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EDITORIAL.

THE PREACHING THAT REACHES THE HEART.

In common parlance, the heart is the seat of motives and sentiment. With it we love or hate, indulge in hope or fall into despair. Get the heart of a man right and then impart to him the proper instruction, and his life will adjust itself correctly to all of the duties and obligations that he owes to God and to his fellowmen. But fill his heart with evil and his life will bring forth the fruits of unrighteousness. To reach a man's life and influence it for good it is necessary to get hold of his heart, regenerate his purpose and transform his desires, and then his life will correct itself. Men have to be moved in this way. You can not impress their judgments and reverse their wills until you get hold of their feelings. When you stir their hearts and bring tears to their eyes, then you gain access to their reason and volition. And until you do move them, all of your logic is futile and your arguments and facts are as sounding brass and tinkling cymbal. They can resist all of your attacks upon these strongholds of their intellectual defense and resistance. At this point they are invulnerable. But when you come at their hearts with the mellowness of love, touch the great deep of their emotion and bring them to a sense of feeling, then you at once open the avenue to the higher departments of their minds. They have no logic with which to resist the inward play of emotion. Therefore we are impressed with the fact that too much of our preaching in this practical and secular age is addressed to the heads of the people. We try to convince and instruct them before we bring them to a realization of their needs. This sort of preaching will never result in a revival, for a revival must start in the heart. "With the heart man believeth unto righteousness." We may cry down feeling in matters of religion as much as we please, and we may endeavor to make religion conform to education, but the power of Methodist preaching during the past century has displayed itself and wrought its victories within the realm of the hearts of mankind. And not only this, but the preaching that has comforted the distressed and inspired the disconsolate has been the preaching that has touched the heart. The other Sunday we attended a simple service and sat under the ministry of an old man not noted for great learning or for his power of analysis. He was simple in his thought, scriptural in his treatment of the text and pictorial in his illustrations; but the hearts of the people were strangely warmed. The power of the Holy Ghost was made manifest. Sinners were moved to tears, saints were made to rejoice, the oppressed and the tempted were encouraged, and all went away resolved to be better men and women in the work of life. The world is hungry for that old type of preaching, and if we are sustaining any loss of power in our pulpits, the leakage is at this point. The Holy Ghost comes into the man through the medium of his heart. We admire intellectual preaching, we are entertained with flights of eloquence, we appreciate a great solid argument, we are instructed with volumes of facts gleaned from the fields of literature, we

are often made glad to look upon the castigations administered to infidelity and agnosticism, we look in open-eyed wonder at the results of higher criticism; but after all the human heart is hungry for the simple old story of the Cross, enlivened by the power of the Holy Ghost! Hence we suggest that while our preachers are looking after the heads of their hearers in the preparation and delivery of their sermons, they must not forget that the hearts of the people need the gospel in the power and demonstration of the Spirit.

OUR CHURCH GOVERNMENT.

Having considered the position and relation of the Bishop in our system of government, we now come to the presiding elder. This is not an elective office. The man who fills it is appointed by the Bishop. He is supposed to be selected on the ground of fitness for the place. He must be a man of executive ability, of good attainments in our doctrines and polity, and of standing as a preacher among his brethren. When possessed of these qualifications he is recognized as a leader, and his appointments throughout his territory are looked forward to with pleasure by the people. His position is not an order in the ministry, but an office created for the furtherance of the work of the Church. It grew out of a necessity in the early days. Then we had but few ordained ministers. They were mostly licentiates, empowered only with authority to preach. So it became necessary to appoint an ordained preacher with some age and experience to travel throughout a given district to look after the work under these younger men, aid them in the administration of law and to administer the rights of baptism and the sacrament of the Lord's Supper. He would also traverse the section and preach to the people. He was a great help to his younger and inexperienced brethren. Such were the advantages to the Church growing out of this arrangement that the office gradually grew into a permanent part of our system, and it abides with us to-day. The General Conference fixes a number of appointments in one group, and they constitute a "district," and over this the Bishop selects one of the "elders" to preside—hence, he is a presiding elder. He is only appointed for one year at a time, just like all pastors. He can remain on one district four consecutive years, but no longer. Then he has to go to another district or back into the pastorate as preacher in charge of a circuit, station or mission. For a great many years it has been the practice of the Bishops, when they find a man eminently adapted to this specific work, to keep him on districts indefinitely. But this is gradually changing. Some of our Bishops have adopted a rule to change, except in rare cases, a man from district work at the end of his four-year term. All in all this is working well, as it keeps a man on the one hand familiar with pastoral work, and on the other it puts new life into district work. So that it is now becoming somewhat understood that when a man's four years on a district are up that he will return to the pastorate unless there is special reasons why he should be continued in district work. However, there is nothing uniform or arbitrary about this arrangement. The whole matter is in the hands of the

presiding Bishop, and his decision usually gives satisfaction. Therefore, the presiding elder is nothing more nor less than a Methodist preacher in common with his brethren. The Discipline places upon him certain duties, and they stand related to those of the pastor. He is no "boss" exercising "lordship" over his brethren, as a few ignorant preachers and members of some other denominations hold. He is simply a helper of his brethren, and he works in harmony with them, for he is one of them. Were he to abuse the prerogatives of his office, or in any way impose upon or oppress the best one of his brethren, he would be called to account at the meeting of the Annual Conference. But this is very rarely ever done—the fact is, this writer can not call up a single instance in a ministry of a quarter of a century, where he ever had cause for the least complaint. Our entire government, from its center to its circumference, is a pure spiritual democracy, and there is no room for these abuses to exist. They have no place amongst us. If occasionally they do crop out here and there, our system is so perfect that it corrects them instantly. We write thus plainly upon the subject because a few other denominations seek continually to misrepresent our government, particularly at this point. Methodist preachers and Methodist people are freemen, working under the control and direction of wisely and perfectly just and wholesome laws.

HER LILIES WERE WILTED AND DEAD.

In a certain city there lived a woman who was passionately fond of flowers. Among her varieties were two pots of large Calla lilies, and these she kept in her parlor. All through the fall and the winter she watched them grow, and admired their large stems, rich foliage and beautiful blooms. They made a green bowler for the bay window and during the dreary days when the cold winds were whistling through the trees and the ground was bare she was reminded of spring-time whenever she gazed upon these lovely lilies in the window. They were the joy of her heart and the pride of her eyes. When friends would call she never failed to point their attention to these rare beauties; and at night, if the air was frosty, she would draw them near the tight air stove whose fires never went out. But one night it was not very cool when she retired and she did not think of her Callas. She retired and slept soundly, but during the night an ugly norther came up. When she awoke the next morning she was alarmed as she recalled her flowers so near the window. She rushed into the room before dressing and there lay those stately stems, rich leaves and open buds wilted upon the floor. And then she exclaimed: "My lilies are dead and it was because I neglected them!" She grieved as though she had lost a friend, and her grief was emphasized by the fact that her own carelessness was the cause of their untimely death.

So it is with most of the grieves that come to us. We become careless and neglect a few simple duties, and sorrow and suffering are the result. We permit the little one to run out in the damp, she gets a cold and the tight cough does not alarm us. But away in the night that horrible croupy cough

startles us into terror. At the funeral the preacher tries to comfort us, but we know that a little carelessness caused it all. Again, we permit the immature boy to run out at night with company that poisons his mind. He becomes unruly and we do not restrain him. By and by he is beyond our control, and then he is brought in covered with blood or dragged to the lock-up and made to occupy a felon's cell. Again we recall the fact that a little neglect at the time we ought to have been careful brought on his ruin and our sorrow. And so it is with many of the wilted and faded lilies of our households. We did not mean to neglect them, but we became thoughtless and when we awoke to the situation they lay lifeless and cold and we were left desolate. There is many a flower of joy left to wilt and die in the home-circle because thoughtlessness failed to prompt us to be watchful at a critical moment. "Watch and pray lest ye fall into temptation," said the Master, and we need always to heed his injunction. And the temptation toward carelessness and indifference toward the duties of the home and the social life is one of the besetments common to our frail humanity. If, therefore, we will only be faithful to the duty of moral and spiritual vigilance, the lilies of the home-circle will retain their verdure, their beauty and their fragrance and make glad our hearts and inspire our hopes.

"BUT DON'T TELL MOTHER."

We once knew a boy brought up in a good, religious home, but he took to strong drink. A few years after that we were living in a distant city and received a note from this boy to call to see him. We went down to the city prison, but were told that he was out with the "gang." After a little search we found the "gang" and soon saw the boy with a ball and chain to his ankle. He was a pitiable sight, digging away on the street with the roughest and most criminal element in the city, with a guard keeping watch over them. We called him to one side and heard his story. Drink was the cause. At first he was not a bad boy, but a trifle disobedient and rather "heady," but gradual indulgence had accomplished its work, and there he was a city prisoner, working out a fine in chains. As we left him, he said: "Don't tell mother, it would break her heart if you were to write this to her." Then we thought that keeping secrets from his dear mother had helped to bring him to that sad experience. True, it was out of consideration for his mother's pride and feelings that he wanted his condition kept from her, but it was a false position to take. The mother is entitled to know all about her boy, whether his case is good or bad. She is the best friend he has on earth. If he succeeds and makes a man of himself, she is the most capable of sharing his good fortune; or if it goes ill with him, she is best prepared of all to pray for and sympathize with him. She needs to know all about him. And when the time comes in a boy's life that he is either ashamed or afraid to tell everything to her, then he is reaching a danger line. No boy ought to have anything in his life that he can not lay bare before his mother. He needs to keep her installed in his confidence and take to her all of his secrets and unbosom his

mind and heart to her. Then he will never go very far wrong, and he will save himself of many troubles. The boy above referred to did not make his mother his confidant. He deceived her and betrayed her and when he reached his low estate he was ashamed to have her know his condition. She was entirely innocent of his evil ways. She thought he was a good and a true boy. How many boys there are who daily deceive their mothers. No good can come to them. Boys, if you read these lines then heed this advice—make your mothers your confidants and you will not regret your course as the years come and go.

DALLAS COUNTY EXPENSES.

Dallas County is one of the most populous counties in the State. To run its government costs a big amount of money, according to the published account of its expenses. The total foots up \$297,322.13. This is nearly a quarter of a million of dollars. As to whether the affairs of the county, during the year, were administered economically or not, we have no means of knowing, as no itemized statement has been published, except in a few instances. One of these is the item paid out in fighting the small-pox epidemic. The amount is \$11,000, and yet this plague has not been general in any part of the county. The city had as much of it as any other section, but the city took care of this without the aid of the county. The amount above given was applied outside of the city. So the county commissioners have been liberal in their appropriations to this one source of expense. As to how this was spent, the commissioners do not specify. We suppose a good deal of it was paid to the County Physician, and to such assistants as he was disposed to call to his aid. Somebody, we presume, was well paid for services in view of the large amount used. Why the Commissioners do not give an itemized statement of the whole amount of disbursements, we are not prepared to say. Such an exhibit is due themselves and the people who have the taxes to pay. We take it for granted that the Commissioners have been judicious in handling these enormous expenses, but had they submitted a published account of the whole matter, then the people could judge as to the question intelligently. As it is, the people have no way of judging. They have to accept the expenses in bulk as that is the way the Commissioners give them out. But we hold that where the Commissioners pay out nearly half a million of the people's money, some sort of intelligent statement ought to be published showing just where and how it was paid. I would not add much more to the expense account to have this done.

Some systems of doctrines advocate certain theories, but the lives of many of those who profess those theories constantly contradict them. Take the old fallacious doctrine of the unconditional and final perseverance of the saints, and hundreds of the people set to believe in it are miserable wretches, their religious lives. Such a doctrine is not only misleading, but positively destructive of the souls of many who vainly cling to it because their Church teaches it. "Once in grace, always in grace," is a delusion and a snare.

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COMMUNICATIONS.

DANGER OF APOSTASY.—No. 5.

By W. H. Hughes.

HYMENEUS AND ALEXANDER.

This historic case of final apostasy is recited by St. Paul in these words:

"Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck: Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme."—1 Tim. 1:19, 20.

This is a very short but pointed history of these two unfortunate apostates. It is a clear, unmistakable and practical example of complete and final apostasy. These men once had a faith, which brought a good conscience, but unfortunately of this "faith they had made shipwreck," and Paul further says they had "put away faith and a good conscience" and "whom I have delivered unto Satan, that they may learn not to blaspheme." These backsliders were not delivered unto Satan for him to reform and make better, for the devil would be a poor reformer of God's erring children. No, but these blasphemers, with every other unrepentant backslider, will be delivered to Satan for final punishment. These men made shipwreck of faith and a good conscience, and the last we know of them they are in the hands of the devil.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."—1 Cor. 10:1-12.

In the verses we quote above Paul appeals to historic facts, not only to show the possibility of final apostasy, but also the fearful and awful consequences, and warns us of its great danger by stating "these things were written for our admonition." Paul foresees that some would try to break the force of his argument by claiming these persons who fell in the wilderness and were destroyed, in and for their sins, were never converted. Therefore he sets the example we have followed in all these arguments, viz.: First, to show their divine acceptance; second, their sin and fall, and third, their final destruction.

We invite the reader to go with us while we briefly review the historic facts in the above quotation:

1. Were these persons ever accepted of God? Paul says they were all baptized, and believers can not fall, why does Paul say many of them "fell and were destroyed?" But if God baptized unbelievers, what becomes of believers' baptism as taught by the Baptist Church? The Baptists may choose either horn of the dilemma. Again, they "did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ." If any of our Calvinistic brethren have any better religion than that, and have eaten any better and more spiritual meat, and drank at any more spiritual fountain than the Rock Christ Jesus, then they may have a religion that Paul knew nothing about and it may be they "shall certainly persevere therein to the end."

In the second place, see what sacred history says because of this highly favored people, who had all been baptized, and had all eaten of spiritual meat, and all drank of that spiritual Rock Christ Jesus. Paul does not stop with the recital of one or two historic examples of final apostasy, but he counts hundreds and thousands of "the Israel of God with whom God was not well pleased and whom he overthrew in the wilderness." Some lusted after "evil things" and became "idolaters." If there is no danger, why does he say, verse 8, "Neither let us commit fornication, as some of them committed, and fell in one day three and twen-

ty thousand?" Surely these are enough examples from inspired history to convince any honest inquirer after truth. But these are not all. Paul adds: "Some of them tempted Christ and were destroyed of serpents," and still others "murmured and were destroyed of the destroyer." But, Paul, why write these sad things? Hear his reason: "They are written for our admonition. . . . Wherefore let him that thinketh he standeth take heed lest he fall." If we can not fall, why warn us against it? If a man were standing on some tall pinnacle, from which he might fatally fall, and I were to warn him to take heed lest he fall, he would appreciate my intelligence; but if he were lying prone upon the ground, from which he could not possibly fall, he would regard me as insincere. Was Paul insincere, or is there danger?

In these historic arguments, I have only noted the fall of a few noted Bible characters, but the great apostle to the Gentiles has recited three and twenty thousand, and more, who once ate spiritual meat and drank spiritual water from the Rock Christ, who subsequently sinned, and died in and for their sins. We are sorry to know these are types of thousands who have lived since that time, and many who are now living who have crucified the Son of God afresh, and put him to an open shame. Every scientist readily abandons even the most plausible theory when it is proven false by thorough practical experiments, while men will still advocate unconditional final perseverance of the saints, when an inspired writer has recited from inspired history thousands of cases, from practical life, demonstrating its falsehood. Surely the children of this world are wiser in their generation than the children of light.

St. Paul in this chapter is not only recording history, but he is also writing for the instruction of the Church of his own day, and also for the information of all the ages to follow. For fear they would claim these were Old Testament saints and did not enjoy the high privileges of those of us who believe in Christ and live under the Christian dispensation, he specifically shows they were saved then, just as we are now, by believing in Christ and observing all the ordinances of the Church. Therefore he elaborates their conversion by showing their divine deliverance from Egyptian bondage, which is a type of our deliverance from the bondage of sin. He tells us they were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock which followed them; and that Rock was Christ. So that the man who would dare to claim for himself higher spiritual life than these had would be guilty of the sin of presumption. Are you baptized? So were they. Have you eaten of spiritual meat? So did they. Have you drunk of that spiritual Rock, Christ? So did they. In Christian privileges and experience they were not one whit behind the choicest of latter-day Christians. Did they fall from this lofty spiritual experience? Paul says they "fell and were destroyed." If history is true, your unconditional perseverance dogma is a delusion and false. Was not Paul a false accuser of the brethren, when he testified they fell by the thousands, when the truth is they, according to your theory, could not fall?

With these facts so forcibly presented by the apostle, the reader will excuse me for repeating the word of the Lord to all preachers of unconditional final perseverance: "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. . . . Say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness. Neither shall the righteous be able to live for his righteousness in the day that he sinneth." Eze. 33:7, 12. "When the righteous turneth from his righteousness and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness and do that which is lawful and right, he shall live thereby." Eze. 33:18, 19.

Now, it is clear to the most superficial reader that if the inspired writer does not mean the iniquity of the righteous will result in spiritual death, neither does he mean the turning of the wicked will result in his spiritual life. Thus unconditional perseverance makes the Bible a farce and God trifle with his creatures. Good Lord deliver us!

Thus far in this argument we have confined ourselves to historic facts, which are fixed and unalterable. In these facts are recorded the history of angels and men who were once good and accepted of God, who afterward sinned and fell, and were lost. These examples of apostasy are taken from all ages, all dispensations, and include all classes of men—kings, prophets, apostles and laymen. Now we close by

turning to the sure word of prophecy, where Christ himself tells what will be the final disposition of his servants in the judgment of the great day. We beg the reader to note the fact that Christ is speaking exclusively of the awards of his servants, and also to note how facts of Bible history and the prophecy of Christ, who is to be our judge, harmonize one with the other. Luke 12:42-46: "And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers."

THE MINISTER.

In writing upon this, to me the greatest of all subjects, I lay great stress on the definite article, "The Church," "the mode of baptism" and "the apostolic succession" are all obsolete phrases in my code of credence. But "the ministry" seems to me not to border in any way on presumption or bigotry. True my experience is quite limited as to the subject now in hand, but what I shall offer the many readers of our great Church organ is neither advisedly nor suggestively offered; but merely a prayerful statement of the ministry of the blessed Christ as it now appears to me. This ministry appears to me first as being one of love. Love has come to be well known to be the conquering instrument of the nations. The ministry committed to our hands is not one of force. We can force things, but almost invariably we force them the way we did not want to see. It is a mistake to suppose that the Master taught anything short of the profoundest love when he said, "Go out and compel men to come in." They were to compel them to come by lovingly announcing the fact that there is to be a great supper. Tell them of the good things in store for them in such a manner as will create in them a desire to come. The Divine Teacher was lecturing on the very bone and sinew of the successful ministry when he said: "As the Father hath loved me, so have I loved you. Continue ye in but love. The apostle in summing up a difference in continuing in love for the ministry and continuing in the love of Christ? There certainly is unless we can so interpret words as to make Christ and the ministry one. It is love that is said to work no evil. This has not been said of anything but love. The apostle in summing up the greatest of all Christian graces to the Corinthians selected only three that were said to remain, and the greatest of these three was announced to be love. Look what strains of love came forth in the Lord's words, "I have overcome the world." Are we to be ministers of Christ? Then we have a world to overcome. To overcome it we must be wise as serpents. How many of us have rightly calculated the wisdom of the serpent? By charming the bird he soon has it in his own grasp. When we have charmed the world with the Christ-like love that should issue from the ministry we will soon see them unable to leave the gospel coils, and indeed they will not desire to leave; but will rather say: "Lord, I believe; help Thou mine unbelief." In the face of these facts my morning prayer has become, "Lord, teach me how to love men."

This ministry has appeared to me as a ministry of forbearance. Since we "have this ministry," only "as we have received mercy, we faint not." The true minister must forbear a long time before it ceases to be a virtue. Can forbearance in the true sense of the word ever cease to be a virtue in the Christian minister? Are we not in all things to give thanks? There may be no love where there is no forbearance, but there can be a large amount of forbearance without love. It may be thorough policy, or it may be through fear. "Blessed are ye when men shall say all manner of evil against you falsely for my name's sake." But how does this blessing of happiness come? Through forbearance. We rejoice because we can allow ourselves to be evil spoken of for Jesus' sake. We become "exceeding glad" when we remember that "great is our reward in heaven." By the words of the Master as quoted by Paul to the Romans, God has saved us from all the dangers growing out of revenge. "Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, vengeance is mine. I will repay, saith the Lord." The ministry can certainly look to no better source than the "hill from which cometh their strength." If we look to this source for a lesson on forbearance we see him turning either side of his face

to his enemy to be buffeted by him. We see him led as a lamb dumb before his shearers, and we hear not a word from him. "The scandal of the cross" has not ceased, but always the ministry may expect to be opposed by those who are of the world. But if the world can induce the ministry to become wrathful at them, they then have a plea against it. They have overcome that which appeared to be good with their certain evils; but if we forbear in the Christian spirit we heap coals of love on their heads and overcome their evil with the good of the ministry given us by Christ.

Still there is another thing needful to the true ministry. It must be one of labor. This phase of the ministry embraces faith and all things else not clearly set forth in love and forbearance. There is always faithfulness, willingness and desire going before action that is voluntary. We may love all we please, but it must be manifested to the world by deeds before it becomes a soul-winning power. When the Master closed the sermon on the mount he closed by declaring the man happy who heard his sayings, and then went and done them. Surely there was something there for the disciples as well as the multitude. The test of friendship to our Lord was declared by him to rest on labor. "Ye are my friends if ye do whatsoever I command you." Out of these friends Christ must get the ministers who are to carry the glad tidings of great joy to all men. The true test of this discipleship was made service to mankind. "Simon, son of Jonas, lovest thou me?" was the question thrice propounded to Peter by our Lord. Three times Peter answered in the affirmative, and an equal number of times the Master said do something. "Feed my lambs, feed my sheep," was the Lord's reply. As I recall these circumstances I am inclined to review my brief ministerial life to see if the people have been fed. Seeing so little that seems to be real food for the soul and so much that represents the filling-up chaff, I am more determined by God's grace to minister to the people where I go in greater love, with more forbearance and diligence than ever before. Come on, young men, in this ministry and let us not allow the standard raised by our forefathers be lowered. We can, we must, and why not say we will conquer in Jesus' name? D. A. GREGG.

ROCKPORT, TEXAS.

A FEW THOUGHTS ON THE RESURRECTION.

Lazarus was raised from the dead. Jesus Christ was resurrected from the dead. Wherein consists the difference in these acts? Lazarus got up as from a sleep. Christ did the same, both having their natural bodies again. These facts emphasize the question put, and in view of them one might say there is no difference.

Let us state the acts differently: Christ stood by the body of Lazarus and wrested it from the embrace of the angel of death, restoring the breath of life and the soul. Christ surrendered his own body into the embrace of the angel, and when it was locked hard and fast he wrested it from death and came forth. This statement reveals a difference in the two acts, growing out of the differing conditions of the actor at the time of each action. We feel something of the difference; logically, we see something of it; but the full extent of it passes our comprehension altogether. In both instances Christ is face to face with the angel of death, but in one he is alive, in the other he is dead; in one alive and the act objective; in the other dead and the act subjective; in one wearing the crown of life, and merely raising the body of Lazarus for a time from the destroyer; in the other he lays aside that crown, and going down into the dark domain he engages with the monster there and comes forth alive, conqueror over death. There is a difference; we feel it, we see it. Logically, Christ came forth from that conflict Lord of the domain of death. If Lord, then, logically, is he clothed with resurrection power to raise from the dead those whom he will, himself being the first fruit.

If the resurrection body of Christ was his natural body, when was it changed into a spiritual body? Is not a question of much practical value, but some puzzle over it. Admitting that Christ had his natural body after his resurrection, then he had it up to the very hour of his ascension. (Last chapter of Luke 39th to 50th verses inclusive.) When he blessed his disciples and began to rise heavenward it would seem his body then underwent some mighty change, such a change that it gravitated upward. It was probable then it became spiritualized. That the body of Christ was spiritualized in the moment of his ascension is rendered the more likely by the example of Elijah. Certainly Elijah traveled with Elisha in his natural body on the day he was translated. In the moment of his translation he arose from the earth, showing that his body then underwent some

change, freeing it from the law of gravitation.

The death and resurrection of Christ are connected together in our salvation. The resurrection power gets its scope not less from the death of his body than from the resurrection of his body. There are two resurrections in the plan of our salvation—one is of the soul and the other is of the body. It is through Christ's death that the soul is resurrected, and through the resurrection of his body that our bodies will be raised up at the last day. The power of both resurrections is in Christ, and his resurrection from the dead clothed him with the power of both. Had he lain forever in the tomb his death would not have brought the first resurrection. How important then to us is this fact of the resurrection of Christ's body! So it appears that the resurrection power of Christ is two fold. First, the soul which is dead in trespasses and in sin is resurrected by him to newness of life through faith in him. This resurrection takes place while the body is in this life. Only those who believe have the first resurrection. It is the first resurrection that gives value to the second. The bodies of those who believe not are resurrected at the last day, but they are resurrected to damnation. Terrible, terrible thought, but true! Those who attain to the first resurrection are exempt from the judgment at the last resurrection. Christ himself says: "Verily, verily, I say unto you he that heareth my word and believeth on Him that sent me hath everlasting life and shall not come into condemnation, but is passed from death unto life." (John 5:24.) Christ was here speaking of the first resurrection, for in the very next verse he alludes to the second resurrection, when all that are in their graves shall hear the voice of the Lord and come forth.

