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## EDITORIAL.

"OH, BECAUSE IT IS NICE."

At the close of the service one Sunday morning several years ago a young man came up to the altar railing and said he wanted to join the Church and asked when it would be convenient to have a talk with us. We made the engagement with him and at the time he was promptly on hand. After a few minutes' talk with him we asked him the question direct, why he wanted to join the Church. His reply was, "Oh, because it is nice." That is about all the reason to which he gave expression as to why he wanted to become a member of the Church of God. He was actuated by an improper motive, and there was an air about his manner altogether lacking in seriousness, especially in view of the gravity of the step he was seeking to take. True, there was nothing positively bad in his mind and heart, but his whole view of the matter was a misapprehension of the conditions of Church membership. Hence the above vague and indefinite sort of reply was the only answer he could give to the question we asked him. Then we proceeded to explain to him the duties and responsibilities of membership in the Church of God and what would be required of him in this new relation, and, like the young man in the gospel, he went away, if not sorrowful, at least not to return.

We have had a good deal of experience in the reception of members into the Church, and it is our candid conviction that there are but few persons applying for this privilege whose motives are free from all selfishness and whose purpose is thoroughly defined and settled. The Church is now a somewhat popular institution in the community and its influence is commanding. To belong to it is quite the fashion with a great many people. It introduces them into good society and brings them into touch with the influential classes in business and in the social sphere. It opens up avenues to favor and preferment not to be lightly esteemed, and in money matters the excellent privileges cost but a pittance. With such inducements of an extraneous character, coming into the Church has become an easy matter to persons of good character and orderly lives. They desire such moral company and pleasant associations as are to be found among Church people. Often there are those who, somewhat unconsciously it may be, are thus led to cast in their lot with this goodly company of people and become a part of their circle of friendship and co-operation. In this way it is possible to fill up the Church rolls with a large class of members who observe the outward forms of religion, but in reality know but little of the power of experimental godliness. They are in the Church and pay their part toward its current expenses, yet they do not grow in grace and increase in the knowledge of Christ. You can not depend upon them to take part in the really spiritual work of the congregation. They do not like to lead in prayer or to speak in the experience meetings. They can not be induced to hold a cottage prayer-meeting, or to talk with the unconverted about the urgent need of salvation. But you will always find

them with good clothes on and in their places at the Sunday morning services. They think it is nice to belong to the Church, but they believe in a quiet, orderly style of worship. You can not send them out into the by-ways and hedges to bring in the neglected and the unsaved and place them under the power of the gospel. In other words, they have come into the Church without a deep conviction of sin and a dominant purpose to become new creatures in Jesus Christ. And, as a result, they have no profound religious experience growing out of an unmistakable fellowship with God. Just at this point the membership of many of our Methodist congregations is slightly lacking, and we need a higher spiritual tone and temper in most of our people.

### THE CHURCH AS A CONSERVATIVE ELEMENT IN SOCIETY.

The Church is supposed to be made up of an association of godly men and women whose purpose is to improve themselves in spiritual matters and to be helpful to others in works of righteousness. They have denied themselves of lust and worldly pleasure and thus identified their interests with things heavenly and eternal. They stand for honesty, temperance, purity and truth. In the pulpit of the Church ethical and religious principles are inculcated and wholesome influences are exerted on the public sentiment of the community. The children are brought into the Sunday-school and are taught the truths of the Bible and placed under the tuition of full religious instructions. Meetings are held in which the wicked and abandoned are exhorted to repentance and faith in Christ. Therefore the Church has grown into an indispensable force in the individual, the domestic, the social and the business life of the people. No community is complete without organized branches of the Church, for no self-respecting family would care to live and bring up their children among a people where religion was ignored and the Bible set aside. The Church teaches the duty that men owe to God and to one another, and it points out the obligations growing out of these duties. It teaches the Fatherhood of God and the brotherhood of man, and this teaching helps to adjust all of the relations of men as they come into the great compact of life. Out of all these teachings and influences there come good citizenship, lofty manhood and pure womanhood. The spirit of benevolence is developed and humane institutions grow and flourish. Out of these sources come good laws and a high order of civilization. The whole tone and trend of society are promoted and enhanced by the presence and power of the Church of God in the community. The life of the precinct, the municipality, the State and the nation is made purer and nobler because people devote themselves to the obligations of Church membership. There is no influence for good that equals this divine institution among the children of men. This is recognized by the civilized world, and the building of Church houses and the maintenance of Church teachings are encouraged by the laws and regulations of the land. Hence in our country all Church property is exempt from taxation by the State, and in some countries it is actually sup-

ported by the State. But in our own land the Church is maintained by voluntary contributions upon the part of those who have its affairs in charge. It is therefore recognized as a privilege granted to people to aid in the support of the institutions of the Church because of what it does for society. They find it cheaper from an economic point of view to save the criminal classes of the community and make good citizens out of them than to pay officers and courts to arrest and punish them. And it is well understood that if these grown-up criminals can not be thus saved, their children can, and the Church reaches after them and prevents many of them from growing up in the ways of sin and crime. Then the preacher and the Church are not mere appendages to society, depending upon benevolence for a support, but an indissoluble part of the great structure of society, worth more than ten times the amount applied to their maintenance and support. The benefit which accrues to the community from their presence and influence can not be estimated in paltry dollars and cents. The very thought of charity in connection with them is preposterous in the extreme. They render infinitely more than a quid pro quo for the small stipend given for their service. In estimating the value of the Church in society you have to go beyond money and enter the realm of mind and spirit. The work done here reaches into eternity. Therefore, let no man fail to contribute his part to the support of the Church whether he is an active member of it or not. It is there and working for the weal of himself and his family.

### OUR METHODIST CHURCH GOVERNMENT.

Our government, fashioned, as it is, after the model furnished in the New Testament, is admirably adapted to the uses and end for which it was called into existence. In its practical workings it conserves a normal spirituality in the membership and it keeps the body ecclesiastic in fellowship and harmony. It does not oppress upon the one hand, neither does it give unbridled license upon the other. It is a true spiritual democracy. The Roman Catholic Church government is a hierarchy and it rules with a rod of iron. The priest is an autocrat, the Bishop is a potentate and the Pope is a despot. It simply issues edicts from headquarters and the people have no alternative but to obey. They have no voice in the enactment or enforcement of its laws. They merely submit without question. The government of the Protestant Episcopal Church is a modification of that practiced by the Church of Rome. It is a mixture of the hierarchical and the aristocratic. In it the people have some voice, but the Bishops and the clergy assume the burden of authority. Passing over the Presbyterian form of government, which has many excellent and some objectionable features, we come to the Congregational custom and usage. In this there is no legally defined form of government. True, it professes to be a government by the people, but it has neither head nor law. When put to the test it has more of anarchy in it than anything else. Now, the government of the

Methodist Church is midway between hierarchy and anarchy. It has neither the one-man power nor the license of the mob. It respects and maintains the rights of every individual member, from the youngest to the oldest. It begins with the people in the Quarterly Conference and goes on up through the District and the Annual Conference until it culminates in the General Conference, which is like the others in its composition, a thoroughly representative body of the laity and the clergy. By these representatives of the composite membership of the Church all of our laws are enacted, modified or repealed. These enactments are not the inspiration of any one man or set of men, but the intelligent outcome of the wisdom and learning and experience of all the members of this body. One of the fundamental principles in our system of laws is that every accused person, whether a clergyman or a layman, has the right of trial by a jury, and the accused has the right of challenge for cause in the case of the men who compose the jury. Then after he has had a hearing and the matter has gone against him he has the right of appeal to the conference next above for a final hearing. When the case is thus disposed of it is ended once and for all. If the accused is, in the final hearing, adjudged guilty and expelled, he can not go on and enter any other of our congregations and defy authority and continue to make trouble. Our congregational system precludes the possibility of such a thing. The sentence passed upon him is the sentence of the Church, and it extends to every congregation upon the face of the earth belonging to Methodism. The only way in which such a person can ever get back into our communion is upon satisfactory evidence of repentance and confession. Here is where our system is infinitely superior to that practiced by the Congregational form of government. With people practicing this form one congregation can withdraw fellowship from an offending person, and he can go right across the street or river, enter as a member of another congregation of like faith and order and make himself a nuisance the rest of his life to his Church in general. They have no power to reach him by any process of law. For every congregation with them is a law by simple majorities unto itself. This is the way in which troubles and strifes and contentions perpetuate themselves in Churches thus governed. But with us such things are impossible, and in settling such matters all the parties concerned are treated with equal fairness and justice.

### THE TEXAS LEGISLATURE AND THE PRESS.

From time immemorial the Texas Legislature has been unfriendly to the newspapers of the State. For a long time none of them would enact any sort of law against libeling the press, and the newspapers were dependent upon such precedents in the court proceedings of the State as they could call to their help when sued for libel. The last session of the present Legislature, after higgling over the matter, did pass a bill, but in it the press finds but little protection from the man who imagines

that he has been put to great "mental anguish" by a trifling publication in some newspaper with references to his gains and losses. So the present called session of that body was asked to give the press a reasonable libel law that will enable news gatherers to publish items of proper public interest without the danger of an action in the courts. Nothing unreasonable was asked, but just such ordinary protection as all other departments of business get at the hands of the law. A bill was prepared and submitted to the proper committees, but after considering it for some days, a majority of the committee have turned it down. Why the newspapers are to be thus practically untaxed again by the Legislature is past our understanding. No other influence is more potent in building up the moral and material interests of Texas than the newspapers, yet they practically have no immunity from libel action from persons whose characters are in no way injured by the press. Irresponsible papers need not pay any compensatory methods, but they can sue the newspapers to such a purpose as an outrage. As the libel law now stands the newspaper runs the risk of being annoyed under any and all circumstances every time it sends out its weekly or daily issue by some person who imagines that he has been intentionally injured by the publication of some insignificant though proper news item. No paper ought to be thus oppressed unless malice or injury is either expressed or implied by published items of news. But the Legislature looks upon the newspapers of the State as the public enemies of mankind. May be the next generation will produce a class of statesmen broad enough to do justice to the Texas press. They seem not to have lived up to the present date.

### WATCH THE LEGISLATURE AT AUSTIN.

At every session of the Legislature the good people of the State have to keep their eyes upon that body, lest the liquor men cripple our laws regulating that infamous traffic. Even this extra session is liable to do something very inimical to the interests of good morals touching this matter unless the members are severally written to at once. For instance, the following clause in one of our liquor statutes is now threatened with an amendment that will kill it dead if attention is not at once given to the matter. Amend Chapter 2, Article 2663 that in all suits to recover on the bond provided for in this chapter for violating conditions therein in regard to minors, habitual drunkards and students, it shall be deemed good and sufficient defense thereto if the principal obligor did not know nor have reasonable grounds to believe that he was violating said conditions of bond as claimed. This amendment is very narrowly drawn, but its passage will kill the whole force of the law intended to protect minors, students and habitual drunkards. There is not a bar-keeper in Texas who can not go into court under that amendment and defeat any suit against him for damage. Therefore it behooves every one reading this to write at once to his Representative and warn him of this insidious piece of baneful legislation now being attempted.

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Up-to-Date Pastor." "The Preacher and Missions," "The Preacher and the Collections," "The Preacher and Revivals," "The Preacher as a Builder," "The Pastor's Responsibility in His Relation to the Twentieth Century Movement," "Our Plan for Securing the Twentieth Century Fund," and the programme was concluded by a sermon Wednesday night on the Twentieth Century Movement.

By a glance at the topics discussed one may readily and correctly infer that the sleeping, plodding, lazy or one-sided pastor was aroused, at least temporarily, to the fact that he who succeeds this year must be an "all-round" man—proving himself a specialist in manipulating all the machinery of our great Church.

There is evidently a spirit in the Gatesville District that apprehends something of the magnitude of the work to be done this year. The promptness with which the brethren responded, and their recognition of responsibility in carrying out the plans for this year, is a prophecy of the greatest year's work in the history of this district.

The devotional spirit throughout the discussion was fine, bearing testimony to the earnestness of the pastors and local and lay brethren.

It is gratifying to note the many District Preachers' Meetings being held all over this great State. They indicate the presence of the Spirit who wisely plans and efficiently executes.

Oh, that our great Church may awake to the opportunity this year affords! It has never come to us before, and will not again for several generations. Closing out a century—what an event! Are any of us willing to be left behind by the great procession in its forward move to take the kingdoms of this world for the Lord and his Christ?

