we went. And when we got there we stopped at Mr. Lily Baker's, as requested. Presently we heard the church bell ring, and a good sister said we were wanted at the church. Of course we went, and when we got there we found a number of Starrville's best people at the church. They had a good fire in the stove. We sat down to wash further orders. The people kept coming in. After awhile they began to bring bundles forward from the back of the church, and said they were pounding us. We have never seen so many good things at church before. Flour and coffee, and fruit, and ham, and dry goods, and popcorn, and candy, etc., so many good things we won't try to name them all. And we got up and tried to talk, but our feelings overcame us, and we tried to pray. Our hearts are full of joy. Such tokens of kindness make a preacher rejoice. May the good God bless these good people. We are determined to be a better people. We love the people of Tyler Circuit, our first Quarterly Conference for Tyler Circuit is a thing of the past. We met the 27th. Though a bad day, we had a good crowd and a real good time. Our new presiding elder, Rev. J. T. Smith, was

on hand and preached two good sermons. He is what we Texas boys need to call a "father" that is, he preaches to the light of all. God bless our good father, we are learning to love him already. They assessed for the preacher in charge \$200, \$40 above what it was last year. We are determined to have a good year, by the help of God. Pray for us.

WILLS POINT MISSION.

Jesse Willis, Jan. 22: In the providence of God, our lot has been cast among these people for another year, and truly no man ever served a more pleasant people than those of Wills Point Mission. They have given us a hearty welcome, and we are determined, by the help of God, to give them our very best service. Our first Quarterly Conference met at Wills Point Sunday and Monday. Bro. J. T. Smith was with us, and we all fell in love with him at once. He preached three most excellent sermons, which every one seemed to enjoy very much. We believe that every one is in the right mood in the right place. The prospects on this charge are encouraging indeed. The Board of Stewards made a liberal assessment for the preacher in charge, and collected more than one-fifth of the amount paid in cash. We have received some members and baptized three babies since conference. We have our domestic mission assessment cash in hand, and will collect our foreign mission assessment this month. We are praying for and expecting a great revival this year.

Northwest Texas Conference.

LIBERTY HILL.

Sam J. Vargason, Jan. 23: Our first Quarterly Conference has passed. Bro. Smith is the right man in the right place. No money in pulpits or chairs when he presides. He said our stewards made the best report that had been made in the district. Paid \$100 in cash. Many tokens of kindness of a substantial nature have found way to the parsonage since conference. We serve a good people. We will have them our usual meeting next year, and expect to do better this year.

KIRKLAND.

A. F. Lipscomb, Jan. 26: We are getting along nicely these days, and we anticipate a good year. My people at Elba gave us a pounding. This we received with grateful appreciation. We are looking and praying for a good revival of religion. May the Lord give us the best part of the century. My collection has well in hand by Forest Conference. All of our efforts are impressed favorably with Bro. J. H. Whisman—the right man for the place.

BLANKET CIRCUIT.

J. W. East: We are here for the second year. Conference collections all subscribed and 15 per cent raised. Preacher's salary and board. Have three appointments, three Sunday schools, three Leagues, three good church buildings. Have an excellent Women's Missionary Society. The young ladies are raising money to buy an organ for Green's Chapel. Our work is in good condition. We are now ready to enter the Twentieth Century Movement. We will take our present rate and move.

CHILDRESS.

A. H. Dickson, Jan. 29: Brother Whisman has just held our first Quarterly Conference. Everything is in a prosperous condition on my charge. We have bought and paid for three lots and a house during this quarter, and have finished our par

CONTINUED ON PAGE THIRTEEN.



FOR clearing the complexion of unsightly eruptions, and preserving, purifying and beautifying the skin, scalp, hair, and hands, nothing so pure, so sweet, so speedily effective as CUTICURA SOAP. It removes the cause of disfiguring eruptions, loss of hair, and baby blemishes, viz.: the clogged, irritated, inflamed, or sluggish condition of the PORES. CUTICURA SOAP combines delicate emollient properties derived from CUTICURA, the great skin cure, with the purest of cleansing ingredients and most refreshing of flower oils. No other soap, however expensive, is to be compared with it for all purposes of the toilet, bath, and nursery. It combines in OSG SOAP and OSG PASTE—namely, 25 CUTICURAS—the best skin and complexion soap and the best toilet and baby soap in the world.

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HILL. Dec. 22, 1899.

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J. HILL. reader will re- to which the st Texas issue Her husband, in in the the killed in the n in 1863. I g that Sister Christian, payd missionary care and more er good word GRAHAM.

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### Our Young Folks

#### KEEP YOUR MOTHER YOUNG.

Girls, do you realize that the happiness, both present and future, of your mothers is largely in your keeping? Of course you all acknowledge that no dearer relationship exists than that between mother and daughter; but do all you believe it?

A girl cannot afford to let this blessing slip out of her life. And yet many do, and by hasty word, neglect and even continuous rudeness to their mothers cast shadows where they could easily bring sunshine.

Some mothers, wise mothers, assert themselves; but too often the wrinkled brow, the weary step, and the permanent look of sadness so noticeable in many mothers come from want of appreciation in their sons and daughters. So much of her earthly happiness is banked upon her children, for whom she would yield her life, that when this prop is knocked from under her, all seems to go with it. And a home without a competent head and experienced hand to guide amidst the vicissitudes of joy and sorrow is not the happy home that it could and should be.

Much of the neglect of mothers by their daughters comes from want of thought, and many a girl would be appalled at her own portrait could she see "herself as others see her," and would be the first to condemn such conduct in another girl. Yet day by day she goes on accepting and never returning, and ruthlessly tramping upon the heart of one whose every thought is centered upon her happiness and advancement, and that one her mother! Surely, this is not the girl who deems herself noble-hearted, who weeps over the woes of mankind in general and is attentive to outside friends, even to other girls' mothers.

How gladly we turn to the contrasting picture, where the daughter is a daughter indeed. Dear girls, as you prize your own happiness and beauty of character, love, cherish, pet your mother, show deference to her opinion, consult with her, take her into your girl life; and she will grow strong and beautiful for you. Make it your business to open the windows and let the sunshine into her soul. Let her see that her daughter is thoughtful for her, and enjoys her companionship. Urge her to go out with you; and if she is too preoccupied with household duties to pay much attention to the prettiness of dress, you look out for her; see that her veil is gracefully arranged, her gloves in order, her dress neat and attractive, not letting her give up everything "for the children." Make much of her at home and abroad, and you will have double reason to be proud of the mother whom you have helped to keep young.—Eppworth Herald.

#### BEAVERS.

Not very long ago beavers were abundant in nearly all the wooded districts of North America, but they have become scarce, and are now found only in wild and unfrequented parts of the continent. Their hind feet are webbed for swimming, and they have a curious broad tail, flattened above and below like a paddle, and covered with thick skin. They have been said to use this tail as a trowel for plastering their dwellings, and also for driving stakes, but authentic accounts inform us that the tail is used merely as a rudder in swimming, and as a support to the beaver while sitting up at its work.

An unusual degree of interest is felt in beavers on account of the skill which they display in building their homes, and in felling timber for the construction of their dams. In the arduous labor of cutting down trees, the only implements used are their sharp gnawing teeth. Beavers belong to the family of rodents, or gnawing animals, and as all these animals feed upon nuts, or the bark and woody stems of trees, they are supplied with sharp, chisel-shaped teeth, in order to nibble tough, woody fibres.

As has been stated, beavers show remarkable intelligence in building their homes, and they arrange them so that the entrance may be at all times beneath the water. When the home of the beaver is in a stream or lake deep enough to secure this important object, there is no necessity for a dam, or for the erection of houses, and their dwellings are then hollowed out in the banks. But if the stream is shallow, dams are needed to store up a sufficient quantity of water to conceal the entrance to their homes, as well as to prevent the possibility of their being blocked by ice.

In order to build these dams, trees must be cut down, and dragged or floated to the spot; stones and lumps of earth are then brought to keep the

timbers and boughs in place, and everything is securely fastened. Twigs and pieces of wood are also stored up for winter food in case the beavers should be compelled to resort to such in-door fare.

All the wood-cutting, as we have seen, is done with the front sharp teeth, and it is accomplished very rapidly. Sitting upon the tail and haunches, a single beaver gnaws a circle around the trunk of a tree, going around again and again, gnawing the groove deeper each time. At length, when the trunk is cut nearly through, after examining it frequently, the careful worker nibbles only upon the side toward which he wishes the tree to fall, taking care to dash away at the first crackling of the timber, that it may not be crushed by the falling weight. The trunk is next cut into the desired lengths, and dragged the water, that it may be floated to the dam. When large trees are needed, the beavers are wise enough to select those that stand near the edge of the water, and they are careful to gnaw the trees in such a way that they shall fall into it, and thus save the labor of dragging them.

These logs are piled up to construct the dams, and the branches are plastered with mud and grass to form the house, which looks on the outside like a rough, irregular pile; still it is firm and well suited to the needs of the beaver.

A beaver family rarely consists of more than twelve inmates. Frequently the families scatter in the spring, and live separately during the summer; but before cold weather comes they gather together again, and every one, both large and small, helps in repairing the dam and the dwellings, which have suffered from neglect during their absence.—Sarah Cooper, in Animal Life in the Sea and on the Land.

#### SET THE FASHION.

One of the governors of Georgia removed to the capital of our State. His wife, a good woman, accompanied him. After they had moved to the city of Milledgeville, she sent her children to school. One afternoon they came home and said to their mother, "Mamma, if you don't take these red flannels off us we'll quit school." "What's the matter?" said the mother. "Well," said her children, "all the other children laugh about wearing red flannels, as they're out of fashion." The old governor's wife said: "Now, look here, children, you mustn't come here and complain about the fashions, because I set the fashions here myself for the other folks."

Let's look this old world in the face, and set the fashion of what is right and keep it. "Be not conformed to the world." Do right under all circumstances and everywhere. Suppose you starve to death; do right anyhow. Come to a good understanding with the world, but do not follow or love it. I do not know that I have been any more lucky than other people, but I tell you this, brethren when I gave my heart to God and my life to the service of God, this old world, somehow or other, thought I was in earnest. From that day to this no man has ever asked me to take a drink of whisky; no man has ever invited me to a ball; no one has ever invited me to a german, or to play a game of cards. I heard a trifling old Methodist in my town say once: "Our candidates are grand boys; they've asked me seven times to drink this morning." A candidate knows whom to offer drinks to. God help me to keep my life ever before people that they may never dare ask me to do an unholy thing! It is an insult to a good man to be asked to do anything a Christian should not do.—Sam Jones.

#### HOW ANNIE HELPED.

Mamma had been sewing all day, and she did look so pale and tired!

The day had been very trying, for a small blue dress for Annie somehow would not go right. The seamstress had made a mistake which mamma had the greatest trouble in straightening out.

Annie was drawing in the nice, deep window seat. Annie liked to draw, and used to amuse herself making all kinds of pictures of houses and trees and men and women. She was drawing an interesting farm, full of chickens that were as big as cows and cows that were as big as the farm house, when she heard some one sigh. She looked up and saw that it was mamma, who was leaning back in her chair, looking so tired.

Then a thought came to Annie. She laid down the paper, and went quietly out of the room.

Down in the dining-room she found a

little tray. On the tray she laid a little white napkin. Then she took down mamma's teacup and a shiny teaspoon, a little plate, and some lumps of sugar in a little saucer, and put them on the tray. Then she asked Mary, the cook, if she would make a cup of tea for her to take up to her mamma. Mary was delighted, and brought in a wee blue pitcher of cream and two of the thinnest little slices of bread and butter.

"I tell you, Miss Annie, I saw two of the biggest strawberries I've seen in my life out in the garden. Your mamma likes strawberries."

"That will be lovely," cried Annie and out she scampered to the place Mary had pointed out. They were almost as big as apples. Annie picked them with as long stems as she could and took two or three leaves, too.

Then as she passed a bed of "Jack" roses, she picked one little fresh, bright one. Dear, dear! how pretty the tray looked.

"And I shall carry it up all myself, and you'll see that I won't spill one drop."

Mary held the dining-room door open for the eager little girl.

Mamma's head was bent over her sewing, when she heard some cautious, slow little steps. She glanced up, and there she saw Annie carrying that pretty tray.

"Why, dearie!" mamma cried, all the tired tone vanishing from her voice. "Just exactly what I wanted, but I was too busy to ask for it."

Annie was so delighted she hardly knew what to do, but she had to be very calm not to upset the tea. They put the tray down on the machine, and mamma noticed everything that was on it before she poured the cream into her tea.

"But, dearie, you must eat one of those big strawberries, or I shall not be at all happy."

What a jolly, happy little tea-party they had! And how glad the little girl was to think that she, just Annie all by herself, had so quickly made mamma happy and rested!

Little girls can do much more than they sometimes think they can to make mamma happy.—Examiner.

#### LETTER WRITING.

The celebrated author, Lewis Carroll, had some excellent rules about letter-writing, some of which we give as follows:

"My fifth rule is, if your friend makes a severe remark, either leave it unnoticed or make your reply distinctly less severe; and, if he makes a friendly remark, tending towards 'making up' the little difference that has arisen between you, let your reply be distinctly more friendly. If, in picking a quarrel, each party declined to go more than three-eighths of the way, and if, in making friends, each was ready to go five-eighths of the way—why, there would be more reconciliations than quarrels! Which is like the Irishman's remonstrance to his gad-about daughter: 'Shure, you're always goin' out! You go out three times for wanst that you come in!'"

"My sixth rule is, don't try to have the last word! How many a controversy would be nipped in the bud, if each was anxious to let the other have the last word! Never mind how telling a rejoinder you leave unuttered; never mind your friend's supposing that you are silent from lack of anything to say; let the thing drop as soon as it is possible without discourtesy; remember 'speech is silver, but silence is golden!' (N. B.—If you are a gentleman, and your friend a lady, this rule is superfluous: you won't get the last word!)"

"Remember the old proverb, 'Cross-writing makes cross-reading.' 'The old proverb?' you say inquiringly. 'How old?' Well, not so very ancient, I must confess. In fact, I invented it while writing this paragraph. Still, you know, 'old' is a comparative term. I think you would be quite justified in addressing a chicken, just out of the shell, as 'old boy!' when compared with another chicken that was only half out."

#### FUN.

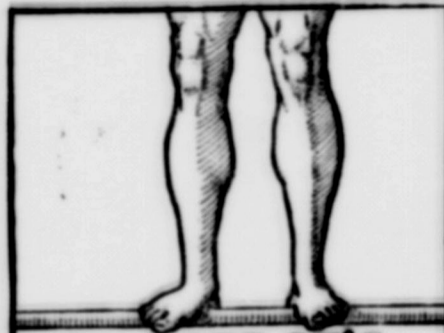
School Teacher: "Now, Bobby, spell needle."

Bobby: "N-e-l-d-le, needle."

Teacher: "Wrong. There's no 'l' in needle."

Bobby: "Well, 'tain't a good needle, then."—Exchange.

Robbie had longed long and earnestly for a baby brother and a pair of white rabbits. The answer to both wishes came on the same morning, but it was not quite satisfactory, for there



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were two baby brothers and only one rabbit. Robbie was greatly disgusted at the mistake. The next day his father found the following notice tacked to the gate post: "For sail.—One nice fat baby or I will swap him for a white Rab-Bet."

Tommy: "Did you do much fighting during the war, pa?"

Pa: "I did my share of it, Tommy."

Tommy: "Did you make the enemy run?"

Pa: "You're right, I did, Tommy."

Tommy: "Did they catch you, pa?"

"Children! Children! Don't make such a frightful noise," said the mother. "We're playing omnibus, mamma," said Mattie, soberly.

"Yes; I know, dear; but it isn't necessary to make such a terrible noise."

"Yes, it is, mamma. We're got to where Hattie insists on paying the fare, and so do I."—London Tit-Bits.

The class was having lessons in natural history, and the teacher asked: "Now, is there any boy here who can tell me what a zebra is?"

Tommy—Yes, sir; I can.

Teacher—Well, Tommy, what is a zebra?

Tommy—Please sir, a zebra is a donkey with a foot-ball suit on.—Tit-Bits.

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#### DO GOOD

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### The Home Circle

DO GOOD WHILE YOU CAN.

Do good while you can. The opportunity which offers itself to-day may be gone to-morrow. Speak the kind word now; hold out the helping hand; show yourself a brother indeed. All around you, and likely enough under your own roof, there are souls which need the very services that you can easily render. You are defrauding them of their just claims, and, what is more, you are doing yourself an irreparable damage. The life of absolute selfishness which you are leading will inevitably deaden all the finer sensibilities of your heart, and make you a poor, shrunken creature, of little use to God or the world. We beg you to beware of being overtaken by such a fate.—Pittsburgh Christian Advocate.

A PLEA FOR PURITY.

A man who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated into heaven, should be holy.

Are angels my attendants? Then I should walk worthy of my companionship. Am I so soon to go and dwell with angels? Then I should be pure. Are these feet so soon to tread the courts of heaven? Is this tongue soon to untie with heavenly beings in praising God? Are these eyes of mine so soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet and eyes and lips should be pure and holy, and I should be dead to the world, and live for heaven.—Albert Barnes.

"THY COMFORTS DELIGHT MY SOUL."

"In the multitude of my thoughts within me my comforts delight my soul" (Ps. 94:19).

"Thy comforts delight my soul." Blessed Lord, how sweet is this text in my mouth! The taste of it is "like wafers made with honey." It is both meat and drink to my heart, for every word has joy and refreshing in it; so that, like the "best wine" of the Canticles, it "goeth down sweetly, causing the lips of those that are asleep to speak." "Thy comforts—thy comforts delight my soul." Give me grace, dear Master, to sit at thy table this morning, and eat and drink abundantly, as thy beloved ones may do, of the divine dainties thy love has here provided! Help me to speak of them, that not only my own soul, but the souls of others may enjoy the heavenly manna and be filled with the mingled and spiced wine of remembrance and expectation! Human comforters we may have had, and we blessed them for their kindness; but none can comfort like thee, for thou art "the Father of mercies, and the God of all comfort." Come, then, dear Lord; help us to spread out this feast of fat things, and set it in order before our eyes, that we may see what reason we have to "comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."—Mrs. C. H. Spurgeon.

HUMILITY AND THE GRACES.