What will be the appearance of the resurrected body we do not know. It will be spiritual and like the Lord's body. Paul says this is the extent of what we know as to its appearance. The form of the body and the distinguishing features of each body will likely be preserved in the resurrection. There is an opinion largely held that Christ's body was changed in the act of the resurrection. There is much show of reason and authority for this opinion, and should it be correct our knowledge of the resurrected body would approach something definite. We would, however, in that case certainly have a new meaning for the term spiritual. Christ after his resurrection was bone and flesh and walked and talked and ate, possessing the common attributes of a natural body. He also possessed attributes peculiar to a spiritual body, being now visible and now invisible and coming and going independent of bolts and bars, and being here and the next moment in a far distant place at pleasure. Grant that Christ ascended with this body, and as we shall be like him we know certainly something of what our own shall be. Such a spiritual body, however, is almost unthinkable. While the opinion is largely entertained as stated, and there is much ground for it, it can hardly be true. The eternal spiritual life of God and his angels and the redeemed seems certainly to exclude a material body. The fact that Christ's body possessed spiritual attributes after his resurrection and before his ascension is entirely consistent with the idea that it was his natural body. Before his crucifixion such attributes pertained to his body. Notable exhibitions of them are his walking upon the water and his vanishing from the mob at Nazareth. The fact these attributes belonged to his natural life as well as to him after his resurrection proves that they resulted from his divine Sonship and not from his resurrection.

The question of the truth of the resurrection of Christ's body is so fully met and settled by the Rev. Gross Alexander in his book entitled, "The Son of Man," that a reference to his chapter on that subject is deemed sufficient. It is chapter 14, page 327, et seq. of the volume.

The general subject of the resurrection is fully treated in "Studies of Bible Truth," a book recently published by Bishop Keener. The chapter on the subject is found at page 188 of the book, and those wishing to see everything that can be said on this great subject should read the chapter.

L. H. BROWNE.

THE ORGANIZED LIQUOR POWER.

The organized liquor interest has for its purpose the same as that of all other interests, namely, to insure its life and advancement. Its object in this was not so much to secure patronage, for it already had that, but to make itself solid in partisan politics. Through this organization it has obtained legislative indulgences for evil, unparalleled in the history of civil government. Let us see what it has accomplished and forestalled in the way of legislation and political strategy. It has secured for itself governmental protection, a disgrace to our civilization by having its trade licensed,

and thereby ers legal reven ing off of innoc dren. It has legal as that of ceryman, and ov Stars and Strip wave as defiant! at Washington. local option law nullified them by and through cu had them made knew better than that local opti splendid opportun voters to blow o er does when it too highly stirre lar and legalizes knew better than is easier manage It does not prop option laws r allowing the vo the business out, ways the execut every place, bec to let it prohib become dangerou how it operates has organized a and the candida lity antagonize elected to stay at candidates have l Constable. P here in this con in the sectiona tween the ruling its hope of safet does not stop on but through pol the pulpit. Not much wants the is said about t He is careless as may say about t the effects of d when he begins tion how the sak ly and openly tel where to comme jects. It is the n to preach the gos ple saved. "Men save the country, be saved to save problem for mini the "circle to be dency of ministe their powers agit on the grandeur but often fail to true causes of p which stand open ing. Some say the things that t to God what belon out of politics. I Caesar what belo forming of all of social or politica and unto God tha Heroin lies our w do not fight the under the law of o in their hearts t

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WEATHERFORD, TE

THE GRACE O

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March 1, 1906.

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and thereby making saloon-keepers legal revenue gatherers' collecting off of innocent women and children. It has had its business made as legal as that of the merchant or groceryman, and over which business the Stars and Stripes have been made to wave as defiantly as over the capitol at Washington. It has had enacted local option laws, and in the very act nullified them by uncertain phraseology, and through curious court decisions had them made void. And no one knew better than its trained agents that local option elections gave a splendid opportunity for the local ideal voters to blow off as a steam exhaust-er does when the inner fire has been too highly stirred by one of its regular and legalized stokers, and no one knew better than they that a local fire is easier managed than a general one. It does not propose to have the local option laws repealed. Look, after allowing the voters a chance to vote the business out, it forestalls in various ways the execution of the law in nearly every place, because it can not afford to let it prohibit, for then it would become dangerous to the trade. Look how it operates in partisan politics. It has organized a conspiracy of silence, and the candidate who dares to publicly antagonize the saloon will be elected to stay at home. Of this fact all candidates have been made aware from Constable to President. And right here in this conspiracy of silence and in the sectional partisan feeling between the ruling parties is anchored its hope of safety. This conspiracy does not stop on the political rostrum, but through politicians reaches even the pulpit. Not that the politician so much wants the saloon, or cares what is said about it in the pulpit, but he wants his party to beat the other one. He is careless as to what the minister may say about the saloon-keeper and the effects of drink on society, but when he begins to tell his congregation how the saloon lives and earnestly and openly tells how to kill it and where to commence, he seriously objects. It is the minister's special duty to preach the gospel and have the people saved. "Men must be saved to save the country, and the country must be saved to save men." This is the problem for ministers to solve. This "circle to be squared." The tendency of ministers is to concentrate their powers against sin in general and on the grandeur of righteous living, but often fail to focalize them on the true causes of particular public evils which stand openly against such living. Some say "render unto Caesar the things that belong to Caesar and to God what belong to God," and keep out of politics. Really to render unto Caesar what belongs to him is the performing of all of our worldly duties, social or political, in righteousness, and unto God thanksgiving and praise. Herein lies our whole duty. Christians do not fight the liquor evil as being under the law of old, but the law being in their hearts they are constrained.

One man of national reputation has publicly declared that "the desert men of this country are the support and defense of the liquor traffic, and they are responsible for its existence." Of course he meant because of their indifference and neglect to measure up to a right standard of Christian citizenship. If this be true—and who can show it to be false?—what a commentary on our Christian civilization! The responsibility rests upon each individual as well as upon the country at large. In each man's vote is materialized his political and moral character, which is made manifest to all men every two years on general election. This being true, then a man's vote, from a standpoint of righteousness, is all in all to him, for his one vote represents all the value and power he has in government, for which power he is just as responsible as if it directed the course and policy of the government. What a difference between the private and public conscience of so many good men!

R. G. WEST.
Weatherford, Texas.

THE GRACE OF REPENTANCE.

No condition of salvation is more earnestly stressed in the Scriptures than repentance. "Except ye repent, ye shall all likewise perish." "Repent, for the kingdom of heaven is at hand." "Now, he commandeth all men, everywhere, to repent." Saving repentance must embrace both contrition and confession. "Against thee only have I sinned, and done this evil in thy sight." Freedom of will is necessary to moral agency, but a change of will, or a change of purpose, is not repentance. Both may spring from selfish motives. Godly repentance, from its very nature, is the product of the Holy Spirit. "He shall reprove the world of sin."

The natural and spiritual man are so joined—so inseparable—that the one can not be moved without affecting the other. "Godly sorrow worketh a repentance not to be repented of." Sorrow, in heathen or Christian, is always emotional. That repentance is only on the surface that does not call forth a deep sense of soul humiliation before God. I am not quick to take emotion

for conversion, but conversion without emotion is doubtful. In this connection I want to say that I have never read the biography of any man remarkable for his piety who had not been the subject of deep emotional conviction.

If repentance only means a change of will or of purpose, how can I understand the personal records of the New Testament? Take, for instance, the following examples: "Two men went up into the temple to pray. The sinner would not so much as lift up his eyes to heaven, but smote upon his breast and cried, 'God be merciful to me a sinner.'" Was there no emotion in either his attitude or prayer? Take that immortal history of the prodigal son, destined to survive all time. Was his repentance complete when he said in that far-away country, "I will arise and go to my father?" If so, what means that falling on his father's breast and that humble confession, "Father, I have sinned against heaven and in thy sight?" This prodigal was only a sample of all prodigals returning to God, with broken hearts and emotional spirits. "Quit your meanness" may do for an evangelist, but deep, fervent repentance was the slogan of the fathers.

L. P. LIVELY.
Abner, Texas.

"IS AN INFANT A SINNER?"

As Rev. R. C. Hicks has criticised my reply to his article under the above caption in the Advocate some time ago and as he seems to have misunderstood me at some points, and as he has pushed scriptural figures beyond their legitimate bounds, arriving at ridiculous conclusions, developing an "empire of rattlesnakes," I desire the privilege of another reply. I wish first to point out a few of his errors and inconsistencies, and then to explain a little further what I understand to be the truth concerning this difficult question. In the first place Bro. Hicks admits that infants are "totally depraved"—that is, before they are born or before they have a moral nature—but asks if "the same thing is not true of a converted adult." Thus he places Christians and infants before they have a "moral nature" side by side in a state of total depravity. The infants are not yet in the kingdom, the Christians are. Again, he assumes that these "totally depraved" infants as soon as they are born into the world, or as soon as they have a "moral nature," are "purified," "regenerated" and "made Christians unconditionally in Christ." They are now members of the kingdom together with "converted adults," who are "totally depraved." Again, he says: "I believe that an infant is as pure in its moral nature as a converted adult." Oh! consistency, thou art a jewel." Proceeding, he allows that all infants "commit" sin when they come to accountability," and "that all converted adults do wrong in some way," and asserts that it would be "hard to find a sinless adult." All this "confusion worse confounded" he has in the kingdom of heaven. He fails to tell us how much of that sort the kingdom could stand or how or when the adult or the infant is expelled therefrom. This is nearly as bad as my "empire of rattlesnakes." He ought to be frank enough to confess that "the exact moral status of infants" and adults "is difficult to determine." But does not Christ teach that infants belong to the kingdom of God? He said: "Suffer the little children to come unto me.... and he took them up in his arms, put his hand upon them and blessed them."—Mark 10:13-16. He declared them to be of the kingdom, and extended to them an invitation to come or be brought to him, not because they were already Christians, but that they might receive his blessing, and be brought up in the nurture and admonition of the Lord, and in due time be made Christians. Infants are depraved, destitute of spiritual life, and without the moral image of God. They need to be brought to Christ. They need his blessing, and those who are brought to him by Christian parents receive blessing and benefits that those who are not brought must do without. To suppose infants who were not brought to Christ received equal blessing with those brought is unwarranted by scripture. As well say adults who do not "come" to Christ for "rest" receive equal blessing with those who "come." Nevertheless dying infants, cut off from the privileges of probation, evidently receive the full benefits of the atonement, whether they be Christian or heathen, and are saved in heaven. This may be true of heathen adults who live according to the best light they have, but is no proof that they now belong to the kingdom. This idea rests upon the fact that Christ "tasted death for every man," and that "where sin hath abounded grace doth much more abound." Bro. Hicks thinks I ought to say "grace doth much less abound." I deny the charge, for I believe it "doth much more abound," enough so to save dying infants. But I do not believe grace as a remedy for sin abounds, or is applied to infants to purify and regenerate them as such as they are born, nor to adults the mo-

ment sin is committed. If so, there could be no depravity in infants, nor guilt in adults, these being taken away the instant they appear. This is not God's plan. He permits depravity to exist in the infant and guilt in the adult until conditions are met—viz. repentance and faith.

Bro. Hicks thinks Aristotle could not see the connection between my argument and conclusion concerning the teaching of Christ when he said: "For out of the heart proceed evil thoughts," etc.—Matt. 15:19. If Bro. Hicks will put on his logical glasses he can certainly see that the heart is here referred to as a fountain of evil from which flows the crimes which afflict humanity and curse the world. To his new theory of universal infantile purification and regeneration this teaching can not be applied. He must invent a theory and establish a system whereby the crimes and general wickedness of mankind can be made to flow into pure hearts to corrupt them, instead of out of corrupt hearts to "defile" men, as the Savior teaches. He might as well reject the teaching of Christ here and elsewhere, and get to work on his new machine, if he would establish his history of infantile regeneration. Christ teaches the same when he says: "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit."—Luke 13:42. Again: "Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit."—Matt. 12:33. It seems that Bro. Hicks can see how a good tree can become corrupt as it grows and bear corrupt fruit, and how a pure stream can become corrupt as it flows, but how it can flow from a corrupt fountain or how a corrupt tree can grow from a corrupt seed, and then bear corrupt fruit he can't quite understand. That is his misfortune, if not his fault. The "corrupt tree" represents the depraved heart, the "corrupt fruit" the wicked life, the "good tree" the regenerate heart, the "good fruit" the holy life. "That which is born of the flesh is flesh." Hence "ye must be born again." Then "that which is born of the Spirit is spirit."

Paul teaches the same when he says: "We all were by nature the children of wrath." Also when he says: "Seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him who created him."—Col. 3:9, 10. "The old man which is corrupt" (Eph. 4:22) is the depraved heart, "his deeds," the wicked life. Renewal is regeneration and restoration to the moral image of God, which Adam forfeited for himself and posterity. This work of grace is not wrought in the heart of infants, or if so, they never know it. They forfeit it; they drive out the Spirit who has dwelt there for some years, according to Bro. Hicks, become depraved, fall into sin and must be made Christians again.

St. John supports this position. He says: "And we know that we are of God, and the whole world lieth in wickedness."—1 John 5:19. "We," the disciples, "the whole world," all the balance of the race, including infants. They are a part of the nations we are sent to baptize, so they are a part of "the whole world" that lieth in wickedness." John did not seem to know that nearly half the race, besides the disciples, were Christians.

Bro. Hicks is surprised that I would apply Rom. 3 to infants. "None righteous, not not one." He says: "Paul was speaking of Hebrew degeneracy and pagan rottenness, but I say he was drawing a fearful yet true picture of fallen humanity, and has 'proved' both Jews and Gentiles that they are all under sin" (verse 9), and that "all the world may become guilty before God" (verse 19). These statements are not to be applied to a class, but to the race. Christ came to save the race out of this state of "sin" and "guilt," and all are invited to come to him, both infants and adults, and "receive the kingdom of God."—Mark 10:15.

It is remarkable that a man of Bro. Hicks' education and standing would take my illustration of the rattlesnake and even hint that I teach that adults must be "converted and become as rattlesnakes," and thus establish an "empire of rattlesnakes." The Savior did not teach that adults must become like little children, physically, mentally or morally. Would Bro. Hicks think for a moment that a 200-pound six-footer must "swink" up like the negro's fish to a 20-pound two-footer in order to enter the kingdom, or that a scholar must become as ignorant as an infant, or that a repenting sinner must come to be as an infant in its moral nature in order to be saved? I would not. He must lay down his arms of rebellion, become humble, trusting and confiding as a child.

Once more about that "empire of rattlesnakes." A King is needed to rule over them. "I will come on them as a thief."—Rev. 3:3. This is said of Christ, the coming King of glory. Adults must be converted and become as little children. Christ will come as a thief. No reference is had to moral

character in either case, but according to Bro. Hicks' method of interpretation, Christ will come to rule over that "empire of rattlesnakes" with the moral nature, and in the character of a thief, which is not only absurd, but blasphemous. Adults must become humble as children. Christ will come unexpected as a thief.

S. L. BALL.
Cumbly, Texas.

IS AN INFANT A SINNER?

Hicks, Ball and Hicks.

"I took the position that infants are as pure in their moral nature as regenerated adults are. I did not assert that this purity comes to them through their parents, but that it is the gift of Christ through the atonement, the gift being bestowed as soon as there is a moral nature to receive it."—R. C. Hicks, in Texas Christian Advocate of January 15.

Now I take it that this is an honest effort on the part of Bro. Hicks, or whoever originated it, to invent a scheme for admitting infants into the kingdom of heaven consistently with the hoary doctrine of hereditary sin, and I do not know why Bro. Ball did not let him alone, since over this trouble has come a sad wail from honest hearts from the days of Arminius to the present. Bro. Hicks does not believe that the kingdom of God is composed of sinners. But, speaking of children, Jesus says: "Of such is the kingdom of God." We take it that this statement is equivalent to saying that infants are pure, or that the kingdom of God is composed of sinners. Hence we are forced to deny the doctrine of transmitted sin, or find some means of regenerating the infant before we can admit it into the kingdom, or else give up the doctrine of regeneration, or else go on in endless confusion.

"The exact moral status of infants is hard to determine." (Bro. Ball as quoted by Bro. Hicks.) Yes, but chiefly because Augustinianism conceives it in sin and brings it forth in iniquity. But this renewing grace dodge may seem to cut us loose from infant damnation and save all our babies, a thing we ardently desire, but it plunges us into the doctrine of irresistible grace, and irresistible grace does away with the doctrines of repentance and faith, unless we allow that this grace produces repentance and faith. Then that does away with the necessity of preaching the gospel unless the preaching of the gospel is the only means of operating that grace, and that cuts the infant off, or "faith comes by hearing and hearing by the Word of God."

I frankly confess that I can not see any reason why the power, whether of grace or any other power, either human or divine, which is able in itself to cleanse and renew a sin-polluted infant soul unconditionally might not just as easily and in the same way cleanse and renew an adult soul. But I think I can see clearly enough why a power which is sufficient to cleanse and renew a penitent believing soul might not be able to do the same for a soul in any other state or condition, but time and space forbids even an attempt to explain this. But if we are ever to get out of this logical dilemma and theological slush we must look out—back to the truth, back to the pure light of God's Word.

Suppose we take the position that the little child does not need regenerating grace, does it follow therefore it will never need it? Is it an established fact that original purity and righteousness is an absolute preventive of sin and pollution? Is it an established fact that regeneration is an absolute preventive of reapse into sin and unrighteousness? These questions need no answer; the negative is formed in the mind before the question is finished. Let us take our stand on this plain, unequivocal statement of Jesus the Lord of both infants and adults: "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." What if logicians and "theologians" and the rest of mankind shall stand off and with wide open eyes ask how then and why then do they go astray as soon as they be born and wrest a hundred and one other scriptures to obscure the meaning of this? Who that has half an eye can not see that this is an implication that the pure can never become impure? Such an idea is foreign to the Bible. A sufficient answer to the question is, the little ones could not be said to go astray if they were already astray.

"From within out of the heart," etc., is a patent scripture to prove that sin is born in us, but it proves exactly the reverse, for the scripture plainly says: "These are the things which defile a man." We read it as if it said the man defiles these thoughts. It seems plain to me that this scripture teaches not that "these things—these evil thoughts—take their moral quality from the name, but that the man takes his moral defilement from these thoughts." These are the things

which defile the man. A man is not absorbed by the things which he thinks of, so I am not a part of all I know, but all I know is a part of me. A man is not less because he knows so much. He that knows the most of sin, a great sinner is he. He who knows no sin was free from sin. A mental conception can not impart quality to actions or things, but if the mind fails to take in the qualities of the thing conceived of it is a misconception. Then, when lust has conceived it bringeth forth sin, and sin when it is finished bringeth forth death." But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." "Whosoever hateth his brother is a murderer." So we see "whosoever sinneth sinneth against himself, also, for sin is in the heart is the transgression of the law." In the light of all this, who can fail to see that we drink sin and death into the soul through the doctrine? The Bible does not say with the least hint believes into unrighteousness, but it is a most reasonable inference.

Whatever we may make of deeds it bears the same relation to the spirit that hunger and thirst do to the body in which the spirit lives. Hence when we are hungry it is said, we desire food. When thirsty we desire water. "Blessed are they which do hunger and thirst after righteousness." The infant that is destitute of hunger and thirst can not eat, food and drink, and therefore will not eat and drink enough to sustain life, and will starve. The infant which is destitute of mental hunger and thirst is an idiot and must ever remain a mental idiot. The man who has no spiritual appetite is a moral fool. It's mother's milk is the natural food and drink for the infant, and therefore it receives it more than anything. I pity the child whose mother is stinky. The stinky milk of God's Word is the proper nourishment for the infant soul, but alas! they do not naturally wish it. They every one love the evil rather. The soul appetite is depressed, it is not the sum total of moral depravity." This is the condemnation that light has come into the world, and men love darkness rather than light.

HENRY V. HILL.
Have you wandered through dreary fields of doubt? Have you been driven like a wind-swept leaf by and by, and over and over again, and over and over again, no place to take root? Here are the correspondences of your true life, moisture, air, light, earth—the immortal love of God. Let the deathless thing in you once take root in this world, and you shall know yourself a son, beloved of the infinite Father.—S. E. Eastman.

UNNATURAL HUNGER

A Sure Sign of Hidden Dyspepsia.

"It was necessary to our dinner at 11 o'clock," says Mrs. C. F. Gilman, Hill Preston St., Rockford, Ill., "in order to have strength to prepare the noonday meal for the family.

"While I was drinking coffee I felt so faint at 11 o'clock that I was unable to proceed with the work, unless I had lunch. If I missed the 11 o'clock meal I was attacked with a severe sick headache.

"My complexion at that time was a sallow, great blotches appearing on my face, and I was so nervous, I could sleep but a few minutes at a time, and would wake in the morning more tired than when I went to bed.

"Our grocer called my attention one day to Postum Cereal Coffee. This was about three years ago. I immediately quit the use of coffee and took up Postum, having it prepared properly. The change produced a remarkable result. In a week or two I was able to leave off the 11 o'clock lunch and take my dinner in the regular way with the rest of the family. My sallow complexion disappeared and a natural complexion took its place. Now I can go from morning until night without a meal, if I desire, and no headache or inconvenience of any kind appears. I sleep sound as a baby and my ordinary trouble, which was more than serious, has entirely disappeared.

"A lady friend was recommended to try Postum, and a short time after, told me she was disgusted with it, for it had no taste. I asked her if she had boiled it carefully fifteen minutes after the real boiling commenced. She said no, and in reply to another question, said she used only one heaping tea spoonful to the cup. I explained to her that she must use two heaping tea spoons to the cup and let it boil long enough. The next time I saw her she said she used Postum regularly and liked it very much indeed, and that it had made a great change in her health and the health of one or two members of her family.

It seems plain, from this experiment, that one is justified in the inference that coffee is an actual poison to many human beings, and sets up all sorts of diseases. The remedy is plain enough—to abandon the coffee and use Postum Food Coffee, which is sold by all grocers at 15 and 25 cents a package.

Secular News Items.

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

As we announced as probable in our last issue, Gov. Sayers did not reconvene the Legislature and it adjourned the 20th ult. sine die.

The two Governors and Lieutenant Governors of Kentucky have at last been brought to an agreement. They have signed papers to the effect that their injunction suits are to be consolidated and go before the State Courts, and their decision is to be final in the matter. It is supposed that the decision will be reached in three weeks.

To the surprise of all concerned Kansas City, Mo., gets the big National Democratic Convention. All along it was conceded to Milwaukee, but by some manipulation known only to politicians, a swing was made at the last and the city on this side of the line won the prize. It will meet the fourth of July, and a great time is expected.

Some days ago ex-United States Minister Maerum, late of Pretoria, made quite a sensation by alleging that the British government over there had tampered with the United States mail, and otherwise treated him as the representative of this government with indignity. This was one reason, as he stated, why he surrendered his post. Now Mr. Gage, Secretary of the Treasury, in an interview, says that "he is an ass." This official claims that there is not one particle of evidence that Maerum is correct in his claim.

The greatest fighting of the war is now in progress in South Africa. General Roberts is in command of the English forces around Kimberley, and he has succeeded in cutting off the retreat of Gen. Cronje with his 8000 or 10,000 men, and he is surrounded in the bed of Modder River. He is at a great disadvantage, and is sorely pressed. His losses are heavy, but the English are also paying dearly for their apparent victory. Buller is still pressing the Boers at Ladysmith, but the result is not yet known.

The Senatorial investigation of the charges against Senator Clark, of Montana, is still in progress. If half of the testimony of the witnesses is true, the rottenness of the Legislature which elected him is immense. Mr. Clark's son testified that he was manager and treasurer of the Clark campaign, and that the expense footed up \$118,000, but as yet Mr. Clark has managed to show that he was not personally connected with any bribery. And he claims not to be responsible for the conduct of his friends.

Dr. Leslie Keeley, the discoverer of the gold cure for leprosy, is dead. It occurred at his winter home last week in California. His cure for habitual intoxication has made him one of the famous men of this century. That thousands of men have been benefited by his remedy is beyond question; yet thousands have taken it with but temporary relief. Still, the fault of this is with the men, not the remedy. If rightly applied and the instructions obeyed, the remedy will be effective. Otherwise it will not.

The celebration of the birthday of Washington took place all over the United States, and in many portions of the civilized world last Thursday. He is one of the few men in the history of the world whose life grows larger and larger as we recede from the scene of its activities. Americans will never cease to do honor to his name.

An exchange says: "The friends of Cecil Rhodes in England are becoming alarmed at his possible fate and have sent an embassy to see Dr. Leyds, the diplomatic agent of the Boers in Europe, in regard to the probable course the Boers would pursue in the event his capture. Dr. Leyds assured the intermediaries that the Boers did not intend to kill Mr. Rhodes, but he added they would certainly hold him as a cage until the indemnity for the reason raid was paid. In view of the developments since the raid the Boers have also decided to double the amount of the indemnity, so Mr. Rhodes' friends will have to hand over £2,000,000 (\$10,000,000) before he is released."

