

ail... BLUE showing Watches, Novelties, Jewelry, Diamonds now ready, and will be special Watch Catalogue. P. BARNES & CO., LOUISVILLE, KY.

our catalogue. It offers a wider choice of robes, blankets and horse accessories in stock, at prices lower than any dealer... Difference... you buy from... and fresh... you are not... it's free.

OOO RAZORS GIVEN AWAY! Field Razor known world over as best made... your application you must pay this... COUPON NUMBER 2035

FACTORY TO USER... set at Wholesale... AVE NO AGENTS... ARIZONA AND HARRIS MFG. CO. W. H. Frost, Prop., ELKHART, INDIANA.

ANTA FE EXCURSION RATES... Worth-Round trip tickets will be on the distance plan, no rate in excess of \$2.00 on March 12 and 13, limited for...

UNANSWERED LETTERS... J. C. Carter, sub. M. S. Gardner, sub. Sam E. Hay, sub. W. W. Horn, sub. L. I. Naugle, sub. D. L. Cain, sub. Jas. Campbell, sub. S. M. Thompson, sub. J. T. Bladworth, sub. M. J. S. sub. W. W. Moss, sub. W. P. In, sub. W. T. Morrow, has attention...

Cough is an easy thing to cure if in time. It is dangerous to neglect for any length of time. Dr. Ross' Cough Syrup is guaranteed, 50 cents a bottle.

What's the matter with your head, by? Been bucking the line? What! At your age? Yep. Somebody left it out all night he back yard and I didn't see it. -reland Plain Dealer.

MORPHINE... Wilson Chemical Co., Dubuque, Iowa.

TEXAS CHRISTIAN ADVOCATE

Per Annum, \$2.00. OFFICIAL ORGAN OF THE FIVE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH To Preachers, \$1.00 VOL. XLVI DALLAS, TEXAS, THURSDAY, MARCH 8, 1900. NO. 28

THE METHODIST CHURCH POLITY NOT A MONARCHY, BUT A REPUBLIC.

BY REV. W. H. HARRIS. I notice with much satisfaction your able and scriptural defense of our Methodist Church polity, and now, with your permission, we propose to briefly outline the very striking analogy between that polity and the Republic of the United States.

That the New Testament does not lay down in detail any specific form of Church government is recognized by every impartial Bible reader. This is true also as to doctrine. No condensed formula of theology is crystallized into articles of faith. Hence all denominations, from the great moral and ethical principles taught in the Holy Scriptures, have formulated, written or unwritten, articles of religion, as well as the form of government they think best calculated to promote the kingdom of Christ.

The unwritten code is the most oppressive and unjust of all. Those Churches who pretend to have no law but the Bible, and claim to be a pure democracy, are the most mandatory, not to say dictatorial and tyrannical of all others. When they say unite with us on the Bible (which every good man would gladly do), they simply mean you must accept their construction of the Book. If your views of the Bible, however honest, differ from theirs, even on non-essentials, you must abandon them or be rejected. They dictate the very mode in which you must be baptized, the state of faith you must be in, and with what ones of God's children you are to commune. They allow you voluntarily to join their Church, but when you are in they tell you there is no way out of their Church but to be turned out or to die out. If a prejudiced majority unjustly expels you, there is no court of appeals to redress your wrongs. All this and much more is done under the specious pretext of democracy. When inspiration said, "The powers there be are ordained of God," we learn two lessons:

1. Any government is better than no government or anarchy. 2. That God has not appointed any specific form of government. Hence Paul claimed to be a Roman by birth and appealed to that government for protection. As much as we may boast of our republican institutions there is not a remote hint at a republican form of government in the New Testament. The Hebrew dynasty is called a kingdom and Christ always speaks of the Church as a kingdom, "My kingdom, the kingdom of heaven," etc., but never as a republic. Therefore it is the height of folly for any Church to claim it is republican, and therefore scriptural. While it is true God nowhere requires any particular form of government, civil or ecclesiastical, yet he has set forth great moral and equitable principles which underlie all good government, and hence any State or Church which adopts a government in harmony with these principles are approved of God, and in this respect may be said to be ordained of God.

In view of these facts there is not a Church in all the land which has not in some sort formulated articles of faith and a form of Church government. We, in common with all others, have made our selection. We have chosen the Episcopal form of government, and think we have been guided by the divine hand in its selection. We believe it the most scriptural, and God has given us unparalleled success under its forms. The American Republic began in 1776, and our Church was organized in 1784, and in their government like twin brothers brought up in the same house, have very naturally developed into legal forms, which are strikingly analogous. That the United States is the best form of republican government in the world will not be denied by any intelligent man. We affirm that there is a greater analogy between the American Republic and the polity of the Methodist Church than any other Church in the world. They are so analogous that no charge of "monarchy, hierarchy or one man power" can be brought against our polity which does not apply with equal force against the American Government. Mr. Webster defines a republic as "a state in which the sovereign power is exercised by representatives elected by the people. If this definition be a correct one, then no pretended form of government in either Church or State which is not representative can be a republic. It may have the material out of which a republic could be made, but it is without form and void.

eral Conference is our legislative body, and every law passed by that body is equally binding on every member in our bounds. The Congress is composed of representatives elected either directly or indirectly by every sovereign State. So the General Conference is composed of representatives, both lay and clerical, in equal numbers, elected by every Annual Conference. Every Annual Conference stands related to the whole Church precisely as each State does to the Federal Union, each having a jurisdiction in itself and yet indissolubly confederated into one common government. The Lower House comes directly from the people, but the Senate is elected by the Legislature. So in our Church the laity are directly from the people, and the clerical from all the Annual Conferences which may represent the States. Members of Congress are elected every two or six years, thereby making them responsible to the people for their good behavior. Our representatives are elected every four years, and consequently accountable to the Church.

Congress in its legislative power is limited by the constitution, and any law passed in conflict to that instrument is inoperative. So is the General Conference limited by our Restrictive Rules, which are our constitution, and any law enacted which is inhibited by these rules is null and void.

JUDICIARY. 2. Next we call attention to the analogy in the judiciary of the two: The judiciary of the American Government is graded from the Magistrate's Court up to the Supreme Court of the United States. In all these courts men are tried by their peers, and have the right of appeal to the next higher court. They have Magistrate, County, District and courts of final appeal. All these find their duplicate in the Methodist Church. It has the Church court in each society for the trial of a member. Every member is entitled to a jury of his peers, with the privilege of challenge, both peremptory and for cause, as in the courts of the country. This court may represent the Magistrate's Court and from it a member can appeal to the Quarterly Conference, which answers to the County Court. A member tried by the Quarterly Conference can appeal to the District Conference, which answers for the District Court. From this court appeal can be taken to the Annual Conference, which may represent the Supreme Court of the State. From this, the highest court in the Annual Conference, appeal can be taken to the General Conference, which is the highest court in the connection, and answers to the Supreme Court of the United States.

A criminal convicted of a felony in any State by a court of proper jurisdiction is infamous in every State in the Union until restored to citizenship by due process of law. So when a member is expelled from the Methodist Church for gross immorality, he cannot be restored to membership except by complying with law; neither

can he go across the street and join another society in our Church. EXECUTIVE. 3. The analogy in the executive department. The chief executive officer of the republic is the President, elected by the electors from all the States. The President is environed by wholesome laws prescribing duty and limiting his power. He dare not exercise power not given by law. If he transgresses his legal power or fails to do his duty there are laws for his impeachment and punishment. Our Bishops are our chief executive officers. They are elected by the representatives of all the Annual Conferences. They are as much hedged in by law as is the President of the United States. If a Bishop is guilty of crime he may be accused and prosecuted by the most obscure member in the Church, and if found guilty he is the only man in the whole Church who has no appeal. In fact, with all the cry of "one man power," no man in the Church is so completely laced in by a straight-jacket as our Bishop. "The greatest among us is the servant of all."

We are proud to add in conclusion, while our Bishops have the least protection in our economy of any other member, not one of them has ever been accused of any crime, not even by the foul tongue of slander. And while our calumniators grow pathetic in their pretended sympathy for the poor Methodists whom they say are oppressed and down-trodden by "one man power," we witness with profound pleasure the grand old ship of Methodism, well ballasted, sailing upon a calm and smooth sea, peacefully accomplishing her providential mission, while our misguided sympathizers who have no government but a mobocracy, who having no law of their own, are compelled to appeal to the civil law to settle their disciplinary questions. We hope those who with such paternal complacency denounce us for "one man power" will permit us to quote Paul, I Cor. 6:1 and 2: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? * * * I speak to your shame. Is it so that there is not a wise man among you? No, not ONE, that shall be able to judge between his brethren?" Paul, away with your "one man power!" Dallas, Texas.

The harp is an exquisite instrument of delicate tone, but it never sends forth its enchanting melodies until touched by a skillful hand. It simply lies silent and of itself does not send out one sound. But the moment it is harped by one who has music in her soul, the silence is broken and the air is vibrant with melodies too sweet to find their way into human speech. So with a thoroughly consecrated Christian life. It does not lift up its voice to proclaim its excellency, but the moment it is touched by the hand of need or of sorrow the most tender ministries proceed therefrom. Such was the life of Christ.

Lucky stones are only found in plucky paths.—Ram* Horn.

Lucky stones are only found in plucky paths.—Ram* Horn.

Lucky stones are only found in plucky paths.—Ram* Horn.

Lucky stones are only found in plucky paths.—Ram* Horn.

Lucky stones are only found in plucky paths.—Ram* Horn.

COMMUNICATIONS.

THE CARE OF THE CHURCHES AND THE GLORY OF THE WORKER.

By Frank Muller, Etijama, Japan.

"That which cometh upon me daily, the care of all the Churches, I will glory of the things which concern my infirmities."

The writer is one of God's noblemen. A graduate of the University of Virginia, and an astronomer of no mean ability, he surrendered a promising career at home to minister to the young men of Japan. The missionary has no truer friend than this devout layman whose daily life is producing a profound impression upon both students and professors in the Imperial Naval College where he teaches. Would that we had more laymen upon the foreign fields who breathed the spirit of this catholic Episcopalian!

W. R. LAMBUTH.

We used to see on the covers of missionary magazines a picture of a well-clad man with book in hand addressing half-clad savages crouched around his feet and represented as drinking in his words with open mouths. The picture probably represented an idea of missionary work prevalent to those days. The missionary was conceived as one who made great sacrifices and endured great hardships, but it may well be doubted whether even now there is a very clear idea as to the kind of trials that the missionary meets with. About ten years ago a friend, just arrived in Brazil as a missionary, wrote that before going he had made up his mind to endure hardships in his work, but he had while in the Seminary always wondered what recreation he could find when his day's work was done. In connection with this reminiscence he frankly wrote in the missionary magazine of his Church an interesting description of the pleasures of an ostrich hunt! Before coming to Japan I heard the daughter of a preacher say: "Well, I don't know about missionaries in Japan; perhaps they don't have such a hard time, but a missionary to Africa or China will go to heaven sure." But it is not necessary to multiply instances of misconceptions, and while I cannot hope to draw such a picture as to prevent them I will tell of how the above reminiscences were suggested to me. A short time ago I wanted to see the present traveling Secretary of the Board of Missions, and knowing that I could not see him, save when he was busy or asleep, I went to a meeting of the Japan Mission and, though an outsider, I was allowed to spend some two hours in listening to the discussion of estimates for the coming year. I can not give a good report of the proceedings, for my mind was wandering as I half listened. The question of the pay of teachers on account of rising prices came up, and how much was needed for traveling expenses in each district. There was need for an evangelist in one place and a Bible woman in another. The missionary in charge doubted whether there would be sufficient for both, and said he must try to be the Bible woman himself, for he must have an evangelist in a place in which the Presbyterian Mission, having stopped work, had turned over their Church members—or as many as would be accepted—to the Methodist Church.

These things and others that I heard, together with what I knew of the work of a missionary, brought to my mind the words of Paul at the end of his catalogue of suffering: "Beside the things which I omit, there is that which presseth upon me daily—anxiety for all the Churches. This catalogue of sufferings was, as it were, wrung from him by his defamers and opposers. Little is said about them elsewhere. We read of only one scourging and one stoning before the time of this epistle, and not much is told about them here, and yet how they seem to be engraved in his own heart and wrought into his own character! "Of the Jews five times received I forty stripes save one. Three was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep."

This reticence is well imitated by the missionary of the present day, but it is well for the senders to know of the sufferings of the sent, that they may make mention of them in their prayers. This sympathy is essential. "Who is weak, and I am not weak? Who is made to stumble, and I burn not?" These things are given to every man to profit withal.

The care of the Churches is the same now as then. The problems may differ slightly, but they are wonderfully alike, and the anxiety of the shepherd for his flock is just the same in all the ages in

which the human heart changes not. Even now Demas forsakes the Church, having loved this present world; even now there are those who consent not to wholesome words, even the words of our Lord Jesus Christ; even now there are those who are dull of hearing, who mind earthly things; even now there are those who do such things as should not be once named among the saints.

The physical hardships are not so great as they were, and they are of a different kind. One who traveled at ease from city to city in Japan reported in America that there was no country in which one could travel with greater comfort than in Japan, but he was not a missionary. There are hardships which sap the physical strength, dull the mental powers, and tend to darken the spiritual light. One has to learn a difficult language and accustom himself to a difficult mode of thought. He has not only to think what to say, but how to say it. Understanding requires a close attention and taxes the strength to a degree not noticed at the time and in a way to which those who hear only their own tongue are strangers. In traveling one must do so often in cars or steamboats poisoned with tobacco smoke, and if he understands the language too well sometimes polluted with foul talk. He must go in bitter weather to open chapels and wait sometimes two hours for his turn to preach at 10 o'clock, after a varied day's work. He must face an unsympathetic audience inclined to laugh at errors and infelicities of speech. He must go to a hotel unheated save by a fuming charcoal brasier, and sleep on the floor and wash on the porch. He must eat food which he was not built to digest, or delight himself with his cold lunch. At home he must sift out those who have an axe to grind from honest inquirers. He must refuse to lend money often or agree to lose it. He must talk with those who want to practice their little knowledge of English, and with those who want to know the source of the foreigner's wealth and wisdom—especially the former. He must teach elementary English sometimes, or wear himself out by continually refusing to do so. He must audit accounts to prevent extravagance. He must pay out money and think of the many murmurings connected with that wearing duty, the serving of tables. He must find time amid all this for the study of the Japanese language and the problems perplexing the Japanese people.

In social life there is little to supply mental recreation and stimulus. He is cut off to a large extent by his associations from intercourse with the wise men after the flesh, the mighty and the noble. Often he has few opportunities to converse in his own language. He must see and hear of many things that are as smoke to the eyes and as vinegar to the teeth. He must know and sorrow for many social evils which he can do nothing directly to change. He must know of much that will tend to make him become cynical and make it increasingly difficult for him to think on those things which are true, those things which are lovely, and those things which are of good report. He will be humiliated, as was Paul, who curiously speaks in connection with his sufferings of that humiliating trial at Damascus: "And through a window in a basket was let down by the wall."

But these things are not all of his life. In the darkness he will bless and praise God who giveth songs in the night. As he travels there will be days of cloudless beauty when mountains and hills praise the Lord. Bless him and magnify him forever. As he preaches and speaks with enquirers he will sometimes out of the fullness of his heart speak in an unusual tongue with words that are given to him. His ministrations amid hardships will be strangely blessed to him. He will learn the truth of the lines:

"'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal green,
And the pale weaver, through his window seen
In Spitalfields, looked thrice dispirited.
I met a preacher there I knew, and said:
'Ill and overworked, how fare you in this scene?'
'Bravely!' said he, 'for I of late have been
Much cheered with thoughts of Christ,
The Living Bread.'

He will find true yoke fellows whose praise is in all the Churches rightly dividing the word of truth, preaching in demonstration of the Spirit and of the power. He will find many who are aforesaid serving divers lusts and pleasures to whom the love of God our Savior has appeared. He will find men in the Churches aforesaid ignorant, the foolish and the weak with the tongue of the learned witnessing, to those who

have eyes to see, of the power of the Gospel of Christ. Though he is in a measure scorned and despised by men on account of his profession and his associations, and though he sees the brethren despised because of their belief, he will be comforted by remembering that the servant is not above his Master.