The following plan for raising the Twentieth Century Fund was adopted by our district, to-wit: "That each pastor, at the earliest date, organize his charge into companies of fifty, more or less, appointing a chairman for each division, the chairman having a right to appoint others to help in the canvass of the members of each division, and see that each member be urged to contribute according to his ability a thank-offering unto God for the promotion of Christian education in our Church; that this committee report at least once a month to the pastor; that each pastor place in the hands of these committees our Twentieth Century literature, which may be had of Dr. J. D. Hammond. Also that a District Campaign Committee be appointed by the presiding elder, of which the presiding elder shall be chairman, which committee shall aid the pastors and Secretary of Education in arranging for mass-meetings at suitable places in the District."

We expect to succeed. M. L. MOODY, Sec.

AT THE SOUTHWESTERN UNIVERSITY.

The opening of the second term of the University for the present year shows some increase in the number of pupils over the first term. The Annex is full, and, upon the whole, the entire school, I think, has the largest enrollment so far made.

Georgetown is one of the most beautiful cities in the State, and the health of the students, as a rule, has been remarkably good. We have had two cases of typhoid fever, one resulting fatally, but at no time has there been any danger of the spread of the disease among the students. Among the most beautiful and healthful waters in the State are in this community. The San Gabriel, which flows through the city, is a river of rare beauty, and at this season its sparkling waters remind me of the pure mountain rivers of Western Virginia. The gulf winds constantly purify and vitalize the air. After a residence of some time in the city I can speak definitely of the healthfulness of the situation, and I do so now, because some cases of illness will occur among our students, and sometimes a death. Mr. Peck, of Vernon, Texas, who died in December, was a noble young man, and a faithful student, and his loss occasioned universal regret. Parents are always deeply interested in healthful environments for their children, and in this matter our school at Georgetown is certainly fortunate in its situation.

RELIGIOUS LIFE AND CHARACTER.

I am glad to say also that our students here have all safeguards of Christian character, and every opportunity for the improvement of the spiritual life.

At the Annex public prayers are held three times a day—at the early chapel service, at the opening of the school and in the great dining hall at the close of the evening meal. These prayer services are not mere perfunctory performances, but are earnest and spiritual with a wide adaptation to the needs of the student. Doctor and Mrs. Allen zealously guard all the physical and spiritual interests of the young

ladies committed to their care, and the teachers aid them in this whole work. Besides the public prayers, the young ladies of the Annex have their Epworth League, which is doing good work.

Equally good opportunities for spiritual improvement are provided for the young men. Besides the daily religious exercises in the chapel, an additional prayer service for the students is held on Saturday evening at the close of the week's work. And this is followed by the service of the Young Men's Christian Association at their rooms from 4 till 5 o'clock. These meetings, with the Epworth League and Sunday-school and public services on the Sabbath, furnish ample help and opportunities for the religious life of the students.

I have heard Prof. Hyer, the Regent of the University, speak to his students several times in regard to their spiritual life and conduct, and always with great earnestness and discretion. He gives them to understand that he desires every one, not only to be a good student, but also a Christian gentleman. And he has taken special interest to secure the attendance of the students upon such religious meetings as they are not required to attend by the rules of the school; such, for example, as the meetings of the college Y. M. C. A., which now take the place of former college prayer-meetings. Prof. Cody is at the head of the Sunday-school this year, and others of the faculty have their places as teachers, and as members and officers of the Epworth League. My judgment is that any student who does not do well in his moral and religious life can not lay the charge of his short-coming to the faculty that preside over him. Here, as elsewhere, of course, the means of moral and religious culture are not always used by the students, but this is the fault neither of the environments nor of the managers of the institution.

Dr. James Campbell, the pastor of our Church here, deserves to be classed as a Biblical expounder and teacher; the only complaint I have heard among the students in regard to him is the stress of brain it requires to keep up with him. And yet I think clearness and strength are his qualities. I do not recall a single redundant word in all the sermons I have heard him preach. How vastly superior is this to superficial bombast and fluent redundancy loudly uttered that sometimes passes for eloquence. Besides the provisions made for the moral and spiritual welfare of the students I will add that suitable recreations and entertainments are provided for mental recuperation and social improvement. But of these I will not speak at present.

The great new college building is moving on toward completion. What a splendid structure it is! We are all looking forward now to the coming of Dr. Rankin and Bishop Candler with their courses of lectures on "Pastoral Theology," and the "Evidences of Christianity."

F. R. CARROLL.

Georgetown, Texas.

TWENTIETH CENTURY MOVEMENT.

The ministers of the Sherman District were called together at Whitesboro by our presiding elder, Rev. J. R. Wages, for the purpose of devising plans for the Twentieth Century Movement. Three of the preachers were absent. Several visiting brethren were with us, among them was Bishop Key, Bro. Harless and Bro. Everett, the Manager of the Branch House in Dallas. After discussing the matter and obtaining all the light we could from these brethren we resolved to go to work immediately and instruct our people on the design and nature of this great movement. The Bishop said it "was a big thing." He gave us some valuable information, and he is full of the movement, but not more so than for the salvation of souls. He came to preach on education, but when he found a revival of religion in progress he turned to dying men with a message of salvation, his text being, "What shall I do with Jesus, which is called Christ?" And as I listened to his appeals for my dear Lord and the tears fell from his eyes, I said, "Thank God for the good man who places immortal souls above everything else." Learning is good, but saving souls is better. If this Twentieth Century Movement has back of it the salvation of souls (and I suppose it has) then it is a big thing; but if not, it is a very small thing. If we can get our people to understand that our schools are to educate the heart as well as the head, in other words, the salvation of our children is to be the leading thing, then we have gained the victory. When our people feel that they are giving this thank offering to save immortal souls they will respond readily. We must have men and women of God at the head of our colleges and universities. If not, all is a failure. If the religious element is not quickened and cultivated all is as a sounding brass and a tinkling cymbal.

Our educators should be deeply pious. Paul writing to the Corinthians said, "And I, brethren, when I come unto you came not with excellency of speech or of man's wisdom, declaring unto you the testimony of God." He says: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Then he gave us the reason why: "That your faith should not stand in the wisdom of men, but in the power of God." This should be the motive of every educator—faith in the power of God.

A. W. GIBSON.

Pottsboro, Texas.

MISSIONARY INSTITUTE.

The Missionary Institute of the Abilene District was held at Baird, January 25 and 26. The brethren and the people of Baird were unanimous in the verdict that the institute was a success. Bros. E. Hightower, of Cleco, and A. O. Evans, of Colorado City, were detained because of family afflictions. Of them kindly mention was made both in the business sessions and in prayer before a throne of grace. Other brethren failed to get to the meeting, whose absence we all regretted.

The reports of the pastors present indicated progress in all the missionary interests of the district. Early collections and full assessments was the motto of the pastors present. An hour was given to the discussion of the Woman's Missionary Society. After a strong address by Dr. J. S. Chapman a "Woman's Foreign Missionary Society" was organized with ten members, and Bro. C. W. Irvin our pastor at Baird, looked happy.

The Twentieth Century Fund was considered. E. Hightower, C. E. Brown and J. T. L. Annis are the Executive Committee of the district. They are formulating plans to push this interest. The thank offering of the 50990 Methodists of the district to the great cause of Christian education should be not less than \$2000. Plans were inaugurated for a great district camp-meeting at some central place and suitable time during the year. The preaching during the institute had the old-time Methodist ring.

Dr. Chapman on the "Divine Comforter." J. T. L. Annis on "Walking Worthy of the Vocation Wherewith ye are Called."

C. S. McCarver on the "Unrighteous Mammon." C. E. Brown on the "Christian Soldier."

These sermons were all full of thought and came withunction to our hearts.

Bro. Irvin and the good people of Baird were unbounded in their hospitality to us, for which we voted our heartfelt thanks.

J. S. TUNNELL.

Albany, Texas.

MISSIONARY INSTITUTE.

The Missionary Institute of the Fort Worth District, Northwest Texas Conference, was called to order by Presiding Elder R. R. Bolton, at Mulkey Memorial Church, Fort Worth, Texas, at 9 o'clock Thursday morning, January 25, 1900.

The first hour was spent in a testimony meeting, led by Bro. J. P. Mussett, in which all the preachers present and some laymen gave in rich spiritual experiences. "When the melting fire burneth, the fire causeth the waters to boil." The fire of the Holy Ghost was present.

At 10 o'clock we had the pleasure of listening to an earnest address by our presiding elder, the four special points upon which he insisted being: 1. "A revival in every Church." 2. "The liquidation of all Church debts." 3. "The bringing up of all collections and assessments." 4. "The making of our quarterly meetings a real success."

At 11, Bro. J. Sam Barcus spoke on missions. He surprised even his most ardent admirers by the masterly manner in which he handled this great question. Often mighty volleys of "amens" were fired at him, but each time when the smoke cleared away the speaker was still to be seen standing, his thumb and forefinger of the right going in and out of his vest pocket, as though gathering up the stray shots, with the same steady stream of powerful words pouring down upon his intensely interested hearers. At the close, when compliments came thick and fast, he replied: "Who could not speak on such a subject?"

And now came the time when we were turned over into the merciless hands of Bro. Armstrong, who, with threats, promises and enticing words, quick and powerful and "sharper than any two-edged sword," half dragged, half drove (?) us down a short stairway into the basement below. Oh, the glitter of those shining weapons as they cut the tender flesh of innocent bird and beast! and, ah, those female tyrants tyrannizing their "bumble servants" until in utter despair a wail-

ing cry ascended out of an aching fullness: "Tis enough; let us go up higher." And indeed at one time there was cause of alarm, as some of the brethren's feet seemed "fast in the stocks." However, all this was borne with remarkable patience and fortitude.

In the afternoon session Bro. M. K. Little addressed the conference on "How to Raise the Assessments." This subject was made still more interesting by several others joining in the discussion.

"Building, repairing and furnishing churches and parsonages and their effect on preachers, people and other interests of the Church," was assigned Bro. M. E. Hawkins, and notwithstanding the enormity of the task, it is remarkable with what success he bravely threw his entire energy into the work.

In the evening, at 7:30, Bro. John M. Barcus delivered an able and carefully prepared address on the Twentieth Century Movement, which was followed by a general discussion and the giving of plans.

The second day's was probably the most profitable session of the entire conference. Bro. W. H. Moss spoke on "The Doctrines and Polity of Our Church," urging a close adherence on the part of the ministry to the preaching of the fundamental doctrines of Methodism: "for as the preachers of other denominations indoctrinate their people, so should we." At 10 a. m. Bro. R. C. Armstrong presented the subject, "What is necessary to be done by the presiding elder and preacher in charge to make the Quarterly Conference a spiritual and financial success." Knowing he had gained valuable and extensive experience in the high office of presiding elder, we were not surprised at his very instructive address.

Bro. E. D. Muzon spoke with his usual strength and power concerning "Revivals and Agencies to be Employed," closing with the one great thought that the chiefest of all agencies is the direct influence of the Holy Spirit.

A motion for a sufficient extension of time to complete the work of the conference was made. Thus the business set for the afternoon session was immediately taken up.

"The Division of the Preacher's Time Between Sunday and Pastoral Work" was discussed by Bro. E. V. Cox in his own peculiar manner. His conclusion was that no preacher could divide his time according to a set plan of a cast-iron system and follow out closely that system or plan without becoming "a stickler or a crank."

The following resolution was passed: "Resolved, That it is the sense of this conference that at the earliest opportunity the general collections be raised, in order that there may be nothing to hinder a strong effort towards raising every cent of our Twentieth Century Fund."

There was much freedom among the brethren, most all taking part in the general discussions. All the pastors of the district were present at some time during the conference except Bro. Shrader, who was prevented by sickness.

We were fortunate in having with us Bro. W. C. Everett, of the Dallas Branch House, who made himself very helpful, pleasant and instructive. It also added to our good fortune and delight to see present and to hear represent their work Sister Mussett, Conference Secretary of the W. F. M. Society, Sister A. J. Booby, District Secretary of the W. F. M. Society and Sister W. H. Purcell, District Secretary of the W. H. M. Society.

The conference adjourned at 1 o'clock, and immediately we found ourselves hurried into buggies and driven rapidly toward the home of our "dearly beloved," when it became very apparent why there was no afternoon session, as for two hours "there was a sound of revelry." Was it imagination, or really a human voice from the kitchen saying: "Did ever men eat as these men?" Surely Sister and Bro. Bolton are as fine a presiding elder as any twenty boys ever had.

The conference was a great reviving and strengthening power, fixing still more deeply, if possible, the determination in our minds and hearts to carry into effect the four main points of the first address.

ALBERT D. PORTER, Sec.