The Pietermaritzburg correspondent of the London Daily Mail, says: "I hear that the Boers rely on their intrenchments and barbed wire entanglements along the principal roads to check Lord Roberts' progress through the Orange Free State. The roads

around Ladysmith are studded with similar entanglements, which have been constructed with great ingenuity, and form a most formidable barrier, enabling the Boers to shoot down our men while engaged in the tedious task of cutting the wires. Some special machine is required for demolishing these fences in front of an entrenched enemy. It is hoped that Lord Roberts may be able to avoid these death traps and keep in the open."

Henry Clay Frick, former manager of the Carnegie Steel Company, has brought suit against Andrew Carnegie, whom he charges with malice and fraud in attempting to deprive him of his lawful interests in the company named. The bill in equity which he has filed recites among other things that in 1892 the firms, Carnegie Bros. & Co. and Carnegie, Phillips & Co., each having a capital stock of \$5,000,000, were merged into one company, which had a capital of \$25,000,000; that from 1892 to 1898 the business was conducted at an enormous profit; that the net profits in 1889, after all expenses had been paid, were \$21,000,000, and that last November Mr. Carnegie estimated the net profits for 1899 at \$40,000,000, while Mr. Frick placed them at \$12,000,000. Moreover, at that time Mr. Carnegie estimated the value of the entire property at \$250,000,000. Although we are more or less familiar in this country with the rapid accumulations of immense fortunes by a few persons, these figures almost take one's breath away.

The failure of the late Legislature to pass the pending Tax Bill is still the theme of State talk. That our tax laws need revision, no one can question, but that the late bill met the emergency is highly questionable. It contained many very objectionable and objectionable features and from all classes came opposition. Now it is given out that it will become an issue in the pending State campaign.

An important convention of representatives from all sections of the Indian Territory has just been held at South McAlester to consider a number of reforms in Territorial Government by Congress. A report to this effect was adopted, and it will be urged upon the Washington authorities with great importunity.

In the first Baptist Church, at Athens, Ga., there occurred an interesting case recently, and its disposition placed the Baptists of the State on the right side of the liquor controversy. One of the leading members of the Church had charge of the dispensary—a place that dispensed liquor, as we understand it, in a local option district. At all events the man was running a kind of a liquor business. He was asked to give up the business or withdraw from the Church. He declined to do either, so he was disposed of by a vote of three to one. Good for those Georgia Baptists!

Judge W. H. Burkhardt, of Houston, died last week. He was a noted man in the earlier days of Texas and particularly just after the Civil War. When he surrendered in the struggle on the Confederate side, he returned home and, in course of time, entered the Republican party. He was appointed Judge of the District Court in Matagorda County, including Fort Bend and other counties. He became a terror to evil doers and passed through some stormy experiences. A few years ago he resigned and moved to Houston. He joined the Baptist Church and died in the faith of a Christian.

Congress is making some effort to establish a system of rural mail delivery in the thickly populated districts of the country sections. To what extent this can be a success awaits to be seen, as it is something new in this country. In Japan it has been in vogue for quite awhile, and it works admirably.

The great United States Milling Company, formed eighteen months ago and backed by a published capital of \$25,000,000, and known as the Flour Trust, went to pieces at Milwaukee last Saturday. Its liabilities are immense and its assets insignificant. Well, if the courts or the country can not manage these combinations of wealth, whose object is to oppress competition and enrich the few, it is fortunate that bad business judgment can occasionally bring them to naught.

Captain Conces, of the late Infanta Marie Teresa, that went down under the American guns off the Cuban coast a year ago last July, makes his official report of the disaster to his government. In that report he does honor to Admiral Schley, whom, he says, formed such a loop about the Spanish fleet that escape was impossible. This is more than Admiral Sampson can bear, so he comes out in a reply and criticises the

so-called "loop" of his comrade, and says that it was not at all necessary. Sampson has about convinced the average American that he is a very narrow-minded and envious seaman. History will perpetuate the name of Schley as the hero of that great naval battle.

Gen. Cronje, in command of the besieged Boers, off Kimberley, is still resisting the efforts of Gen. Roberts to capture him and his brave little army. And it now leaks out that he has an object in doing this. While he holds out, it is giving the Boers an opportunity to assemble their forces in that part of the field and dispute the advance of Roberts' forces. This they are doing with great rapidity. Whether they relieve Cronje or not, they will most certainly give the English some bloody work before they reach Bloemfontein which lies in the path of their effort to invade the enemy's country. Ladysmith is still intact, and Buller has not yet been able to carry the garrison relief.

The Election Board in Kentucky held another meeting the past week, and they have sprung a surprise, in that they decided all of the contestants for the minor State offices in favor of the Democrats. The offices thus involved are all of the State offices, except that of Governor and Lieutenant Governor. The officials were at once sworn in, and went in a body to the State House and demanded the offices, but the incumbents declined to give them up.

According to the direction of Congress, the President is appointing a Commission to look into the Government of the Philippines. Upon that Commission, he has placed the Hon. Luke Wright, of Memphis, Tenn. This appointment will give eminent satisfaction, as Gen. Wright is an able and popular man.

Senator Chilton and Congressman Bailey have declared their joint canvass of the State for the United States Senate off. They can not agree as to time. Perhaps this is as well, for the two men are calculated to make a joint canvass very lively. And as there is no special need for an exciting campaign, a single canvass by each man and his friends will accomplish in a quiet way better results.

The Hayden-Cranfill case, in which a verdict was given to Dr. Hayden against Dr. Cranfill and others for \$30,000, has been reversed and remanded for a new trial by the Court of Civil Appeals. So the case will again come up upon its merit again, and the whole thing will be dug up and rehashed in the District Court. It seems that there is to be no end to this trouble in the Baptist Church in Texas.

Great Britain now has an aggregate of 180,000 men in South Africa trying to defeat 29,000 Transvaalers, and the British have about four big guns to the Boers one. Then, too, she has unlimited resources back of her movement, while the Boerish government is rather weak in finances. Yet the latter have excited the admiration of the world in holding the British in check during all of these months.

The officials of the Lehigh Coal and Navigation Company have announced that the fire which has been raging in Colliery No. 6 for thirty-two years is finally been extinguished. When the water is pumped out work will be resumed in the colliery.

The diamond cutters of Antwerp and Amsterdam are suffering from lack of work, resulting from the suspension of diamond-mining in Kimberley. In Amsterdam there are 2000 sufferers, and in Antwerp 3000.

The Senate has passed the gold standard bill by a vote of 46 to 29; two years ago it rejected a similar bill by a vote of 47 to 32. This would indicate that free silver has no longer the influence it once had, and while the House Bill differs from the Senate Bill, there is substantial agreement that gold is the standard of the country.

Since the above was written, which was yesterday (Tuesday) this morning's dispatch brings the news of Gen. Cronje's unconditional surrender with his force of 4000 men to Gen. Roberts. The brave General held out as long as possible in his besieged quarters, and there was no alternative but to yield to overwhelming numbers. The prisoners will be taken to Cape Town and held as prisoners of war. This is quite a victory for the British, but it does not bring the end of the war in sight yet. The astonishment is that Cronje had such a small force, and it indicates that Gen. Jubert has the great bulk of the Boers still with him, and that he is massing them for a great struggle. Buller is having the hardest fighting of the war in trying to reach Ladysmith, and the way is

not yet open to him. Evidently there is a hot time approaching between the two forces, and when Lord Roberts meets Jubert somewhere in the vicinity of Bloemfontein then there will be a battle royal, though it is Roberts' plan to practice strategy rather than force a straight fight. He is a great tactician, as he evinced that quality in his pursuit and capture of Cronje; but Jubert is skilled in that method of warfare also, and the next battle will be watched with bated breath by the civilized world.

An exchange, speaking of the inherent dislike of the German for the Englishman, says: "The primary reason (for the dislike), I fancy, is a difference in temperament. The average German compared to the average Britisher does not, at first sight, cut a good figure. He has no idea of being dignified; of reserve he knows nothing at all. In fact, a certain degree of childish simplicity clings to him all his life. The Britisher appearing upon the scene with proud reserve and stony stare at so much abandon impresses the German profoundly, and inclines him at the outset to admire this grave, intelligent, superior being. But as he finds that his genial advances are repelled, that his manners are plainly considered bad, and that he is treated de haut en bas, his admiration is nipped in the bud; for, with all his child-like frankness, he is observant and reflective above his fellows, and it does not take him long to discover that, in the matter of culture and intelligence, he, in nine cases out of ten, is superior to the average Briton. Then the Englishman detests the German's free-and-easy manners, which he considers bad; while the German holds that it is a mere matter of opinion whether English or German manners are best."

"The Noblest Mind"

The best contentment has. Yet, however noble in mind, no man or woman can have perfect contentment without physical health. The blood must be kept pure and the stomach and digestive organs in good order. The best means for this purpose is Hood's Sarsaparilla. It promptly cures all blood humors and eruptions and tones up the system.

The favorite cathartic is Hood's Pills.

HOUSTON DISTRICT MISSIONARY INSTITUTE, ETC.

The Houston District Missionary Institute and Preachers' Conference, held in Richmond, February 12, 14 and 15, is now a thing of the past, but the benefits derived are by no means gone. Bro. O. T. Hotchkiss, our presiding elder, was in the chair and presided over our deliberations most satisfactorily—his tact and prudence and religious spirit enabling us to make the most of our large opportunity.

Richmond, with its proverbial hospitality, entertained us most royally—indeed, so well that the 2 o'clock hour was most remarkable for its brilliant mentalities. The only thing that marred the occasion was the serious illness of Sister Thomas, wife of the pastor; but, thank God, we were glad to learn she was in a fair way for rapid recovery. Sister Thomas is a valuable woman and the Church can ill spare these consecrated preachers' wives.

The institute was opened Tuesday at 11 a. m. by a sermon from Rev. T. R. Cain. He chose as his text and theme, "Have Faith in God." The spiritual suggestiveness and helpfulness of that sermon linger with us yet. At 2 p. m. we commenced the missionary part of our programme. Bro. H. C. Willis led off with an able talk on "The Church's Obligation to the Unsaved World, Especially the Nations of Heathenism." Owing to the illness of his wife, Bro. Thomas' paper had to be passed over. The next subject therefore they discussed was "The Open Doors of the World—How They Should Impress Us." On this theme Bro. W. D. Bradfield gave us a most able exposition of the Macedonian cry. Your scribe then spoke on "Greater Sympathy with Christ—Plan for the Salvation of the World—How Shall We Acquire It?" Bro. Murray being unavoidably absent, his paper on "Large Gifts and More Givers to the Cause of Missions" was thrown, with the general topic, into an open conference. Many excellent suggestions were made and a lively discussion followed on the various views that had been presented. The institute then adjourned until 7:30 p. m., at which hour Rev. E. W. Solomon preached us a most edifying missionary discourse.

Wednesday was preachers' day, and a great day it was. Our individualities and peculiarities came out in great shape, but through our polemics there constantly ran a deep religiousness, so that the general effect was a profound sense of the preachers' call, work and obligations. There were none of us but what felt at the close of the day what an awful thing it is to be called into this work. May God deepen this conviction. The papers and speeches of this part of the programme were of a high order, and Revs. Solomon, Bryce and

Bergen were requested to send their papers to the Advocate for publication. Bro. Bryce's paper was on "God's Call to the Ministry." Bro. Solomon's on "The Preacher in the Study and Pulpit." Bro. Bergen's on "Do Full Collections Develop a Spirit of Liberality?" Seth Ward's talk on "Danger Points in the Personal Life of the Preacher" was full of grave suggestions and warning. J. R. Warlick helped us much by his discussion of the theme, "How Can We Be Most Helpful to Each Other During the Year?" Practical results are likely to follow that talk. The symposium on "How I Prepare My Sermons" produced some interesting facts. Bro. J. C. Stewart's talk being very good.

"The Mid-Week Prayer Service," by G. T. Newberry, and "Church Finance," by J. W. Harmon, brought out some very helpful matter.

At 7:30 p. m., G. A. LeClere, presiding elder of the Austin District, preached us a splendid sermon on the supreme work of a preacher and Christian, and our need of a special endowment of power for it. The sermon will bring fruit.

Thursday was "Twentieth Century Day." After revival work had been discussed, Rev. J. J. Creed read a most excellent paper on "The Significance of a New Century." Bro. J. E. Green being absent, the next paper read was Bro. Solomon's, on "The Mission of Methodism in the Twentieth Century." It was an able and interesting presentation of the theme. At 11 a. m., Bro. W. D. Bradfield preached on "The Church and the College." It was a thoroughly edifying discourse. Prof. Hyer being unable to leave Georgetown, we had to forego the pleasure of his address. I. M. Bryce spoke next on the relation of our Twentieth Century Movement to the mission work of our Church. Bro. S. F. Chambers being absent, the paper of E. L. Ingram, on "Now or Never," was read. Bro. Ward then closed the discussion with an admirable and practical address. At 7:30, Bro. Seth Ward presented the Twentieth Century Movement to the congregation at Richmond, and a collection followed aggregating about \$300. Thus closed an eventful, and, we trust, useful day.

The institute had the pleasure of the presence and helpfulness of Bros. LeClere, Phair and Lindsey in its deliberations.

The Missionary Institute and Preachers' Conference has in it great possibilities, and we predict for it much usefulness. The preachers of the Houston District, under the able leadership of Bro. O. T. Hotchkiss, returned to their several fields of labor determined to keep in the van of the districts of the Church, not from mere Church pride, but for the glory of our Christ and his Church. C. J. OXLEY.

Galveston, Texas.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

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

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

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

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

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

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

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

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

Notes From

EAST TEXAS

LIVINGSTON

J. M. Perry, Feb. have fallen into mya We have, would be very disagreeable and a serve than those our second year know how to pro pastor and his right well. It has since the lady Society placed some an also with all the fine matting of ing-room floors windows, and had which they add the study, making fortable for us. M ble ladies, who a cause. Last St the occasion of a freeness. The did not affect the eow's hospitality for our presiding He did some th doubtless all wh ben-died. The D varied the pastor amount assessed. Just here to say that pays all of pastor's salary is and we have all eue assessments guilt-edge subscrip in faith, exp througho we are desirous gently to read God and to work more vancement of his ever done before.

JEF

Mrs. Anna Bar gratulating ourself our satisfaction w tor and Bro. Fow when, by the grea Bro. T. P. Smith deprived of Bro. F soon forget his the good fortune one on "Church mon from Philippi cure our worst fa Eph. 6:10 will 4. While still feelin Fowler we were the coming of E 18. Bro. R. W. us February 11, grand sermon in plans. They co advocate in him, ally Prov. 21:9 high goes with visited and tal Rescue Home F stood pleading fo we though her woman we ever s

LIN

W. W. Graham Quarterly Confer at 10 o'clock with Our surroundings because of sickn funerals on Satur day, with a repo

Prevented lowed by Skin Cure clears the tated, itchi the roots hair grow

Complete consisting of C the thickened c inflammation, at the blood, A sit and blood humo cians and all off COUP, Propo, E

Our Young Folks

OPEN THE DOOR.

Open the door, let in the air;
The winds are sweet and the flowers
are fair.
Joy is abroad in the world to-day;
If our door is wide it may come this
way—
Open the door!

Open the door, let in the sun;
He hath a smile for every one;
He that made of the raindrops gold
and gems.
He may change our tears to diamonds—
Open the door!

Open the door of the soul, let in
Strong, pure thoughts which shall ban-
ish sin;
They will grow and bloom with a grace
divine.
And their fruit shall be sweeter than
that of the vine—
Open the door!

Open the door of the heart, let in
Sympathy sweet for stranger and kin;
It will make the halls of the hearts so
fair.
That angels may enter unaware—
Open the door!

—British Weekly.

HOW THE CRIPPLE HELD THE PASS.

Hans Anderson was the son of a poor widow in a village in Switzerland. He was a cripple and sickly. Though able to walk and even run, his weak spine would not permit much of such violent exercise. Now, although his body was weak, Hans had an ambitious and noble spirit. He loved his mother, and, as he grew older and heard the older people of the village talk, and learned the history of his country, he came to feel proud he was a Swiss.

Dame Anderson was a good and trustful soul, and, despite the hardness of her lot, was content that she had food, shelter and clothing, although she was not well supplied with any of these. They both worked all working days and often on holidays and from early to late.

One holiday, when the young men were dressed in their best and were enjoying their games, Hans sat at his work until afternoon, and then, putting his work aside, sat for a long time with his elbows on his knees and his face in his hands. His mother watched him for some time, and finally, laying her hand on his shoulder, said, "Come, Hans, put on your hat and go to the village and see the sports. It will make you cheerful. Don't sit here at home and nurse bad thoughts."

Hans turned his tear-filled eyes up to his mother, and as she leaned over toward him he took her face between his hands and kissed her. She was well acquainted with Hans's moods, and putting her hand on his shoulder, said, "Come Hans, I will go with you. Let us go to the village."

"Oh, mother, I can't. Why did God make a cripple of me when you need a strong son to help you? What good can I be to you or my country? All the young men are armed and drilled ready to defend the valley in case Napoleon's soldiers come this way, but I am no good. I have prayed God to take me away, I am no good here."

"Trust God, my son. Don't be impatient. God has his plan for every man and he has his plan for you."

"Yes, mother, I do trust God, but it seems so hard!"

Brushing the tears from his eyes, Hans rose to his feet and, embracing his mother, said, "Few young men have as good a mother as I have. I'll be patient and trust God, mother. He has his plan for every man and he has his plan for me. Let us go to the village."

This happened in a Swiss village that stood just below a pass in the Alps that was the only entrance or exit for the valley above; a pass where a few resolute men could hold an army at bay. Napoleon at this time was overrunning Europe and subjecting everything to his rule. The villages of this valley had watchers stationed with signal fires prepared and everything ready to sound the alarm. The principal signal fire was at the pass itself, a little above the narrow gorge that was the point to be defended. A night and day watch was set and men were told to sleep with guns by their sides, clothed and ready to rush to the pass.

It was coming on evening when Hans and Dame Anderson arrived at the scene of merriment. Hans noticed that some of the young men whom he had supposed were that day on the watch at the signal pile were among the merry-makers, and on inquiring of some of them, their indifferent answers showed that their thoughts were more on the games than their duty. This disturbed Hans still more and, later on as the moon rose over the tops of the mountains, he left his mother, and walked toward the pass. The cool of the evening encouraged him on and his anxious thoughts spurred him into a faster walk than was his custom. It did not seem so very long before he was entering the

gorge, and as he found no guard there his heart rose within him as he thought, "Can it be possible that the guards have left the signal pile above deserted? How could they do such a thing? No, it can not be! At least one has been left." But the thought gave him fresh energy and he pressed on up the mountain.

He could not long stand the pace and stopped to rest a moment. The still night air brought to his now acute ears faint sounds of the revelry going on in the village and gave him new strength. On, up, up, he went, until finally, after a seemingly endless climb, he reached the signal pile, completely exhausted. He threw himself upon the ground, and when he had in some measure recovered himself he began to look around to assure himself that the pile was indeed deserted.

Hans, after examining the pile, began to search for the torch, tinder and flint and soon found them under the shelter of a large rock close at hand. Although he had brought no blankets or wrap to protect him against the night air that in the mountains is quite sharp, he now determined to watch until relief came.

After the first feeling of excitement had passed away he fell upon his knees and thanked God for the opportunity now offered of being of service to the people of his valley. As he rose from his knees he felt stronger, and carefully hiding himself in the shade of the rock next to the pile, he strained his ears and eyes to hear and see anything that might come.

The moonlight bathed the side of the mountain and gave fantastic shapes to the rocks. After he had sat there about an hour, feeling quite chilled, he thought he would walk about to warm himself, but his quick ear detected a sound of stealthy footsteps, and, near the moonlight, he saw a French soldier step into full sight from behind a rock not fifteen paces away. After taking a look around the soldier withdrew, evidently to notify his comrades that the coast was clear.

Hans's heart beat high, but, hiding behind the rock, he struck the flint with the steel and, quickly blowing the tinder into a blaze, fired the torch, threw it upon the sternal pile and started on a run toward the pass.

The French advance guard by this time was coming forward. They fled, expecting a volley from a signal guard. This gave Hans a moment of time to get somewhat ahead. As no firing came, the soldiers rushed forward, some to destroy the now blazing pile and the others to look for the guard.

The latter saw a boy running down the mountain and fired a volley after him. The bullets whistled around Hans and one struck him, lodging in his shoulder. Spurred on by the excitement, ignoring the pain and the blood he now felt running down his back, Hans kept on. As he reached the pass and staggered on, he saw that the signal fires were burning on the mountains and that the valley was aroused, and he thanked God that he had been the means of doing it.

As he came out on the other side he met some guards and a host of the villagers rushing to the pass to defend it.

"Who lit the pile?" they cried.

"I did," said Hans, "the French are there."

Now that friends were met, Hans could hold out no longer and fell fainting at their feet. He was quickly taken in strong arms and borne to the village.

As Hans was carried to his home his name was passed from mouth to mouth as the one who had lit the fire. As he lay on his bed in pain, with his life blood slowly ebbing away, he told what he had done, and when the news came of how the French had been driven back and how he was hailed as the deliverer of the valley, he turned to his mother and said, "Mother, dear, God has his plan for every man, and he has his plan for me. May he forgive me for my impatience and want of trust!"

The people of the valley erected a monument here to his memory. It bears this inscription:

HANS ANDERSON.

"God has his plan

For every man,

And he has his plan for me."

—Christian Endeavor World.

—SUCH AS I HAVE.?

"Positively, girls, when my eyes first rested upon that bonnet there in Carrie's lovely room, I almost went into convulsions of laughter for it, in all its rustic glory, and those awful cotton gloves, were too much for my risibles. Look, May, do at the absurd figure she makes going down the marble steps!"

"Hush, Louise, or the poor thing will hear you."

"But really, what on earth do you suppose possessed her to come here and join our circle of King's Daughters? Why, Carrie, our eldest, is only twenty-five, and Mrs. Barrie must be ever so old; as ancient as Noah, I should say, judging from her clothes." Pretty little Mrs. Rutledge giggled

deightfully at her own wit, while several other young matrons joined the group near the window and peered curiously through the lace curtains at a shabby little figure, clad in rustic black, going down the street. It certainly seemed oddly out of place on that fashionable avenue, and in painful contrast to the luxuriantly furnished room where the handsomely-dressed young women were talking.

It was the regular weekly meeting of the "Lend a Hand" Circle of King's Daughters. It was a very prosperous circle, being composed of twenty young matrons who had more time and money than they knew what to do with.

On the afternoon in question a little, meek-looking woman, dressed in deep mourning, had presented herself for membership, and following the example set by their leader, Mrs. Wilson, the ladies had stifled their curiosity, and received the shabby stranger very kindly, but as soon as the door closed behind her a perfect storm of laughter and questions broke loose.

"How in the name of common sense did she happen to come, Carrie, and who is she? She is evidently not 'in our set'!" Mrs. Rutledge asked twirling her sable muff energetically in her daintily gloved fingers as she spoke, while a low ripple of laughter ran around the room.

"I hardly know who she is, May, Mrs. Wilson answered rather gravely from the depths of a great velvet chair. She attends our church, and last Sunday she spoke to me and asked very timidly if she could join us, giving as her reason that she had been a King's Daughter before she came to this city to live. Of course I told her to come, and do you know I am really glad she did, for somehow her face is so sweet rests me to look at it. She seems very poor; but she can not help that any more than we can help having so much more of everything than we need."

"O, Carrie, what a dear old thing you are, to be sure! You are always hunting up the good in some one, and I guess I'll have to forgive her that bonnet and the rest of the relics that she wears! Heigh-ho! I must run away now, for it is getting late."

And with a complacent pat to her own Paris hat, Mrs. Rutledge tripped away, followed by the rest of the laughing crowd, and little Mrs. Barry was apparently forgotten.

Through the winter the new members came faithfully to the meetings of the circle, though she was always so quiet and spoke so rarely that May had laughingly dubbed her the "silent shadow," but more than one of the ladies owned that they enjoyed seeing the sweet, gentle face in its accustomed place.

Spring came in due time, and again a long winter wore away, each season finding the little band absorbed in planning for musicales and fairs. The money they earned in this way they gave to a charitable society to be used for the poor. One day in the spring the morning mail brought to each member a note from Miss Wilson asking that they all meet at her home that afternoon.

Curiosity was rife among them when at the appointed hour they gathered with waving fans and fluttering ribbons in the pretty sitting room.

Carrie did not keep them long in suspense, for she arose and said in her usual calm, direct way: "Girls, I suppose you all remember that about a year ago I asked some one of you to go to the Charity Hospital to see an old man who was dying there, and that, when each of you shrank away from the very thought, Mrs. Barrie offered to go. Well, I have sent for you all this afternoon to tell you a story that relates to that day. We are every one here except Mrs. Barrie, and I did not send for her because what I have to tell you concerns her."

