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TEXAS CHRISTIAN ADVOCATE

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

Vol. XLVI. Dallas, Texas, Thursday, February 22, 1900. No. 26.

EDITORIAL.

HELP THE BROTHER WHO IS DOWN.

The man who fell among robbers and thieves on his way from Jerusalem to Jericho is the one who needed help, but he did not get it until the Samaritan passed that way. He represents a class of men in this world with whom misfortune has dealt with much severity. We do not have to turn to the New Testament example to find them. We often meet them on the highway of life, and their conditions appeal to us for sympathy and aid. Often they only call for a word of encouragement, a cordial grasp of the hand or an act of brotherly recognition. But sometimes their needs can not be met with expressions like these, and then we stand face to face with the necessity of passing them by on the other side or of going to them and ministering to their wants in a more substantial manner. This involves expense and self-sacrifice, and just here is the real test of the genuineness of our religion. If we meet the demands of an occasion like this, then we are Christ's disciples in deed and in truth. He teaches us to help the helpless and to minister to the needy and the oppressed. Most any man can manage to get along without help when he is upon his feet and fortune favors him. But when the tide turns and sickness comes into his home, or evil betides his character, or reverses overtake his business and he is brought into circumstances that crush him to the earth, then he needs some form of your help. If he does not get it, dire results may follow; but if the help is at hand he may rise from his low estate, be a comfort to his home and a blessing to society. Because he happens to be down is no evidence that he is unworthy. He has simply been unfortunate. Help him to start off again, and he may more than remunerate you by a return of the kindness, but if he does not make you any personal return, God will make record of your good act and more than reward you in the life that now is and in the life which is to come. Close to our veranda one day we saw a poor little vine, bedrabbled in dirt and striving to cling to the small weeds and grass within reach. It was a good specimen, but it was down and could not get up by its own efforts. So we chopped away the weeds, dug up the grass, enriched the earth round its roots and fixed it a trellis, and by and by it was clambering all over the front of the porch. It furnished shade to that side of the house, and its luxuriant blossoms yielded the sweetest perfume during the rest of the summer, and the birds built within its leafy bowers and made sweet music in the morning tide. Did the vine repay its benefactor for the little half hour service rendered to it? Yes, a thousand-fold, and it made itself a blessing to the community and to all who passed by and looked upon its beauty and inhaled its sweetness. So it is with many of the unfortunate men and women. They are down, scrambling with circumstances and grasping toward anything in reach. Stop long enough to give them a helping hand, and enable them to cling to you long enough to get upon their feet. In the days to come they will rise up and call you blessed. This is Christ's method of dealing with down-trodden humanity.

He hunts out the lowly, inspires them with hope, puts new incentives in their hearts, points them toward the morning, and bids them go in peace and sin no more. We are here to represent him, and happy are those who walk in his footsteps! What would he do if he were here in our place? He would help the man and the woman who are down and struggling with unequal conditions of life.

OUR METHODIST CHURCH GOVERNMENT.

In these articles on Church government, we have so far examined into our several conferences, our method of appointing preachers to Churches and the right of trial by a jury accorded to every person against whom charges are preferred. In the present article we wish to define the position of a Bishop in the Church and his relation to the preachers and people. He is elected to his high office by a majority vote of the General Conference, and we have already shown that this body is composed of an equal number of clerical and lay delegates. He is elected for life and ordained to his work according to the ritual of the Church. He is the only man in the Church given a life tenure in office. In our Disciplinary parlance he is called a General Superintendent. By virtue of his office he is placed under the limitations of law. He is not an autocrat and independent of his brethren, as some people imagine. But he is so hedged about by proper restrictions that if he were amind to oppress or take advantage of those committed to his oversight, he would at once be called to a strict account. He is simply a Methodist preacher selected by his brethren and invested with well-defined prerogatives. Within these limitations, he is authorized by the Church to exercise these functions of office, but he can not even use these to the point of abuse, much less go beyond them. He is, first and foremost, an executive officer. It is his duty to preside at the General and Annual Conferences and decide all questions of law. He has no voice in the enactment of law. This is done by the General Conference. He merely interprets the law and applies it. But in this he is not absolute. Any one of our conferences can appeal from his decisions to the full College of Bishops, and if they sustain him, and the law is offensive, then the next General Conference can modify it or repeal it. He merely passes upon the validity of such matters. If it is a question of parliamentary law, any conference can appeal from his decisions to the body over which he is presiding and settle the matter then and there. In the former case he is acting in the capacity of the Judge upon the bench, but in the latter he acts as a presiding officer over a deliberative body. But we go further in delegating power to a Bishop. We give him authority to station preachers in the several Churches within a given territory. He does not assume this authority. We give it to him as an officer whom we have elected. He usually calls to his aid the presiding elders of a conference, who advise him; but the humblest layman and the humblest preacher in the Church can have access to him and furnish him with such information as they deem necessary. After he has gotten all of the advice possible through these sources, then he addresses him-

self to the duty of doing the best he can both for the charge to be served and the man who is to do the serving. But if in his interpretation of law or in his appointment it can be shown that he has used his authority to injure the least one of his brethren, that brother has the right to lodge complaints against him with the Committee on Episcopacy and have the matter thoroughly investigated. And if it can be shown that such complaint is well grounded, the Discipline specifies a suitable penalty. And if a Bishop should so far compromise his position by conduct forbidden in the Word of God, he can be brought to trial, and if found guilty his expulsion from the ministry and the Church follows. But be it said to the honor of these high officials, there has never been a whisper of this character against a Methodist Bishop since the first one was ordained to this good hour. And it is even the rarest case that any man has ever brought complaint against one of these men of oppression or mistreatment. Like the truly consecrated men they are, they have been and are above the breath of foul suspicion of evil of any character. They stand out in history and under observation unchallenged in their personal and official rectitude. We honor them as our chief pastors, and they have never attempted to impose upon their brethren or abuse their authority. They have never been known to attempt to arrogate to themselves any power not authorized in the Discipline of the Church. The sneering assumption, therefore, set forth by ignorant and bigoted members of other denominations that the Bishops are bosses and exercise one-man power is not only false, but ridiculous and absurd in the extreme. They are our brethren working with us in one accord to further the great work of saving men from sin and building up righteousness in the world.

THE PERSISTENCE OF ROMAN CATHOLICISM.

By reference to our eighth page, it will be seen that we discuss a few things somewhat local, but nevertheless the same remarks are applicable to most all of our centers of population. Against Roman Catholics, as such, we have no war to make. They have as much right to live and prosper under our form of government as any other denomination of Christians. Among them are true and good people, and, if it were in our power, we would not abridge any of their rights of conscience in matters of religion. But when any number of them take it into their heads to help run the municipal affairs of the city in the interest of some of their strictly religious institutions, and in order to do this quietly bring out their special men for office, then it is time to call a halt. To this, and to this alone, the Advocate takes exception. We want the Church to keep itself unmixed with the politics of the city and of the State. No branch of any Church has any right to come in and endeavor to turn any department of secular government into its own channel of work. The Catholic Infirmary is strictly and absolutely a Roman Catholic institution. It is supported by that Church and managed altogether by the officials of that Church. It is so perfectly sectarian that many of the physicians in the city decline to have any connection

with it. That it has a right to keep its management under the dominance of its own Church nobody will question. But when it undertakes to make the city at large support and build it up as a Church institution, the thing is just a little more than we care to swallow. We have our City Hospital, and why can not the Catholic Church let it alone? It was built at a cost of thousands of dollars, and has given entire satisfaction to the public. We heard of no disposition to pull it down until the Roman Catholics dedicated their great infirmary out on Bryan Street. Since then they have kept the city stirred up over the matter, and now they have quietly injected it into the present political campaign. We are opposed to any such meddling with the affairs of the city by this Church. People who have no affiliation with that communion ask no such favors of the city for their Church institutions, and the Roman Catholics are going a little too far in agitating this matter at the present time.

THE ADVOCATE AND THE PEOPLE.

Such is our modesty that we dare not publish many of the most excellent things which the brethren write us about the merit of the Advocate. Nevertheless, we appreciate these expressions of approval, and they stimulate us to do our best to make the paper helpful to the work of the Church. The way to do this is to continue to give it access to the people, for when they read its richly freighted columns and get the information and incentives that it furnishes, the home life and the Church enterprise of Methodism in Texas will be promoted and inspired. The Advocate, therefore, ought to be in the household of every family in the Church throughout the State. There are two classes of men upon whom we depend to thus enlarge its circulation. The presiding elders and the preachers in charge. The former can greatly enhance the circulation of the paper by bringing it before their Quarterly Conferences and insuring upon all of the officials of the Church the necessity of taking the Advocate into their homes. The endorsement of these leaders and their exhortations will have fine effect. We know this to be true, because some of them habitually do this, and their districts are largely compassed by the weekly visits of the Advocate. They tell us, furthermore, of the effect of the paper upon the weal of Church enterprise throughout their bounds. But the preacher is the man who can place the paper in the hands of the people. He goes among them and he preaches to them Sunday after Sunday, and his opportunity to get in a word for the paper is without limit. Hundreds of the preachers in Texas are doing large things in this direction, as our books will show. But here and there, in some of our strong appointments as well as weak ones, some of our preachers rarely ever mention the Advocate. They are indifferent to its circulation. Either it is beneath their dignity or they have so little appreciation of the helpful co-operation of the paper, that they do not call the attention of the people to it, either in their pulpits or in their pastoral rounds. Thus they are standing in their own light and obstructing the progress of the Church's best interests. But we are happy to say that

we have not got many such preachers in Texas, and may their number grow less and less as the years go by! Now, since by the admission of nearly every brother who writes to this office that we are making a paper wonderfully adapted to the needs of our people, we earnestly importune our presiding elders and preachers all over this great State to bend every energy to scatter the Advocate like the leaves of autumn among the Methodists of Texas. Give the people our own paper, and we will gather a harvest hitherto unknown in our great work in this rapidly developing empire of the West. We are going to do our full duty at this end of the line, and if our brethren will do theirs the returns will pay us more than a hundredfold. Let us try the experiment from this time forward.

A PIECE OF UNSTUDIED WIT.

Wit, when unstudied and without sting, is an exhilaration to the soul. But wit that is thought out and prepared for the occasion is stiff and uninteresting. And when it is poisoned with the liquid of the serpent's tooth it is unbearable and full of injury. Real wit, however, is laughter-provoking and brightens the discourse of saloons and the social circle. The man thus gifted and who uses it wisely never fails to interest and entertain all classes of listeners. The Irishman is noted for his wit, and it not only calls forth a good-humored laugh, but it usually carries a most excellent thought along with it. Whenever you see one of those fellows with his big mouth and twinkling eyes approaching, you can always get ready to smile and to pick up a lesson. In going through our exchange the other day we ran across a specimen of Irish wit, and it struck us with so much force that we clipped it for the Advocate. We give it in this connection:

On returning to an old charge the pastor met an Irishman, who greeted him as follows: "Ah! Doctor, I have got religion since you was here." "That is good. Tell me about it," said the pastor. "Well, it was this way: I went 'round to the meetin' and they had two altars, one for the justify and one for the sanctify, and when they invited penitents I went forward, but I went in the wrong altar and got the whole business on the first round and was home rearing happy ever since."

One prominent defect in the life and character of the average member of the Church is a lack of profound and permanent conviction touching the great questions of sin and righteousness. It does not require much downright heart-searching to come into the Church if a man is disposed to look upon that step as merely the proper thing to do. There is nothing in the way of persecution to put his real sincerity to severe test. And yet, after a fashion, he may be ordinarily sincere when he comes forward and assumes the vows of Church membership. But it is often the case that back of this there is not a deep sense of guilt, followed by genuine repentance and a realization of pardon. And the lack of this conviction and this conscious sense of pardon is ever manifest in his after life and character. He has the form of godliness, but is not possessed of its power. He leads a very proper sort of life and makes a very decent member of the Church, but he knows but little of the joy of salvation and the real delight of service in the cause of the Master.

ome of her people that she... a chopping knife and cut... little fingers. First she...

Three points in this cir-... by workers, viz.: This...

great lack on this circuit is... medical missionary. I would...

Leaguers for this work... will speak a word on be-...

Every one will agree that... statistics ought to be reliable...

great friction between the... Catholics and Protestants in...

There are many, of all classes, who... come seeking membership in our...

But let us see if we can find the... errors that cause such a showing...

Dr. Lambuth's visit to us resulted... in more good than can be told...

I will close this letter with a few... words complimentary of your work...

J. L. HENDRY, Sungkiang, China.

OUR STATISTICS.

Every one will agree that our... statistics ought to be reliable...

6634 is the correct number for 1898... and 6094 for 1899, then there was...

These figures show a deficiency of... 461 members for 1898. We have...

Table with 2 columns: 1897, 1896. Lists members for Georgetown, Belton, Temple, Taylor, Round Rock, Bartlett, Salado, Moffat, Burnett, Liberty Hill, Rodgers, S. Temple, Granger, Florence, Bertram, Little River, and Total.

Table with 2 columns: 1898, 1897. Lists members for Georgetown, Belton, Temple, Taylor, Round Rock, Bartlett, Salado, Moffat, Burnett, Liberty Hill, Rodgers, S. Temple, Granger, Florence, Bertram, and Total.

The difference between these two... footings would show a loss of 295...

Table with 2 columns: 1899, 1898. Lists members for Georgetown, Belton, Temple, Taylor, Bartlett, S. Temple, Round Rock, Salado, and Moffat.

Table with 2 columns: 1899, 1898. Lists members for Burnett, Liberty Hill, Rodgers, Granger, Florence, Bertram, Holland, and Total.

Some suggestions about reports: 1. The blanks are good enough...

Table with 2 columns: 1899, 1898. Lists members for Georgetown, Belton, Temple, Taylor, Round Rock, Bartlett, Salado, Moffat, Burnett, Liberty Hill, Rodgers, S. Temple, Granger, Florence, Bertram, Holland, and Total.

Whatever the status of the infantile... world, it seems that a correct inter-

IS AN INFANT A SINNER. No. 2. Whatever the status of the infantile...

reported nothing in column for "total... members last year," as shown in my...

On the other hand, take the same... charge for 1899. In column for "total...

Quantah, Texas.

BIBLE READING ON METHODISM.

CHAPTER'S PERSEVERANCE. We Methodists believe in the doctrine...

It is not this a satisfactory solution... both as to the origin and continuance...

ALASKA WORKER. Gained 44 lbs. by Leaving off Coffee and Taking Postum Food Coffee.

Some people in Alaska have work to... do. A widow woman, Miss Ada...

THE BIG 4. AUSTIN WHITE LIME CO. Manufacturers of WHITE LIME. SUNFLOWER TABLETS.

SUNFLOWER TABLETS. A positive remedy for MALARIA... SUNFLOWER REMEDY CO.

SUNFLOWER REMEDY CO. American Trade-Mark. SUNFLOWER TABLETS.

SUNFLOWER TABLETS. A positive remedy for MALARIA... SUNFLOWER REMEDY CO.

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Secular News Items.

On this page we give the latest news items for the especial benefit of our readers who do not take the daily papers.

United States Judge Taft has decided that the case taken before him by the Republicans of Kentucky does not justify Federal interference.

Judge O. D. Cannon, of Robertson County, who was convicted of the murder of W. A. Gray and sentenced to life imprisonment, appealed his case to the Supreme Court.

The loss of the British in South Africa up to date is fearful and shows the horrors of war. The casualty is as follows: Officers killed, 152; wounded, 26; missing, 112.

Judge R. H. Ward, first office assistant in the Attorney-General's office at Austin, has tendered his resignation.

Chas. E. Macrum, ex-Counsel to Prætorio, has returned home and submitted a statement to the Washington authorities explaining why he left that country.

State Senator R. L. Bradley, of Mississippi, was seated at dinner in the hotel at Jackson last Friday when a woman entered and opened fire on him with a pistol.

Secretary Root, of the War Department, has determined to carry out the suggestions of General Wood to reduce the number of United States troops in Cuba.

The House of Commons has adopted the report of the committee on the army appropriation bill. It places the financial needs of the War Department at \$12,500,000.

The British troops under Gen. French have succeeded in getting communication with the besieged forces at Kimberley. The purpose of this move also included the cutting off the retreat of the Boers under Gen. Cronje.

The Legislature at Austin is still fighting over the tax commission bill. Several amendments have been made to the pending measure.

A dispatch from Houston indicates that the Southern Pacific Railroad has made arrangements to purchase the Houston, East and West Texas Railway.

The Daily News gives the following summary of the South African war to date.

The South African war is costing Great Britain over \$2,000,000 per day, and expenses are said to be increasing continually.

The Boers are putting in a full share of money and blood. While no accurate account of their losses has been presented, nobody doubts that their suffering and sacrifices have been shocking.

Republican primaries and conventions have been held within the past few days all over the State. It is useless to announce that in Texas Republican politics are wholly National.