I cannot too earnestly plead with my reader, if possibly his attention has never yet been specially directed to the want there is of humility within him or around him, to pause and ask whether he sees much of the spirit of the meek and lowly Lamb of God in those who are called by his name. Let them consider how all want of love, all indifference to the needs, the feelings, the weakness of others, all sharp and hasty judgments and utterances, so often excused under the plea of being outright and honest; all manifestations of temper and touchiness and irritation; all feelings of bitterness and estrangement—have their root in nothing but pride, that ever seeks itself, and his eyes will be opened to see how a dark, shall I not say a devilish pride, creeps in almost everywhere, the assemblies of the saints not excepted. Let him begin to ask what would be the effect, if in himself and around him, if towards fellow saints and the world, believers were really permanently guided by the humility of Jesus; and let him say if the cry of our whole heart, night and day, ought not to be, "O, for the humility of Jesus in myself and all around me!" Let him honestly fix his heart on his own lack of the humility which has been revealed in the likeness of Christ's life, and in the whole character of his redemption, and he will begin to feel as if he had never yet

known what Christ and his salvation is. Believer, study the humility of Jesus. This is the secret, the hidden root of thy redemption. Sink down in it deeper day by day. Believe with thy whole heart that thou art Christ, whom God has given thee, even as his divine humility wrought the work for thee, will enter in to dwell and work within thee, too, and make thee what the Father would have thee be.—Andrew Murray.

WAITING.

It will not do only to wait, to be still and do nothing; some simple, quiet thing is required. "Roll ye away the stone!" obedience—and "Lazarus come forth!" and he came, of course. "Wash seven times!" obedience—and the leprosy was gone. "Fill the water-pots!" and they were filled, and wine flowed. Co-operators. A friend writes: "Last summer the fuse of the electric light converter upon my house burned out. The company was notified, and promised to make repairs but did not do so for a few days. Meanwhile, the family tried to read by the dim flickering gas-light, fretting and straining their eyes for days and days, wondering all the time why the repairs were not made, and indulging at last in threats to have the lights taken out altogether if something was not done the next day.

"That evening one of the children playing turned the switch, and instantly the electric light flashed out brilliantly all over the house. Upon inquiry it was learned that repairs had been made and the current turned on for days. But expecting a notification from the company, no one had thought to test it.

"God turned the light of his Holy Spirit on the Word ages ago. And yet how many people stumble and groan and wonder that there are so many things to perplex and bewilder. They are trying to read the Bible by the dim flickering light of human reason and understanding. One instant of self-surrender to the Holy Spirit will shed more light on the Word of God than a dozen volumes of commentaries. It is our privilege to know whenever we are willing to test it.

Touch the button; turn it and leave it. The light will come, and you and all your surroundings will be illuminated.

Touch it not, turn it not, and darkness will prevail. Wait, tarry until endowed with power; received, tarry no longer but go. The tarrying is brief; the touch is but an instant; the light is constant. Wait on the Lord. "Wait, I say, on the Lord."—The King's Messenger.

THE HEART.

What is the heart, about which the Scriptures speak so much? No book in the world lays such emphasis upon the heart as does the Bible. No teacher among men went down through all human exterior to the very core of human life as did Jesus of Nazareth. Men look at the outside; God looks at the heart. Human law concerns itself chiefly with the motive—the purpose—of the heart. The righteousness of the scribes and Pharisees consisted of conformity to external rules. But Jesus taught a righteousness that results from the purified heart. A man really is, in the sight of God, what he purposes in his heart. According to Jesus, whatever good or evil there is in man's outward life proceeds from the heart. Make that right and the conduct will be right. All reforms of whatever character that ignore this fundamental teaching of Jesus are doomed to failure. Human conduct and human character can only be elevated as the hearts of the people are purified.

But still the question recurs, What is the heart? In its scriptural or figurative sense it is to the spiritual man what the material heart is to the human organism. There are moral heart failures which result in spiritual death, just as there physical heart failures which result in physical death. The heart, in its scriptural sense, involves, often, at least, if not always, both in-

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lection and affection. It is the source from which emanate thoughts, mottos, purposes, deeds. It is the very breeding-place of character, and to be pure in heart is to be pure in thought, pure in motive, pure in affection. To be large-hearted is to have a large capacity for friendship, for sympathy with our fellow-men, for loving those even that are unlovely. Blessed is the man who is both pure-hearted and large-hearted, for such an one can see God, not only in nature and in revelation, but in his fellow-men. It is the pure-hearted and large-hearted who are loved of God and their fellow-men.

But while the large-hearted man is the one whom we love, he is also the one who suffers most. He bears other people's burdens. He enters into sympathy with all forms of human suffering about him. Men who are in trouble apply to him for sympathy, and they always receive it, but they are not always aware that virtue or vitality goes out along with sympathy. A few minutes before Brother Atkinson went out to the Convention Hall of the Grand Hotel, to make his last speech, he came to where the writer and another brother were sitting, and, addressing the other brother, he said, in substance: "Here is the man whom I love." "Yes," we replied, "some men have hearts and you cannot help but love them." His reply was, "Yes, but a man who has a heart must suffer for it." "Very true," we replied, and added, "Did it ever occur to you that of

the three persons crucified on Calvary it was only the central figure whose heart was broken?" Brother A. replied, "I had never thought of that before, but that is true, because He was the only one of the three that was carrying in his heart the burdens of the world." And then we passed out together to the hall, where he made that last and memorable speech, corroborating in a most remarkable way the conversation just held in the hotel parlor.

We believe it was Dr. Hoyt whom we once heard say that after a walk through Glasgow or Edinburgh, in Scotland, passing through a part of the city noted for its squalor and misery until his heart was sick at the wretchedness and suffering he witnessed, he exclaimed to himself, "How can God witness all the wretchedness and misery of the world without His heart breaking?" After pondering this question for awhile in his chamber, there seemed to come to him a voice saying, "My heart was broken on Calvary because of the world's sin and woe." And then he understood the meaning of the cross as he had never understood it before. Have we learned what it is to enter into the fellowship of Christ's suffering? Are we carrying any part of the burden of the world's sorrow on our hearts? Are we seeking to diminish the sum-total of human woe and wretchedness? If not, how unlike the heart of Christ must be our hearts!—Christian Evangelist.

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The live preacher keeps his eyes and ears open, and from the range of his observation and reading he gathers material in a systematic way for the construction of his sermons. Whenever a thought of any value passes under his notice he is quick to jot it down, and when the time comes to use it he works it into shape and fits it into the place where it becomes the most serviceable. It may be weeks or even months before he will have occasion to take it up and turn it to good account, but he does not permit it to vanish from his view. Thought is too valuable to go to waste either from neglect or extravagant use.

Books are of incalculable value to the industrious and thoughtful preacher, but book knowledge alone is not sufficient. He must also have a knowledge of men in the practical workings of life. He must know them not as he sees them simply at church service, but as they live at home and in the ordinary vocations of life. Human nature under the stress of business and social obligation is one of the most interesting studies. Here is where you measure its strength and its weakness. To fully understand it as these taxes are levied upon it, is to know it not as it ought to be, but as it really is. Hence the pastor who thus makes it a study is the better prepared to minister to men and women in their spiritual needs.

## EDITORIAL BIRD-SHOT.

Winter freezes, but the sun softens and makes glad the earth.

Magnetism draws people to the one who is magnetized and attaches them to him.

Small minds dwell upon fancied wrongs, but a broad, full mind never sees things of this character.

Grum and moody folk may give themselves a great deal of peasure, but other people are not fond of them.

Some people have to be nursed like babies, but the task is irksome to those who have to perform that duty.

A radiant face is an inspiration to the one who beholds it, but a gloomy countenance chills and repels all who see it.

The man who cultivates his idiosyncrasies may be very interesting to himself, but he is very monotonous to other people.

God has furnished the raw material and stored it all about us, but it becomes our duty to find it and work it into helpful uses.

Human society is full of the sweets of life if we will open our minds and hearts and look for the true, the beautiful and the good.

Dancing may be a graceful exercise, but the unwholesome contact into which it brings the sexes is not conducive to innocent thought and pure desire.

The proper association of young people is legitimate, but late hours and undue familiarity are not promotive of good manners and healthful modesty.

The girl who is indifferent to home and insolent to her parents will one day come to grief and bring them into the depths of domestic sorrow.

The face of your mother may look wrinkled and drawn on account of care and toil, but if you will imprint a filial kiss upon it, the wrinkles will smooth out and it will light up with a smile and look like the face of one of God's angels.

## A SUNDAY AT MULKEY MEMORIAL.

Though Fort Worth is only thirty-one miles from Dallas, and notwithstanding the fact that the brethren over there have often invited me to spend a Sunday with them, yet my engagements have been such that last Sunday was my first opportunity to give them a date. This was with the Mulkey Memorial congregation, over whose interests Rev. R. C. Armstrong presides as pastor. Methodism is strong in the city and suburbs, having seven or eight congregations. These represent about 2000 members and some excellent church property. Mulkey Memorial is the second congregation in numbers and financial ability. They started as a mission a few years ago, but the work developed so rapidly that a church was soon organized. George Mulkey lived in that part of the city, and he and others concluded to erect a church building in memory of the father of the Mulkey heirs. He was a preacher himself, and a remarkably good and godly man. The children entered into the movement and contributed largely toward the enterprise, believing that if he could speak to them out of the better world, he would encourage them to use his name in blessing the children of men. So the work went forward until the beautiful edifice stood forth completed and dedicated to God as a place of worship. It is a modern brick structure, beauti-

fully furnished and elegantly equipped for Christian service. Since then the people have fitted up a commodious room in the basement for Sunday-school and social purposes. The auditorium will seat from five to six hundred, and its acoustics are well-nigh perfect. They now have a large Sunday-school, a good Epworth League and the two missionary organizations. The membership of the Church is something over five hundred. They are well organized and work like people who are greatly in earnest. Bro. Armstrong is held in love and esteem by them, and he is a man of energy and devotion. His ministry is being greatly blessed. He has experience and wide reading, and he is feeding his people on a well-digested and thoroughly Methodist diet. They are flourishing. The collections ordered by the conference are already in hand, either in cash or good subscriptions. They will pay these out by spring and give the Century Movement the right of way. My visit was a pleasant one, but the exceedingly disagreeable day interfered greatly with the attendance upon the services. At the morning hour and at night we had a good company of young people mostly, and God was present in the congregation. We had delightfully spiritual services. The parsonage property is adjoining the church, and there I was pleasantly entertained by the pastor and his good wife and daughter. Our association was an inspiration. The more I see of the preacher-home the more I am impressed that there is no place this side of heaven where true hospitality and genuine fellowship more fully abound. So during the hours of the passing day, while the wind and snow were raging without, we had blessed communion within that home. By 8:30 o'clock Monday morning I was hammering away on my Smith Premier in the Advocate office. G. C. R.

## DEATH OF REV. T. L. MILLER.

Rev. T. L. Miller, a superannate member of the North Texas Conference, died at Seymour the 21st of January. He was born June 4, 1842, in Hawkins County, East Tennessee. He was converted in Monroe County, Tenn., May 10, 1867, and joined the Church. He was licensed to preach on the Decatur Circuit by Rev. Carroll Long, one of the best men Holston ever produced, in 1870. Some time after this he came to Texas and was admitted into the North Texas Conference in 1881, in which he labored as a faithful minister until feeble health forced him to ask a superannate relation. He was a good man, a useful preacher, and greatly esteemed by all of his brethren. He died in the peaceful triumph of strong faith and hope. A suitable obituary notice will follow in due time.

In the pastoral work the preacher gets some of his best points for pulpit use. The sick-room is a good place to witness exhibitions of fortitude, patience and submission. Or it is sometimes the place to see irritation, restiveness and murmuring. Here is where religion is put to the test. Its real possession under these circumstances will manifest itself in sweetness of spirit and in gentleness of disposition. Its absence will show itself in just the opposite state of mind and heart. Christ makes the sick-chamber akin to heaven, and when he dwells therein, pain is sweet and life or death is gain. Hence Mr. Spurgeon once said to his divinity students: "Young men, go often into the chamber of sickness and of death to study your theology. What beautiful flowers grow on the banks of Jordan! What exquisite gems its turbid waves wash up!" There is no limit to the benefit that comes to the preacher's experience amid such conditions as these. From the sick-chamber he can gather the finest thoughts for his sermons.

## TEXAS PERSONALS.

We were pleased with a visit from Rev. R. J. Birdwell, of Comanche, in the Northwest Texas Conference.

Rev. D. F. Fuller, of the North Texas Conference, has a very readable letter in the last issue of the Pacific Methodist.

We appreciate a kind note from Rev. J. T. Smith, presiding elder of the Tyler District. He is one of the Advocate's best workers.

Rev. A. D. Porter, of Glenwood, Northwest Texas Conference, was in the city the first of the week and paid us a pleasant visit.

Rev. M. K. Little, of Fort Worth, was in the city Tuesday and made us a call. He speaks most encouragingly of the work and outlook of the Polytechnic College.

Bro. E. C. Cudd, of Frankfort, this county, called to see us last week. We knew him twenty-five years ago in Whitfield County, Ga.

Rev. R. W. Thopson spent last Sunday with the congregation at Marshall and ministered to them very profitably morning and evening.

We noticed a published sermon in the Beaumont Journal recently preached by our pastor there, Rev. W. P. Pledger. The discourse was good reading.

Rev. L. W. Carleton, of Ferris, Northwest Texas Conference, made us a visit since our last issue. He is encouraged with his work in his new charge.

Dr. Chapman, of the Abilene District, writes us that his work has started off well, and he is expecting a fine year's work. He is making an effort toward a district camp-meeting.

In a private note from Rev. Albert L. Scales, of Roseland, we learn that he has made a good beginning in his new field. He is one of the young preachers of the North Texas Conference.

President J. T. Johnson, of Hargrove College, Ardmore, I. T., died very suddenly the first of last week. This is sad news to announce, as he was well and favorably known in Texas.

Rev. W. E. Boggs, of First Church, had a good report to submit at his recent Quarterly Conference. Among the number who had joined the Church were several on profession of faith.

We appreciate a brotherly letter from Rev. J. A. Phillips, of Sonora, West Texas Conference. He also speaks in high terms of Rev. Theophilus Lee, the presiding elder, in his approval of the Advocate work.

Last Sunday, while in Fort Worth, we called to see the widow of the late Rev. J. Fred Cox, long a member of the Northwest Texas Conference. Sister Cox is cheerful and feels a great interest in the work of the Church.

Rev. L. M. Fowler, of Marshall, and Rev. A. S. Whitehurst, of Henderson, exchange appointments. This came about in the adjustment following the death of Rev. T. P. Smith. The arrangement is mutually agreeable to the two brethren.

Rev. Sam Jones is billed the night of the 2d for a lecture at the City Hall in this city in the interest of the Trinity Church people. That will be Friday night of this week, and we all ought to give the enterprise the benefit of our support.

As we intimated in our last issue, Rev. F. A. Downs has become a married man. It occurred at Ben Wheeler, the 26th inst., and Miss Jennie Spears is the lady chosen. The ceremony was performed by Rev. J. W. Bridges. Bro. Downs is a member of the East Texas Conference.

While at Fort Worth last Sunday I met a number of the good brethren at Mulkey Memorial. Among them was George Mulkey, in the memory of whose father the Church was erected. George looks more like Abe than any of the brothers, and he is a great worker in his Church. He did not re-

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The pamphlet of W. H. Hughes ("") be in our course Epworth League short, to the postscriptural. If you read it thoughtfully questions in dispu

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The Nashville Church at large that our Publish largely in the ge country. During volume of busin the history of th respectable sum next largest wa when the trade of \$67,720.04; th ber, 1899, being responding moni business continu have cause to be

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fer to it himself, but one of his co- workers told me that he had more than \$2000 in cash in the church building.

The pamphlet on "Baptism," by Rev. W. H. Hughes ("Old Fog") ought to be in our course of study for Texas Epworth Leaguers. The booklet is short, to the point, and thoroughly scriptural. If our young people will read it thoughtfully, it will settle all questions in dispute upon that subject.

METHODIST NEWS.

The young men in the theological department of the Vanderbilt have contributed \$10 per capita to the Twentieth Century Fund.

Bishop Fitzgerald is said to be improving in health, but he is still a feeble man. He is not able to do any work, and will not be this winter.

Bishop Warren A. Candler will preach the commencement sermon at the Tuscaloosa Female College the 30th of next May. The Bishop is now in Cuba.

The Indian-Okla Methodist comes out in a new dress, but somewhat reduced in dimensions. We had to take a second look at the young miss before we could fully recognize her. The costume is quite becoming.

The Committee on Publication are arranging for further improvements on the Wesleyan Advocate. The Wesleyan is already one of the best organs in the Church, and we can not say what it will be if further improved.

When Dr. Lambuth left Japan, his aged mother was in very poor health, and when she reached this country he was informed that a case of smallpox was in his home, and he is barred from greeting his family in person for a season.

Hon. R. W. Perks says that when the century closes, the Twentieth Century Fund will be little short of the \$5,000,000 which the Wesleyans propose to raise. He is the big-hearted layman who originated the Twentieth Century Offering idea.

It is now said that the Southern Methodists of Chattanooga are raising a fund with which to pay off the indebtedness on the building and grounds of the Normal College, having received a proposition from the institution that if such indebtedness is paid the Church could have the property for a co-educational college of high grade. The proposition has been accepted, and will be made a college of liberal arts to Vanderbilt.

Dr. Potts, of the Michigan Advocate, is a thoroughly consistent man when it comes to dealing with the race question in his Church. He stoutly maintains that the next General Conference owes it to itself and to the colored people to elect a negro to the Episcopacy. But the whites of that Church will do nothing of the sort. They do not want to run the risk of having a negro Bishop preside over their conferences and give appointments to their preachers.

The Nashville Advocate says: "The Church at large will be glad to learn that our Publishing House has shared largely in the general prosperity of the country. During December, 1899, the volume of business was the largest in the history of the House, reaching the respectable sum of \$76,028.15. The next largest was for December, 1898, when the trade amounted to the sum of \$67,720.04; the increase for December, 1899, being \$8308.11 over the corresponding month of 1898. And the business continues brisk. Surely we have cause to be thankful!"

In a recent issue of the Baltimore Sun there appeared this item: "Bishop A. W. Wilson preached this morning at Emmanuel Methodist Episcopal Church, South, corner of McCulloch and Prestman Streets, on 'The Demoniac of Gadara.' His description of the man possessed of a devil was so vivid that the creature with staring, bloodshot eye, disheveled hair, smelling of the tombs where he had spent the night, almost appeared before the congregation. 'It was hell,' said the Bishop, 'when a man preferred such a life to home; when his most congenial abode was the putrid, foul dwelling of dead men. It was a complete reversal of the natural order of life as God had designed it.'"