"Imagine a whole meeting called to discuss our 'silent shadow,'" May whispered to her next neighbor; but as Carrie's clear voice continued, all the whispering and laughter died away.

"I had often thought of that old man, and one day last week I met Mrs. Barrie and found that she had been going to the hospital every week since then. I asked her to let me go with her some . . . me, and yesterday we went. Girls, I wish you had all been with me, for that visit was a revelation to me—a benediction."

"One of the nurses told me Mrs. Barrie had not missed a week in the last year, and that each time she brought to those poor creatures a few flowers, or a bundle of papers. We all know she is very poor, and the same nurse said on several occasions, when she did not have her street-car fare, she had walked the three miles from her home and returned on foot. I'll never forget my feelings as I stood in the doorway and watched her little shabby figure go softly down the long ward, with its lines of snowy cots, each occupied by a poor sufferer. Her shyness seemed to fade away from her, like a mantle cast aside, as she paused beside each bed with a gentle word, a flower, or in many instances with only a smile; but oh, girls, to see how those

ence, and how the sad eyes followed her as she moved on.

"Several times I saw the little, rusty black bonnet bow beside a cot, and I knew from the way the convalescent patients stood silently near that she was praying for some one too weak, or maybe too unaccustomed to pray for themselves.

"At last, I ventured to go up to a cot where a boy lay. He was only a child, but such a child! With his poor, pinched face, and those old, old eyes that seemed as though they had been looking at all the sin and misery in the world for hundreds and hundreds of years.

"Whose little boy are you?" I asked, and looking up at me, he answered, 'I ain't nobody's boy; I just tays about in Smith's Alley. But I forgot, she'—jerking his head toward Mrs. Barrie, and speaking in a shrill whisper—said I belongs to Him, and am going where he is pretty soon. I'd rather go, for Smith's Alley is a awful place."

"He reached under his pillow as he spoke and drew out a tiny card, and put his finger on the pictured figure of our Savior. 'She gim me this 'other day. I never had a pieter afore 'cep' one I swiped from Jimmie Luck, and when I told her about it, she talked ter me kinder sorry like till I got a knot in my throat as oig as my fist, and she gim me two pieters, and—and that night I got Bill Williams ter wrap one up in a paper and nurse write on it about Jimmie, and sent it ter him. That's Bill,' pointing to a huge man on a cot near by. 'He uster curse most awful, all the time most, but he says he heard her a talking to me, and now he'd swell up till he'd bust afore he'd say a swear when she's here."

"Poor little child of the gutter and hardened old sinner, they both had been made better and purer by coming in contact with this one humble woman I thought as I turned away and followed Mrs. Barrie into the woman's ward."

"The same scene was repeated there, as she went from cot to cot. Smiles greeted her whenever a verse came into my mind as plainly as though the words had been uttered in my ear. 'Silver and gold have I none, but such as I have give I thee.'

"I talked to a girl in that ward, and her words have been ringing in my ears ever since. The nurse told me she could not live, and as I looked at her my heart ached with pity. She was so young and pretty, and dying there alone in the public ward of a charity hospital! Oh, girls, think of it, and she almost a child; not quite twenty!"

"Are you sorry for me, too?" she asked, and when I said yes, she pointed to my silver cross, and said, 'I know you are, for you are a King's Daughter like Mrs. Barrie.' I led her on to talk of Mrs. Barrie, and I heard another story of truly royal giving, though the giver had neither silver nor gold.

"The girl said, 'They told me last week I must die soon, and oh, you who are good can never know the horror and agony I felt at the thought of facing eternity! I had no one to pray for me, and I was afraid to pray for myself! Then one day I heard the nurse telling Mrs. Barrie about me, and that I could not get well. I closed my eyes, for I felt hard and bitter toward every one, and I expected her to draw aside and pass me by as others had done. But, oh, can you guess, lady, what she did, that good woman? I felt some one sit down on the side of my cot; a hand brushed my hair back from my face as tenderly as my dead mother would have done and with a whisper—'Alas, poor child, poor lonely child,' she bent and kissed me. Kissed me, lady, when for years I had not had a kind word said to me! Then she knelt down by me and prayed so gently—just told Jesus all about it, how wicked I had been, and how sorry and afraid I was—and all the fear and dread went away then. Oh, lady, those few kind words may seem very little to you, but they saved a soul! What a miserable, heartsick outcast needs sometimes is not a carelessly tossed coin, but a friendly look, a kind touch, a cheering word, to show that good people regard us as human beings despite our sins and misery. A friendly hand extended can sometimes do more than all the sermons ever preached."

"Silence fell in the lofty room, and several dainty handkerchiefs went up to dim eyes. Then Carrie said in a low tone, "Girls, our voices have never been heard in individual prayer, but can we not kneel here, and each one pray that hereafter such as we have to give may be all we have, our silver and our gold, and ourselves?"

Then for a brief while that beautiful room became a sanctuary to the women kneeling there, as timidly and almost inaudibly the low prayers were uttered.

The last to speak was May, gay, beautiful, potted May, and the few words that came from the lips of the frivolous little butterfly sank deep into every heart: "Make us, dear Father, thy daughters, in deed as well as in name." She prayed, a note of deep earnestness in her sweet voice that none had ever



Farmers and Furrows

A farmer is known by his furrow as "the carpenter is known by his chips." It takes a firm hand and a true eye to turn a straight furrow. No wonder the farmer wears out, spite of exercise and fresh air. One day's work on the farm would tire many a trained athlete. And the farmer works hardest of all. The first up and the last to bed, feeding his team before he feeds himself, his work is practically never done. Why does not the farmer treat his own body as he treats the land he cultivates? He puts back in phosphate what he takes out in crops, or the land would grow poor. The farmer should put back into his body the vital elements exhausted by labor. If he does not, he will soon complain of "poor health." The great value of Dr. Pierce's Golden Medical Discovery is in its vitalizing power. It gives strength to the stomach, life to the lungs, purity to the blood. It supplies Nature with the substances by which she builds up the body, just as the farmer supplies Nature with the substances that build up the crops.

"I write to tell you of the great benefit I received from the use of Dr. Pierce's Golden Medical Discovery," writes Mr. G. B. Bird, of Byrnsdale, Putnam Co., W. Va. "It cured me of a very bad case of indigestion associated with torpid liver. Before I began the use of 'Golden Medical Discovery' I had no appetite, could not sleep nor work but very little. The little that I ate did not agree with me, bowels constipated, and life was a misery to me. I wrote to Dr. Pierce giving the symptoms, and asked for advice. He advised me to try the 'Golden Medical Discovery' so I began the use of it and after taking four bottles I felt so well that I went to work, but soon got worse, so I again began the use of it and used it about eight weeks longer, when I was permanently cured."

Dr. Pierce's Pleasant Pellets invigorate stomach, liver and bowels. Use them when you require a pill.

heard before. "And help us to give to thy poor, the outcast and the fallen, that which we all have, and which is better far in thy sight than silver and gold, loving sympathy and the outstretched friendly, helping hand." —Young People.

A WELCOME HOME.

On a beautiful September morning I was aroused from my morning nap by the constant blowing of factory whistles. Thinking there must be a fire, I went up in my attic, where I have a view almost over the whole city, but I could see nothing except the white smoke from the factories rising high up in the air. The noise of the whistle was fearful, and as I went slowly down stairs wondering what it all meant, it suddenly dawned upon me, it is perhaps a welcome for Admiral Dewey, who is expected every day to come home. A welcome for a conqueror!—and all at once that awful noise seemed to me like the sweetest music, and it thrilled my soul as nothing had done before. And I thought what a welcome home will there be for those that have conquered "foes within and foes without;" and never before had these words of my Savior, "I go to prepare a place for you," such a meaning as on that morning.

My heavenly Father had just a few days before sent me a heavy sorrow, and it seemed almost impossible for me to go forward in my Christian life; and yet I felt that standing still would mean defeat; and so this blowing of whistles was like an inspiration to me, and my soul cried out: "Jesus, in thy strength I will go on loving and trusting thee till the fight is over."

Dear Christian reader, is thy way full of thorns and disappointments? Art thou weak and weary? Does it seem sometimes so hard to keep faith, to go forward, to do the Master's will?

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Weary soul, there is a welcome home for you and for me, if we are conquerors in the strength of Him who overcame the world.—Christian Work.

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The Home Circle

YOUR PLACE.

Just where you stand in the conflict,
There is your place!
Just where you think you are useless,
Hide not your face!
God placed you there for a purpose,
Whate'er it be,
Think he has chosen you for it,
Work loyally.

Gird on your armor! be faithful
At toll or rest,
Whiche'er it be, never doubting
God's way it best.
Out in the fight, or on picket,
Stand firm and true;
This is the work which your Master
Gives you to do.

—Helen M. Richardson.

AN INVOCATION.

O Lord our God, great, eternal, wonderful in Thy glory; who keepest covenant and promises for those that love Thee with their whole heart; who art the Life of all, the Help of those that flee unto Thee, the Hope of those who cry unto Thee,—cleanse us from our sins, secret and open, and from every thought displeasing to Thy goodness; cleanse our hearts and consciences, that with a peaceful soul and quiet mind, with perfect love and calm hope, we may venture with confidence and without fear to pray unto Thee; through Jesus Christ our Lord, Amen.
—Church of Scotland Book of Prayer.

THE NEW LIFE.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. 1 Pet. 2:11. Let every one that nameth the name of Christ depart from iniquity. 2 Tim. 2:19. He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good, let him seek peace and ensue it. 1 Pet. 3:10, 11. That which we have seen and heard declare unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ; if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.—John 1:3, 6.—Mary L. Ritter.

KEEP THE SABBATH HOLY.

Not long before the death of Mr. Gladstone, his daughter Mary made the following statement, which is another confirmation of the wisdom of public men keeping the Sabbath: "Yesterday my father was saying he did not believe he would be alive now if he had not always kept his Sundays quite apart from his ordinary, and especially his political life, not only because of the pure refreshment it has always been to him to turn to holier things on that day, but because it has enabled him to learn more on religious subjects than perhaps any other layman, and so has given him that firm and splendid ground which has enabled and hallowed all his actions through life."—Our Bible Teacher.

THE WORK THAT POLISHES.

It is the rough work that polishes. Look at the pebbles on the shore! Far inland, where some arm of the sea thrusts itself deep into the bosom of the land, and expanding into a salt lough, lies girdled by the mountains, sheltered from the storms which agitate the deep, the pebbles on the beach are rough, not beautiful; angular, not rounded. It is where long white lines of breakers roar, and the rattling shingle is rolled about the strand, that its pebbles are rounded and polished.

As in nature, so in the arts, so in grace; it is rough treatment that gives souls, as well as stones, their luster; the more the diamond is cut the brighter it sparkles; and in what seems hard dealing, their God has no end in view but to perfect his people's graces. Our Father, and kindest of Fathers!—he afflicts us willingly—he sends tribulations, but hear Paul tell their purpose: "Tribulation worketh patience, patience experience, experience hope."—Docter Guthrie.

HOW CHRIST RENEWS MANHOOD.

Christ said, "Make the tree good," and proceeds to do it. And how does he do it? He does it by coming to us; to every soul of man on the earth, and offering, first, forgiveness for all the past. I do not know that, amongst all the bonds by which evil holds a poor soul that struggles to get away from it, there is one more adamant and unyielding than the consciousness that the past is irrevocable, and that "what I have written I have written," and never can blot it out. But Jesus Christ deals with that. It is true that "whatsoever a man soweth that shall he also reap," and the Christian doctrine of forgiveness does not contradict that solemn truth; but it assures us that God's heart is not

turned away from us, notwithstanding the past; and that we can write the future better, and break altogether the fatal bond that decrees, apart from him, that to-morrow shall be as this day, and much more abundant, and that past sin shall beget a progeny of future ones. That is at an end, if we take Christ for our Saviour.

He makes the tree good in another fashion still; for the very center, as it seems to me of the gospel of Jesus Christ is that into the spirit he will breathe a new life kindred with his own, a new nature which is free from the law and bonds of past sin, and of present and future death. The tree is made good because he makes those who believe in him new creatures in Christ Jesus. Now, do not turn away and say that is mysticism. Be it mysticism or not, it is God's truth. It is the truth of the Christian revelation, that faith in Jesus Christ puts a new nature into any man, however sinful he may have been, and however deep the marks of the fetter may have been upon his limbs.

Christ makes the tree good in yet another fashion, because he brings to the reinforcement of the new life which he imparts the mightiest motives, and sways by love, which leads to imitation of the Beloved, which leads to obedience to the Beloved, which leads to shunning as the worst of evils anything that would break the communion with the Beloved, and which is in itself the decentralizing of the sinful soul from its old center, and the making of Christ the Beloved the center round which it moves; and from which it draws radiance and light and motion.

By all these methods, and many more that I can not dwell upon now, the problem is triumphantly solved by Christianity. The tree is made good, and "instead of the briar shall come the myrtle tree."—Sel.

A SAINTLY LIFE.

The growth of interest in the teachings and experience of the "higher life" is a most remarkable and encouraging sign of the times in the religious world. This interest is not confined to any one denomination of Christians. The time was when Methodism had well nigh the monopoly of teaching and literature on Bible holiness or Christian perfection. Not so, however, now. Some of the most helpful articles and books on the deeper forms of Christian experience are from the pens of such men as Mever, Murray, Morgan, McGregor, Pearson and Whyte. A few weeks ago we noticed seven books, by authors representing three different denominations, none of them Methodist, and all published by non-Methodists, each book advocating some special phase of the "way of holiness." We have before us now another group of seven books on the same high theme, all by non-Methodist writers. All of which gives promise of the time when we shall all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.—Christian Uplook.

THE WIFE AND HER HUSBAND'S BUSINESS.

It is cause of amazement to me that a man can go on, year in and year out, tolling for a family whose members show no interest in his work further than to spend the money he makes, and who look upon him as the family mint. My firm belief is that had he in the first flush of married life, talked over his business and ambitions with his wife, she would have become interested in both, first for his sake, and afterward for her own and their children's. Think of the gulf which lies between a man and woman united in marriage when he never speaks at home of the affairs which absorb his entire day! Mutual interests will bind people together indissolubly even when indifference, that dangerous bride of sighs, has swallowed up affection.—Ladies' Home Journal.

THE CHRISTIAN COMFORT.

Walking in the midst of the fire, Daniel 3:25.

The fire did not arrest their motion; they walked in the midst of it. It was one of the streets through which they moved to their destiny. Their comfort of Christ's revelation is not that it teaches emancipation from sorrow; every faith does that. But Christ teaches emancipation through sorrow. Did you ever ask yourself the precise difference between a prison and a tunnel? No man would hesitate for a moment which he would rather be in. But why? Not on the ground of darkness, for the tunnel is the darker of the two. Not on the ground that the prison is disgrace, for there have been prisons more glorious than palaces. It is because in the prison life is arrested; in the tunnel it moves on. The cell of my confinement may be glorious, but, however glorious, I am losing time. The tunnel on the other hand, may be dark, but, however dark, I am gaining time. I am not re-

tarded by a moment in my mission of life; nay, I am getting a short cut to the goal. I am not merely in the valley of the shadow; I am walking, yea, running through it.

Glad me with this comfort, O my God. Teach me, when the shadows have gathered, that I am in the tunnel, not in prison. It is enough for me to know that it will be all right some day. Even if that day were come, the sight of this hour would be a blot to me unless it were seen to have been part of the way. They tell me I shall stand upon the peaks of Olivet—the heights of resurrection glory. But I want more, O my Father; I want Calvary to lead up to it. I want to know that the shadows of this world are the shades of an avenue—the avenue to the house of my Father. The avenue shades may be as dark as the prison shades, but the thought will make all the difference to me. Tell me my shadows come from the trees—the trees of thy planting. Tell me they are the entrance to the many mansions of thy palace. Tell me they stop not for an hour my chariot wheels. Tell me I am only forced to climb because thy house is on the hill. Give me the evidence that I am ascending, not merely toiling. Teach me that I am coming nearer by letting me hear the voices clearer—the music and the dancing less far away. I shall receive no hurt from sorrow if I shall walk in the midst of the fire.—George Matheson, D.D., in Christian World.

WORK AND PRAYER.

When Christ had worked He prayed. If the Master prayed, can the servant do without prayer? Whilst yet upon earth Jesus Christ prayed for others—His intercession was not reserved for heaven. In this case, however, it is permissible to suppose that he prayed especially and exclusively for Himself. We know from other sources that He did actually make His own circumstances the subject of repeated and most agonizing prayer. All that he had done up to this time was indicative of the great thing which was yet to be done. It was in Christ's heart to bring to the maturity of the cross all the gems of love and sacrifice which were present in His daily ministry. Have we not had experience of some such feeling as this: We have fed a multitude; it is enough; we may now be satisfied; our work is finished—and so our life has been in danger of falling short of a higher purpose? A man may do many great works, and yet never do the greatest; he may feed a multitude, yet never go to Gethsemane; he may suffer many to touch him, and yet at last may shun the cross. So after every great work we should hasten to a mountain to pray, that our ideal may be kept steadily and clearly before us, and that our main work should not be evaded through our incidental service, however beautiful and useful that service may be.—Joseph Parker.

PAST ATTAINMENTS.

"Ye did run well," writes St. Paul to the Galatians; or, as the Revised Version more accurately renders it, "Ye were running well."

The apostle's favorite figure crops out here. It is the figure of the arena. A vast enclosure; circling and rising seats; seats thronged with spectators; there the judges; in the arena the contestants; yonder the goal—the reaching of which means the winning of the prize.

Look at those runners. They have prepared for the contest by laborious and long training; they have laid aside all hindering outer garments; they have stood there, in eager throng, waiting for the signal; the signal has been given; their undivided purpose is the reaching of that goal and the winning of its prize.

Yes, see! They are running well, with intent resolve, with carefully expended strength, with accumulating swiftness, with undisturbed gaze upon that goal.

But look! Something has happened to those runners. From that goal their attention has been turned; they have met with some hindrance; they are listening to other voices than those cheering them to utmost effort to reach that goal; they are relaxing endeavor; they are slowing up; at least some of them, who in the beginning promised worthily, will surely fail of the goal and miss the prize.

It is very sad. For all their preparation, all their entering the arena and



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stripping for the contest, all the distance they have already traversed, will go for nothing. Finis coronat opera—it is the end which crowns the work.

Such is the picture of these Galatian Christians implied in the words of the apostle—"Ye were running well."

Never such quick reception to the good news of God, preached by the apostle, as these Galatians gave; never such swift and hearty faith in Jesus Christ, as alone Savior and rightful Lord, as these Galatians rendered; never such alert, glad service as these Galatians yielded; never such beautiful and strong enthusiasm as at first burned in these Galatians—even as an angel of God had they received the apostle, and in loving pity for his infirmity, they would have plucked out their own eyes and given them to him. They were running well. Never contestants in the arena of the Christian life were running better.

Then those Judaizers intruded. They had begun to tell of works instead of faith as procuring cause for salvation; to trust in ceremonies and various rituals instead of trust in Jesus Christ; of self-reward looking instead of upward, outward, Christ-ward looking.

And these Galatians had too quickly hastened to these disturbing voices; their gaze had become distracted from Christ; their purpose toward Christ only had become weakened.

Yes, they were slowing up. They were running well, but they are not now. They have almost, if not quite, quit running.

So all they had been and done in the past was setting on itself the weight of failure. They were stopping this side the goal. They were damaging, even destroying, all past attainments.

Well, is not this ancient picture of these Galatians, who were running well, but who had, to a great extent, ceased running, a too frequent modern picture of Christians in our day?

May it not be said of many modern Christians, "Ye were running well"—as to the devotional reading of the Bible? Here is a bit of the interior of the home of Washington I came on recently. One discloses it who, in her girlhood, was a frequent visitor to the house of the first president when Philadelphia was the Capital.

Mrs. Washington was in the habit of retiring at an early hour to her own room, unless detained by company and there, no matter what the hour, Nellie (Miss Curtis) attended her. One even-

ing, my father's carriage being late in coming for me, my dear young friend invited me to accompany her to grandmother's room. There, after some little chat, Mrs. Washington apologized to me for pursuing her usual preparations for the night, and Nellie entered upon her accustomed duty by reading a chapter and a psalm from the old family Bible, after which all present knelt in evening prayer.

Is not such scene for many a Christian now far too rare? Has not the newspaper, the magazine, the round of social engagements, for far too many a modern Christian, shoved the Bible out of a daily devotional using? Ye were running well—you did get light, help, the touch of the divine Spirit by daily contact with the Book of God. But now—well, does not the dust lie with a sad thickness on the Bible covers, or is not the glance into it so hurried that little spiritual nurture can be won from the sacred pages?

May it not be said of many modern Christians, ye were running well—as to carefulness of influence? I have read how Professor Farrar of Harvard, once burst on before his class, "Gentlemen, I toss this ball into the air, the earth rises to meet it, and the stars bow down to do it reverence." And what the professor said was scientifically exact. Each thing is interwoven with every other thing; each thing casts some real spell over every other thing. And especially is this true of persons. Person finds out influence over person by each word, gesture, action. You used to say, "My influence must be a gracious one for Jesus' sake. I may not do that thing or enter that place of amusement if damage to another is likely to flow forth from that doing or that going." You used to make the noble sacrificial action of the apostle your own; "I will not go to meet while the world stands, if it stumbles my brother." Ye were running well. But now—you have dropped such carrying of your Lord's cross out of your life.

But past attainment—the good running you were doing—will not suffice. To stop this side the goal is to miss the goal. The promise shines for him who to the end, endures. Finis coronat opera—it is the end which crowns the work.

I beseech you, repent of your poor running, and, with forgiveness for it granted by the atoning Christ, begin the running well again.—Wayland (Miss Curtis) attended her. One even-

ing, my father's carriage being late in coming for me, my dear young friend invited me to accompany her to grandmother's room. There, after some little chat, Mrs. Washington apologized to me for pursuing her usual preparations for the night, and Nellie entered upon her accustomed duty by reading a chapter and a psalm from the old family Bible, after which all present knelt in evening prayer.

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Farmers and Furrows
sown by his furrow as known by his chips." It is a true eye to turn. No wonder the farmer of exercise and fresh air, on the farm would tire athlete. And the farmer of all. The first up and feeding his team before his work is practically by does not the farmer dy as he treats the land He puts back in phos- phates out in crops, or the w poor. The farmer into his body the vital ted by labor. If he does son complain of "poor neat value of Dr. Pierce's Discovery is in its vital- gives strength to the the lungs, purity to the she builds up the body, her supplies Nature with hat build up the crops.

one of the great benefit- ers of Dr. Pierce's Golden Med- ics. Dr. G. B. Bird, of Byen- E. Va. "It cured me of a very sion associated with torpid can the use of "Golden Med- id no appetite, could not sleep, little. The little that I ate me, bowels constipated, and so me. I wrote to Dr. Pierce ms, and asked for advice. try the "Golden Medical Dis- the use of it and after taking so well that I went to work, so I again began the use of it eight weeks longer, when I ured."

Pleasant Pellets invigor- iver and bowels. Use u require a pill.

"And help us to give to outcast and the fallen, all have, and which is y sight than silver and empathy and the out- idly, helping hand."

WELCOME HOME.

September morning I rom my morning work it blowing of factory s- king there must be a s in my attic, where I nost over the whole city, ee nothing except the om the factories rising atr. The noise of the arful, and as I went airs wondering what it suddenly dawned upon aps a welcome for Ad- ho is expected every day

A welcome for a con- all at once that awful o me like the sweetest hrilled my soul as noth- before. And I thought ne home will there be have conquered "foes s without;" and never s words of my Savior, e a place for you," such a that morning.

Father had just a few nt me a heavy sorrow, almost impossible for rd in my Christian life; hat standing still would and so this blowing of e an inspiration to me, ed out; "Jesus, in thy go on loving and trust- e fight is over."

an reader, is thy way and disappointments? t and weary? Does it s so hard to keep faith, o do the Master's will? overcometh will I grant in my throne, even as s, and am set down with his throne."

ere is a welcome home r me, if we are conqu- nth of Him who over- L—Christian Work.

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Texas Christian Advocate

L. BLAYLOCK, Publisher

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All ministers in active work in the M. E. Church, South, in Texas are agents and will receive and receipt for subscriptions. If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

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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:

Palatine, West Palestine	April 5
Waco, Eddy	April 19
Greenville, Allen	April 19
Terrell, Plano	April 25
Waxahachie, Itasca	April 25
Georgetown, Temple, Seventh St.	April 26
Sherman, White-wright	May 3
Bowle, Bellevue	May 3
Ablene, Snyder	May 10
Gatesville, Killen	May 10
San Antonio, Cotulla	May 15
Fort Worth, Joshua	May 21
Vernon, Graham	May 21
Austin, Bastrop	June 5
Sulphur Springs, Campbell	June 5
Cuero, Cuero	June 19
Clarendon, Amarillo	June 29
Weatherford, Gordon	June 21
Brownwood, Comanche	Aug 1

The Church ought to represent compact organization. Christ is the captain of our salvation and we are soldiers in his army. To his command the entire force should keep perfect step and then results would follow.