Considering these things, he will be refreshed with a vision of new heavens and a new earth wherein dwelleth righteousness. And as the Lord blesses his trials to him and makes all things to work together for good, he will come to experience of the ancient pilgrim:

"Blessed is the man whose strength is in Thee;
In whose heart are the highways to Zion.
Passing through the valley of weeping they make it a place of springs;
Yea, the early rain covereth it with blessings."

OUR SUPERANNUATES.

I have thought, during this wonderful Century Movement in our Church, what a great thing it would be if our old superannuates could come in for a part; what a great thing it would mean for proud Methodism to see her old, worn-out preachers provided for by a handsome endowment fund, when the time comes for their retirement to the honor roll, as some are pleased to call it—and such it is—when any preacher, after long years of service, can retire with a pure, stainless character, without spot or blemish, neither tarnished nor tainted by the immoralities of this world, and not a reflection can be cast upon him or the cause he so nobly espoused. My sympathies are with this class of men, for I feel unfortunately we have educated our people to regard them as being no longer fit for service as soon as their locks begin to whiten and their steps to falter. They believe, so soon as old age appears, they must be put aside. But why not teach them, like in all busy marts of life, they must continue in active service till they fall in the battle and God himself says, "It is enough, come up higher?" Do our merchant princes retire from their counting-rooms? Do our great factory holders retire? No. Their wisdom and counsel and their experience are needed there, and no one would think of stopping them from their labor. But not so with the minister of the gospel. So soon as old age creeps apace, you will even hear our young ministers say he ought to be superannuated. But how much more noble and Christ-like it would be in them to say: "I know his mind is not quite so bright as once it was; I know his step is not so elastic; but I will stand by his side and help him. He was once as vigorous as I." But is it not true that some of the young men want the old men's places? If it were not so, you might see a different face in the ministry. It used to be that the preachers of valor were willing to wait and forge their way to the front by efficient service in the Master's cause, build up on worth and merit. But is it so now? We see too many of them, as soon as they return from college or enter the ministry expect the best places, and the old man must take a back seat. Is it right? Is it just? Now if the Church would retire our old, worn-out preachers on a salary that would support them at all, or give them any kind of a decent living, the picture would not be so sad to look forward to. Why should our old men be made to retire when they do as much work, or more, than other men in the ordinary walks of life? Are they less efficient in their business than other men are in theirs? No. I verily believe our education is at fault, and may the day speedily come when it will be changed and our old men retained in the active work till they die. But if he has been faithful he need not fear; but he can look up to God and joyfully sing, come weal or woe:

"Sing heart of mine—oh, praise His name,
Whose loving care hath blessed our store;
With glad thanksgiving, praise His name
Whose care surrounds us evermore."
M. B. ADAMS.

THE SUPERANNATED PREACHERS.

I have long since felt that some one more competent than myself ought to speak out in the meeting on this subject. This is one of the most important questions or subjects that ought to confront the Church to-day. I was taught to believe that the Methodist preachers were next to Jesus Christ, they being men called of God and com-

missioned to preach the blessed gospel to poor sinners like me. Oh, for the good old days (when will they ever return?) when they used to come around the circuit and stop at our home! I learned to love them in early life; so I dearly love them still, and will forever.

The young preacher starts out in life vigorous and strong, and gives his undivided attention to his work, unconscious of the fact that some day before long he will be a superannuated preacher if he lives. So on he goes itinerating, sometimes poorly clad and meagerly fed, with perhaps one-third of his salary unpaid at the end of the year. But, notwithstanding these things, he goes to the conference, has a few days' pleasure with the brethren, hears some good sermons. Then the appointments are read out. He goes to Post Oak Circuit or to Colbert Mission, takes his appointment as a divine arrangement, and does his work as best he can. He will preach, sing and shout. Happy is he. He visits his people, prays with them, administers to the sick and dying; he buries the dead, and on and on he goes, year in and year out, feeling that God will take care of him and his in the evening of life. Yes, he has the farewell address of the Son of God—"Lo I am with you alway, even to the end of the world." Sometimes badly treated, misrepresented, misconstrued, misquoted. But he is under marching orders, and go he must, and go he will or die. But all the while he never thinks of the conference that will superannuate him; but yet there will be a conference at which the brethren will think he had better be referred to the Committee on Conference Relations. Oh, my! how his heart will ache; but he must go. No home; no money; no supplies. Oh, how hard! He must now rent a little shanty in some back alley or dark, dingy street. Servant of God—servant of the Church! Yes, but he must go, all the same. He now closes his useful life, so to speak, and spend the evening of his useful life in extreme poverty. What will we do, my brethren of the ministry and of the Church? Think, my brethren, think—and act, and act right early.

I saw a government mule in Dakota some years ago that had been in the service of the government for nineteen years, carrying United States mail across the plains; but now he stands on three limbs, on a cold December day, in the canyon, while the snow-storm beats upon him. No home, no shelter for poor Ponco. His friends have all forsaken him, and he must perish and die in the snow-storm for want of food and shelter; and he must die alone. Must our superannuated brethren be treated so?

What shall be done? I first want to honor those servants of God by taking off my hat when I meet one of them. Then I want to offer him my pulpit when he chooses to fill it.

What next to be done? Let the preachers all endeavor to bring up their assessments for that cause, then let us Texas preachers pass some resolution like this: Assess all the itinerants in our bounds that are pastors or agents on salary—say one per cent of our gross income. Say if a preacher receives as salary \$300 per year, let him pay into the hands of the Joint Board \$3, or if he gets \$1000, let him pay \$10; then let the Joint Board distribute as they see fit among these honored servants of God. This, my brethren, is for your consideration, for you will be called on some day, if you should live long enough, to superannuate. Let all the preachers say amen.

W. B. BAYLESS, P. C.
White Rock Circuit, North Texas Conference.

WHY MISS MARY HARPER DID NOT NEED TO ASK HER PASTOR IF THERE WAS HARM IN DANCING.

My fourth appointment as a member of the Missouri Conference, M. E. Church, South, was a large and populous county settled largely by Virginians, in which there was a flourishing village with quite a number of young people educated and refined, who were organized into a Cotillion Club, so designated because that was the popular style of dancing. The round dance had not then invaded society. The President of the club was Miss Mary Harper, a beautiful and accomplished young lady, who was really the belle of the village.

Soon after I took charge of the circuit I commenced a revival service, which I continued for two weeks. We had a gracious outpouring of the Spirit and many conversions. Among the converts was Miss Mary Harper. She was deeply convicted and her repentance was with tears and sighs and audible prayers for pardon and peace in Christ. Such were her views of sin and the consecration she must make to

to grasp the prize rising from the hands and said, saved, pardoned sure in Christ Jesus seemed to open hearts, and a sh host of Israel a deemed before t Hers was a clear of the Spirit. E sion of the pres

I called for a ship in the Harpers were the others joined w all my ministry the Church tha with the sacred

Some time a meeting the Cot have a dance, ; to ask the Pres! They said to M! Asked your pa! harm in dancin! ly responded: not need to ask Methodist Chur have known fr Methodist Chr every form, an member I will heard the oolen joined the Chur I read in my Bi ve eat or drink do all to the ; can not dance t can I ask the l dancing; but th want to dance, self to God an has created me passed; all thi To say the lea frivolous and I may tell the n thank them fo ferred on me in but my duty ; permit me to r

During my se this circuit Mi taken sick wtl proved to be a f After a few da nounced her ca time until her the scene of were entrancin revel in the ec from its earth!endants report th; grim monst timid female sh conflict, and in gracious Rede where is thy st! that giveth us t Lord Jesus Chr hortation to I me in heaven.

As soon as her she could messenger to r me to visit h week absent o circuit, but M messenger I h preach at 11 o' miles distant, in the evening as I returned, ment I arrived and when infor ness went at o rived at the d voice she ask come?" The y seeing me at "Yes, Bro. Rig was no respon then imprinted and taken its t by angels, to tl ed. I stood fo into that smil had not robbed to myself. It for a life of t such a triumph Mary Harper I few brief mont eternal Father, my heart: "I, the righteous."

The next day the church, w street, and a l che funeral se at this distan but I shall ne face that deat/ tort, and my r are as vivid an few brief week that beautiful l mild and love/ breeze." Wht

"Dearest sister Here thy los But 'tis God w He can all

As we sang flood of incens swept over th not a tearless

he blessed gospel me. Oh, for the will they ever red to come around at our home! I in early life; so till, and will for-

starts out in life and gives his un- his work, uncon- some day before a superannuated

So on he goes s poorly clad and perhaps one-third at the end of the hstanding these conference, has a rith the brethren, rmons. Then the d out. He goes to o Colbert Mission, at as a divine ar- his work as best reach, sing and He visits his peo- ministers to he buries the dead, goes, year in and at God will take in the evening of e farewell address 'Lo I am with you end of the world.' ated, misrepresent- quoted. But he is rs, and go he must. But all the while he conference that im; but yet there at which the breth- had better be re- ttee on Conference how his heart will go. No home; no s. Oh, how hard!

a little shanty in dark, dingy street, rant of the Church! all the same. He al life, so to speak, ag of his useful life

What will we do, ministry and of the brethren, think— ht early. nt mule in Dakota it had been in the nment for nineteen nited States mail but now he stands i a cold December i, while the snow- im. No home, no onco. His friends him, and he must the snow-storm for elter; and he must our superannuated so?

ne? I first want to is of God by taking meet one of them. ffer him my pulpit fill it.

be done? Let the iver to bring up all or that cause, then ers pass some res- sess all the itiner- that are pastors or say one per cent of Say if a preacher r \$200 per year, let hands of the Joint gets \$1000, let him the Joint Board dis- fit among these hon- od. This, my breth- nsideration, for you a some day, if you ough, to superan- preachers say amen. JAYLESS, P. C., t, North Texas Con-

HARPER DID NOT NEED FOR IF THERE WAS DANCING.

ntment as a member Conference, M. E. was a large and settled largely by hich there was a with quite a number dicated and refined, ed into a Cotillion d because that was d dancing. The round n invaded society. f the club was Miss eautiful and accom- t, who was really the e.

sk charge of the cir- a revival service, for two weeks. We pouring of the Spirit stions. Among the s Mary Harper. She cted and her repen- ears and sighs and or pardon and peace vere her views of sin on she must make to

to grasp the prize. But it came, and, rising from the altar, she clasped her hands and said, "Glory to God. I am saved, pardoned and made a new creature in Christ Jesus." Her conversion seemed to open heaven anew to many hearts, and a shout went up from the hosts of Israel and joy thrilled the redeemed before the angels in heaven. Hers was a clear, unmistakable witness of the Spirit. How unlike the conversion of the present day.

I called for applications for membership in the Church, and Miss Mary Harper was the first to respond. Many others joined with her, and I never in all my ministry received a class into the Church that seemed so impressed with the sacredness of the vows taken.

Some time after the close of the meeting the Cotillion Club proposed to have a dance, and sent two members to ask the President to call a meeting. They said to Miss Mary: "Have you asked your pastor if there was any harm in dancing?" She very pleasantly responded: "No, I have not. I do not need to ask him. I have joined the Methodist Church as you know, and I have known from childhood that the Methodist Church opposed dancing in every form, and as long as I am a member I will keep my vow. You heard the solemn vow all took who joined the Church. But that is not all I read in my Bible. 'Whither therefore ye eat or drink or whatsoever ye do, do all to the glory of God.' Now I can not dance to the glory of God nor can I ask the blessing of God on my dancing; but that is not all. I do not want to dance. I have consecrated myself to God and his service, and he has created me anew. Old things have passed; all things have become new. To say the least of it, dancing is a frivolous and lustful amusement. You may tell the members of the club I thank them for the honors they conferred on me in electing me President, but my duty as a Christian will not permit me to remain a member."

During my second year as pastor on this circuit Miss Mary Harper was taken sick with a severe and what proved to be a fatal spell of pneumonia. After a few days her physician pronounced her case hopeless. From that time until her death her chamber was the scene of heavenly visions that were entrancing. Her soul seemed to revel in the ecstasies of a spirit freed from its earthly tabernacle. Her attendants reported her triumph over the grim monster, death, complete. A timid female she became a hero in the conflict, and in the strength of her gracious Redeemer said: "O death where is thy sting?" Thanks be to God that giveth us the victory "through our Lord Jesus Christ." Her constant exhortation to her visitors was, "Meet me in heaven."

As soon as her physician informed her she could not recover she sent a messenger to my residence requesting me to visit her. I had been for a week absent on a distant part of the circuit, but Mrs. Riggs informed the messenger I had an appointment to preach at 11 o'clock to-morrow twenty miles distant, and would be at home in the evening and would visit as soon as I returned. According to arrangement I arrived home just before dark, and when informed of Miss Mary's illness went at once to see her. As I arrived at the door in a clear, strong voice she asked, "Has Bro. Riggs come?" The young lady in attendance seeing me at the door responded, "Yes, Bro. Riggs has come." There was no response. The spirit had just then imprinted a smile on her features and taken its flight, escorted no doubt by angels, to the mansion of the blessed. I stood for a few moments gazing into that smiling face which death had not robbed of its beauty, and said to myself, it is compensation ample for a life of toil and suffering to die such a triumphant death, but Miss Mary Harper has won the prize by a few brief months of consecration to the eternal Father. I said deep down in my heart: "Let me die the death of the righteous."

The next day the body was taken to the church, which was just across the street, and a large company attended the funeral service. I can not recall at this distant day my line of thought, but I shall never forget that smiling face that death itself could not distort, and my recollections of the scene are as vivid and impressive as if but a few brief weeks had passed. We sang that beautiful hymn, "Sister, thou wast mild and lovely, gentle as a summer breeze." When we came to the stanza

"Dearest sister thou hast left us,
Here thy loss we deeply feel,
But 'tis God who hath bereft us;
He can all our sorrows heal."

As we sang that stanza it seemed a flood of incense but suppressed feeling swept over the audience. There was not a tearless eye and many responded

to the oft repeated exhortation of the departed sister, "Meet me in heaven," and said down in the heart, "I will."
J. F. RIGGS.

ROMANS 7:25.

"I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin."

The above quotation is the stumbling block over which many of the heresies of the past have been the result. By one theory men are justified in sinning as a supposed natural consequence of two laws which are supposed to have equal force and each dominate at will upon their individual subject's mind and flesh, causing us to sin as well as serve God even against our will, leaving man in a fearful dilemma, from which death only can relieve him. Others have gone to the opposite extreme and suppose this law of the flesh to be the carnal mind or the old Adam, as the result of the Adamic transgression, and hence they have hatched up the idea of killing this supposed enemy by concluding that perfect love consists in the destruction of the old Adam in us, and when that is destroyed the "want to" is taken out of us, and we become absolutely under the dominion of the Spirit, with only one law existing, and that the law of the mind. Hence what I do is right, because there is no other motive power but the law of the mind or spirit, and from this have grown at different periods of the world most intolerable evils, such as was taught in the thirteenth and fourteenth centuries that none were perfect until they could meet in promiscuous congregations in their native garb (unclothed) without having evil thoughts, etc., and in later days in a more modified form, such as a lady of quite average amount of talent, who, to express a proof of her holiness, gave a dinner and had her three living husbands to dine with her all at the same table. Now I propose to show that there is not a vestige of truth in either of these theories, and to do this I shall simply proceed to show what Rom. 7:25 teaches. Paul positively asserts two laws. One is the law by which we serve God, and the other the law by which we serve sin.