TWENTIETH CENTURY CANVASS.

In answer to many letters from brethren as to plans, literature, etc., in carrying out the Twentieth Century Movement, let me say:

1. The plan adopted by the Northwest Texas Conference is given in the report of the Board of Education.

(1) A sermon on education in January, or as soon thereafter as possible, by the pastor.

(2) A Canvassing Committee in every congregation of active members, to visit each member of the Church and secure a subscription to the fund.

(3) Get these subscribers to enroll their names in the "Roll Book."

(4) Hold mass-meetings and discuss the question and have it discussed by competent speakers.

2. The presiding elders and the District Committees are expected to work out these plans in the several District Conferences. The Northwest Texas Conference has an Executive Committee, consisting of the President of the Board of Education, James Campbell and George S. Wyatt, who, in conjunction with the Secretary, will co-operate with all the preachers in executing the plans of the board.

3. As to roll books, literature, etc., I suggest to the brethren, by all means take the "New Century Education," get subscription cards, blank notes, programs, etc., of Dr. J. C. Hammond, Nashville. A postal card addressed to him will insure quicker returns and save postage. All necessary expenses can be paid out of collections and reported to the Board of Education.

H. A. BOURLAND, N. W. T. Sec. Board of Education.

AVERAGE SALARY.

The average salary of the preachers of the Northwest Texas Conference last year was \$520, so states Bro. Armstrong in his letter, which makes fairly a good statement for the conference.

But below this average of \$520 there is a working force of one hundred and thirty-two preachers whose average salary is \$290. This puts quite a different phase on the showing for the conference, and on examining the records somewhat further it is revealed there are some seventy preachers whose earnings do not amount to one dollar per day.

Just how preachers own their little pony and buggy and keep fixtures in repair, and dress reasonably decent, and support wife and babies, those know only who pass that way. The devil builds many a Lodi bridge, but the preacher crosses and moves heroically to his work. Here and there a breach is made and the voice of Him whose message is good tidings lifts the prisoners from the darkness of despair. He moves on by honor and dishonor, by evil report and good report; as a deceiver, and yet true; as unknown, and yet well known; as dying, and yet he lives; as chastened, and not killed; as sorrowful, yet he rejoices; very poor, yet makes many rich; he has nothing, but possesses all things, and at last the Sun of Austerlitz breaks brightly over the field and the fog all rolls away and he goes home to God, to receive the baton of empire so justly won.

N. A. KEEN.

TO COTTON GINNERS.

The past ginning season in Texas again demonstrated the incomparable superiority of The American Cotton Company's Roundlap bale. Not only were farmers benefited who had their cotton put up in Roundlap bales, but even the patrons of old style gins profited by the presence of Roundlap competition.

Although last year The American Cotton Company largely increased the number of its presses in the South—installing all that it was able to build—the demand in New England and abroad for cotton baled by this process greatly exceeded the supply. The Company is preparing this year to add largely to the number of its presses. The Company's works are running day and night building presses, which will be leased to responsible ginner, who own or are prepared to build modern gin houses in good cotton districts, on a rental which is ultimately repaid by the cotton buyer in the premium for cotton in Roundlap bales.

The American Cotton Company is prepared also to sell presses to ginner who desire to own them. Information concerning leases will be supplied by Mr. W. E. Anderson, Houston; Mr. S. M. Ball, Waco, and Mr. S. D. Flood, Dallas. Inquiries respecting the purchase of presses should be addressed to Mr. W. E. Anderson at Houston.

THE AMERICAN COTTON COMPANY.

THE TWENTIETH CENTURY CANVASS IN THE TEXAS ANNUAL CONFERENCE.

It awakens rather peculiar sensations for a Methodist preacher, after eighteen years of "regular" work, to be left without an appointment—at least without a "charge." I realized that fact very fully when the Texas Conference adjourned and I found myself afloat as "Secretary of Education," without plan of work or place of domicile. I am not yet fully adjusted to the new situation, but am endeavoring to get straightened out, and hope to be regularly at work from this time on. I may even be "straitened" before the century ends. Since the adjournment of our conference I have visited Huntsville, Bastrop and some of our Churches in Houston and Galveston. At all these places the hearing accorded me has been all that could be desired, and the responses in cash and subscriptions have been most encouraging. Something over two thousand dollars has been secured at this writing. Bro. August Bering, of the First German Methodist Church, Houston, has given five hundred dollars—the largest single gift thus far received. We expect to raise a dollar a member as our thank-offering in the Texas Conference, and at the same time develop a sentiment for Christian education that will mark a new era in the intellectual and spiritual life of our people. In counsel with the presiding elders and such helpers as they may choose, we will "plan our work and work our plans" in each district. "A Twentieth Century mass-meeting in every charge and an offering from every member" is our watchword for the year.

The Boards of Education in the other conferences have devised plans for a thorough and vigorous canvass, and are pushing the work in their respective fields. Let's get ready to welcome the new century with the grandest doxology the world ever heard.

SETH WARD.

Houston, Texas.

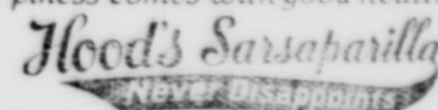
BOOK NOTICES.

The January-February number of the Methodist Review is before us and its pages are well filled with excellent matter. "The Struggles of Sidney Lanier," by Dr. Jno. Spenser Bassett, is a valuable treatise upon the life and writings of this sunny Southern poet. "The Scientific Value of Miracles," by our own Dr. Jas. Campbell, is a thoroughly thought out and logically stated production upon that interesting subject. Dr. Campbell is a fine writer, and his ability to handle great questions is beyond dispute. "The Preacher With or Without Manuscript" is of special interest to clergymen. It deals with a live subject in an entertaining way. Dr. Tigert, the editor, handles a number of topics in a masterly style. All in all this is a very excellent number of this well edited Review.

"Ande, or the Mexican-Kiowa Captive" is the title of a book written by the Rev. J. J. Methvin, the Superintendent of Methvin Institute, Anadarko, O. T. The book is a real story of life among the Indians. It makes no pretension to literary merit, yet it is a well written and delightfully framed story. The author takes the life of a Mexican boy captured in the sixties by the Indians in New Mexico and follows his story through about twenty-five years until he is put into communication with his people by the Government Agent in the Indian Territory. It then tells of his meeting his aged mother and relatives after these long years of separation. After this he returns to his Indian associates, hears the missionaries, becomes converted, enters the school, becomes manager of its industrial department and finally marries the matron and the two become efficient missionaries among the red men. It is a thrilling story and gives the best account of actual life among the wild tribes that we have ever seen. The "captive" himself gave the author the account from his actual experience. We never put the book down when we opened it until we reached the end. It surpasses fiction in the realism and romance of its truth.

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Sunday-School Department.

FIRST QUARTER, LESSON 6, FEB. 4.

THE FIRST DISCIPLE OF JESUS. John 1:35-46.

Golden Text—"They followed Jesus."—John 1:37. Time—A. D. 27. Place—Bethany beyond Jordan. Rulers—Herod Antipas, in Galilee, and Pontius Pilate, in Judea.

It is not often that we go to a sister denomination for comments upon the lesson, but the Cumberland Presbyterian makes such concise and pointed remarks on the lesson for to-day that we copy them:

OPENING WORDS.

The events of to-day's lesson have for their date February, A. D. 27. The place was doubtless near the Jordan, where John had been baptizing. Jesus, after his baptism, was forty days in the wilderness. It was during his absence that a Jewish deputation came to John with the question, "Who art thou?" John's answer is well remembered. He stood, not as the expected One, nor even as one of the old prophets; but merely as a "voice" heralding the Christ. It was on the next day spoken of in our lesson that Jesus suddenly returned, and John proclaimed him the Lamb of God.

THE LAMB OF GOD.

The expression was not a stock phrase at the time of John. It was new. It reveals to us the clearness of John's insight into the mission of Jesus. It contained a teaching about the Messiah and his future work which had been heeded by them, would have saved his disciples from many a materialistic conception. The symbolism of the expression is from the Old Testament. The paschal lamb is called to mind, and the daily offering for sin is suggested; the doctrine of the atonement is taught.

REMARKABLE CHOOSINGS.

That Jesus should select disciples was not strange. Every man who essayed to teach had his pupils—an inner circle of them, upon whom he bestowed the greatest pains. When he should die they were to carry forward his work. So with Jesus. But these men whom he called, John and Andrew, Simon and Philip, and Nathanael, the son of Joseph, were all unlettered men. They were of no rabbinical school. Doubtless they were very poorly versed even in the Hebrew Scripture. Nevertheless he chose them for the pillars of his kingdom, and what they accomplished in after years justified his judgment.

THE FIRST ENTHUSIASM OF DISCIPLESHIP.

Before Andrew was a day in the school of Jesus he had captured his brother for the Master; and Philip was barely within the widening circle before he had also drawn his friend Nathanael. There were many dark days ahead of these earlier converts—days in which they were tempted to go back from Jesus. But the freshness and buoyancy of this early enthusiasm and the subsequent experiences of the disciples offer us a lesson of encouragement. If with the disciples themselves there was the early impulse to do great things for Jesus, and if this must be followed by periods of indifference before the fine courage that faced all odds for Christ's sake was reached, we ought not to grow discouraged when the fires of the first day seemingly grow cold; if our hearts are right, and we keep constantly close to the Master, the steadier flame of powerful enthusiasm will reward us by and by.

Epworth League Department.

February 4.—Lesson Topic: "Things That Endure."—Matt. 7:21-27.

We give below a few points on the lesson taken from the Central Advocate:

1. Not all who are members of the Church are members of the kingdom of heaven. This vital truth is impressively taught by the Savior in the passage from which our reference verses are taken. The time has come when it needs to be enforced upon the attention of men and women. Many act as though salvation consists in Church membership alone, whereas it consists in vital connection with him who is the head of the Church, Jesus Christ, the Redeemer of humanity and the Author of our most precious faith. It

is proper that one should be a Church member. We are exhorted not to forsake the assembling of ourselves together, as the manner of some is, and he who truly loves God will love the companionship of his people and the association of his house. Some, however, conduct themselves after such a peculiar fashion as to constrain observers to believe that they imagine there is some mysterious virtue in Church membership whereby one may be negligent, cold, or positively sinful, and yet obtain salvation, and that without any special repentance or reformation. This is a great and a perilous mistake. There is no saving virtue in Church membership alone.

2. Conduct is the test of character. As a man thinketh in his heart, so he is. Out of the abundance of the heart the mouth speaketh. It is quite true that one may disguise his real character for a considerable time; his reputation may be at variance with his character; but there will come an hour when he will be off guard and the real man will come to the front. The Christian does not obey the commandments of Christ and walk in the divine footsteps because he is commanded to do so, but rather because he loves God and takes pleasure in doing that which is right. He who attends religious services because he thinks it is his duty, had better remain at home. The genuine Christian does nothing from a mere sense of duty; love directs his energies and is the motive for his conduct. He who kneels at his bedside each night and repeats a prayer because he fears to do otherwise is a slave and not a son. To keep the law from fear of punishment is the most ignoble of motives, and he who accents the Christian faith simply because he wants to escape punishment in another world knows naught of real service, service prompted by love.

3. He alone is safe who builds the structure of his life on the Rock Christ Jesus. This is the sublime truth our Lord wished to teach by the parable of the man who built his house upon the solid rock. Although the storms raged and the floods descended and the torrents raised the building stood. It stood because the rock foundation was immovable. In the building of Christian character there is no other foundation save the Christ. There is no other name given under heaven whereby men may be saved from their sins. There is no other foundation upon which one may safely attempt to erect the structure of a life. It has been attempted a million times and it has always failed. How many drunkards or victims of other debasing passions have been able to overcome their passions and to stand without the assisting grace of God? The attempt has always ended in disastrous failure. Only as he is kept by the power of the Son of God is the wretched one who is powerless before the temptation of alcohol safe. But it has been shown in many instances that he who clings to the cross of Christ is safe from the power of the evil one.

STATE LEAGUE TAX.

Previously acknowledged: \$10.75. Taber, male, Houston, \$1; Dublin, \$1; Ashby, 50 cents; Beaumont, 50 cents; San Angelo, \$1.50; Colorado, \$2; Bastrop, \$1; Kavanaugh, Greenville, \$1.50; Navasota, 50 cents; Mineral Wells, 50 cents; Collierville, 70 cents; New Braunfels, 50 cents; Stockdale, \$1; Crowell, \$1; Ladonia, 50 cents; Caddo Mills, \$1. Total, \$25.45.

The rate of assessment is 50 cents for every twenty members, on Senior and Junior Leagues alike.

R. M. MEANS, State Secretary, Whitesboro, Texas.

To the Epworth League Secretaries of Abilene District, Northwest Texas Conference:

Dear Leagues:—After the resignation of Sister Rollins, I was appointed District Secretary. I want to get in communication with each local Secretary in the district. Please send me the names of all officers elected January 1, 1900, together with name of League, with or without charter, number of charter, and your report for the month of January. Be prompt. Respectfully, JAS. T. COLLIE, District Secretary.

FARMERSVILLE LEAGUE.

We have a number of members, and all are taking great interest. I have never seen our League in a better spiritual condition.

The officers elected for the new year are as follows: President, Rev. H. U. Keller; First Vice-President, Miss Effie Hines; Second Vice-President, Miss Ida Keller; Third Vice-President, Mr. John Ball; Secretary and Treasurer, Miss Blanche Battle.

Our business meetings will be held on the last Wednesday night of every month.

Last Sunday we had a blessed service. Many new resolutions were made. All seemed anxious to make this the best year of their lives.

Our pastor, Bro. Peterson, says: "We are to have the best League in the State." So, with the aid of him and

the determination of the members, we intend to make ours the banner League. We, young people, standing on the threshold of a new year, let's look forward to something worthy of our natures. Then, when life nears its close, looking backward, with the aged apostle we may say: "I have fought a good fight, I have finished my course, I have kept the faith."

With God's presence and God's promises, and the encouragement of our beloved pastor, we, as a band of workers, intend to win souls for Christ and wear the garlands of victory.

I trust all the Leagues have made the same resolutions for the new year, and at the end God will glorify our works. BLANCHE BATTLE, Sec. and Treas. Farmersville, Texas.

CHINA.

A number of personal friends and many Epworth Leaguers have written me for letters from the mission field. I should be glad to write to each one of you, but time will not permit. In writing to the Advocate, I trust that every Leaguer will consider it a personal letter.

Conference is a thing of the past. A few changes were made, but all are again settled and down at work. Your humble scribe's place of living was changed, but still have the same work, with another large territory added thereto. All my work this year will be done by itinerating. Have just returned from my first trip since conference, after being out on my boat two weeks, so shall give you extracts from my journal.

November 11, 4 p. m., in pouring rain, we started for Po-h'-ang. The night cleared up, but was fearfully cold. Sunday morning we met one of the most interesting congregations that we have ever met—poor, simple, country people; but we had no sooner met than we knew that beneath those worn and homespun clothes beat hearts that were in touch with Him whom we all adore. Our little church was crowded. They came in their boats from six, eight and ten li (a li is one-third of our mile). They came to sing, they came to pray, they came to hear God's word and worship him, and to a more responsive people we have never preached. We spent two or three days visiting the homes of members and probationers. They were all busy gathering their rice, but always glad to stop for a word of prayer or a five or ten minutes' sermon. We visited about sixty homes in the three days. I believe I am safe in saying that in every home visited we are welcome to come and preach at any time. We went to one hamlet of twenty families. About one-half were members and probationers. We entered just as they were eating their noonday meal. Going into a home of a member, the native preacher, Mr. Ng, proceeded to have service. After reading a few verses of scripture, preached to them about ten minutes, while a great crowd, mostly women and children, stood around eating from their bowls of rice. Children were not a few. I asked if they could read. They said they could not; said there was no one to teach them. The mothers then turned to me pleadingly and asked if I could not send some one to teach them. With no means, we did not see how we could promise that we would, but said we would see what could be done. They themselves were willing to furnish a house, both for the school and teacher. I asked God to help us and bless them, and I believe he will. While preaching, a probationer came in, said he and family had been sick for some time, and he wanted us to go to his home and pray with them. We went. Bro. Ng read a few appropriate verses and made a short talk. We both prayed with him. As I knelt there on the ground floor, surrounded by women and children with disheveled hair and ragged clothes, almost as ignorant as the beasts of the field, I was never more impressed with my own weakness and what the gospel was able to do. I felt that while my life may be spent in almost obscurity, working among this poor, lost, forsaken, downtrodden people, yet I

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R. M. MEANS, State Secretary, Whitesboro, Texas.

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felt it the grand highest privilege. On the 14th, after till 1 p. m., town—E-Ding—so went to a rest dinner, which coo chicken, cold mu other dish, unnaa a little of everytl gry stomach wot years ago, when I not have put sud mouth; but we since then, so rel shall not attempt restaurant, espec town. Let us d the harassing see after a little sup should we say a course not—what ary to get tired? one across the fie to Ni-pah-um, th Tuesday night's the table placed room, on which a great crowd: The Lord was ce I looked into the ing them of One his love, I saw t but who love at God whom we lov words as "Whe again?" "Please thanks for your from many lip heart was happy Most of the pe either members t mer days idols chants were sun gods, is now turn and we are hav place in which t the true and livin the day when e will be turned i The afternoon ( Quinsan, a dista from Soochow, t At night we pre attentive crowd, I found good soil native helper, M out selling book good view of the country, we clim small mountain takes its name, city wall. On th stronghold of Cl the Tai-Ping reb was able to see f what the enemy a small cave in tain, and askin that it was call "Cave." The sto lows: The cave to Changshuh, t person buying a little more than in our money—li the cave and by burnt out he is tl upon a time, tw each refused to both starved to t It is supposed to without a light, go in, but a n know amounts t we would take it explore. In we twenty or thirty some rocks, whi end of the wonde nese fables and exploded. We met the old kee he got his rice a about one cent, temple. After t the idols, and he bles and harsh Christ, who wo him. He had n being before. The 17th we r old home, where preaching, sellin after the work in a full day, the ch service with att On the night ( for Si-zl-zz, whe rive the next day perfect one. We, tive helper, left morning, started sell books and v towns, and rea soon as our boat, we stopped men gathered around had sprung from much in earnest and telling them cially so to one before me gaze what purpose I d account of my seemed to be gra very soul was st I had exhausted

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felt it the grandest calling and the highest privilege given to man.