The success of a family religious paper consists more in what is kept out of it than what is put into it. No one except the man who opens the mail addressed to a weekly paper has any idea of the improper and hurtful matter sent in for publication. Were it to find its way uncorrected into the prints, the result would often be most serious. The editor has a sacred duty to perform in determining the proper and helpful matter for the columns of his paper.

The body must be fed with promptness and regularity or it will fall into decay. The food of yesterday will not suffice for the needs of to-day. Every day has its own necessities. So it is with the soul. It must be fed promptly and with regularity, or it will suffer a spiritual decline. The grace which supported it yesterday will not support it to-day. The reading of God's Word, private prayer and deep, spiritual meditation are of daily necessity in order to flourish, grow strong and bring forth the fruits of righteousness. Let these sources of supply be cut off, either from neglect, indifference or positive transgression, and the soul will wither and die a spiritual death. And just here we find the explanation of the condition of many people who imagine that they are absolutely safe, yet they are actually without hope and without God in the world. They have a vague sort of profession, bolstered up by a false doctrine, when in fact their lives are in spiritual decay.

EDITORIAL BIRD-SHOT.

Most men would rather be kicked than ignored.

A healthy mixture of profession and practice makes a good religion.

It is not a good idea to hang on to an unpleasant thing till it worries you.

A man can not make everybody love him, but he can make everybody respect him.

When you vote by yourself on a question, you have reduced your influence to a minimum.

Straws show which way the wind blows, and so does the dust, if you will keep your eyes open.

A sensible man can bear with most of the weaknesses of men, except a case of swelling pomposity.

When you reach a point at which you can not differ from a man without personally disliking him, then you had better stop the controversy.

If there were an anti-gossip society in this country we know a great many people, not of the feminine gender, who ought to join it instantly.

A manly man and a womanly woman stand out in bold relief, but a womanly man and a manly woman are abnormal specimens of the genus homo.

Two dogs with a fence between them make a great show of courage, but when the barrier is taken away and the two canines come together, they become very tame.

A bad stomach and a torpid liver have made many a genuinely Christian man for the time being doubt the certainty of his religion and wish that he had never been born.

A woman who is an expert at baking bread and cooking meats is an unspeakable blessing to the household, and her price is above rubies in the esteem of those who sit at her board.

A SUNDAY AT PLANO.

Though Plano is only twenty miles north of this city, yet we never had the pleasure of a visit to those good people until last Sunday. There is no better town, according to its population, in our conference. It is situated in Collin County, just where the H. & T. C. and the Cotton Belt roads cross each other. This gives the place fine shipping facilities. The country for many miles is the richest black land in the State. As far as the eye can reach over that level stretch, this fertile soil abounds and its productiveness is without limit. Cotton, corn, wheat, oats, and live stock flourish. Of course, the proximity of the town to Dallas draws much of its trade this way, but still the business of Plano is excellent. The buildings and stocks of goods, and its banks indicate this fact. It has a population of over two thousand people, and they have the appearance of an intelligent and moral class of citizens. They have an excellent public school building and up-to-date school advantages. I saw several church structures of the most creditable character. Our church there is a modern edifice, well built, elegantly furnished, and an admirable room for public speaking. It is comparatively a new house, though it has been recently painted and it makes a good impression. There is nothing shoddy or common about it. I preached in it morning and night, and spoke to the Senior League in the afternoon. A better and more appreciative class of hearers I have not addressed in all of my rounds. They are good Methodists and they are devoted to their pastor and Church. Many of them are persons of means and they use their money in the enterprises of the Church. In the Twentieth Century Thank-offering they are going to come out away ahead. Rev. Sam Ashburn is a wise shepherd of his flock, and he is feeding them upon good food. He gives them the

doctrines of the Church and keeps them abreast with its history and progress. His work is prospering under his leadership. I was entertained at the hospitable home of Brother and Sister George Bowman, and our communion was exceedingly pleasant. He is one Trustee of our Southwestern University. And such is his faith in the institution that he does not hesitate to invest money in its new building. His brother, Jack Bowman, is also a great worker in matters of this sort. While there I visited one of the charter members of that Church organization, Mrs. R. H. Brown. The Church was organized in her father's house two or three miles from where Plano now is Nov. 29, 1848, with thirteen members. Only two others beside herself are now living. The preacher who organized it was a local minister, a Brother James Smith. There they worshiped for a number of years, until Uncle Dick Thompson was sent to the circuit and the old church was built and dedicated. There they worshiped until the present beautiful building was erected in which they are now delightfully housed. She is also a charter subscriber to this paper. She took the first number issued as the Galveston Advocate, and says that she cannot get along without it. We have a large number of subscribers in Plano, and they received me most kindly. I met many of them, but cannot mention them in this connection, as they are too numerous. All in all, Plano is one of the most desirable appointments. The Sunday-school, the League, the women's societies, and the official board are all well organized and through them the pastor is accomplishing good results. The parsonage and the entire Church property are out of debt, and they represent good values. Sunday night I met a Brother Aldridge a member of the Cumberland Church, who used to be in my father's house when I was an infant. He said that my precious mother, who has long since gone to heaven, was one of the best women whom he ever knew. That brought him very close to my heart. She was a Methodist long before I was born, and such was her care over me from my childhood that I did not know there was such a being as an infidel until I was eighteen years old. But this is personal and I must stop. My visit to Plano will not soon be forgotten.

G. C. R.

THE KNIGHTS OF THE ROYAL ARCH.

This is a high sounding organization in this city composed of saloon men and bar-tenders. It is an organization sworn to secrecy. Nobody else can get into it, and perhaps nobody else wants to get into it. Their proceedings are kept under breath. It is akin, in principle, to the "Know Nothing Party" in the years gone by. Its objects are political, pure and simple. These men are thus banded together to support certain men for office, and they must be men known to sympathize with the liquor business as it is run in this city. It is their purpose to control every vote possible. They have already endorsed their candidate for Mayor, and they are now dishing out beer and whisky in his behalf. He and they are on excellent terms, and have been for quite awhile. This then is the element now bending its energies to control the politics and public offices of Dallas. They are the moguls in ward politics. They are the men who essay to make the Mayor, the Aldermen, and other city officials. The Knights of the Royal Arch? They have soft hands, good clothes and plenty of money. The rich brewers are back of them, and they want to run the city. And they are obeying the first law of nature, which is self-preservation. But what are the business men and Church people doing to counteract this corrupting influence in city politics? Are they going to sit still and see these men in secret conclave run the government of the city? This is the class whom the moral element have to meet at the polls. They are banded together, and they will work and vote as one man. And you can rest

assured that they will vote for no man who is not pledged to their interests soul and body. When they agree upon a man for Mayor they know exactly how he stands on all questions of the liquor business. He belongs to them, and when they give him orders, he is prompt to obey. If, therefore, Dallas is not to be turned over to the Knights of the Royal Arch, it is high time that men of conscience begin to look around and see the situation as it really exists. Now the question suggests itself, "Do the people of this community want their public affairs governed by men thus banded in a sworn secret organization?" We think not. Are these men true American citizens, and are they in sympathy with our institutions? We think not. Sworn secret political societies are inimical to our form of government. Americans do not need such organizations; and they cannot long exist. The old "Know Nothing Party" died because people do not believe in such parties. In Ireland or in Germany such an organization might flourish, but not in free America. Are these men true Americans? No, not in spirit. They represent all that is selfish and reprehensible in slum politics. Hence they are a sworn secret organization. They do their work behind closed doors and they are afraid to have the light turned in upon their doings. Yet they are assuming the responsibility to elect their candidates for office. And while the moral classes of our society are asleep, these saloon-keepers are wide-awake and busy at their work to subject the entire community to their political domination.

TEXAS PERSONALS.

We are indebted to Rev. Jno. Barcus, of Cleburne, for a copy of his admirable Church Directory. It is a convenient publication.

Rev. N. G. Ozment, of the Reinhardt charge, North Texas Conference, was in to see us recently. He always brings a subscriber or two.

Rev. Seth Ward will preach the commencement sermon at Chappell Hill Female College the 3d. of next June. This is a good selection.

Rev. I. W. Clark is having a fine meeting at Sherman. It has been in progress for several days, and good results are reported. Rev. J. J. Clark has been assisting.

Our Branch House is trying to make a "Book Store" out of every parsonage in Texas. The preachers are receiving a little folder to that effect. Mr. Everett is wide-awake.

Rev. C. B. Fladger, of the Sulphur Springs District, writes us a cheering note, in which he speaks kindly of the Advocate. Things are moving smoothly with him on his district.

Rev. W. L. Nelms will preach the commencement sermon for Whitten Institute, at Midlothian, May 13, and the Hon. F. P. Works will deliver the literary address. The occasion will be one of interest.

Brother D. R. Moberly, of the city, made us a pleasant visit this week. He is a pleasant gentleman and a popular man in the community, and his character is that of good Christian citizen.

In a note from Rev. J. D. Odom, of Blooming Grove, we learn that the Corsicana District Training School is moving along successfully. This is a good school and worthy of the patronage of the people of that section.

We have received a delightful letter from Mrs. A. L. Frost, of Angleton. She is aged and infirm, but buoyant in hope and strong in faith. She says the Advocate is a great comfort to her, as she is not able now to attend Church service.

We have received a pleasant letter from Rev. C. C. Terry, formerly a member of one of our conferences, but now of the Methodist Protestant Church. He speaks kindly of us and still loves us. He has work in his present relation and is happy.

We have just received a pleasant note from Bishop Fitzgerald, in which we learn that he is improving. He is the most accommodating man amongst us to editors. He knows what we have to do, and a fellow feeling makes him

wondrous kind. This means that we have been getting some work out of him.

Rev. L. W. Cain, of Mangum, Okla., writes us a pleasant letter, and he speaks most encouragingly of his work. Since going there Mangum has been raised to a station, and the people have made ample provision for the support of the pastor. Mangum, though in Oklahoma, is included in the Northwest Texas Conference.

The types made us say last week that Rev. W. T. Morrow was running the Vernon District, whereas he is running the Mt. Vernon charge. The Mount was left off, and as the Vernon presiding elder was at Morrow Street, Waco, last year, we got several things mixed. All we said of Bro. Morrow, however, is true except he is not a "beloved" as yet.

Bro. W. C. Padgett is an influential member of the Board of Stewards of First Church in this city. He runs one of the largest businesses in the city, but his place closes up Saturday night and is not opened till Monday morning. Sunday he attends all the services of his Church, and uses his influence to induce all of his men to observe the day properly.

We have a most excellent biographical article from our old teacher and friend which will make fine reading for the Advocate family. Dr. Jno. H. Bruner's name is a household word in Holston, and many of our Texas people also know him. We are glad to number him among our contributors. Our readers will be benefited by his wise utterances.

Rev. T. R. Clendenin, once a member of the West Texas Conference, keeps up the connection with Texas by keeping his name on the Advocate list. In a note he says: "My health is much better than it was some years ago. I have a good charge, and have no right to complain. Blessings on the Advocate and Texas Methodism." Bro. Clendenin is now at Greenbrier, Tenn.

We have received a beautiful letter from Mrs. Rebecca J. Fisher, the widow of the late Dr. Orceneth Fisher, once editor of this paper. With the letter she also sends us an account of her capture by the Indians when a child and of her rescue. It tells of the murder of her parents by those savages at the time of her capture. The article appeared some time ago in the Historical Magazine, and we intend to reproduce it in these columns, as it is a piece of thrilling history.

METHODIST NEWS.

Bishop Galloway is making speeches on the Twentieth Century Movement in North Carolina. He is spending no idle time in this campaign.

Centenary Church, Chattanooga, recently subscribed \$1700 to the Century Fund. This is a noble congregation, and always in the forefront in good works.

Bishop Hendrix has a book in press entitled "Skilled Labor for Christ." Bishop Hendrix is eminently qualified by training to treat a subject of this sort wisely and well.

Col. A. L. Speers, a prominent layman of the Holston Conference, is dead. He was a leading lawyer of State reputation, and a member several times of the General Conference.

The Methodists of Jefferson City, Mo., are building a handsome stone church, and they are to be congratulated. For years we have had a very indifferent structure in the capital city of the State.

A Baptist exchange gives the account of a man who was eighty years a Methodist giving up his Church and going to the Baptist. At that age some people become feeble-minded, but not many of them.

Dr. Whisner, our Church Extension Secretary, has reported that he has the money in hand from all the conferences except the Baltimore and Central Mexico, and that it amounts to \$6640 more than last year.

The Virginia Methodists at Lynchburg have just dedicated their Woman's College, which is an annex to Randolph-Macon College. Bishop Wilson was present and made a great address. Other distinguished men were there and added interest to the occasion.

Dr. S. P. H. Elwell, of the South Carolina Conference, died very suddenly a few days ago while on a visit to Columbia. He had gone there to preach a special sermon before the Knights of

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Wm Kendrick's Above firm is there

Pythias, and who shop awaiting h expired without

Dr. W. C. Lo Advocate, lost h Death claims the old.

Trinity Method go, was burned t erty, including t \$175,000. The ho surance. The ch of the city.

LITER

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CROMWELL, W

CHARLES

Cromwell did h lution at the pol For months he en with the King on above; and he no extreme democrati elers and refus a republican c prompt severity broke out under Freedom and Sol regarded the gra he became convin curably false, in untrustworthy, counter-revolution ed from him with his mind to tras strike down any self, if he need w ver Cromwell," in the March Scri

REV.

We deem it o friends of Rev. some of the salu ter of our asce that an humble more than due- would name.

1. A good perso ful, of gentle, ed dignified bearing

2. Next, we w to duty, to prin stituents; never smallest interest have never know This quality w

3. Paintaking lously adjusting ments were mod

4. A deep and a wealth of symy was in him! No him.

5. He was a tions, and had t was as gentle as a lion.

6. He possesse the average-int analytical, well, and fine judge

7. He had a ric ence, and was d singularly pure

8. Bro. Smith core, and no ho loved to honor h loyalty or deeper

9. As a preach situation—strong His thought was curate; his expi sive and direct gospel theme, a ing throughout y ligion. He prea from the should just as it is w quibbles about l Higher Critici temptible with h the powers of t last.

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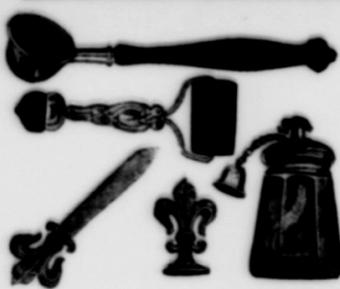
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Wm Kendrick's Sons, 336 1/2 St. Louis, Ky. Above firm is thoroughly reliable—Publisher.

Pythias, and while sitting in a barber shop awaiting his turn to be served expired without a moment's warning.

Dr. W. C. Lovett, of the Wesleyan Advocate, lost his little babe recently. Death claims the young as well as the old.

Trinity Methodist Church, in Chicago, was burned last week. The property, including the lot, originally cost \$175,000. The house carried \$50,000 insurance. The church was in the heart of the city.

LITERARY NOTES.

The American Monthly Review of Reviews for March discusses the war in South Africa in its various phases, the Hay-Pauncefote treaty, the Puerto Rican tariff, our situation in the Philippines, the steamship subsidy bill, the Kentucky disorders, Governor Roosevelt's administration in New York, the approaching Presidential campaign, and many other timely topics.

CROMWELL WOULD HAVE SAVED CHARLES IF HE COULD.

Cromwell did his best to stop the Revolution at the point it had now reached. For months he endeavored to make terms with the King on the conditions outlined above; and he not only put a stop to the extreme democratic agitation of the Levellers and refused to further the plan for a republican commonwealth, but, with prompt severity, repressed a mutiny that broke out under the cry of "England's Freedom and Soldiers' Rights." He disregarded the grumbling of the army until he became convinced that Charles was incurably false, incurably treacherous and untrustworthy, and was fomenting a counter-revolution. Then Cromwell turned from him with loathing, and made up his mind to trust to the sword, and to strike down any one, even the King himself, if the need warranted it.—From "Oli-ver Cromwell," by Theodore Roosevelt, in the March Scribner's.

REV. T. P. SMITH.

We deem it of interest to the many friends of Rev. T. P. Smith to write of some of the salient points in the character of our ascended brother. We feel that an humble tribute of this kind is more than due so excellent a life. We would name:

- 1. A good personality—handsome, graceful, of gentle, easy manner, and strong, dignified bearing.
2. Next, we would mention devotion—to duty, to principle, to friends and constituents; never neglectful of the very smallest interest entrusted to him. We have never known a more devoted man. This quality was paramount with him.
3. Painttaking care in all he did, scrupulously adjusting every detail. His documents were models of neatness.
4. A deep and sincere friendship. What a wealth of sympathy and kindness there was in him! No wonder the people loved him.
5. He was a man of positive convictions, and had the courage of them. He was as gentle as a lamb, but as brave as a lion.
6. He possessed intelligence far above the average—intensely practical, clear, analytical, well cultivated, a ready wit and fine judgment of human nature.
7. He had a rich, clear religious experience, and was deeply pious. His life was singularly pure and upright.
8. Bro. Smith was a Methodist to the core, and no honored son of her (for she loved to honor him) ever returned a truer loyalty or deeper affection.
9. As a preacher he was master of the situation—strong, logical, consecutive. His thought was intense, original and accurate; his expression terse, comprehensive and direct; always some central gospel theme, and the discourse pulsating throughout with the true spirit of religion. He preached the gospel straight from the shoulder. He believed the Bible just as it is written, and brooked no quibbles about it. It just suited him. Higher Criticism (so-called) was contemptible with him. He developed in all the powers of the preacher to the very last.
Gentle, noble spirit, thou art gone. The chariot of God has borne thee upward, and into the everlasting portals. Earth is

poorer now. The Church is bereaved—my own home is bereaved.

J. M. McCARTER, Quilman, Texas.

THE TWENTIETH CENTURY THANK-OFFERING.

On the 9th inst. the presiding elder, Bro. Bishop, called the District Committee together to consider, plan and put in motion agencies that would put the Waxahachie District in the front rank of districts throughout Texas. Bro. Mitchell, one member of the committee, did not reach the meeting, which was much regretted. But the presiding elder and committee felt themselves fortunate to have Dr. Bourland, the Conference Secretary of this great movement, present and lending us his wise counsel and extended information.

On the occasion of the District Conference, to be held at Itasca April 25-28, Thursday afternoon and night were set apart as the hours for considering educational matters and the Twentieth Century Thank-offering. Dr. Bourland and Rev. J. A. Pace are to speak in the afternoon and a member of the Twentieth Century Committee and the undersigned are to speak at night.

Every pastor in the district save one has by letter or in person expressed to the committee a purpose to co-operate heartily in this matter. You may write it down that when roll-call is made Waxahachie District will be there with her thank-offering.

THOS G. WHITTEN, Chairman District Committee, Whitten Institute.

LLANO DISTRICT.

I have just finished the first round of the third year on the Llano District, having traveled 190 miles in a buggy and preached twenty-seven times.

C. T. Mills, at Llano, was starting well when I was there, and recent reports show salaries paid up to date, \$5 on general collections and other signs of life. L. B. Ellis is on his second year at San Saba. He has one of the best stations and San Saba one of the best preachers in this conference. J. D. Worrell was beginning the second year at Cherokee with fine prospects. Kingsland wanted an experienced preacher. C. W. Godwin fills the bill, and they were delighted with him. He and his good wife are in the new parsonage, and are doing well. T. J. Lasseter, on the Willow City Circuit since the 15th of last July, has done the best work I have ever known any man do in the same length of time. May this be the greatest year of his life. A charming young lady from the Selma Circuit said to me at conference: "Send us the most decrepit old man you can find." Instead, I got the youngest, E. T. Campbell. He used to catch chickens for me at his father's house. He bids fair to have many caught for him. I believed in him then. I believe in him now. The stewards at Bander and Medina increased the salary from \$40 to \$50 for M. K. Fred on their own motion before I got there. Things were moving nicely. The oldest man in the district, H. T. Hill, is at Blanco, where our conference will meet the 10th of July. If you will come down, Bro. Hill will give you the best. He is in his third year. One of his officials said to me that they wanted him seven years more. J. L. Williams, at Round Mountain, is long and trim, and moves like a man who is going somewhere. His folks like him. J. J. Rape, at Boerne, is a new man among us. I like him more and more, and so do his people. He is getting started well. J. T. H. Miller is in his fourth year at Center Point. He will leave it one of the best stations in the conference. Miller gets there. My wedding gloves (that the children still have) did not fit me so well as W. A. Govett fits Kerrville. No preacher has a nicer people than Govett has at Kerrville, and no people that I know have a better pastor than W. A. Govett. I found at Rock Springs a condition of things to make one glad. Sunday-school, League, congregation, Woman's Home Mission Society—everything—booming. W. A. Bowen and wife have a very large hold on that rapidly growing town. I predict for them a most prosperous year. J. M. Shuford is in his second year at Ingram. No man has ever in that hill country had a better name than Shuford. He has eleven appointments, and preaches fifteen times a month. Verily, the days of Ashury are returning.

All the preachers, I think, have been pounded, are well of it, are doing well, and ready to be pounded again, except Canpbell. I. K. WALLER.

CLARENDON DISTRICT NO. 2.

Amarillo is one of the best towns on the Fort Worth and Denver Road, 235 miles from Fort Worth. J. A. Whitehurst is the pastor, and a good one he is. He is a fine preacher, possessed of excellent social qualities, has a good amount of both religion and common sense, and is one of the most successful men in the conference. His people think themselves exceedingly fortunate in having him, and have shown their appreciation in every possible way. Fine congregations attend the services. The League has been re-

vived and is doing good work. The Sunday-school has made much improvement, and the Home Mission Society will be on its feet and at work again soon. The pastor's salary was fixed at \$300, which is a raise over last year of \$50, and the President of the Board of Stewards informed me recently that it was being paid promptly. A considerable sum has been expended in repairing and refurbishing the parsonage, and an additional room or two will be added at an early date. The brethren have determined to have the church in a more desirable location, and will either move the house and put it in first-class repair or build a new one out and out. The membership here is one of the pluckiest of the plucky, and will make a fine report in the end.

Canyon City is a new town of six or seven hundred souls that has sprung up on the Pecos Valley Road, eighteen miles southwest from Amarillo. Canyon City, Herford and one place off the road constitute the charge. This is one of the most promising circuits in the district. The pastor's salary was advanced \$50, and is now \$500. A new parsonage was built last year, and a church building is on foot at Canyon City for the present year. Two Home Mission Societies are in successful operation. The one at Herford has been recently organized. Also, a League has been organized at Canyon. This charge is supplied by T. F. Robeson, one of the strongest and most efficient local preachers in those parts. Bro. N. R. Bennett, supernumerary; R. O. Estate, whose health has become so poor that he was compelled to give up his charge; Jno. A. Wallace and Paul Bentley, local preachers, all reside in the bounds of this charge. These brethren render valuable assistance to the pastor. Bro. Estate is in wretched health. No more saintly character or truer son of Methodism lives than he. Last prayer he made in his behalf.

Plainview is the best inland town in this country. It is located eighty miles south from Amarillo. The class of people here are not a whit behind those of larger places in culture and refinement. A beautiful modern church building and parsonage are ours here. Plainview has three Sundays and Hale Center, twelve miles away, the other. The pastor's salary is \$500. The charge is in good condition in every way, and is one of the most pleasant in the district. A goodly number of substantial members have been added to the Church this year. A class-meeting thrives here. The Leagues, Senior and Junior, are in the forefront. In the literary department the Senior League is far in advance of anything in the district. The Home Mission work is moving on. The membership is religious and loyal. Everybody seems to be in a good humor, cheerful and helpful. With such older men as J. N. Donohoo, J. H. Overstreet, Prof. Erenberger, J. J. Barton and others, and such young men as John and Joe Wayland, Winford Hunt and a goodly number of elect ladies, any charge ought to move. Ben Hardy is the preacher. He is a brother of the presiding elder, and has good blood in him—as a result. He likes his work and the people seem to like the preacher, judging from substantial signs. G. S. HARDY.

WEATHERFORD DISTRICT.

The preachers of the Weatherford District were called together by our presiding elder, Rev. J. R. Morris, on February 14 and 15, at First Church, Weatherford. Bro. Morris stated that we were called together to consult about revivals, missions and the Twentieth Century Movement.

Mention was made of our revival work, and our presiding elder reported that there had been about seventy-five conversions on the district this year.

Wednesday, the 16th, was given to the subject of missions. Talks were made by H. G. Summers, C. J. Menefee, H. D. Knickerbocker and S. E. Burkhead.

We were favored with the presence of Sister J. P. Mussett and Sister C. J. Menefee, both of whom gave us an earnest talk and encouraging information about the work being done by our Women's Foreign Missionary Society.

At night the writer tried to preach on missions to a very patient audience.

The second day was given to the Twentieth Century Movement. It was resolved that a hand-to-hand canvass be made in every pastoral charge and that mass-meetings be held, one at least in every charge. A committee was appointed to arrange for these mass-meetings and to appoint speakers for the same. See list of appointments below.

At 11 o'clock we heard a thrilling sermon by Bro. A. O. Evans, of Colorado, Texas. Bro. Evans is a transfer to us, and, after his visit to us at Weatherford, we all feel glad he has come.