Laws being rules of action, they are always made by a higher for a lower, or by one properly authorized to govern those coming under its dominion. Who gave Adam the right to make a law for his posterity? And can you conceive of an act so fraught with evil as the Adamic transgression producing a law? And can you consent to the idea that God would delegate to Satan the right to produce or inaugurate a law? Then how came man to be under these two laws, or rather subjects of these two laws? Sin did not do it, for Adam could not have sinned but for their existence. They were a part of his being, or rather an essential entity to his free moral agency. They are not sin, neither do they necessarily lead to sin. There is no sin in the right use of any righteous law, and Paul says the law is holy and the commandments holy and just and good. Can any one suppose that the use of a holy and just and good law used as God gave them and as a just God intended them to be used would become sin? By no means. These two laws are essential to man's affinity to the two realms in which God intended him to dwell. By the law of the flesh he is adapted to live in this material world. It is in touch with the five senses of man—hearing, seeing, smelling, tasting and feeling—and appeals to his appetite and passions, and through these only did Satan gain an entrance to the first pair and cause them to sin. But what of the law of the mind? God gave man a higher law, which is denominated the law of the mind. As the mind is to the soul, as the senses are to the body, so the soul being superior to the body, and the mind being the medium of spiritual communication, our faith is the law by which we are brought in touch with the divine will, and by our faith only can we see, love and appreciate the God whom we serve. So as long as Adam's faith was kept intact as he was when he received the commandment in the garden, all the combined force of hell could not cause him to sin; but he lived amid the trees in the garden of Eden, filling himself as his appetite demanded, and yet in communion with God without sin. But just as soon as Satan succeeded in getting Adam to surrender his faith in God and mistrust his integrity and doubt his justice, then the law of the flesh had no governor, and he did that which he had been forbidden to do. Hence John says: "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he can not sin, because he is born of God. In this the

DO YOU WANT?

SOMETHING NICE in the way of DIAMONDS, WATCHES, JEWELRY, SILVER and PLATED WARE, or anything in the JEWELRY LINE? If You Do, will mail you our ILLUSTRATED CATALOGUE free. Send us your address.

IRION & GIRARDET, 404 W. Market, Louisville, Ky.

REFERENCE This Paper.

children of God are manifest and the children of the devil. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother."—1 John 3:9, 10.

"Ye are of your father, the devil, and the lusts of your father ye will do."—John 8:44. "Know ye not that to whom ye yield yourselves to obey his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness?"—Rom. 6:16. "But every man is tempted when he is drawn away of his own lusts and enticed. Then when lust hath conceived it bringeth forth sin."—James 1:14, 15. My soul is continually in my hand, yet do I not forget thy law."—Psalms 119:102. Thus you see that David, Christ, John, James and Paul all sustain my exegesis of this scripture. The simple truth is that God could not have created a free moral agent with a dual nature and with an affinity to a material and a spiritual existence without giving him two laws adapted to his dual nature, and neither sin nor grace divine can destroy these two laws as long as man is a moral agent. To destroy the law of the mind or soul would be to give him over entirely to the devil, which can only be when death enters and probation ends.

While to destroy the law of the flesh would be to destroy his affinity to earth and make him only a subject of spiritual sustenance and an immaterial existence, which can only be when he lays down the shackles of mortality and puts on immortality. Away with that idea of killing the Adam that is in us. Let grace reign, let sin be destroyed and let the heart be cleansed from all unrighteousness. "For this is the will of God, even your sanctification, that ye should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honor."—1 Thes. 4:3, 4.

How is this done? Paul answers in the next verse to our text: "For there is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the spirit."—Rom. 8:1.

"For if ye live after the flesh ye shall die (so did Adam), but if ye through the spirit do mortify the deeds of the body ye shall live."—Rom. 8:13.

"Therefore as dual beings we have dual laws and the law of the spirit must dominate and keep the law of the flesh in subjection to the will of God, and this only can be done by being led by the Spirit of God and sustained by his grace, for as many as are led by the Spirit of God they are the sons of God."—Rom. 8:14.

Yours in search of truth,
S. W. MILLER,
Nevada, Texas.

MY EARLY MEMORIES.

I remember away back in the forties when a small girl I heard our pastor remark to my grandfather that in all probability there was no one then living that would live to see the coming in of 1900. "Oh, well," said he, pointing to a babe in my arms, "that may." The conversation thus passed made an indelible impression on my young heart that has stayed with me all these years, and I have often wondered: "Shall I live to see 1900?" That babe, that preacher, grandpa and all that household are gone except myself and one sister. We have lived to see it. We were both bereft of kind husbands by the war in the sixties—left with families of little ones to rear. Years of toil and sadness, mixed with some bright spots and memories, have come and gone. God has been good and gracious to me and brought me safely through all the hard places. Nineteen hundred is here. The new century is upon us with all its possibilities, which bring us under renewed obligations to God. I am still here, ready and willing to make a thank-offering to God for

his manifold mercies toward me. I am feeble and worn out, but I want to do something yet in the cause of my Master, and I feel confident that he will help me to do something in his name. I want to appeal to the young people especially that we make one mighty effort to do more this year in the work of the Lord; more in the cause of education and the general up-building of Christ's heritage in the earth. Oh, can't we help by our efforts the nations that are struggling to get free from the yoke of bondage and ignorance and sin under which they now are? They are reaching out a hand to us pleading for help. We can not go (many of us), but we must help some others to go to those whitening fields. Somebody's boys and somebody's girls will have to till those fields religiously, and they must be educated and equipped for it here at home. Again, the ranks are thinning here at home and must be supplied with young men in our home fields and they must be educated and prepare to go out and battle with sin and wickedness in high places. The Sunday-schools, the Leagues, the missionary work are all doing fine work. But none of them can have success without education and help. Help means money for the schools, money for the colleges, to help our boys and girls to get that needed education. Now let us in this year of 1900 help with all our might to push forward the great train of education and salvation on all lines.
AUNT MARY,
Carbon, Texas.

When God's children pass under the shadow of the cross of Calvary, they know that through that shadow lies their passage to the great white throne. For them Gethsemane is as paradise. God fills it with sacred presence; its solemn silence is broken by the music of tender promises, its awful darkness softened and brightened by the sunlight of heavenly faces and the music of angel wings.—Dean Farrar.

The ideal life is the life of trust. That is the life that Jesus holds up to our view in all his teachings. "Take no anxious thought for your life." The life of trust is the life of peace, of rest, of strength. Note that wonderful passage in Isaiah: "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

CAUSE UNKNOWN Finally Found to Lie in the Coffee.

"We have had a curious and unpleasant experience with coffee drinking, husband and I. I have been a great sufferer for several years with indigestion and heart trouble, and did not know the cause of it until I finally came to the conclusion that it was the use of coffee. So we abandoned the coffee and took up Postum Cereal Food Coffee, which I had seen advertised in the daily papers. "Since using it I have, to my great surprise, improved wonderfully. Husband has gained 11 pounds in two months since he left off coffee and began the use of Postum. He sleeps soundly at night now, which he does not remember having done for several years before on account of nervousness. It is remarkable that people go on in ill health and do not discover the cause of the trouble.

"You may depend upon it we know how to make Postum good, and that is easy, if one will use a sufficient amount and boil it long enough. It is really an elegant and delicious drink. I don't want my name to appear in the papers, if you should publish this testimonial."—Chattanooga, Tenn. The Postum Cereal Co., Ltd., Battle-Creek, Mich., are permitted to give the name of this lady by letter, if desired.

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.]

Last June, Lon Curry, a half-breed Indian, was the prime leader in a train robbery at Wilcox, Wyo., and since then the detectives have been on his track. Last week they ran him down in Kansas City and in his effort to escape he was shot and killed.

One of the largest independent tanneries outside of the hide and leather trust, it is said, will establish an enormous plant on the mainland opposite Galveston. It will use the new secret chemical process of tanning. This will be a great industry and give employment to scores of people.

The surrender of Gen. Cronje to Lord Roberts at Modder River was mentioned in our last issue. The vanquished Boer excited the admiration of the world in his gallant fight against great odds. Had he been on an equal footing in supplies and in men with Lord Roberts, the result would have been very different. Roberts treated the conquered hero with great consideration.

The month of February closed out with high winds and severe cold. Snow prevailed as far down as the Territory, and the storm did much damage to property and to traffic. Severe hail fell in many parts of North Texas, and all over Kansas, Missouri and other States there was a heavy snow fall.

After one of the most heated debates known for years in Congress, the Republicans succeeded in carrying their bill to tax the imports of Porto Rico as all foreign goods are taxed. They had only a narrow majority of eleven. What the object is we can not divine, as this island is a part of our own possessions and under our protection. The President finally changed front and favored the bill.

Eight cases of murder in Texas have recently been affirmed by the Court of Criminal Appeals, sitting in this city, in which the death penalty was assessed. This is quite a record, and it shows that sentiment and technicalities have ceased to operate in the proceedings of this high tribunal. It is a pity to have to hang men, but nothing else will place a check upon the horrible crime of murder. Men must be taught the law means something.

Gen. Buller has at last succeeded in relieving Ladysmith. He forced the Boers back the 28th inst., and entered the city that night. He found Gen. White and his men in a bad plight. They had been penned up there for months and their rations were very short and many of the men sick. The victory is a hard blow to the Boers, but from first to last it has cost Britain 842 men killed, wounded and missing. General Joubert retreated in good order and saved all of his belongings. He is gathering his forces for a great struggle.

The scandal in the United States Senate over the case of Mr. Clark, of Montana, in which he is charged with bribery, is still on. The end is not yet in view, and up to date it has cost the government \$100,000. This effort of late upon the part of millionaires to buy their way into the upper house of Congress is becoming a serious question.

It was last week that the Republicans in Congress passed by a slender majority, the tariff against Porto Rico, and since then they have been hearing from the country. And such is the disfavor with which the bill has been received that the President and his following are being severely criticized. Those who voted to pass the measure are now hoping that it will be defeated by the Senate.

At Plano, last Saturday night, dynamite was placed under the residences of two peaceable colored families and the houses were badly damaged. Fortunately no one was killed or seriously hurt. The crime is denounced by all of the good people of that law-abiding town and no stone will be left unturned to discover and punish the miscreants. Such things are a disgrace to humanity; but the real citizens of Plano are in no way responsible for the affair.

The dispatches tell us that the Boers are abandoning Cape Colony and retreating in a state of panic and making their way across the river. The British are in pursuit and things look shaky for the plucky Boers. The dogged Englishmen are now thoroughly aroused and, having tasted blood, their determination to push things is asserting itself. Of course, there will be resistance to their progress, but there is no limit to their resources.

Mrs. W. D. Cleveland, of Houston, died rather suddenly last Saturday night. She was the wife of W. D. Cleveland, one of the most prominent business men of that city and an ex-Confederate of State-wide reputation. Mrs. Cleveland was an exceptionally fine woman and a leading member of the Protestant Episcopal Church.

Dr. Sheldon, the author of "In His Steps," and the man to whom the Topeka Daily Capital has surrendered itself for one week to run as Christ would run it if

he were editor, is busily engaged on his job. The first issue will come out March 12th and continue each morning for six days. The subscription list now reaches 90,000, and still growing. A big advertisement for the Topeka Capital.

Since the first of January twelve new cotton mills have been chartered by the State of North Carolina, and all the money for their construction has been raised.

"THE INDUSTRIAL EXPANSION OF TEXAS."

Prepare for the Inevitable. (Literary Bureau, Sunset Route, Houston & Texas Central R. R., Houston, Texas.)

In the industrial expansion of Texas, the business men, farmers and others of this great State should neglect nothing whereby the consummation of their ambitions and hopes might be prevented. Enterprise in manufacturing departments of political economy, and none more than in manufacturing industries, which, regulated by demand, in turn exert a dominant influence upon the fortunes and welfare of communities and localities. It is a remarkable fact, but true nevertheless, that the United States enjoys but slight prestige in commercial circles in South and Central America. This is not due altogether to apathetic indifference upon the part of our commercial interests, but in the main is due to the question of distance. Few people realize that if two ships of equal speed leave the harbors of Liverpool and New York at the same time, the British anchor would be dropped first in the harbor of Rio de Janeiro, and the fact that the distance, say from the mouth of the Mississippi River to this South American port, about equals the distance from the European harbors to the same point, is seldom taken into consideration. To this important difference in time is due the supremacy of France, England and Germany in the markets of South America, both on the east and the west coast. The present is an era of quick sales and small profits, and in five times out of ten the question of distance will dominate a bargain, hence it may be seen how difficult it is for our own manufacturers and producers to compete in the Southern markets of the Western Continent against the combined influences of the European and American countries, aided by an important ally in the shape of a lesser distance and a correspondingly diminished consumption of time in reaching the market.

Texas has never really entered the field of competition against the States of the East and the entire empire of the European countries, and yet the prize lies at her very door. Her proximity to the Republics of Central America ought, by virtue of position, if for no other reason, enable her producers and manufacturers to place their commodities on the counters and shelves of every merchant in the tropics. In the event of a Nicaragua Canal becoming a "fait accompli," the rich markets of the South American seaports on the Pacific coast would at once become tributary to the Texas manufacturers and farmers by virtue of proximity.

Then, again, we are neglecting glorious opportunities which suggest themselves even nearer home. The great Republic of Mexico, with her millions of consumers, offers a continuous market for nearly everything Texas produces, and yet, what a comparatively small proportion of the exports of Texas contribute, and this proportion appears doubly insignificant when one considers the statement that the exports from the United States into our sister republic have increased over four hundred per cent within the past twelve months, and that, too, in the face of a wonderful development of the mineral and agricultural possibilities of Mexico.

Texas should prepare for the inevitable. With her great cotton fields; her oil fields; her gigantic cattle ranges, and her recently discovered coal and iron deposits, she should be able to step into the broad arena of competition and emerge as the world that being an empire in herself, Texas can supply empires elsewhere.

There is much room for a development and concerted action on the part of the people generally, which would assist in bringing about the desired end. Her goods should be manufactured where it is grown; her hides should be converted into leather and the leather into manufactured articles at home; her grain should be ground into flour before leaving the State, and her cattle and swine should be converted into meat products without the necessity for shipment on the hoof to other States. The possibilities in this direction and in other directions are unlimited. These things must come to pass, and what greater incentive can Texas and her people demand than the example offered by enterprise and energy in the Northern and Eastern States? Prosperity will follow effort. It merely behooves our readers to take the initiative and go to the support of enterprise for the common weal.

The South is marching on steadily to a prosperity which will leave its mark on the pages of history, and Texas, many-sided Texas, must strike hard and often, that her advantages and facilities bring unto her people the fruits of industry and skill.

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.

It takes more piety to bear praise than blame.

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

Notes From the Field.

WEST TEXAS CONFERENCE.

VICTORIA.

C. W. Perkins, March 4: I read an article recently in the Advocate from Bro. Horton stating that the good people of Victoria were going to build a parsonage and he thought it about time, as one had been needed for about twelve or fifteen years. If Bro. Horton had taken the trouble to refer to a copy of our minutes, he would not have made such a mistake. This is the very purpose for which our minutes are printed, to furnish information to him who has it not. The fact is, we have a very good average parsonage here, consisting of four rooms, with hall between, back and front galleries, celled throughout, and moderately furnished. We are now making an effort to build a new one, two stories high, consisting of six or seven rooms. I did not want to write you this until we had accomplished our purpose, fearing that we might fail. However, as this explanation is needed to justify our membership, I trust that placing the matter on record will stimulate us to redoubled action to redeem ourselves according to that record. The parsonage, as it now stands, although an average one, does not harmonize with our church building, or the city in which it stands, or the people it represents.

NORTH TEXAS CONFERENCE.

BELECHER.

W. H. Brown, March 5: We are having a fine revival at Neosho. The Church has been greatly blessed and a great many professed religion. Saturday night it looked like we had reached the climax, when the great wave swept all over the audience. Bro. Nichols is delighted. To God be all the glory.

CENTENARY-PARIS.

C. M. Threadgill, March 3: Last Sunday we closed a two-week meeting with good results. Rev. J. A. Whitehurst did all the preaching, and I have never seen revival preaching better done. Our people were delighted with his earnest work. He is a tower of strength in the pulpit to any congregation. He sets the standard of conversion high and he makes no compromise with the world in the consistent Christian life. We congratulate the people of Amarillo for having him as their pastor. Centenary Church is at the front in Paris. We have had fifteen accessions to our membership. We are looking after all the interests of our great Methodism.

GREENWOOD.

Bascom Johnson, March 5: Since our last report things have taken place which have made our hearts glad. The good sisters of Sibley have papered one of our rooms, which enables us to stand much better the high winds that have been blowing so hard recently. These sandstorms are fearful. The movement for the new was completed by Miss Crocker, who is one of the teachers in the Sibley school. The tokens of kindness stimulate us to do our very best work for those people. We are getting on very well from a spiritual standpoint. Preached the fourth Sunday at Rush Creek to the children. I think we must have had four or five conversions that day. Last night here in Greenwood we had a very fine service. Three men asked for prayers. We are praying for a good revival on this work this year. Pray for us.