To whom it may concern, especially the fellow who has got to foot the bills: I picked up a religious paper just now and I see three or four advertisements for agents to sell a book about Mr. Moody. These folks want to take advantage of this man's popularity and hardly before his body is buried begin to put off on our common people a book, heap of pictures, high priced, hard to handle and heavy with stale stuff. Mr. Moody was a great man, and I thank God for him. It will be no bad thing to have his biography and some of his printed thoughts in your house; but you don't want to pay any \$2 or \$3 to the first man or woman who comes along showing you a book

with Moody's picture in it and something a newspaper said he said. Wait till some first-class man—loving and not money-loving man—writes his life right and his real words from some proper press shall begin to be printed. And there is no sense in paying \$20 or three prices for them, either. But I know the agent. She is a poor widow woman, or crippled man, or old preacher, or young man trying to get an education. Yes, these the money-making printers of sorry picture books hire this sort to work your sympathy and get your money. Now, if you want to help these kind of folks, give them the money straight, so they will get 100 cents out of the dollar and not simply 40 or 50.

Talk that splendid little popular book "In His Steps." Suppose these fellows who have literature for the filthy money sake could get hold of that book, picture it and print on thick paper, put heavy pasteboard backs on it, get a charity despoiling agent to sell it for \$2 or \$3 (they would smack their lips with delight).

I see our Providence House will send that Christy little book, postpaid, for 10 cents.

That is my notion of selling and buying books. Let all our folks get that book and dozens of more like it, for their homes and their neighbors.

Now if anybody don't like what I say let them reply to me either publicly or privately. I want a chance to say more on this subject anyhow. Yours for the most sense with the least cents, and not the least sense with the most cents.

NATH THOMPSON.

The story is told of two business men—merchants—between whom there was great rivalry. One was converted. He went to his minister, and said: "I am still jealous of that man, and I do not know how to overcome it."

"Well," he said, "if a man comes in to your store to buy goods and you cannot supply him, just send him over to your neighbor."

"He said he would not like to do that. 'Well,' the minister said, 'you do it, and you will kill jealousy.'"

He said he would, and when a customer came into his store for goods which he did not have he would tell him to go across the street to his neighbor's. By and by the other began to send his customers over to this man's store, and the feud was healed.—Western Advocate.

MAN AND WIFE.

See Changes as They Change.

To sweeten sour human nature, one of the best methods is to leave off coffee if it gives you dyspepsia or makes you nervous.

"I asked husband this morning to write out a testimonial for the Postum Cereal Co., and from it I quote: 'I am pleased to be able to state that my wife has been cured of sick headaches and general crossness' by leaving off coffee and using your Postum Food Coffee. My home is now a happy one.'

"I am forced to admit his joke contains more than a modicum of truth, for I find now I have complete control of my nerves, while formerly I was often irritable, and husband himself has been entirely cured of insomnia by leaving off coffee and taking up Postum. He sleeps now like a baby from the time he goes to bed, until morning, and perhaps his improvement is partly a reason for his seeing such an improvement in me. At any rate, our old sickness and troubles have disappeared."

"I had tried everything for my sick headaches, but as long as I stuck to the coffee, the headaches stuck to me. It took me a little while to learn that we must follow the directions in making Postum, in order to obtain a really palatable, delicious beverage. People must get over the idea that they can make it in any kind of a slipshod way and have it good. The great element in making good Postum is to allow it plenty of time to boil. That is certainly simple enough, and when the cook becomes accustomed to making Postum one can depend upon a regular quality every morning."

"I know people who seem to be able to drink coffee, with no bad effects; and on the other hand, I know that probably one-half of all my friends are more or less unpleasantly affected with coffee when they persist in using it, but Postum has obtained a strong hold since its qualities have become known, and a great many of our friends are steady users of Postum in place of the ordinary coffee, and you may be sure every family that has used Postum for even one month will be ready to testify to the improvement in health."

"If you should publish this letter, please suppress my name, as I have a horror of undue notoriety. If any one will take the trouble to write you for my name and address, I will cheerfully answer any questions that may be asked, and furnish satisfactory evidence to substantiate my statements, respectfully," Mrs. ———, Hyde P

London, Can.

DISTRICT PREACHERS' MEETING.

Bro. called a meeting at McGregor Janu-

discussed were: "The Ministry," "The Itinerary," "An



ing us one-half bushel of beans, and a few days before he sent us fifty pounds of flour, not as quarterage. I have been kindly received at all of my appointments. I have had good services every time. Last Sunday I did not get to Woodbine and Spring Grove on account of being sick. Bro. John preached in my stead. I was taken last Tuesday a week with fever, lasting five days. I reckon I had "grippe." I am much better to-day. I expect to be able in a few days to visit some of my members. I hope to be prepared soon with a buggy as well as I am now with a horse to serve my people. My postoffice is Mt. Springs.

PILOT POINT.

A. F. Hendrix. People at Pilot Point are very much wrought up over the wars of the Philippines, Transvaal and Frankfort tragedy, and in the midst of the excitement there was an insurrection among the Methodists last night, and they could not be quelled until they had accomplished their desire and left a preacher and family pounded. They came and they brought the text that Bro. Binkley preaches that new sermon from Is. "It is more blessed to give than to receive." I that be true in this case the people of my congregation went home with more blessedness than common, for surely we felt like we got a great deal and are very happy over it. The ladies have just put in the parsonage new stoves and chairs, which add to our comfort and pleasure. We flatter ourselves that we are on our way to prosperity. The stewards have raised the preacher's salary and paying monthly or nearly so. I expect to have a revival in April, assisted by Keys, J. L. Morris and J. B. Guber. We hope to be full of good work throughout this year. Thanks to all that have shown us kindness, and success to the Advocate.

PILOT GROVE.

W. F. Clark, Feb. 11: Having been appointed by the Bishop, through the instructions of the beloved to this (Pilot Grove) circuit, I came and entered upon my work immediately, and the Lord has graciously blessed us. We have received to date 18 members. We have held no protracted services, though we have penitents and frequent conversions at our regular services. The Churches have come to the conclusion that God can save without a protracted service, even in cold weather I met with a warm reception by the people. With many I was not a stranger, having spent four years in the adjoining neighborhood. I have not received a caning yet, but the good people have been pounding with hams, sausage, chickens, turkeys every few days. I like regular seasons. When repeated frequently they keep the soil in better condition. A flood with storm, followed by a drought, is not always the best. I have a fine Board of Stewards. No man need fear while in the hands of a Spangler, Hampton, Blackburn, Jiles, Sanders,

Fields, with the Ownbys and Mans scattered throughout the country. I pray that God may help me to be worthy of such kindness. We have four good churches. No debts on them. Our parsonage is not so good, though they have added greatly to its comfort by building a nice chimney. The Advocate is all right. If it were in the home of every Methodist family the preacher would be relieved of a great deal of trouble and anxiety in both the spiritual and financial work of the Church. Three cheers for Uncle Buck! "Old Foggy" is in the hands of some of this people. It has done good, the people say. I wish he would come up. These people would like to see him.

MT. VERNON.

W. T. Morrow, Feb. 12: This is our second year on the Mt. Vernon Circuit. The people have given us a very hearty welcome on our return to the charge. Many tokens of esteem and appreciation have been received. We received one of the largest and most substantial poundings at the beginning of the new year that it has been our pleasure to receive since we have been in the ministry. We could say to our bodies, "Take thine ease, for thou hast much goods laid up in store for many days." Its effects still abide. Our first quarterly meeting met here last Saturday and Sunday. Bro. Flader was on hand looking after the interests of the Church with a vigilant eye and preaching to the edification and delight of all. There was reported \$125.05 for the support of the ministry. The steward made a satisfactory assessment for the support of the ministry. Our Sunday-schools are doing moderately well. Our spiritual condition is fair, having some Holy Ghost services, in which sinners are convicted and led to repentance. Our Orphanage claim is overpaid. Our foreign mission claim largely in hand. It will be paid in full by the first of March. The Quarterly Conference ordered the putting of a new cook stove in the parsonage, which will be done in a short while. Yesterday afternoon the Ladies' Home Mission Society met at the parsonage and reorganized for the new year's work. They made arrangements to put a new carpet on the family room of the parsonage. Surely the lines have fallen to us in pleasant places and we dwell in the midst of a noble and generous people. We feel ourselves brought under greater and renewed obligations. Our desire and prayer is to be more faithful and efficient in theirs and the Master's service. Oh! for a Pentecostal revival throughout the charge.

Northwest Texas Conference.

CLAUDE.

J. E. Stephens, February 7: Our first quarterly meeting is over. Things went on well; presiding elder at himself preaching and otherwise. Signs of progress are on most every side. We have just moved our church at Claude to a more desirable location in town and will improve it to the

amount of \$300. Our women will put \$50 worth of improvements on the interior. Our people at Goodnight are planning to improve their church by putting in new pews. Our people all seem hopeful of a good year. We are praying and laboring for a revival all over the work.

MORGAN.

J. H. Chambliss, Feb. 12: We had a good day in Morgan yesterday. Every service was good, beginning with the Sunday-school. The morning preaching, Epworth League, night service—all were good, and the power of the Holy Ghost was evidently present. Congregations are very good, and we have every evidence of a prosperous year in Morgan. Our people are loyal and Methodism is held in high esteem. I am meeting with encouragement on all parts of my work. I am expecting to make a good report at conference next fall.

CANADIAN.

J. L. Hollers. Our first Quarterly Conference is a thing of the past. Our presiding elder was with us, and I want to say that I have never heard many men that could out-preach G. S. Hardy, and he is a good presiding elder, too, and carries upon his head and heart all the interests of the Church in general, and Charendon College in particular. I have four appointments—three on the railroad. I have gained considerably in health and weigh more than for several years. I am trying to do full work, and the prospects are very good. I like this broad, breezy country, and if your respiratory organs get sluggish during the coming hot summer months come up higher and take a breathing spell and we will let you preach to the Canadians. By the time the "Texans" reaches our altitude we are getting very hungry to devour its contents. You are giving us an excellent paper, and the Methodist family that is not reading it is just simply behind the procession.

COURTS' MEMORIA.

Robt. B. Bonner, Feb. 10: We reached Weatherford soon after conference and entered upon our new work at once. We found a good foundation laid by our predecessor and began at once to build thereon. Bro. Hendrickson did a good work and left things in good shape. Everything is running smoothly. The people received us kindly. The pounding came in due time. Our prayer-meeting, League and Sunday-school are growing. We had nearly 100 present at League devotional service. Woman's Home Mission Society doing well. Congregations are good, house overcrowded last Sunday night, stewards ahead with the preacher's salary, collections ordered by conference are in full in cash and subscription. The college is doing well. Bro. Knickerbocker is moving things. Bro. Caperton is bringing things to pass. Our presiding elder is in good shape. He meets his preachers at the First Church on the 14th and 15th for Missionary Institute and discussion of the Twentieth Century Education Movement. Weatherford District expects to raise her share. We are expecting revivals all over the district. Already the fire begins to burn. Bro. Bond, of Abledo, has had a splendid meeting, in which 40 or 50 were converted.

EASTLAND.

C. S. McCarver, Feb. 12: I have not been idle since conference, by any means. A long move can always be borne when a hearty greeting such as we get awaits you on your arrival. Then a busy, long pounding and kind treatment give a good start for the year. Spiritually, I came from very near the north pole to this place, so this atmosphere is indeed refreshing. We have more good people on this work than I have seen in a long time. Of course none of them have wings, and they don't think of going to heaven before they die. We have organized Junior and Senior Leagues, a Woman's Home Mission Society, a Church at Staff, with the foundation laid since conference, will be ready to occupy by first of March. The young ladies' Leagues have canvassed, papered and painted four rooms of the parsonage since conference. Other improvements will be made during the year. We must build a new church at Pleasant Grove this year, and this is the mind of the brethren here. I have not heard an objection to the Advocate, but much praise. We shall do what we can to increase its circulation. Bro. Chapman is not an austere man. He acts like he was going to do a fine year's work. I will write another card some time this year—say when we do something.

West Texas Conference.

ROCKPORT AND ARANSAS PASS.

D. A. Gregg, Feb. 8. The more I see of these people the better I like them. But I am not going to use those lines in describing the people. I don't want to create a "place-seeking" spirit. See? Our first Quarterly Conference was held at Aransas Pass some time since. Our presiding elder was on hand, and of course that means he preached to us. We had been holding a protracted meeting for a week previous to the Quarterly Conference. The object of that meeting was to inspire the Church members to a holy life. They tell me it did them all good. We have large congregations. Our Church at Rockport is too small for many of the congregations. Our services are spiritual,

ESTABLISHED 1872. If you wish to have some Diamonds Set Over 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.

and already we are seeing some results. I have been busy during my "crank" letters, since I got here. Have found several and know of the whereabouts of several more. Have received eight members by certificate up to date. We have just enjoyed a treat at Rockport from some able lecturers, and our quarterly service, delivered by Bro. Adams, of Fort Worth. Bro. Adams was here in the all-important cause of temperance. His congregations were large, his audiences appreciative, and his discourses splendid. Our Epworth Leagues in these places are working all the departments. The interest in League work is on the increase. Our Sunday-schools are on somewhat of a boom. Very few of the school-ars were absent last Sunday. We have the Sunday-school Teachers' Meeting at Rockport, and are getting something out of our studying the New Testament Scriptures. On Wednesday night we take for our prayer-meeting lesson the Sunday's lesson in the Magazine. Immediately after prayer-meeting we then have the teachers' meeting. I am doing all I can to make my charge spiritually abounding, so that there may be life and power.