On the 14th, after visiting and walking till 1 p. m., we entered a small town—E-Ding—very tired and hungry; so went to a restaurant and called for dinner, which consisted of rice, boiled chicken, cold mutton, greens and another dish, unnamable, that contained a little of everything that even a hungry stomach would not desire. Four years ago, when I first arrived, I could not have put such chop-sticks into my mouth; but we have grown in grace since then, so relished my dinner. We shall not attempt to describe a Chinese restaurant, especially one in a small town. Let us draw the curtain over the harassing scene. That same night, after a little supper in my boat—and should we say a little tired? No, of course not—what right has a missionary to get tired? Nevertheless, we set one across the fields, by the moonlight, to Ni-pah-um, the usual place of the Tuesday night's meeting. We found the table placed in the middle of the room, on which burned a candle, and a great crowd awaiting our coming. The Lord was certainly also there. As I looked into their sunburnt faces, telling them of One mighty to save and of his love, I saw many not as heathen, but who love and worship the same God whom we love. When we left, such words as "When are you coming again?" "Please come soon." "Thanks, thanks for your coming," were heard from many lips. Was I tired? My heart was happy.

Most of the people at Po-li-ana are either members or probationers. The old community temple, where in former days idols were worshiped and chants were sung to the unknown gods, is now turned over to the Church, and we are having it repaired for a place in which to worship and praise the true and living God. May God speed the day when every temple in China will be turned into a house of God.

The afternoon of the 15th we reached Quinsan, a distance of thirty miles from Soochow, our place of starting. At night we preached to a large and attentive crowd, and I believe the Word found good soil. Next morning the native helper, Mr. Dzung, and I went out selling books. Wanting to get a good view of the city and surrounding country, we climbed to the top of the small mountain from which the city takes its name, and lies within the city wall. On this mountain was the stronghold of Chinese Gordon during the Tai-Ping rebellion. From here he was able to see for miles and know just what the enemy was doing. We saw a small cave in the side of the mountain, and asking about it were told that it was called the "Dead Man's Cave." The story, as told, is as follows: The cave extends from Quinsan to Changshuh, thirty miles away. A person buying a seven cash candle—a little more than one-fourth of a cent in our money—lights it, starts through the cave and by the time the candle is burnt out he is through the cave. Once upon a time, two men met in the cave, each refused to let the other pass, so both starved to death, hence its name. It is supposed to be dangerous to enter without a light. Mr. Dzung would not go in, but a missionary's life, you know, amounts to but little, so thought we would take it in our own hands and explore. In we went, walked about twenty or thirty feet, butted against some rocks, which we found to be the end of the wonderful cave. Like all Chinese fables and superstitions, easily exploded. We visited a temple and met the old keeper, who told us that he got his rice and twenty cash a day, about one cent, for looking after the temple. After talking with him about the idols, and he telling me of his troubles and hardships, I told him of the Christ, who would save and comfort him. He had never heard of such a Being before.

The 17th we reached Changshuh, my old home, where we spent several days preaching, selling books, and looking after the work in general. Sunday was a full day, the church crowded at every service with attentive hearers. On the night of the 20th we set sail for Si-zi-zz, where we expected to arrive the next day. The next day was a perfect one. We, with Mr. Tsa, my native helper, left the boat in the early morning, started across the country to sell books and visit two or three small towns, and reach our destination as soon as our boat. At one hamlet where we stopped men, women and children gathered around, as quickly as if they had sprung from the earth. I was very much in earnest in selling the gospels and telling them of the contents, especially so to one old woman, who stood before me gazing into my face, for what purpose I do not know, unless on account of my good looks; but she seemed to be grasping every word. My very soul was stirred within me. After I had exhausted my limited vocabulary

and emphasized what I had said by oft repetition, she calmly said that she did not understand, which I thought very strange indeed, so asked my native helper why she did not understand. He smilingly said that she was stone deaf. I went on my way selling books. Reached our boat and destination at 1 p. m., had lunch, made arrangements for night's service, walked on to a town beyond fifteen li away, sold forty or fifty books and preached a great deal, for in selling the gospels we do our best to explain them. We returned a little after dark, and met our appointment. The crowd was large and listened in earnest for one hour and a half to Bro. Tsa, who told me just before we went in that he was so tired that he would not preach long. But from the very first he caught their attention and seemed to forget himself. He made them one of the most earnest and clearest appeals that we have ever heard from a Chinese. I, too, was interested. While the night was fearfully cold, and being a little footsore from the tramp of the day, yet I forgot the past and the uncomfortableness of the present and prayed while the man preached. The Lord indeed was with us.

Wednesday night, the 22d, we returned to Changshuh and preached to a large audience. Next morning left early for Li-sah, where we visited a member and had a short service in her home. We returned to Soochow praising God for his blessings and the great opportunities opening up for his work. At each one of these places which we have mentioned, will not every Leaguer pray the Lord to bless each member and probationer and open the hearts of thousands of others? In our own district there are above two millions of souls, and I am almost the only foreigner to whom they can look for spiritual advice and direction. Surely you will pray for us. E. PILLEY.

Soochow, China, Nov. 29, 1899.

## Missionary Department.

### SAVED TO THE UTMOST.

In the Great Lake Region—Hoo-tsun.  
Walter R. Lambuth.

If there had been no other proof of the power of the gospel in the fifty years of our China Mission the conversion of one man in the little group who met us at Hoo-tsun was sufficient to demonstrate that Jesus can save to the uttermost. Given the transformation of the life of one Chinaman and we must concede the power to save the 400,000,000 of the Empire.

Ve Sur Zung sat on the front bench in his working clothes, for he had hurried in from the field as soon as the news reached him that his presiding elder and the Secretary of the Board of Missions were expected. In his horny hands he held a hymn book, and by his side on the bench was his New Testament, in large bold type, for he had just learned to read, and his eyes were bad. His was a weather-beaten face, browned by long exposure in the rice fields where he had followed the plow drawn by the water buffalo. He had no beard, as is the case with most Chinamen, but under his heavy black mustache one could see a kindly mouth, and his eyes had a look of intelligence far beyond a man of his class. The most interested listener we had. I was immediately attracted by his earnest face and his hearty amen.

During the meal which followed the service, as we sat, bowl and chop-sticks in hand, I drew out little by little these interesting facts: Bro. Ve is forty-nine and a bachelor. An out-cast, he begged from village to village for his food, and lived on a few copper cash a day. This continued until he was fifteen, when he determined to help himself. Hiring out as a day laborer he toiled with the hoe and at the plow for years, practicing the most rigid economy. Being religiously inclined he became a vegetarian, not eating any meat for twenty years prior to his conversion. By his abstemious habits he managed to save enough to purchase four acres of land, which he planted in rice and mulberry trees. He sought peace, but not forgiveness. The vile language and sensual habits acquired while a beggar upon the streets clung to him. He resolved repeatedly to throw these off, but his attempts were ineffectual. There was no realization of sin or consciousness of guilt. His vegetable diet was adopted simply to acquire merit.

About four years ago a local preacher named Jer settled in Hoo-tsun and began exhorting the people to repentance. Bro. Ve in passing was attracted by his words and paused a moment. The preacher, catching his eye, directed his remarks to him, and

concluded with an invitation to visit his home. The farmer went that afternoon. The preacher pressed him to accept Christ. He refused and rose to go, but night had come on and, as it was raining hard, Jer urged him to stay until morning. The countryman said: "I am a stranger. You don't know my character. I have no claim upon you." The local preacher replied: "My house can be put to no better use than to serve as a resting place for those who are enquiring the way of life."

The invitation was reluctantly accepted, and they talked on until a late hour. The whole of the next day it rained hard, and Jer insisted that he should stay on, which he did for five days and nights, the downpour coming almost without intermission. The preacher saw this opportunity and literally emptied himself into this man's life. During two nights of the five Jer talked with him until two hours after midnight, pleading with the countryman that he should give himself to Christ. "He prayed that my sins might be forgiven," said Bro. Ve. "How could I resist such prayers?" Jer yearned over him like a father over a son. The countryman broke completely down, joined in the prayer for forgiveness and returned to his home a regenerated man.

The sequel is no less interesting. The local preacher died a short time after, leaving a son to care for the widowed mother. It was not long before the son died also, and Bro. Jer's wife was left childless and homeless. The converted farmer came to the village, moved her to his little place and providing her with a separate cottage in the hamlet, where his neighbors lived, has supported her ever since. Now it is his desire to support a Bible woman who could live with her and visit from house to house. This seemed to be an extravagant hope upon the part of a man whose only property was a four acre farm. I turned to Bro. Hearn, his presiding elder, and asked if this offer could be relied upon. "Certainly," was the reply. "He gave \$5 to the Twentieth Century Educational Fund, last week, at the Annual Conference in Soochow, and offers \$50 towards building a church in this town. Besides this, he sends his brother's daughter to school, and is praying that she may become a Christian teacher." The Lord had prospered him in all his doings. The proceeds last year of the mulberry leaves, sold as food for silk worms, was \$60, and of the silk woven on his own looms was \$100—this aside from his rice crop. But his prosperity had not outstripped his liberality.

Becoming intensively interested in the man I pursued my enquiries still further. "How long have you been able to read?" He replied, "Only since I became a Christian." "Who taught you?" "The preacher here, Bro. Sung. I came in on rainy days, going back with my book and box at night." "What is the box for?" I asked. He responded with a twinkle in his eye. "I have to learn like a child—it contains the difficult characters written by Bro. Sung on squares of paper. I study them when at work or at night."

"What do you consider to be the two greatest obstacles to the salvation of your people?" Without hesitation he answered, "Covetousness and the devil." "What is the most important thing in the spread of the gospel?" He replied with equal readiness, "Love." If the brethren love one another, the Church will first grow in strength and then in numbers. "Were you ever afraid of evil spirits?" He answered, "I was always afraid." "Are you afraid now?" He bent over in a crouching position and with eyes cast down said: "It used to be like this when I went out at night. Now (and he drew himself up to his full height) I do not fear one devil or all of them put together. By faith I gained the victory and put them to flight." "Have you the witness of the Spirit?" "Yes. He confronts me and gives me peace and rest." "Are your prayers

## Released From Pain.

More Proof as to the Efficacy of Dr. Williams' Pink Pills for Pale People, the Remedy That is Working Almost Miraculous Cures.

Mrs. Mary A. Mason, who resides with her husband a veteran of the Mexican and Civil wars, at No. 3 North-Old Street, Boston, Mass., is a firm believer in Dr. Williams' Pink Pills for Pale People, and she never loses an opportunity to tell other sufferers what the medicine has done for her. In a conversation on the subject Mrs. Mason said:

"About five years ago I was a sufferer with rheumatism in my feet and ankles. Not only was I confined to the house, but there were times when I could not even stand, and so had to lie on the couch all day."

"I employed doctors and finally went to the city hospital for a month, but I obtained no permanent relief from either. I then tried a number of advertised medicines. One or two of them helped at the start, and then I grew worse. I was utterly discouraged. One day I read a testimonial praising Dr. Williams' Pink Pills for Pale People, and determined to make one more trial. I bought a box and before it was half gone I noticed an improvement. I continued taking them till nine boxes were used up by which time I was entirely cured and I have been as well as I am to-day ever since, the rheumatism never having returned."

"A little later, that period which every woman dreads and which often results seriously—change of life—came on. I had heard of the good Dr. Williams' Pink Pills for Pale People had done for other women in this respect, so I took them faithfully and I can honestly say that they took me through that serious period of my life in good health, and I have suffered with none of the disorders which so frequently snowed change of life. I cannot half tell what Dr. Williams' Pink Pills for Pale People have done for me. I keep a box in the house, as I am getting on in years and sometimes feel a little run down. When I do I find that three or four doses put me right again."

MARY A. MASON.  
STATE OF MASSACHUSETTS,  
COUNTY OF SUFFOLK.

August 30, 1899.  
These personally appeared before me Mary A. Mason, and acknowledged the above statement by her subscribed to be true.  
JAMES E. DOWEN,  
Justice of the Peace.

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained in a combined form in Dr. Williams' Pink Pills for Pale People. At Druggists or direct from Dr. Williams Medicine Co., Schenectady, N. Y., 50 cents per box, or six boxes for \$2.50.

answered?" "Yes," he replied. "How do you know it?" "Because I obtain," and he added almost reproachfully, "Do not the Scriptures say those that sow in tears shall reap with joy? I have sown and prayed in tears; my heart is filled with happiness. Is it not from God?" When we heard these things Bros. Hearn and Parker and I marveled how the deep things of God had been revealed to one so recently born into the kingdom.

### A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanent cures) and desiring to relieve human suffering I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 920 Powers Block Rochester, N. Y.

There is a world of comfort to unsweetened saints in the fact that Jesus called his people the salt and not the sugar of the earth.

Our readers in need of Pianos or Organs should write J. H. Truesdale, Manager the great Jesse French Piano and Organ Co., 231 Elm Street, Dallas, Texas, the only Texas piano firm owning their building or a factory thus saving you dealers' and agents' profits. Special discount to ministers and on Pipe and Reed Church Organs.



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Purify the blood and tone the system  
Price 25 Cents per Bottle.  
JOHNSTON, HOLLOWAY & CO., Philadelphia

WOMAN'S DEPARTMENT.

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

If we sit down at set of sun And count the things that we have done. And counting, find One self-denying act, one word That eased the heart of him who heard. One glance most kind, That fell like sunshine where it went, Then we may count the day well spent. But if through all the live long day We've eased no heart by yea or nay, If through it all We've done no thing that we can trace, That brought the sunshine to a face; No act, most small, That helped some soul and nothing cost, Then count that day as worse than lost. —Exchange.

It is earnestly desired that the auxiliaries of the Home Mission Societies of the three conferences, the North Texas, Northwest Texas and the East Texas, which are pledged to aid in the support of the Mission (or Rescue) Home at Dallas by the monthly contribution of one dollar from each auxiliary will be prompt and faithful in the payment of the same. It is a small amount (one dollar) for each auxiliary to raise as a contribution to the payment of the current expenses of this Mission Home, but much depends upon the prompt collection and forwarding of this amount each month, so that the monthly current expenses of the Home may be paid. Each auxiliary President should feel it her special duty to see that auxiliary of which she is President pays the one dollar each month for the Mission Home, and that the same is sent promptly by the first first day of each month to the Treasurer of the Home, Mrs. W. C. Young, 345 Wall Street, Dallas, Texas. By doing this much anxious care and embarrassment would be saved the Board of Managers of the Home in meeting the current expenses of the Mission Home each month. It is a small thing for each auxiliary to do, but in the aggregate it amounts to a sum which will be of vast importance in carrying on this important work, the work of saving and caring for the outcast ones of our own sex, who so much need help to find the way to a better life. Let each one awake to the importance of meeting this obligation which has been assumed, and send the monthly contribution each month of this new year 1900.

NORTH TEXAS CONFERENCE.

Dear Sisters: The new year is here and we are promising ourselves to do many things more faithfully than we did last year. Perhaps the retrospect of the passing year is marred with too much self thought, and we have not "been about our Father's business" as we should. Perhaps we planned many things and thought loving thoughts that were forgotten and neglected by us in the pressure of our own affairs. Oh, my sister, when will we learn the beautiful lesson our Lord taught us in the home of the Bethany sisters? When will we take hold, practically, upon the teachings of Christ, and give our first best thought to "the kingdom of God and his righteousness," knowing full well that "all these things"—the perishable things of our comfort—"will be added unto us?" Try it, my sisters, for this year. In the eventful year upon which we are entering, when so much is being planned for the Master, we may expect a peculiar manifestation of himself among us. I confidently await it. Will you not join me in saying, "Lead, Lord; I follow?" Let us be no longer faint-hearted, but, with Jesus leading say: "I can do all things through Christ which strengtheneth me." Let us begin properly by finishing up the work of the year—this, our last quarter. See that your auxiliary meets every obligation. Will you not see that you have a margin over the amount assessed, to meet a possible deficit? As you remember, the auxiliaries were not assessed the entire amount of our pledge. There is a place for individual contributions. See if some one in your auxiliary does not want to make an especial thank-offering. If it represents self-denial, it will be holier in the sight of the Master than that given from our abundance. Let us place our-

selves upon Christ's promises unhesitatingly and cease the dangerous practice of circumscripting them with human limitation. It dishonors the faith we profess.

I am sorry to see that the subscriptions in our Conference Society to the Missionary Advocate have not yet reached 300. This is our pro rata to make it self-supporting. When one's name is enrolled she is helping the general fund just that much, and has invested in something that will keep her in touch with the missionary spirit, and her profit will be tenfold in the enrichment of her own spiritual life. Try to get every woman in your Church to subscribe. It will build up your auxiliary more than anything else, and will give you an intelligent membership.

Wishing you a deeper, a more profound joy in your Master's service, than you have yet experienced, and confidently expecting the very best year we have ever had, I am, sincerely, MRS. L. H. POTTS, Cor. Sec. Conf. Society, Gainesville, Texas.

W. H. M. SOCIETY.

Remember that February 6 is the day set apart for the observance of program for the "Twentieth Century thank-offering service," and let each member of each auxiliary W. H. M. Society in Texas be prepared to make her offering to the Twentieth Century Endowment Fund on that day.

AUDELE, OR THE MEXICAN KIOWA CAPTIVE—REV. J. J. METHVIN.

The editor of this department begs to express her hearty thanks and appreciation to the author for a copy of his thrilling narrative of the Kiowa Captive. It is not fiction, but a true story of the genuine experience of a young Spanish Mexican of good family in New Mexico. When quite a small boy he was captured by the Kiowa Indians, and after years of hardships and trying vicissitudes incident to Indian life, is found by the faithful missionary, and the remembrance of his early life dawns upon him with thoughtful joys of childhood and home, and he is restored to civilized life, and is now an active worker and teacher in the mission school at Anadarko, O. T., where a copy of the book may be had of the author for 75 cents. Hope all will aid the noble work by ordering a copy of the book.

W. F. M. SOCIETY.

Although it has been some time since Clarksville Auxiliary has been reported yet meantime you must not conclude we are dead or even napping. We are moving steadily on. We count it a privilege to be among the noble women who are sending the Blessed Light.

Our meetings are growing in interest since we began the reading of such books as "Comeos" and "Study of Our Work."

We are strengthened by such works and filled with zeal for the cause.

For the past two years we have had helpful members in Brother and Sister Peterson. We think ourselves fortunate to gain Brother Sweeton and wife, who have shown themselves loyal to the cause of missions.

We have gained one or more members at the last four meetings.