The two wings of the Kentucky Legislature are again meeting in Frankfort and adjourning from time to time until the courts determine who is the lawful Governor.

A negro soldier was arrested for disorderly conduct in El Paso last week and placed in jail. That night a crowd of his company came over to rescue him.

The Fort Worth City Council recently passed an ordinance granting the right of way to Mr. Bishop and others to enter that city with the electric car from Dallas.

The London Spectator, speaking of Germany as an established world-power, says: We realize the greatness of the Emperor's aspirations; we do not feel sure that they will be realized so early as he imagines.

A fearfully cold spell of weather has prevailed throughout the Northern and Northwestern States during the past week. Its effect has extended to the Southern States, and Texas has suffered some of the consequences.

The greatest debate of the season is now in progress in the Lower House of Congress on a bill now pending to place Porto Rico on a par with other countries in matters of tariff rates.

Last winter the President came out openly and boldly for free trade with Porto Rico on the ground that the island is now to all intents and purposes a part of our own country.

The tax commission bill now before the Texas Legislature is having a hard row of stumps to hoe. The caucus got together and planned to force a vote on the measure last Monday.

Kansas City is making a great effort to get the next session of the National Democratic Convention. But the indications all point most favorably to Milwaukee as the place that will secure this great gathering.

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The National Populist Committee had a meeting in Lincoln, Neb., last Monday. There were two parties among them—one favored fusion with the Democrats in the

coming election, and the other favored going it alone in the middle of the road. So they wrangled awhile and then split wide open.

The Marquis of Queensbury is dead. He died February 1. In his will he said, among other things: "I particularly request that no Christian mummies or tomfooleries be performed at the grave, but that I be buried as an agnostic."

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CLARENDON DISTRICT PREACHERS CONFERENCE.

In response to a call by G. S. Hardy, presiding elder, the preachers of the Jumbo District met in Clarendon, Texas, January 31 and February 1. All the preachers were present except four, three of these being kept away on account of sickness.

James Jefferies, the present champion heavy weight of the world, and his gallant opponent, Tom Sharkey, in the greatest pugilistic encounter that has ever taken place, both pursued much the same course of training and the first and most important part of this training was to get the stomach in condition, and keep the digestion absolutely perfect.

Arrangements were made by and between the brethren to assist each other in their revival meetings. Already they have begun, and will be kept up during the year.

Clarendon District has more than doubled her Twentieth Century Fund up to date, being the first district in Texas to report out; but several of the works haven't been reached yet, and some only partially.

The following brethren preached during the conference: Bros. Hollers, Bentley, Stephens, Whitehurst and Thompson. It was up to the high-water mark spiritually.

Bro. Thompson is a new man among us, but already has a warm place in our hearts. He had to take a super-numerary relation in the West Texas Conference on account of his health. He is retaining that now, and is filling out Bro. Rascoe's place at Clarendon.

I can not close without reference to our school at Clarendon. We now have an enrollment of 203. Our people are beginning to realize the necessity and importance of such a school in our midst and are rallying to its support.

This is Wednesday, and so far the Governor has not called another session of the Legislature, and reports from Austin are to the effect that none will be called. The present called session will die tonight.

Plainview, Texas.

A TEXAS WONDER! Hall's Great Discovery. One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, remedies gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women.

READ THIS. VOLINA, Ala., July 1st, 1899. Dr. E. W. Hall, St. Louis, Mo.: Dear Sir—I wish to state that I have been a constant sufferer for a number of years from kidney complaint and have never found a remedy that relieved me so much as one bottle of The Texas Wonder, Hall's Great Discovery.

Reform has its possibilities, but it also has its limitations. Because men have reformed a bent apple tree is no reason why we should hope to reform a decayed apple.

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

TWO FINE SPECIMENS Of Physical Manhood.

No form of athletic exercise demands such perfect physical condition as prize fighting. Every muscle in the body must be fully developed and supple, and the heart, lungs and stomach must act to perfection.

Whether we endorse prize-fighting or not, it is nevertheless interesting to know the manner by which men arrive at such physical perfection.

James Jefferies, the present champion heavy weight of the world, and his gallant opponent, Tom Sharkey, in the greatest pugilistic encounter that has ever taken place, both pursued much the same course of training and the first and most important part of this training was to get the stomach in condition, and keep the digestion absolutely perfect.

Stuart's Dyspepsia Tablets prevent acidity, strengthen the stomach and insure perfect digestion. They keep a man in fine physical condition.

The gallant fighter, Sharkey, says: "Stuart's Dyspepsia Tablets remove all discomfort after eating. They rest the stomach and restore it to a healthful condition. I heartily recommend them."

The advantage of the daily use of Stuart's Dyspepsia Tablets is that they keep the people well and ward off sickness and are equally valuable to well persons as to the dyspeptics.

They are no cheap cathartic, but a perfectly safe and efficient digestive and the demand for them is greater than the sale of all other so-called dyspepsia cures combined. No remedy could possibly reach such a place in public esteem except as the result of positive merit.

Full size packages are sold by all druggists at 50 cents and the best habit you can possibly form is to take a Stuart's Tablet after each meal. They make weak stomachs strong and keep strong stomachs vigorous.

Burditt's Well.

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

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

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

Sewing Machine (Advocate for One Year) \$22.50

Speaking of the recent cuts in telephone rates in various parts of the country, and especially in southern New England, where in some towns "inward" telephone service may now be had for six dollars a year.

Notes F WEST II

W. A. Govey elder has just visited the Conference. Several took as this means of gratification. Also worth League subscriptions to be cured. W. H. I put a folding chair in the parlor with our wife for the covered Lord shake the grant us a mig

COR J. M. Linn, F

very nicely in find the member do for the Lord are prospered. helped us with Education. Thank gladly subscribers dollar per month. lightful place hard for nature for Corpus Christi have not been in one continuous climate is pleasant. Further, the ing wickedness, is a most decide in all of the Ching revival of I all this southwee the same over dism. May this shall see our de

NORTHWEST HILLSD

C. R. Wright, furnace into our Sunday-school torium with the thus making one church houses an prospects for the had accessions to, day since confer a service.

SIL B. R. Wagner

great day at Sa for \$20 on the cash \$9. good s celved two men This is a fine ch

COURTS MEMO C. A. Meier, F

tion has increased year. Our prayer large increase, al about twenty vo national singing. ly a gospel prea the young peopl sweet-spirited an and light, makin around her. The They are makin pastor reports C next conference I debt."

SPRIT E. J. Maxwell

second year on t and the people b hearty welcome a work. We have n cyclone in the w the pounding has thing ever since reference, and bette revival at Springe twenty-five convs and the Church. Shover assisted us i most all the pread fine preacher, full man of God and f He does his work will stand the test obligations to Bro Longino was with us some good p charge is coming t day-school is in ree meeting is growing terest. The Ladies ery had their gra Twentieth Century last week and by t Morris and Bonner We expect to come all over the work. Advocate.

MOI W. O. Hightower

suppose that Moffa out of the procce schools in operatio the conference year both quantity and Children's Visitor, and otherwise enlar creature. Have also schools making five Church. Have som contemplation. Hav class at pastor's stu in some measure to defect in our Sund The want of adea teaching. Twenty Texas Christian Ad sold repairs and a preacher's home th of the most commo the conference. All cluding liberal pou nity in general, reg tional lines, have en need hope for b pleasanter charge s and here. On Chr

Our Young Folks

A PROBLEM IN THREES.

If three little houses stood in a row With never a fence to divide; And if each little house had three little maids...

CINDERS AND TEARS.

Fanny and I were hurrying through the dusty streets. She was carrying a bundle of laundry. I was taking a bundle of copy to the editor.

"Please, Miss Hester, just let it be a minute." "But it hurts—awfully! Maybe I can turn the lid and get it out."

"Yes indeed," calling to mind several occasions when something in my eye had caused me much misery and inconvenience.

"Mother taught me that ever since I was little. She used to hold my hands until I was able to control them for myself."

"What things?" I asked, willing enough to draw out my friend, whose homely, practical illustrations had been of service to me before.

"Oh, hurts and things. I don't suppose you get many of them, miss, but any one who works as I do gets many little cuts."

"And then what do you do?" "Rub my eyes with my elbows, you know. Keep my hands away from the hurt. It is easier to get angry when people find fault or snub you just because you do their washing and they think they can, or because they don't know any better."

"Well, I have two grown up sisters, and they entertain company in the parlor every evening. They give me to understand that I am 'a third party,' and not wanted. Then papa is always tired, and he dozes in the sitting-room and does not like to be disturbed."

THINGS AT HOME.

Children are not always satisfied with home and its surroundings; if money is not very plenty, if pleasures are simple, and life is free from excitement...

and this was his earliest experience away. "So you are really your own man now, and are free from home restraints," I said to try him.

The youth was now obliged to signal a train and left me; but his words kept coming up—"I wish I had seen how good home was and had never found fault with mother."

TRAINING CAVALRY HORSES.

It is a source of wonder to many persons how cavalry horses are trained to become accustomed to fire and military life in general.

The most trying part comes when the horse has to make its first acquaintance with fire. However easy it has been to train up to this point, every horse becomes frightened when guns begin to go off.

A story is told of a colored man who came to a watchmaker and gave him two hands of the clock, saying: "I want yer to fix up dese han's."

"Where is the clock?" answered the watchmaker. "Out at de house on Injun Creek."

"But I must have the clock." "Didn't I tell yer dar's nuffin de matter wid de clock, 'ceptin' de han's?"

"No place at home." Foolish as he was, his action was very like that of those who try to regulate their conduct without being made right on the inside.

I met him on a street-corner—a bright, black-eyed lad of perhaps fourteen summers. I had seen him there evening after evening, and wondered whether there was no one who knew the temptations he encountered.

"Well, I have two grown up sisters, and they entertain company in the parlor every evening. They give me to understand that I am 'a third party,' and not wanted. Then papa is always tired, and he dozes in the sitting-room and does not like to be disturbed."

"How is that?" I asked. "I was surprised and pained at the answer."

"There was a quaver in the voice now that told of a sorrow time had not yet healed. "But your mother?" I suggested.

"Oh, mamma!—she is only a reformer and has no time to spend with me. She is always visiting the prisons and work-houses, trying to reform the men, or writing articles on how to save the boys."

"And her own boy in danger?" "Yes, I am not half as good as I was before grandma died. I am getting rough, I am afraid. There does not seem to be any one to take an interest in me, so it does not much matter."

rough, I am afraid. There does not seem to be any one to take an interest in me, so it does not much matter.

"Yes," he said, "but I am not over-well pleased with the change. I used to think that it would be fine to live at a boarding-house and eat fine dinners and have a latchkey; but I would gladly give them all, and ten times more, for the things at home. We did not have much money to spend, but mother put something into her cooking that I don't find in boarding-houses; money does not buy from laundry women the careful darning that mother gave to my clothes. I have a pleasant room—pictures and all that; but I would rather have mother's face. Look here! Here is a letter giving me an appointment with a large raise in pay. My greatest pleasure in good luck has always been telling it at home; and now I am a hundred miles off. I know, of course that it is right that I should push off for myself. I could not possibly have earned a living at home; but I wish I had seen how good home was when I was there, and never found fault with mother."

I think the saddest, most hopeless thing I ever heard from a boy's lips was that sentence: "There is no place for me at home." God forgive that mother and open her eyes before it is too late, and help other mothers to heed the warning!

How is it mothers? Are you boys in danger? Think of this, ponder over it, pray over it.—Children's Visitor.

AN ISLAND IN THE AIR.

Three miles south of the Mesa Encantada of Mexico, is a splendid specimen of fantastic erosion—an "island" in the air; a rock with overhanging sides nearly 400 feet high, 70 acres in area on the fairly level top, indented with countless great bays, notched with dizzy chasms.

This little town of Ancoma is one of the most perfect types of the prehistoric Pueblo architecture. Most of the houses remain of the type invented when every home must be a fort. One climbed a ladder to his first roof, and pulled up the ladder at night—living on the second and third floors and using the first floor as a cellar.

Nothing except the eagle sought such inaccessible eyries as these victims of their civilization; because they were farmers instead of freebooters; because they had homes instead of being vagrants, they were easy to find, and they were the prey of a hundred nomad tribes. With inconceivable labor this island town in the air was built and fortified.

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table was filled with guests. But to him they furnished no pretext for neglecting his God and losing the satisfaction of setting a good example. For, instead of staying at home out of fancied courtesy to them, he used constantly to invite them to accompany him."

Upon being told that the British troops had fired upon and killed several Americans at Lexington, Washington said: "I grieve for the death of my countrymen, but rejoice that the British are still so determined to keep God on our side."

The wife of the first President of the United States was quite as devout as her husband. After breakfast each morning she retired for an hour to her chamber for prayer and reading the Bible, a practice she is never known to have omitted during half a century of life under most varied conditions.

pose burned into every fiber of his being, who never loses sight of his goal, and who has the faculty of focusing, like a burning-glass, all his scattered rays, that succeeds.

THE SINGLE AIM WINS.

Many a man who has failed would have succeeded had he concentrated his fragmentary and fitful efforts upon a single thing. One of the principal causes of his shipwreck of endeavor is "scatteredness"—a habit of desultory, disconnected, fitful, spasmodic effort.

The same is true of all the great leaders of men. Having arrived at a decision, Grant could not be turned from his purpose, and in his military operations he was determined to fight it out on the line selected, if it took all summer. It did not matter to him that he was severely criticised in Washington, and by the other Generals of the army. His purpose was fixed; he had a definite plan, and no power could deflect him from it.

He was a naturalist, not a chemist; and he was great enough not to be afraid to be found ignorant on many things out of his line. The mind can retain only so much. If the eye is single, the whole body is full of light; if not, there is nothing but darkness. This explains why many mediocre men, commonplace plodders, men of one talent, have succeeded; while the so-called geniuses, many-sided men, have failed.

Don't be afraid of being known as a man of one idea. The men who have moved the world have been of this kind. It is ever the single aim that wins. It is the man who has his pur-



PROTECTION FOR EVERY WOMAN IS FOUND IN DR. PIERCE'S FAVORITE PRESCRIPTION. I am the mother of four children, writes Mrs. Euphemia Falconer, of Trent, Muskegon Co., Mich. "My first two babies were still born, and I suffered every thing but death. My friends all thought I could never recover. I was reduced to 100 pounds. When I was three months along for my third child I was taken with hemorrhage or flooding and came near having a miscarriage from female weakness. For two months I was under the care of our doctor, but was getting weaker all the time until one day I happened to come across one of your little books and I read it through, and the next day I sent and got three bottles of 'Favorite Prescription' and one bottle of 'Pellets.' I improved so fast I continued to take your medicine until baby was born, and he is healthy and all right. My health has been good ever since. I now weigh 165 pounds."

HOW LITTLE WE KNOW OF EACH OTHER AND OF OUR COUNTRY.

Only eighteen per cent of all the families in America employ domestic help, leaving eighty-two per cent without even one servant.

If all the dressmakers known to exist in America worked twenty-four hours of each day for a whole year, without stopping for sleep or meals, they would still be able to make only one dress apiece for less than seven-eighths of the women of America.

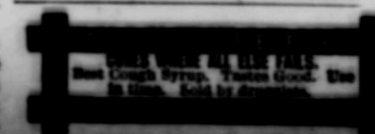
Not six per cent of all the women in America spend as much money as fifty dollars per year on their clothes.

There are scores of places in this country where only one mail comes every fourteen days.

Ask the average person where the central point of area is in the United States and he will fix it somewhere in Illinois. Tell him it is nearer San Francisco and he will be incredulous until he remembers that Alaska is within the boundaries of Uncle Sam.—Edward Bok in Ladies' Home Journal.

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

43 FLOWERS, 30¢ 20 Pts. Seeds, 23 Bulbs. Most popular varieties, packaged: 1244 Mary Sample Aster, Acacias, 1245 Alpacas, Little Gem, Inland, Beautiful Hybrid Begonias, Bouquet Chrysanthemum, Calceolaria Pinks, Carnation Marguerite, Double Chinese Pink, Heliotrope, mixed, Forget-me-not Victoria, California Golden Bell, Petunia Hybrid Mixed, Phlox Drummondii, Poppo, New Shirley, Narcissus Fancy, California Sweet Peas, Lovely Butterfly Flower, Grand Vase, mixed, Diamond Flower, Washington Weeping Palm, Japan, Weeping Glory. 23 BULBS—Two Grand new "Scarlet King" "Canna Lilies," "Canna Lily," "Double Tuberoses," "Hybrid Gladiolus," "Butterfly Flower," "Spiraea Lily," "Tuberosa alba & Victoria, Blooming in 100 Days. NEW FLORAL GUIDE—104 pages. FREE with every order. The Conard & Jones Co., Box 27, West Grove, Pa.



The Home

AT JESUS' F Lord Jesus, life is hard to know, And hours of peace at rare; But it is sweet, after To nestle close to The of prayer. If Thou wilt lay Thy head, I shall arise refreshed Dear Master, I am silt I would not miss a word; The hour is very holy I fain would see an the Lord; I long to lay aside joy And only know and fe near.