East Texas Conference.

HOMER CHERRY.

J. D. Burke, Feb. 6: Well, well, here I am, in a rented house, enjoying the hospitality of a kind and liberal-hearted people. We reached our new work in a short time after the close of our last Annual Conference, and were received very kindly indeed, and as soon as our things came and we got moved into the house we now occupy, the good people began to bring in the good things, which came in very thickly, indeed, and this kind work continued on until last Wednesday, the 31st day of January. On that day they came from far and near, and pounded us with so many good things that I will not try to mention them, but they did not stop at this, for they are still coming with good things. Our first Quarterly Conference has come and gone, and the new presiding elder was on hand, looking after the interests of the Church and presiding with dignity and grace, and seems to be very much at home in the chair. The stewards assessed the salary of the preacher in charge \$50 above what it was the past year. We believe we will have a good year for the Lord. We are praying for and expecting the blessing of the good Lord to be upon us. May the Lord help pastor and people to fight the good fight of faith and to come off conquerors through Him that loved us and gave himself for us. Our Advocate is in demand, and places all who read it. My address is Burke, Texas, and no Homer.

MINDEN.

John W. Goodwin, Feb. 6: We have made the round on Minden Circuit and find that we have a staunch and loyal Methodist people to serve. They take good care of the preacher, both at the parsonage and at their homes. The first week after we came we were pounded with a wagon load of good things to eat, and good things are still finding their way to the parsonage. The fact is we have been having a "hog-killing time" eating, hawking, spars-ribs and sausage ever since we came. May the good work go on. Nearly every time we return from an appointment we bring something good. We are not very strong here at Minden, but our people are loyal and true. The people of other denominations are good to us. We are burning Baptist wood, milking a Presbyterian cow and sowing on a Campbellite machine. There seems to be no discord, but all pull together. Bro. J. D. Burke, the former pastor, is highly spoken of by all. He left everything in good shape for his successor. The outlook is favorable to a pleasant and prosperous year, and we intend, by the grace of God to pull everything pertaining to Methodism to the front if a trace don't break, and if it does we will patch it up and come anyhow.

QUITMAN.

J. M. McCarver, Feb. 6: Our reception by the good people of this charge has been all that we could ask—kind royal cheering. We were not surprised at this, for we had good accounts of them before we came. The pounding began at the first and has continued. A good parsonage, in a good community, and so much kindness by so many good people of all denominations and of none is enough to call forth the best efforts of which a

JOSEPH GILLOTT'S STEEL PENS. GOLD MEDAL, Paris Exposition, 1889, and the Chicago Exposition Award. THE MOST PERFECT OF PENS.

Methodist preacher is capable. We are happy in the Lord and in the prospect of a good year. We find ourselves in a goodly succession. Bros. L. H. McGee, C. A. Tower, G. R. Hughes and W. T. Ayers all preceded us. These brethren wrought well. Their work abides. Our first Quarterly Conference is just over. The attendance was cheering indeed. The brethren made good provision for pastor's support and paid almost a fourth of it. Our presiding elder, Dr. John Adams, was with us in robust health. He preached three sermons that would have done credit to his pulpit days—which is saying a great deal. He won the hearts of our people. He also is in a noble succession. The greatly beloved and lamented Rev. T. P. Smith was his predecessor. To succeed such a man is an herculean task, but the Doctor is equal to it.

Saved from Cancer!

Thousands of Lives Annually Yielded to This Great Destroyer. Nine Out of Every Ten can be Rescued.

"It takes a shadow off my path, and makes the future brighter. I am grateful to God for the discovery." These are the heartfelt words of Rev. J. I. Cooper, one of the best known Presbyterian ministers in the South. Dr. Cooper was afflicted with cancer, which was gradually taking his life away. The skill of several doctors having been exhausted in vain, he finally heard of the success of Dr. Reynolds, of Nashville, and after receiving their treatment, wrote them as follows: "For five years I suffered from a Cancer on my chest, which refused to heal under the treatment of several eminent doctors. It gradually grew and gave me much pain, until I was alarmed at my condition and began to despair of ever being well. Some-



REV. J. I. COOPER.

one recommended the treatment of Drs. Reynolds, and I at once sought their skill. Their oil cure remedies were almost magical in their effect, for in five weeks I was completely cured, and have only a small scar left to remind me of the dreadful disease, which had me so completely in its deadly grasp. Graciously yours, J. I. COOPER, Yorkville, Tenn."

The above is but one of the many cures made by the original oil-cure treatment of Drs. Reynolds. So successful have they been in treating cancer, that it has been demonstrated that nine out of every ten cases can be cured by their method. They can treat patients at a distance, and some of their most wonderful cures have been cases of this kind, where the treatment was supplied at the home of the patient, under their direction. Not only do they cure the most malignant cases of cancer, but they are also masters of all skin diseases, and have cured hundreds of cases of eczema, lupus, scalds, tetter, ulcers, sores, piles, etc. Col. J. P. Stewart, of Brookville, Miss., was cured of a most horrible case of scoured system, and among their many cures of residents of Nashville are Martin Clark, golden oak person; Mrs. Ed. Wells, ulcerated eczema on the hand; and R. C. K. Martin, severe case of lupus. In all of these cases their treatment effected a prompt cure after the best doctors had failed. They invite every one afflicted with any of these diseases to write them for full information and advice, which will be cheerfully sent without cost. Each case receives most careful attention, and a prompt reply is given to all letters. Address, Drs. Reynolds, 527 Odd Fellows' Temple. \$22.50 GETS A FIRST-CLASS SEWING MACHINE AND THE ADVOCATE 1 YR.



WOMEN and Women Only, especially mothers, are most competent to appreciate the purity, sweetness, and delicacy of CUTICURA SOAP and to discover new uses for it daily. Its remarkable emollient, cleansing, and purifying properties, derived from CUTICURA, the great skin cure and purest of emollients, warrant its use in preserving, purifying, and beautifying the skin, scalp, hands, and hair, and in the form of baths and solutions for annoying irritations, itchings, inflammations, and chafings, too free or offensive perspiration, and also in the form of washes for ulcerative weaknesses, as well as many sanative, antiseptic purposes, which will readily suggest themselves. All that has been said of CUTICURA SOAP may also be said of CUTICURA Ointment which should be used after the SOAP, in the severer cases, to hasten the cure. Complete External & Internal Treatment for Every Humor, \$1.25, consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales and soften the thickened cuticle, CUTICURA OINTMENT (50c.), to instantly allay itching, inflammation, and irritation, and soothe and heal, and CUTICURA RESOLVENT (50c.), to cool and cleanse the blood. A SINGLE SET is often sufficient to cure the most torturing, disfiguring, and humiliating skin, scalp, and blood humors, with loss of hair, when all else fails. POTTER DRUG AND CHEM. CO., Sole Props., Boston.

School Teacher's Headache. Pellets keep the ANIZATION. ng men of this A for the puerance organi- nry large crowd ned a tempora- o appointed a it Organization ly-Laws to re- . It seems to idea that the a-keeper is not at it must be a better way. I way to keep to teach him and it is this ization will be a boy that if im financially. lly, there will ne. C. ADAMS. ph. 13, 1900. ON RATES. round trip, on 19 and 25, im- Annual Reunion for the round mitted March 10. nd trip from all ling Dallas, Fort amposas, slight- points. Tickets r morning trains return February onal celebration om points men- and 22, limited tickets will be o rate to exceed . limited for re- annual meeting nts and Chicago- s in February ate plan. At- ation meetings. DI GRAS. desiring to at- at New Or- e Railway Com- 20, 21, 22, 23, tickets to New Road limit for r further par- Agent or write enger and Tick- uls, you must ot from the r exhausted card L. FRENKEL, THAI Arch St., Philadel- and an effort to were you only feel comfort- day Magazine. ERRED. on practice had at India mission egetable remedy ure of Consump- asthma and all so a positive and ty and all Nerv- nd its wonderful of cases, and de- ring, I will send s, this recipe, in th full directions by mail, by ad- ing paper, W. A. Miller, N. Y.

Our Young Folks

LEFT ALONE.

It's the loneliest house you ever saw, This big gray house where I say— I don't call it livin' at all, at all— Since my mother went away.

THE MINER'S SON AND HIS BIBLE.

In an English coal mine a youth, about fifteen years of age, was working beside his father, who was a pious man and governed and educated his family according to the Word of God.

MORNING FACES.

"Make us happy every day. Amen." Thus the child closed her evening prayer and her mother drew a breath of satisfaction.

say, soberly, 'How wicked Harry is this morning.' 'Exactly. Moreover, ill-temper is contagious and a person has no more right to go about scattering germs of bad temper than he has to propagate small-pox or the measles.'

take the minutes that have gone; but the minutes have wings and people have not. The minutes fly away and never come back, and we have to borrow new ones to do the work in that we should have done before.

mortified I've been over this hideous room! I won't bring my friends here, and so I go in turn to one and another's to study and practice after school, and feel so ashamed never to ask the girls to come home with me.

The soft green walls, the dainty rug, the fresh pretty curtains, the inviting window-seat, the harmony of green over all, made a charming, restful and artistic picture.

The Home PEACE. No smoother path bene... The Home PEACE. No smoother path bene... The Home PEACE. No smoother path bene...

THE ART OF LISTENING.

Would that there were more people who know how to listen! We sometimes deplore the fact that there are so few good talkers; may we not rather regret that those who can talk so seldom find people who know how to hear them?

TRANSFORMING A DAUGHTER.

"What would not I give if Helen only loved her home!" sighed Mrs. Howland, as her daughter ran gaily down the front steps with a bevy of girls.

"COLDS"

Radway's Ready Relief cures and prevents Coughs, Colds, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations, Rheumatism, Neuralgia, Headache, Toothache, Asthma, Difficult Breathing.

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For Revival, Prayer and Evangelistic MEETINGS. OCEAN GROVE EDITION Church Hymns and Gospel Songs

CLAWSON LUMBER CO., Manufacturers of ALL Kinds of YELLOW - PINE - LUMBER CLAWSON, TEXAS.

Sewing Machine (Advocate for \$22.50 One Year)

The Home Circle

PEACE.

No smoother path beneath my stumbling feet. No healing dew upon my aching eyes; Nor rock, nor tree, to shield me from the heat. Nor gracious sun to warm my wintry skies.

It matters not how hard the toil I wage, I care not if my daily bread be bought With bleeding hands. I beg no soft assuage Of chilling rain, or fever-breeding drought; If Friendship pass me by, if Pity cease To pour her oil upon my gaping wounds.

—Frank Leslie's Magazine.

ENDUEMENT WITH POWER.

It is probable there never was a time since the days of the apostles when there were so many children of God, choice saints who were anxious for the endowment of power as now. There is only one way to obtain it. Let a Christian seek, find and accept it in God's appointed way, and he will be sure to come into possession of it.

THE LIGHT OF THE WORLD.

Jesus is called "the Sun of righteousness." He called himself "the Light of the world." Before he came "the whole world was lost in the darkness of sin." It was a wicked world, an ignorant world, an unhappy world.

THE SPARKS THAT KINDLED REVIVALS.

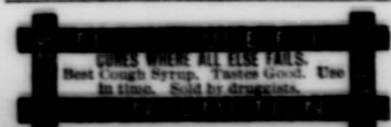
No wise Christian ever despises the day of small things, especially if he sees the hand of God in them. Spiritual awakenings in church very often have small beginnings; one or two persons who have become thoroughly aroused awaken others.

Easy to Take Easy to Operate

Because purely vegetable—yet thorough, prompt, healthful, satisfactory— Hood's Pills

Life and Work of DWIGHT L. MOODY

Official and only authentic edition. Written by his son, WM. E. MOODY, and IRA D. SANKEY, his life-long associate and friend.



of the Reformation flame was in Martin Luther's big, brave heart. That intensely spiritual preacher, Dr. Thomas H. Skinner, told me that during his pastorate in the Arch Street Church, Philadelphia, he felt deeply moved with an insatiable hungering for the immediate outpouring of the Holy Spirit upon his flock.

During my own pastorate, which extended through forty-four years, I can testify that nearly all the revivals had very humble beginnings. The first one—and a very remarkable one it was in many respects—began with the faithful talk of a sweet young girl with an impenitent friend in my congregation.