The Advocate is well represented among our members. We are grateful for such a paper.

Clarksville Auxiliary is planning greater things for the Master during 1900. Yours, with love for missions, (MRS.) HATTIE G. HOCKER, Cor. Sec. Clarksville Station, Paris District.

To the Treasurers of Auxiliaries W. H. M. Society of North Texas Conference:

It is urgently requested that all money received on Rally Day, February 6, for the Twentieth Century Fund be sent immediately to Treasurer Conference Society. The amount raised should be reported to the pastor, but fund should be sent as above stated, to be applied on the \$25,000 pledged by our General W. H. M. Society. Any money received at any other time for this fund should also be sent to the Treasurer of the Conference Society.

MRS. W. T. HENDERSON, Treasurer Con. Society, 349 Masten St., Dallas, Texas.

"Adversity flattereth no man," but the pains of dyspepsia turn his attention to Hood's Sarsaparilla and in its use he finds a cure.

To the preachers of Weatherford District: The preachers' meeting of the Weatherford District will give special attention to three matters: Revivals of religion, the discussion of our missionary interests, and the planning of a thorough campaign on the Twentieth Century Movement. We will remain in session two days. There is a program in part. That is, a few speakers have been selected to make suggestive talks. We will want liberty, and therefore have not tried to fill every minute with a "cut and dried" set of statements. What is most desired is that every pastor in the district be present to enter into the spirit of the exercises. Laymen also invited, and all will receive hospitable treatment at the hands of First Church. Let no pastor fail. The Church calls you. JNO. R. MORRIS, P. E. Weatherford, Texas.

To the Preachers and Members of the Greenville District:

Dear Brethren—Bro. C. M. Harless has agreed to hold three meetings within the district, so as to reach the largest number of people. We desire to have as many preachers and laymen attend as possible. Pastors should try to get their committees and other helpers to one of these meetings. I am sure the visitors will be entertained at each of the places. He will hold two meetings in each place, one at 3 p. m. and the other at 7 p. m. The first will be at Kaysville, Feb. 2. The second will be at McKimney, Feb. 8. The third will be at Farmersville, Feb. 9. The afternoon meeting will be for conference and the night meeting for the address. He will aim to get the work thoroughly before the pastors and their helpers. I hope to see a large attendance at each place. I. S. ASHBURN, P. E. Greenville, Texas.

MARRIAGE NOTICES.

Hill Stevens.—At 7:30 p. m., December 21, 1899, at the residence of the bride's parents, in Quanah, Texas, Mr. James H. Hill, of Smith County, Texas, and Miss Edna Correna Stevens, of Quanah, Rev. S. W. Turner officiating.

Stewart-Hunter.—At the home of the bride, two miles southeast of Crafton, Texas, Mr. J. W. Stewart and Miss Lou Hunter, on December 24, 1899, Rev. S. P. Pirle officiating.

Ralford-Flord.—At the residence of the bride's father, in Gonzales County, Texas, on December 20, 1899, Mr. James D. Ralford and Miss Amanda Flord, Rev. Chas. F. Annis officiating.

Little-Moore.—At the home of the bride's parents, near Telephone, Fannin County, Texas, December 20, 1899, Mr. Lawrence V. Little and Miss Leonia Moore, Rev. A. H. Hussey officiating.

Evans-Vaughan.—At the M. E. Church, South, in Gober, Fannin County, Texas, at 8 p. m., December 27, 1899, Mr. Summers Evans and Miss Alice Vaughan, Rev. A. H. Hussey officiating.

Guy-Carson.—At the M. E. Church, South, in Gober, Fannin County, Texas, at 8 p. m., December 27, 1899, Mr. J. W. Guy and Miss Jennie Carson, Rev. A. H. Hussey officiating.

Evans-Lunsford.—At the home of the bride, in Taylor, Texas, January 1, 1900, Mr. J. Edward Evans and Miss Lena Blanch Lunsford, Rev. W. H. Matthews officiating.

Embry-Cleaves.—At the home of the bride, in Taylor, Texas, January 1, 1900, Mr. J. R. Embry and Miss Grace Cleaves, Rev. W. H. Matthews officiating.

Taylor-Teague.—At the residence of the bride, in Milam County, Texas, December 30, 1899, Mr. J. W. Taylor and Mrs. F. M. Teague, Rev. H. G. Williams officiating.

Goren-Walker.—At the residence of the bride's father, Rev. Walker, in Milam County, Texas, Mr. J. H. Goren and Miss Ethel Walker, Rev. H. G. Williams officiating.

Cole-Coon.—At the home of the bride, in Kaufman County, Texas, on December 17, 1899, Mr. James A. Cole and Miss Katie Coon, Rev. N. C. Little officiating.

Long-Woodson.—On January 7, 1900, at the home of the bride in Kaufman County, Texas, Mr. J. M. Long and Miss F. L. Woodson, Rev. N. C. Little officiating.

Mitchell-Box.—In Rockwall, Texas, December 25, 1899, Mr. J. E. Mitchell and Miss Lizzie Box, both of Copeville, Texas, Rev. A. R. Nash officiating.

Peck-Sparke.—At the residence of Mr. Henry Peck, January 3, 1900, at 3:30 p. m., Mr. S. N. Peck and Miss Dovie Sparke, Rev. A. R. Nash officiating.

Best-Keesley.—At the residence of the bride's father, Mr. Henry Keesley, January 7, 1900, at 3 p. m., Prof. E. J. Best, of Keam's Canyon, Arizona, and Miss Lenora Keesley, Rev. A. R. Nash officiating.

Walden-Reasonover.—At the residence of the bride's parents, December 10, 1899, Mr. John E. Walden and Miss Ethel Reasonover, Rev. A. R. Nash officiating.

Anderson-Booker.—At the home of the bride, near Marvin Church, in Fannin County, Texas, December 31, 1899, Mr. Ed Anderson and Miss Mattie Booker, Rev. L. L. Naugle officiating.

Morland-Norman.—At the Cumberland Presbyterian Church in Randolph, Texas, December 24, 1899, Mr. O. E. Morland and Miss Lilla Norman, Rev. L. L. Naugle officiating.

Barber-Jackson.—At the Methodist Church, Pleasant Grove, Texas, December 23, 1899, Mr. Charlie Barber and Miss Amanda Jackson, Rev. J. W. Hargrove officiating.

Beckum-Foster.—At the residence of the bride's father, Mr. John M. Foster, near Montgomery, Texas, January 11, 1900, Mr. D. C. Beckum and Miss Bertie Foster, Rev. W. W. Horner officiating.

Hoffman-Roskie.—Mr. Rufus Hoffman and Miss Lena Roskie were married Wednesday, January 17, 1900, at the residence of Mr. William Laddie, near Caldwell, Burleson County, Texas, Rev. W. Wootton officiating.

Oliver-Murphy.—At the parsonage in Douglasville, Cass County, Texas, on January 11, 1899, Mr. Harry Oliver and Miss Ida Murphy, Rev. C. A. Tower officiating.

Bryan-Howard.—At Millwood, Texas, November 19, 1899, Mr. J. W. Bryan and Miss Jessie Howard, Rev. A. R. Nash officiating.

Jones-Farner.—At the home of the bride, in Oakwoods, Texas, January 14, 1900, Mr. J. B. Jones and Miss Rosa Farner, both of Oakwoods, Texas, Rev. B. W. Allen officiating.

Oh, the Pain of Rheumatism!

Rheumatism often causes the most intense suffering. Many have for years vainly sought relief from this disabling disease, and are to-day worse off than ever. Rheumatism is a blood disease, and Swift's Specific is the only cure, because it is the only remedy which can reach such deep-seated diseases.

A few years ago I was taken with inflammatory Rheumatism, which became so intense that I was for weeks unable to walk. I tried several prominent physicians and took their treatment faithfully, but was unable to get the slightest relief. In fact, my condition seemed to grow worse, the disease spread over my entire body, and from November to March I suffered agony. I tried many patent medicines, but none relieved me. Upon the advice of a friend I decided to try S. S. S. Before allowing me to take it, however, my guardian, who was a chemist, analyzed the remedy, and pronounced it free of potash or mercury. I felt so much better after taking two bottles, that I continued the remedy, and in two months I was cured completely. The cure was permanent, for I have never since had a touch of Rheumatism though many times exposed to damp and cold weather.

ELLA WEAVER TRISSELL, 2111 Powelton Avenue, Philadelphia.

Don't suffer longer with Rheumatism. Throw aside your oils and liniments, as they can not reach your trouble. Don't experiment with doctors—their potash and mercury will add to your disability and completely destroy your digestion.

S.S.S. For the Blood. It will cure perfectly and permanently. It is guaranteed purely vegetable, and contains no potash, mercury, or other mineral. \* Books mailed free by Swift Specific Co., Atlanta, Ga.

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A TEXAS WONDER. HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures every 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, St. Louis, Mo. Send for Texas testimonials. Sold by all druggists.

READ THIS.

Dallas, Texas, October 14, 1898.—This is to certify that I have been considered incurable by two good physicians, both saying I had Bright's kidney disease. After using one and one-half bottles of Hall's Great Discovery, of Waco, I think my troubles are at an end. H. W. BROWN, St. George Hotel.

Even a lazy man would rather measure himself a dozen times by his neighbors than once by the Word of God.

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

What doth it profit a slumbering soul to offer a sleepy prayer to One who neither slumbers nor sleeps.

FITS Permanently Cured. No fits or nervousness After first day's use of Dr. King's Great Nerve Restorer. Send for Free trial bottle and treatise. Dr. R. H. Allen, Ltd., 211 Arch St., Philadelphia, Pa.

Northwest Tex

CONTINUED FI

sonage. We have for three-fourths as much the whole of last year out on collections. I ed us. I will not str Editor, by giving y things we received. I are well pleased with ple have fallen in lo man. We are exp throughout the diste right man in the rig

HUCK

J. M. Owen, Janu braces fine farms, ro and rough roads. I h two good houses of three-room parsonage thing is moving slow and working that it and the cause of G tion and the Church in this country. A r that makes people lo of its members and above everything charge.

DRESDEN

R. E. L. Stuts, Ja the second round on first quarterly Conf has come and gone. Our presiding elder, I with us, and he was in work and pacifi interests of the bra stewards assessed charge \$200, presidin little sum was hatc elder and preacher among good people, and good Board of presiding elder, w year. I will look at try to put it in ev charge. We only h about two hundred, but all that any sp spiritual interest is a ing, and God is with praying that the tbe and that the last ye be the best of all.

CHILDRESS

Wiley P. Jones: TI has gone, and with i former pastor, Bro. I we extended to him the hand and a heart turned our faces to t welcome our new p son, who came to t from the mountains though an entire strac customs of our peo thoroughly Texanize ed to the sound of the intimate relation between pastor and ant smiles that bent nance from day to d that his lines have t ant places. Owing t never needed a par found us without an effort of our officia a neat and comforta ed and well fitted up there is not a dolla it. The good women furnish the home, a things by halves, you means, our first qu come and gone. Our J. H. Wiseman, was young in the presid seems to preside wit Bailey, a Wright or greatly endeared him both by his sweet C earnest and forceful ing. The financial while the stewards t the temporal wants t the pastor has been every interest confid will say, to the credi his people, it was th that has ever gon a first quarterly Con new broom sweeps c new pastor and pre whom seem fully ally the Church, a live, a and at least a few fa members, may we n this conference year the Lord? So mote it

CORSICANA CH

Reporter: Old-fash on hand. Pastor S with the baptism of soul. Also Mulkey evangelistic custom a ing uniform. He sa sermon what a cracke hundred and fifty se services. At 7:30 ce rium, gallery and Su thronged. There ev hundred of our mem Holy Spirit. The me ary 21. Will likel Forty-nine persons ha for membership. Su Pardon has swun line with the meeti blessing, and also t The Church will rec from the school. Abc casionally, and his pu good exhorter. The have all been blsse been presented with a of marble, four feet has a wreath beauti the bowl; on the e which is carved "Sud Come Unto Me," and of Ruby Jester and The offering of Mrs. S. W. Johnson. The by our Corsicana Ma sends a love piece. Dungan, of Mexia, i in the revival, to the Tennesseeans gather "That's my preacher," come again. Our "b prayed and sung, and and again. Our "or Vaughan, of Waco, preached to the you men on Sunday aft pastor for four years. No preacher ever co who is more welcome

# Pain of Rheumatism!

It causes the most frequent and severe pain in the joints. It is a blood disease, and is the only cure, by a remedy which can be taken with inflammation.

It is taken with inflammation, and becomes so intense as to be unable to walk. I tried several prominent physicians and took their treatment faithfully, but was unable to get the slightest relief. In fact, my condition seemed to grow worse, the disease spread over my entire body, and from November to March I suffered agony. I tried many patent medicines, but none relieved me. Upon the advice of a friend I decided to try this medicine, and lo! I was cured completely. I have never since suffered from rheumatism, and cold weather does not trouble me.

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# For the Blood

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# WONDERFUL DISCOVERY.

It is taken with rheumatism, and becomes so intense as to be unable to walk. I tried several prominent physicians and took their treatment faithfully, but was unable to get the slightest relief. In fact, my condition seemed to grow worse, the disease spread over my entire body, and from November to March I suffered agony. I tried many patent medicines, but none relieved me. Upon the advice of a friend I decided to try this medicine, and lo! I was cured completely. I have never since suffered from rheumatism, and cold weather does not trouble me.

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## Northwest Texas Conference.

CONTINUED FROM PAGE FIVE.

sonage. We have for all purposes raised three-fourths as much as was raised during the whole of last year. We are one-third out on collections. The good people pounded us. I will not strain your patience, Mr. Editor, by giving you a list of the nice things we received at the pouncing. We are well pleased with our charge. My people have fallen in love with Brother Wiseman. We are expecting a good year throughout the district. Wiseman is the right man in the right place.

### HUCKABAY.

J. M. Owen, Jan. 27: This mission embraces fine farms, rocky hills, deep ravines and rough roads. I have five appointments, two good houses of worship and a neat three-room parsonage. I cannot say everything is moving smoothly, but I am hoping and working that it may be a good year and the cause of God override all opposition and the Church be firmly established in this country. A revival of pure religion, that makes people love the Church and all of its members and its rulers, is needed above everything else throughout the charge.

### DRESDEN CIRCUIT.

R. E. L. Statts, Jan. 30: We have made the second round on our new work. The first Quarterly Conference, of January 3, has come and gone, but the work remains. Our presiding elder, Bro. E. A. Bailey, was with us, and he was fully at himself, both in work and preaching. Looking after the interests of the brand new circuit. The stewards assessed for the preacher in charge \$300, presiding elder \$50, and a neat little sum was handed over to presiding elder and preacher in charge. We are among good people, and with a good start and good Board of Stewards and a good presiding elder, we expect to have a good year. I will look after the Advocate and try to put it in every home in my little charge. We only have a membership of about two hundred. Congregations have been all that any pastor could desire. The spiritual interest is increasing and deepening, and God is with us in power. We are praying that the tide may continue to rise and that the last year of this century may be the best of all.

### CHILDRESS AND CAREY.

Wiley P. Jones: The old conference year has gone, and with it the departure of our former pastor, Bro. Ben Hardy, and, while we extended to him the farewell shake of the hand and a hearty "God bless you," we turned our faces to the east to receive and welcome our new pastor, Bro. A. H. Dickson, who came to us an entire stranger from the mountains of Tennessee; and, though an entire stranger to the usages and customs of our people, he now seems to be thoroughly Texanized and perfectly adapted to the surroundings, and judging from the intimate relations that seem to exist between pastor and people, and the pleasant smiles that beam out in his countenance from day to day, he evidently feels that his lines have fallen to him in pleasant places. Owing to the fact that we had never needed a parsonage, of course he found us without any, but by the earnest efforts of our official board, we to-day have a neat and comfortable house, newly painted and well fitted up; and, the best of all, there is not a dollar of debt hanging over it. The good women have undertaken to furnish the house, and as they never do things by halves, you may know what this means. Our first Quarterly Conference has come and gone. Our presiding elder, Bro. J. H. Wiseman, was on hand, and, though young in the presiding eldership, yet he seems to preside with all the dignity of a Bailey, a Wright or a Bishop. He has greatly endeared himself to our people, both by his sweet Christian spirit and the earnest and forceful manner of his preaching. The financial reports showed that, while the stewards have been caring for the temporal wants of pastor and family, the pastor has been looking closely after every interest confided to his care, and we will say, to the credit of Bro. Dickson and his people, it was the best financial report that has ever gone up from Childress at a first Quarterly Conference. It is said a new broom sweeps clean. Then, with a new pastor and presiding elder (both of whom seem fully alive to every interest of the Church), a live, active Epworth League, and at least a few faithful and consecrated members, may we not expect great things this conference year from the presence of the Lord? So note it be.

### CORSICANA CHURCH BUDGET.

Reporter: Old-fashioned Methodist revival on hand. Pastor Sam R. Hay preaching with the baptism of the Holy Ghost on his soul. Abe Mulkey has sidetracked his evangelistic custom and put on his exhorting uniform. He says exhorting is to a sermon what a cracker is to a whelp. Two hundred and fifty people out to the 10:30 services. At 7:30 each evening the auditorium, gallery and Sunday-school room are thronged. There certainly have been five hundred of our members quickened by the Holy Spirit. The meeting opened on January 21. Will likely close February 4. Forty-nine persons have given their names for membership. Superintendent J. M. Purdon has swung his Sunday-school in line with the meeting. He received a great blessing, and also many of his teachers. The Church will receive several members from the school. Abe Mulkey preaches occasionally, and his pastor exhorts. He is a good exhorter. The Board of Stewards have all been blessed. The Church has been presented with a baptism font, made of marble, four feet tall from the base; has a wreath beautifully engraved around the bowl; on the edge is a crown, on which is carved "Suffer Little Children to Come Unto Me," and below is "In Memory of Ruby Jester and Margaret Johnson." The offering of Mrs. G. T. Jester and Mrs. S. W. Johnson. The work was executed by our Corsetina Marble Works, and presents a lovely piece of art. Rev. T. J. Duncan, of Mexia, preached two sermons in the revival, to the delight of all. The Tennesseans gathered around him, saying, "That's my preacher." We all want him to come again. Our "beloved" has preached, prayed and sung, and almost wanted time and again. Our "orphan," Rev. W. H. Vaughan, of Waco, was with us and preached to the young ladies and gentlemen on Sunday afternoon. He was our pastor for four years, and God is with him. No preacher ever comes within our gates who is more welcome than he. Rev. W. H.