The world's discordant Clang round about weary me. There were rough hearts before That troubled me, b Thee. O Jesus, quiet me wit While up to Thee m reach.

In life's bewildering rush I lose so much of T ness; But in the peace an hush Strength and soo blessedness; Give to me what Th Thy side. Whate'er it be, I shu

—London

SORROW SPRINGS

A man in prison, sealed permission to at liberty lying on him untouched, unop ing himself and unl is just the image of u have even a fragmet about us. I think I scrap of sorrow in m simple unborrow. Ho thing but quite hap always that all the and all the present power, and all the f hope, because of the s which do not change do not crumble bec; stagger at the prom lief; but stand fir their peaks of pearl of eternity, and the l rooted unfathomabl God?—James Smethu

BELONGING TO

Paul in the openit great masterpiece t "a bond-slave of Jesu in his writings spei tian as being "God which implies absu will, heart and life One. In the King's ed devotion is neve yourselves unto Gov order, and the unva discipleship. A life cration brings us in the Father and wi Christ, and thus m of the divine nature ty is the life of pea For the pure in hea King in his beauty And in the life to c his face, and his na forehead." The n and seal of absolutu those who belong ing delivered from of sin, can ever ho dimmed eye on l Christian Uplook.

JESUS EVI

Of late I have be the everywhere ness isified that our old have much to do we do not think habits has been in god God. He was and almost alway We had read, but as it read, "Am I; the Lord, and no These words of th we had persisted thinking about hi "I am a God afar e We also read, but that other saying Testament. "The This does not say but "is." Neithe "nost" his comin now, and here, s dispensational con me say, the "at the same Lord, that shall appear the clouds of hea

Texas Christian Advocate

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BACK NUMBERS.—Subscriptions may begin at any time, but we can not undertake to furnish back numbers.

Remittances should be made by draft, postal money order, or express money order, express or registered letters.

L. BLAYLOCK, Dallas, Texas.

DISTRICT CONFERENCES.

If presiding elders not represented in following table will furnish dates and places we will add them to the list.

Palestine, West Palestine.....April 5
Waco, Edley.....April 19
Greenwell, Allen.....April 29
Coffey, Plano.....April 29
Waxahatchie, Itasca.....April 29
Georgetown, Temple, Seventh St., April 26
Dowle, Bellevue.....May 9
Abilene, Snyder.....May 19
Gatesville, Killeen.....May 19
San Antonio, Cotulla.....May 19
Fort Worth, Joshua.....May 21
Vernon, Graham.....May 29
Cuero, Cuero.....June 19
Clarendon, Amarillo.....June 29
Weatherford, Gordon.....June 21
Brownwood, Comanche.....Aug. 1

Self-deception is the worst sort of deceit that a man can practice.

Backsliding is a hurtful habit and very common among a great many professedly religious people.

Dr. DuBose is putting forth extra effort to bring the Era up to the highest standard of perfection both as a religious and a literary periodical.

EDITORIAL BIRD-SHOT.

The perfection of art is seen to best advantage in its artlessness.

Our Church government is very oppressive to an inefficient and trifling man.

Real scholarship and attainment have no fellowship with the spirit of pedantry.

The use of uncommon words in the pulpit is an evidence of a lack of taste and culture.

The latest fads in novel pronunciation add nothing to the charm of pulpit diction.

Exquisite refinement in manners is measured by the perfect naturalness of those who possess it.

The veneering of assumed acquirement is soon rubbed off, but solid merit is wrought into permanent character.

A smattering of books makes the tyro very bold, but large reading and thoughtful study make the wise man humble.

The preacher who depends upon a fluent tongue instead of hard work and close application will soon pass the dead-line in the ministry.

In three short years Christ gave to mankind enough of the essence of spiritual thought to meet the needs of the generations to the end of time.

Open opposition to religion has its effect in the community where it exists and it is to be deplored, but the worst enemy with which religion has to contend is indifference.

BISHOP CANDLER AT GEORGETOWN.

In a letter from Dr. Hyer at Georgetown we learn that Bishop Candler will begin his course of lectures before the students of the University the 13th of March and continue them till the 20th. He will occupy the evening hour. Bishop Candler's theme will be "The Evidence of Christianity." The Bishop is well equipped for work of this sort and a rare treat will be furnished by him upon this occasion.

THE UNIVERSITY BUILDING.

The University building at Georgetown is rapidly approaching completion.

By the first of March the contractor will be ready to turn it over to the Building Committee, and when they receive it the remainder of the money due the builders will be urgently needed.

Rev. F. B. Sinex is making special effort to get in the amount by that time, and he is depending upon the promises of those whose subscriptions are still unpaid and now due to respond to this urgent demand.

If the brethren will heed his call and come to his relief by the first of the month, he will have no sort of difficulty in meeting the claim according to agreement.

The amount necessary to cancel the obligation now pressing is nearly \$9000. We do not know whether or not this will cover all of the indebtedness. There may be a little in excess. But provision is made for everything now outstanding, except the figure above indicated.

And if the subscriptions are promptly paid, the whole question of present emergency will be put at rest.

ROMAN CATHOLICISM IN MUNICIPAL POLITICS.

We do not believe in mixing the affairs of Church and State. It is the duty of the Church to create a healthy moral sentiment in every community, and then leave the voter free to exercise his own choice in matters of politics.

Beyond this, no Church has any right to press its influence in elections or with candidates.

The municipality, the county and the State can manage their own affairs without the Church taking any part either openly or clandestinely.

We are led to make these observations in view of the fact that for the past two or three years the Catholic Church in this city has been making special effort to get charge of the city's charity work.

Last year the managers of the Catholic Infirmary put forth an extra exertion to get the City Council to do away with our City Hospital, and turn over the money applied to that department to the Catholic Church, and let them run this department of the city government.

They had a number of Aldermen pledged to that policy, and they were pressing the matter for all it was worth until the public awoke to the situation and raised a storm down at the City Hall; and then they quietly retreated for the time being.

They saw that they needed to do a little more quiet work before their plans could materialize. Catholics never surrender. If they fall at one point then they endeavor to discover the weakness of another and continue to press their suit.

They found out that if they did weather the storm and get the Council to pass that sort of a measure, the Mayor would veto it, and their last state would be worse than the first.

So they concluded to wait till they could get a Mayor of their own, and may be get a few more Aldermen or their way of thinking, and also a City Health Officer, who would advocate their scheme.

So for these months they have been quietly manipulating the politics of the city. And as a result, they have some candidates now in the field of their own ilk, and they are congratulating themselves that the public knows nothing of their purpose and aim.

If they can quietly put these candidates in office, then down goes our City Hospital, and into the Catholic Infirmary will go thousands of the city's money, and our large and commodious hospital will become a habitation for owls and bats.

TURBING THE BUSINESS OF THE CITY IN THEIR EFFORT TO MAKE THAT INSTITUTION A PART OF THE CITY GOVERNMENT.

and thereby bring the city into helping to promote and maintain its interests.

They are not content to go on and attend to their own Church business, like the other Churches in the city, but they have left no stone unturned to get their hand into the city treasury and make the public in general contribute to building up Catholicism.

Now they think that their time has come, and they have their candidates for Mayor and City Health Officer, with here and there a candidate bobbing up for Alderman.

The most of the Aldermen in the present Council who support their project are now running for Aldermen-at-large for re-election. They can not deceive the people.

We know exactly their aim, and from a sense of duty we point out these things that the city may fully understand the situation.

In the City of Galveston, some years ago, this very scheme was inaugurated, and the city transferred its poor to the Catholic Sanitarium and appropriated money and turned it over to the Catholics with which to run this department of the city government, but by and by the thing became so utterly obnoxious to the people, and such an expense to the city, that the Council had to wash itself of the whole thing and re-establish its own hospital.

And this is but a repetition of the experience of all cities beguiled by Catholics into this Church arrangement.

The thing won't work. It is inimical to our civil and religious institutions. It is utterly abhorrent to our American idea of conducting civil affairs.

To those of us who have made this question a study, and who know the history of the Catholic Church in its relation to questions of this character, we are just a little chary of this movement upon the part of that Church at this time.

The City of Dallas, in its civil affairs, does not need the kindly offices of Roman Catholicism to help run the municipal government.

Let it take care of its own splendid infirmary, attend to its own religious business, and permit the city to run its own hospital without the intermeddling of any Church.

TEXAS PERSONALS.

We have received a cheering note from Rev. V. G. Thomas, of Uvalde, Texas. He is in fine spirit and his work prospers.

The article in our last issue from Rev. John Barcus ought to be read and digested by all of our preachers.

We announced some time ago that Rev. Chas. Brown, of Abilene, had gone on a visit to relatives in Georgia; but it turns out that he could not get off and so had to forego that pleasure.

We greatly appreciate a personal letter from Rev. W. T. Morrow, presiding elder of the Vernon District. He is an ardent friend of the paper and will push its claims throughout his territory.

Rev. W. E. Boggs, of First Church in this city, went down to Georgetown the first of the week to lecture to the boys of the University. Dr. Boggs is a scholarly man and his lecture no doubt was interesting and entertaining.

Rev. F. B. Sinex was in to see us last week. He is out on a still hunt for funds with which to meet the payment due on the University building as soon as completed.

We notice that our old friend, Judge I. W. Stevens, of Weatherford, and a member of the Court of Civil Appeals at Fort Worth, is a candidate for re-election.

It is with pain that we announce the death of the wife of Rev. J. W. Story, of Belton. It occurred last Saturday and the funeral was conducted by Rev. W. L. Nelson on last Sunday.

Rev. J. R. Wilson, a brother of Rev. J. C. Wilson, of Seguin, died at the home of the latter last week.

Rev. W. H. LeFevre, once a member of the conference but for some years a local preacher at Hillsboro, died last Saturday.

Rev. Z. V. Liles, of Allen, made the Advocate a pleasant visit this week. He is encouraged with his work and expects a good year.

Rev. Buckner Harris, of the San Antonio District, writes us a most encouraging letter, and we highly appreciate it.

Bishop Chas. C. McCabe, of the Methodist Episcopal Church, spent last Sunday in the city and preached twice to the Tabernacle Church people.

We are sorry to disappoint Rev. Sam Ashburn and his people at Plano last Sunday; but a vaccinated arm, an attack of la grippe, and a failure to reach the train in time to get aboard make up the cause.

Brother W. H. Erwin, of Ellis County, was in to see us this week. His post office is Creechville.

Rev. C. M. Harless, Secretary of the Conference Board of Education for the North Texas Conference, is giving all the attention possible to the Twentieth Century Movement.

Rev. V. A. Godbey, Secretary of the Conference Board of Education of the East Texas Conference, writes us that he has secured the services of Dr. John C. Kilgo, of Trinity College, North Carolina, in the interest of the Twentieth Century Movement.

METHODIST.

Our Church building field, Mo., was recaptured. It is not state the property was lost.

Rev. F. A. Whitson, of Memphis, Tenn., died of pneumonia, at his bany. He was a good preacher.

Judge John B. Hotten, an eminent Me the old Holston coun was a good man, an this writer.

Bishop Duncan, two strong sermons Hawkinsville, Ga., and which to lift a debt property in that town

Fifty thousand do subscribed for a new at Cabanne Place, St St Louis Methodists put money in Church

Bishop A. W. Wilson commencement sermon lege next June. We Bishop is very active Century Movement in timore.

Dr. R. A. Young, t ister of Nashville, is some very fine reml Midland Methodist. I n years, but his l strength.

The venerable Met comes out into the n handsome new wardro line in its general g Northern papers, and ed front page.

Bishop Candler will calaureate sermon at ment of the Southern Greensboro, Ala. ne Bishop is in great dem this character.

Rev. John Wesley M the Methodist Episco the 9th inst., at the az having been a preche He was a great precl scholar of merit.

Rev. W. F. Loyd, of Church, Louisville, K, gracious meeting in his the Central. He has h conversions and ace work still progresses.

The Arkansas Metho dian-Okla Methodist little controversy. Tl nounced the other we had no distinctive doct ter took the other side —and properly so, fro view.

Old Dr. Nathan Hea more Conference, is n years of age. This ge most forgotten him, b gone by he was a str Methodist. Our frst him was, when a boy, his picture and read th

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. H. Erwin, of Ellis Coun- to see us this week. His s Creechville. He and his een in the city to visit a s days. The young man is s the City Fire Department, infuily hurt in fighting a s ago, but not seriously.

Harless, Secretary of the Board of Education for the Conference, is giving all possible to the Twentieth cement, but the duties of pastorate also demand attention. He is working rness, and all of the mem- conference need to give arty co-operation.

. Godbey, Secretary of the Board of Education of the Conference, writes us that ed the services of Dr. John Trinity College. North the interest of the Twen- y Movement. He will be th of South and central

with Bro. Godbey till the 29th of March. Good results from his visit are confidently expected.

Rev. L. P. Lively has sent us some good matter for the Advocate. The mind of the old man eloquent is bright and penetrating.

Bro. B. M. Burgher, of the First Church in this city, is the model Sun- day-school Superintendent. He is an adept in this sort of work and his school prospers. But, besides this, he is also Church Treasurer and looks after the finances of that large congregation. He is a useful man in any department of Church enterprise.

The Advocate had a pleasant visit from Miss Katherine Stegler, a vocal- ist of more than local reputation, and also a teacher of music in the city. She was associated with a member of the writer's family in the New England Conservatory of Music, where she studied under the masters for several years. She is deservedly popular in this community.

The Floyd Street people have moved their preacher into their new parson- age. They started him off with a re- ception and a pounding and now they are all happy and encouraged. Their parsonage is as nice as a new pin, and it is free from debt. Floyd Street now has an open sea and ought to make good progress. They are completely from under the burden of debt, and this is a delightful condition.

METHODIST NEWS.

Our Church building at South Green- field, Mo., was recently destroyed by fire. It is not stated whether or not the property was insured.

Rev. F. A. Whitson, of the Missis- sippi Conference, died on the 7th inst. of pneumonia, at his home in New Al- bany. He was a good man and a strong preacher.

Judge John B. Hoyle, of Cleveland, Tenn., an eminent Methodist layman in the old Holston country, is dead. He was a good man, and well known to this writer.

Bishop Duncan recently preached two strong sermons in our Church at Hawkinsville, Ga., and raised \$600 with which to lift a debt off of the Church property in that town.

Fifty thousand dollars have been subscribed for a new church building at Cabanne Place, St. Louis. Those St. Louis Methodists are not afraid to put money in Church structures.

Bishop A. W. Wilson will preach the commencement sermon at Wofford Col- lege next June. We notice that the Bishop is very active in the Twentieth Century Movement in and around Bal- timore.

Dr. R. A. Young, the veteran min- ister of Nashville, is again writing some very fine reminiscences in the Midland Methodist. He is getting up in years, but his bow abides in strength.

The venerable Methodist Recorder comes out into the new year with a handsome new wardrobe. It falls into line in its general get-up with the Northern papers, and has an ornament- ed front page.

Bishop Candler will preach the bac- calaureate sermon at the commencement of the Southern University at Greensboro, Ala., next June. The Bishop is in great demand for work of this character.

Rev. John Wesley Merrill, D. D., of the Methodist Episcopal Church, died the 9th inst., at the age of ninety-one, having been a preacher seventy years. He was a great preacher and a Bible scholar of merit.

Rev. W. F. Loyd, of Walnut Street Church, Louisville, Ky., is having a gracious meeting in his charge, so says the Central. He has had a number of conversions and accessions, and the work still progresses.

The Arkansas Methodist and the In- dian-Okla Methodist are having a little controversy. The former an- nounced the other week that Methodism had no distinctive doctrines. The latter took the other side of the question—and properly so, from our point of view.

Old Dr. Nathan Head, of the Balti- more Conference, is now eighty-nine years of age. This generation has al- most forgotten him, but in the years gone by he was a striking figure in Methodism. Our first impression of him was, when a boy, we used to see his picture and read his sermons in the

born February 3, 1811, joined the con- ference in 1834, and retired from active work in 1886. His health is still meas- urably good.

Rev. J. B. Robbins, D. D., of the North Georgia Conference, has closed a contract with Barbee & Smith to pub- lish the autobiography of the late Rev. Simon Peter Richardson. That will be a rare and interesting book.

It is given out that to date we have subscribed to the Twentieth Century Fund \$600,000. We are gradually climb- ing up in this enterprise, but we ought to make a little better speed, as the year is quietly passing by.

In a note from Dr. Collins Denny, of the Vanderbilt University, he tells us of the death of his only brother. He was killed in battle in the Philippines a few days ago. An item like this gives us an idea of the cruelty of war.

Col. Richardson W. Thompson, of In- diana, a prominent Methodist layman, is dead. He lacked only a few months of being ninety-one years of age, and he had seen all of the Presidents of the United States except Washington and John Adams. He was a member of Mr. Hayes' Cabinet, and a Methodist of stalwart type.