At night Bro. J. M. Barcus, of Claburne, delivered an address on the Twentieth Century Movement. We were not present to hear this address, but heard good reports from it. Bro. Barcus always says something worth hearing.

Bro. W. C. Everett, of the Branch House, was with us, mixing with the brethren and taking orders for books. If we are not mistaken, our Branch House has a big-hearted, level-headed, all-round Christian gentleman at its head.

MASS-MEETINGS.

- First Church and Gouts Memorial provided for.
Mineral Wells—H. D. Knickerbocker.
Strawn—S. E. Burkhead.
Gordon—W. L. Nolms.
Brookridge—J. H. Stewart.
Ellasville—W. W. Moss.
Weatherford Mission—R. B. Bonner.
Springtown—H. D. Knickerbocker.
Albino—I. E. Hightower.
Millsap—I. E. Hightower.
Santo—W. W. Moss.
Palo Pinto—J. H. Stewart.
White—League Conference.
Thurber—With Gordon.
Hanger—J. H. Stewart.
Huckabay—J. R. Morris and W. W. Moss.
Ponster—R. B. Bonner.
J. H. STEWART, Sec.

POSTOFFICE ADDRESS.

Rev. B. R. Raymond has changed his address from Newport to Santa Ana, California.

Truth may be bruised and laid up, but it never gets heart failure.

"Love and a Cough Cannot be Hid."

It is this fact that makes the lover and his sweetheart happy, and sends the sufferer from his cough to his doctor. But there are hidden ills lurking in impure blood. "The liver is wrong," it is thought, "or the kidneys." Did it ever occur to you that the trouble is in your blood?

Purify this river of life with Hood's Sarsaparilla. Then illness will be banished, and strong, vigorous health will result. Hood's Sarsaparilla is the best known, best endorsed and most natural of all blood purifiers.

Nervousness—My mother suffered from nervous weakness and loss of appetite. My trouble was impure blood, disordered stomach and sleeplessness. Hood's Sarsaparilla cured both. JAMES V. GRAMMAR, Box 170, Middleboro, N. Y.

Dyspepsia—For six months my system was out of order with dyspepsia and impure blood, spent lots of money in vain, but Hood's Sarsaparilla cured me thoroughly for \$1. J. S. ZAKRA, Genoa, Neb.

Malaria—I was a soldier, and after 13 years of service, I had fever and ague, rheumatism, and nervous prostration, so that I could not work. Nothing helped until Hood's Sarsaparilla cured me completely so that I have no time now. J. H. STILMAN, Cheltenham, Pa.

Scrofula—For months I went to hospital for treatment of scrofulous ulcer without results. They said it was the worst they ever treated. I tried Hood's Sarsaparilla. Twelve bottles entirely cured me. C. E. G. LEMAS, Northam, Mass.

Diphtheria—My little nephew was troubled for two years with sore throat and tonsillitis. Was threatened with diphtheria but Hood's Sarsaparilla warded it off. He is now entirely well. IREX G. REED, Oak Hill Ave., Waterbury, Conn.

Poor Health—I never saw anything beat the way Hood's Sarsaparilla lifted me up. It sharpened my appetite and gave me a new lease of life. I can work every day. FREDERICK N. BARRY, Meredith, N. H.



Hood's Pills cure constipation, the most irritating and only cathartic to take with Hood's Sarsaparilla.

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Sunday-School Department.

FIRST QUARTER, LESSON 10, MARCH 4.

JESUS HEALING IN CAPERNAUM. Mark 1:21-34.

Golden Text: "And he healed many that were sick."—Mark 1:34. Time: A. D. 28. Place: Capernaum, and the Sunday after his rejection at Nazareth.

Jesus is now thirty-one years of age and John the Baptist is thirty-two. The real thought is the authority of Jesus.

1. We notice in this lesson the success of Christ as a teacher of truth. His method is very original and picturesque. He left nothing in doubt. His meaning stood out in his words, so that even the eye could see it and the mind apprehend it. Then, too, he taught with authority. Out of his own great mind and heart truth originated. He did not have to draw upon other sources for supplies of truth. He was the truth in its perfection. He did not have to resort to premises, arguments and conclusions; but such was his grasp of principles that he simply announced the essence of truth. No wonder that the people were "astonished at his teachings." What he said had to their ears the novelty of something new.

2. Christ has power over nature and over spirits. He did not find it necessary to abolish or suspend law in order to work a miracle; but such was his knowledge and mastery of law that he did all of his mighty works in harmony with laws of which the finite mind has no knowledge. In the synagogue there approached him a man with an unclean spirit. He was possessed of the devil and was in bondage. No human power could help him. But the power of Christ dislodged the evil spirit and set the man at liberty. This is the specific work of the Master. And he is delivering men to-day from the power of Satan and turning them to the power of righteousness.

3. The power of Christ was exercised in the healing of disease. He healed the mother of the wife of Peter of a malignant fever. There was no effort to perform tricks and to work on the imagination. He went to her with the health-giving power and bade her arise and be whole. He was invited to that home, and upon it he conferred this great blessing. Such is his work in behalf of all those who give him access to the domestic circle. He eliminates discord and strife and suffering, and leaves concord and joy.

4. Christ is the same to-day that he was in the days of his sojourn in Capernaum. He has the same power, the same interest in humanity, and the same truth to impress upon the heart. All who accept him find the same spiritual results in life and character now. He removes sin, and soul-health follows. Sin is the one universal discordant element, and it is his work to find this in the human heart and remove it. When this is done, all of our real ills are gone. And when he comes into our sanctuaries and into our homes, he comes with truth to teach and with power to heal our spiritual maladies. He is the one universal antidote for all of our ailments of spirit and soul. He came to seek and save the lost.

TO THE SUNDAY-SCHOOL CHILDREN OF TEXAS.

My Dear Friends—I have a plan by which you can help me in the missionary work, and when I tell you what it is I am sure that you will be glad to do so. I want you to gather up all of your pretty little Sunday-school cards that you do not need, do them up in nice bundles and mail them to me. I can make good use of them all. There are many thousands of little heathen children all around us here, and they are so happy to get a pretty picture card from America. I will have Scripture texts written on the cards for distribution among the children. Now, will you not be glad to help me in this work? I am sure that you will. Do send the cards that you now have, and then after awhile, when you have more, you may send another package. Now, if you will kindly do this for me, then you may call me your missionary.

Your friend, J. L. HENDRY, Sungkiang, China.

Epworth League Department.

March 4. Lesson Topic: "Mission Field Chosen by the Spirit."—Acts 14:6-13.

From an exchange we clip the following comments on the lesson: CUBA AS A MISSIONARY FIELD.

The purpose of our Secretary seems to be to call the attention of our Leagues to the importance of our re-

cently acquired territories as fields for missionary labor, Cuba coming first in order.

Whatever differences of opinion that may exist among us, as to the wisdom and justice of our government in acquiring these territories, there can be no difference of opinion as to our duty as a Church, to carry the pure gospel to the benighted inhabitants of these acquired lands. Without indorsing fully the "Expansion Policy" of either Great Britain or our own country, in the bloody wars they are now carrying on against a weaker race, it becomes no less my duty, and the duty of every Christian, to do all in our power to mitigate the horrors of war, to counteract the influence of the "canton iniquity" and all other government evils, and to carry to these people the antidote of all evils—the gospel of our Lord Jesus Christ. And as to the policy of our government toward the Cubans, I presume all are agreed to give to them, at the earliest practical moment, a Republican form of government. The great wonder is that after these long years of Spanish Christian rule, there should be such a crying demand for the gospel in this beautiful "Pearl of the Antilles." But such is the story of Roman Catholicism wherever it has dominated. Its blighting influence is seen and read of all men. Poor old Spain! What might she had been had she not fallen under the withering, blasting touch of Roman Catholicism!

OUR MACEDONIAN CALL.

The Spirit still directs in the missionary work of the Church; not only in a general way, but specifically as to fields of operation for different persons. Just as surely as Paul was hemmed and hedged and directed at Troas by a vision, to go into Macedonia, so surely are we of the Southern Methodist Church, providentially pointed to Cuba as a proper place for us to do missionary work. To refuse to obey this call would be as distasteful and dangerous as for Paul to have turned back from Troas and gone into Asia.

The recent visit of Bishop Candler, Dr. Lambuth, Dr. Hoss and others and the reports coming to us from the few faithful missionaries on the ground make it very plain that now is the day of our opportunity in this beautiful island that God has thrown into our hands. There is no doubt that Gen. Wood, as Governor, is at last the right man in the right place, and that every facility will be given for the spread of the Bible and Bible teaching among these people so long dominated by the wily priests of Rome. Let Southern Methodism be awake to her opportunity, and respond in men and means to the pressing demands of the hour in Cuba. And why may not our Leagues do some specific work in this direction? H. K. H.

TEXAS LEAGUE TAX.

Previously acknowledged, \$16.50. Travis Street, Sherman, \$1.50; Forest Academy, 50 cents; Oak Cliff, \$1; Grand Prairie, 50 cents; Lockhart, \$1; Broadway, Gainesville, \$1; Georgetown, \$1; Rockport, 50 cents; Morgan, 50 cents; Glenwood, \$1; Rising Star, 50 cents; Wadler, 50 cents; Clifton, 50 cents; Oak Cliff Junior, \$1; Trinity, Gainesville, \$1.25; Lockhart Junior, 75 cents. Total, \$59.25.

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

A PRISONER'S DYING THOUGHTS.

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."—II Timothy, 4:6-8.

Paul's long day's work is nearly done. He is a prisoner in Rome, all but forsaken by his friends, in hourly expectation of another summons before Nero. To appear before him was, he says, like putting his head into "the mouth of the lion." His horizon was darkened by sad anticipations of decaying faith and growing corruptions in the church. What a road he had traveled since that day when, on the way to Damascus, he saw the living Christ, and heard the words of His mouth!

It had been but a failure of a life, if judged by ordinary standards. He had suffered the loss of all things, had thrown away position and prospects, had exposed himself to sorrows and toils, had been all his days a poor man and solitary, had been hunted, despised, laughed at by Jew and Gentile, worried and badgered even by so-called brethren, loved the less, the more he loved. And now the end is near. A prison and the headsman's sword are the world's wages to his best teacher. When Nero is on the throne, the only possible place for Paul is the dungeon

opening on to the scaffold. Better to be the martyr than the Caesar!

These familiar words of our text bring before us a very sweet and wonderful picture of the prisoner, so near his end. How beautifully they show his calm waiting for the last hour and the bright forms which lightened for him the darkness of his cell! Many since have gone to their rest with their hearts stayed on the same thoughts, though their lips could not speak them to our listening ears. Let us be thankful for them, and pray that for ourselves, when we come to that hour, the same quiet heroism and the same sober hope mounting to calm certainty may be ours.

These words refer to the past, the present, the future. "I have fought—the time of my departure is come—henceforth there is laid up."

I. So we notice first. The quiet courage which looks death full in the face without a tremor.

The language implies that Paul knows his death hour is all but here. As the revised version more accurately gives it, "I am already being offered"—the process is begun, his sufferings at the moment are, as it were, the initial steps of his sacrifice—"and the time of my departure is come." The tone in which he tells Timothy this is very noticeable. There is no sign of excitement, no tremor of emotion, no affectation of stoicism in the simple sentences. He is not playing up to a part, nor pretending to be anything which he is not. If ever language sounded perfectly simple and genuine, this does.

And the occasion of the whole section is as remarkable as the tone. He is led to speak about himself at all, only in order to enforce his exhortation to Timothy to put his shoulder to the wheel, and do his work for Christ with all his might. All he wishes to say is simply, Do your work with all your might, for I am going off the field. But having begun on that line of thought, he is carried on to say more than was needed for his immediate purpose, and thus inadvertently to let us see what was filling his mind.

And the subject into which he subsides after these lofty thoughts is as remarkable as either tone or occasion. Minute directions about such small matters as books and parchments, and perhaps a warm cloak for winter, and homely details about the movements of the little group of his friends immediately follow. All this shows with what a perfectly unforced courage Paul fronted his fate, and looked death in the eyes. The anticipation did not dull his interest in God's work in the world, as witness the warnings and exhortations of the context. It did not withdraw his sympathies from his companions. It did not hinder him from pursuing his studies and pursuits, nor from providing for small matters of daily convenience. If ever a man was free from any taint of fanaticism or morbid enthusiasm, it was this man waiting so calmly in his prison for his death.

There is great beauty and force in the expressions which he uses for death here. He will not sell his lips with its ugly name, but calls it an offering and a departure. There is a widespread unwillingness to say the word "Death." It falls on men's hearts like clods on a coffin—so all people and languages have adopted euphemisms for it, fair names which wrap silk round his dart and somewhat hide his face. But there are two opposite reasons for their use—terror and confidence. Some men dare not speak of death because they dread it so much and try to put some kind of shield between themselves and the very thought of it by calling it something less dreadful to them than itself. Some men, on the other hand, are familiar with the thought, and though it is solemn, it is not altogether repellent to them. Gazing on death with the thoughts and feelings which Jesus Christ has given them concerning it, they see it in new aspects, which take away much of its blackness. And so they do not feel inclined

to use the ugly old name, but had rather call it by some which reflect the gentler aspect that it now wears to them. So "sleep," and "rest" and the like are the names which have almost driven the other out of the New Testament—witness of the fact that in inmost reality Jesus Christ "has abolished death," however the physical portion of it may still remain master of our bodies.

But looking for a moment at the specific metaphors used here, we have first, that of an offering, or more particularly of a drink offering, or libation. "I am already being poured out." No doubt the special reason for the selection of this figure here is Paul's anticipation of a violent death. The shedding of his blood was to be an offering poured out like some costly wine upon the altar, but the power of the figure reaches far beyond that special application of it. We may all make our deans a sacrifice, an offering to God, for we may yield up our will to God's will, and so turn that last struggle into an act of worship and self-surrender. When we recognize His hand, when we submit our wills to His purposes, when "we live unto the Lord," if we live, "die unto Him," if we die, then Death will lose all its terror and most of its pain, and will become for us what it was to Paul, a true offering up of self in thankful worship. Nay we may even say, that so we shall in a certain subordinate sense be "made conformable unto his death" who committed His spirit into His Father's hands, and laid down His life, of His own will. The essential character and far-reaching effects of this sacrifice we cannot imitate, but we can so yield up our wills to God and leave life so willingly and trustfully as that death shall make our sacrifice complete.

Another more familiar and equally striking figure is next used, when Paul speaks of the time of his "departure." The thought is found in most tongues. Death is a going away, or, as Peter calls it (with a glance, possibly, at the special meaning of the word in the Old Testament, as well as its use in the solemn statement of the theme of converse on the Mountain of Transfiguration), an Exodus. But the well-worn image receives new depth and sharpness of outline in Christianity. To those who have learned the meaning of Christ's resurrection, and feed their souls on the hopes that it warrants, Death is merely a change of place, or state, an accident affecting locality, and little more. We have had plenty of changes before. Life has been one long series of departures. This is different from the others mainly in that it is the last, and that to go away from this visible and fleeting show, where we wander aliens among things which have no true kindred with us, is to go home, where there will be no more pulling up the tent-pegs, and toiling across the deserts in monotonous change. How strong is the conviction, spoken in that name for death, that the essential life lasts on quite unaltered through it all! How slight the else formidable thing is made. We may change climates, and for the stormy bleakness of life may have the long still days of heaven, but we do not change ourselves. We lose nothing worth keeping when we leave behind the body, as a dress not fitted for home, where we are going. We but travel one more stage, though it be the last, and part of it in pitchy darkness. Some pass over it as in a fiery chariot, like Paul and many a martyr. Some have to toll through it with slow steps and bleeding feet and fainting heart; but

A Melrose Miracle.

Mrs. Polk was Kept a Prisoner by Rheumatism and Had to be Lifted to and Out of Bed—How a Few Dollars' Worth of Medicine Cured Her.

In a pretty little home in Melrose, Mass., lives Mrs. Mabel E. Polk and her family. Last March the happy family was stricken by diphtheria. One after the other the six little children lay at death's door. The faithful mother who nursed them back to health, and strength, worn out with care and anxiety, was at last rendered helpless by rheumatism. After trying many remedies without beneficial results she took Dr. Williams' Pink Pills for Pale People and was cured.

Mrs. Mabel E. Polk tells her story as follows: "I nursed my children through diphtheria last March, and as soon as they got better I was taken down with rheumatism. I suffered everything. I was so helpless that I could not get out of or into bed a day. Some one had to lift me. All power to move my feet and legs was gone. When I wished to change their position I had to get one to come and move them for me. My kind neighbors came to see me and suggested many kinds of medicine, and I tried them all, but I got no relief till I tried Dr. Williams' Pink Pills for Pale People. I took two boxes and I can truthfully say that I never got any relief until I took them. After I was so I could get about, my heart troubled me, so I continued taking them and have no trouble with my heart now. A week ago last Sunday was the first time I have been out of the house for seven months, and now I not only am able to attend to all my household duties, but I can get down town, or to see my neighbors, whenever I want to do so. I can't half tell what Dr. Williams' Pink Pills for Pale People have done for me. When I look back over those seven months of suffering and helplessness, I can hardly realize that I am the same person. I have told all my friends about my cure and have induced many of them to take the pills."



MRS. MABEL E. POLK, STATE OF MASSACHUSETTS, COUNTY OF MIDDLESEX, August 21, 1899. There personally appeared, Mrs. Mabel E. Polk, and acknowledged her signature to the above declaration, before me.

EDWIN S. SMALL, Justice of the Peace. Dr. Williams' Pink Pills for Pale People contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. At druggists or direct from Dr. Williams' Medicine Co., Schenectady, N. Y., 50 cents per box, or six boxes for \$2.50.

The Model Steward.

A little book highly commended by two of our Bishops and a number of Pastors and Stewards. Let every pastor order one for each of his Stewards, or the Stewards order for themselves. It will do much good. Five cents each for as many as you want while they last. Supply limited.

REV. W. A. RANDELL, Weatherford, O. T.

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A true story of Indian life by Rev. J. J. Methvin, who has been for twelve years a missionary among the Wild Tribes. Price 15 cts., post paid. Remit by P. O. money order or Express money order on Anadarko, O. T., or bank draft. Send all orders to J. J. METHVIN, Anadarko, O. T.

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Melrose Miracle.

was Kepta Prisoner by Rheum- and Had to be Litted in and of Bed-How a Few Dollars' th of Medicine Cured Her.

My little home in Melrose, Mass., Mabel E. Polk and her family, the happy family was stricken with diphtheria. One after the other the children lay at death's door. The mother who nursed them back to strength, worn out with care and was at last rendered helpless by illness. After trying many remedies, beneficial results she took Dr. Williams' Pink Pills for Pale People and was cured.

Mabel E. Polk tells her story as follows: "I could not get out of bed for a long time. I was so weak that I had to be lifted up. All power to move my feet and legs was gone. When I wished to change their position I had to get some one to move them for me."

My children were all laid up. I was so weak that I had to be lifted up. All power to move my feet and legs was gone. When I wished to change their position I had to get some one to move them for me."

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all may have a Brother with them, and holding His hand may find that the journey is not so hard as they feared, and the home from which they shall remove no more, better than they hoped the most.

II. We have here too, the peaceful look backwards.

There is something very noteworthy in the threefold aspect under which his past life presents itself to the apostle, who is so soon to leave it. He thinks of it as a contest, as a race, as a stewardship. The first suggests the tension of a long struggle with opposing wrestlers, who have tried to throw him, but in vain. The world, both of men and things, has had to be grappled with and mastered. His own sinful nature and especially his animal nature has had to be kept under by sheer force, and every moment has been resistance to subtle omnipresent forces that have sought to thwart his aspirations and hamper his performances. His successes have had to be fought for and everything that he has done has been done after a struggle. So is it with all noble life; so will it be to the end.

He thinks of life as a race. That speaks of continuous advance in one direction, and more emphatically still, of effort that sets the lungs panting and strains every muscle to the utmost. He thinks of it as a stewardship. He has kept the faith (whether by that word we are to understand the body of truth believed or the act of believing) as a sacred deposit committed to him, of which he has been a good steward, and which he is now ready to return to his Lord. There is much in these letters to Timothy about keeping treasures entrusted to one's care. Timothy is bid to "keep that good thing which is committed to thee," as Paul here declares that he has done. Nor is such guarding of a precious deposit confined to us stewards on earth, but the apostle is sure that his loving Lord, to whom he has entrusted himself, will with like tenderness and carefulness "keep that which he has committed unto Him against that day." The confidence in that faithful Keeper made it possible for Paul to be faithful to his trust, and as a steward who was bound by all ties to his Lord, to guard His possessions and administer His affairs. Life was full of voices urging him to give up the faith. Bribes and threats, and his own sense-bound nature, and the constant whispers of the world had tempted him all along the road to fling it away as a worthless thing, but he had kept it safe; and now, nearing the end and the account, he can put his hand on the secret place near his heart where it lies, and feel that it is there, ready to be restored to his Lord, with the thankful confession, "Thy pound hath gained ten pounds."

So life looks to this man in his retrospect as mainly a field for struggle, effort and fidelity. This world is not to be for us an enchanted garden of delights, any more than it should appear a dreary desert of disappointment and woe. But it should be to us mainly a palaestra, or gymnasium and exercising ground. You cannot expect many flowers or much grass in the place where men wrestle and run. We need not much mind though it be bare, if we can only stand firm on the hard earth, nor lament that there are so few delights to stay our eyes from the goal. We are here for serious work; let us not be too eager for pleasures that may hinder our efforts and weaken our vigour, but be content to lap up a hasty draught from the brooks by the way, and then on again to the fight.

Such a view of life makes it radiant and fair while it lasts, and makes the heart calm when the hour comes to leave it all behind. So thinking of the past, there may be a sense of not unwelcome lightening from a load of responsibility when we have got all the stress and strain of the conflict behind us, and have at any rate not been altogether beaten. We may feel like a captain who has brought his ship safe across the Atlantic, through foul

weather and past many an iceberg, and gives a great sigh of relief as he hands over the charge to the pilot, who will take her across the harbor bar and bring her to her anchorage in the landlocked bay where no tempests rave any more for ever.

Prosaic theologians have sometimes wondered at the estimate which Paul here makes of his past services and faithfulness, but the wonder is surely unnecessary. It is very striking to notice the difference between his judgment of himself while he was still in the thick of the conflict, and now when he is nearing the end. Then, one main hope which animated all his toils and nerved him for the sacrifice of life itself was "that I might finish my course with joy." Now, in the quiet of his dungeon, that hope is fulfilled, and triumphant thoughts, like shining angels, keep him company in his solitude. Then he struggles, and wrestles, touched by the haunting fear lest after he has preached to others he himself should be rejected. Now the dread has passed, and a meek hope stands by his side.

What is this change of feeling but an instance of what, thank God, we so often see, that at the end the heart which has been bowed with fears and self-depreciation is filled with peace? They who tremble most during the conflict are most likely to look back with solid satisfaction, while they who never knew a fear all along the course will often have them surging in upon their souls too late, and will see the past in a new lurid light, when they are powerless to change it. Blessed is the man who thus feareth always. At the end he will have hope. The past struggles are joyful in memory, as the mountain ranges, which were all black rock and white snow while we toiled up their inhospitable steeps, lie purple in the mellowing distance, and burn like fire as the sunset strikes their peaks. Many a wild winter's day has a fair cloudless close, and lingering opal hues diffused through all the quiet sky. "At eventide it shall be light." Though we go all our lives mourning and timid, there may yet be granted us ere the end some vision of the true significance of these lives, and some humble hope that they have not been wholly in vain.

Such an estimate has nothing in common with self-complacency. It coexists with a profound consciousness of many a sin, many a defeat, and much unfaithfulness. It belongs only to a man who, conscious of these, is "looking for the mercy of the Lord Jesus Christ unto eternal life," and is the direct result, not the antagonist, of lowly self-abasement, and contrite faith in Him by whom alone our stained selves and poor broken services can ever be acceptable. Let us learn too that the only life that bears being looked back upon is a life of Christian devotion and effort. It shows fairer when seen in the strange cross lights that come when we stand on the boundary of two worlds, with the white radiance of eternity beginning to master the vulgar oil lamps of earth, than when seen by these alone. All others have their shabbiness and their selfishness disclosed then. I remember once seeing a mob of revellers streaming out from a masked ball in a London theatre in the early morning sunlight; draggled and heavy-eyed, the rouge showing on the cheeks, and the shabby tawdriness of the foolish costumes pitilessly revealed by the pure light. So will many a life look when the day dawns, and the wild riot ends in its unwelcome beams.

The one question for us all, then, will be, Have I lived for Christ, and by Him? Let it be the one question for us now, and let it be answered, Yes. Then we shall have at the last a calm confidence, equally far removed from presumption and from dread, which will let us look back on life, though it be full of failures and sins, with peace, and forward with humble hope of the reward which we shall receive from His mercy.