DENTER.

L. F. Palmer, Feb. 28: We have the following report to report of Dexter charge. We have seven organized Churches, three Sunday-schools, three prayer-meetings, two class-meetings. Our work at present is in a hopeful condition. It proposes to pay \$80 to support pastor, \$65 towards support of the beloved. At the first Quarterly Conference, February 24 and 25, they paid \$73-\$89.50 to presiding elder, \$2.50 to preacher in charge, \$5 to Orphanage, \$5 to Bishops. We believe the other collections will be in by conference. Our purpose is to get a thank-offering from all the members. If we can succeed as we wish in our meetings, there will be great hopes of every interest succeeding. We had an excellent love-feast at Quarterly Conference. Our business men in Dexter are now observing the Sabbath law. The time has been quiet of Sabbath, and it is helpful to surrounding public. Some of our local preachers are doing a good part in assisting the pastor in supplying the people with the gospel. Two are not able to do, hence excused. Our work has been very much depleted by removal to Territory. We have about 20 members and material for as many more. The Baptists not so strong as they were fifteen years ago in our bounds. The Campbellites are about the same. The Methodist Protestant Church is not so strong as eighteen years past. Bro. Wm. Boyd is their pastor. Our next Quarterly Conference goes to Walnut Bend.

MOUNTAIN SPRINGS.

B. T. Hayes: Our first Quarterly Conference met at Zion February 11. Notwithstanding the cold weather, Rev. J. M. Binkley came, accompanied by J. Fletcher Ware, from Woodbine, arriving between 11 and 12 o'clock a. m. Saturday. The conference met at 2:30 o'clock. There were nine members present. Four out of six societies were represented. There were reported as quarterage \$3.80, the presiding elder getting \$8.50 and preacher in charge \$5. Friendship led in amount paid, paying \$15.00; Zion paid \$15.25; Woodbine \$14.50; Bethel \$3. Spring Grove and Union made no reports. Four hundred and thirty-four dollars was assessed for preacher in charge and \$66 for presiding elder. Sunday the weather was more pleasant and a very good-sized congregation gathered. Bro. Binkley preached a fine sermon, so decided by all who heard him, which did and will do good. He manifested the same ability and spirit in it as characterized him years ago when he was in his prime. May God's richest blessings rest upon him. He has wrought long and well for the Master in North Texas. I have known him since 1879. Lookout! Woodbine Circuit is going to make progress this year. Bro. J. E. Price went



The Time Comes

to every elderly woman when an important functional change takes place. This is called "The Change of Life." The entire system undergoes a change. Dreadful diseases such as cancer and consumption are often contracted at this time.

McELREE'S

Wine of Cardui

strengthens and purifies the entire system, and brings the sufferer safely over these pitfalls. Its effects have been wonderful. It is good for all menstrual troubles, but is especially recommended at this time. Ask your druggist for the famous Wine of Cardui. \$1.00 a bottle.

For advice in cases requiring special directions, address the "Ladies' Advisory Department," The Chattanooga Medicine Co., Chattanooga, Tenn.

THOMAS J. COOPER, Tupelo, Miss., says: "My sister suffered from irregular and painful menstruation and doctors could not relieve her. Wine of Cardui entirely cured her, and also helped my mother through the Change of Life."

Jerry's SEEDS

grow paying crops because they're fresh and always the best. For sale everywhere. Refuse substitutes. Stick to Jerry's Seeds and prosper. 1900 Seed Annual free. Write for it. D. M. FERRY & CO., Detroit, Mich.



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.

WEAK MEN

Cure yourself of loss, Manly Power and Vigor. Unnatural Drains, Nervous Debility, Atrophy, etc., by using ALLEN'S GENTIAN TONIC. For sale by PALACE DRUG STORE, corner Main and Murphy streets, Dallas Texas.

into the parsonage attending preacherly Conference... able founding Sisters' Price at \$1. and as they person, he conse sires. We are a The prospects rsonably good ve pray for God's charge during t

GARL. J. P. Lowry, since we have and planning religion in the ing and inguath the 11th of Feor ing and contin revival came at the best that I seven years. T derfully revive there were some conversions. I into the Church with perhaps of sisted by Bro. I us good service presiding elder preached us a d added greatly to it was a succes collections and scriptions—about the assessment poor of our tow field \$23 for his the front to st out in full on a gracious Heav glory.

EAST TE M. I. Brown, turned to serve which is very a think we have beginning and s is our purpose t of our life. We r may strike us in the Lord's s day. I have ju gence of the de ders. To think ble qualities an sad the loss? H a reunion? We concerned in n When our "tur see the editor a

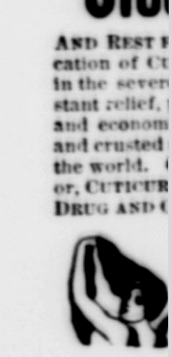
EMO G. M. Fletcher our second re Conferences at good people of warm welcome courage us in o or reorganized. Emory last S members. I at with the Lea build a parson work this year ference embrace April. We are our beloved pr this the best yo

SAN J. T. Miller, tely Conference Chireno charge on the 24th and A. J. Weeks, Saturday dinn

Mot O When

My olde of the bod the size o They were little girl this case. him in fou

Sle AND REST E cation of Ct in the seven tant relief, and econom and crusted the world, or, CUTICR DRUG AND C



Into the parsonage while the family were attending preaching Saturday of Quarterly Conference and gave us a respectable pounding. And to make a worse Sisters Price and Molder had instigated it, and as they could not minister it in person, he consented to execute their desires. We are all on friendly terms now. The prospects are favorable for a reasonably good year. I ask all to devoutly pray for God to graciously bless this charge during the present year.

GARLAND STATION.

J. P. Lowry, March 5: Since conference we have been preaching, praying and planning for a gracious revival of religion in the Church and an awakening and ingathering of lost souls. So on the 11th of February we began our meeting and continued until March 1. The revival came as of old—our people say the best that has been here for six or seven years. The Church has been wonderfully revived and strengthened, and there were some forty-two or forty-three conversions. I have received twenty-five into the Church by ritual and baptism, with perhaps others to follow. I was assisted by Bro. I. N. Crutchfield, who did us good service. Rev. F. O. Miller, our presiding elder, also dropped in and preached us a few good sermons, which added greatly to the meeting. All in all, it was a success. I took my conference collections and got \$155 in cash and subscriptions—about three-fourths of the entire assessment; also raised \$25 for the poor of our town, and paid Bro. Crutchfield \$23 for his services. Garland is out to the front to stay. She proposes to pay out in full on all lines this year. To our gracious Heavenly Father be all the glory.

EAST TEXAS CONFERENCE.

BURKEVILLE CIRCUIT.

M. I. Brown, Feb. 29: I have been returned to serve this people another year, which is very agreeable on our part. We think we have made a reasonably good beginning and see some hopeful signs. It is our purpose to make this the best year of our life. We pray that the revival wave may strike us in good style. I am happy in the Lord's work, but very lonely today. I have just received the sad intelligence of the death of one of my dear sisters. To think of her is to recall her noble qualities and gentle disposition. How sad the loss! How blessed the thought of a reunion! We love the Advocate and all concerned in making it and reading it. When our "turn" comes we'll be glad to see the editor and "Uncle Dick."

EMORY CHARGE.

G. M. Fletcher, March 2: We have made our second round. Have held Church Conferences at all except two places. The good people of Emory charge gave me a warm welcome. We have much to encourage us in our work. We organized, or reorganized, our Epworth League at Emory last Sunday night, with thirty members. I am very much encouraged with the League interest. We want to build a parsonage in the bounds of the work this year. Our first Quarterly Conference embraces the second Sunday in April. We are all very anxious to hear our beloved preach. We hope to make this the best year of Emory charge.

SAN AUGUSTINE.

J. T. Miller, March 2: The first Quarterly Conference for San Augustine and Chireno charge was held at Union Church on the 24th and 25th of February by Bro. A. J. Weeks, our new presiding elder. Saturday dinner was spread on the

ground, and Sunday Bro. Weeks preached a most elegant sermon. The house was full, and everybody was well pleased with him (Bro. Weeks). He is so smooth and soft in his preaching. After services the Lord's table was spread. Then collection was taken for the Orphanage and \$7 collected. Union Church is hitched on to San Augustine and Chireno charge to fill in, although we have a good church thirty by fifty, worth \$900, and always pays her preacher in full. Our preacher is on his second year. He is small in size, but large in intellect. Our preacher's salary was raised \$25 this year, and by the help of the Lord we are going to pay it. I think if we could get every Church member to read the grand old Advocate as he does his political paper, the stewards would not have such a hard time begging for the preacher. If we could only get every Church member to realize that it is his or her honor-bound duty to pay their preacher the stewards would not have to beg as they do. May the Lord bless the Advocate and its readers.

SABINE PASS AND SABINE.

J. G. Pollard, Feb. 28: This is my second year at Sabine Pass. Upon my return I immediately set to work to secure a parsonage. The outlook at first was quite gloomy and discouraging. Only a short while back the people had gone to the limit of their abilities in building a church, and a splendid church it is, too—a standing commendation of the people here. Besides, business was dull, and altogether it was thought impracticable to buy or build a parsonage at present. But in spite of all this we kept talking and working for it, and as a result we now have a nice little house and lot by the church. The location is excellent. Nearly half the cost of the house is already in hand, and we hope to pay the entire amount by conference. Since our first arrival at Sabine Pass, frequent and substantial expressions of kindness have constantly reminded us that we were among friends. But these demonstrations reached a climax on last Monday night in a first-class reunion. There were members of five or six different churches and some outsiders. An inventory after the storm was over revealed about \$20 worth of groceries, canned goods and other articles. We enjoyed it hugely, and so did our friends. God help us to minister unto them in things spiritual and to give them the best service of which we are capable. We need a gracious revival and are praying for it. Pray for us.

CARTHAGE CIRCUIT.

C. F. Goodenough, L. E.: The first Quarterly Conference of above circuit was held in the church at Carthage on the 3d and 10th of March. There was service on Saturday morning, but only a few were in attendance. At night Bro. A. J. Weeks, P. E., preached a very able sermon to a fair congregation, after which the business session of the conference was held. The business was conducted in the disciplinary way, and although the work is new to Bro. Weeks, he proved himself a capable presiding officer. The financial report was fairly good, but owing to sickness in the family of one of the Carthage stewards, he was not present to give in his report, so the question was left open for final adjustment until he could be seen. Sunday morning opened up cloudy, and it looked as if there might be rain before the day closed, but it held off, and Bro. Weeks preached two most able sermons morning and night, each of them showing deep thought and much study. At the close of the morning service the sacrament of the Lord's supper was administered, prior to which a collection was taken for the Orphanage, amounting to \$635. In the afternoon Bro. Weeks gave a sort of lecture

on the polity of the Church. Of course he could not do the justice to such a subject that it needs in so short a space of time, but he condensed and put as much as possible into the subject during the time at his command, and it is to be regretted he could not have had time to handle it as he would like to have done, for he proved himself to be well conversant with the history of Methodism and with its teachings. I heard several express themselves, and they with one accord said they thoroughly enjoyed the preaching, and only wished they could hear Bro. Weeks oftener, so that his next visit will be sure to be looked forward to with pleasure. May the God of all grace give him power and influence as he goes over the district. We are praying here for God's richest blessing to rest on the preaching of Bro. Dawson this year, and for the quickening and converting power of His Spirit to be manifested.

TEXAS CONFERENCE.

MILANO JUNCTION.

H. T. Hart, March 5: After an absence of eight years we have been given a genuine welcome. After conference we could not get moved on account of Bro. Yates being sick, but when we did get settled, our meeting began. Not so many as expected to get here, they were hindered on account of the rain, but those who did come brought for themselves and others. Now has the shower ceased—wood, hams, sugar, coffee and canned goods still come in. This is our second pounding at this place, and will be appreciated by the congregation at all the appointments are good, in spite of snail, toad, measles, grip, etc., and I want all to know the people of this charge know how to care for their pastor and wife.

BRYAN.

F. L. Shattles, I came here December 16 by appointment of the Bishop. Have been kindly received by not only the Methodist, but by all the people. Our prospects for a good year were never better. Every interest of our Church shows double signs of new life. Bro. J. C. Mickle, our presiding elder, held our first Quarterly Conference, February 27. He spent several days with us, and did us good service. Seth Ward, the best self-educated man in Texas, one of the most enthusiastic advocates for higher education and especially Christian education, and one of the best advocates for the same we ever heard was with us February 25. He had a fine bearing. His speech on the Twentieth Century Movement was indeed excellent. I have heard much favorable comment. Ward ought to be heard in every community in the bounds of our conference—yes, in all Texas.

ROSENBERG.

S. W. Warner, March 6: We were assigned to this charge at the last session of the Texas Conference. Rosenberg was made a half station this year, two Sundays being given to country appointments. We served a good people last year. Their kindly ministrations to us and their loyalty and devotion to the Master's cause will not soon be forgotten by this scribe. We find here a noble band of loyal and devoted Methodists. We are working our best, great efforts have been made to contend with it. But we believe that victory is in sight. Our Sunday-school is a success, due largely to the untiring efforts and wise leadership of our efficient superintendent. Our prayer-meetings are well attended by the membership, as well as outsiders. With such a loyal, sturdy people as we have here, success is assured in anything we undertake. Of course, we have received the regulation regarding these people don't do things by halves, either. Ever since coming here good things have been finding their way to the parsonage. These were but indications of a coming storm, which burst with all its force on the night of the 21st. How they came, young and old—Presbyterians, Presbyterians, Baptists, Lutherans, Methodists, and those belonging to no Church. My own ought to have seen the dining-room after they got through with it. Almost everything good to eat, and a good supply, too. Previous to this our enterprising young lumber merchant, Bro. Bobb McCorrick gave me a liberal donation of coal and hay. May God bless those good people every one. We are planning for a revival in the near future.

NORTHWEST TEXAS CONFERENCE.

SNYDER.

Ed. B. Wallace, March 5: Our church addition is to be completed for our District Conference. Brother Joe Aubrey is to send today for the foundation and frame lumber. We cut the money in the bank first, then my lumber, not to be in debt. I find it no trouble to raise money in Snyder. The people contemplate building a college, if they can cash at face value 5 per cent corporation bonds.

BARRY.

C. G. Shatt, March 5: Barry is all right. Our church has been nicely papered and wallpapered this week. We have 150 more in Sunday-school now than we had five weeks ago. Have a Junior League, a young plant of twenty-seven members. Have just organized a reading circle, which is doing fine work. Have held some rousing temperance meetings lately. Have some interesting cottage prayer-meetings. Revival prospect good.

COMANCHE STATION.

R. J. Bredwell, Feb. 28: Our work moves on well in this new conference. Our lot has fallen among as generous Methodist folk as the country affords. A hearty reception, large congregations, with all departments of the Church moving along nicely, make us contented in our new field. The ladies preparatory to our coming, completely renovated the parsonage and replenished the furnishing, so we are living in a snug cottage home. A nice pounding preceded our arrival at the parsonage. The nice supper which we found on the table waiting for us, caused our faces to assume a very genial expression. Our Home Mission Society in Comanche is a "joy forever" to the preacher and his family. It is

composed of an elect body of ladies, many of whom are truly "helpers in the gospel." Our prayer-meeting attendance last Wednesday night was close to a hundred, and we hope to have that mark soon. The prayer-meeting attendance is a gauge to the spiritual life of the Church. The collections ordered by the Annual Conference were secured early in December, and now the Twentieth Century Think-Being has the right of way. Comanche will more than pay her part of it. The Advocate is a fine paper, and with the brethren who promise so faithfully from time to time of course, sometimes forgetting what kind of promises they have made, we hope to do more for it in the future than in the past. Brownwood District Conference meets in Comanche August 1.

MERKEL.

R. S. Helzer, March 5: The second Quarterly Conference for this charge has come and gone. Our presiding elder, J. S. Chapman, D. D., was an hard promoter, and made a close inspection of all the interests of the Church. The reports show an advance on almost all lines, and it seems to be the prevailing opinion that we will have a successful year in every particular. The presiding elder preached two most excellent sermons Sunday, that were well received and are highly spoken of by our people. Our greatest need at this time is a revival of religion, and we believe we can see some star of its coming. Our individual prayer-meetings for the past few weeks have been well attended, and we believe as the pastor and people become better acquainted with each other that their attachment is becoming stronger. We hope and believe this will continue.