The bow of our senior Bishop abides in strength. In last week's Southern Christian Advocate he has a profound article on "The First Chapters of Gen- esis," and in the Nashville another one on "The Sonship Solves All Mystery." He was born February 7, 1819, but his mind remains as bright as the point of a diamond.

North Carolina Methodism has two full-fledged conference organs. One of them represents the North Caro- lina Conference and the other one represents the Western North Caro- lina Conference. Both conferences are able to support one good organ, economically conducted, but they have two in the field.

The Michigan Advocate has a long editorial in a late issue upon its favor- ite subject—namely, the election of a colored Bishop at the ensuing General Conference. It assumes that a colored Bishop would be received gracefully by the white conferences, but that no such emergency as that would arise, as there are colored conferences enough to occupy a black Bishop. That lets the cat out of the bag. A black Bishop for black conferences!

In a letter from Bishop Candler, who has charge of our Cuban work, he says: "At our first stations, Santiago, Cien- fuegos, Matanzas and Havana, we have gathered about five hundred members and probationers. Collections from churches and schools showed an in- come of above \$2000 for the year, not- withstanding the work did not get fair- ly under way till about March 1, 1899." These facts we gathered from his letter to the Wesleyan Advocate.

BRIEF NOTES.

Rev. Riley Wilson, brother of the pastor of our Church, died here in the parsonage of consumption on the 17th. He had been gradually getting worse for a year. J. W. Sims, of Waelder, an old friend of the family, came up and conducted the funeral service Sunday afternoon.

The editorial in the Advocate on the "Wooden Indian" was rich, pertinent, eminently proper, and was read by this writer with much relish.

It is appalling to the Secretary of the Board of Church Extension to find so many Churches in West Texas in debt, and then to be called on to frame argu- ments to the General Board why that board should pay these debts. Yes, it is appalling; and yet the brethren keep on building churches and piling up these debts!

What more right has a Methodist preacher and Board of Trustees to in- volve a Church in debt, and then be unable to pay it, than to involve them- selves individually in debt, and then be unable to pay it?

Nath Thompson preached in Seguin in the church and spoke in the opera house. The collections were not large, but were made with good will. He met with full appreciation on the part of the best people in town.

A new railroad is contemplated from Eagle Pass to Llano, and thence to Lampasas, the shortest line to Mexico, the most picturesque and healthy section of West Texas, a route that will touch mines and quarries of untold wealth.

It was just like dear old John Wil- liams to give a lot of land worth \$300 to the San Antonio Female College. Put J. S. McKinnon and John Williams together, and their like may not be

found once in fifty years, but many noble men are willing to give if they had the money.

Victoria is moving for the erection of a parsonage. It's about time. Victoria was a station nearly fifty years ago. Who can tell how many thousands of dollars have been paid out for house- rent for the preachers during that time?

What must an energetic preacher think of his illustrious predecessor when he goes to a work and finds no Epworth League, no H. M. Society, no F. M. Society, etc., and no record of effort to organize working forces in the Church? Truth is, he can not afford to either think or speak of him.

Go to your preacher about twelve times a year, and say, "Brother, what can I do for you, for somebody else, for the Church?" And take a few dimes along in your pocket for fear he tells you there is a poor widow down the lane who needs a load of wood badly.

Baxter Greer, of San Antonio (late Presbyterian, now Methodist), has no unkind word to say of the "elect" brethren from whom he came. The Bishop has given him some hard work to do since he has been with us, and he has done it well. He has struck a snag in the way of a church debt somebody else made, but writes that he hopes the Church Extension Board will help him keep the door of that church open that he may continue to preach the gospel to saint and sinner. Amen.

The editor of the Advocate does a good thing in moving out to see the brethren, and then giving us a brief of his trip. Elegant articles on the classics of literature are very fine, but everybody wants to know what's going on in the world, and we love to read after a healthy man. The newspaper is a great factor in the world, but it is not a magazine. H. G. H.

A MEMENTO.

I have in my possession a written arti- cle by the Rev. D. L. Moody. I send it to the Advocate as a memento to the many friends of the deceased:

My dear friends, I will give you my own experience. I had been a Christian twenty-one years, and had worked in a mission Sunday-school in Chicago. A blessing of God came upon that school, through one of its teachers. This teacher had been very faithful. But we labored then for numbers more than we did for the conversion of souls. This teacher came into the store one day. He had been bleeding at the lungs again, and his doctor had given him up to die. He wore a long, sad face. "Well, you are not afraid to die, are you?" I said. "No, I am not afraid to die; but I am afraid to meet my Sab- bath-school class before the throne of God. None of them are Christians. If I had been more faithful I might have

saved them for Christ." Before start- ing home to the East to die, he went and prayed with each of his pupils. I drove him around from one house to another. He knew the names and resi- dences of each one of the pupils. When his strength failed, I gave it up for that day, and the next day we started out again, and the next, and the next. Thus for ten days he labored with them, till all were brought to Christ. I suggested that the whole class meet the teacher at the same time. They did, and that night I got a new im- pulse for heaven, and was full of work. If you could have heard that teacher pray for those scholars, that God would keep them faithful, it would have stirred your heart. Then one and another of the scholars tried to pray. Some broke down in tears. They sang "Blest be the tie that binds our hearts," and parted. The next night the teacher was to leave. About sundown we went down to the station. There had been no appointment to meet, but there was the whole class. They had come down to see their teacher once more. And there, surrounded by the engineer, fireman, conductor and drayman, they sang "Here we meet to part again." Then the teacher stepped upon the platform of the slowly moving train. As the train moved off it presented a picture I never shall forget. I shall never forget how he pointed to yonder sky, saying: "Meet me there." Oh, I went to work for Christ as I never went to work before.

After awhile they got me into com- mittees. I was President of this and that committee, and forgot to work for souls as I should, and at last I lost the power. I preached and preached, but it was beating against the air.

A good woman in Chicago, whom I expect soon to see, used to say: "Mr. Moody, you don't seem to have power in your preaching." Oh, my desire was that I might have a fresh anointing. I requested this woman and a few others to come and pray with me every Fri- day at 4 o'clock. Oh, how piteously I prayed to God that he might fill the empty vessel.

After the fire in Chicago I was in New York City, and going into the bank on Wall Street, it seemed as if I felt a strange and mighty power coming over me. I went up to the hotel, and there, in my room, I wept before God. I cried: "Oh, my God, stay thy hand." He gave me such a fullness that it seemed more than I could contain. May God forgive me if I should speak in a boastful way, but I do not know a sermon I have preached since but God has given me some soul. Oh, I would not be back where I was four years ago for all the wealth of this world. If you would roll it at my feet, I would kick it away like a football. I seem a wonder to some of you, but I am a greater wonder to myself than I am to any one else. These are the very same sermons I preached in Chicago, word for word. It is not new sermons, but the power of God. It is not a new gospel, but the old gospel with the Holy Ghost power. Amen. MRS. S. R. CHAPMAN, Benton City, Texas.

"Misfortunes Never Come Singly."

It is said that ninety-five out of every hundred business men meet misfortune at some stage in their lives; some re- cover and some do not. If the remedy in business life were as easily found as in the ills that beset humanity, there would not be as much misfortune.

In the latter case, multitudes when at- tacked by rheumatism, scrofula and other diseases, flee for protection to Hood's Sarsaparilla, and they find there a sovereign and specific remedy for troubles of the kidneys, liver and bowels. It never disappoints.

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Gastritis—"Nervousness caused by a fright made my wife suffer intensely from gastritis. Morphine was necessary to re- lieve the suffering. Hood's Sarsaparilla and Hood's Pills were tried after all else failed and in four days she improved and in 14 days she was cured." C. W. T. SCHMIDT, Cedar Falls, Iowa.

Dyspepsia—"I suffered for 20 years with dyspepsia. I dared not eat meat, new bread or vegetables. Went hungry for fear of distress. Felt despondent and distressed. Took Hood's Sarsaparilla and got relief immediately. Can eat most anything with- out discomfort." J. A. EMERY, F. Bump, Middleboro, Mass.

Dizzy Spells—"After the measles my daughter had dizzy spells, which we thought would pass off but they did not until we gave her Hood's Sarsaparilla. In five days they disappeared and in one month she regained her usual health." B. H. KAMFRICK, 53 Graves Place, Holland, Mich.



The Situation in Kentucky

forebodes trouble at no distant date. Just so does the purchase of a "cheap" wagon. Buying one, you'll always be beset with repair bills and the wagon in the repair- er's hands generally when you want its use most. Having an Enterprise wagon, you are free from the annoyance and get a vehicle that is always dependable. We not only sell it, but we guarantee it. Write for our new Vehicle Catalogue, which will be sent free of charge.

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Sunday-School Department. Epworth League Department.

FIRST QUARTER, LESSON 9, FEB. 25.

JESUS REJECTED AT NAZARETH. Luke 4:16-20.

Golden Text: "He came unto His own and His own received Him not."—Jno. 1:11.

Some view points furnished by Pocket Commentary: Time—April, A. D. 28. Place—Nazareth in Galilee. Ministry—First period of the Galilean. The Baptist—In prison at Castle Macherus. Jesus—Thirty-one years old. Occurrence—Our Lord's sermon at home.

For comments upon the lesson, we take the following from the Bible Reader and Sunday Magazine:

Long before this day when Jesus came to Nazareth, where he was brought up, the prophet Isaiah wrote of him. "He is despised and rejected of men, a man of sorrows and acquainted with grief." That Scripture, as well as what he himself read from the book, was that day fulfilled. The deep sorrow of his soul, from the beginning of his ministry to the last word upon the cross, was that his own people, whom he loved unto death, rejected him. He is "the same yesterday, to-day and forever." He is still grieved when we slight his love and turn away from his offered grace.

He had been absent from Nazareth for a while; not very long as to time, but long in intense experience. "We live in deeds, not years," and more than comes to most men in a lifetime had been felt and done by Jesus in those few eventful months. His mission to this poor, sinful world had been fully revealed to him in the baptism of the Spirit; he had passed victoriously through a terrible conflict with Satan; he had preached in Galilee, and worked miracles so that a fame of him had gone out through all the region round about, and he was glorified of all. And now, with that eager interest which stirs every loving soul under such circumstances, he came back to his boyhood home. On the Sabbath he went into the synagogue where for nearly thirty years it had been his custom to worship. With what intense desire he longed to tell those who knew him best the glad tidings which the Spirit of the Lord had anointed him to preach. There were young men present with whom he had played when they were boys; men who had worked with him many weary days in the carpenter's shop, men whose homes he knew well, where there were poor, bruised, captive souls to whom he longed to bring the glad tidings of healing and release. Well he knew the character of that town where he was brought up, and its need of such glad tidings. No wonder the eyes of all in the synagogue were fastened on him. Never before had Isaiah's prophecy been read to them with such impressiveness, unction and tenderness. For a while they were held by the majestic presence of the reader, and touched by his gracious words. But he knew their hearts. He knew that prejudice, envy, jealousy, selfishness, would close their minds against him so that he could not do for them, his old companions, the friends of his early home, what he would. He said in substance: "You will ask me to do here the miracles you have heard I did in Capernaum. If I should do them you would still find some excuse for not believing me and receiving my message. Miracles are not what you need; to receive me and my gospel of salvation is your only help. I can help only those who accept me. My gospel is not sent to you because you are the children of Abraham; it was a Gentile woman who had the benefit and blessings of the prophet's presence in her house; it was a Gentile leper who was cleansed. Your birth as Israelites will avail you nothing if pride and selfishness shut your hearts against me and my salvation."

It was too close preaching for them. Pride and selfishness clamored so loud that the voice of graciousness and love was silenced. They thrust him out of the city and would have thrown him headlong over the cliff in their rage, and went back to their poor, broken-hearted, captive, blind lives, congratulating themselves that they had so shortly disposed of one who presumed to explain their own Scriptures to them in a way so offensive and personal. And they were his own people; he loved them; he gave his life for them. How grieved he was with their blindness and folly. Is there a touch of nature here which makes us kin to the people of Nazareth?

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Take Horsford's Acid Phosphate.

Dr. W. H. Holcombe, New Orleans, La., says: "It is particularly serviceable in treatment of women and children for debility and loss of appetite."

February 25.—Lesson Topic: "The Strength of Humility."—Luke 18:9-24.

For the exposition of the lesson we refer the reader to the following, taken from Zion's Herald:

"The bird that soars on highest wing Builds on the ground her lowly nest; And she that doth most sweetly sing, Sings in the shade when all things rest."

In lark and nightingale we see What honor hath humility."

Two men went up to the temple to pray. The Pharisee prayed, or said prayers—prayed with himself. Bolt upright he stood and told the Lord how superior he was to the many about him. Also how he fasted twice a week and gave tithes. Punctilious was he in all other observances. Would not heaven bow low in recognition of such superiority? The publican prayed, too. He prayed. Poor man, his poverty was that of the spirit, which leads to wealth of soul. Humility is here in its strength, and by it he is exalted. He went down justified. That was his reward. The principles of Christ's kingdom are ever the same. Self-laudation is the expression of inexcusable vanity. True prayer is offered in humble appreciation of ill-desert.

"Nearest the throne itself must be The footstool of humility."

VIOLETS.

- 1. It is easy and pleasant for us to honor the modest person.
2. True self-respect enters into all genuine humility.
3. Modesty will often win where arrogance fails.
4. The meekness of our Savior was one source of his strength.
5. Real humility comes only from that love which seeketh not its own.
6. Let us not think of meekness as weakness, for it is the highest order of strength.
7. To the meek is promised the earth.

PERFUMES.

The showers of grace that descend from the towering hills make fruitful the vales below.

Humility is one test of a man's strength. If genuine it never leads him to doubt his powers, nor to hesitate in speaking his convictions. It leads him to consider the relation between what he says and does and what others are saying and doing. It recognizes the powers of other men and rejoices in all they contribute to the well-being of society. Humility possesses the strength of steadiness. Like the evening star, it shines on brightly and steadily. It is the ballast of the soul. Numerous are the gales and powerful the waves that would engulf the soul in sin were it not for this hidden weight within which steadies it in the storm. Behold the magnificent ship with its well-filled sails! "How erect! How steady! Winds are blowing furiously and the billows writhe and roll. You would think the ship about to be flung on her beam ends and hurled to the depths below. But no, she rides on in majesty. Why is it? Because out of sight is a well-ballasted hull which holds the bounding vessel to its course. The more lofty a man's endowments the more need is there of the grace of humility."

STATE LEAGUE TAX.

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

THE TRANSLATION OF ELIJAH AND THE ASCENSION OF CHRIST.

"And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." 2 Kings 2, 11.

"And it came to pass while he blessed them, he was parted from them, and carried up into heaven."—Luke 24:51.

Elijah and the Ascension of our Lord, have sometimes been put side by side in order to show that the latter narrative is nothing but a "variant" of the former. See, it is said, the source of your New Testament story is only the old legend shaped anew by the wistful regrets of the early disciples. But to me it seems that the simple comparison of the two narratives is sufficient to bring out such fundamental differences in the ideas which they respectively embody as amount to opposition,

and make any such theory of the origin of the latter absurdly improbable. I could wish no better foil for the history of Elijah's rapture. The comparison brings out contrasts at every step, and there is no readier way of throwing into strong relief the meaning and purpose of the former, than holding up beside it the story of the latter. The real parallel makes the divergences the more remarkable, for likeness sharpens our perception of unlikeness, and no contrast is so forcible as the contrast of things that correspond. I am much mistaken if we shall not find almost every truth of importance connected with our Lord's ascension emphasized for us by the comparison to which we now proceed.

I. The first point which may be mentioned is the contrast between the manner of Elijah's translation, and that of our Lord's ascension.

It is perhaps not without significance that the place of the one event was on the uplands or in some of the rocky gorges beyond Jordan, and that of the other, the slopes of Olivet above Bethany. The lonely prophet, who had bolted like a meteor on Israel from the solitudes of Gilead, whose fervour had ever and again been rekindled by return to the wilderness, whose whole career had isolated him from men, found the fitting place for that last wonder amidst the stern silence where he had so often sought asylum and inspiration. He was close to the scenes on that overhanging peak, the lawgiver whose work he was continuing and with whom he was to be so strangely associated on the Mount of Transfiguration, had made him ready for his lonely grave. Here at his feet, the river had parted for the victorious march of Israel. Away down on his horizon the sunshine gleamed on the waters of the Dead Sea; and thus, on his native soil, surrounded by memorials of the Law which he laboured to restore, and of the victories which he vain would have brought back and of the judgments which he saw again impending over Israel, the stern solitary ascetic, the prophet of righteousness, whose single arm stayed the downward course of a nation passed from his toil and his warfare.