Crawford, of Rice, and Rev. J. D. Odum, of Blooming Grove, are visitors to the meeting.

The Building Committee have ordered new from Grand Rapids, Mich., to seat the auditorium and Sunday-school room of our new church, and which cost \$1300. The Ladies' Home Missionary Society have ordered a nice carpet for the auditorium, which cost \$200.

South Side Methodist Church has leased a building and organized a Methodist Church with forty members, with Rev. Mr. Dunn, a local preacher, as pastor. They have just closed a good revival there, aided by Bro. Hay.

Dear Bro. E. L. Armstrong is still on the bed of affliction, but is cheerful; reads the Advocate, and can give us more Church information which is up-to-date in less time than any preacher I know of almost keeps up with the movements of Sam P. Jones. The daily paper is right at his hand. He reads many valuable books. We have never visited him but we are helped in more ways than one.

### THROCKMORTON.

J. L. White, Jan. 27: We have a good work and many good people. Made about two rounds on work. Reorganized one Sunday school. Organized five prayer-meetings. Held four Church Conferences. Beloved came. Held first Quarterly Conference. He made a good start. Assessed for preacher in charge \$200, presiding elder \$75, general collections \$134. Twentieth Century Education \$250, \$300 debt on church, \$50 debt on parsonage, all to be raised this year. Total, \$1400. We expect to raise it. Took several subscriptions for Advocate. Found some religion and some backslidings. Had pouncing showers, no storm. Woman's Home Mission Society running again after a rest of over a year. It, with the League, gave an entertainment, with refreshments, at the court house. Results about \$15, to be applied to parsonage debt. Will give another soon. We love our work and our people. We are busy and happy.

## Texas Conference.

### BOCHKISS MEMORIAL, AUSTIN.

C. B. Garrett, Jan. 25: We have started off well in our year's work. Have received nine members to date. The congregations are good. There is talk of a parsonage. The people met together last week and gave us a fine pouncing. Bro. LeClere held our first Quarterly Conference Tuesday night. Everything moves off well, and we pray for a genuine revival soon.

### SHEARN CHURCH, HOUSTON.

E. W. Solomon, Jan. 29: I have been royally received at Shearn. Bro. Ward left things in good shape, and the Church has received its new pastor with open arms and warm, loyal hearts. Last Thursday night the W. P. and H. M. Society gave a reception to the pastor and his family in the chapel, which was largely attended and elegant in every appointment. Addresses of welcome were delivered by J. E. McAshan, representing the Board of Stewards, E. M. Longcope, representing the Sunday-school, and M. Hutchinson, representing the Epworth League, after which refreshments were served by the ladies in a most elegant and hospitable manner. The whole was presided over by Mrs. Belle Blandin, President of the W. P. and H. M. Society, which announcement will show you how easily and how nicely everything passed off. Everything done since we have been here, from putting the house which we rented in shape for us to live in to the reception, has indicated a willing readiness to cooperate with the pastor in the work of saving souls. May the Lord grant us a successful year. I shall report ten accessions to the first Quarterly Conference, which meets tonight.

### ROGERS PRAIRIE CIRCUIT.

J. W. Thompson, Jan. 28: After we received our appointment from Bishop Hargrove at Marlin, we returned to Iola, loaded our things on the wagon and bade adieu to many friends and pulled out for Rogers Prairie. Got into the parsonage at 7 o'clock December 15, 1899. We have found many friends. They have given us a hearty welcome. Many good things have found their way to the parsonage, for which we return thanks to all concerned. Our people here have been tried, and have proved to be true. We are sorry to say that we have no church house here at Rogers Prairie. They are very kind to us. They have a lot of good men and women in their Church. They have a good Sunday-school and a good prayer-meeting. I trust we will be able to build a church here this year. Our Church is suffering here for the want of a house. Our first Quarterly Conference convened at Gun Springs last Saturday and Sunday. Bro. Sears was on hand, looking after the interests of the Church. We think him a man in the right place. He preached two sermons, to the satisfaction of all present. Finances reasonably good. We have no fears of not being taken care of this year. We think last Sunday was a high day for the Church at Gun Springs. There were many bright faces from Rogers Prairie there. May the Lord help pastor and people to fight the good fight of faith and come off conquerors through Him that loved us and gave him self for us.

### CENTERVILLE.

D. W. Gardner, Jan. 25: Well, well; here I am in our rented house. The powers that be at the last session of the Texas Conference dropped us out on a new charge known as Leon. So, shortly after conference, we started through the country, and finding the roads so bad we boarded the train and landed at Jewett. Here we found Bro. Brooks and family in high favor with his people. So a good night's rest, and next morning were ready to start out for Centerville. Here we landed at Bro. C. M. Thompson's, but found that he (Thompson) was gone, though we found his good wife, who bids us welcome. At night Bro. Thompson came in, and things new old were told us. A good fire and a good bed, so you see we slept well. Now it is Monday morning, and out we go to get a house for this scribe and his family to live in, and we walked, talked and rode, and no house could be had on our charge, so we are living in Centerville. My family arrived here January 3, and after a nice dinner at Bro. Thompson's, repaired at once to our place of abode, where we proceeded to put things right and make preparations for the year's work. We find Bro. Thompson in high favor with his people.

# Spiritual Development of St. Paul

...BY GEORGE MATHESON...

AN effort to delineate the inner biography of Paul, the Apostle. It is a book of great magnitude rather than of great length, but it accurately and clearly traces his spiritual history from the day of his conversion to Christianity until the day when he declared himself "ready to be offered." A great book by one of the world's most profound Biblical scholars and most classic writers. Cloth bound, 293 pages.

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**BARBEE & SMITH, Agents,** NASHVILLE, TENN. Or DALLAS, TEXAS.

# Oxford India Paper Bibles

EVERY preacher's Bible to be satisfactory must be self-pronouncing, and contain a Subject Index and Concordance, and first-class Maps with Index to same. No other helps are necessary. In fact, they are in the way and superfluous.

We have selected four choice numbers, and any preacher or teacher needing a first-class Bible cannot do better than to select one of these.

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RECENTLY WE HEARD Rev. Seth Ward Say in a public address that he regarded Geo. Adam Smith's two volumes on Isaiah and his two volumes on the Minor Prophets

This is his third year, and he is moving off nicely. I trust this will be his best year among his people. Here we are ready for our first Quarterly Conference. Rev. H. M. Sears, the prince of presiding elders, was on hand, holding Bros. J. W. Thompson's, C. M. Thompson's and this scribe's conferences from Saturday till Tuesday. We are in an unorganized country, yet we find the people are accessible. We are expecting to build up a good work here in a few years. Now let us all begin to work and pray for a general revival all through this country, and a handsome sum for the Twentieth Century Fund in the Calvert District.

MANCHACA. W. D. Gaskins, Jan. 27: We feel very grateful for the cordial manner in which we have been received this our second year on the Manchaca Circuit. We have reason to feel greatly encouraged and to expect a successful year. One very encouraging sign to us at Manchaca is a large increase in our attendance at prayer-meeting and at Church. We had the largest attendance at Church in Manchaca last Sunday at 11 a. m. that we have seen since we have been in charge of the work. We also had an excellent attendance at 7:30 p. m. At the close of the morning service we administered the sacrament of the Lord's Supper to a goodly number, and it seemed to result in a great blessing to the Church. At the close of our service at 7:30 p. m. we extended an opportunity to any who might wish to unite with the Church, and we received six by Church certificate

in the Expositor's Bible as among the GREAT BOOKS he had read. We are still selling the separate volumes of the old edition at \$1.00 per volume, postpaid.

### SECOND EDITION.

We are glad to report that the first edition of Dr. Alexander's "The Son of Man: Studies in His Life and Teachings," has gone into the hands of readers, and that the second edition is in the process of going. We look for this edition to go off as promptly as the first. The book has been received with great favor in our own Church and elsewhere. Some of the highest appreciations of it that we have seen have come from such conservative students and thinkers as President Warren, of Boston University, One of the Bishops of the Methodist Episcopal Church writes of it in like manner. Postpaid, \$1.00.

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CONTINUED ON PAGE SIXTEEN.

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.

MURRY. Miss Mabel Clair, daughter of C. C. and L. F. Murry, was born near Huntsville, Texas, August 7, 1875; embraced religion in her eighteenth year and united with the M. E. Church, South; died at Gold Springs January 5, 1900. She was a devoted Christian; left every evidence to convince them that she is saved in heaven. May the Lord guide the family and friends over life's rough road to meet her in the rest of the children of God.

W. T. MELUGIN, Pastor.

STABER. Mrs. A. A. Staber was born August 29, 1870; professed religion and joined the M. E. Church, South, August, 1888; was married to Mr. J. L. Staber March 18, 1894; departed this life January 3, 1900. She leaves a husband and three children to mourn the loss of an affectionate wife and mother. Sister Staber was a pious, devoted lady, and loved by all who knew her. May God bless the husband and children, and may they all meet her in the sweet by and by. Her pastor, S. W. JONES.

PHILLIPS. Died, at Campbell, Texas, January 19, 1899, Robert Sidney Phillips, aged 32 years. Sidney was the son of Dr. R. D. and S. A. Phillips. He professed faith in Christ in 1886, and lived happily for some time. But alas! the ever-ready tempter came and Sidney fell. He tried the world, with all its gaiety and frivolity, but, thank God, he was brought back, reformed and died happily. Pointing to the upper world, he said: "Jesus has owned me." Said he to his brother Charlie: "Tell the story of Jesus, God will take care of me." We mourn, but not as those who have no hope. We feel "all is well." Sidney was ministered into the United States service at Fort Worth, Texas, June 29, for two years service in the American Spanish war, and received an honorable discharge, came home and died in peace. R. D. PHILLIPS.

HAWKINS. Mary Hawkins, wife of Wm. Hawkins, was born in Alabama April 19, 1825. She was married at the age of fifteen, professed religion and joined the M. E. Church the same year of her marriage. She was the mother of thirteen children, eight of whom are still living. Sister Hawkins was a faithful, Christian mother, a devoted wife, a kind neighbor, and was devoted to her Church. Her youngest son, Dr. M. L. Hawkins, preceded her to the glory world about ten months. Since his death she had been lonely and sorrowful. But she was expecting soon to join her children on the other shore. On December 2 she got up in the morning as usual, and was sitting in her rocking chair, when suddenly she passed through the gateway of death into her home beyond. She leaves an aged companion, who had walked by her side for near sixty years. He expects to soon join her where partings never come. I. E. HIGHTOWER, Breckenridge, Texas.

STEVENSON. Mrs. Emily C. Stevenson (nee James) died at the residence of her grandson, R. L. Stevenson, near Ruth, Coryell County, Texas, Friday, September 8, 1899, aged eighty-two years, seven months and twenty-two days. She was born in Randolph County, Arkansas, January 16, 1817; was married to James H. Stevenson in Hot Springs County, December 25, 1832; moved to Lamar County, Texas, in 1843, and to Coryell in 1869, where she has lived most of the time since, her husband having died in 1886. For the last fifteen years she was very feeble and nearly blind, but was happy and contented with her lot; and at the time of her death was waiting patiently for her welcome. She was converted in early childhood, joined the Methodist Church at fourteen years of age, and has ever remained faithful to her religious convictions. She leaves the rich legacy of a pure, unselfish and godly life to her four surviving children and numerous grandchildren. Her body rests beside that of her husband in Pleasant Grove Cemetery. C. V. OSWALT.

PENDERGRAFT. Sister Nannie E. Rich was born October 27, 1877, in Wytchville, Va.; died at 7 o'clock December 25, 1899, at Kosse, Texas. The family of deceased came to Texas in the year 1880, and settled at Kosse, Limestone County, where they have lived ever since that time with the exception of a short period of a year or more. The subject of this notice was the youngest child in a family of seven--a family especially marked for traits of high-born manhood and womanhood. This, the youngest, was ever the special object of the whole family's love, and well she might have been the idol of any hearthstone. When a school girl the teacher would hold her up as a model of strictest propriety. She bloomed into womanhood, adorned with all its heavenly graces, beloved as far and wide as she was known, and possessing a character infinitely above slightest suspicion, all but an angel's, as unspotted as the white robes of a saint. At the age of eighteen she was converted and joined the M. E. Church, South, in whose connection she lived consistently and faithfully until God called her to join the Church triumphant. Her conversion was peculiarly happy and bright. Its genuineness none dared to question, and her subsequent life has shown that she was upheld and strengthened by a power which comes from above. How sad that such a life is lost to our Church! She was a friend of unquestioned loyalty to its institutions and higher interests. Faithfulness was one of her cardinal virtues. Her whole life was a sermon for good. On December

25, 1898, she was married to Prof. W. M. Pendergraft, an honorable citizen of this place. After the ordinance of God, they lived in holy wedlock just one year to a day. One year from the day she laid aside her wedding garment she was clad in her shroud. A sudden death our community has not known, and grief like a pall seemed to rest over it when the dreaded news was whispered from one to another. "She's gone, she's dead." The home life of this wife and husband was of an ideal type. It was one of perpetual sunshine and joy, free from cloud or shadow. To her husband she was an angelic dispenser of mercies, a bestower of graces without number, a priceless gift of heaven. On December 15 a child was born to them to bless their home, which, alas! has been so early despoiled by the relentless hand of death. As she was in life, so she was in death--God's child. She died as only a Christian can. Thank God, she was what she was. Her victory over the last enemy was absolute. We think of her death only as a pause between the strains of a melody begun here, completed yonder, or as a poetic caesura in a psalm of praise. As the dozing flowers, soothed to rest by the song of the breeze at eventide, might close their eyes, thus tranquilly did she fall to sleep in the arms of Jesus. She went to her long sleep with out trepidation, for in passing through the shadow she was led by the Father's hand, and upon his staff she leaned for support. With all the blessed significance of the statement, to her death was "swallowed up in victory." She "fell on sleep, having served her generation by the will of God." Loved ones, weep not as those who have no hope. The bright bow of promise is above you. In God's metropolis you may meet your loved one again. In tenderest sympathy we commend you to his loving care. A FRIEND.

DUNLAP. Miss Kittie Dunlap was born in DeSoto County, Miss., December 31, 1877, and departed this life January 9, at 2 p. m., in Breckenridge, Texas, after an illness of several weeks, which terminated in quick consumption. She was converted in Breckenridge in her eleventh year, during the pastorate of Rev. A. P. Payne. She joined the Methodist Church soon after her conversion, and remained a faithful member until she was called to the Church triumphant. As long as she was able, she attended prayer-meeting regularly. She found more pleasure in going to the house of worship than she did in the places of worldly amusement. How was promise loved and respected by the whole community. She said she was ready to die if it was the Lord's will, and the last word she spoke she said, "It is all right." Her funeral was conducted at the Methodist Church January 10 by the writer, assisted by Rev. A. P. Payne and Rev. Jno. R. Morris. Miss Kittie leaves a widowed mother, a brother and sister, who expect to meet her where partings are no more. I. E. HIGHTOWER, Breckenridge, Texas.

CONOLEY. Nance Ann Conoley (nee Thomson) was born in North Carolina September 29, 1822, and on the 10th of March, 1847, she was married to Rev. M. C. Conoley, of the Presbyterian Church. She had joined this Church some few years previous to her marriage. In 1850 she moved to Texas and settled in Brazoria County, and then she moved, first to Richmond, Fort Bend County, then to Breham, Washington County, and last to Milton County, where she died at her daughter's, Mrs. Eva Mosely, near Nile, January 14, 1899. Her husband died September 21, 1878, but where the writer does not know. She had eleven children, sixty-nine grandchildren and twenty-eight great-grandchildren, which makes her offspring one hundred and eight. Of these there are twenty-five dead and eighty-three living. By this vast family she was held in the highest esteem not only as mother and grandmother, but as a Christian. They often pointed to her with pride as one who never did a sinful act. Well may it be said of her, "She lived her religion every day." A good woman has gone to her reward. Peace to her ashes, and when He bids her arise, may she be crowned with a diadem throughout the unceasing ages of eternity. H. G. WILLIAMS.

CAGE. Bro. P. P. Cage died at his residence in Llano, Texas, November 11, 1899. He was raised in Texas, and married in Texas. Most of his active manhood was spent in Blanco County, where he was known and loved by all. As a business man, he was trusted, and always found faithful. There is not a blemish on his character. Bro. Cage and all his brothers are the embodiment of splendid manhood, and the respect of the community was beautiful to behold. Bro. Cage professed religion and joined the Methodist Church in early life, and his fidelity to God and the Church commands my admiration. During his protracted illness I had many interviews with him touching the future, and with him the sky was always clear and the sunset radiant. He talked of death and the future with great composure. He said the religion he had lived by was giving support now. Thank God for such a religion! His only regret was leaving his wife and children, but he said the same God who sustained him would provide for them. Sister Cage, with relatives, together with friends, did all they could for the sufferer, but early Saturday morning, while it was "yet dark," November 11, 1899, he left us and passed out and up to live with the angels. Bro. Phil P. Cage was a wonderful man, on all lines of symmetrical character. How I loved him! How often partook of the hospitalities of his home. Peace to his memory, and blessings on his loved ones. M. A. BLACK, San Antonio, Texas.

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by Druggists, price 75c. per bottle. Hall's Family Pills are the best.

WILLIAMS. Henderson Williams, son of Henry and Mary Williams, was born in Nash County, in the State of North Carolina, June 18, 1812, and removed with his father and mother to Pickens County, in the State of Alabama, in the spring of 1829, and the 22d day of September, 1835, was married to Miss Emily Wofford in Rankins County, in the State of Mississippi, to which county he then removed, and in the fall of 1848 joined the Methodist Church at Pine Grove, in South County, and was baptized by the Rev. Ellison Lott. In the spring of 1849 removed to DeWitt County, Texas, and in February, 1851, moved to Refugio County, Texas. In 1858 Bee County was created out of a part of Refugio and other counties, and he was put in Bee County, in which county he lived until death, which occurred at his daughter's, Mrs. Eliza Mabey, July 21, 1899, at 10 o'clock a. m., and his remains were laid to rest on the 25th. J. W. HARGROVE.

BOGGS. Cora Morgan, the infant daughter of Bro. and Sister W. P. Boggs, was born February 16, 1899, and died April 15, 1899, aged one month and twenty-nine days. The little sufferer lay sick some time, when the good Lord came for her and took her for himself. When our little ones die, oh! how consoling are the words of our Savior, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Dear Bro. and Sister Boggs, look up; the little beckoning angel is calling you homeward, and on that bright and happy day, when mamma, papa and sweet little Cora shall meet on the sunlit hills of eternal glory, you both will be amply repaid for your sorrows here, by living under the pleasant smiles and gentle caresses of a loving Savior, and he with your little darling to part no more. We weep not as those who have no hopes. We will live for God. J. C. SMITH, L. E.