Women have the reputation of playing friendship below love, depreciating it in misunderstanding it. Alphonse Karr relates that a lady, being compelled to refuse an offer of marriage, offered her friendship instead.

"Oh, no, madame," the lover replied. "I love you. I want to marry you. It is enough. But to be my friend, I must know you. I must respect you, we must have congenial tastes. One does not take a friend hastily. Oh, no, madame, friendship is another thing."—Harper's Bazar.

Caller—I would like to see you mother if she isn't engaged.

Flossie (aged 5)—Engaged? Why, mamma's been married ever since I knew her.—Sacramento Record-Union.

Fried Onions

Indirectly Caused the Death of the World's Greatest General.

It is a matter of history that Napoleon was a gourmand, an incontinent lover of the good things of the table, and history further records that his favorite dish was fried onions; his death from cancer of stomach it is claimed also was probably caused from his excessive indulgence of this foodness for the odorous vegetable.

The onion is undoubtably a wholesome article of food, in fact has many medicinal qualities of value, but it would be difficult to find a more indigestible article than fried onions, and to many people they are simply poison, but the onion does not stand alone in this respect. Any article of food that is not thoroughly digested becomes a source of disease and discomfort whether it be fried onions or beef steak.

The reason why any wholesome food is not promptly digested is because the stomach lacks some important element of digestion, some stomachs lack pepsin, others are deficient in gastric juice, still others lack Hydrochloric acid.

The one thing necessary to do in any case of poor digestion is to supply those elements of digestion which the stomach lacks, and nothing does this so thoroughly and safely as Stuart's Dyspepsia Tablets.

Dr. Richardson in writing a thesis on treatment of dyspepsia and indigestion, closes his remarks by saying: "For those suffering from acid dyspepsia, shown by sour, watery risings, or for flatulent dyspepsia shown by gas on stomach, causing heart trouble and difficult breathing as well as for all other forms of stomach trouble, the safest treatment is to take one or two of Stuart's Dyspepsia Tablets after each meal. I advise them because they contain no harmful drugs, but are composed of valuable digestives, which act promptly upon the food eaten. I never knew a case of indigestion or even chronic dyspepsia which Stuart's Tablets would not reach."

Cheap cathartic medicines claiming to cure dyspepsia and indigestion can have no effect, whatever in actively digesting the food and to call any cathartic medicine a cure for indigestion is a misnomer.

Every druggist in the United States and Canada sells Stuart's Dyspepsia Tablets, and they are not only the safest and most successful, but the most scientific of any treatment for indigestion and stomach troubles.

Mother's Story of Baby's Cure

Of a Most Distressing Humor by the Cuticura Remedies.

When our baby was a week old, eczema appeared on the top of her head and spread all over her scalp, face, and forehead, forming one mass of sores. You can realize how much she must have suffered, when she scratched at times till the blood ran intermingled with water. Our family doctor's treatment proved ineffectual, as the disorder, instead of abating, developed more. We then stopped all medical treatment, and commenced with CUTICURA REMEDIES. We used the CUTICURA RESOLVENT, CUTICURA Ointment, and CUTICURA SOAP, all traces of the eczema disappeared, the skin and scalp were left perfectly clear and smooth, and she was entirely cured.



Mrs. E. BUTLER,

My oldest boy, age nine years, was troubled with sores on different parts of the body, especially on the leg, about twenty-four in all. They were about the size of a five-cent piece, and would fester very much and eject a pus. They were very painful. After my above experience with the cure of my little girl with CUTICURA REMEDIES, I did not bother with the doctor in this case, but gave him the CUTICURA treatment which completely cured him in four weeks. Mrs. E. BUTLER, 1289 3d Ave., S. Brooklyn, N. Y.

Sleep for Skin-Tortured Babies

AND REST FOR TIRED MOTHERS in a warm bath with CUTICURA SOAP, and a single application of CUTICURA Ointment, greatest of emollient skin cures. This treatment, assisted in the severer cases by CUTICURA RESOLVENT, to cool and cleanse the blood, affords instant relief, permits rest for parent and sleep for child, and points to a speedy, permanent, and economical cure of torturing, disfiguring, itching, burning, bleeding, scaly, pimply, and crusted skin and scalp humors with loss of hair, when all else fails. Sold throughout the world. COMPLETE EXTERNAL AND INTERNAL TREATMENT. Price, THE SET, \$1.25; or, CUTICURA SOAP, 25c.; CUTICURA Ointment, 50c.; CUTICURA RESOLVENT, 50c. POTTER DRUG AND CHEM. CORP., Props., Boston. "How to Cure Every Kind of Humor," free.

Save Your Hair with warm shampoos of CUTICURA SOAP, and light dressings of CUTICURA, purest of emollients and greatest of skin cures. This simple, refreshing, and inexpensive treatment will clear the scalp and hair of crusts, scales, and dandruff, soothe irritated and itching surfaces, stimulate the hair follicles, supply the roots with energy and nourishment, and make the hair grow on a clean, wholesome scalp when, all else fails.

Advertisement for a medicine or product, partially visible on the left edge.

Advertisement for a medicine or product, partially visible on the left edge.

Advertisement for a medicine or product, partially visible on the left edge.

Advertisement for a medicine or product, partially visible on the left edge.

Advertisement for a medicine or product, partially visible on the left edge.

Advertisement for a medicine or product, partially visible on the left edge.

Advertisement for a medicine or product, partially visible on the left edge.

Advertisement for a medicine or product, partially visible on the left edge.

Advertisement for a medicine or product, partially visible on the left edge.

Advertisement for a medicine or product, partially visible on the left edge.

Advertisement for a medicine or product, partially visible on the left edge.

Advertisement for a medicine or product, partially visible on the left edge.

Advertisement for a medicine or product, partially visible on the left edge.

Advertisement for a medicine or product, partially visible on the left edge.

Advertisement for a medicine or product, partially visible on the left edge.

Our Young Folks

PERSONAL TRIBUTE.

Initials may be made to stand for a good many things which they were never intended to indicate. Everything depends upon the ingenuity of the reader.

An old negro servant who had noticed "Washington, D. C." stamped upon envelopes received by his mistress, said one day:

"I jess like to know, Mis' Hannah, w'y dey allus put dem letters 'D. C.' after de name ob Wash'n'ton, on dem envelopes?"

"What do you suppose they stand for?" inquired the mistress, who always enjoyed the old man's answers.

"W'y," said Sambo, after a moment's reflection, "I see been t'inkin' dey mos' likely stood for 'Daddy of his Country,' but I wa'n't 'ackly sure and sartin but w't dey might mean some udder t'ing; for Wash'n'ton he was great man, and 'pears like dere's a mon'sous deal to be said 'bout him.'—Selected.

"YET MAKING MANY RICH."

What a sparkling sunshine! What smiles on the faces of the "shoppers" as they hurried on their happy errands! It was the eve of the national feast-day. Thanksgiving good-cheer filled the air with indescribable odors, laughed from laden counters, and burst through gaping baskets. The spirit of gratitude and praise was abroad. But Peter Snawkins scowled.

That gentleman had a caller—Rev. John Eastman, pastor of a small church in the town of Dunbar. Over against the church was Peter Snawkin's house. There he lived alone, save for the company of a man of all work. Once upon a time there had been a Mrs. Snawkins and a Peter Snawkins, Jr. One was dead and the other married, and "the old man," as gossips called him, lived all alone now.

"I am sorry, very sorry," Rev. Mr. Eastman was saying. "I thought you would enjoy having a hand in this work. My own dinner will taste better to-morrow for having helped to feed the hungry children. I wanted to share this joy with you.

"You are kind to remember me." The crumbling of thin ice under the hurrying feet of passers on the street had a warmer sound than Peter Snawkins' clear-cut, deliberate words. "I having nothing to give. I do not believe in such giving. And what is more, Mr. Preacher, so I have studied the world for nearly half a century that I am safe in saying this, when I find a thoroughly unselfish person I will pay over the sum of \$1,000 to use as they see fit."

"Do you mean this? Are you sincere?"

"Most certainly I am sincere. I make nothing by it, do I? My money was earned by building houses. So much money, such a house. Yours is earned by being religious. So much salary, such and such sermons. If the sermons fall, the salary fails and you hunt up another business. I know! It's all right enough if you wouldn't pretend. Do I build houses for the building or for the money? Why can't you be honest and say why you're pious?"

Bro. Snawkin—

"No, I'm not your brother! That's only another sample of your hypocrisy."

"Will you write that statement touching unselfishness over your own signature?"

"Oh, ho! Your are after the thousand, are you? Certainly! The money is safe. If you would bet, I could soon make a cool thousand from you, but that would be unprofessional.

The insolence was ignored. Had it been offered to a more self-centered man it would have called forth a sharp rebuke.

"If before I die I find one really unselfish person, I will pay over to that person the sum of one thousand dollars."

"Signed, PETER SNAWKINS."

"Of course, this matter is kept secret between us," said Mr. Snawkins to his caller. "And may I ask, what are you going to do about it?"

"I am going to pray, as I have often prayed before, that your soul may be saved."

"The price is higher now. The prayers will be correspondingly more frequent."

"Peter Snawkins, may God have mercy upon your soul!"

For the first time during the interview the old man winced. He made a motion as if to apologize, but his caller walked away from him out into the Thanksgiving sunshine.

The holiday was almost over. The hungry children had gone home feasted to repletion. Family gatherings were breaking up "until next year" or "lin-

gering just a little longer" in the charm of reunion.

Margaret Hutchins and her brother George had been busy all day. Their family "circle" numbered just two, and through the day they had been searching out hearts "lonelier still" to cheer. They had just finished singing a favorite hymn of praise. Margaret turned from the piano and looked up thoughtfully into her brother's face.

"George, what did Paul mean by saying, 'As poor, yet making many rich?'"

"About what you have meant all day long, my sister. Have you not been giving yourself? Singing to the old people, reading to the sick, telling stories to the children? You have made some richer to-day."

"Oh, yes, but—I want money! Then I could give in reality."

"What do you make of this other declaration of Paul's, 'Unto every one of us is given grace according to the measure of the gift of Christ?'"

She pondered the question and then said, brightly, "I—see!"

"What do you see, Margaret?"

"Lots of things—richness in poverty—richness for others."

"What is 'grace?'"

"Grace? I think it is just everything good and beautiful and true that lived in the heart of Jesus."

"What made you think of the text to-night, Margaret?"

"I want to make it my text for the year till next Thanksgiving. We are so poor, and I thought it would perhaps teach me the secret of true wealth—how to bless the world without money."

"I will take it with you, sister. We will help each other."

The year sped away. Peter Snawkins grew grimmer and colder. Dollar by dollar, tens by tens, hundreds by hundreds his wealth piled up. His skin was as yellow as one of his gold pieces, but lusterless. His house was no longer the dull abode it had been. A little orphaned granddaughter had come there to live. She was a winsome, wee thing, this Dorothy Dimple, with a heart as full of love as her yellow curls were full of sunshine. But there was no one to appreciate her loving spirit in the house over against the church. Her big brown eyes grew wistful and hungry. A woman was hired to "take care" of Dorothy, but Peter Snawkins' selection was unfortunate. The child could have chosen better for herself. Between two cold hearts her soul was starved. But God had not forgotten wee Dorothy Dimple.

One day a dread whisper went through professional circles—small-pox! The disease spread. The whisper grew. An epidemic was in full swing. Nurses were scarce—doctors scarce. Private houses were used as hospitals. It was a reign of terror.

And Dorothy Dimple fell ill. It was just as well. She had been heartsick a long time. Her illness now was more heartsickness than anything else. While she lay suffering old Peter Snawkins made a discovery—the love in the heart of a little child had begotten a tenderness in his own. But he could not make her understand now. She lay in a dull stupor or grieved bitterly. His bony, rough hands hurt her, and his unused arms were not a restful place for her little aching limbs. She cried day and night for "mother-dear," and he could not comfort her.

One dreary afternoon Margaret Hutchins and her brother were walking leisurely home. There was no need of hurry. Business was barely moving. The plague had right of way. As they passed by the little church a sharp cry startled them. On his steps stood old Peter Snawkins, his thin hair tossed by the chilly wind, his eyes distracted, his hands thrust out in appeal. Above his head was a yellow card with its dread inscription.

Brother and sister stood still.

"For the love of God!" cried the old man, "for the love of God—she's dying!"

"What is it?" asked George, taking a step forward, but pushing his sister back—"a doctor?"

"No! no! She's dying! I can't sing to her, and I can't pray!"

There had been a public call for nurses. Margaret and her brother had talked it all over the night before and had decided to join the ranks of rescuers. The girl laid her hand on her brother's, and spoke to "the old man."

"Tell us," she said, "who is dying?"

"My Dorothy—my baby—my boy's motherless baby!"

"George, you remember what we said last night? I am going in—for the love of God. Good-by, dear," and before either man realized what was being done, the brave girl was inside the infected house, and following a pitiful little moan that crept through the half-open doors.

"Is you my own mother-dear? Did God send you?"

The feverish little lips could hardly lisp the sweet baby words.

"Yes, darling, God sent me."

"Oh, mother-dear, do sing. 'Hush, my babe.' Gran'pa can't. Sing to Dorothy."

And Margaret sang the old lullaby, gathering the little one close in her arms. How the child had ached for such mothering!

"It's time for 'Now I lay me,' mother-dear. Isn't it your turn to-night? Dorothy's so tired."

"Yes, precious. It's mother's turn." And following the lead of the hungry heart, Margaret repeated softly the lullaby prayer of the world's little ones, and while she whispered the last line the child's hot, tired lids drooped in softest sleep.

"You will not go? I will pay you—pay you well. You will not go?" pleaded Peter Snawkins. "You need not work. Just stay by her. She would have died for the want of a prayer. Stay—stay! I have money. You shall have all you ask."

"I did not come for money," answered Margaret. "Only because I was needed—for the love of God! Yes, I will stay."

Before Dorothy was out of danger the old man was stricken down. Margaret sent a message to her brother. "If you come here now it may mean a soul won for Christ."

Hired help had fled in spite of the love of money. For the love of God, by the grace according to the measure of the gift of Christ—the unloved and loveless old man and his little granddaughter were watched over day and night by the brother and sister, while back and forth, as he could spare the time, went Rev. John Eastman, praying, ever praying, that the stricken old man might live to know and love God.

Thanksgiving Day had come again. George and Margaret had been untouched by the contagion. Health was fast returning to the town. There was to be a special service in the little church in memory of those who had "gone away" and of praise for the lives spared.

It was a solemn service. Never had pastor prayed or people sung as they did that day. Tears and thanks blended in petition and hymn. The text was announced, "As poor, yet making many rich. After the text a long pause. Then, with a voice thrilling with emotion, the pastor said: "My sermon to-day is a story—a beautiful Thanksgiving story—true every word of it. The actors are sitting among you."

Margaret twisted her head a bit, wondering who, in the quiet membership of their Church, had been part of "a story." He had asked her for a text, and she, not dreaming of what was coming, gave him her "word for the year."

Without names, John Eastman told of his visit to "a certain rich man" a year before, of the strange challenge to be shown one unselfish soul, of the coming of wee Dorothy Dimple, sent of God to loosen with baby fingers the door of his hard heart, the visit of the scourge, the flying hirelings, the appeal "for the love of God," the brother and sister who counted not their lives dear unto themselves, the song, the prayer, the service, the sacrifice and the restored lives.

Before the story was finished every one knew who they were—the four who had been thus brought into one life-chapter—but not even Margaret with her cheeks hot and her heart beating, was ready for the climax.

"God has been wonderful in mercy toward me," said Peter Snawkins, in a tone so mellowed and softened that it sounded unlike the voice of a year before. "I had a heart of stone. I thought all other hearts were stone. Then I offered \$1,000 for an unselfish heart, and mocked God. First, he sent this little child who loved me in my unloveliness. Then he sent that brother and sister and their pastor. In my illness that 'promise to pay' burned itself on my brain. God laid on me a debt I can never meet. I offered money to the woman who saved my Dorothy's life. She said she done it only 'for the love of God.' * * * The \$1000 is in the hands of your pastor. It is yours to be spent for the poor. I found out that the source of the unselfishness of all these loving hearts—even in the heart of my baby here—is Christ. I want to come into your Church and learn of him. I have made money. I mocked God with my gains. Whenever God needs one dollar of mine—or all my dollars—here they are, with what is left of old Peter Snawkins—his forever!"