It has never been my usual practice to invite the labors of an evangelist, but twenty-seven years ago Mr. D. L. Moody (who had not yet become famous) said to the superintendent of our

new Mission Chapel: "What a nice place this is to hold some meetings." He was cordially invited, and at the end of a week about twenty persons had been mustered together on the sharp winter evenings. "This seems slow work," I said to him. "Very true," replied my sagacious brother, "it is slow, but if you want to kindle a fire, you collect a handful of sticks, light them with a match and keep blowing until they blaze, then heap on the wood. So I am working here with a handful of Christians, endeavoring to warm them up with love for Jesus, and if they get well warmed, a general revival will come, and sinners will be converted."

Everything depends upon going straight to "headquarters." Relying upon any man or any method or any methods in themselves, a fatal mistake. Success depends on watching the leadings of the Holy Spirit, and in prompt co-operation with the Spirit. That Spirit works with the humblest private Christian as truly as with the most eloquent preacher.

RESULT OF HER FULL CONSECRATION.

A successful worker in one of our rescue missions, is a lady who was formally a society belle, but who has now consecrated her brilliant social and intellectual gifts and her beautiful voice entirely to the Lord's work among the lost and degraded.

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ruary 15, 1900. the dainty rug, ins, the inviting mong of green sing, restful and o have the girls enjoy that fire, he window-seat! and study here I thank you! mother, Helen; up of tea," she ought a tray to d as Mrs. How-sagement at the tion. Mrs. Bron-my word; with ave bought for A. C. D. Bur-linger. I sent a Bible to requested him ich I had mark- those chapters I L. "Ah! a good he read them." I guess so, for he Bible asking e more chapters, as possible. familiar proverb teacher. I his hand. "The I a moment and arly bird." er, encouraging- ers no moss. tion.—Mr Crim- y said that in either be anvil "Oh, I don't be bellows?" sing.—I never d come when I hear that piano, as the "instru- use was being s to the furni- ranscript. DS" cures and pre- throat, Influen- Swelling of the nations, Rheuma- tism, Toothache, etc. is a sure cure for ces. Pains in the It was the first- ly that instantly ing pains, allays- agustions, which- bowels or other application. RELIEF KTERNAL USE. In half a tumbler uses cure Cramps, Heartburn, Ner- Sick Headache, alle, Flatulency, here is not a re- d that will cure other malarias, aided by RAB- as RAIWAY'S by Druggists. St., New York. d Evangelistic IS. EDITION ymns Gospel Songs nicest Standard including the fav- (the Holi) called Grace." "I'll go "etc. used in MEETINGS. Red Board covers out free, 50 cents. York and Chicago. SON CO., L Kinds of - LUMBER TEXAS. never fails. See Huntington, Ill.

Texas Christian Advocate

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All remittances should be made by draft, postal money order, or express money order, express or registered letters. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to

L. BLAYLOCK, Dallas, Texas.

Last fall the Advocate offered a sewing machine to the agent who sent the largest list of subscribers from a certain date up to conference. Rev. D. L. Cain, of Garrison, East Texas Conference, was the fortunate agent. He has received the machine and has the following to say regarding it.

"The machine came some days ago and we are much pleased with it. The circulation of the Advocate among my people created such an interest in every department of Church work that I feel trebly paid for all my efforts in securing subscribers. My wife joins me in tendering thanks for the machine."

It is not best for a man to make his professions of piety and personal goodness too prominent, lest he might disappoint the expectations of those who know and observe his manner of life. In this event he would do violence to the cause he essays to represent. It is his duty to live piety and goodness to the fullest extent possible, but there is a vast difference, and it is often very perceptible, between high profession and actual practice. This is a very practical sort of life through which we are passing, and if there is real merit in a man's religion it will not be necessary for him to publish the fact from the house top. People are not blind and they will very readily detect all that there is of worth in our words and conduct.

The silent forces in a good life are the strongest evidences of the indwelling power of the Holy Ghost. The violet is exceedingly modest. It is of very short stature, and it grows close to the step and throws out only a few stems and sparse foliage. Even its little blossom turns its beautiful face toward the ground in apparent bashfulness; but every one who passes by perceives its sweet presence. It sends out an odor so fragrant and penetrating that all eyes begin to search for it. So it is with the deeper experiences of the heart. These are sacred between God and the soul. The richer, the sweeter these become, the more modest and Christ-like is the life that realizes them. Whoever comes near this sort of life does not need to have it pointed out, neither does the life find it necessary to lift up its voice in loud tones and professions to be made known to the world. People see the good works of such a life and are made to glorify God. The highest types of this sort of life are found in the modest corners of the Church and of society. The smell of the ointment gets into the air and people perceive it.

EDITORIAL BIRD-SHOT.

There is no room in these columns for communications written in coarse English.

A good shot can only be made with a good gun in the hands of a good marksman with good game in view.

Vulgar expressions on the rostrum may be excusable, but in the pulpit and in a religious paper they are out of place.

A sermon, however elegant and beautiful, is utterly powerless without a definite purpose and a deliberate aim.

Repeating common-place things in the pulpit may help the preacher to occupy the hour, but they make up a very poor discourse.

A little bit of heart mixed with a good head is no disadvantage to the man who ministers to the needs of tempted humanity.

The man who depends upon a glib tongue and the inspiration of the hour for his sermon will most generally feed his people upon wind.

When the preacher gets desperately in earnest upon any subject and that subject is a worthy one he will soon win people over to his way of thinking.

The pulpit is a throne of power when filled with a man who prays, reads, thinks and acts under the inspiration of lofty motive and profound conviction.

Neither education, ancestral heritage nor high social preferment can do away with the necessity of good common sense in the management of business affairs in the life of the ministry.

Popularity is not to be despised by the preacher, but if to maintain popularity he stultifies conscience or compromises principle he is unworthy of the sacred trust which God has committed to his keeping.

We are in receipt of a copy of the Texas Conference Minutes and we appreciate the document, as it is essential to our work. We are indebted to Rev. D. H. Hotchkiss for the courtesy. It has been a little long in making its appearance, but it is a well edited production and its general get-up is most commendable.

We have known many people who professed and preached a very exalted form of religion whose walk and work did not tally with their pretensions, and a high-sounding profession going in front of a low-sounding life is a sorry plight indeed. No man's life can be too good and devout, but his claims and boastings can reach the point of excess. This latter stage is qualified to make sensible people a trifle weary.

A SUNDAY IN THE PANHANDLE.

This is my eighth year in Texas, and I have been throughout many portions of the State, but never within the borders of the Panhandle until last Saturday. For some time I have been under promise with Rev. Jerome Duncan to spend a Sunday with him at Vernon. So last Saturday morning at 6 o'clock I boarded the T. & P. and ran over to Fort Worth and made easy connection with the Fort Worth and Denver Road, the one to my destination. This is an excellent railway, well equipped, furnished with good rolling stock, and in charge of accommodating men. It is a pleasure to travel over such a line. We had never been up that way beyond Bowie, and so for the most of the way it was a new country to me. Some portions of it were broken, with here and there a small hill jutting up, but after passing Wichita Falls we swept out upon a high prairie country and perfectly level as far as the eye can see. The soil is reddish sand and with good seasons said to be the most fertile in the State. It is for the most part adapted to wheat and stock raising. It grows fine grass, very succulent and nutritious. Cattle flourish upon it, and great ranches of them are scattered all over those extensive regions. However, as far as Vernon, the people are beginning to experiment with cotton with a degree of success; also corn does measurably well. If the rains could be depended upon, the whole of that section would be without limit in its productiveness. But sometimes dry weather plays havoc with the crop prospects. At the present season the wheat is looking well, as they have had extensive rains all over that country. Cattle are in good condition and an air of prosperity is everywhere perceptible. I reached Vernon at 5:30 p. m., just an hour late. Bro. Duncan was at the depot and soon I was installed in the parsonage home. Dr. Dotson and Bro. R. W. Hall were invited to the parsonage for supper, and we had a pleasant time. Hall is the man who made the famous speech at Galveston which resulted in the nomination of State Treasurer Robbins by the Democratic Convention. He went up to that country from East Texas for the benefit of his wife's health, and she made such permanent improvement that he has made it his home. He is a fine lawyer and practices all over that section. He knows the country, the people, the game and the weather, and a more entertaining fellow I have not met since my stay in Texas. Having been with him for a few hours, I am not surprised that he swept things at Galveston when he arose to make that speech. Dr. Dotson is the leading physician of the place, and, like Bro. Hall, a devout Methodist. Sunday morning came in bright and bracing. At Sunday-school there were 200, and perhaps upward present. There was not a teacher or an officer absent except the Superintendent, who was not well. At the morning service a large congregation filled the entire house, which will seat 500 or 600 people. A more devout and intelligent audience than that no preacher need want to face. We had a good service. In the afternoon we met the League and addressed nearly a hundred excellent looking young people. They also have a good Junior League. At night we had another full house and God was with us in the service. I met many of the good people, among whom we have a large list of subscribers. The church structure is framed, and while a little peculiar in architecture, it is nevertheless elegant, prepossessing and commodious. Upon the floor is a handsome carpet, and everything about the place speaks well for the taste, culture and piety of the congregation. The membership numbers over four hundred, and it is the leading congregation in the town. The parsonage is upon the same lot with the church, and it is a neat cottage home. Bro. and Sister Duncan, with their three little girls, make a most delightful family. He and she are from Tennessee, and both of them were born and reared in a parsonage, and to say that I enjoyed my stay with them is to express myself mildly. Bro. Duncan is in favor with his people and his work is prosperous. He has an ideal charge. His mother is up there on a visit to her son. Vernon is a new town. The railroad located it there. It has a population of between twenty-five hundred and three thousand. A few years ago it started out with a boom. Electric lights, telephones, street cars and other modern improvements were introduced. But the great drouth struck the country, wheat failed, grass suffered, and the town got a backset. It lost these improvements. Since then, a normal prosperity has returned, and now there is not a vacant house in the place. It is located on the sand. When the high winds come, the sandstorms are severe. Monday morning one broke upon the town. They said it was a mild one. If so, I do not care to cultivate a severe one. The country round about is sparsely settled with ranchmen. The homes are often from ten to twenty miles apart. Game abounds. Both nights I was there I

heard the coyotes howling in the vicinity. They may not be put down as game, but they belong to that species. I went to the pastors' meeting and shook hands with Brother Tant, of the Baptist Church, and Brother Payton, of the Presbyterian. Brother Wiseman, our presiding elder, was off on his district and I did not get to meet him. I took the train at 11 o'clock; found Capt. Geo. Clark, of Missouri Avenue Church, the conductor in charge, and a good one he is, too. Also Rev. J. A. Whitehurst, of Amarillo, was aboard, and I found him good company. At Iowa Park Bro. I. Crutchfield got on board and added to my pleasure. He has just closed a great revival, in which he had many conversions and accessions. At Wichita, Rev. C. M. Shuffler, of Archer City, joined us, and at Henrietta Rev. L. S. Barton added his company. Then at Bellevue Rev. W. T. Harris came in, and at Bowie Bro. and Sister Vinson and one or two others whose names I do not recall swelled the number. I felt like I was going to conference. These were all on their way to Decatur to attend their Mission and Education Rally. As we passed the town, we got to shake hands with "Uncle Sebe" and Bro. T. H. Morris. I learned that all of these brethren are in good heart and their several works are shaping up for a prosperous year. At Fort Worth I joined Bishop Key as far as Dallas. So, taking it all in all, I had one of the most delightful days in my editorial life, and after a journey of 392 miles I found my hands full when I got to this busy office.

G. C. R.

A WOODEN INDIAN IN WAR PAINT.

Poor Joel Graves! A few years ago he joined the North Texas Conference of his own free will and accord and without solicitation from that body. He was borne with by the conference until his continuance was a burden to himself and to those whom he was appointed to serve, and at the last session he was gently placed on the supernumerary list. But the brethren were not disposed to let him suffer, so they took up a collection for him, which he unhesitatingly received, and he was asked to rest and recuperate. But in a fit of passion he left the Church and joined the Baptists. To this no Methodist interposed the slightest objection. But he did not wait for the water to stop dripping from his apparel as he emerged from the pond until he put on the war paint, stuck turkey feathers in his cap, grasped a hatchet and a scalping knife, rushed into the columns of the Baptist Standard and pretended like he was slaughtering Bishops, presiding elders and the Methodist officials hip and thigh. No wild Indian ever surpassed him in the execution of this war dance. Of course, the Methodist Church has packed its baggage, called a counsel of its advisers, taken a look at this wooden Indian adorned with blood and scalps and issued peremptory orders to all of its preachers and members to forthwith leave Texas between suns. We have had to face many foes, fight many battles and bring in new forces, but the sight of Joel, with his hair disheveled, his nostrils distended, fire streaming from his eye and all sorts of billingsgate and vituperation flowing in murky volumes from his capacious mouth, is enough to petrify the stoutest heart and paralyze the strongest arm! And think of it! He is going to write a book! We hope the Baptists will handle him carefully, for while having destroyed the Methodist Church in his mad career, he is liable to go off in their own ranks and inflict fearful damage. He is very inflammable, and if spontaneous combustion should occur under his high mental tension the conflagration would be appalling! So we poor Methodists will clandestinely hide on the opposite bank of the Mississippi and peer with longing eyes over into Texas and await the result of this war dance of the wooden Indian! But do not tell him the place of our hiding. Poor Joel! He will now find that many are "called," but few are "chosen."