III. The climax of all is the trium-

phant look forward. "Henceforth there is laid up for me a crown of righteousness." In harmony with the images of the conflict and the race, the crown here is not the emblem of sovereignty, but of victory, as indeed is almost without exception the case in the New Testament. The idea of the royal dignity of Christians in the future is set forth rather under the emblem of association with Christ on His throne, while the wreath on their brows is the coronal of laurel, "meed of mighty conquerors," or the twine of leaves given to him who panting, touched the goal. The reward then which is meant by the emblem, whatever be its essence, comes through effort and conflict. "A man is not crowned, except he strive."

That crown, according to other words of Scripture, consists of "life," or "glory"—that is to say, the issue and outcome of believing service and faithful stewardship here is the possession of the true life, which stands in union with God, in measure so great, and in quality so wonderful that it lies on the pure locks of the victors like a flashing diadem, all ablaze with light in a hundred jewels. The completion and exaltation of our nature and character by the ilapse of "life" so sovereign and transcendent that it is "glory" is the consequence of all Christian effort here in the lower levels, where the natural life is always weakness and sometimes shame, and the spiritual life is at the best but hidden glory and a struggling spark. There is no profit in seeking to gaze into that light of glory so as to discern the shapes of those who walk in it, or the elements of its lambent flames. Enough that in its gracious beauty transfused souls move as in their native atmosphere! Enough that even our dim vision can see that they have for their companion "One like unto the Son of Man." It is Christ's own life which they share; it is Christ's own glory which irradiates them.

That crown is "a crown of righteousness" in another sense from that in which it is "a crown of life." The latter expression indicates the material, if we may say so, of which it is woven, but the former rather points to the character to which it belongs or is given. Righteousness alone can receive that reward. It is not the struggle or the conflict which wins it, but the character evolved in the struggle, not the works of strenuous service, but the moral nature expressed in these. There is such a congruity between righteousness and the crown of life, that it can be laid on none other head but that of a righteous man, and if it could, all its amaranthine flowers would shrivel and fall when they touch an impure brow. It is, then, the crown of righteousness, as belonging by its very nature to such characters alone.

But whatever is the essential congruity between the character and the crown, we have to remember too that, according to this apostle's constant teaching, the righteousness which clothes us in fair raiment, and has a natural right to the wreath of victory, is a gift, as truly as the crown itself, and is given to us all on condition of our simple trust in Jesus Christ. If we are to be "found of Him in peace, without spot and blameless," we must be "found in Him, not having our own righteousness, but that which is ours through faith in Christ." Toil and conflict, and anxious desire to be true to our responsibilities, will do much for a man, but they will not bring him that righteousness which brings down to the head the crown of life. We must trust to Christ to give us the righteousness in which we are justified, and to give us the righteousness in the working out of which in our life and character we are fitted for that great reward. He crowns our works and selves with exuberant and unmerited honors, but what he crowns is His own gift to us, and His great love must bestow both the righteousness and "the crown."

The crown is given at a time called

by Paul "at that day," which is not the near day of his martyrdom, but that of His Lord's appearing. He does not speak of the fulness of the reward as being ready for him at death, but as being "henceforth laid up for him in heaven." So he looks forward beyond the grave. The immediate future after death was to his view a period of blessedness indeed, but not yet full. The state of the dead in Christ was a state of consciousness, a state of rest, a state of felicity, but also a state of expectation. To the full height of their present capacity they who sleep in Jesus are blessed, being still in His embrace, and their spirits pillowed on His heart, nor so sleeping that, like drowsy infants, they know not where they lie so safe, but only sleeping in so much as they rest from weariness, and have closed their eyes to the ceaseless turmoil of this fleeting world, and are lapped about for ever with the sweet, unbroken consciousness that they are "present with the Lord." What perfect repose, perfect fruition of all desires, perfect union with the perfect End and Object of all their being, perfect exemption from all sorrow, tumult and sin can bring of blessedness, that they possess in over measure unfaillingly. And, in addition, they still know the joy of hope, and have carried that jewel with them into another world, for they wait for "the redemption of the body," in the reception of which, "at that day," their life will be filled up to a yet fuller measure, and gleam with a more lustrous "glory." Now they rest and wait. Then shall they be crowned.

Nor must self-absorbed thoughts be allowed to bound our anticipations of that future. It is no solitary blessedness to which Paul looked forward. Alone in this dungeon, alone before his judge when "no man stood by" him, soon to be alone in his martyrdom, he leaps up in spirit at the thought of the mighty crowd among whom he will stand in that day, on every head a crown, in every heart the same love to the Lord whose life is in them all and makes them all one. So we may cherish the hope of a social heaven. Man's course begins in a garden, but it ends in a city. The final condition will be the perfection of human society. There all who love Christ will be drawn together, and old ties, broken for a little while here, be reknit in yet holier form, never to be parted more.

Ah, friends, the all-important question for each of us is how may we have such a hope, like a great sunset light shining into the western windows of our souls? There is but one answer—Trust Christ. That is enough. Nothing else is. Is your life built on Jesus Christ? Are you trusting your salvation to Him? Are you giving Him your love and service? Does your life bear looking at to-day? Will it bear looking at in death? Will it bear looking at in Judgment?

If you can humbly say, To me to live is Christ, then is it well. Living by

A Badly Sprained Arm!

DR. RADWAY & CO.—Dear Sirs: August 25th last I had a badly sprained arm. After using six different whips were called remedies, I never got relief till I used Radway's Ready Relief, which eased the pain at once and cured me in two days. My father, who is 90 years old, says: "Radway's Ready Relief and Radway's Pills are the best of all medicines." We keep them in the house for every emergency. Respectfully, THOS. HANSBOROUGH, Special Police, City Hall.

RADWAY'S READY RELIEF

A Cure for all Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations

Rheumatism, Neuralgia, Frostbites, Chills, Headaches, Tooth-aches, Asthma, Diarrhoea, Breathing.

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this need any one SUFFER WITH PAIN. Sold by Druggists. RADWAY & CO., 55 Elm St., New York.

Him we may fight and conquer, may win and obtain. Living by Him, we may be ready quietly to lie down when the time comes, and may have all the future filled with the blaze of a great hope that glows brighter as the darkness thickens. That peaceful hope will not leave us till consciousness falls, and then when it has ceased to guide us Christ Himself will lead us, scarcely knowing where we are, through the waters, and when we open our half-bewildered eyes in brief wonder, the first thing we see will be His welcoming smile, and His voice will say, as a tender surgeon might to a little child waking after an operation, "It is all over." We lift our hands wondering and find wreaths on our poor brows. We lift our eyes, and lo! all about us a crowned crowd of conquerors.

"And with the morn those angel faces smile Which we have loved long since, and lost awhile."

—Alexander Maclaren, D. D.

"HONESTY is the best policy." Nobody contradicts it.

Your dealer can get lamp-chimneys that almost never break from heat, or those that break continually. Which does he get? Which do you get?

Macbeth's "peal up" and "peal glass" are tough against heat; not one in a hundred breaks in use. The glass is clear as well as tough. They are accurate, uniform.

Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

Write "Index" on envelope and send your name, quantity, when it will be answered. Write on envelope name of chimney, its size, color. We send a FREE sample on request. Address: MACHETT, Pittsburgh, Pa.

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.

PARALYSIS

DR. CHASE'S BLOOD AND NERVE FOOD. Write on envelope name of disease, its nature, color. We send a FREE sample on request. Address: DR. CHASE, 224 N. 10th St., Philadelphia, Pa.

REMNANTS OF SILK RIBBONS FREE



quality of Ribbons in the market, of different widths, in a variety of fashionable shades. Our Ribbons are made in France, and are of the highest quality. They are adapted for lower strength, and are more durable than any other Ribbons. No one can purchase such fine Ribbons at such a low price as we offer for many times the price. We stock up our Ribbons from which we put up our 100-yard packages, consisting of Crown Edge, Paris Edge, Marseilles Edge, and other styles. We also stock up our Ribbons from which we put up our 100-yard packages, consisting of Crown Edge, Paris Edge, Marseilles Edge, and other styles. We also stock up our Ribbons from which we put up our 100-yard packages, consisting of Crown Edge, Paris Edge, Marseilles Edge, and other styles.

Model Steward.

Highly commended by two of our number of Pastors and Stewards, pastor order one for each of his Stewards order for themselves. It is good. Five cents each for as many as while they last. Supply limited.

REV. W. A. RANDEL, Weatherford, O. T.

INDELE

Mexican-Kiowa Captive.

Story of Indian life by Rev. J. J. Methvin. Has been for twelve years a missionary among the Wild Tribes. Price 25 cts., postpaid by P. O. money order or Express on Anadarko, O. T., or bank draft.

J. J. METHVIN, Anadarko, O. T.

FLOWERS, 30¢

20 Pkts. Seeds, 23 Bulbs. Most popular varieties, postpaid. List: Mary Sapples Asters, Anemones, Alyssum, Little Gem, Impatiens, Beautiful Hyacinths, Begonias, Bouquet Chrysanthemum, Umbrella Plant, Carnation Marigolds, Double Chinese Pink, Heliotrope, mixed, Forget-me-nots, Victoria, California Golden Bells, Petunia Hybrid, mixed, Pinks, Hyacinths, Poppies, New Stripes, Sunshine Pansy, California Sweet Peas, Lowly Butterfly Flowers, Giant Verbena, mixed, Diamond Flower, Washington Weeping Palm, Japan Morning Glory.

23 BULBS—Two grand new "Scarlet King" and Variegated Double Tobacco Hybrid Gladioli, also 2 Butterfly do., 2 Apricot, 1000 WATSON, 2 Lowly m'c' OAKLEY. FRANK G. IDE—124 pages. Write for very low price.

J. A. Jones Co., Box 21, West Grove, Pa.

WORTH LEAGUE REQUISITES.

12 months' supply Bibles and "The E. L. Secret Manual," price, postpaid, \$5.00. Organize and Conduct a League, price, per dozen, 65¢. Carroll's Letters to Mothers, price, per dozen, 65¢. Dept. Cart Wheel, price, 10¢. and Enamel Badge, price, 2.00 and Enamel Pin, price, 1.25.

W. B. BROWN, State Secretary, Whitesboro, Texas.

THE FIRST-CLASS SEWING MACHINE AND THE ADVOCATE 1 YR.

WOMAN'S DEPARTMENT.

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

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 Carondelet Street Church, in New Orleans, April 11-15.

All members of the board and all persons expecting to attend as visitors, should send their names promptly to Mrs. Florence E. Russ, 3502 Camp Street, New Orleans.

EMILY L. ALLEN, Recording Secretary.

WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTHWEST TEXAS CONFERENCE.

Dear Sisters: We have read and heard much of the Twentieth Century movement in the Church. The full time has come for us to feel the importance of the subject and exert our energies to its success. As you know, the Woman's Board of Missions promised to raise \$75,000 of the \$1,500,000 contemplated by our Church, calculating for about \$1 per member of the W. F. M. Society. To raise that amount in the given time will require great alertness and energy on our part, for we know from observation that though greatly desired, not many members will feel able or willing to give the expected amount, so liberal gifts from others will no doubt cover the deficit. This is a very important subject and time, such as has never before been presented to the Church. May we faithfully do our part, remembering the many blessings God has bestowed upon his people during the nineteenth century, the great successes that have attended his Church.

May our hearts go out to him in a grand thank-offering that will also greatly help the cause of Christian education. Every true follower of Christ must realize more or less the importance of providing Christian culture and training for our young people. May we continue to labor to this end until the holy truths of Divine revelation shall permeate all learning and the world be filled with the knowledge of the Lord. I am not prepared to advise you in regard to the application of your means. Several objects are placed before us as missionary workers.

A home and school in Foochow, China, is much desired; also in Juiz-de-Fora, Brazil, the City of Mexico, and Havana, Cuba. Contributions are earnestly desired to a free bed in the hospital of our Bible and Training School in Kansas City.

Think over these objects carefully and act according to your preference and judgment. When contributing, state your wishes in this matter. Your contributions must be reported to your pastor, but we are instructed to send the money through our Conference Treasurer to the treasury of the Woman's Board of Foreign Missions. Let every auxiliary appoint an agent to receive contributions and keep an account of the same, reporting through the delegate to the annual meeting of our Conference Society in Georgetown June 1.

Remember, dear co-workers, the whole amount must be raised by January 1, 1901. May wisdom and grace from above guide us to this great end. MRS. S. S. M'UNGER, President Conference Society, Lampasas, Texas.

To the Home Mission Societies of the West Texas Conference:

At the meeting of the Woman's Board Home Missions last April, in Dallas, our Conference Society was pledged to add fifty new subscribers to "Our Homes." We have fallen short, instead of gaining, and the time to make amends is brief. Let every auxiliary send in at least three subscribers between now and the first of April and the result will cancel our loss and redeem our pledge. Secure as many as possible, only let three be the minimum number. If we but put forth a little effort our conference will not be behind in this matter when Miss Helm makes her report to the annual meeting of the board in April.

MRS. J. L. CUNNINGHAM, Corresponding Secretary, San Antonio, Texas.

W. H. M. SOCIETY.

I am glad to announce through the columns of your paper that we have a Woman's Home Mission Society in our Church here. Sister Varley, of Collinsville, came over Wednesday, January 24, and organized an auxiliary. We are so glad that we had the pleasure of meeting Sister Varley.

On Friday night, February 9, the ladies of the society gave an oyster supper for the benefit of the Church, which was a success in every way, and we made \$33 clear of expenses. We feel very much encouraged in our work, and know that God has graciously

ly blessed us in many ways. Our society is growing in interest as well as in numbers, and all seem to enjoy the meetings so much. We meet every Wednesday afternoon.

MATTIE LANE, Corresponding Secretary, Howe, Texas.

DOING THINGS.

"I think through the nib of my pen," wrote the genial Dr. P. S. Henson.

"I will send my prayers in my wagon," answered a farmer when he was asked to pray for a poor widow.

"It is time my sympathies oozed out through my finger-tips," thought a young girl who had been feeling sorry for an overworked mother.

"I must spell my pity with my purse," decided a man whose heart had been touched at the need of the heathen.

"My sociability needs to be mounted on shoe-leather," concluded a well-meaning but home-tied church member, as she thought of her duties toward some newcomers.

"I will try to coax my heart into the palm of my hand," the usher whispered to himself, as he was about to reach out for a perfunctory handshake with a stranger.

"O, Love, come sit on my lips while I speak to that careless one," invoked one whose good intentions had a fashion of hiding in the heart.

"I must multiply my Sunday goodness by seven," declared another, who had been awakened to the need of Sundayizing the week, in order to prevent secularizing the Sabbath.—Selected.

To Relieve Lassitude

Take Horford's Acid Phosphate.

A few drops added to half a glass of water, relieves the feeling of lassitude so common in mid-summer. A pleasant and wholesome tonic.

"Did your young clergyman give you a good sermon?"

"I thought so, but my wife says he preached as if he hadn't been invited out to dine."—Indianapolis Journal.

PIANO BARGAINS.

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

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

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

A burglar who had entered a minister's house at midnight was disturbed by the awakening of the occupant of the room he was in. Drawing a knife, he said: "If you stir, you are a dead man. I'm hunting for money."

"Let me get up and strike a light," said the minister, "and I'll hunt with you."

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, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, St. Louis, Mo. Send for testimonials. Sold by all druggists.

READ THIS.

Mobile, Ala., Dec. 24, 1899.

Dr. E. W. Hall, St. Louis, Mo.—Dear Sir: Having tried different doctors and their remedies for several years for back and kidney troubles, I found nothing successful until taking The Texas Wonder, Hall's Great Discovery, and, being rapidly cured, the old saying with railroad men is "God bless the man who invented the Pullman sleeping car," but I say "God bless the inventor of Hall's Texas Wonder." Yours truly, W. B. CLARK, M. & O. R. R. Co., Mobile, Ala.

A few years ago, when Dr. Tooth, the Anglican ritualist, was being so widely discussed in the press, a clergyman who was denouncing him said:

"I will not name him, but his name is in everybody's mouth."—What to Eat.

Doting Mamma: "Rodney, dear, tomorrow is your birthday. What would you like best?" Rodney Dear (after a brief session of cogitation): "I think I'd like to see the schoolhouse burn down."—Melbourne Weekly Times.

LOCAL OPTION CONTRAVENED.

Several years ago Hubbard City voted local option. Ever since, at intervals, if not continuously, the town has been infested with "blind tigers." Many complaints have been made in the local court, but, because of the many technicalities, generalities and casualties between us and the final action of the County Court at Hillsboro, it has been an exceedingly difficult matter to get a conviction at that court. The God-loving and law-abiding citizens of this town have raised money by private subscription to prosecute cases, and waited long and patiently for the returns. Finally a case was decided against an offender, but was at once appealed to the higher courts. After passing through all the Appellate Courts of the State the decision still stood unreversed, the penalty being a fine and imprisonment. Now our town is outraged by the fact that influenced by a petition from this town Gov. Sayers has revoked the sentence of imprisonment. Thus the ends of justice are defeated by the very one who has sworn to see that the laws are executed, and at a single stroke the Governor undoes what it cost our citizens considerable money and many months of care and watching to accomplish, and gives respectability and tone to the nefarious "blind tiger" business in this and every other local option locality in the great State of Texas. Let every God-loving Methodist and every Christian and law-abiding citizen put this down in his note book. E. T. CATON.

A Devonshire clergyman was lately compelled to dismiss a clever gardener, who used to pilfer his fruit and vegetables. For the sake of his wife and family he gave him a character, and this is how he worded it: "I hereby certify that A. B. has been my gardener for over two years, and that during that time he got more out of my garden than any man I ever employed."

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

Pittsburg District—Second Round. Pittsburgh sta. April 1, 2; Mt. Pleasant sta. April 8, 9; Gilmer, at Greenwood, Thursday, April 13; Atlanta sta. April 15, 16; Winfield, at Bridge's Chapel, April 21, 22; Owen City, at Forest Home, April 28, 29; Outram, at Shady Grove, May 5, 6; Dumas, at Harris Chapel, May 12, 13; Linden, at Cedar Grove, Thursday, May 19; New Boston, at New Boston, May 26, 27; Dalke and DeKalb, at D. S., June 2, 3; Pateville, Saturday, June 9; Texarkana, at State Line, June 16, 17; John Adams, P. E.

If the Baby is Cutting Teeth. Be sure to use that old and well-tried remedy, Mrs. WIGGOLD'S SACCHARINE SYRUP for children teething. It soothes the gums, softens the gums, allays all pains, cures watery stool and is the remedy for diarrhoea. Twenty-five cents a bottle.

Austin District—Second Round. LaGrange, at W. P., March 17, 18; West Point, at W. P., March 21, April 1; Teut Street, Austin, Thursday, April 7, 8; Hotchkiss Memorial, April 14, 15; Oakburn, at Maschauer's, April 21, 22; First Street, Austin, Thursday, April 28, 29; South Austin, at Maschauer's, April 28, 29; Elgin, at Maschauer's, April 28, 29; Southville, at Maschauer's, April 28, 29; Walnut and Orange, at W. P., April 28, 29; Eagle Lake, at W. P., May 5, 6; Columbus, at W. P., May 12, 13; Pateville, at W. P., May 19, 20; Cedar Creek, at Red Rock, May 12, 13; McDeale, at Morgan's Chapel, May 19, 20; Webberville, at Osburn, May 26, 27; Manor, at W. P., May 26, 27; Herrittown and Walnut, at M., June 2, 3; Cross, at W. P., June 9, 10; Bastrop, at W. P., June 16, 17; Geo. A. LeClair, P. E.

Fits Permanently Cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. Send for free \$2 trial bottle and treatise. Dr. R. H. Kline, 136 No. Arch St., Philadelphia, Pa.

Sulphur Springs District—Second Round. Commerce sta. 31 Sun March; Holly Springs sta. 1st Sun April; Sulphur Springs sta. 1st Sun April; Como, at Pleasant Hill, 24 Sun April; Wimbors sta. 24 Sun April; Cooner, at God's Chapel, 1st Sun April; Cumby, at Oakland, 1st Sun April; Wolfe City sta. 1st Sun May; Ben Franklin, at Pecos Gap, 24 Sun May; Farris, at Wesley, 24 Sun May; Mt. Vernon, at Center Point, 1st Sun May; Sulphur Bluff, at S. B., 1st Sun June; Campbell, 24 Sun June; Celeste, 24 Sun June; Leonard, 24 Sun June; H. A. M., June 25; The District Conference will convene in Campbell June 8, at 8 p. m. Opening sermon 11 o'clock a. m. June 9, by Rev. W. L. Clifton. C. B. Fladger, P. E.

WATCHES REPAIRED AND WARRANTED—no matter how badly broken. Sent by registered mail, we will examine them, let you know what they need and state cost before doing work. Watches changed to stem wind. SEND FOR PRICE LIST OF WATCHES. (References, this Paper.) J. B. BARNES, Watchmaker, Louisville, Ky.

ANGER TO LIFE.

Surgical Operations for Piles Dangerous and Unnecessary.

The failure of ointments, salves and pills to permanently cure piles has led many to believe the only cure to be a surgical operation.

But surgical operations are dangerous to life, and moreover are often unsuccessful and at this time are no longer used by the best physicians nor recommended by them.

The safest and surest way to cure any case of piles, whether itching, bleeding or protruding, is to use the Pyramid Pile Cure, composed of vegetable oils and acids, healing and soothing to the inflamed parts, and containing no opium or other narcotic.

Dr. Williams, a prominent official surgeon, says: "It is the duty of every surgeon to avoid an operation if possible to cure in any other way, and after many trials with the Pyramid Pile Cure I unhesitatingly recommend it in preference to an operation."

The harmful acids and oils contained in it cause the blood vessels to contract to a natural condition and the tumors are absorbed and the cure is made without pain, inconvenience or detention from business.

In bleeding and itching piles the Pyramid is equally valuable."

In some cases a single package of the Pyramid has cured long standing cases; being in suppository form it is always ready for use, can be carried in the pocket when traveling; it is applied at night and does not interfere with the daily occupation.

The Pyramid Pile Cure is not only the safest and surest remedy for piles, but is the best known and most popular from Maine to California. Every physician and druggist knows it and what it will do.

The Pyramid Pile Cure can be found at all drug stores at 50 cents for full sized treatment.

A little book on cause and cure of piles mailed free by addressing the Pyramid Drug Co., Marshall, Mich.

Cures Any Skin Disease

Sufferers From Eczema, Tetter, Chronic Sores, Ulcers, Fistula, etc., Can be Permanently Cured at Their Own Home.

Every one who suffers from any of the above complaints should write at once to Dr. Reynolds, 527 Old Fellows' Temple, Nashville, Tenn., and learn about their original method of treatment. They are skilled specialists, and in their years of experience have applied their treatment to thousands of cases with remarkable success. If you will write them a full description of your case, they can treat you at your own home, sending you remedies specially prepared for your case. Chronic old sores of years' standing are promptly cured, as well as the worst forms of eczema, eruptions, or any other form of skin diseases. It is but a waste of time to rely upon the various advertised nostrums for those diseases, when your case can have the attention of the most skilled and successful specialists. Write them fully to-day, and they will give you without charge a complete diagnosis of your case.

MARRIAGE NOTICES.

Hudson-Young.—At the parsonage in Austin, Texas, on February 12, 1900, by Rev. C. H. Garrett, Mr. Charles Y. Hudson, of Fort Worth, and Miss Sallie S. Young, of Austin, Texas.

Neal-Herring.—At the home of the bride's parents, February 22, 1900, by Rev. Daniel Morgan, Mr. W. F. Neal, of Waco, and Miss Myra Herring, near Lometa, Texas.

Dogter-Lacy.—At the parsonage in Inzerre, Texas, on February 9, 1900, Mr. Harold Dogter and Miss Della Lacy, Rev. J. J. Hays officiating.

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LETTER FR

I am here who grows of which the Bro. J. W. Rowland a candidate for the some things about ought to know it but one I can. tobacco need come of our members he—say he had never used it, nor would him preach. He is not sell tobacco, ready to say they so, he had better comes out. I am ttracted or revived find some hard wo I can see, than n We have had in ti time, fifteen conv have at least fifty-ed at the mourne Texas.

I expect every country, like myse great trouble, but to be want of love it is in all Churches not the creed, but in all Churches the thines as the preac I would not have there are not those true as you can speak of the mas like a letter from God bless it. Love

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LETTER FROM CALIFORNIA. TO NORTH TEXAS METHODISM.

I am here where the big grapevine grows of which the Leaguers heard from Bro. J. W. Rowland, who, by the way, is a candidate for the ministry. There are some things about this country transfers ought to know that I can't tell them; but one I can, and that is, no users of tobacco need come out here. I heard one of our members here—a middle-aged man—say he had never seen a minister who used it, nor would he be willing to hear him preach. He is a merchant, but will not sell tobacco. Now some brother is ready to say they are cranky. Well, if so, he had better get cranky before he comes out. I am now in my second protracted or revival meeting, and while I find some hard work, it is no harder, as I can see, than many places in Texas. We have had in this meeting, up to this time, fifteen conversions. We hope to have at least fifty—and they are converted at the mourners' bench, same as in Texas.