MICKLE. Mrs. Anna E. Mickle (nee Jones), wife of Bro. J. N. Mickle, was born January 21, 1862, in Marengo County, Ala.; came to Texas with her parents in 1862; joined the M. E. Church, South, in 1870; was married to John N. Mickle November 3, 1881; departed for her home in the Father's house December 10, 1899. Sister Mickle was an ideal Christian. She suffered much and long, but was so meek, so gentle, so tender and loving always. As in life, so in death. While the dear children rested quietly and her husband prepared to give the remedies for her suffering from the hands of her attending physician, at about 11 o'clock p. m., her sweet spirit passed out into the silent shades of the night and went up the shining way to glory and to God. We magnify the gospel of Christ for such a life and character as was that of Sister Mickle. We will meet you again, dear departed one, in the house not made with hands. Her former pastor, W. G. COCKE, Chester, Texas.

RICE. Miss Nellie, daughter of Bro. and Sister Sam Rice, was born December 16, 1888, and took her flight to the Paradise of God on October 22, 1899. Miss Nellie was received in the M. E. Church, South, July, 1899, by the writer. She was loved by all who knew her. Her voice was always heard among the little band of singers at Hollywood. But now she has gone to join the great heavenly choir that shall sing in the presence of God. Well has been said by one, "that there is a time to weep and a time to laugh." She left weeping parents, brothers, sisters and a host of friends to mourn their loss; but they weep not as those who have no hope. "But they desire a better country--that is, an heavenly; wherefore God is not ashamed to be called their God, for he had prepared for them a city." May God bless those who are sad, that the loss of Nellie may prove to be their gain. Let us all meet her in heaven. Her pastor, B. O. BAILEY, Chester, Texas.

MIDDLETON. Died at Corsicana, Texas, November 2, 1899, Mrs. Emily Vanhook Middleton, aged ninety-four years. This dainty little Christian lady was a native of North Carolina; came to Texas, reaching Corsicana November 3, 1852, and was buried in beautiful Oakwood Cemetery on same date, just forty-seven years later. She was refined, intellectual, elegant in manners.

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FAUBION. Della Y Mann was born Novem County, Tenn. She w Mrs. C. T. Fabian, bressed this union wit are living. One litt preceded his mother t eight days. Sister I thionate mother, a de secreted Christian. I 1891 and joined the U About five years ago Church, South, with l of a delicate consti ago she took consumi her sufferings we never heard to com and willing to go. S the other shore for h

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MRS. A. V. WINKLER, Corsicana, Texas.

FAUBION. Della May Faubion (nee Pittman) was born November 15, 1873, in Greene County, Tenn. She was happily married to Bro. C. T. Faubion March 13, 1892. God blessed this union with three children. Two are living. One little boy, two years old, preceded his mother to the good world only eight days. Sister Faubion was an affectionate mother, a devoted wife, and a consecrated Christian. She was converted in 1891 and joined the United Brethren in 1892. About five years ago she joined the M. E. Church, South, with her husband. She was of a delicate constitution. About a year ago she took consumption. Notwithstanding her sufferings were so great, she was never heard to complain. She was ready and willing to go. She is now waiting on the other shore for her loved ones.

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TEXAS CONFERENCE.

Houston District—First Round. Dickinson, at Dickinson, Feb. 3, 4 Cedar Bayou, at Alexander Chapel, Feb. 10, 11

Columbia and Brazoria, at C., Feb. 17, 18 Matagorda, at Matagorda, Feb. 24, 25 Tabernacle, Wednesday night, Feb. 28 Rosenberg, at Marshall's S. H., Mar. 3, 4 McAshan and City Mis, Wed. night, Mar. 7 Harrisburg and Bay Shore, at Pasadena, Mar. 10, 11 St. John's, Wednesday night, Mar. 14 Sandy Point, at Sandy Point, Mar. 17, 18 McKee Street, Wednesday night, Mar. 22 O. T. Hotchkiss, P. E.

Huntsville District—First Round. Milligan, at Milligan, Feb. 3, 4 Bryan, at Bryan, Feb. 10, 11 Zion, at Zion, Feb. 17, 18 Dodge, at Dodge, Feb. 24, 25 Waller, at Waller, Feb. 21 Courtney and Plantersville, at Stoneham, Feb. 24, 25 Anderson, at Anderson, Mar. 3, 4 Madisonville, at Madison's, Mar. 10, 11 J. C. Mickle, P. E.

Austin District—First Round. Cedar Creek, at Cedar C., Feb. 3, 4 Bastrop, Feb. 4, 5 Platonia, Feb. 10, 11 Welmar and Osage, at Welmar, Feb. 11, 12 Columbus, Feb. 17, 18 Eagle Lake and Rock Island, at Eagle Lake, Feb. 18, 19 McDade, at McDade, Feb. 24, 25 Merrilltown and Walnut, at W., Mar. 3, 4 Cypress, at Cypress, Mar. 7, 8 Manor, at Manor, Mar. 10, 11 G. A. LeClere, P. E.

Calvert District—First Round. Mt. Vernon, at Mt. Vernon, Fri., Feb. 2 Calvert, at Calvert, Sat., Feb. 3 Hearne and Wheelock, at H., Mon., Feb. 5 Durango, at Durango, Sat., Feb. 17 Rosebud, at Rosebud, Sat., Feb. 17 Lott, at Travis, Mon., Feb. 19 Bremond and Reagan, at R., Sat., Feb. 24 Marlin, at Marlin, Mon., Feb. 26 H. M. Sears, P. E.

Bronham District—First Round. Ben Arnold, at Ben Arnold, Feb. 3, 4 Pleasant Hill, at Pleasant Retreat, Feb. 10, 11 Rockdale, Feb. 17, 18 Davilla, at Davilla, Feb. 17, 18 Belleville, at Belleville, Feb. 24, 25 Sealy, at Sealy, Feb. 28 Pattison, at Fulshear, Mar. 3, 4 J. B. Cochran, P. E.

NORTHWEST TEXAS CONFERENCE.

Corsicana District—Second Round. Rice, at Chatfield, Feb. 3, 4 Hester, at Hester, Feb. 10, 11 Wortham, at Birdston, Feb. 17, 18 Corsicana sta., at Corsicana, Feb. 24, 25 Corsicana City mis., at Corsicana, Feb. 25, 26 Mexia sta., at Mexia, Mar. 3, 4 Corsicana, at Pleasant Gr., Mar. 10, 11 Cotton Gin, at Campbell Br., Mar. 17, 18 Dawson, Mar. 24, 25 Hubbard City, at H. C., Mar. 31, Apr. 1 Horn Hill, at Nns., Apr. 7, 8 Groesbeck, at Groesbeck, Apr. 8, 9 Thornton, at Bellvue, Apr. 14, 15 Armour, Apr. 21, 22 Brandon, Apr. 28, 29 Frost, Apr. 30 Blooming Grove, at B. G., May 4, 5 Dresden, May 5, 6 E. A. Bailey, P. E.

Georgetown District—Second Round. Belton, Feb. 10 Temple, First Church, Feb. 25 Temple, Seventh Street, Feb. 25 Belton, Mar. 3, 4 Georgetown, Mar. 11 Hurto, Mar. 17, 18 Moffatt, Mar. 24, 25 Rodgers, Mar. 31, April 1 Bartlett, April 1, 2 Taylor, April 2 Florence, April 7, 8 Liberty Hill, April 14, 15 Grainger, April 21, 22 Maxdale, May 4

Burnet, May 5, 6 Bertram, May 6, 7 Salado, May 12, 13 District Conference will convene at Seventh Street, Temple, April 25. W. L. Nelms, P. E.

Clarendon District—First Round. Canadian, at Canadian, Feb. 3, 4 Higgins, at Higgins, Feb. 10, 11 Clarendon, at Naylor's, Feb. 10, 11 G. S. Hardy, P. E.

Waco District—First Round. (Revised List.) Waco, Morrow Street, 7:30 p. m., Feb. 6 Waco, Fifth Street, 7:30 p. m., Feb. 8 Sam'l P. Wright, P. E.

Fort Worth District—First Round. Grapevine, at Grapevine, Feb. 3, 4 Covington, at Center Point, Feb. 10, 11 Blum, at Chapel Grove, Feb. 17, 18 Aze, at Aze, Feb. 17, 18 Sulfthield, at Keller, Feb. 24, 25 B. R. Bolton, P. E.

Brownwood District—First Round. May, at Pleasant Valley, Feb. 3, 4 Burket, at Burket, Feb. 4, 5 Santa Anna, Feb. 10, 11 O. F. Sensabaugh, P. E.

Gatesville District—First Round. Copetas Cove, Feb. 3, 4 Lampasas, Feb. 4, 5 Harmony, Feb. 10, 11 Valley Mills, Feb. 17, 18 J. G. Putman, P. E.

Dublin District—First Round. Carbon and Gorman, at Carbon, Feb. 3, 4 Sipe Springs, at Maceodah, Feb. 10, 11 Rising Star, etc., at Pisgah, Feb. 17, 18 Desdemonia, at New Hope, Feb. 24, 25 De Leon, Feb. 25, 26 E. F. Boone, P. E.

Vernon District—First Round. Eldorado, at Eldorado, Feb. 3, 4 Mangum, at Mangum, Feb. 4, 5 Willow Vale, at Martha, Feb. 8 Childsboro, at Childsboro, Feb. 10, 11 Farmer, at Farmer, Feb. 17, 18 Graham sta., Feb. 18, 19 Graham, at Upper Tonk, Feb. 21 J. H. Wiseman, P. E.

Waxahachie District—First Round. Ennis, at Ennis, Feb. 3, 4 Palmer, at Boyce, Feb. 10, 11 Horace Bishop, P. E.

NORTH TEXAS CONFERENCE.

Sherman District—Second Round. Whitesboro sta., Feb. 10, 11 Howe, at Ferguson Chapel, Feb. 17, 18 Bells, at Everhart Memorial, Feb. 24, 25 Southmayd, at Hope Chapel, Mar. 3, 4 Bells, at Ebel, Mar. 10, 11 Pilot Grove, at New Prospect, Mar. 17, 18 Waco, at Waco, Mar. 24, 25 Pattison, at Coffee Chapel, Mar. 24, 25 Sherman, at Greenwood, April 7, 8 Denison sta., April 1, 2 Sherman, at Greenwood, April 7, 8 Travis Street, April 8, 9 Willow Street, April 14, 15 White-sho, April 21, 22 Gordonsville, April 28, 29 Van Alstyne, May 5, 6 J. R. Wages, P. E.

Bowle District—First Round. Rhome, Feb. 3, 4 Bridgeport and Boyd, Feb. 10, 11 Bowle, Feb. 17, 18 Crafton, Feb. 17, 18 Paradise and Giltown, Feb. 24, 25 E. W. Alderson, P. E.

Sulphur Springs District—First Round. Fairlie, at Olive Branch, 1st Sun, Feb. Mt. Vernon, at Mt. Vernon, 2d Sun, Feb. Sulphur Bluff, at Lone Star, 3d Sun, Feb. Campbell, at Campbell, 4th Sun, Feb. County Line, at Pecan, 1st Sun, Mar. Celeste, at Celeste, 3 p. m. Mar. 9 Leonard, at Orange Grove, 2d Sun, Mar. C. B. Fladger, P. E.

Dallas District—First Round. Caruth, Feb. 3, 4 Floyd, 7 p. m. Feb. 4 Jno. H. McLean, P. E.

Greenville District—First Round. Bethel, 1st Sun, Feb. Neola, 2d Sun, Feb. Blue Ridge, 3d Sun, Feb. Allen, 4th Sun, Feb. Weston, 1st Sun, Mar. Merit, 2d Sun, Mar. Quinlan, 3d Sun, Mar. Union and Roseland, 4th Sun, Mar. I. S. Ashburn, P. E.

Bonham District—First Round. Randolph, 1st Sun, Feb. Trenton, 2d Sun, Feb. Brookston and High, 3d Sun, Feb. Guber, 4th Sun, Feb. Lannin, 1st Sun, Mar. Fannin, 2d Sun, Mar. T. R. Pierce, P. E.

Gainesville District—First Round. Marysville, at Van Silke, Feb. 3, 4 Aubrey, at Aubrey, Feb. 10, 11 Woodbine, at Zion, Feb. 17, 18 Dexter, at Colesburg, Feb. 24, 25 J. M. Binkley, P. E.

Terrell District—First Round. Forney, Feb. 3, 4 Royse, Feb. 10, 11 Grandall, Feb. 17, 18 Kemp, Feb. 24, 25 Gray's Prairie, Feb. 25, 26 Reinhardt, Mar. 3, 4 F. O. Miller, P. E.

Paris District—First Round. Blossom and Reno, at Blossom, Feb. 3, 4 Emberson, at Mt. Tabor, Feb. 10, 11 Maxey mis., at El Bethel, Feb. 17, 18 West Paris sta., Feb. 18, 19 Lake Creek, at at Eastoe, Feb. 24, 25 Powderly mis., at Palestine, Mar. 3, 4 W. D. Mountcastle, P. E.

WEST TEXAS CONFERENCE.

San Marcos District—Second Round. Segula, Feb. 24, 25 Waeider and Thompsonville, March 3, 4

ESTABLISHED 1872. If you wish to have some Diamonds Set Over Or your.... Jewelry Repaired OLD GOLD TURNED INTO NEW GOODS, or have a WATCH REPAIRED (from a cheap Watch to the most complicated), give us a trial. We will SUIT YOU, in Work and in price. Irion & Girardet, Manufacturing Jewelers, 404 W. Market Street, LOUISVILLE, KY.

Ruda, March 10, 11 San Marcos sta., March 17, 18 Luling, March 24, 25 Lockhart sta., March 31, April 1 Lockhart, at Lockhart, April 7, 8 Harwood, April 14, 15 San Marcos, April 21, 22 Kyle and Pleasant Grove, April 28, 29 Dripping Springs, May 5, 6 Gonzales, May 12, 13 I. T. Morris, P. E.

San Antonio District—Second Round. Pearsall, 3d Sun, Feb. Hondo and Devine, 4th Sun, Feb. Moore, 1st Sun, March Cotulla, 2d Sun, March Del Rio, 3d Sun, March Eagle Pass, 4th Sun, March West End, 11 a. m., 1st Sun, April Comal and South Flores, 7 p. m., 1st Sun, April Uvalde, 11 a. m., 3d Sun, April Sherman St. and South Heights, 7 p. m., 3d Sun, April Pearsall, 4th Sun, April Bexar, 5th Sun, April Prospect Hill, 1st Sun, May Amphion, 2d Sun, May Utopia, 1st Sun, June District Conference meets Wednesday before third Sunday, at 9 a. m., at Cotulla. B. Harris, P. E.

Boeville District—Second Round. Kennedy, at Karnes, Feb. 3, 4 Runge and Helena, at Cabona, Feb. 10, 11 Alice, at San Diego, Feb. 17, 18 Laredo sta., Feb. 24, 25 Boeville sta., Mar. 3, 4 Oakville, Mar. 10, 11 Wade, at Skidmore, Mar. 17, 18 Corpus Christi sta., Mar. 24, 25 Rockport and Aransas Pass, at Rockport, Mar. 31, Apr. 1 J. M. Alexander, P. E.

San Angelo District—Second Round. Sterling City and Water Valley, at W., 3d Sun, Feb. San Angelo, at Divide, 4th Sun, Feb. Ozona and Sonora, at S., 1st Sun, March Menardville and Junction, at Copysa, 2d Sun, March Paint Rock, at Mustang, 3d Sun, March Mason, 4th Sun, March Pontotoc, 1st Sun, April Brady, 2d Sun, April Milburn, 3d Sun, April Sherwood, 4th Sun, April Theophilus Lee, P. E.

Cuero District—Second Round. Hallettsville, 1st Sun, Feb. Sweet Home, 2d Sun, Feb. Victoria, 3d Sun, Feb. Nursery, at Concrete, 4th Sun, Feb. Yorkville, 1st Sun, Mar. Leesville, 2d Sun, Mar. Cuero, Mar. 15 Clear Creek, 3d Sun, Mar. Rancho, 4th Sun, Mar. Port Lavaca, 1st Sun, April Ganado, 2d Sun, April Edna, 3d Sun, April Morales, 4th Sun, April Jno. W. Stovall, P. E.

Llano District—First Round. Kerrville, 1st Sun in Feb. Rock Springs, 2d Sun in Feb. Ingram, 3d Sun in Feb. I. K. Waller, P. E.

EAST TEXAS CONFERENCE. Tyler District—First Round. Cedar St. and St. Paul at Cedar St., Feb. 3, 4 Grand Saline, at Oakland, Feb. 10, 11 Linden, at Mt. Sylvan, Feb. 17, 18 Marvin, Feb. 24, 25 Mineola sta., March 3, 4 Matokoff, at Walnut Creek, March 10, 11 New York, at New York, March 17, 18 Troupe and Overton, at Overton, Mar. 24, 25 Mer-dith, at Mer-dith camp-ground, March 31, April 1 Emory, at Sabine Pass, April 7, 8 Canton, at Canton, April 14, 15 Edom, at Tunnell's Chapel, April 21, 22 White House, at Flint, April 28, 29 J. T. Smith, P. E.

Marshall District—First Round. North Side sta., Feb. 3, 4 Harrison, at Concord, Feb. 10, 11 Kellville, at Kellville, Feb. 17, 18 Arleston, at Mt. Zion, Feb. 24, 25 Beckville, at Beckville, Mar. 3, 4 Kilgore, at Hickory Grove, Mar. 10, 11 Church Hill, at Union Spgs, Mar. 17, 18 Henderson, at Pleasant Grove, Mar. 24, 25 Coffeyville, at Coffeyville, Mar. 31, Feb. 1 Hindenon sta., March 7, 8 L. M. Fowler, P. E.

San Augustine District—First Round. Melrose, at Melrose, Feb. 3, 4 Sandozches sta., Feb. 10, 11 Minden, at Locklin, Feb. 17, 18 San Augustine and Chireno, at Union, Feb. 24, 25 Carthage, at Carthage, Mar. 3, 4 Shelbyville, at Shelbyville, Mar. 10, 11 Appleby, at Linn Flat, Mar. 17, 18 Sexton, at Sexton, Mar. 24, 25 Hemphill, at Pine Hill, Mar. 31, April 1 A. J. Weeks, P. E.