TEXAS PERSONALS.

Rev. Chas. E. Brown, of Abilene, is in Georgia visiting relatives, after a long absence from them. He deserves that rest and pleasure.

We are sorry to learn of the illness of Rev. Geo. Sexton, of Terrell. He was taken with an attack of la grippe, some days ago and it has handled him roughly. We hope he will be up soon.

It is with sadness that we announce the death of the little son of Brother and Sister C. E. Lindsey, of the Northwest Texas Conference. It occurred last week. Rev. S. W. Turner attended the funeral services.

Rev. F. B. Sinex is pressing his collection during this month, in order to be ready to make a payment on the new building at Southwestern University the first of March. We know that this is true, for we have had a letter from him.

Dr. E. G. Patton, of Oak Cliff, is now a member of the First Methodist Church in this city. He is a devoted Methodist and very much interested in the Seminary carrying his name. He is up in years, but quite active. In business matters Providence has smiled on him, and he is a useful citizen.

We are in receipt of a copy of the great speech made by Congressman Lanham on the Roberts case. Mr. Lanham is a Methodist, and a good one, too, and on moral questions he is found on the right side. His home and Church membership are in Weatherford.

We are in receipt of an invitation to the marriage of Miss Virginia Grace Bookhout to Dr. Joseph Wilbur Bounland, both of this city. The groom is the son of Rev. Dr. and Mrs. H. A. Bounland, of Waxahatchie. The event will take place the 21st of this month. The bride is the daughter of Appellant Judge John Bookhout and wife. They are excellent young people.

In passing through Wichita Falls last Saturday we stopped over about thirty minutes at the depot waiting for a new engine to take the place of ours which had become disabled. We did not get to see Rev. T. J. Beckham, our pastor there, but on inquiry we learned that he is moving off splendidly in his new field. He has about captured the town and is already in a revival.

On our way down the Fort Worth and Denver last Monday from Vernon we met up with a number of the preachers of the Bowie District on their way to Decatur to attend the Pastors' Conference. They were in fine spirits. They with one accord had the kindest words to say of Rev. E. W. Alderson and his work as presiding elder. They say he is doing some of the finest preaching ever heard in that section of the country.

Rev. W. M. Leatherwood, of Forney, was in to see us last Tuesday. He is much encouraged with the outlook of his work. By the way the Forney Tribune has this to say of an address that Bro. Leatherwood made last week at the Pastors' Conference on the "History of the Rise and Progress of Methodism." The address of Rev. W. M. Leatherwood this morning was an especially strong and eloquent effort. He showed himself to be an able speaker and a thorough master of his theme.

Capt. William White is still President of the Board of Stewards of the First Methodist Church in Dallas, having held that position for nigh on to a quarter of a century. He is punctual in his attendance upon all of the Church services. He teaches a class in Sunday-school, goes to prayer-meeting and does everything to aid his pastor in the work of the Church. Yet he is so modest and unassuming that you have to be associated with him to appreciate his value. First Church would not be complete without the presence and co-operation of this man of pure life and clean character.

The Baptist Standard says, in speaking of Rev. Joel Graves: "We are aware that there are those among us who are chary of giving audience to a preacher so lately of another denomination, but we feel that all those may well lay aside their prejudice concerning Bro. Graves." The foolish and crazy ebullitions of the brother in late issues of the Standard impel Bro. Cranfill to make this apology for his presence in the Baptist Church. When the Methodist Church fails to get any acceptable service out of one of its preachers, the Baptists may well afford to be "chary of giving audience" to him.

METHODIST

In some of the Methodists in Missouri the ganizing "anti-gossip" capabilities of women are inexhaustible.

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LITERARY

THE AMERICAN MONTH OF REVIEW

The special features of an illustrated character & Dwight L. Moody, by G "A French View of the service of the late, by his old commander, Gen. a sketch of the career of Lord Roberts, a pious position of England, and a brief article on "The Money Market," by C. In "The Progress of the tar discusses the proposed can-bully Nicaragua Canal, New York City, the relativity to the banks, Senator Upine speech, our tariff in Puerto Rico, the Boer war, of the month.

HON. THOMAS B. REED LIES.

Hon. Thomas B. Reed, a modern trust, does not as either as an politician or a nation," says he. "is that, and the higher laws whi the universe are, in men's stor to the Revised Statute are enacted, they are alwa quite superior to them of acted. In fact, nature ab as much as it does a vau Mr. Reed's paper on X is to appear in The Saturd of February 10—is a suzz of the methods of vast discuses in a striking and one of the most pressing day.

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METHODIST NEWS.

In some of the Methodist congregations in Missouri the women are organizing "anti-gossip societies." The capabilities of women organizations are inexhaustible.

Our Dryades Street Church in New Orleans has been burdened with a debt of \$2700 for quite a while, and with all the effort of the Church to meet current expenses, this incubus weighted the people down. A couple of weeks ago Bro. J. H. Keller, without saying a word to anybody, went round to the parties holding the mortgage, gave a check for the whole amount and freed the Church.

We see it announced that Miss Laura Haygood is critically ill in China and her recovery is not thought to be possible. This will be read with sadness throughout the Church.

Dr. Palmore, of the St. Louis Advocate, recently delivered an address to the young men of that city on "Tadpoles, Frogs and Skylarks." The big Muddy runs through St. Louis.

The "Boy Preacher," Harrison, has been helping Dr. Young, of Centenary Church, St. Louis, in a great meeting. The last report showed there had been 25 conversions and 192 accessions.

Bishops Hendrix and Galloway have invitations to speak before gatherings of the Methodist Episcopal Church in some of the Northern States. Our Bishops are equal to any emergency.

We have a total membership in Kansas City, Mo., of 2100. The city claims in the neighborhood of 250,000 population. Dallas, with a population of about 70,000, has nearly as many members as the big Missouri city.

LITERARY NOTES.

THE AMERICAN MONTHLY REVIEW OF REVIEWS.

The special features of this number are an illustrated character sketch of the late Dwight L. Moody, by George P. Morris; "A French View of the German Empire," by Baron Pierre de Comberlin; a sketch of the services of the late General Lawton, by his old commander, General O. O. Howard; a sketch of the career of Field Marshal Lord Roberts; a paper on "The Perilous position of England," by W. T. Stead; and a brief article on "The Treasury and the Money Market," by Charles A. Conant. In "The Progress of the World," the editor discusses the proposition for an American-built Nicaragua Canal, rapid transit in New York City, the relations of the Texas Senator Beveridge's Philippine speech, our tariff policy in Cuba and Puerto Rico, the Boer war, and other topics of the month.

HON. THOMAS B. REED ON MONOPOLIES.

Hon. Thomas B. Reed, in writing of the modern trust, does not seem to regard it other as an "octopus" or a "bugaboo." "My notion," says he, "is that while Providence and the higher laws which really govern the universe are, in men's talk, much inferior to the Revised Statutes before they are enacted, they are always found to be quite superior to them after they are enacted. In fact, nature abhors a monopoly as much as it does a vacuum." Mr. Reed's paper on Monopolies, which is to appear in The Saturday Evening Post of February 10, is a suggestive discussion of the methods of vast corporations. It discusses in a striking and original manner one of the most pressing questions of the day.

Scribner's Magazine for February has for its frontispiece a portrait of Donald G. Mitchell, recently drawn from life by A. I. Keller. This is printed in tints, and is a striking likeness of the venerable author of "Reveries of a Bachelor." It is accompanied with an article on "The Master of Edgewood," by Arthur Reed Kimball, who writes on that gracious and personal side of Mr. Mitchell's long literary career which is associated with his farm and his friends.

WHAT "NEUTRALITY" MEANS.

"Neutrality" means that the Boers have just as good a right under international law to buy mules and all sorts of supplies in the Portuguese territory that adjoins them, for the purpose of their war against the English, as the English have had to buy mules in the United States, and vast quantities of canned meat and other provisions from American packing houses for the supply of their forces in the war against the Boers. There is small reason to suppose that England will support the mistaken zeal of her naval officers in the Delagoa Bay region to the extent of being on serious complications with any neutral power. The German people are so much in sympathy with the Boers as against the English that the friendliness of the German Government toward England is a sufficiently difficult thing for the Emperor and his Ministers to maintain in the face of an adverse public opinion. England would not under such circumstances, therefore, run the risk of further inflaming the anti-British sentiment of the German people and press by sustaining the policy of improper seizures of German vessels carrying on trade with Delagoa Bay. In short, England must not count on defeating the Boers by the indirect process of starving them out or keeping them from getting a supply of powder and shot. From the "Progress of the World," in the American Monthly Review of Reviews for February.

HUNTING FOR NEW WRITERS.

A Magazine Finds but 80 Worthy Manuscripts Out of 8000 Read in a Year. Eight thousand manuscripts were received by the Ladies' Home Journal during the year just closed. Each was given a careful reading, but out of the entire number only eighty were found worthy of publication. The Manuscript Bureau of the

Ladies' Home Journal is operated at a large expense, but the hope of discovering new writers or some aspirants with undeveloped talent warrants the outlay. It can be seen that the articles secured by such a careful winnowing process brings the cost of each up to and above the remuneration paid our best writers.

These facts bring refutation to the oft-repeated but none the less erroneous assertion that only well-known writers of established literary reputation are able to find a place for their work in the magazines. Exactly the contrary is true. The Ladies' Home Journal, through the manuscripts considered, has discovered three or four new writers of excellent merit and great promise, and this "find" its editor regards as fully warranting the large outlay of maintaining an expensive bureau for reading all the manuscripts submitted.

"Love and Its Affinities." By George F. Butler, M. D., Professor of Materia Medica and Clinical Medicine in the College of Physicians and Surgeons, Medical Department of the University of Illinois. Author of "Materia Therapeutica and Pharmacology," etc. Beautiful octavo volume, cloth, gilt top, 134 pages, with photographic frontispiece. "Cupids harpening Their Arrows," by Raphael Mengs. G. P. Engelhard & Co., publishers.

THE RAILROADS AND THE PREACHERS.

"I have just read your editorial on 'The I. & G. N. Road and the Preachers.' I hope you will permit just a few words from one who is personally and warmly acquainted with Mr. L. Trice, the Third Vice-President and General Manager, and Mr. D. J. Price, General Passenger and Ticket Agent, and can say there are not in Texas, in my judgment, two other men more accommodating to the traveling public in general and the ministry in particular than these two men at the head of this great road. It has been their policy for years to give ministers half rates. Their plan has been to sell ministers a thousand-mile ticket for fifteen dollars. They did this because it was their judgment that it would be less trouble to the clergy than to be bothered carrying and showing a permit and buying a ticket every time they boarded a train: but I understand from Mr. Price they wish to accommodate the wishes of the preachers, and that within the next few days—say February 1—permits will be honored at the stations over the road. The I. & G. N. is all right toward the preachers, and your words of commendation are well spoken. Your brother, J. T. SMITH, Tyler, Texas, Jan. 28, 1900.

CONFERENCE STATISTICS.

My good friend, Bro. S. J. Vaughan, made a motion that I be requested to prepare blanks for our statistical reports, etc. The motion had no second and hence is not debatable, but I wish to submit my solution of our perplexing muddle. In the first place, the trouble originates in a lack of accuracy on the part of pastors. For instance, A. will report from B. charge: Total number of members this year 300. C. is appointed to B. charge, and when he gets hold of the Church register he takes the trouble to count the names on the roll or rolls, and by actual count he finds only 275 names. Now, when C. goes to make out his report at the end of the year he is perplexed to know whether in answer to "Total number of members last year" he must put down 300, which was the report of his predecessor, or whether he shall put down 275, which was the actual number he found. If he puts down 300, then he must account in some way for the loss of 25. If he puts down 275, then there is a discrepancy of 25 between the tables of this year and last year. Frequently this same discrepancy is in the report of the pastor who succeeds himself. For instance, the pastor of one of our leading stations reported in 1898: Total members this year 538. In 1899 the same man reported from the same charge: Total members last year 527. And he is by no means the only one. Now, with such carelessness in our leading stations, where pastors can not make the same report of identically the same item two years in succession, no amount of juggling with our statistical tables can make them tally, and no amount of philosophizing can explain our loss or gain in membership. Now I submit that the only way to make our reports tally from year to year is to require our pastors in making their reports to put down in answer to question, "Total members last year," the number that was reported from that charge at the previous conference. Then if by actual count he finds that that number is not on his rolls, let the number he is short be added to the column "Removals by death, certificate or otherwise," and then his report will be accurate and will tally with the former year. If we were all required to do this, and had an auditing committee at conference to see that we did do it, we would in a few years, at most, be clear and accurate in our statistics. To show that the practice of which I write is prevalent, I examined as I came to them twenty-three reports

from our conference and found twelve of the twenty-three glaringly inaccurate at this point.