What a different set of associations cluster round the place of Christ's ascension—"Bethany," or as it is more particularly specified in the Acts, "Olivet!" In the very heart of the land, close by and yet out of sight of the great city, in no wild solitude, but perhaps in some dimple of the hill, neither shunning nor courting spectators, with the quiet home where he had rested so often in the little village at their feet there, and Gethsemane a few furlongs off, in such scenes did the Christ whose delights were with the sons of men, and His life lived in closest companionship with His brethren choose the place whence He should ascend to their Father and His Father. Nor perhaps was it without a meaning that the Mount which received the last print of His ascending footstep was that which a mysterious prophecy designated as destined to receive the first print of the footstep of the Lord coming to end the long warfare with evil at a future day.

But more important than the localities is the contrasted manner of the two ascents. The prophet's end was like the man. It was fitting that he should be swept up the skies in tempest and fire. The impetuosity of his nature, and the stormy energy of his career had already been symbolized in the mighty and strong wind which rent the rocks, and in the fire that followed the earthquake; and similarly nothing could be more appropriate than that sudden rapture in storm and whirlwind, escorted by the flaming chivalry of heaven.

Nor is it only as appropriate to the character of the prophet and his work that this tempestuous translation is noteworthy. It also suggests very plainly that Elijah was lifted to the skies by power acting on him from without. He did not ascend; he was carried up; the earthly frame and the human nature had no power to rise.

"No man hath ascended into heaven." The two men of whom the Old Testament speaks were alike in this, that "God took them." The tempest and the fiery chariot tell us how great the exercise of Divine power which bore the gross mortality thither, and how unfamiliar the sphere into which it passed.

How full of the very spirit of Christ's whole life is the contrasted manner of His ascension! The silent gentleness, which did not strive nor cry nor cause His voice to be heard in the streets, marks Him even in that hour of lofty and transcendent triumph. There is no outward sign to accompany His slow upward movement through the quiet air. No blaze of fiery chariots, nor agitation of tempest is needed to bear Him heavenwards. The outstretched hands drop the dew of His benediction on the little company, and so He floats upward. His own will and indwelling power the royal chariot which bears him, and calmly "leaves the world and goes unto the Father." The slow continuous movement of ascent is emphatically made prominent in the brief narratives both by phrase in Luke, "He was carried up," which expresses the continuous leisurely motion, and by the picture in the Acts, of the disciples gazing into heaven "as He went up," in which latter word is brought out, not only the slowness of the movement, but its origin in His own will and its carrying out by His own power.

Nor is this absence of any vehicle or external agency destroyed by the fact that "a cloud" received Him out of their sight, for its purpose was not to raise Him heavenward, but to hide Him from the gazers' eyes, that He might not seem to them to dwindle in distance, but that their last look and memory might be of His clearly discerned and loving face. Possibly too, we may be intended to remember the cloud which guided Israel, the glory which dwelt between the cherubim, the cloud which overshadowed the Mount of Transfiguration, and to see in this a symbol of the Divine Presence welcoming to itself, His battle fought, the Son of His love.

Be that as it may, the manner of our Lord's ascension by His own inherent power is brought into boldest relief when contrasted with Elijah's rapture, and is evidently the fitting expression, as it is the consequence, of His sole and singular Divine nature. It accords with His own manner of reference to the ascension, while He was on earth, which ever represents Him not as being taken, but as going: "I leave the world and go to the Father." "I ascend to my Father and their Father." The highest hope of the devoutest souls before Him has been, "Thou wilt afterwards take me to glory." The highest hope of devout souls since Him has been, "We shall be caught up to meet the Lord." But this man ever speaks of Himself as able when He will, by His own power, to rise where no man hath ascended. His divine nature and pre-existence shine clearly forth, and as we stand gazing at Him blessing the world as He rises into the heavens, we know that we are looking on no mere mysterious elevation of a mortal to the skies, but are beholding the return of the Incarnate Lord, that will ed to tarry among our earthly tabernacles for a time, to the glory where He was before, "His own calm home. His habitation for eternity."

II. Another striking point of contrast is the manner of the translation. We send a plain solid Gold Engagement or Wedding Ring by mail (at our risk) to any address on receipt of price. Prices vary according to size and width, but \$1 \$2, \$3, \$4, \$5, \$6, \$7, \$8, \$10 each. Measure the largest joint of the finger you desire fitted. Send for Catalogue.

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Scrofula, a Vile Inheritance.

Scrofula is the most obstinate of blood troubles, and is often the result of an inherited taint in the blood. S. S. S. is the only remedy which goes deep enough to reach Scrofula; it forces out every trace of the disease, and cures the worst cases.

My son, Charlie, was afflicted from infancy with Scrofula, and he suffered so that it was impossible to dress him for three years. His head and body were a mass of sores, and his eyesight also became affected. No treatment was spared that we thought would relieve him, but he grew worse until his condition was indeed pitiable. I had almost despaired of his ever being cured, when by the advice of a friend we gave him S. S. S. (Swift's Specific). A decided improvement was the result, and after he had taken a dozen bottles he was able to leave his former dreadful condition would have recognized him. All the sores on his body have healed, his skin is perfectly clear and smooth, and he has been restored to perfect health. Mrs. S. S. MANN, 300 Kim St., Macon, Ga.



For real blood troubles it is a waste of time to expect a cure from the doctors. Blood diseases are beyond their skill. Swift's Specific.

S.S.S. For The Blood

reached all deep-seated cases which other remedies have no effect upon. It is the only blood remedy guaranteed purely vegetable, and contains no potash, mercury, or other mineral. Books mailed free to any address by Swift Specific Co., Atlanta, Ga.



"Sweet Bells Jangled Out of Tune and Harsh."

Shakespeare's description fits thousands of women. They are cross, dependent, sickly, nervous, a burden to themselves and their families. Their sweet dispositions are gone, and they, like the bells, seem sadly out of tune. But there is a remedy. They can use

McELREE'S Wine of Cardui

It brings health to the womanly organism, and health there means well-poised nerves, calmness, strength. It restores womanly vigor and power. It tones up the nerves which suffering and disease have shattered. It is the most perfect remedy ever devised to restore weak women to perfect health, and to make them attractive and happy. \$1.00 at all druggists.

For advice in cases requiring special directions, address, giving symptoms, "The Ladies' Advisory Department," The Chattanooga Medicine Co., Chattanooga, Tenn. REV. J. W. SMITH, Camden, S. C., says: "My wife used Wine of Cardui at her falling of the womb and it entirely cured her."

BEST FOR THE BOWELS

If you haven't a regular, healthy movement of the bowels every day, you're sick, or will be. Keep your bowels open, and be well. Bureo is the shape of violent phlegm or bile poison, is dangerous. The smoothest, easiest, most perfect way of keeping the bowels clear and clean is to take



Pleasant, Palatable, Potent, Taste Good, Do Good, Never Sickens, Weakens, or Grips. Write for free sample and booklet on health. Address: Bureo Candy Company, Chicago, Street, New York, 225. KEEP YOUR BLOOD CLEAN. \$22.50 GETS A FIRST-CLASS SEWING MACHINE AND THE ADVOCATE 1 YR.

trast embraces the these two events resp the life's work which them.

The falling mantle of come a symbol known to for the transference of u and the appointment o departed greatness. that he might have a of His master's spiri twice as much as his r but the elder son's sha er's possessions, the dot er children's portion. A master had no power gift, and had to reply a nothing that he has no cannot dispose of the gr in him the prayer was the feebler nature of El for the continuance of t Elijah left undone.

The mantle that pass the others was the symb authority transferred; were the same, whilst had changed. Thome ets bow before the ne spirit of Elijah doth re

So the world goes on, serves his generation God, and is gathered t and a new arm grasps smite Jordan, and a ne from his empty place, ognize the successor, a predecessor.

We turn to Christ's there we meet with not to this transference of tle falling from His st on any of that group, n as His successors. Wha bears and needs no re time shall roll, whilst last. His work is one: is done on earth. He do self." His ascension t witness of heaven begu rection that "He has of rifice for sins for ever, no unfinished work whic perfect. He has done t another may do again f tions. He has spoken none may add to His a fulfilled all righteousne may better His pattern, all the world's sin, and waste the power of that any man add to its absol

This king of men wea which there is no heir, a priesthood which pass This "prophet" does "I The world sees all oth helpers pass away, and work is caught up by o carried on where he dre short memories and sho of men turn to the ri one name remains undi tance, and one work r proached and unapproa man remains whose offi can hold, whose bow no bend, whose mantle no Christ has ascended up left a finished work fo trust, for no man to cont

III. Whilst our Lord's thus marked as the seal which He has no success emphatically set forth, with Elijah's translation sition to a continuous et in the world.

Clearly the other nar all its paths from the Elijah's work is done, over, and nothing more i for from him. But that from the history of Chris of any hint of a success we have referred in the marks, has an obvious p present relation to the v as on the completeness o past work.

When He ascended up relinquished nothing of for us, but only cast it form, which in some sens er than that which it to His work for the world i spect completed on the cro other it will never be cot all the blessings which t lodged in the midst of h reached their widest pos

Scrofula, a Vile Inheritance.

The most obstinate of blood is often the result of an inheritance. S. S. S. remedy which goes deep into the blood, and cures it.

It was suffered from infancy and he suffered so that it was rare for him to live. His parents were a good deal better than he was, and his inheritance was a curse. He had a fine education, and was a successful business man. He died at the age of 35, and his children were all afflicted with the same disease.



It was suffered from infancy and he suffered so that it was rare for him to live. His parents were a good deal better than he was, and his inheritance was a curse.

It was suffered from infancy and he suffered so that it was rare for him to live. His parents were a good deal better than he was, and his inheritance was a curse.

S. S. S. For the Blood

It is a deep-seated disease which has no effect upon it. It is a blood remedy guaranteed to cure, and contains no potash, or other mineral matter. It is free to any address by the S. S. S. Co., Atlanta, Ga.



Bells Jangled

It is a description of the symptoms of a nervous system. They are cross, irritable, nervous, and their families are all afflicted with the same disease.

McELREE'S

e of Cardui

It is a health to the womanly and health there means nerves, calmness, strength, womanly vigor and power. It is a perfect remedy ever devised for weak women to perfect them to make them attractive.

FOR THE BOWELS

It is a regular, healthy movement of the bowels. It is a candy cathartic, and is a perfect remedy for the bowels.

CANDY CATHARTIC

Secrets

It is a candy cathartic, and is a perfect remedy for the bowels. It is a regular, healthy movement of the bowels.

YOUR BLOOD CLEAN

It is a candy cathartic, and is a perfect remedy for the bowels. It is a regular, healthy movement of the bowels.

trast embraces the relation which these two events respectively bear to the life's work which had preceded them.

The falling mantle of Elijah has become a symbol known to all the world, for the transference of unfinished tasks and the appointment of successors to departed greatness. Elisha asked that he might have a double portion of His master's spirit, not meaning twice as much as his master had had, but the eldest son's share of the father's possessions, the double of the other children's portion.

The mantle that passed from one to the others was the symbol of office and authority transferred; the functions were the same, whilst the holders had changed. The sons of the prophets bow before the new master; "the spirit of Elijah doth rest on Elisha."

We turn to Christ's ascension, and there we meet with nothing analogous to this transference of office. No mantle falling from His shoulders lights on any of that group, none are hailed as His successors. What He has done bears and needs no repetition whilst time shall roll, whilst eternity shall last. His work is one: "the help that is done on earth, He doeth it all Himself."

So manifold are the forms of that new and continuous activity of Christ into which He had passed when He left the earth: and as we contrast these with the utter helplessness any longer to counsel, rebuke or save, to which death reduces those who love us best, and to which even his glorious rapture into the heavens brought the strong prophet of fire, we can take up, with a new depth of meaning, the ancient words that tell of Christ's exclusive prerogative of succoring and inspiring from within the veil: "Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men."

IV. The ascension of Christ is still further set forth, in its very circumstances, by contrast with Elijah's translation, as bearing on the hopes of humanity for the future. The prophet is caught up to the glory and the rest for himself alone, and the sole share which the gazing follower of the sons of the prophets, straining their eyes there at Jericho, had in his triumph, was a deepened conviction of this prophet's mission, and perhaps some clearer faith in a future life. Their wonder and sorrow, Elisha's immediate grasping of his new power, the prophets' immediate transference of their allegiance to their new head, show that on both sides it was felt they had no interest in the event beyond that of awe-struck beholders. No light streamed from it on their own future. The path they had to tread was still the common road into the great darkness, as solitary and unknown as before. The chariot of fire parted their master from the common experience of humanity as from their fellowship, making him an exception to the sad rule of death, which frowned the grimmer and more inexorable by contrast with his radiant translation.

Clearly the other narrative derives all its pathos from the thought that Elijah's work is done. His task is over, and nothing more is to be hoped for from him. But that same absence from the history of Christ's ascension, of any hint of a successor, to which we have referred in the previous remarks, has an obvious bearing on His present relation to the world as well as on the completeness of His unique past work.

When He ascended up on high, He relinquished nothing of His activity for us, but only cast it into a new form, which in some sense is yet higher than that which it took on earth. His work for the world is in one aspect completed on the cross, but in another it will never be completed until all the blessings which that cross has lodged in the midst of humanity, have reached their widest possible diffusion

and their highest possible development. Long ages ago He cried, "It is finished," but we may be far yet from the time when He shall say, "It is done;" and for all the slow years between His own word gives us the law of His activity. "My father worketh hitherto, and I work."

That ascension is no withdrawal of the Captain of our salvation from the field where we are left to fight, nor has He gone up to the mountain, leaving us alone to tug at the oar, and shiver in the cold night air. True, there may seem a strange contrast between the present condition of the Lord who "was received up into heaven, and sat on the right hand of God," and that of the servants wandering through the world on His business; but the contrast is harmonized by the next words, "The Lord also worketh with them."

Yes, He has gone up to sit at the right hand of God. That session at God's right hand to which the ascension is chiefly of importance as the transition means the repose of a perfected redemption, the communion of Divine worship, the exercise of all the omnipotence of God, the administration of the world's history. He has ascended that He might fill all things, that He might pour out His spirit upon us, that the path to God may be trodden by our lame feet, that the whole resources of the Divine nature may be wielded by the hands that were nailed to the cross, and for the furtherance of the same mighty purpose of salvation.

Elijah knew not whether his spirit could descend upon his follower. But Christ, though as we have said, He left no legacy of falling mantle to any, left His spirit to His people. What Elisha gained, Elijah lost. What Elisha desired, Elijah could not give nor guarantee. How firm and assured beside Elijah's dubious "Thou hast asked a hard thing," and his "If thou see me, it shall be so" is Christ's "It is expedient for you that I go away. For if I go not away the Comforter will not come, but if I depart, I will send Him unto you."

So manifold are the forms of that new and continuous activity of Christ into which He had passed when He left the earth: and as we contrast these with the utter helplessness any longer to counsel, rebuke or save, to which death reduces those who love us best, and to which even his glorious rapture into the heavens brought the strong prophet of fire, we can take up, with a new depth of meaning, the ancient words that tell of Christ's exclusive prerogative of succoring and inspiring from within the veil: "Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men."

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So let us take our share in the great joy with which the disciples returned to Jerusalem, left like sheep in the midst of wolves as they were, and "let

The very reverse is true of Christ's ascension. In Him our nature is taken up to the throne of God. His resurrection assures us that "them which sleep in Jesus will God bring with Him." His passage to the heavens assures us that "they who are alive and remain shall be caught up together

with them," and that all of both companies shall with Him live and reign, sharing His dominion, and moulded to His image.

If we would know of what our manhood is capable, if we would rise to the height of the hopes which God means that we should cherish, if we would gain a living grasp of the power that fulfils them, we have to stand there gazing on the piled cloud that sails slowly upwards, the pure floor for our Brother's feet. As we watch it rising with a motion which is rest, we have the right to think, "Thither the forerunner is for us entered." We see there what man is meant for, what men who love Him attain. True, the world is still full of death and sorrow, man's dominion seems a futile dream and a hope that mocks, but as we see Jesus, ascended up on high, and in Him we too are made to sit together in heavenly places. "The breaker is gone up before them. Their king shall pass before them, and the Lord at the head of them."

There is yet another aspect in which our Lord's ascension bears on our hopes for the future, namely, as connected with His coming again.

There, too, the contrast of Elijah's translation may serve for emphasis. Prophecy, indeed, in its latest voice, spoke of sending Elijah the prophet before the coming of the day of the Lord, and rabbinical legends delighted to tell how he had been carried to the Garden of Eden, whence he would come again, in Israel's sorest need. But the prophecy had no thought of a personal reappearance, and the dreams are only dreams such as we find in the legendary history of many nations. As Elisha recrossed the Jordan, he bore with him only a mantle and a memory, not a hope.

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." How grand is the use in these mighty words of the name Jesus, the name that speaks of His true humanity, with all its weakness, limitations, and sorrow, with all its tenderness and brotherhood! The man who died and rose again has gone up on high. "He will so come as He has gone." "So"—that is to say, personally, corporately, visibly, on clouds, perhaps to that very spot, "and His feet shall stand in that day upon the Mount of Olives." Thus Scripture teaches us ever to associate together the departure and the coming of the Lord, and always when we meditate on His ascension to prepare a place for us, to think of His real presence with us through the ages, and of His coming again to receive us to Himself.