I expect every man who comes to this country, like myself, thinks he sees the great trouble, but I believe the trouble to be want of love for the Church; and it is in all Churches very much the same—not the creed, but the preacher. Hence in all Churches the work prospers or declines as the preacher succeeds or fails. I would not have you understand that there are not those who are as loyal and true as you can find anywhere, but I speak of the masses. The Advocate is like a letter from all the home-folks. God bless it. Love to all the brethren.

R. R. RAYMOND, Carpenteria, Cal.

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I do hope that some measure of success has attended our work as Secretaries of the North Texas Conference. The minutes, through the efficient kindness of Bro. Mood, have long since been mailed. But very little complaint has yet reached our ears. Should there be any room for criticism, and it is most likely that there is, the complaint will be made to the proper ones. There are three departments—all distinctly separate. Be guided by the following: Department of Statistics, Rev. Atticus Webb, Montague; Department of Biography, Rev. N. L. Linebaugh, St. Jo, Texas; Department of Publication, Rev. R. Gibbs Mood, 102 Segar Street, Dallas. Any question that naturally falls under either of these departments must be answered by the Secretary in charge of said department.

As to the minutes, I am specially pleased in regard to the typographical work. Having had quite an experience in this line of work, I am fully prepared to say that no conference ever received a neater and cheaper job. Eugene Moore, the publisher, is one of the most conscientious, rapid and thorough workman within my knowledge. To have him do printing for the Church is a decided advantage in our favor. He is the brother of one of the leading presiding elders in the Little Rock Conference. Having been raised in the very lap of private and official Methodism, no un-Methodistic phrase escapes his eye. It is sure to receive correction in the reading of any proof, especially when it comes to the exact phraseology of Methodism. And then, aside from all this, there is no job office within my knowledge so thoroughly equipped for this kind of work. It being the consensus of competent and worthy critics, he has done us a

job of work which deserves the highest credit and commendation from the Methodism of North Texas. These things I say of my own accord, and as a means of giving some tangible testimony to my appreciation of the close figures given our conference. He deserves the patronage of Texas Methodism.

J. MARVIN NICHOLS, Sec'y N. T. Conf.

RESERVE FUND.

I desire to call the attention of the members of the Northwest Texas Conference to the fact that our reserve fund is exhausted, and there has been nothing in the treasury since January 13 last. The brethren will remember that \$500 was set apart to this fund at the last session of the conference, but they will also remember that our roll was largely increased, and in consequence thereof drafts began to come in immediately after adjournment. The following parties have been paid \$50 each from this fund: Revs. M. Milk, H. C. Jolly, N. B. Bennett, G. F. Fair, W. J. Lemons, Jerom. Harsikon, J. J. Harris and A. Long; also a like sum to Sisters J. B. Elder and J. T. Ransom. There are two applications or orders now on my desk which I am forced to turn down for want of funds, and one of these is a most deserving case. It being a pastor who has broken down since conference, and is now unable to do anything, but is supposed to be in the last stage of consumption. I make this notice for the purpose of informing all interested that the fund is exhausted, and for the further purpose of giving the conference information from which thoughts may be drawn well worth our most prayerful and thoughtful consideration. At some future time, when the columns of the Advocate are not burdened with more worthy articles, I desire to have something to say along these lines for the consideration of our conference.

JAMES M. ROBERTSON, Sec. and Treas. Joint Bd.

CONFERENCE STATISTICS.

I notice in last Advocate that Bro. John M. Barcus writes at length on the above caption, and makes some suggestions about pastors' reports. Perhaps our preachers are more careless in making their reports than in any other part of their work. The pastors I have followed on the last four works to which I have been assigned made mistakes in making their reports on number of members. On one work I wrote my predecessor about his mistake, and he did not know how he made it.

On another work the P. C. whom I succeeded traveled the work for three years, and neither of his reports tallied. On my present work the preacher last year reported a membership of 694, when a count of the rolls shows only 542 members. Just how these mistakes are made I can not tell, unless they are made in following the exact plan suggested by Bro. Barcus. I see nothing the matter with Bro. B's plan, except it violates the law of our Church. See Discipline, p. 216, par. 596. "The gain or loss of membership on the blank for report to an Annual Conference is to be determined by the records of the charge, and not by the statements or corrections of the last pastor."

So, in making my report this fall "total members last year," I will report 542 instead of 694 reported at last conference. I know the minutes will not tally, but I must make a correct report to the conference.

How to correct these errors I do not know, unless there is some way to get our pastors to be a little careful in making their reports. One of my stewards suggests that all our preachers be required to take a course in book-keeping.

J. P. RODGERS, Rosalie, Texas.

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mother with such love and hope and the
proud father with such anxiety for the
future in their first born, has been called
from earth to heaven. How sad the
hour for consolation must be. Doubtless
note will miss the sweet babe more than
the dear old grandmother, who nursed and
told with it from first to last, seemingly
without weariness. Many relatives and
friends consoled with them in their sad
bereavement, and while they mourn, they
look heavenward and remember that the
Judge of all earth will do right.

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GOSS—Bro. J. T. Goss died February
19, 1898, at the home of Bro. L. M. Smith,
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he had suffered with consumption, and it
was apparent to all of his friends that
his recovery was impossible. He was
patient and cheerful throughout the pe-
riod of his sickness, never complaining.
He professed religion and joined the
Church under Bro. Hodge's ministry, and
every one testifies to the fact that he
lived a devoted and exemplary life until
his death. He had lived in Morgan about
four years, and was held in high esteem
by all. Quite a large crowd attended his
funeral on last Saturday, notwithstanding
the cold. May his dear leave a
salutary impression on the Church at this
place. J. H. CHAMBLISS.

JONES—A. I. Jones, son of Wyley I.
and Laura Jones, born in Callahan
County, Texas, April 2, 1886, and died
with diphtheria February 12, 1899. We
had the little body quietly away in the
cemetery at Dreesy, and his little spirit
went back to God who gave it. Just a
short while before he left, he pointed
up and tried to talk, but could not. God
bless the bereft parents and relatives,
and may they all meet in heaven.
EUGENE T. BATES.

CADWELL—Dr. H. M. Cadwell was
born in Griggsville, Ill., August 5, 1858,
and died in Flatonia, Texas, February 2,
1899. At the age of eighteen he united
with the Methodist Church. The doctor
practiced medicine for some years, when
falling health compelled him to abandon
his chosen profession and engage in the
drug business, and in this occupation he
was actively identified up to the time of
his death. Dr. Cadwell was ever a sweet-
spirited Christian gentleman. He died as
he lived—a pure, gentle, lovable man.
Like Enoch, he "walked with God." To
him his Bible was an infallible guide and
constant companion. His faith in God
was childlike in its simplicity, marvellous
in its strength. He lived his religion
hourly, daily. Earnest, pure-minded and
reverent at all times, he inspired respect
even in those who cared naught for reli-
gious matters. No one ever heard a
course or ribald joke fall from his lips.
As a husband and father, he was just
what you would expect of such a man;
as a citizen, an respecter and honored
him; as a Christian, you learn from this
record and his upright life. What more
can be said? He lived for Christ, he
died in the Lord. The world is better
for having known you, Dr. Cadwell.
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Anderson, at Anderson, March 3, 4
Madisonville, at Madison's, March 10, 11
Whitney, J. C. Mickle, P. E.

Austin District—First Round.

Merrilltown and Walnut, at W., March 3, 4
Cypress, at Cypress, March 7
Manor, G. A. LeClerc, P. E.

Brenham District—First Round.

Patton, at Fulshear, Mar. 3, 4
J. R. Cochran, P. E.

NORTHWEST TEXAS CONFERENCE.

Dublin District—Second Round.
Dublin, March 4
Stephenville, March 11, 12
Granbury, March 18, 19
Bluffdale, at Cedar Point, March 22
Morgan Hill, at P. Grove, March 24, 25
Green's Creek, at Lingleville, March 21, April 1
Glen Rose, at Oak Grove, April 7, 8
Fredell, etc., at Walnut Sp., April 14, 15
Buffalo, at Charlotte, April 29
Hoo, at Hoo, April 21, 22
S. S. Con. at Granbury, April 25, 26
Proctor, at Purvis, May 2
Carlton, at Flat Rock, May 5, 6
Carson, etc., at P. Valley, May 12, 13
Rise Springs, at Liberty, May 18
Rising Star, etc., at R. S., May 19, 20
Desdemonia, May 26, 27
The Loom, May 28, 29
District League Conference about the
first of June. District Conference about
the last of June. E. F. Boone, P. E.

Bowie District—Second Round.

Iowa Park, at Marvin, March 2, 4
Bellevue, at Stoneburg, March 4, 5
Holiday, at Alhambra, March 10, 11
Wichita Falls, March 11, 12
Archer City, at Midway, March 17, 18
Blue Grove, at Antelope, March 18, 19
Benvenue, at Riverland, March 25, 26

Henrietta, at Oliver's Creek, March 25, 26
Decatur sta., March 31, April 1
Jackson, April 1
Bryson and Salt Hill, at Elm, April 8, 9
Post Oak, at Prospect, April 14, 15
Bowie sta., April 15, 16
Bridgport and Boyd, at Boyd, April 21, 22
Rhodes, at Briles, April 22, 23
Chico, at Wesley Chapel, April 28, 29
Alvord, at Smith's Chapel, April 29, 30
Crafter, at Valley View, May 5, 6
Albion, May 6, 7
Paradise, May 12, 13
District Conference at Bellevue, May 12
Opening sermon by P. A. Edwards.
Let all whose quarterly meetings em-
brace 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
Burison, at Burleson, March 10, 11
Glenwood, March 11, 12
Missouri Avenue, March 17, 18
Footytech, March 18, 19
Trinity, March 24, 25
First Church, March 24, 25
Manfield, at St. Paul, March 31, April 1
Cresson, at Long Creek, April 1, 2
Muiray Memorial, April 14, 15
Victoria, April 21, 22
District Epworth League Conference, at
Arlington, April 25, 26
District Sunday-school Conference, at
Arlington, April 28, 29
Arlington, at Thomas, April 29, 30
East Cleburne, at Walts Chapel, April 29, 30
West Cleburne, at Liberty, May 5, 6
Grapevine, May 12, 13
Smithfield, at Haslet, May 12, 13
Arls, at Bluff Springs, May 19, 20
Joshua, at Joshua, May 19, 20
District Conference, at Joshua, May 24, 25
Covington, at Covington, June 2, 4
Blum, at Blum, June 2, 4
B. R. Bolton, P. E.

Weatherford District—Second Round.

Ranger, March 3, 4
Timber, March 10, 11
Foster, March 17, 18
Santo, March 24, 25
Aledo, March 31, April 1
Whit, April 7, 8
Brookridge, April 14, 15
Elihu, April 21, 22
Gordon and Straw, April 21, 22
Hucksbay, April 28, 29
Milsp, May 5, 6
Palo Pinto, May 12, 13
Springtown, May 19, 20
Jas. R. Morris, P. E.

Clarendon District—Second Round.

Silverton, at Tulla, March 3, 4
Platavia, March 10, 11
Canyon City, at Herford, March 10, 11
Claude, at Goodnight, March 17, 18
Matador, at Northfield, March 24, 25
Higglas, at Sand Creek, March 31, April 1
Canadian, at Miami, April 7, 8
Clarendon sta., April 7, 8
Flanagan, at Lockney, April 14, 15
Memphis, at Estelline, April 21, 22
Wellington, at Indian Creek, April 28, 29
Channing, April 28, 29
Clarendon, May 5, 6
Emma, May 12, 13
The Clarendon District Conference will
meet in Amarillo Wednesday, June 29.
Opening sermon at 8 p. m. by B. R. Wa-
gner. G. S. Hardy, P. E.

Gatesville District—Second Round.

Killeen and Nolanville, March 3, 4
Gatesville, March 10, 11
Gatesville, March 11, 12
Crawford, at 8 p. m., March 11
Motregor, at 8 p. m., March 18
Jonesboro, March 17, 18
Coryell City, at 11 a. m., March 20
Hamilton, March 24, 25
Evant, March 31, April 1
Bee House, April 7, 8
Oglesby, at 11 a. m., April 4
Brookhaven, March 17, 18
Hartmo, April 14, 15
Yuley Mills, April 21, 22
Lampson, April 21, 22
Casper Cove, at 11 a. m., April 20
The Gatesville District Missionary Insti-
tute will convene in Killeen May 9, at 9
a. m. The Gatesville District Confer-
ence will convene in Killeen May 19, at 9 a.
m. and hold over Sunday, May 12.
J. G. Putman, P. E.

Waco District—Second Round.

Paoria, at Fort Graham, March 3, 4
Lorena, at Stamford, March 10, 11
Pineville, at Masonville, March 17, 18
Aquilla, at Lebanon, March 24, 25
Troy, at Pendleton, March 31, April 1
Mt. Calm, March 31, April 1
DISTRICT CONFERENCE, at El-Divy, April 7, 8
West, April 14, 15
Bosqueville, at Evergreen, April 21, 22
Abbott, at Bynum, April 29, 30
Maroon Street, May 6, 7
Elm Street, May 6, 7
Fifth Street, May 6, 7
Whitney, May 19, 20
Sam P. Wright, P. E.

Vernon District—Second Round.

Benjamin, at Gillespie, March 4, 5
Haskell, at Ward's, March 7, 8
Haskel, at Haskel, March 14, 15
Crowell, at Thalia, March 14, 15
Atlas, at Bethel, March 17, 18
Chillicothe, March 24, 25
Vernon, March 31, April 1
Kirkland, at Prairie Hill, April 7, 8
Childress, at Carey, April 9, 10
Paducah, at Union Corner, April 14, 15
Harrod, at Grapevine, April 21, 22
Seymour, April 28, 29
Mangum, May 5, 6
Eldorado, at Dryden, May 8, 9
Willow Vale, May 12, 13
Quanah, May 19, 20
Throckmorton, at Fish Creek, May 19, 20
Farmor, May 26, 27
Graham, at 8 p. m., May 26, 27
Graham sta., May 26, 27
District Conference at Graham, May 30,
at 8 p. m. J. H. Wiseman, P. E.

Abilene District—Second Round.

Market, March 3, 4
Cleo, March 10, 11
Truby, March 17, 18
Snyder, March 17, 18
Enla, March 24, 25
Anson, March 24, 25
Putnam, March 24, 25
Eastland, at 8 p. m., March 31, April 1
Abilene sta., April 4
Buffalo Gap, April 7, 8
Bald, April 7, 8
Roby, April 14, 15
Rayser, April 21, 22
Fort Davis, April 21, 22
Albany and Moran, April 28, 29
Clairmont, May 5, 6
District League Conference at Snyder,
May 8, District Sunday-school Conference
at Snyder May 9. District Conference at
Snyder May 10 to 12, 1900.
J. S. Chapman, P. E.

Corleanna District—Second Round.

Mexia sta., at Mexia, Mar. 3, 4
Corleanna, at Pleasant Gr., Mar. 10, 11
Cotton Gin, at Campbell B., Mar. 17, 18
Dawson, Mar. 24, 25
Hubbard City, at H. C., Mar. 31, Apr. 1
Lamar, at Sus., Apr. 8, 9
Groesbeck, at Groesbeck, Apr. 8, 9
Thornton, at Bellevue, Apr. 14, 15
Armour, Apr. 21, 22
Brandon, Apr. 28, 29
Frost, Apr. 29, 30
Blounging Grove, at R. G., May 4
Lark Creek, May 4
Dresden, May 4
E. A. Bailey, P. E.

Georgetown District—Second Round.

Belton, Mar. 3, 4
Georgetown, Mar. 11, 12
Minto, Mar. 17, 18
Minto, Mar. 24, 25
Rogers, Mar. 31, April 1
Bartlett, April 1, 2
Taylor, April 7, 8
Florence, April 7, 8
Liberty Hill, April 14, 15
Gragert, April 21, 22
Moxdale, May 4
Burnet, May 5, 6
Bertum, May 5, 6
Salado, May 12, 13
District Conference will convene at Sec-
ond Street, Temple, April 25.
W. L. Nelms, P. E.

Brownwood District—Second Round.

Blauket, at Green's Chapel, March 3, 4
Robert Lee, at Rock Springs, March 11, 12
Winters, at Norwood, March 17, 18
Blauket, at 7:30 p. m., March 17, 18
Indian Creek, March 24, 25
Glenview, at Star, March 30, 31
Colman, April 1, 2
Fleming, at Newburg, April 1, 2
Center, at Center, April 14, 15
Brownwood, April 14, 15
Rings, May 5, 6
Zepher and Mullin, May 10, 11
Guthrieville, May 12, 13
Lynchburg, May 12, 13
Luna, May 19, 20
Comanche, May 26, 27
Barker, May 26, 27
Wm. S. Jones, May 26, 27
Hydon, June 2, 4
O. F. Sissonbaugh, P. E.

Waxahachie District—Second Round.

Hillsboro, at Hillsboro, March 3, 4
Grandview, at Auburn, March 10, 11
Hilford, at Hamlet, March 17, 18
Lufkin, at 7:30 p. m., March 17, 18
Evels, at Ferris, March 24, 25
Red Oak, at Bell's Chapel, March 31, April 1
Waxahachie, at Waxahachie, April 1, 2
Cris, at Seaside, April 1, 2
Ends, at Ends, 7:30 p. m., April 8, 9
Radford, at Radford, April 14, 15
Pawson, at P. W., 7:30 p. m., April 15, 16
Palmer, at 11 a. m., April 17
Mountain Peak, at Nation, Town, April 19
Alvando, at 11 a. m., April 19
Midlothian, at Midlothian, April 21, 22
District Conference at Tison, April 25.
Harvey Bishop, P. E.

Dallas District—Second Round.

Farmers Branch, at Estelle, March 3, 4
Argyle, at Chinn Chapel, March 10, 11
Cedar Hill, March 17, 18
Oak Cliff, at 11 a. m., March 25
West Dallas, at 7:30 p. m., March 25
Erway, at 11 a. m., April 1
Trinity, at 7:30 p. m., April 1
First Church, at 11 a. m., April 8
Haskell, at 7:30 p. m., April 8
Merit, at 11 a. m., April 12
Whitland, at DeSoto, May 12, 13
Cochran, May 19, 20
Oak Lawn, at 11 a. m., May 20
Grand Prairie, at Bethel, May 26, 27
Lewistown, June 2, 4
Jas. H. McLean, P. E.

Greenville District—Second Round.

Wesley, March 7
Nevada, at Bear Creek, March 14
Floyd, at Clinton, March 21
Kavanaugh, March 28
Lone Oak, at Miller Grove, 1st Sun April
Lone Oak, at 11 a. m., April 4
Kingston, at White Rock, 2d Sun April
McKinney, April 11
Neola, at Harris Chapel, 2d Sun April
Allen, at Allen, 4th Sun April
Belcher, at Belcher, 3d Sun April
Bethel, at Zion, 1st Sun May
Weston, 2d Sun May
Union and Rowland, 2d Sun May
Quinton, May 26
Merit, at 11 a. m., 4th Sun May
The District Conference will convene in
Allen at 8 p. m. April 12, and embrace the
fourth Sunday. I. S. Ashburn, P. E.

Galveston District—Second Round.

Port Palms, March 2, 4
Denton Street, at night, March 9
Broadway Street, at night, March 9
St. Jo, at St. Jo, March 17, 18
Nocona, March 18, 19
Houston, at Farsburg, March 24, 25
Montague, at Mt. Taber, March 25, 26
Belcher, at Belcher, March 30, April 1
Goulds, at Sandy Mount, April 1
Era and Valley View, at Elm, April 1, 15
Sanger, at Cedar, April 21, 22
Ponder, at Ponder, April 28, 29
Crosby, at Crosby, April 28, 29
Marshall, at Liberty, May 5, 6
Woodbine, at Bethel, May 19, 20
Aubrey, at Friendship, May 26, 27
Dexter, May 26, 27
J. M. Hinkley, P. E.

Sherman District—Second Round.

Southmayd, at Hope Chapel, Mar. 3, 4
Gallinsville, at Ethel, March 10, 11
Pilot Grove, at New Prospect, March 17, 18
Whitewright sta., March 18, 19
Pettibone, at Coffee Chapel, March 24, 25
Sherman, at Greenwood, April 7, 8
DeBouss, at 8 p. m., April 12
Sherman, at Greenwood, April 8, 9
Willow Street, April 8, 9
Travis Street, April 14, 15
Sherman, at 8 p. m., April 21, 22
Gardensville, April 28, 29
Van Alstyne, May 5, 6
J. R. Wages, P. E.

Terrill District—Second Round.

Renner, March 3, 4
Piano, March 10, 11
Terry, at 8 p. m., March 17, 18
Terry, at 8 p. m., March 18, 19
Garland, Wednesday, March 21
Fate, March 24, 25
Rockwall, March 25, 26
Terry, at 8 p. m., March 31, April 1
Forney, at 8 p. m., Wednesday, April 4
Wyle, April 7, 8
Royce, April 14, 15
Knuffman, April 21, 22
Woodville, May 5, 6
Reinhardt, May 12, 13
Tolosa, May 19, 20
Kemp, May 26, 27
F. O. Miller, P. E.

Paris District—Second Round.

Amador, at Slawney, March 24, 25
Woodland, at W. Woodland, Mar. 24, 25
Detroit, at 1st Oak, March 31, April 1
Roselle, at Roselle, April 14, 15
Deport, at Haloboro, April 21, 22
Blossom and Reno, April 28, 29
Lamar Avenue, Paris, May 5, 6
Emerson, Paris, May 5, 6
Waco, Paris, May 6, 7
Lyon, at Howland, May 12, 13
Macy, at 8 p. m., May 19, 20
Lark Creek, May 26, 27
Powderly, May 26, 27
W. D. Montealeo, P. E.

Bonham District—First Round.

Lanetta, 1st Sun, Mar.
Fannin, 2d Sun, Mar.
T. R. Pierce, P. E.

Sulphur Springs District—First Round.

County Line, at Pecan, 1st Sun, Mar. 9
Goulds, at Caldwell, 3d Sun, Mar. 9
Leonard, at Orange Grove, 2d Sun, Mar. 9
C. R. Frazier, P. E.

San Marcos District—Second Round.

Waxahachie and Thompsonville, March 3, 4
Huda, March 10, 11
San Marcos sta., March 17, 18
Luling, March 24, 25
Belmont, March 24, 25
Lockhart sta., March 31, April 1
Lockhart, April 7, 8
Crawford, at 8 p. m., April 14, 15
San Marcos, at 8 p. m., April 14, 15
Kyle and Pleasant Grove, April 21, 22
Dripping Springs, at 8 p. m., April 21, 22
Goulds, May 12, 13
I. T. Morris, P. E.

San Antonio District—Second Round.

Wesley, 1st Sun, Mar. 9
Goulds, 2d Sun, Mar. 9
DeBouss, 3d Sun, Mar. 9
Lone Pine, 4th Sun, Mar. 9
West End, at 11 a. m., 1st Sun April
Fannin and South Flores, 7 p. m., 1st Sun April
Luna, at 8 p. m., 2d Sun April
Therion Park, at 11 a. m., 2d Sun April
Stevens 8th and South Heights, 7 p. m., 3d Sun April
Pleasant, 4th Sun April
Deak, 5th Sun April
Prospect Hill, 1st Sun May
Amphion, 2d Sun May
Crown, 3d Sun May
District Conference, every Wednesday be-
fore the third Sunday in May, at 9 a. m.,
at Conilla. E. Harris, P. E.

Llano District—Second Round.

Kingstoad, at 7 p. m., March 2
Llano sta., at 7:30 p. m., March 5
San Saba sta., at 7:30 p. m., March 10
Borden, at 8 p. m., March 12
Wilson City, at 8 p. m., March 15
Round Mountain, at 8 p. m., March 15
Rincon, at 8 p. m., March 22
Gunter Point, at 8 p. m., March 31
Borden and Medina, at 9 a. m., April 7
Rogers, at 9 a. m., April 7
Kerrville, at 7:30 p. m., April 14
Ingram, at 9 a. m., April 16
Rock Springs, at 7:30 p. m., April 21
I. K. Walker, P. E.

Brewville District—Second Round.

Brewville, at Brewville, Mar. 3, 4
Oakville, at Oakville, Mar. 10, 11
Wade, at Skidmore, Mar. 17, 18
Carpus, at Carpus, Mar. 24, 25
Rockport and Aransas Pass, at Rockport,
Mar. 31, Apr. 1
J. M. Alexander, P. E.

San Angelo District—Second Round.

Ozona and Sumner, at 8 p. m., 1st Sun March
Moundville and Junction, at Ozona,
2d Sun March
Point Rock, at Mustang, 3d Sun March
Mason, 4th Sun March
Pawson, at 11 a. m., 1st Sun April
Milton, at 11 a. m., 2d Sun April
Brody, at 11 a. m., 3d Sun April
Sherwood, at 11 a. m., 4th Sun April
Theophilus Lee, P. E.

Croton District—Second Round.

Yorkton, 1st Sun, Mar.
Lewistown, 2d Sun, Mar.
Crawford, at 8 p. m., Mar. 15
Clear Creek, 3d Sun, Mar.
Port Lavaca, at 10 p. m., 1st Sun, Mar.
Goulds, 2d Sun, April
Llano, 3d Sun, April
Merlevs, 4th Sun, April
Jas. W. Stovall, P. E.