So I move, since Bro. Vaughan had no second, that all our preachers be required in making their reports to put under the question, "Total number members last year," the number reported last year.

I will illustrate how this works by my own experience. In 1898 I reported from First Church, Temple, 509 members. Last year, knowing it to be my last in the charge and being anxious to leave as accurate a roll as possible, I took the trouble to count the names on the roll—a thing I had not done before in the three years. By actual count I was short 17. So in making my report to conference last fall I said:

Table with 2 columns: Item, Count. Total members last year 509, Additions 61, Removals by death, etc. 66.

Total this year 504. In the 66 I included the 17 that were not on my roll, but that for years had been reported.

Now this is my solution of our muddle. If any one has a better, let him speak. If not, let somebody second my motion and let it be unanimously carried out. JNO. M. BARCUS, Cleburne, Texas.

AN EARNEST REQUEST.

There is running at this time, serially, in the American Illustrated Methodist Magazine an "Illustrated History of Methodism." It is intended to make of this the most amply and completely illustrated history of the Church ever printed. But to make it all that such a history ought to be, we must have the help and co-operation of our brethren in all parts of this and other countries. Texas Methodism has a very interesting history. There must be churches standing in that State to-day in which some of these early Methodists preached, and residences of Methodists in which they were entertained. I want photographs of these, with a word of descriptive matter. If you live near such churches or old residences, will you please get some one with a camera or kodak to take pictures of the same and send them to us? Or, if the churches or houses are not standing, you may have about your home in some old book or magazine a photograph or print or engraving of some of them, or of some of the old historic preachers or laymen of the early times. Will you please loan these to us, or sell them to us, that we may have cuts made from them to illustrate our history of Methodism? We want the picture of every historic church, or house, or Methodist saint of our Church in Texas. If you want these pictures returned we will send them back without injury. It will be a great thing for the young people who are coming on to take our places not only to have a correct history of their fathers' noble deeds, but also to see the churches in

which they worshiped and the houses in which they lived, as well as to look upon their faces. You can have no idea, unless you have tried to do something of the kind, what vast labor and expense are involved in the preparation of such a history as we are now from month to month bringing out. Every picture is to be a work of art, and the letter press is not only to be thoroughly reliable, but also beautiful to the eye. The history is really more interesting than romance, for there never has been a movement on earth more remarkable and interesting than the rise and progress of the Methodist Church. Will you please help us in this matter?

Thanking the Advocate for its kindness in permitting me to address you through the columns of the paper, I am, sincerely yours, JAMES W. LEE, 223 N. Second St., St. Louis, Mo.

EXTENT OF AUTHORITY.

Parents wisely wish to keep in accord with the public school teacher. For this reason they sometimes submit to unreasonable demands. Occasionally they are called on to endorse or acquiesce in an assumption both pragmatic and silly.

By the laws of God and the State of Texas the parent is responsible for the regulation and control of the child's habits and conduct. These functions can no more be abdicated in favor of the teacher than in favor of the Sheriff. The teacher is subordinately responsible for the discipline as well as the instruction of pupils on the campus during the school and recess hours. He has the right to require good recitations and good deportment in this sphere. A sensible man will be only too glad to be free from further responsibility; but it has come to pass that some teachers essay the control of the entire life of the pupil every day of the week. In a recent instance this has gone so far that children have been prohibited by the teacher from attending an Epworth League exercise on Sunday afternoon. It remains to be seen whether parents will submit to such insult. It goes without saying that the Methodist Church will not.

HORACE BISHOP, Presiding Elder Waxahachie Dist.

CORRECTION.

In your notice of my marriage in the Advocate of February 1 you make two fundamental errors, which I trust you will correct. My wife's name is Linnie, not "Jennie," and I married January 24 and not the "26th." We have been pounded magnificently and are joyful and hopeful in our work. F. A. DOWNS.

TWENTIETH CENTURY COMMITTEE.

The Gatesville District Twentieth Century Committee: C. V. Owsalt, W. L. Ayres, Gatesville, Texas; C. B. Menden, J. M. Robinson, Meridian, Texas; O. P. Kiker, J. M. Warren, Kilbuck, Texas. Brethren who desire help in their Twentieth Century rallies, please confer with any of the above mentioned brethren and the presiding elder, J. G. PUTMAN, P. E.

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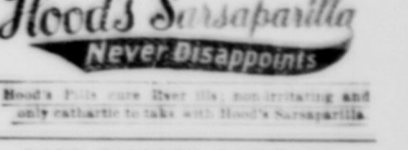
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**H LEAGUE**  
**NOTES.**  
months supply Re- The E. E. Hubbard, of the or- phans of Matanzas, Cuba, I would like to tell you more of them and their needs. I have been here six weeks assisting Mr. Hubbard and am pleased with the work. I feel that a great responsibility rests on us to raise and teach these children as we should. When I came here Mr. Hubbard opened a home for girls in connection with his for boys, and I have charge of the girls. There are now in the two homes sixty-seven children, which, with the teaching, sewing, housekeep- ing, gardening, etc., we have more work than we can do justice to. We are very much in need of a teacher at present. There is also work here for several other persons; but we would be very thankful for one. We know of several who would come willingly if they had the means to come with and also to live on after reaching here. It seems to me of the moneyed people of our Church if they can not come they could furnish the money to send. The need is certainly a great one, and in what better way can we implant the religion of our Lord Jesus Christ and uplift these people than through the children? Christ said: "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." So one of the ways of showing our appreciation for the sacri- fice Christ made for us is by contrib- uting of our time and means to the uplifting and support of the orphans of Cuba. Praying this may open the heart of some one to come here or con- tribute of their means for others to come, and asking the prayers in our behalf of all who may read this, I am yours, in Christ's name,

**IRMA CARLTON.**

**SERMON.**  
By Rev. N. A. Keen.  
(Finished.)

"I find no fault in this man." Luke 23:4.

The prisoner before Pilate was the most illustrious who had ever appeared before his bar, and the points of in- vestigation profound and far-reaching. The whole charge revolved itself in the phrase, "A King." If this is true, all the rest must be, notwith- standing Pilate could find no fault on the two first propositions.

The destiny of the Roman Empire and the throne of Caesar, with every consequent of detail in the affairs of the government, came directly and in- directly before Pilate under the phrase, "A King." The Jews were not to be easily set aside. They kept their case embodied as a unit and laid very grievous complaints, both true and false, against Christ to sustain the al- legation.

But, after Pilate had in all the testi- mony, he could "find no fault in the man." He had raised no army, had laid no plans, unfurled no flag. Nay, on the other hand, when the multitude followed him for the loves and fishes, his teaching was such as to drive the multitude away from him; and so sharp and exacting were his words that the seventy went away also; and he further said to the twelve, "Will ye also go away?" And they answer- ed, "Lord, to whom shall we go? Thou hast the words of eternal life."

But Pilate thought proper to put Jesus on the stand, and in one ques- tion brought the whole issue to the point, "Art thou the King of the Jews?" Thine own nation and the chief priest have delivered thee to me. What hast thou done?" And he an- swered, "Thou sayest it. So I am. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. My king- dom is not of this world. If it were, then would my servants fight for me, that I might not be delivered to the Jews."

Here it must be allowed, before Pilate could render a fair and unbiased decision, he must have a clear concep- tion of the nature, purpose and de- sign of the kingdom of our Lord Jesus, and while Christ made no response to the allegations made by the Jews, yet, when the hour came that Pilate should know of the things which he had done, and of the nature of his kingdom, and of the fulness of that truth he was to bear witness to, he laid the whole of it before Pilate—his birth, life and death, resurrection, judgment, final triumph and conquest of the gospel; and when he understood fully what the truth was, he went immediately out and said to the Jews: "I find in him no fault at all."

While Pilate had the clearest con- ception of the innocency of Christ, and there was not the least shadow of guilt along the whole tenure of his life and the full purpose of his king- dom, yet he was wanting in that stan- dard of manhood to execute principles of justice and righteousness.

How often is there a halting in the discharge of duties when we know the right. A thousand things sweep in and stand before us like the multitude of Jews before Pilate. You know the right, but to do or not to do is the question. Pilate, with the resources of his kingdom, could not defend this one innocent man, and the saint of God, with all the resources of his Father's kingdom at his command, often trem- bles upon the mountain of his faith, like Saul and his army on the moun- tain before the Goliath of sin in the valley, as the lust of the eye, and the pride of life, and the carnality of the human heart cry for the crucifixion of duty.

Pilate sought to mollify and palliate the wicked heart of this mob into sym- pathy, but they were thoroughly in- oculated with the bitterest and most caustic virus of incarnated wickedness which had ever exuded from the dark- est, deepest pit of hell. They plaited a crown of thorns and crushed it on his head and put a purple robe upon him, and cried: "Hail, King of the Jews!" And with their hands did they smite him. Now, when all this was accomplished, Pilate said: "I will bring him again before you, that ye may know that I find no fault in him." Jesus came forth wearing the purple robe and crown of thorns. "Behold," says Pilate, "the man. Look at him.

There he stands, with all the indignity heaped upon him which wicked hearts can do—your fellow-citizen, your brother in the flesh, your Savior, your King; the one for three years who has stood in your midst with the voice of peace and consolation to your suffer- ing nation, and with the kind hand of benevolence and almighty power; your blind, dumb and deaf have been made to see, speak and hear, and the lame to walk and rejoice, and the dead have been raised by him, who now stands before you crowned with thorns—all bespeak to your hearts for tenderest sympathy, for a release; for I find no fault in this man."

But they cried out, "Crucify, crucify him! We have a law, and by our law he ought to die, because he made him- self the son of God." And Pilate gave sentence that it should be as they re- quired.

Jesus comes on trial to every living man and woman in the life principles of his eternal gospel. "What shall I do, then, with Jesus?" He must be mentally crucified and put to death in the heart of our affection or lovingly and obediently obeyed.

He stands in the midst of this wicked world with outstretched arms of mercy to save. "Behold, I stand at the door" of every human heart and intellect "and knock. If any man will hear my voice and open the door, I will come in to him, and will sup with him, and he with me." The voice is that of mercy and the opening door lets in love, and the fellowship is sweet and heavenly.

No. We find fault. His demands are too exacting. Religion is too straight- jacketed. It don't suit the world. It never will. The lust of the eye and flesh and the pride of life are incompat- ible elements to the form of beauty and holiness.

The religion of Christ is exacting. It demands all—it could do nothing less. Ye cannot serve God and Mam- mon. Light and darkness dwelleth not together. He that believeth hath no part with an infidel. If ye are not for me, ye are against me.

Religion demands all in repentance, regeneration, consecration and sancti- fication to the honor of the Son and the glory of God. The less we have of it the more we feel its exacting qualities. To Elijah, under the Juniper tree, it was very exacting, but when the fiery flashing steeds from heaven brought down the chariot of the glory of God and he stepped in and took the reins of immortality, and with a last benignant look at Elisha and a sorrow- ing world, he gave a swing of the whip of grace and a ya hoo hallelujah of the voice and the fiery steeds moved amidst revolving worlds to the throne of God.

The juniper trees along the weary, dusty pathway of life may appear here and there, and in life's conflicts of toils and its many duties the thorn of flesh will enter in, but by and by the storms of life will cease and the waves and breakers of the deep will quiet themselves, and the golden sunset of a well-spent life will draw its yellow rays of divine glory from the hidden, unseen inheritance which lies just be- yond the horizon of time; and the echo of the saint's voice when last heard is, "I find no fault in this man."

When Job touched the depths of life's woes and the effulgent rays of the Daysman flashed in his soul, he could write with an iron pen, "I find no fault in this man," but mine eyes shall behold him, and in my flesh I shall see God. Yes, when Jesus shall appear the second time without sin unto salvation, and shall ransom every grave and beautify every saved and sanctified soul and body into a like- ness of his own glorious body, and death shall be destroyed and eternal life ushered in—then shall Pilate's ben- ediction upon the life of Christ as he closed it on earth ring throughout heaven's chorus, "I find no fault in this man."