Is it any wonder the organ trembled and throbbled as the organist turned the flood of his emotions through the responsive pipes? Is it any wonder they sang the long meter doxology once—twice—thrice? Is it any wonder Margaret's glorious voice and her brother's bass were silent, while the breath-

DON'T FORGET

Don't forget to use Doctor Pierce's Favorite Prescription for that back-ache.

Don't forget that over half a million women have been cured of women's ailments by the use of Dr. Pierce's Favorite Prescription.

Don't forget that "Favorite Prescription" cures diseases of women in their advanced and chronic forms; cures often when all else has failed.

Don't forget that you can consult Dr. Pierce, by letter, free. Tell your story frankly. All correspondence is private. Address Dr. R. V. Pierce, Buffalo, N. Y.

Don't forget to write to Dr. Pierce to-day, if you are sick from diseases which afflict women.

"I wrote for advice February 4, 1896," writes Mrs. Lena Halstead, of Claremore, Cherokee Nat. Ind. "I was racking with pain from the back of my head down to my heels. Had hemorrhage for weeks at a time, and was unable to sit for ten minutes at a time. You answered my letter, advised me to use your valuable medicines, viz.: Dr. Pierce's Favorite Prescription, 'Golden Medical Discovery,' and 'Pleasant Pellets,' also gave advice about injections, baths and diet. To my surprise, in four months from the time I began your treatment I was a well woman and have not had the back-ache since, and now I put in sixteen hours a day hard work."

Paper-bound edition of Dr. Pierce's Medical Adviser free on receipt of 21 one-cent stamps to pay expense of mailing only. Address as above.

rained down their cheeks and the girl said softly, keeping time to the swing of the old hymn, "As poor—yet making many rich. As poor—as poor—yet making many rich!"—Ada Melville Shaw, in The Epworth Herald.

THE OLDEST NEWSPAPER.

The statement has lately appeared in many papers that the Kin Pan of Peking is the oldest newspaper in existence, but it now transpires that there is one of even more antique origin. The Tsing-Pao, or Peking News, was first published more than five hundred years before the Norman conquest and has appeared continuously for nearly fourteen hundred years.

The Tsing-Pao has the appearance of a yellow-backed magazine of twenty-four octavo pages, each page containing seven columns, and each column consisting of seven characters. Two editions are published—an edition de luxe for the court and the upper classes in China, at a cost of twenty-four cents per month; and an edition, inferior in paper and printing, which costs sixteen cents a month.

The Tsing-Pao is the Court Gazette of China, and chronicles the health and movements of the Emperor, the life at Court and the reports of Ministers.

SPENCERIAN



ARE THE BEST

Sold by STATIONERS Everywhere

Samples for trial of the leading numbers for correspondents and accountants, will be sent on receipt of return postage.

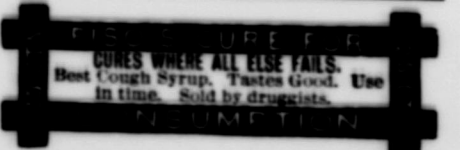
SPENCERIAN PEN CO., 349 Broadway, New York, N. Y.

LADIES My Monthly Regulator never fails. Box Free. Dr. F. MAY, Bloomington, Ill.

RUPTURE & PILES

CURED Without the KNIFE or detention from business. Fistula, Pileure, Ulceration of the Rectum, Hydrocele and Varicocele. No Cure no Pay. Treatises fitted. Have best made. Send stamp for pamphlet of testimonials.

Dr. F. J. Dickey, 409 Linz Bid'g., Dallas, Tex.



CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

The Ho

MOTHER'S

Oh, yes; you will get I know by the way I know by the shine When you sang the It was "Jesus, love And 'Nearer, my And the taking time And the "Rock th

The text was swa I think you call But I sat in the And I guess I we But I was so very, And maybe my he I wonder if "Christ If I enter the hea

The baby kept me t So I slept an hour And had to hurry t For you didn't lik I'm glad you told th Of the joy that fill And I wish that th

To a gladder son Perhaps, if I do th In this little hom The Lord will give A sip of his heav And if I fall of the I have tried so ha You will lend me y With all its jewel

MI Village Creek, Te

THE SHADOW

Jesus brings gr feverish spirits, get ruffled. Some us on fire; we ne a look at that pati when reviled never may shame us out. There are o our souls—the fev flame of covetous of fleshly lust, or of hasty words at calming and cooli at succ. seasons! tions, how many many blunders, I sin, and how mat Christian characte erod from."—Agne

GOING

One evening, s monwealth, after teacher was talki was weeping for h feel that she was "Suppose," said in this room, wh "I would go to p

"And what wo "That I am a lo "And what wo "Oh, I would a forgive me."

"And what wo She hesitated fo looked up, smilin for at once she sa said, "He would And, simply tru words, she went t and Jesus said "

GIVE CHR

Charles Dicken who was very de "You might enter and go down a lo and up a flight another corridor would come to a l door the word 'w her womanliness back in her life most remote, an corrupted with t womanly.

So when Jesus meant to be a whole being with indwelling; but room after ano hold stuff; you Christ backward him to some rem ing, and all your ity, with worldl money, with des you will never ge pitched all of th have called back given him the k ture.—Rev. F. B.

PATHOS

There is a pow to move the so by no other book more touching volume than th last scenes in the and Master.

In the Sunday writer of this has been the cu the method usua

GET



L. V. Pierce, Buffalo, N. Y. writes: I know by the shine in your love-lit face...

of Dr. Pierce's on receipt of 21 expense of mail-

ks and the girl ne to the swing poor—yet mak- r—as poor—yet —Ada Melville Herald.

NSPAPER. tely appeared in Kin Pan of Pe-

RIAN Everywhere leading numbers untants, will be stage.

BEST

IE:PILES out the KNIFE or tion from business are. Uteration of hydrocele and Vari-

E FAILS. s Good. Use

The Home Circle

MOTHER'S RELIGION.

Oh, yes; you will get to heaven, dear; I know by the way you pray; I know by the shine in your love-lit face...

The text was sweet, but the sermon long—I think you called it deep; But I sat in the corner of the pew...

The baby kept me up last night, So I slept an hour too late; And had to hurry the breakfast so...

Perhaps, if I do the best I can In this little home of mine, The Lord will give me now and then...

MRS. W. H. ERWIN, Village Creek, Texas.

THE SHADOW OF A GREAT ROCK.

Jesus brings great coolness to our feverish spirits. Our tempers often get ruffled. Some provocation has set us on fire; we need cooling down...

GOING TO JESUS.

One evening, says the Baptist Commonwealth, after a children's service, a teacher was talking to a young girl who was weeping for her sins...

"Suppose," said he, "that Jesus was in this room, what would you do?" "I would go to Him at once," she replied.

"And what would you tell Him?" "That I am a lost sinner."

"And what would you ask Him?" "Oh, I would ask Him if He would forgive me."

"And what would Jesus answer?" She hesitated for a moment, and then looked up, smiling through her tears...

GIVE CHRIST THE KEYS.

Charles Dickens tells of a woman who was very depraved, and he says, "You might enter that woman's nature, and go down a long corridor or passage...

So when Jesus entered your life he meant to be a king, and to fill your whole being with the perfume of his indwelling; but you have filled one room after another with your household stuff...

PATHOS OF THE BIBLE.

There is a power in the Divine Word to move the soul which is possessed by no other book. Perhaps there is no more touching part of this beautiful volume than that which relates to the last scenes in the earth life of our Lord and Master.

In the Sunday-school of which the writer of this is superintendent, it has been the custom at times to vary the method usually pursued at the time

of quarterly review by assigning to two or more teachers or adult scholars the work of writing a brief paper embodying the lessons of the three months just preceding...

At the close of the service, the lady who had the first lesson in conversation with several friends, said: "I was sorry I could not control my feelings better while reading, but I could not. It seems to me I never was so impressed before by the story as I have been since writing this review."

Let any unprejudiced mind consider these pathetic passages in the Bible and see if he be not convinced of the truth of the book. Would that our ministers would spend more time preaching the Christ, instead of elaborating some finely-spun doctrine of their own...

TURNING DEFEAT INTO VICTORY.

Thus there is a double testing going on in all competitions among men—a testing of skill or strength, and also a testing of character. In the way a man meets defeat he shows what manner of man he really is.

After Dinner

To assist digestion, relieve distress after eating or drinking too heartily, to prevent constipation, take

Hood's Pills

Sold everywhere. 25 cents.

HENRY LINDENMEYR & SONS, PAPER Warehouse

No. 32 Bleecker Street, P. O. Box 2865. NEW YORK.

VANE-GALVERT PAINT CO ST. LOUIS, MO.

Manufacturers of Mixed Paints

This firm needs no indorsement—their goods speak for themselves.

Sold by G. W. OWENS & CO. At Ennis, Waco, Plano, McKinney, Wylie, Cedar Hill and Oak Cliff, Texas.

Jack Frost, State Representative, Oriental Hotel, DALLAS, TEXAS.

AUSTIN WHITE LIME CO., Manufacturers of WHITE LIME And Dealers in Portland and Rosedale Cements, Plaster, H. r. Sewer Pipe, Fire Brick, etc. AUSTIN, TEX.

get on, but to get upward. It is sad to see a man growing rich every day, advancing in worldly rank, and yet in his real life becoming less noble and worthy day by day.

If we are living as we should live, we are always really advancing, even when we seem to fail. Each evening finds us a little higher up than we were in the morning.

- ARMSTRONG & McKELVY, REYMER BAUMAN, DAVIS CHAMBERS, FANNESTOCK, ANCHOR, ECKSTEIN, ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION, SOUTHERN, SHIPMAN, COLLIER, MISSOURI, RED SEAL, SOUTHERN, JOHN T. LEWIS & BROS CO, MORLEY, SALEM, CORNELL, KENTUCKY

GET the opinion of the man behind the brush. Ask the experienced, practical painter, the man who served an apprenticeship and has thoroughly mastered his trade...



FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained.

National Lead Co., 100 William Street, New York.

\$1000 IN GOLD FREE FOR BRAINY PEOPLE. Includes a grid of numbers and text about a contest.

Save All Profits. Advertisement for Columbus Carriage & Harness Co. featuring an illustration of a carriage and horse.

Dill's Business College. Highest endorsements from merchants, bankers and the business public.

Quantity Business College. The greatest opportunity of your life is now before you.

YOU CAN BUY A FIRST-CLASS Sewing Machine AND GET ONE YEAR'S SUBSCRIPTION TO THE Texas Christian Advocate \$22.50

Texas Christian Advocate

L. BLAYLOCK, - - - Publisher

Office of Publication—Corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas.

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

G. C. RANKIN, D. D., - - - Editor

SUBSCRIPTION—IN ADVANCE.

| | |
|--------------------------------|--------|
| ONE YEAR..... | \$2 00 |
| SIX MONTHS..... | 1 00 |
| THREE MONTHS..... | 50 |
| TO PREACHERS (Half Price)..... | 1 00 |

For advertising rates address the Publisher.

The date on label gives the time of expiration of subscription.

Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

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.

DISCONTINUANCE.—The paper will be stopped only when we are so notified and all arrearages are paid.

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

L. BLAYLOCK Dallas, Texas.

DISTRICT CONFERENCES.

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

| | |
|---|----------|
| Palestine, West Palestine..... | April 5 |
| Waco, Eddy..... | April 10 |
| Greenville, Allen..... | April 19 |
| Terrell, Plano..... | April 25 |
| Waxahatchie, Itasca..... | April 25 |
| Georgetown, Temple, Seventh St., April 26 | |
| Sherman, Whitewright..... | May 8 |
| Bowie, Bellevue..... | May 9 |
| Ahlene, Snyder..... | May 10 |
| Gatesville, Killean..... | May 10 |
| San Antonio, Cotulla..... | May 16 |
| Fort Worth, Joshua..... | May 24 |
| Vernon, Graham..... | May 29 |
| Austin, Bastrop..... | June 5 |
| Huntsville, Montgomery..... | June 6 |
| Sulphur Springs, Campbell..... | June 6 |
| Cairo, Cairo..... | June 12 |
| Clarendon, Amarillo..... | June 20 |
| Bonham, at Petty..... | June 21 |
| Weatherford, Gordon..... | June 21 |
| Brownwood, Comanche..... | Aug. 1 |

We turn our first page over this week to the admirable article on "Church Government" by Rev. W. H. Hughes, "Uncle Buck," as he is familiarly called. The production is worthy of a close and repeated reading by the Advocate family.

STATE LEAGUE CONFERENCE.

Preparation is in progress for a great League Conference at Waco, May 15-17. There will be a fine programme and the best speakers to be found throughout the Church. We are requested by President Works to say that Bro. R. M. Means has resigned the State Secretaryship and that Bro. Allan Ragsdale, of Dallas, has been appointed till the meeting of the State Conference.

THE DEATH OF MRS. E. W. BOOTH.

We were the pastor of this good woman for a number of years in Houston, and we can testify to her many noble qualities of mind and heart. So we cheerfully give place to the following tribute from the pen of Rev. R. W. Thompson, whose acquaintance with her extends through many years:

Mrs. E. W. Booth, the widow of the lamented H. W. Booth, of the East Texas Conference, departed this life in Houston, Texas, January 19th. She was in good health up to the moment of her death. Dying, as she did, of apoplexy, she could not leave a dying testimony, but her life was written on the minds of her children so plainly that they read, believed and received Christ in their hearts. She had the sweet testimony that they were prepared to meet her in heaven. Sister Booth was a noble, cultivated, Christian woman, devoted to the Church and her family. They are all grown and well provided for, but have sustained a great loss in the death of their dear mother. But they will meet her in the better world, where she now rests with her husband and the loved ones gone before.

"Is not e'en death a gain to those
Whose life to God was given?
Gladly to earth their eyes they close,
To open them in heaven."
R. W. THOMPSON.

EDITORIAL BIRD-SHOT.

When two people disagree one of them ought to stay in a good humor.

Chinese women bind their feet, but American women bind their waists.

The preacher in the pulpit ought neither to be foppish nor seedy in his dress.

Sometimes a very low order of pride manifests itself in slovenness and dirt.

A minister is not necessarily preaching when he yells at his inoffensive audience.

Society, technically so-called, is a heartless old jade and her devotees pay the penalty of her favor.

A young lady half-dressed at a public reception does not enhance her beauty or emphasize her modesty.

A large woman, heavily cloaked, with a car window raised near a man, does not aid his devotional meditations.

Not all of the apparently pious people engage in the spirit of worship while attending public service.

A loud-mouthed profession of holiness, coupled with a very inferior life and character, makes sensible people feel languid.

The voice of the turtle is now heard in the land and a great many spring poets inspired by the sound are beginning to germinate.

A house or a fence ornamented with paint is made more attractive to the eye, but a woman's face thus decorated is hideous when perspiration is mixed with it.

The mother-love sacrificing itself upon the altar of childhood and exhausting its wealth of affection in making home happy is heaven's best gift to the world.

METHODIST NEWS.

Bishop H. C. Morrison will preach the commencement at Emory College, Oxford, Ga., this year.

Bishop Candler has recently appointed Rev. J. D. Lewis, a student for years in the Vanderbilt, a missionary to Cienfuegos, Cuba.

The 14th of last month, Rev. Louis Kendall, of the Mississippi Conference, died. He was seventy-two years of age, and had long been one of the most faithful ministers of our Church.

The Bishops of the Methodist Episcopal Church have issued a call for prayer that "wisdom and a sound mind may be given to the General Conference for all of its deliberations." The conference will meet in Chicago the 1st day of May.

Last Friday, March 2, was the one hundred and ninth anniversary of the death of John Wesley. The influence of his consecrated life is perpetuating itself through millions of channels, and the further the generations pass from the years of his flesh the larger becomes the volume of his force.