The parting on Olivet cannot be the end. Such a leave-taking is the prophecy of happy greetings and an inseparable reunion. The king has gone to receive a kingdom, and to return. Memory and hope coalesce, as we think of Him who is passed into the heavens, and the heart of the church has to cherish at once the glad thought that its Head and helper has entered within the veil, and the still more joyous one, which lightens the days of separation and widowhood, that the Lord will come again.

So let us take our share in the great joy with which the disciples returned to Jerusalem, left like sheep in the midst of wolves as they were, and "let

Dr. Blosser's Catarrh Cure.

This remedy has cured more cases of catarrh than any other treatment known to medical science. Dr. Blosser's Catarrh Cure costs only \$1.00 for a box containing one month's treatment, sent by mail. It is pleasant, easily used, and will cure the worst cases of catarrh, catarrhal deafness, bronchitis, asthma, etc.

Rev. J. Cal Littrell, of Warrensburg, Mo., writes as follows: "I was a sufferer from nasal catarrh for 12 years, it having impaired my eye-sight and injured my hearing. By the use of Dr. Blosser's Catarrh Cure I was permanently cured in 1881, making nineteen years in which I have never had a return of the disease." Address all orders and correspondence to Dr. J. W. Blosser & Son, 30 Broad St., Atlanta, Ga. A trial sample will be mailed upon request.

us set our affections on things above, where Christ is, sitting at the right hand of God.—Alexander MacLaren, D. D.

BE HAPPY.

The pendulum swings forward and backward; one is for honor, the other dishonor. Every man and every woman chooses his or her company, adopting good or bad influences, and in turn cast their influence for the up-building of good or the destruction of good. If one has an ambition to express in words pure emotions, they must be cultivated and bright; within the vessel must be clear. The singer who sings from the heart, lights the divine fires within the hearts of his audience. The moral intellectual ascends a greater influence for good in one evening than a hundred impure talking machines. The orator or minister who lives an upright life and practices what he preaches does more for the uplifting of his fellows than the more brilliant or eloquent brother whose life is otherwise. A clear conscience, an honest heart and sincerity of purpose are the necessary elements for a successful, happy life. Every act we perform, every word we speak, casts its influence around and about us for good or evil; nothing is lost, nothing is created in vain. Be fraternal, put the best construction possible upon the acts of your fellows. Be happy, and make others so, and the sunshine of fraternal love will shine pure and clear into our every-day life.—Ex.

Frank's mamma and other friends gave him many beautiful things, but those only pleased him a short time before they were cast aside and Frank was pouting.

He always tried to get possession of toys that the other children were using. He had a bow and arrows, but he wanted Tom's toy gun.

What Frank really needs is a contented spirit. If he would take some of his toys to the children at the hospital, he would become a happier boy.

Radway's Pills

Purely Vegetable, Mild and Reliable CURE ALL DISORDERS OF THE STOMACH, LIVER, BOWELS, SICK HEADACHE, BILIOUSNESS, INDIGESTION, TORPID LIVER, DIZZY FEELINGS, DYSPEPSIA.

One or two of Radway's Pills taken daily by those subject to bilious pains and torpidity of the Liver, will keep the system regular and secure healthy digestion.

OBSERVE

The following symptoms resulting from Disease of the Digestive Organs: Constipation, inward piles, fullness of the blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness or weight in the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dizziness on rising suddenly, dots or webs before the sight, fever and dull pain in the head, debility of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders. Price, 25 cents per box. Sold by druggists, or sent by mail.

RADWAY & CO., 55 Elm St., New York.

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Highest endorsements from merchants, bankers and the business public. High grade and wide reputation. Faculty largest south of Chicago. Methods practical and up-to-date. Largest attendance, lowest expense. \$100 in gold given away. Graduates in highest positions. Ad. H. H. HILL, President, Waco, Tex.

Quantity Business College

The greatest opportunity of your life is now before you. Scholarships in business or shorthand out from \$10 to \$25 for next 30 days. Expert accountants in faculty of wide office experience. Do not write us before deciding to go elsewhere. Ad. QUINN CITY BUSINESS COLLEGE, INDIAN, TEXAS. Established 1877. Cable Address, "GILBERT" Use Southard's Code. Incorporated 1880.

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POTASH gives color, flavor and firmness to all fruits. No good fruit can be raised without Potash.

Fertilizers containing at least 8 to 10% of Potash will give best results on all fruits. Write for our pamphlets, which ought to be in every farmer's library. They are sent free.

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WASHINGTON, N. J., ESTABLISHED 50 YEARS.

WOMAN'S DEPARTMENT.

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

"GO SIN NO MORE."

I hear the Master's words, so calmly spoken. "Let him without sin first cast a stone."

And see the throng, 'mid silence now unbroken. Steal from the spot and leave them there alone.

The sinful woman stands before the Master. With head bent low, and eyes she dares not raise;

The while upon her cheeks the tears drop faster. And each great sob her grief and shame betrays.

He bends one gentle, pitying glance upon her—"Of thine accusers doth not one remain?"

Of all who sought to punish thy dishonor. Was there not one whose record bore no stain?"

"None, Lord," the white lips tremulously falter; And He, whose tender heart is troubled sore,

Seeking in vain for those who would assault her. Now bids her go away, and sin no more.

—L. C. Bishop.

W. F. M. S. NORTH TEXAS CONFERENCE.

Dear Sisters: I desire to call your attention to the fact that this is the last quarter of our present conference year—not quite a month till we must wind up our year's business for the Master in this grand cause.

The time is indeed short, then how important that we fill it with earnest work in bringing up every collection. Besides the conference pledge and others that have been emphasized from time to time, the W. F. M. S. must shoulder her part of the responsibility of raising the Twentieth Century fund for education.

We cannot afford to be laggards on an occasion like this. "Giving of our substance is a fixed law of the kingdom of heaven." God demands our dimes and our dollars for the advancement of his kingdom, especially in heathen lands, and we dare not withhold them even at the cost of self-sacrifice.

But while this is true, we know him to be a good pay-master and that all who labor in his vineyard receive individual blessings—material, mental and spiritual. The widow's meal and oil illustrates a truth that we would do well to ponder in this connection.

The report of the Committee on Finance, at our annual meeting at Pilot Point, last May, embraced the following: Resolved, 4. That to avoid any discrepancy in the reports, at our next annual meeting of the Conference Secretary, Conference Treasurer, District Secretaries and Delegates, each Auxiliary be earnestly requested to send reports and money to conference officers promptly on March 1, June 1, September 1 and December 1, and that all accounts for the quarter be closed by the 10th of said months.

The report was unanimously adopted by sections and as a whole; hence it is now a law which we must respect and obey.

My dear co-laborers, let's redouble our zeal and energy during the few days remaining of this quarter, and as we work, let's pray fervently and with faith, that the Lord bless our feeble efforts as never before, and that our annual report at Sulphur Springs be the best in our history—something in keeping with our opportunities and blessings. We must advance or we will retrograde.

In conclusion, I beg you, each and all, to plan for your next meeting so that your report will reach me as early as possible in March. Mrs. McTyeire must have my report by March 15 in order to include it in her annual report to the Woman's Board, and I am very anxious to include in my statement to her a good report—the best possible—from every Auxiliary of the W. F. M. S. in North Texas Conference; and why not? To accomplish this much-desired result, it is only necessary that we put forth a strong, united effort, recognizing the fact that our auxiliaries are bound together as members of one body, and "I, one suffer, all suffer with us; if one rejoice, all rejoice with it." Your friend and co-worker,

MRS. G. W. GRAY. Treasurer Conference Society, Terrell, Texas.

RELIGION A JOY. The religion of Christ is not a dismal thing. There is nothing that so lessens life's burdens and fears. It offers infinite peace and comfort and hope. It bids the sorrowful and dries their tears.

It whispers truest consolations into the ears of the suffering. It teaches men glad endurance and inspires them with cheerful courage. Do you know the blessedness of being right with God? You can not unless you have been to Christ's cross. Do you experience the rapture of Christian service? It is impossible unless you are busy in his vineyard. Seek to gladden and strengthen the early years of the children, do your best to relieve some one's heavy burden, help some poor fellow to a better life, and you shall discover the most rare and exquisite gladness, you shall learn what the very joy of heaven is like. It is very significant that in St. Paul's list of the fruits of the Spirit, while the first place is given to love, joy stands second. When a man has been forgiven and restored, he finds the only perfect and abiding joy that can be found on earth. Brought up out of the horrible pit, out of the miry clay, his feet set upon the rock, his goings established, he learns the new glad song of praise unto God.—Rev. G. E. Young.

A NEW AUXILIARY W. F. M. SOCIETY. Praise the Lord for a full salvation, and for the gift of his Son! I praise him also that he put it into the hearts of the women of Lamar Avenue Methodist Church to organize a Woman's Foreign Missionary Society, to send the glad tidings abroad.

Rev. J. J. Clark said he was tired of going to conference and reporting he had no W. F. M. Society in his charge. So he called the women of his Church together last Sunday afternoon and organized them for work in the Master's service, with the following officers: President, Mrs. G. W. Bedford; Vice-President, Mrs. J. A. Guthrie; Recording Secretary, Mrs. J. J. Clark; Corresponding Secretary, Mrs. E. L. Cooper; Treasurer, Mrs. Sam Johnson. Let us pray that this auxiliary will hold out to the end.

MRS. A. F. BOYD. District Secretary, Paris Dist. Paris, Texas.

ANNUAL MEETING OF WOMAN'S BOARD OF HOME MISSIONS. The Woman's Board of Home Missions of the M. E. Church, South, will hold its annual session in Carondeau Street Church, in New Orleans, April 11-18.

All members of the board, and all persons expecting to attend as visitors, should send their names promptly to Mrs. Florence E. Russ, 2502 Camp Street, New Orleans. EMILY M. ALLEN, Recording Secretary.

MARRIAGE NOTICES. Long-King.—At the Methodist Church in Honolulu, Hawaii, on February 21, 1899, Rev. J. W. King and Miss Emma King, Revs. B. Harris and F. B. Buchanan officiating.

Maskey-Patton.—At the Methodist Church in Bexar, Texas, February 18, 1899, Mr. G. H. Maskey and Miss Julia Patton, Rev. F. E. Buchanan officiating.

Wolfe-Jackson.—At the residence of Mr. Charles Lloyd, near Rowan, Texas, February 14, 1899, Dr. Frank Wolfe, of Alvin, Texas, and Miss Eunice Jackson, of California, the Methodist pastor officiating.

Powers-Valentine.—On November 22, 1899, Mr. Henry Powers and Miss Belle Valentine, at the residence of the bride's father, in Crockett, Texas, Rev. O. A. Shook officiating.

Nunn-Barrett.—February 14, 1899, at the residence of Mr. Barrett, in Winfield, Mr. Y. H. Nunn and Miss Della Barrett, Rev. G. W. Riley officiating.

Pago-Lambeth.—February 18, 1899, at 2 P. M., at the residence of the bride's father, near Bridges Chapel, Tinsu, Texas, Mr. S. R. Page and Miss Georgia Lambeth, Rev. G. W. Riley officiating.

Dean-Heath.—At the residence of the bride's father, near Crockett, Texas, Mr. Robert N. Dean and Miss Mattie Heath, on December 21, 1899, Rev. O. A. Shook officiating.

Peck-Valentine.—On January 15, 1899, at the residence of the bride's father, Mr. Shep. M. Peck, of Clarkston, Ark., and Miss Rose Valentine, of Crockett, Texas, Rev. O. A. Shook officiating.

Imhoff-Heavers.—In Manor, Texas, on January 18, 1899, Mr. H. A. Imhoff and Miss Mary A. Heavers, Rev. F. O. Favre officiating.

Dehart-Coats.—At the home of the bride, two miles from Burke, Angelina County, Texas, February 15, 1899, Mr. J. J. Dehart and Miss Lottie Coats, Rev. J. D. Burke officiating.

Glass-Fairchild.—February 6, 1899, in the town of Burke, Texas, Mr. D. H. Glass and Miss Cora Lee Fairchild, Rev. J. D. Burke officiating.

Robinson-Brodax.—At the parsonage in Horn Hill, Texas, February 6, 1899, in a buggy, Mr. Pink Robinson and Miss Myrtle Brodax, Rev. J. T. McKeown officiating.

Miss Taylor.—At the home of the bride's parents, near Belton, Texas, February 8, 1899, Mr. H. L. Milstead and Miss Fannie Taylor, Rev. W. B. Andrews officiating.

Crysp-Hart.—At the residence of the bride's parents, in Omaha, Texas, February 11, 1899, Mr. J. T. Crysp and Miss Lizzie Hart, Rev. R. J. Smith officiating.

Watson-Jones.—At the home of the groom's sister, Mrs. Kight, Claude, Texas, at 8:30 p. m., February 6, 1899, Mr. F. E. Watson and Miss Little Jones, Rev. J. E. Stephens officiating.

"There is no little enemy." Little impurities in the blood are sources of great danger and should be expelled by Hood's Sarsaparilla.

A GOD-SEND TO ALL HUMANITY.

Invention of an Ohioan That Guarantees Perfect Health, Strength and Beauty to Every User, and Cures Without Drugs, All Nervous Diseases, Rheumatism, La Grippe, Neuralgia, Blood and Kidney Troubles, Weakness, and the Most Obstinate Diseases, by Nature's Method of Steaming the Poisons Out of the System.

Ministers and Those Who Have Used It Declare It to Be the Most Remarkable Invigorant Ever Produced, Better than Any Treatment at Hot Springs, Sanitariums or Health Resorts.

A genius of the Queen City has placed on the market a Vapor Bath Cabinet that has proven a blessing to every man, woman or child who has used it. Our recent investigation of this remarkable invention was so very satisfactory we have no hesitancy in indorsing the same as just what all our readers need. It is an air-tight inclosure, in which one comfortably rests on a chair, and with only the head outside, enjoys at home, for 2 cents each, all the marvelous cleansing, curative and invigorating effects of the famous Turkish Bath, Hot Vapor, or Medicated Bath, with no possibility of taking cold afterwards, or in any way weakening the system.

Hundreds of well-known physicians have given up their practice to sell this



Cabinet—such eminent men as Emerson McKay, Detroit, who has already sold over 70, and John C. Wright, Chicago, who sold 125 last month.

Thousands of remarkable letters have been written by the makers from users, some of which, referring to Rheumatism, La Grippe, Kidney Troubles, will be interesting to those who suffer from these dread maladies.

Head and Complexion Steamer in which the face, head and neck are given the same vapor treatment as the body, producing the most wonderful results, removing pimples, blackheads, skin eruptions, cures Catarrh, Asthma and Bronchitis.

Square Quaker Folding Thermal Bath Cabinet. We find it to be a genuine Cabinet, with a real door, opening side as shown in cut. When closed it is air-tight; handsomely made of best, most durable, water-proof goods, rubber lined.

THE ORPHANAGE. Groesbeck, Texas, Feb. 19, 1899. Dear Bro.—Please find enclosed \$5 for the Orphanage fence. God bless your good work. L. E. COHR.

Waco, Texas, Feb. 15, 1899. Dear Abe—Mrs. L. H. Potts, of Galveston, sent me exchange for \$25.65. God bless you. Your brother, VAUGHAN.

Dallas, Texas, Feb. 19, 1899. Bro. Abe—Dr. S. D. Thurston hands me \$5 for the fence of orphanage. Inclosed please find same. Respectfully, your brother, R. C. AYERS.

Pearshall, Texas, Feb. 12, 1899. Rev. Abe Mulkey, Corsicana, Texas—Inclosed find one dollar for the Orphanage at Waco. Respectfully, A. M. F.

Belton, Texas, Feb. 19, 1899. Dear Bro. Vaughan—Please find inclosed \$5.95 for stairway in the new orphanage building. God bless you in your precious work. J. W. STORY, P. C.

Clarendon, Texas, Feb. 15, 1899. Rev. Abe Mulkey—Dear Sir, Inclosed find the one thousand brick. The wagon broke down; hence the delay. With best wishes, I am, yours, very truly, L. C. BEVERLY.

Mineral Wells, Texas, Feb. 18, 1899. Rev. Abe Mulkey and Wife, Corsicana, Texas. Dear Bro. and Sister in Christ—Inclosed find my check for \$25.42 to fit up room in your Orphanage home at Waco, Texas, in memory of my dear wife, Eller L. Howard, who left this world January 27, 1899, leaving five children. She asked me to do this some time last year, but I neglected it. I know well where to find her, and I will, by the help of God, meet her. Pray for me and my children, and that I may be able to raise them aright in the way my dear wife wanted them to go, as you both knew her well. Your brother in Christ, D. M. HOWARD.

Hundreds of Ministers, praising this Cabinet. Rev. C. H. Roemer, Everett, Kan., says: "It's a blessing; made me full of life and vigor; should be in use in every family."