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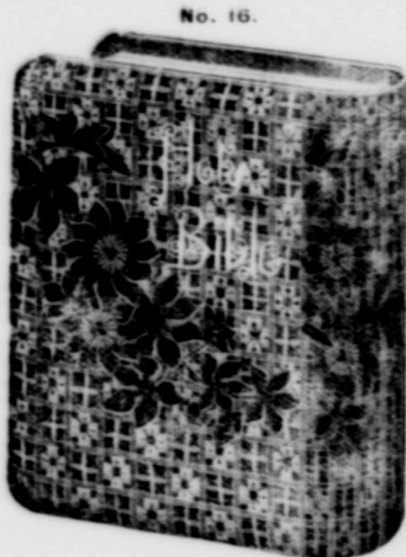
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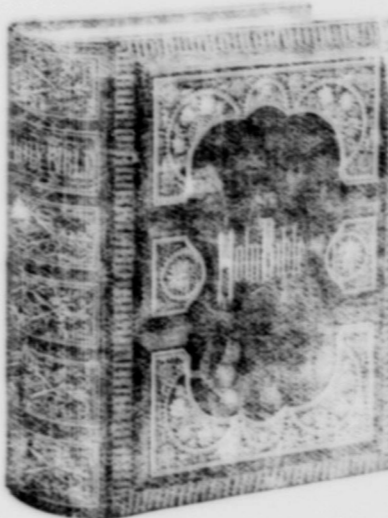
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Vol. XLVI.

EDITORIAL

HELP THE BROTHER DOWN.

The man who fell among thieves on his way from Jericho is the one who but he did not get it until itan passed that way. He class of men in this world misfortune has dealt with ity. We do not have to New Testament example t We often meet them on the life, and their conditions for sympathy and aid. Oft call for a word of encou cordial grasp of the hand, brotherly recognition. By their needs can not be p expressions like these, and ti face to face with the need ing them by on the other ing to them and minister wants in a more substan This involves expense at fice, and just here is the the gentleness of our rel meet the demands of an r this, then we are Christ's deed and in truth. He help the helpless and to n needy and the oppressed man can manage to get a help when he is upon his tune favors him. But w turns and sickness com home, or evil betides his reverses overtake his bus is brought into circum crush him to the earth, ti some form of your help. I get it, dire results may f the help is at hand he m his low estate, be a co home and a blessing to cause he happens to be do dence that he is unwort simply been unfortunate. start off again, and he m remunerate you by a r kindness, but if he does n any personal return. God record of your good act a reward you in the life th in the life which is to co our veranda one day l little vine, bedrabbled in d ing to cling to the smal grass within reach. It specimen, but it was do not get up by its own e chopped away the weeds, grass, enriched the earth roots and fixed it a trellis by it was clambering all e of the porch. It furnis that side of the house, i riant blossoms yielded the fume during the rest of and the birds built wit bowers and made sweet morning tide. Did the v benefactor for the little v vice rendered to it? Yes, fold, and it made itself the community and to al by and looked upon its b haled its sweetness. So it of the unfortunate men They are down, scrambl cumstances and grasping thing in reach. Stop lot give them a helping han then to cling to you lot get upon their feet. In come they will rise up blessed. This is Christ dealing with down-trodd

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**IN MEMORY OF REV. T. L. MILLER.**

I wish to add a line to the memory of Rev. T. L. Miller, who passed to his reward January 21, 1899. My acquaintance with him began in the early part of the year 1882. He was in charge of Whitewright Circuit and I was in charge of Bonham Station. These two appointments were not far apart. We were often together. I assisted him in several of his meetings, and since then we have been meeting at conference as the years have come and gone. Occasionally we exchanged letters.

Bro. Miller was one of the noblest of men. His life was pure. His conversation was clean and his thoughts chaste and perfectly transparent. He loved the thought of the fatherhood of God and the brotherhood of man. He loved the Church of his choice and the brethren in the ministry with an intense affection. His love and devotion to and for his wife and children were of the highest order. He could preach. He loved to preach. He loved to hear his brethren preach. He was a successful preacher and pastor. I am sure that as a preacher he was above the average. How he wept and cried when he was granted the superannuated relation—such was his love and devotion to the pastorate. He loved God and man. But his life is ended and he has entered into rest. I am glad that I had the pleasure of knowing him, of being with him, of hearing him preach and pray. My life has been made better by coming in contact with his life. I loved him as a brother. I am indeed sorry that he had to leave us; but life here with him is over. The struggle has ended and the cloud of death has given way to the genial rays of the morning of life. Peace to his memory.

D. J. MARTIN.

**HALL VS. ALDERSON.**

The following has been handed me, said to be a clipping from the Baptist Flag, a partisan sheet edited by Elder J. N. Hall:

"Our old friend and conquered warrior, E. W. Alderson, a Methodist debater of Sherman, Texas, is dodging about to avoid a theological battle with Bro. DuPont. Two of our most pleasant debaters have been with Bro. Alderson, and if we could persuade him into a third one we could relish it greatly. But, psahaw! Who would debate with a theological corpse?"

Just how pleasant the two debaters alluded to were to Elder Hall I will not attempt to say; but certain it is that both he and his people, on both occasions, presented to an onlooker anything else than a pleased expression. Aside from this, the paragraph is about a fair sample of Elder Hall's candor—there is not one word of truth in it. A challenge has been given by the Baptist Church at Vashti; has been accepted; Elder DuPont and myself have been chosen to conduct the debate; July 9 fixed for beginning of same; proposition submitted by them and counter proposition by us. I understand that over a month ago the Baptist committee stated that they could not accept our proposition, but would refer them to Elder DuPont and abide by the agreement of the disputants, but as yet I have not had a line from Bro. DuPont. Where the fault lies I do not know; certainly not with the Methodist committee or myself.

Wonder if there is a scheme, of which this squib is a part, either to avoid a discussion with the "theological corpse" or to substitute Hall for DuPont? At any rate I shall, unless providentially hindered, "dodge" around to Vashti on the 9th of July, at 10 a. m., to begin said debate.

Now, just a plain word or two. I am anything else than a professional "debater." I believe that many debates do harm rather than good. I have only held nine discussions during the twenty years of my itinerant ministry. I have declined more debates than I have held. However, I am willing to

engage in discussion when the results promise to compensate for the time and labor involved. I will meet Elder Hall in discussion at any time or place meeting these conditions. Indeed, I made a standing proposition to that effect during the Ladonia debate; but so far the offer has not been accepted. Twice since then opportunity has been offered our Baptist brethren to place their cause in the hands of their boastful champion, Elder Hall, against the alleged "theological corpse," but they have declined. Both places, however, were rather too near Ladonia, the scene of the redoubtable elder's "famous victory," for the Baptist brethren to relish the prospect of a repetition of his prowess. Now, if Elder Hall will try his people a hundred miles or more away from Ladonia, he may find some church that will risk him. But all this kind of newspaper talking about debates is of little value. When I hold a discussion, I do so solely for the people who hear it, and I care not a palter's weight what report the partisan press makes of it. Indeed, in Elder Hall's case, one who knows him can accurately estimate the results from his report. The arrogant bragadoocio of his write-up is in exact proportion to the ignominious completeness of his failure in the discussion.

I will meet Elder Hall in discussion, not on account of his scholarship, fairness or truthfulness—for the elder is by no means eminent in any one of these lines—but solely because he is recognized as the leading debater of the Baptist Church.

E. W. ALDERSON  
Bowie, Texas.

**A LAST LOOK INTO MOTHER'S FACE.**

At 8:40 o'clock, Jan. 12, 1900, I received a telegram saying: "Your mother died about 3 o'clock this morning." We, wife and I, boarded the first east-bound train for Atlanta, Texas, where my mother spent the last eleven years of her earthly pilgrimage, and whence her spirit took its flight to the glory land. My mother died in the same town, the same house, the same room where my father breathed his last, and went up to God in February, 1899. As we sped away toward the house of mourning, meditating upon the past, the present and the future, and though our hearts were sad, we found consolation in the thought, and we feel sure it is a fact, that mother was not alone in the misty future, but that she had overtaken the company that had gone on before; that she had rejoined my father, with whom she lived a little more than fifty years, and who had been gone not quite a year, and the two noble sons who went down to their graves in their youth and that they were now a happy group, together with other loved ones, in our Father's house. This is a great consolation to those of us who are left behind to suffer and toil a few more days or years. We hope, by grace divine, to overtake the happy group and be forever with them and our blessed Lord. Such is the Christian's hope, and it is very full of comfort.

Another thought took possession of my heart: Did I ever trouble my mother? Did I destroy much of the happiness of her home and bring sorrow to her heart? I thank God that I had, and still have, the sweet recollection that I always tried to please my mother. When I was not yet a Christian I tried to help her to bear the burdens of life in the stove-room and elsewhere, and I shall always be glad that I treated kindly my mother.

"Oh, boys, treat kindly your mother. You never can have but the one. She will always cherish and love you, No matter what sin you have done."

My mother is now gone from this world. I shall look into her face no more this side the spirit land, but I will long remember the last look into my mother's face as she lay so quietly and appeared so saintly, in the casket, in the old churchyard near by where she used to sing in the old Church the sweet songs of Zion when we were little children.

We laid her to rest beside her husband and two sons. These four sleep side by side, and will till the last trumpet sounds to wake the nations under ground. We seven who still live may not fall and be buried there, but wherever we fall we hope and pray that we all may meet in heaven and form an unbroken family around the throne of God. S. L. BALL.  
Cumbo, Texas.

**A SABBATH PRAYER.**

Help me to give this day to thee,  
Dear Lord, in prayer and holy thought:  
May every want and every fear  
And every hope to thee be brought.

May faith lift up its seeking arms  
And firmly lay its hold on thee,  
And may the Holy Spirit come,  
Take of thy things and show to me.

But first, oh Lord! show me my need,  
Thy thoughts of guilt and sin impart,  
That I may feel how deep the need  
Of cleansing power within my heart.

Oh, make me feel how frail I am,  
My utter helplessness disclose;  
Then shall I lean upon thy strength  
And in thy helpfulness repose.

Low, somber clouds hang o'er my way,  
And fears beset me many an hour,  
Oh, may I feel thee ever near,  
To hold me safely in thy power.

Will guide my weary, lonely feet  
Into the path thou'dest have me tread,  
When the dark of night is coming on  
And clouds hang thickly overhead!

Dear Lord, I will not doubt the love  
That's followed me through devils' ways,  
I am thy child and thou wilt watch  
And hold me safe through all my days.

MRS. C. C. ARMSTRONG,  
Weatherford, Texas.

**GOD FOR CHRIST'S SAKE HAS PAR- DONED MY SINS.**

When a little girl, alone in the silent grove, in answer to prayer I realized that God had power on earth to forgive sins. Since then many joys and sorrows have marked my pathway, yet God has been in them all. I have buried the dearest friends on earth, and when my heart was sad even to the very depths of sorrow, Jesus Christ was very near me and bade me look across the river of death into a land of happiness, where the redeemed of God are as angels in heaven. But I am here on earth as yet. In the sixty-fourth year of my age, going on step by step down to the grave, and often in my feebleness I can't get out to Church, yet I hold sweet communion with the King of Kings and Lord of Lords from day to day. Sometimes during my sleeping moments I hear sweet angels singing "Home, Sweet Home," which seems to be a token that ere long I will sing with the holy, sweet angels around the throne of God. Therefore, I sorrow not that earth has but few charms for me, as I can look away across the stormy ocean of death and view, with an eye of faith, heaven—sweet heaven, the holy city of God—where the saints of all ages are singing the everlasting song, "Home, Sweet Home," then we know we are not mistaken when we read 1 Corinthians 2:9: "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

MRS. L. A. GRANT.  
Cisco, Texas.

**RESOLUTIONS OF RESPECT.**

The following resolutions were passed by the Sunday-school of the First Methodist Episcopal Church, South, Marshall, Texas, February 11, 1900:

Be it resolved, That our Sunday-school feels deeply its loss in the death of Bro. T. P. Smith, yet we know that the good God knew best when he called our kind friend, wise counselor and faithful pastor to his reward, and we who mourn his loss must kiss the rod that afflicts us, remembering that only in the courts of heaven can chapters be woven bright enough to reward such a servant of God; and that from the lips of the great Jehovah himself can praise be rendered befitting his services.

To his bereaved wife and relatives we extend our heartfelt sympathy, and suggest that they, with the multitude of his friends, temper their sorrow, remembering that God knoweth best, and let us, drawing inspiration from his pure life and noble example, strive to so live that we will render our souls to our Maker as spotless as we received them, then will our loss be to us a benediction, and Bro. Smith, being dead, will still speak in our pruned lives.

Be it further resolved, That these resolutions be incorporated in the minutes of the Sunday-school, and that a copy be sent to Sister Smith, and also a copy to the Texas Christian Advocate, with the request that same be published.

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Crawford: "How much could you make?"  
De Faque: "Why, a thousand."—Life.

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