The Book Committee of the M. E. Church has recently held its session in Chicago. A correspondent in Zion's Herald, among other racy things, has this to say, and it will be news to Southern Methodists: "Several things worthy of notice have been brought to the ear of 'Queers' by those who were in attendance upon the sessions of the Book Committee. The depositories at Boston, Detroit and San Francisco show a net loss of almost \$7,000 during the quadrennium. Why not discontinue them? The subsidized papers lost out of the profits of the Book Concern for 1899 more than \$23,000. Why not discontinue them? The New York House owes almost \$400,000. Why distribute dividends when this vast liability is unpaid? Outside of the Sunday-school publications and the Epworth Herald, the majority of the papers of the Church are not financially profitable investments. Can they not be made profitable? If the financial responsibility for the paper rested on the individual and not on the Church, it is certain that the publication would pay, or it would cease. The amount of the profits of the Book Concern to be distributed to the Annual Conferences for the ensuing year is \$75,000—\$25,000 less than last year. Why not turn this amount to the payment of the debt of the Eastern House?"

ROMAN CATHOLICISM IN MUNICIPAL POLITICS.

This is an interesting subject in Dallas at the present time, and it is likely to continue such for a few weeks to come. Its discussion in the Advocate has stirred public sentiment and opened the eyes of the people to the situation now confronting them. We knew all along that there was deep undercurrent of interest touching the matter, but we did not dream of its extent until we turned the light upon it. As a matter of fact there is vigorous opposition to the course we have pursued, but it comes wholly from those whose plans we are endeavoring to thwart and whose scheme we have exposed. But the truth of our position remains intact. There has been no authorized public denial of a single fact to which we gave expression by any responsible person or through any trustworthy medium.

For the past two years and over the managers of the Catholic Sanitarium in this city have been making strenuous effort to get charge of the funds appropriated by the city to our City Hospital and turn them into this Sanitarium. The ruse adopted by them to accomplish this end, is a proposition to support the charity patients at a less per cent a head than it is now costing the city government. Upon its face this is a plausible proposition, but it would be to the disadvantage of the patients, the ruin of our City Hospital, and the taking of a Church institution into partnership with the municipal affairs of the city. Our objection to this scheme is based upon the fact that the Sanitarium is strictly a sectarian institution. It was originated by the Roman Catholic Church; it was built by that organization; it is managed by Roman Catholics; its chief of the medical staff is a Roman Catholic; it is run in the exclusive interests of the Roman Catholic Church; patients when taken there are placed as far as possible under the Roman Catholic influence; and its purpose and aim is to promote and extend Roman Catholic influence in this community. Not one of these statements can be called in question. Protestants have no hand in its management. And to all of this we interpose no objection. It is the undisputed right of these Catholics to build, maintain and foster their own Church institution. We commend them for their devotion to their own religious affairs. And the Sisters who minister in its chambers of affliction are worthy of praise and commendation in their fidelity to their Church duties. But these questions are not under discussion. The effort of the managers of the Sanitarium to officially identify it with the city government and thereby promote its sectarian interests at the expense of the city treasury, is the question at issue.

They made special and persistent effort last spring with the present City Council to work this very scheme, and they came very nearly accomplishing their aim before their purpose was discovered. No man of any acquaintance with the facts in the case will question this statement for a moment. But they were defeated in their plans. However, they only relaxed their efforts for a brief period. They are resourceful, and when one alternative fails they have others at their command. So they began to manipulate men and to groom them quietly for the present city campaign. They are sagacious and know exactly how to slip up on the unsuspecting side of people. They knew that Mr. Cabell was one of the most popular men in the county, and that in his family ties he was related to one of the Protestant denominations of the city. So in due time his name was announced as a candidate for Mayor of Dallas. But by and by the fact leaked out that he had behind him all of the Catholics

in the city; and a little investigation developed the fact that the old scheme for turning the City Hospital over to the Sanitarium was at the bottom of the whole movement. A little further investigation showed the additional fact that one of their medical staff was a full-fledged candidate for Health Officer. We had to trace the matter just a little further to discover that a few candidates were bobbing up for Aldermen. And behind them all is this deft hand of the Sanitarium managers adjusting itself to grab the City Hospital. A beautiful scheme this, upon the part of an intensely sectarian religious organization. They are not rushing out into the slums to gather in the outcasts and the down-trodden to minister to them in the name of Christ, but they are working all of the accessible wires to get the city to pay them so much a head for taking care of the public charity patients! They want things so arranged that the municipal treasury will pay them for their show of benevolence! And the whole idea is, to build up Catholicism in Dallas at the expense of the tax payers. We want none of this adroit scheme worked in Dallas.

TEXAS PERSONALS.

We greatly appreciate a card from Rev. J. M. Sherman, of Burnet. His kind words are a genuine inspiration.

In a private letter from Rev. J. G. Pollard, of Sabine Pass, he has a few very favorable remarks to make upon the course of the Advocate.

Brother Clower, of Clarendon, made us a pleasant visit last week. He is a devoted layman and a member of our Church in that energetic town.

We hear good reports from the lecture of Dr. Boggs to the students of the Southwestern University, which was recently delivered at Georgetown.

We appreciate a brotherly letter from Dr. Hoss. He has promised to furnish the Advocate a contribution at an early day. Editors have a fellow feeling, as they suffer afflictions in common.

Professor McSwain, acting President of the Polytechnic College, called to see us last Monday. He says that things are running smoothly over there, and that the College is doing fine work.

We had a pleasant call from an old Houston friend the other day, Mr. W. C. McLelland, traveling freight agent for the Houston & Texas Central Railroad. He belongs to good Meth. dist stock.

Judge Thomas F. Nash, of this city, is one of the best men in the community. For two terms he made us one of the most business-like Judges the county ever had. He is deservedly popular, not only in the city, but especially throughout the country.

We are in receipt of a refreshing letter from Bishop Keener, the Grand Old Man, along with a fine article on "Special Providence." Among other things, he says: "My health and that of my wife barely keep us in life, for which we are thankful." Then again he says: "I know that I am welcome always with you and all Texas." And so he is, a hundred times over. He is held in deep affection all over this State.

AN OLD EDICT AND A NEW ONE.

By Frank Muller, Etajima, Japan.

"They truly are the enemies of the gods and of Buddha. If this be not speedily prohibited the safety of the State will assuredly be imperiled; and if those who are charged with ordering its affairs do not put a stop to the evil, they will expose themselves to heaven's rebuke. . . . Quickly cast out the evil law and spread the true law more and more." (Proclamation of Iyeyasu against Christianity, January 27, 1614.)

"The term kyokwai (church) used in this law shall be held to mean a juridical person, either association or foundation, which not being a tera (Buddhist temple), has for its object the public propagation of religion." (Law of Religions issued by the Home Department, December, 1899.)

The Law of Religions which, if it passes, is to take effect on July 1, 1900, is a lengthy one, consisting of five chapters and fifty-three articles. The point of most importance is that in article 2, quoted above—namely, in the eyes of the law there is no difference between a Christian Church and a Buddhist Temple. The principal provisions of the law are as follows, it being distinctly stated in each case that



WRITING DESK

Letters properly styled and the world over. Co. of your manuscript, imp. We will send this com. Or the Sterling Silver or Silver mounted stamp no. Sterl g silver book mark. Sterling silver seal. Silver top lamp for heat. Catalogue of fine jewelry a handsome book con.

Wm. Kendrick's So Above firm is thorough

they apply to both ples:

"All property is which is used for r "Notice must be g ties twenty-four ho any meeting other services.

"Religious bodies the supervision of t whom permission n fore establishing a

"The authorities teacher of religion detrimental to the der.

"No teacher of public expression political affairs or e ments of a political

"Any person who ligious body shall for confinement fo ceeding one year, ceeding 50 yen."

Compare this la edict of 1655, repu intervals, with incl still to be seen on in 1868 (not 1668): wards will be giver of a father, 300 pie denouncer of a cat of a sect, 50 piece

Such a supervi this new law of re State is contrary gious liberty; and to find the progress leising the law as though approving spirit pervading doubts whether th to go into details: But what the Jiji disfavour is the s manifested by the for instance, is th gious council for ing with disputes ligious circles? T such a council w authorities extra la the evil incidenta interference with re part of the go bodies should be selves with diffic them, and when a serious as to call of law there are c it. Then the pu cerning libels and in the bill, are with the cardin which teaches its to hate, those p of its tenets or the authorities on well-enough-alo gious affairs. T cised over them those points on called for by the ing public order

No other proof repute into which has fallen in Jap graph above and as to the need of

The Keikwa at saying that the l ardently advocat quated notion no closing half of t and statesmen. to understand is the Jiji of the c council. The id ibration body is settle by itself c own circles, and effectively than notorious fact th in the rules or v cision or order chief of a sect y by resident prie The Jiji avo

little investigation at the old scheme Hospital over to at the bottom of A little further the additional medical staff was ate for Health trace the matter o discover that a bobbing up for d them all is this tarium managers ab the City Hos- heme this, upon sely sectarian re- They are not slums to gather he down-trodden in the name of orking all of the t the city to pay l for taking care patients! They ged that the mu- pay them for their And the whole Catholicism in of the tax pay- of this adroit allas.

SONALS.

ate a card from of Burnet. His ine inspiration. om Rev. J. G. Pol- ie has a few very o make upon the arendon, made us reek. He is a de- member of our ic town. s from the lecture students of the ty, which was re- getown. therly letter from omised to furnish ution at an early fellow feeling, as in common. acting President lege, called to see says that things over there, and g fine work. call from an old er day, Mr. W. C. freight agent for Central Railroad. ein-dist stock. sh, of this city, is in the community. do us one of the idges the county vedly popular, not specially through- a refreshing letter e Grand Old Man, article on "Special other things, he that of my wife for which we are he says: "I know rays with you and is, a hundred times p affection all over A NEW ONE. Tajima, Japan. e enemies of the If this be not he safety of the e imperiled; and ged with ordering a stop to the evil, selves to heav- Quickly cast out ead the true law Proclamation of stianity, January (church) used in to mean a juridi- ociation or foun- ng a tera (Budd- ts object the pub- ligation." (Law of he Home Depart-) ions which, if it t on July 1, 1900, nsisting of five ee articles. The nee is that in ar- —namely, in the is no difference Church and a he principal pro- as follows, it be- in each case that



WRITING DESK COMPANIONS

Letters properly styled and sealed are appreciated—the world over. Correct form, in the dress of your manuscript, implies culture. We will send this complete set..... \$1.00 Or, the Sterling Silver wax dipper, with wax 1.00 Silver mounted stamp moistener and roller 1.00 Sterling silver book marker and paper cutter .50 Sterling silver seal..... .50 Silver top lamp for heating wax..... 1.25 Catalogue of fine jewelry sent free upon request. A handsome book containing illustrations.

Wm. Kendrick's Sons, 326 4th Av., Dept. L, Louisville, Ky. Above firm is thoroughly reliable.—Publisher.

they apply to both churches and temples:

"All property is free from taxation which is used for religious purposes. "Notice must be given to the authorities twenty-four hours before holding any meeting other than the regular services. "Religious bodies shall be subject to the supervision of the authorities, from whom permission must be obtained before establishing a new body. "The authorities may suspend a teacher of religion whose conduct is detrimental to the public peace or order. "No teacher of religion may give public expression to his opinions on political affairs or engage in any movements of a political nature. "Any person who shall slander a religious body shall be punished by major confinement for a period not exceeding one year, with a fine not exceeding 50 yen."

Compare this last article with the edict of 1655, republished at frequent intervals, with increasing rewards, and still to be seen on public notice boards in 1865 (not 1668): "The following rewards will be given: To the denouncer of a father, 300 pieces of silver. To the denouncer of a catechist, or a member of a sect, 50 pieces of silver."

Such a supervision as is proposed by this new law of religious bodies by the State is contrary to our ideas of religious liberty; and it is not surprising to find the progressive Jiji Shimpō criticising the law as follows: "The Jiji, though approving of the strictly fair spirit pervading the bill, strongly doubts whether there is any necessity to go into details as it insists in doing. But what the Jiji regards with especial disfavor is the spirit of interference manifested by the bill. What necessity, for instance, is there to create a religious council for the purpose of dealing with disputes that may arise in religious circles? The result of creating such a council will be to give the authorities extra labor, not to speak of the evil incidental to unnecessary interference with religious affairs on the part of the government. Religious bodies should be left to deal by themselves with difficulties arising among them, and when a question becomes so serious as to call for the intervention of law there are courts of law to settle it. Then the punitive provisions concerning libels and insults, as set forth in the bill, are absolutely at variance with the cardinal spirit of religion, which teaches its followers to pity, not to hate, those persons who speak ill of its tenets or ceremonies. Surely the authorities ought to adopt the let-well-enough-alone policy towards religious affairs. The only control exercised over them must be confined to those points on which legislation is called for by the necessity of maintaining public order and morals."

No other proof is needed of the bad repute into which the name of religion has fallen in Japan than the last paragraph above and the following opinions as to the need of some control:

The Keikwa attacks this Jiji article, saying that the laissez faire policy so ardently advocated by it is an antiquated notion no longer accepted in the closing half of this century by scholars and statesmen. What the Keikwa fails to understand is the condemnation by the Jiji of the creation of a religious council. The idea of creating this arbitration body is to enable religion to settle by itself disputes arising in its own circles, and to settle them more effectively than at present, for it is a notorious fact that owing to the defects in the rules or usages in force the decision or order emanating from the chief of a sect is often set at naught by resident priests.

The Jiji avowed its abhorrence of official interference, which is utterly incomprehensible, seeing that without proper interference it is hardly possible to keep religions from affecting public order and morals.

The Osaka Mainichi wishes to offer some suggestions. Its principal point is about the control of religious bodies in cases of their violation of the law. What should be done with a kyokai which neglects the task of propagating its religion or performing religious ceremonies? What when a kyokai has offered for political uses its own buildings? Then there must be cases where the forced dissolution of religious bodies is required, besides those cases provided for in the bill where they dissolve of their own accord.

It is natural that opposition should be made by the Buddhists. They insist that Buddhism has claims to State protection and to recognition as the religion of the empire. Concerning this view, the Hochi, a Tokyo newspaper, speaks as follows:

"We consider the agitation of a section of the Buddhist sects beyond comprehension. The agitation ignores one essential principle in religious bodies, that is to say, they must stand on exactly the same footing with other religious bodies, for otherwise they would merely be dead things. In fact, those Buddhist malcontents are doing what Christians are entitled to do. For deeply rooted as it is in the minds of the masses and already enjoying vast influence over them, Buddhism certainly possesses such incomparably greater advantages than Christianity in the matter of diffusion of religion as to well-nigh preclude the latter from achieving any marked progress in Japan. Christianity therefore must be considered as being really entitled to the benefit of the odds in this handicap race with Buddhism."

While some of the enlightened sects and a part of the press favor the new legislation, one Buddhist sect continues its agitation, drawing up petitions for presentation to the Diet and organizing a band, calling itself the "Kesshi-tai," or "Fight-to-the-death-company." This band is headed by a well-known retired military officer who had a prominent part in the assassination of the Queen of Korea some years ago. Concerning such methods the Japan Times writes in English: "In brilliant contrast to these hopeless and ignorant priests the Nishi Hongwan Temple, maintains an attitude of noble dignity in connection with the present question. It has from the first kept itself strictly aloof from these misguided secretaries, and it has now taken an open step in condemnation of their agitation. The Lord Abbott, of the Temple, now in Tokyo, recently assembled those members of

both Houses of the Diet who belong to his sect and explained to them the attitude which they ought to take on the present question. The venerable priest told his believers that, religion being an affair of conscience, it was folly to put reliance upon external and artificial helps for its propagation. He laid stress upon the freedom of religious worship guaranteed by the constitution and dilated upon the absurdity of viewing Christianity with any unfair antagonism. Seeing that every religion claimed itself to be the only true religion, it was perfectly right that the State should assume an attitude of perfect neutrality towards the different forms of belief. 'As to my own sect,' he said, 'its object is to give the benefit of salvation, as ordained by Buddha, to all men without distinction of race or nationality, and consequently I feel no occasion for busying myself with such paltry matters as are now distracting the attention of some other sects of Buddhism.'"