It Prevents Disease, and physicians are unanimous in claiming that colds, la grippe, fevers, small-pox, consumption, kidney trouble, Bright's disease, cancer—in fact, such marvelous eliminative power has this Cabinet that no disease can gain a foothold in your body if you take these hot Thermal Baths weekly.

Cure Blood and Skin Diseases. This Cabinet has marvelous power. Dr. Shepard, of Brooklyn, states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known.

The Important Feature of this Cabinet is that it gives a hot vapor bath, which opens the millions of pores all over the body, stimulating the sweat glands, drawing out all the impure salts, acids and effete matter, which, if retained, overwork the heart, kidneys, lungs, and cause disease, debility and sluggishness.

Head and Complexion Steamer in which the face, head and neck are given the same vapor treatment as the body, producing the most wonderful results, removing pimples, blackheads, skin eruptions, cures Catarrh, Asthma and Bronchitis.

Will Hasten Perspiration every one knows is beneficial, but other methods are crude and insignificant, when compared to the convenient and marvelous curative power of this Cabinet, known as the new 1902 style.

Square Quaker Folding Thermal Bath Cabinet. We find it to be a genuine Cabinet, with a real door, opening side as shown in cut. When closed it is air-tight; handsomely made of best, most durable, water-proof goods, rubber lined.

UNANSWERED LETTERS. Feb. 15—Sam'l Weaver, sub. J. S. Huckabee, sub. J. A. Wyatt, sub. G. E. Kinchloe, sub. J. M. Wynne, sub. G. E. Holley, has attention. J. T. Bloodworth, sub. E. A. Hall, sub. E. H. Casey, sub. Feb. 16—Geo. S. Clark, sub. C. S. Cameron, sub. W. Wootton, sub. 2 cards. J. L. Veats, sub. 2 cards. J. P. Patterson, sub. T. S. Willford, sub. Feb. 17—J. W. T. Booth, sub. Jas. A. King, sub. Geo. S. Sexton, sub. J. C. Carr, sub. Geo. S. Slover, sub. Geo. R. Ray, sub. W. W. Moss, sub. J. P. Mussett, sub. Feb. 20—R. B. Bonner, sub. S. W. Miller, sub. G. W. Kinchloe, change made; Miss Mattie M. Wright, sub. W. J. Johnson, sub. W. H. Harris, sub. B. T. Hayes, sub. Feb. 21—H. M. Morris, sub. Jerome Duncan, sub. G. D. Wilson, sub. G. S. Sander, sub. J. T. McKeown, sub. N. C. Little, sub. E. J. Maxwell, sub. R. F. Dunn, sub. J. A. Phillips, sub. J. A. McIver, sub. W. H. Terry, sub. L. G. Rogers, sub. D. W. Gardner, sub. A. S. Shook, sub. R. B. Bonner, o. k. C. S. Field, sub. G. H. Phair, sub. E. S. Smith, sub. Chas. A. Hooper, sub.

LOW RATES TO MARDI GRAS. For the benefit of those desiring to attend Mardi Gras festivities at New Orleans, the Texas and Pacific Railway Company will on February 19, 20, 21, 22, 23, 24, 25, 26 sell round-trip tickets to New Orleans at one fare, with final limit for return March 19, 1900. For further particulars see nearest Ticket Agent or write E. P. Turner, General Passenger and Ticket Agent, Dallas, Texas.

There are people who richly deserve to be swindled. A cough is an easy thing to cure if taken in time. It is dangerous to neglect one for any length of time. Dr. Simmons' Cough Syrup is guaranteed. Fifty cents a bottle.

A heavy steel frame supports it, making it a strong and substantial bathroom within itself. It has top curtains; in fact, all the latest improvements. The makers furnish an excellent stove with each Cabinet, also valuable recipes and formulas for medicated baths and ailments, as well as plain directions. It folds flat in 1 1/2 inch space, when not in use; easily carried; weighs but 10 pounds.

So-Called Cabinets on the market, but they were unsatisfactory; inconvenient, simply cheap, flimsy affairs.

Makers Guarantee Results. They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that this Cabinet will cure Nervous Troubles, Debility, Purify the Blood, Beautify the Skin and Cure Rheumatism. (They offer \$50 reward for a case not relieved.) Cures the most obstinate cases of Women's Troubles, La Grippe, Sleeplessness, Neuralgia, Malaria, Headaches, Obesity, Gout, Scatula, Eczema, Scrofula, Piles, Dropsy, Blood and Skin Diseases, Liver and Kidney Troubles. It will Cure the Worst Cold with one bath, breaks up all symptoms of La Grippe, Fevers, Pneumonia, Consumption, Asthma, and is really a household necessity. Gives the most Cleansing and Refreshing Bath known, and all those enjoying health should use it at least once or twice a week, for its great value is its marvelous power to draw out of the system all impurities that cause disease, and for this reason is truly a God-send to all humanity.

HOW TO GET ONE. All our readers who want to enjoy perfect health, prevent disease, or are afflicted, should have one of these remarkable Cabinets. The price is wonderfully low. Space prevents a detailed description, but it will bear comparison with the most exacting demand for durability and curative properties. Write The World Mfg. Co., 147 World Building, Cincinnati, O., and ask them to send you their pamphlets describing this invention. The price is wonderfully low, only \$5.95 complete, with heater, directions and formulas. Head Attacher, if desired, \$1.00 extra, and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much health, strength and vigor.

Write to-day for full information; or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after 30 days' use if not just as represented. We know them to do as they agree. They are reliable and responsible; capital, \$100,000.

The Cabinet is just as represented, and will be shipped promptly. You can remit safely by express, P. O. money order, bank draft, or certified check. Don't fail to send for booklet, anyway.

The Cabinet is a Wonderful Seller for agents, and the firm offers special inducements to both men and women upon request, and to our knowledge many are making from \$50 to \$150 every month and expenses.

SANTA FE EXCURSION RATES. New Orleans—One fare for the round trip February 19 to 26, limited March 10, account of Mardi Gras. Fort Worth—Round trip tickets will be sold on the distance plan, no rate to exceed \$1.00, on March 12 and 13, limited for return March 15. Account annual meeting Cattle Raisers' Association. Reduced rates to St. Louis and Chicago and return on certain dates in February and March, on the certificate plan. Account of Merchants' Association meetings.

Don't be sure that you are just as good as you need to be until you have tried to pray for somebody you don't like.

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

He that would have Christ to abide with him should do what he can toward making his surroundings as much like heaven as possible.

It is too much to have to scratch for a living and for relief also. Hunt's Cure will not help you in the former case, but it will sure cure the Itch, Tetter or Ringworm, Itching Piles, or it costs you nothing. Price \$5 cents.

Oratory is a gift, not an acquirement," said the proud politician as he sat down after an hour's harangue. "I understand," said the matter-of-fact chairman. "We're not blamin' you. You did the best you could."

Permanently Cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. Send for Free Booklet and treatise. Dr. R. H. Kline, Ltd., 93 Arch St., Philadelphia, Pa.

GOING TO

How hard it is if you? To tell exactly the rea I've thought many tim That prompted people

And yet, the thing d more. The more I think it o' I've looked and looked And the more I've lo amazed.

The "parson stg. with With glasses large, b He tells all how to att But little says about

Some like a book; Some like to cut a Some sport a collar. Some pace the ais shuffle.

Some fine would st chole— They condemn the org Some clap and shout a And almost kick the

Some are given to len While some persist in Some never think to b Preferring to sit so h

Some seem very sad, While others enjoy a Sometimes I've notie motion,

With little show of tr Some of their bounty. While others seem for There's not a rule in Can reach their meag

Some young men, While others try to pl Some write little billet And some on the floor

These things to me ar But more directly rel "Twere well for man to Nor with his 'criticis

Consistency! thou art Yet men to thee are o "God's ways are way And lead, if followed,

A TRIB Allow me to add on the memory of our d A. Hunter, wife of a Rev. J. N. Hunter, 1 the sweet spirit of pa tion with which she of affliction. Though I had expected to hear t death, yet our hearts and tears of love an our eyes as we read I Sister Hunter's death, number her last word parted at the parsona said: "We will see earth, but we will me the God of all grace, dear Bro. Hunter and dren. They have the of many friends. F Hunter, but not for MAL, Camo, Hopkins Count

"BRO. BARCUS' MOT I rise to second the J. M. Barcus. When t as much attention to t conference reports, a raising of our collecti ries, then there will l on this question of at ports of many of our simply carelessness, b difference, I have kno ship of Churches to b ed at," and the "gues report. When during year I have heard a errors in the statistics mistakes on the part Secretary (a convene have smiled with gre I remembered that his my desk, and he knes brother, he had forgo that's all.

Report-making ough of the examination f trial. If we will give i cus' motion and pa tion" when the boun have been changed, ou least approximate the be a source of joy an Besides this, a host Secretaries will rise brethren "blessed," I suggestion. Leave t ers out of your count "total members." Th ported once in their umn. That is enoug

Uvalde, Texas. V Trouble Ahead.—Mr stenographer address l cards of mine to the l "Yes, but she made I She sent them to a li ors."—Life.

PIANO BARG We have on hand Square Pianos that w from \$20 to \$125 each them in good playin are bargains. If you h ey to pay all down, w kind of reasonable pr on, if you wish to exl new Upright we will a part payment. Don't do without a j can get one on these c Write us. WILL A. WATKIN

NTY. User, and Cures Without bubbles, Weakness, and it of the System.

nt Ever Produced, Better rts.

l frame supports it, making and substantial bathroom It has top curtains; in latest improvements. furnish an excellent stove

l, but they were unsatisfac- tion, simply cheap, flimsy

igation we can say the et made by the Cincinnati nly practical article of its last for years. It seems delight every user, and the

Guarantee Results. positively, and their stake- by a vast amount of n persons of influence, that ill cure Nervous Troubles, y the Head, Headache, Rheumatism, (They offer a case not relieved.) Cures

Some young of years act rather rude; While others try to play the "dude"; Some write little billets and act the flirt; And some on the floor do tobacco squirt.

These things to me are naught, 'tis true, But more directly relate to you; 'Twere well for man to charitable be; Nor with his "criticisms" be too free.

Consistency! thou art called a jewel; Yet mean to these are oft most rare; "God's ways are ways of pleasantness," And lead, if followed, to blessedness.

And some on the floor do tobacco squirt.

and Refreshing Bath all those enjoying health at least once or twice a roat value is its marvelous out of the system all im- brace disease, and for this a God-send to all hu-

ers who want to enjoy per- sistent disease, or are afflic- one of those remarkable price is wonderfully low. a detailed description, ar out the most exacting rability and curative prop-

World Mfg. Co., 147 World (nual), 61, and ask them their pamphlets describing The price is wonderfully complete, with heater, di- mulas, Head Attachment, tra, and it is indeed dif- where one could invest of money in anything else so much health, strength

for full information; or, der a Cabinet; you won't d, as the makers guaran- ter, and agree to refund ter 30 days' use if not just- lem to do as they agree, ale and responsible; capital,

is just as represented, and A promptly. You can re- press, P. O. money order, certified check, send for booklet, anyway.

is a Wonderful Seller of the firm offers special o both men and women and to our knowledge ing from \$100 to \$150 every

EXCURSION RATES. One fare for the round 19 to 26, limited March 10, 41 Great. Round trip tickets will be once plan, no rate to exceed 12 and 13, limited for re- Account annual meeting Association.

to St. Louis and Chicago certain dates in February the certificate plan. Agents' Association meetings.

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is Cutting Teeth at old and well-tried remedy. SOUTHERN SYRUP for children the child softens the gums new wind rolls and is the rem- Twenty-five cents a bottle.

ld have Christ to abide uld do what he can to- its surroundings as much possible.

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Cured. No fits or nervousness case of Dr. Kline's Great Nerve Tonic in trial bottle and treatise. 100 Arch St., Philadelphia, Pa.

GOING TO CHURCH.

How hard it is if you'll but try. To tell exactly the reason why, I've thought many times 'twas so and so. That prompted me to Church to go. And yet, the thing doth puzzle me the more.

The "parson sits, with a look most wise. With glasses large, before his eyes. He tells all how to attain their goal, But little says about the soul.

Some like a book; some like a paper; Some like to cut a "bon-ton" caper; Some sport a collar, some a ruffel; Some pace the aisle, with ball-room shuffle.

Some fain would sing, but then the choir— They condemn the organ, alike the lyre; Some clap and shout and jump about, And almost kick the "sinners" out.

Some are given to lengthy prayers; While some persist in putting on airs; Some never think to bend the knee— Preferring to sit so they can see.

Some seem very sad, and often weep; While others enjoy a good long sleep; Sometimes I've noticed a great "com- motion."

With little show of true devotion. Some of their bounties most freely give; While others seem for self to live; There's not a rule in all enumeration Can reach their meager contribution.

Some young of years act rather rude; While others try to play the "dude"; Some write little billets and act the flirt; And some on the floor do tobacco squirt.

These things to me are naught, 'tis true, But more directly relate to you; 'Twere well for man to charitable be; Nor with his "criticisms" be too free.

Consistency! thou art called a jewel; Yet mean to these are oft most rare; "God's ways are ways of pleasantness," And lead, if followed, to blessedness.

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THE BROWN-BENNETT DEBATE.

This debate began at Valley View Baptist Church in Kaufman County, February 6, at 10 o'clock a. m., and continued four days, with two sessions of two hours each. Two propositions were discussed:

1. Immersion is the act commanded by Christ and practiced by the apostles for baptism. Elder J. H. Bennett, of Kaufman, Texas, affirmed. Rev. D. T. Brown, of Winnsboro, Texas, denied.

Bro. Bennett lost this proposition. Brown's scriptural and lexical arguments were more than Bennett could answer. He began by quoting Greek lexicons liberally and confidently; but Brown in his second speech drove him from the lexicons and he never could be induced to return to them.

Brown offered to give up the debate if Bennett would find in the Bible where any one was ever dipped, buried, plunged or immersed in water when baptized. Bennett failed to show it. Brown offered to join the Baptist Church and give Bennett an opportunity to wear his baptismal pants if he would show where John the Baptist ever baptized any one in the water. Bro. Bennett made a desperate effort to do this, but utterly failed. While they were discussing this proposition an amusing incident occurred. A Baptist negro who attended the debate said: "I thought my man (Bro. Bennett) was going to make a pint; but he didn't make it. He's got a bad cold."

The second proposition was: "Infant baptism is authorized by the Word of God." Brown affirmed. Bennett denied. Brown successfully sustained his proposition. Bennett offered to give up the debate if Brown would show that infant children were in the "ekklesia" of either the Old or New Testaments. Brown produced the passage Joel 2:16, "Gather the people, sanctify the congregation (ekklesia) assemble the elders, gather the children, and those that suck the breast," etc., and demanded Bro. Bennett to give up the debate; but as Bennett was joking he did not do it. He then challenged Brown to produce a passage where Christ said: "Suffer infants to come unto me and forbid them not, for of such is the kingdom of God." Brown cited him to Luke 18:15, 16. In the 15th verse it is "brefos" in the Greek, and is translated infant in the English. In the 16th verse "taidion" is used, which is a generic word. Brown proved by the best Greek lexicons that this word properly means an infant, also children older than an infant. But Jesus called in the 16th verse the infant (brefos) of the 15th verse to him and said: "Suffer little children, such as are before, I, e., infant children," to come unto me and forbid them not, for of such is the kingdom of God."

Brown showed that the Baptist version read: "For to such (infant children) belongs the kingdom of God." At the close of the debate little girls who had been baptized in infancy pinned a blue silk ribbon on the lapel of Brown's coat. Bros. Brown and Bennett deserve much praise for the gentlemanly and Christian manner in which they discussed these questions. They seemed to have the utmost respect for each other and their denominations. Large congregations attended from start to finish, and they (the people) were very orderly. There was but one itinerant Methodist preaching on the hill during the debate, and he rendered Brown no assistance whatever, while there were some ten or a dozen Baptist preachers on hand all the time. And Dupont and others rendered Bennett valuable help from start to finish. Brown didn't need any help, and the Methodist preachers knew it, therefore were not there. J. M. HOLT, Roysce City, Texas.

MY SECOND YEAR. In 1845 the Memphis Conference convened at Grenada, North Mississippi. We had no Bishop. Moses Brock was elected President. Brock was a native of North Carolina; had traveled extensively in Virginia, as well as in the bounds of the Memphis Conference. In person, he was tall and commanding. In the pulpit, an expositor of the highest order. As a presiding officer, an Episcopos, the equal of any on the bench. The times were exciting. A deep, inward conviction of right pervaded the Southern mind, and a separation of North and South was inevitable. Delegates were duly elected to the Louisville Convention, to meet the following May. What that convention did has long been a part of the history of the Church, of which no Southern man has ever been ashamed.