Beaumont District—First Round. Woodville, at Woodville, Feb. 3, 4 Chester, at Midway, Feb. 10, 11 Leggett, at Elm Wood, Feb. 15, 16

Livingston, at Moscow, Feb. 17, 18 Orange, Feb. 24, 25 Jasper and Kiberville, at K., Mar. 3, 4 Jasper, at Magnolia, Mar. 10, 11 Burkesville, at Burkesville, Mar. 17, 18 Beaumont, at North End, Mar. 24, 25 Beaumont sta., Mar. 25, 26 Call, at Catro, Mar. 31, Apr. 1 T. J. Milam, P. E.

Palestine District—First Round. Wells, at Christner's Mill, Feb. 3, 4 Groveton, at Josseland, Feb. 10, 11 Jacksonville, at Cove Springs, Feb. 17, 18 Brushy Creek, at Pace's Chapel, Feb. 24, 25 Holcomb, at Center Hill, Mar. 3, 4 Alto, at Mt. Zion, Mar. 10, 11 Grapevine, at Grapevine, Mar. 17, 18 West Palestine, at West Pal., Mar. 24, 25 V. A. Godbey, P. E.

Pittsburg District—First Round. Quitman, at Quitman, Feb. 3, 4 New Boston, at New Boston, Feb. 10, 11 Linden, at Donnellsville, Feb. 10, 11 Delingerfield, at Hughes' Spring, Feb. 17, 18 Dalby and DeKalb, at Hubbard Chapel, Feb. 24, 25 Fairview, Mar. 3, 4 Texarkana, at State Line, Mar. 4, 5 Naples, at Naples, Mar. 10, 11 Redwater, at Redwater, Mar. 17, 18 Leesburg, at Reeves' Chapel, Mar. 17, 18 Musgrove, at South's Chapel, Mar. 24, 25 John Adams, P. E.

NEW MEXICO CONFERENCE. Albuquerque District—Second Round. Los Cerrillos, Feb. 4 Lordsburg, Feb. 18 Penning, Feb. 25 Las Cruces, March 4 San Marcial, March 11 Magdalena, March 18 Albuquerque, March 25 M. Hodson, P. E.

RUPTURE IN PILES CURED Without the KNIFE or detention from business. Fistula, Fissure, Ulceration of the Rectum, Haemorrhoids and Vari-cocels. No Cure no Pay. Trusses fitted. Have best made. Send stamp for pamphlet of testimonials. Dr. F. J. Dickey, 409 Linz Bld'g., Dallas, Tex.

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A handsome illustrated 20-page monthly publication, issued by the I. & G. N. Railroad, with artistic illuminated covers, descriptive of the matchless resources of Texas. The special subject matter of each issue to date being as follows: March, 1899, TEXAS; April, Houston county; May, Montgomery county; June, Cherokee county; July, Leon county; August, Anderson county and Palestine; September, Rusk county. Of ever abundant interest, particularly to the investor, tourist, health and home-seeker. Will be sent to any address for twenty-five cents (postage) a year, or two cents on sample copy. Back issues on file to cover orders. Address D. J. PRICF O P and T. A., Palestine, Texas.

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S CREAM BAKING POWDER

Awarded Highest Honors, World's Fair Gold Medal, St. Louis Fair

THE ORPHANAGE.

Hubbard City, Texas, Jan. 22, 1900. Dear Brother—Enclosed you will find money order for \$1, which is to be added to the amount sent you recently for the Orphanage.

Your brother, JAMES A. GREER. Members, N. M., Jan. 24, 1900. Dear Bro. Mulkey—Please set me down \$25 for the Orphanage. Please place the name of Howell Floyd Gooch on the plate—son of B. V. and K. A. Gooch. May the best of God's blessings rest on the Orphanage forever. Respectfully, J. T. GILLET.

MATHEWS, TEXAS, Jan. 22, 1900. Dear Brother—Enclosed you will find \$1.00 for the Orphanage which I sent you by P. O. order. Use as you think best. Your brother, B. A. BROYLES, Supt.

RYAN, TEXAS, Jan. 22, 1900. Dear Bro. Mulkey—Enclosed find money order for \$5.00 which please accept as our offering for the Twin Memorial window, which was collected last Sabbath as per your request. Please acknowledge receipt of same. Hoping your abundant success, we remain, yours very truly, THE RYAN M. E. SUNDAY SCHOOL, For W. H. LAWRENCE, Sec.

Van Alstyne, Texas, Jan. 22, 1900. Dear Brother—Our Sunday school will give you next Sunday's collection for your Orphanage. H. M. BENTON, Supt.

Waco, Texas, Jan. 25, 1900. Dear Bro. Mulkey—Mrs. F. D. Melloy, Superintendent of County Sunday school, Paris, sends me \$25.00, which they subscribed some weeks ago. Your brother, W. H. VAUGHAN.

Waco, Texas, Jan. 25, 1900. Dear Bro. Mulkey—The N. P. Lodge of Jacksonville, Texas, sends \$25.00 to furnish an apartment in boys' building, which is erected up in due form. Your brother, VAUGHAN.

Houston, Texas, Jan. 24, 1900. Dear Bro. Mulkey—You were so long sending me notice that you wanted \$2 from me to help you with the orphanage that I was afraid you had forgotten me, and when it did come I thought I would make you wait a while for the money. I send you a check for the amount and a hearty God bless you. Fraternally yours, O. T. BOTCHKISS.

Gatesville, Texas, Jan. 24, 1900. Dear Bro. Mulkey—Our H. M. Society sends \$25.00 to furnish room for the Waco Orphanage Home. We sent to Bro. Vaughan. We did not know where you were at present. We will visit that room when in Waco, and expect to keep it furnished in the name of the society. Respectfully, L. R. COPPER.

Georgetown, N. M., Jan. 20, 1900. Rev. Bro. Mulkey—Dear Sir: A clerical friend has told us of your roll for \$25 per year for the Orphanage. The errors in our statistics are due to the blanks largely, and several items are not included. The blank is enclosed and submitted in form. Let us try the experiment, and let all the pastors take pains to make exact and plain reports for 1900. S. J. VAUGHAN.

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

STATISTICS.

I move that Rev. J. M. Barcus be requested to prepare and have printed blanks for annual conference reports for North-west Texas Conference. The errors in our statistics are due to the blanks largely, and several items are not included. The blank is enclosed and submitted in form. Let us try the experiment, and let all the pastors take pains to make exact and plain reports for 1900. S. J. VAUGHAN.

If the Baby is Cutting Teeth

Be sure to use that old and well-tried remedy, Maw Winklow's Soothing Syrup, for children teething. It soothes the child, softens the gums, slays all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

There is one man who can pursue his occupation without fear of interruption. It is the man who is chiefly occupied about himself.

VITALITY low, debilitated or exhausted cured by Dr. Kline's Interesting Tonic, FREE 21. Trial Bottle. Dr. Kline Institute, 31 Arch St., Philadelphia. Founded 1871.

Texas Conference.

CONTINUED FROM PAGE THIRTEEN. militant in this charge realize the need of the manifold blessings which are to be received from the hands of God by faithful Church, and that they will strive to be loyal to the teachings of God's Word, and to meet their obligations to the Church.

RED ROCK.

W. E. Washburn, Jan. 20: No preacher in the Texas Conference has been more kindly received than the one on Cedar Creek Circuit. We have completed the first round on this charge. Truly, the lines have fallen to us in pleasant places. From the first day, the preacher and his wife have felt at home among this loyal and hospitable people. Many tokens of appreciation have been received. We have two Sunday schools on the charge, and I would make special mention of the one at Hill's Prairie. Dr. A. M. Hill, aided by a splendid corps of teachers, is doing a fine work for the church that places us under great obligations to the Orphanage.

West Texas Conference.

SEGUIN.

H. G. H., Jan. 28: We have a live young preacher. He is in his second year here, and is more popular today than when he opened his ministry in this city more than a year ago. We have been bereaved by the loss of a number of our members the present winter. We greatly desire to build a new parsonage, and hope the work may be undertaken soon. Our town continues to grow in all directions. Our local papers here treat the Churches and preachers with marked consideration. The German Methodist Church has a large new bell. The Episcopalians hope to commence work soon on a new church. The Presbyterians are endeavoring to secure a permanent pastor. The Methodists never make such an endeavor, but always have a pastor. We are to have Nath Thompson with us this week, and Dr. Harrison has promised to come soon. Those who are applicants for help from the General Board of Church Extension will send papers to me by 1st of March.

LULING.

F. H. C. Elliott, Jan. 29: The ladies of our Church met recently and organized a Woman's Home Mission Society, with twenty committed members. The following officers were elected: President, Mrs. Chambers; First Vice-President, Mrs. Day; Second Vice-President, Mrs. Elam; Corresponding Secretary, Mrs. Sumpter; Recording Secretary, Mrs. Pryor; Treasurer, Mrs. E. Fisher; Committee to Visit Sick and Strangers, Mrs. K. D. Keith, Mrs. W. C. Sewell, Mrs. Fannie Nixon, Mrs. Nettie Williams and Mrs. G. A. Williams. As soon as the organization was perfected, a cordial and unanimous invitation was sent to the Executive Committee to hold the annual meeting of the Conference Society in Luling next fall. The ladies then proceeded to purchase and put in the parsonage an elegant set of furniture. Other needed improvements will be made shortly. All praise to these noble women, who are determined to keep abreast with all the forward movements of Methodism. The committee appointed by our Church Conference to take charge of the conference collections have apportioned the amounts among the membership, and are hard at work on "early collections." The Advocate may look for a full financial report from Luling next fall.

WILLOW CITY CIRCUIT.

T. J. Lassiter, Jan. 22: At the last session of the West Texas Conference I was appointed to this charge. I had served the charge for three months before conference. We have been kindly received, and have now most of our work in hand. My official board has adopted the preliminary plan for raising the salary of pastor and providing elder, and they are succeeding well. The charge is in a very good condition spiritually. Materially we are improving. Since I came to this charge we have begun and expect to finish two nice frame church buildings, and these churches when built will be paid for. Nearly all the money is already raised for one, and the material is nearly all on the ground and the work on the building will be as soon as the lumber company can get the remainder of material on hand. The foundation has been placed and is ready for the building. About half of the amount necessary to build the other one is collected and in bank. Besides, we have about \$50 or \$75 subscribed, to be paid soon, so that as soon as spring opens we expect to be ready to commence work on this one. One of these churches is at Walnut (the first mentioned), the other at Willow City. There has been material improvement on the parsonage property. Our first Quarterly Conference met the third Saturday and Sunday in December. Had a fine attendance of official members and visitors. Our wife-awake presiding elder was on hand and did some up-to-date preaching. Bro. Walker is a faithful loved. He has this the Llano District, well in hand, and a place warm and tender in all our hearts. This charge has a heavy year's work to do, as you see that we have our regular collections and the Twentieth Century Fund and two new churches to build, but we have a good people, and will do our best to make a clear report at our next annual meeting.

If you Feel Irritable Take Horsford's Acid Phosphate. It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

ATTENTION, WEST TEXAS CONFERENCE.

All those wishing help from the Board of Church Extension, either by loan or donation, will please have their applications in the hands of the Secretary, Rev. H. G. Horton, Seguin, Texas, by the 1st of March. Said applications must be in due form, blanks all filled, and written in ink, otherwise they will not be considered. The Executive Board will meet in Seguin Tuesday at 3 o'clock, March 6, 1900. JOHN S. GILLET, Pres. Bd. of Ch. Ex., West Tex. Conf.

SAY IT LOUD.

My postoffice is Sumner, Texas. It is a money order office. This is the second time I have so announced. J. A. WYATT.

NORTH TEXAS CONFERENCE MINUTES.

The minutes have all been mailed. If you have not received yours by the time you read this, notify me and I will look into the matter. The delay was unavoidable. I was in no wise responsible for same. Hope to do better next time should this work be placed in my hands again. ROBERT GIBBS MOOD, 102 Seegar Street, Dallas.

PASTORS AND LAYMAN'S CONFERENCE OF DALLAS DISTRICT.

This conference will meet at First Church, Dallas, on Monday evening, February 5, at 7:30 p. m. All the preachers in the district are expected to be present and the laymen urged to attend, and any of our "elect women" or other visitors will be cordially welcomed. A program has been arranged which we think will prove helpful. Entertainment will be provided for all who wish to attend if you will notify me at once. ROBERT GIBBS MOOD, Dist. Sec. of Education for Dallas Dist., 102 Seegar Street, Dallas.

POSTOFFICE ADDRESSES.

Rev. J. B. Cochran, Chappell Hill, Texas. Rev. L. A. Humphreys, Latch, Texas.

UNANSWERED LETTERS.

Jan. 25—J. J. Coppedge, sub. W. J. Bindarath, sub. W. R. McCarter, sub. W. H. Moss, sub. W. H. Carr, sub. J. H. Chambers, sub. C. C. Davis, has attention. J. M. Langston, sub. Sam C. Vaughan, sub. Jesse Willis, sub. R. J. Tooley, sub. S. F. Chambers, sub. J. M. Owen, sub. Jan. 26—J. G. Miller, sub. J. E. Luker, sub. J. Walter Mills, sub. S. E. Allison, sub. J. W. H. Bachman, sub. I. E. Hightower, change made. J. A. Phillips, sub. O. P. Thomas, sub. Stuart Nelson, sub. J. W. Clifton, sub. J. J. Canafax, sub. Sam Morris, sub. J. E. Vinson, sub. L. G. Rogers, sub. J. W. Sims, sub. Jan. 27—J. T. McKeown, sub. S. L. Ball, sub and change made. S. J. Drake, sub. T. W. Sharp, sub. A. G. Serages, sub. J. A. Wyatt, sub. Jan. 28—S. M. Thompson, sub. Walter Douglass, sub. E. A. Fotts, sub. I. B. Gordon, sub. J. E. Vinson, sub. C. W. Glynnville, has attention. F. P. Ray, all right. Jno. M. Barcus, sub. Jan. 29—Albert Little, sub. C. H. Smith, sub. A. W. Wilson, sub. Chas. Davis, sub. H. T. Hart, sub. W. S. P. Winkler, sub. W. T. Harris, sub. S. N. Allen, sub. Mrs. A. M. Ireland, sub. R. E. L. Stutts, sub. J. C. Carter, sub. Jackson B. Cox, sub. Jan. 31—J. H. Trimble, sub. C. S. Cameron, sub. R. L. McIntyre, sub. T. H. Vinson, sub. J. E. Haylock, sub. W. B. Wilson, sub. C. E. Smith, sub. S. H. Buckabee, sub. J. W. Blackburn, sub. C. Williamson, sub. Nathan Powell, sub. D. C. Stark, sub. J. S. Mathis, sub. H. R. Wash, sub. J. B. Farr, sub. A. A. Wagnon, sub.

Weatherford District—Second Round.

Mineral Wells Feb. 3, 4. Court's Memorial Feb. 10, 11. First Church Feb. 17, 18. Weatherford Mission Feb. 24, 25. Ranger March 3, 4. Thunder March 10, 11. Penster March 17, 18. Sault March 24, 25. Wild April 1, 2. Breckinridge April 14, 15. Ellaville April 21, 22. Gordon and Strawn April 28, 29. Hunkar April 5, 6. Palo Pinto May 12, 13. Springtown May 19, 20. Jno. R. Morris, P. E.

Arlington District—Second Round.

Colorado sta. Feb. 10, 11. Midland sta. Feb. 17, 18. Big Springs sta. Feb. 24, 25. Sweetwater cir. March 2. Merced cir. March 9, 10. Cisco sta. March 16, 17. Truby cir. March 23, 24. Snyder cir. March 30, 31. Sault cir. March 27, 28. Putnam cir. March 24, 25. Eastland cir. March 31, April 1. Abilene sta. April 4. Buffalo Gap cir. April 7, 8. Baird sta. April 14, 15. Roby cir. April 21, 22. Rayner cir. April 28, 29. Fort Davis cir. April 27. Albany and Mount. April 28, 29. District League Conference at Snyder May 5, 6. May 8. District Sunday school Conference at Snyder May 9. District Conference at Snyder May 10 to 12, 1900. J. S. Chapman, P. E.

Waco District—Second Round.

Moody, at Moody Feb. 11, 12. Morgan, at Fowler Feb. 17, 18. Mart, at Bliss Feb. 24, 25. Peoria, at Fort Graham March 3, 4. Lorena, at Stanford March 10, 11. Bruceville, at Mooreville March 17, 18. Mt. Calm March 24, 25. Troy, at Fendleton March 24, 25. Aquila April 7, 8. DISTRICT CONFERENCE, at ELGIN, April 19-15. West. at Evergreen April 21, 22. Abbott, at Bynum April 29, 30. Morrow Street May 6, 7. Elm Street May 13, 14. Fifth Street May 13, 14. Whitney May 19, 20. Sam P. Wright, P. E.

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Vol. XLVI.

EDITORIAL.

"WE WANT YOU TO GET M THAT CAN PAY."

We were once sent to a Church whose expense were heavy. At the depot we were one of the officials and taken home for the night. The conv naturally turned to the cond the congregation and their needs. After canvassing these of the subject, we asked him were many unconverted people the range of the the outlook for piled: "Oh, the ple living near Church service, you to get some who can help poser! He was in the salvatio conversion was ment, but gettin the Church w tance. He w Church, but cat vation of the e us to some set we were, in a home of a pr idea of a succes ing men of w ship, whether not converted. perature of his that if such a among the work would t finish. And a year progress often wonder idea prevails congregations general, next there is too crease in ex

expenses. We want a finer larger organ, a higher type and then it follows that we finer preacher—one who will d increase the moneyed ability congregation. Following this things is the dominance of th of the Church and the dep the evangelical and the spiritu er this it does not take long to secular and worldly, and to imitate other denominations, members soon learn the ways ety. At this stage the pastor hold his own and discipline lax, and formality is the orde day. Sunday morning finds audience out on dress parade, evening service and the pray ing go by default. This is al result with any congregation members lose all interest in t tion of the unsaved. There most hopeful indication in a gregation is the desire to see brought to repentance and converted. This is the norm of Methodism. When the saving the people prevails an membership, that congregati not drift into dead formality worship and in their enterpr is all right to work for the co of rich and well-to-do people bring them into the Church fession of a vital experience, ought to seek them for themse not for their money. The s Christ preached it does not k either because they are rich