On Tuesday night the conference closed with the reading of the appointments. I was assigned to Delta Mission, in the bounds of the Memphis District. Stephen G. Starks, P. E. My chief concern was to know where Delta Mission was, how to find it and all about it. So the next morning I waited on my presiding elder. From him I learned that Delta was the county seat of Coahoma County, in the State of Mississippi, and that it was about seventy miles below Memphis, on the bank of the Mississippi River.

He also informed me that one hundred dollars had been appropriated for the support of the missionary, and then and there paid twenty-five dollars, twenty dollars being in dimes. (I have never had, at any one time, so many dimes since.) Armed with this information, I started for Delta, about one hundred miles distant. My route lay across the Tallahatchee River, and then through a dense swamp to the Mississippi River. About nightfall my second day out, I was fortunate in finding a solitary cabin about the center of the swamp. The proprietor was more hunter than farmer, and in the kindest manner regaled me on bear meat and venison, while my horse enjoyed a slight feed of corn and a good armful of cane, cut near by. So passed my first night in the swamp. The morning revealed a snowfall of about four inches. The clouds were giving away, and soon the sun began to shine, and I took the road. Only one trouble. The tall cane being bent across the road, made the travel desperate. Before me lay Swan Lake, a beautiful sheet of water, some half mile wide and some four or five miles long. As its name indicated, its surface was covered with wild fowl of almost every kind. Late that evening I reached the Yazoo Pass and the home of Capt. Alcorn.

Capt. Alcorn was a Kentuckian, the father of the late Governor by that name. He had a nice family; an amiable, brainy wife, of deep piety, to whom no doubt the future Governor was greatly indebted for his success.

I was now in the heart of my mission, and soon began my work. I found Delta to be a straggling village at the mouth of the Yazoo Pass, a strange sort of stream running alternately out of and into the Mississippi River.

At Delta I made my home with the family of John Sanford, Sheriff of the county, a nice man and noble wife.

Delta Mission embraced Coahoma and a part of Tunica County, Miss. It was a country of great possibilities. The lands were immensely rich, interspersed with great cyprus brakes extending for miles in length, in every instance drained by a slough or bayou. The population might have been divided into three classes: 1. Those who lived by rafting. They were mainly squatters. They entered these great brakes in low water, cut down the great trees, and waited the overflow to float them out to the river, where they were made into large rafts and floated down the river to market. The second class were farmers. They grew mainly cotton. They were mostly from the hill country, had seen better days and brought with them their refinement and culture. They were there to rebuild their fortunes, having suffered from the flush times of 1840. The third class were professional men—doctors and lawyers. The doctor, if he could keep up himself, found an ample field.

I found on the mission about one hundred members, amongst them three local preachers. My time was well filled during the winter and early spring. During May and June came the overflow. It was simply immense. All the low lands for sixty miles were covered. No travel only by boat or canoe. With the overflow came the mosquitoes. Without a bar rest was impossible. I read Watson's "Institutions," Fletcher's "Checks," and many other books under cover of a mosquito bar.

During the summer, sickness was universal and the mortality very great. To my surprise, my own health was good up to September.

My presiding elder paid me two visits during the year. Stephen G. Starks was a preacher of the first order; in appearance commanding; Northern by birth and education, but Southern to the core. He died early of consumption. LEWIS P. LIVELY, Abner, Texas.

CEDAR SPRINGS.

Cedar Springs is an appointment on the El Paso Circuit, Weatherford District, situated in Palo Pinto County. According to our Church record this Church was organized by Rev. Abe Long in 1882. The first meeting-house was a log cabin twelve by fourteen feet. Now, after a period of some eighteen years, Cedar Springs has eighty acres of land for a camp-ground and a nice little church house twenty-six by thirty-eight feet, oiled and painted. At the first roll-call twenty-nine members answered to their names. Of this number eleven have died. Only ten still remain to remember the times of yore. The other eight are scattered to the four winds of the earth. Bro. Long served this charge three years, and laid a broad, firm foundation. The camp-meetings then were held under a large elm tree, with a small brush arbor on one side. Such meetings as we had then! How the Lord did bless our souls! Bro. Long was a fine preacher, and preached with such power that sinners would fall prostrate to the ground. It was at one of these first meetings that the writer gave his heart to God—a young, wild boy of sixteen. Thank the Lord for such preachers as dear Bro. Long. How it grieved my heart when he arose at Cedarburg and asked for concrete relations. At our testimony meetings now many will arise and praise God that they were saved under his preaching. Many will arise and point to the old elm tree that is near by, and say: "It was there I gave my heart to God."

Our next preacher was Bro. John A. Gardner—a good preacher. He has one that joined the Church here under his ministry. After serving one year, Bro. Gardner was removed and Rev. Levi F. Collins was sent us for one year. Two persons joined the Church under Bro. Collins' ministry. Bro. Collins has long since superannuated. J. R. HAMILTON.

CHRIST BORN IN A MANGER. Why was Christ born in a manger? Is not there a meaning in this? No human being can say, "I am too poor, I am too low; the Savior can't reach me." Had he been born in the inn, some one that was born that night in the camp or manger would have said, "He can't reach me; I am too low." The poorest of our land today, that seem to be forsaken, can say, "He is my Savior." The humble-born African can say, "He is my Savior, too. He will come into my humble home."

Even the wild Indian was never born in an inn or a palace, though born upon the plains and woodland. What is there in the birth of Christ? A free salvation to "Whosoever."

Had he been born in the inn, none but the high, the great, the rich, would have had a Savior probably. Thank God for the humble birth of Christ. He will reach his hand out to the lowest. J. L. FAIL, L. P., Grand Saline, Texas.

Bowie District—Second Round. Iowa Park, at Marvin, March 2, 4; Bellevue, at Stoneberg, March 4, 5; Holiday, at Allendale, March 10, 11; Wichita Falls, March 11, 12; Brownsville, at Midway, March 17, 18; Blue Grove, at Antelope, March 18, 19; Benavente, at Riverland, March 22, 24; Henrietta, March 25, 26; Denton, at Oliver's Creek, March 21, April 1; Jackboro, April 1, 2; Bryson and Salt Hill, at Finis, April 8, 9; Post Oak, at Prospect, April 14, 15; Bowie, at Marvin, April 15, 16; Bridgeport, at Boyd, at Boyd, April 21, 22; Brownsville, at Midway, April 22, 23; Childs, at Wesley Chapel, April 22, 23; Alford, at Smith's Chapel, April 29, 30; Crafton, at Valley View, May 5, 6; Bowie, at Fruitland, May 6, 7; Paradise, May 19, 20; Paradies, May 20, 21; District Conference at Bellevue, May 21; Opening sermon by P. A. Edwards. Let all whose quarterly meetings embrace Monday arrange for preaching on Monday morning. E. W. Alderson, P. E.

Fort Worth District—Second Round. North Fort Worth, at N. F. W., March 2, 4; Peach Street, March 4, 5; Glenwood, at Burleson, March 10, 11; Glenwood, March 11, 12; Missouri Avenue, March 17, 18; Polytechnic, March 18, 19; Trinity, March 21, 22; First Church, March 24, 25; Methodist, at St. Paul, March 25, April 1; Cresson, at Long Creek, April 7, 8; Mulkey Memorial, April 14, 15; Cleburne, April 21, 22; District Epworth League Conference, at Arlington, April 28, 29; District Sunday-school Conference, at Arlington, April 28, 29; Arlington, at Thomas Chapel, April 29; East Cleburne, at Watts Chapel, May 5, 6; West Cleburne, at Liberty, May 6, 7; Grapevine, May 12, 13; Smithfield, at Hasler, May 12, 13; Azle, at Bluff Springs, May 19, 20; Joshua, at Joshua, May 24, 25; District Conference, at Joshua, May 24, 25; Covington, at Covington, June 2, 3; Blum, at Blum, June 2, 3; B. R. Bolton, P. E.

"The Better Part Of valor is discretion," and the better part of the treatment of disease is prevention. Disease originates in impurities in the blood. Hood's Sarsaparilla purifies the blood. People who take it at this season say they are kept healthy the year round. It is because this medicine expels impurities and makes the blood rich and health-giving. All liver ills are cured by Hood's Pills.

A Misunderstanding—Sportsman (to Snobson, who hasn't brought down a single bird all day): "Do you know Lord Peckham?" Snobson: "Oh, dear, yes. I've often shot at his house." Sportsman: "Ever hit it?"—Tit-Bits.

We ought to make the toilet of our souls every morning, cleansed of yesterday's filth and fresh for the fair day coming.

Continues to have an immense sale. The fact that Charles M. Sheldon, the author, is to assume entire control of the Topeka Capital for one week, beginning March 13, lends an additional interest to the story. Get a copy now and read in the book how his hero runs his paper as Jesus would do it and then you can form your own estimate of Sheldon's experiment. Postpaid, 10 cents per copy. Per dozen, postpaid, 85 cents.

"TO HAVE AND TO HOLD." A new novel by Mary Johnson, author of "Prisoners of Hope," that had such a large sale. Special interest attaches to the appearance of this book from the fact that the author is a Southern girl yet under thirty and her home is now in Birmingham Ala. Just out. Price, \$1.25; postage, 10 cents extra.

METHODIST HISTORY. Three volumes of interesting biography that give the history of the Methodist Church in America: Life of Bishop Asbury, 1771 to 1816, \$1.00; Life of Bishop McKendree, 1787 to 1835, 1.00; Life of Jno. B. McFerrin, 1825 to 1887, 1.00. These three volumes are as interesting as a romance and will hold the reader's interest all the way through. No one can read them without coming out a better Methodist and a better man.

THE EXPOSITOR'S BIBLE. We are just in receipt of information that the Expositor's Bible is now ready for delivery and that a large shipment is en route to us. We expect to receive them and be ready to commence sending them out in a very few days. The recent sharp advance in paper has caused a flurry in the price of Bibles, and in many instances the price advanced considerably. Whether this state of things will cause the publishers to withdraw the present extremely low price in the Expositor's Bible, we are unable to tell. The cost of paper is such a large item in their manufacture that the above result may be considered. Those wanting the complete set would do well to place their orders as early as possible and avoid a possibility of having to pay more for it later on.

The price on the old forty-nine volume edition of the Expositor's Bible is now one dollar net per volume; postage, fifteen cents per volume extra. The price has heretofore been one dollar per volume, postpaid, but that is now a thing of the past.

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To our Customers and Friends on a very important subject.

The volume of business of the Branch House is far in excess of the expectations of any one connected with it. For this we are thankful to God and grateful to the members of our great Church for their loyalty and support in building up this enterprise, which we are proud to believe will some day be one of the most powerful factors for good in Methodism. Our sales continue large, and this fact, so very agreeable to us, causes heavy outlay in cash on the part of the Branch House at Nashville. They have been liberal in providing us with stock and equipment, and this has been done at a very heavy outlay of hard cash. The business of the House at Nashville continues about equal in volume to last year's output, and to carry the increased burden of the Dallas House is causing some close calculating. We have a large number of accounts on our books, and if a little extra effort on the part of those owing us can be made and send us part or all of such accounts, we will appreciate it very much. If it is not convenient to remit the whole amount, send all you can, and we assure you we will be grateful. This applies particularly to those who did not pay their accounts in full at conference. We hope that we will have many prompt responses to this urgent appeal. Our fiscal year closes March 31 and we must close our books and take an inventory preparatory to submitting a report to the Book Committee at their annual meeting.

"IN HIS STEPS"

Continues to have an immense sale. The fact that Charles M. Sheldon, the author, is to assume entire control of the Topeka Capital for one week, beginning March 13, lends an additional interest to the story. Get a copy now and read in the book how his hero runs his paper as Jesus would do it and then you can form your own estimate of Sheldon's experiment. Postpaid, 10 cents per copy. Per dozen, postpaid, 85 cents.

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GEORGIA LETTER.

"Let us therefore follow after the things which make for peace.—Romans 16:19.

This is time of free thought and much discord. Men are nominally of the same party who are at war with each other.

I have just laid down the only book except his Journal which bears the imprint of Francis Asbury. It is "The Causes and Evils and Cures of Heart and Church Divisions," extracted from the works of Burroughs and Baxter.

He says, in substance, that these divisions oftentimes come from men's overestimate of their own ability and their impatience of contradiction.

that men will involve the Church in a bitter contest because they hope to become leaders and advance themselves to a higher place? Alas, old Jeremiah Burroughs did not live in a time when to make money out of the sale of a controversial book, a pet newspaper, a new hymn-book, always went side by side with these bitter contests.

There is, says the old Puritan, oftentimes a rigidity which prevents anything like harmony—a fixing one's stakes and a refusal to move from them. It is wrong to use tobacco, to drink coffee, to eat pork, to wear jewelry, to read fiction, to dress in the style of the world's people, to eat suppers, to play the violin, or it is an evidence that one is a crank and not to be trusted who is thus abstemious.

He says that a rash precipitancy brings about discord. Men are too hasty in rushing to conclusions and too careless about the results of needless haste. Many a time the remedy is worse than the disease. A man thinks he is moved by the Divine Spirit to force himself on some community and attack a preacher; another feels that the only thing to do is to arrest him and have a fierce contest to secure his condemnation.

There are some men inordinately vain. They think they have a genius for controversy. To tackle an antagonist, to have a debate to affirm or deny, to divide a community into "my party and his party," is the joy of their lives.

NAMES AND CHARACTERS WITH WHOM I HAVE BEEN FAMILIAR.

Andrew Hunter I first saw in the fall of 1847. He is now the pastor of the Arkansas Methodist Church. For seventeen years I was familiar with all of his movements.

Thomas Stanford, late of Waco, North West Texas Conference. I saw him first in the fall of 1847. He was then a perfect specimen of a backwoods preacher; in person, heavy set, black head, heavy eyebrows, protecting a keen pair of dark, piercing eyes.

General Conference of 1858. In the early part of the civil war he came to Texas and settled near Waco, where he died. Thomas Stanford was strictly a textual preacher. He learned to sermonize after the plan of the old British sketches. As a man he never deserted a friend. His piety was simple, earnest, constant. I know him well and long, and often felt like I would like to lay one leaf upon his grave.

Before closing this sketch I would like to introduce one more name, that of J. R. Bellamy. He was by birth an East Tennessean. Don't know when he came to Texas. I knew him as member of the East Texas Conference. He was a man of more than ordinary size, very dark skin, carried a well-shaped head that set well on his square shoulders.

I have been asked more than once why we old men live in the past. The reason is plain: we have nowhere else to live, nothing to do in the present; as simple figureheads we point to the past.

THE EMPLOYED EMPLOYED.

The Church is no place for drones or idlers. Especially can this be said of the ministry. To take a man into the high office of the ministry simply because he "feels called to preach," is a dangerous thing.

1. "Of honest report." The lives of men before the "call to the ministry" should be investigated. We do not believe it necessary in order to a much fruitful ministry that the preacher should have walked through the outer-halls of hell.

2. "Full of the Holy Ghost." As leaders and instructors in religion, we want men who know something of the power of the Holy Ghost to cleanse the heart from sin.

3. "Full of wisdom." It takes more than a clean life and godliness to qualify a man to preach the gospel—it takes sanctified common-sense, education and judgment.

A man who is intellectually qualified to take charge of a Church and immortal souls is intellectually qualified to fill most any place the State has to offer.

The ease with which the door of the conference has been opened has worked damagingly to the cause of Christ. Many young men from our best schools, who can meet the apostolic requirement, fail to get into the various conferences because of the lack of room.

So far as we can learn, every man called by God to do special work for him was employed at the time he was called. Moses was taking care of cattle; Elisha was plowing; David was herding sheep; Matthew was collecting taxes; Luke was practicing medicine; Peter, James and John were fishing—in fine, God does not go about the idle corners to find his men.

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in the State or Church. "A very good preacher, but he is lazy," is a fearful thing to be said about a man who represents the Lord Jesus Christ, who "must be about his Father's business."

THE TEXAS CONFERENCE ANNUAL. Replying to the corrections made by Bro. Geo. H. Phair, I wish to say that the Annual agrees exactly with the reports furnished me in the following charges:

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In common parlance of motive it we love or I fall into spu man right and proper instruct just itself corr and obligation and to his fello with evil and the fruits of un a man's life an is necessary to regenerate his his desires, an rect itself. Me this way. You judgments and you get hold e you stir their to their reason you do move t tittle and you are as soundi bal. They car tacks upon the intellectual d this point the when you come mellowness of deep of their e to a sense of f open the aveni ments of their logic with whi play of emotio pressed with th our preaching ular age is ad the people. W struct them be realization of t preaching will for a revival "With the he ighteousness, ring in matters please, and we religion confor power of Met the past cent and wrought realm of the l not only this, has comforted spired the dis preaching that The other Sur ple service an of an old m learning or fo He was simpl ral in his tre pictorial in h hearts of the warmed. The was made u moved to tea rejoice, the op were encoura resolved to be the work of li for that old t we are sustai our pulpits, th The Holy Gh through the n admire intelli entertained w we appreciat we are instruc gleaned from t