The Buddhists, with 71,886 temples, have valuable vested interests, and many of the priests are so notoriously corrupt and ignorant that the Home Department some two years ago issued an instruction exhorting priests to be pure in life and zealous in service. Probably nothing would suit some of the priests of the baser sort better than a Gallo-like attitude on the part of the government. (Acts 18:12-17.) It is not likely that the government will exercise its right of control of Christian Churches and the Christians will certainly not claim protection from slander.

Let the words of the ancient edict, evidently dictated by the Buddhists, be compared with the words of the Abbot of the Nishi Hongwan Temple. These words have the right ring about them, and we can but think that Christianity has much influenced Buddhist thought in Japan. Though so much cannot be said of its influence on Buddhist life, it is, however, a cause of thankfulness that there are some among the Buddhists who can go with Gamaliel so far as to say: "Refrain from these men and let them alone." In such matters he that is not against us is on our part.

Some things that might have been said differently: A lady to her maid: "Wash up your crumbs before you sweep your dishes." In the opening of a religious service: "Make a joyful noise." Announcement by a minister: "I hold in my letter a hand which I will now read." Notice of a lecturer: "Prof. — will give a lecture on 'Dickery and Thackens.'"

Just for deviltry, the devil is occasionally honest.

People use POND'S EXTRACT because of its PURITY, STRENGTH AND GENERAL EXCELLENCE. It will cure all inflammations. It will heal wounds and burns. It will stop pain and bleeding. It will refresh and invigorate the muscles after exercising. It leaves the face white, soft and smooth after shaving.

POND'S EXTRACT OINTMENT first soothes, then permanently CURES itching or bleeding Piles, however severe. It is a specific in all skin diseases, and gives quick relief to burns and bruises.

CAUTION! Witch Hazel is NOT Pond's Extract, and cannot be used for it. Witch Hazel is sold in bulk, diluted, easily turns sour, and often contains "wood alcohol," which, taken internally, is a deadly poison. Pond's Extract is sold ONLY in SEALED bottles enclosed in buff wrappers, and is guaranteed strong and pure.

Insist upon getting Pond's Extract. Every druggist keeps it.

BOOKLET ON REQUEST.

POND'S EXTRACT CO., 76 Fifth Avenue, New York.

People use POND'S EXTRACT because of its PURITY, STRENGTH AND GENERAL EXCELLENCE.

It will cure all inflammations. It will heal wounds and burns. It will stop pain and bleeding. It will refresh and invigorate the muscles after exercising. It leaves the face white, soft and smooth after shaving.

POND'S EXTRACT OINTMENT first soothes, then permanently CURES itching or bleeding Piles, however severe. It is a specific in all skin diseases, and gives quick relief to burns and bruises.

CAUTION! Witch Hazel is NOT Pond's Extract, and cannot be used for it. Witch Hazel is sold in bulk, diluted, easily turns sour, and often contains "wood alcohol," which, taken internally, is a deadly poison. Pond's Extract is sold ONLY in SEALED bottles enclosed in buff wrappers, and is guaranteed strong and pure.

Insist upon getting Pond's Extract. Every druggist keeps it.

BOOKLET ON REQUEST.

POND'S EXTRACT CO., 76 Fifth Avenue, New York.

"Better the Feet Slip Than the Tongue." Slips of any kind are to be deplored, but there is one slip Nature never forgives. It is the carelessness that ignores the signal that the body is in danger of wreck. It may be that the kidneys or the stomach or the head gives the warning sign. But remember, the blood feeds every organ of the body. Make no slip, but first tone up the system through the blood, and health will surely follow. Hood's Sarsaparilla is the best preparation man has devised to make pure, life-giving blood. It never disappoints.

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

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

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

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

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

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

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

It is said that a man's first right is to be well born. If, then, he is well mothered, he has by far the larger part of all that earth can give him to make his life sweet and strong. Dr. Talcott Williams, in a sketch of the lives of our presidents, says:

"Eleven of them, or nearly half of the number, were in easy circumstances, belonging to families of education and gentle breeding; the other half of the number struggled with poverty and hardships more or less severe." He also calls attention to the fact that all, without exception, were godly and devout women. "No American," he says, "has become the president without the memory of the prayers he lisped at his mother's knee. Not a president but has left somewhere on record his testimony to the training and religious influence of a Christian mother."

\$100.00 a Month and Expenses for 1900.

Trustworthy men and women who are honest and industrious should write and engage with The World Mfg. Co., World Bldg., a reliable firm and one of the largest concerns in Cincinnati, Ohio, who offer splendid inducements to sell their Quaker Bath Cabinet and appoint good agents in unoccupied territory. Export-ence not necessary, for the firm furnish everything and teach you the business.

This is a splendid chance to make money and the books of this Company prove that they paid their agents for last month's work \$6,814.60.

The demand for this remarkable Cabinet is something enormous, as there are millions of families all over this country who have no bathing facilities. Those who have bath tubs have discarded them since the invention of this Cabinet, for it is so much superior in every way, as it opens the millions of pores all over the body, steams out the poisons that cause disease and gives the most cleansing, refreshing, invigorating Turkish, hot air, and hot vapor baths at home for three cents each. It is the best blood cleanser and system purifier known, far superior to poisonous drugs, sarsaparillas, tonics, etc. It is a regular hot springs at your home, and not only cures the most obstinate diseases but also kills the germs, eradicates them from the system and prevents disease. A good position is offered those who mention this paper and write them at once, giving age, references and experience.

Dissatisfaction may be the spur to activity.

"Better the Feet Slip Than the Tongue."

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

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

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

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

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

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

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

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

Hood's Sarsaparilla NEVER Disappoints

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

It is said that a man's first right is to be well born. If, then, he is well mothered, he has by far the larger part of all that earth can give him to make his life sweet and strong. Dr. Talcott Williams, in a sketch of the lives of our presidents, says:

"Eleven of them, or nearly half of the number, were in easy circumstances, belonging to families of education and gentle breeding; the other half of the number struggled with poverty and hardships more or less severe." He also calls attention to the fact that all, without exception, were godly and devout women. "No American," he says, "has become the president without the memory of the prayers he lisped at his mother's knee. Not a president but has left somewhere on record his testimony to the training and religious influence of a Christian mother."

\$100.00 a Month and Expenses for 1900.

Trustworthy men and women who are honest and industrious should write and engage with The World Mfg. Co., World Bldg., a reliable firm and one of the largest concerns in Cincinnati, Ohio, who offer splendid inducements to sell their Quaker Bath Cabinet and appoint good agents in unoccupied territory. Export-ence not necessary, for the firm furnish everything and teach you the business.

This is a splendid chance to make money and the books of this Company prove that they paid their agents for last month's work \$6,814.60.

The demand for this remarkable Cabinet is something enormous, as there are millions of families all over this country who have no bathing facilities. Those who have bath tubs have discarded them since the invention of this Cabinet, for it is so much superior in every way, as it opens the millions of pores all over the body, steams out the poisons that cause disease and gives the most cleansing, refreshing, invigorating Turkish, hot air, and hot vapor baths at home for three cents each. It is the best blood cleanser and system purifier known, far superior to poisonous drugs, sarsaparillas, tonics, etc. It is a regular hot springs at your home, and not only cures the most obstinate diseases but also kills the germs, eradicates them from the system and prevents disease. A good position is offered those who mention this paper and write them at once, giving age, references and experience.

Dissatisfaction may be the spur to activity.

Sunday-School Department.

FIRST QUARTER, LESSON II, MARCH II.

THE PARALYTIC HEALED.

Mark 2:1-12.

Golden Text: "The Son of man hath power on earth to forgive sins."—Mark 2:10.

The time of this lesson was the summer of A. D. 28; the place of it was a private house in Capernaum; the occasion was Christ's preaching the word; the result was that sins were forgiven; and the doctrine is salvation by faith in the Christ. For the exposition of the lesson we quote from the International Evangel:

The Connection. It is important to notice, that at each crisis in his ministry Jesus went for communion and refreshment to his Father. And here, preceding his tour of Galilee, he rose up a great while before day, and departed into a solitary place and there prayed (Mark 1:35). The disciples sought and found him saying that many were seeking him, and he announced his first visitation of Galilee. Matthew (chap. 4:23-25), gives us the fullest account of this great tour of preaching and healing, and of the multitude that followed him. It was the year of Jesus' Popularity. If as we suppose, the accounts given here, and in Luke 8:1-3, and also in Matt. 9:35; 11:1; Mark 6:6-13, and Luke 9:1-6, refer to different occasions, then we must admit that Jesus made a third circuit of Galilee. It was in one of the cities (perhaps Capernaum), that the leper came and was cleansed. The lovely part of the healing was the "touch of Jesus." He could not be polluted and the expression of sympathy must have made the healing a second blessing. The healing of the leper was a sign from heaven. The illustration he used at Nazareth must have been remembered, and Jesus would have the healed one "tell no man," but show himself to the priest for a testimony, and his obedience would have brought a confirmation from the priest himself, but doubtless the man himself and his friends were so astonished and delighted, that the news spread and the multitudes became so great that Jesus was compelled to retire to a desert place. Luke adds that he prayed.

The Paralytic Healed (Mark 2:1-12; Luke 5:17-26; Matt. 9:2-8). The recorded miracles of Jesus (thirty-three in number, if we omit the miracle of his own resurrection, corresponding to the years of his ministry), have special significance, we pass from the leper, and the loathsomeless of sin to the paralytic, and the helplessness of the sinner.

Luke tells us (chap. 5:17-26), that in the company here gathered were Pharisees, and doctors (teachers), of the law, from every village in Galilee, and from Judea, and Jerusalem; and that the power of the Lord was with him to heal them, but we do not read that any of them were healed; but only a helpless one, borne of four.

The hinderers, may have included Jesus' own disciples, and the many who crowded about him left no room for the needy. His helpers were determined. (Mr. Moody thought they were recent converts, on account of their zeal.) They went after the helpless man, they encouraged him to believe that he could and would be healed, they may have related their own experiences. They overcame every obstacle, they ascended to the roof and tore up the tiles, and let him down in the midst, before Jesus. What an object lesson! This completed the quartette. The hinderers, the helpers, the helpless and the healer, were all there.

1. Who Can Forgive Sins? (5:8). Jesus saw their faith (by their works, the only way the faith can be seen), and knowing the cause of the disease, he said, "Man, thy sins are forgiven thee." This opportunity the Pharisees seized. In their hearts (Pharisees often talk with themselves), they accused Jesus of blasphemy, because he claimed powers that belong only to God. This gave him his opportunity. He who knew the cause of disease, knew also the secret reasonings of the Pharisees.

2. The Son of Man hath Power to Forgive Sins (9, 19). His question needed no reply. He started the case fairly, "That ye may know that the Son of Man hath power on earth to forgive sins." He declared the chief purpose of the miracle. It was a sign, that Jesus was the Son of God, and was given that men might believe (Jno. 20:31). He can forgive. He did forgive. He does forgive. He will forgive. "Through this Man, is preached unto you the forgiveness of sins. And by him, all that believe are justified from all things." (Acts 13:38, 39.) All from all.

3. The Proof of Forgiveness (11, 12). Then he said to the palsied man, "Arise, take up thy couch, and go into thy house." He obeyed immediately. It was a sudden cure, as it had been immediate forgiveness. And the people glorified God. Some said, "we never saw it, on this fashion," others said, "we have seen strange things to-day." We do not know what the Pharisees said, but we do know, that when "the lame man," "at the beautiful gate" was healed, they could not deny the notable miracle (Acts 3:1-16). Nor can the forgiveness he denied. Others have been healed. The man at the Pool (Jno. 5). Eneas (Acts 9:32-33), the cripple at Lystra (Acts 14:8-18.) Many have been forgiven, and some have been filled with joy (Psa. 32:1-11). Forgiveness and healing sometimes go together (Psa. 103:1-5.)

Epworth League Department.

March 11.—Lesson Topic: "They Made Light of It."—Mark 12:1-9.

We take the following comments from the Eyworth Herald: DIFFERENT WAYS OF REJECTING CHRIST.

Not a few try to believe that their neglect to heed the Lord's invitation is no more proof of hostility to him than their choice of one calling is pronouncing a sentence of "condemnation on all other pursuits. But not so. The Bible gives us examples of a great many classes who, for one cause or another, rejected Christ. There is the case of Pilate, of Herod, of Felix, of the rich young man, and of the Pharisees. Then there are Diotrophes, Judas, and the Church of Sardis. But there are modern ways of rejecting Christ just as real, though not always as patent. Such are absorption in business, overdevotion to study, a self-righteous life of mere morality, the folly of those who cry, "Lord, Lord," and do not do the things that Christ commands, and the manifold forms of a dominating selfishness.

Preoccupation.—It is so easy to get the heart and life so full of petty and selfish plans that there is no room for the Savior. Or if there is any room, it is a dark corner or little attic somewhere, and that will never do. It is the old story of Bethlehem, where the accommodations were so taken that there "was no room for them in the inn." Rather let us say in truth:

"O come to my heart, Lord Jesus, There is room in my heart for thee."

Formality.—There is no place for the living Christ among the dead bones of religious formalism. This idol takes on many shapes. It ranges all the way from the most gorgeous ritualism to the crudest fanaticism, and it is all a worship of method, of externals, of the creature rather than the Creator. Some of the wildest and most emotional rapturists I have ever seen were as truly formalists as the devout papist who counts his beads. Formalism is a disease that has several symptoms. This is what ailed the Pharisee. This is why Jesus uttered the warning recorded in Matt. 5:20.

By Flattery and Compliment.—Many seem to think that to concede the divinity of Christ, to be respectful to him and to his cause is sufficient. To say that he was a Good man—with a capital G—yea, even the best of men, is quite enough. But not so. If he were a good man—he was more, infinitely more.

By Co-Operative and Partnership Sins.—And this is one of the most insidious and common forms of rejecting Jesus in these days when individuality is minimized, when men are pooling everything, when conscience grows drowsy, and when men lose themselves in that monster that has no soul—the corporation.

How far are you to blame for the sins and sorrows of those about you? Ah, more than you think! And more than you will want to face when you come to judgment.

By Delay and Neglect.—Everybody knows that neglect may be as fatal as positive rejection, and yet careless souls drift on in the siren current of the rapids. Whither? Whither? To the plunge of despair.

Substitutes for the Gospel.—There perhaps not many who will publicly avow that they have a gospel which is just as good as that provided in Christ and offered in the gospel, but there are plenty of people and institutions which are practically declaring that we have no time to catalogue the list, but it is an altogether too long and black one. When one says my education, my morality, my club, my lodge, etc., offers a good-enough gospel for me, he that moment becomes anti-Christ, and crucifies the Son of God afresh.

Narrowness and bigotry.—While the gospel is necessarily intolerant in es-

entials, it nevertheless offers great freedom and takes wide scope in its applications. It is easily possible to be so narrow-souled regarding our denomination, our politics, our views of life, and the methods to be employed in doing the Lord's work that we just shut the door in the face of the Real Christ. Let us not forget that the Nominal Christ and the Historical Christ may be very different in our conception to the Real, Vital, Twentieth-century Christ.

TEXAS LEAGUE TAX.

Previously acknowledged, \$80.25; Centenary, Paris, \$1; Corpus Christi, 50 cents; Island Chapel, \$1; Plano, \$1; Aransas Pass, 50 cents; Texarkana, 50 cents; Claude, \$1; Salem, 50 cents; Elm Creek, 75 cents; Ozona, 80 cents; Denison, 50 cents; Garland, 90 cents; Crowell, \$1.10. Total, \$70.25. R. M. MEANS, State Sec'y.

BULLETIN No. 25.

The next session of the State League will be held in the city of Waco, May 15-17, beginning with night of the 15th. For that occasion Prof. W. A. Hemphill has been appointed Chairman of the Music Committee. R. M. MEANS, State Sec'y. Whitesboro, Texas.

Phillips Brooks has well said, "What a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or those of our dear ones. Present joys, present blessings, slip by and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? We, who are so mutable, so faulty, so irritable, so unjust; and he, who is so watchful, so pitiful, so loving, so forgiving. Why cannot we, slipping our hand in his each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?"—Christian Uplook.

GILLOTT'S For Fine and Medium Writing. THE STANDARD PENS OF THE WORLD. Stub Points—1905, 1971, 1983. For Vertical Writing—1945 (Vertical), 1946 (Vertical), 1947 (Multiscrypt), 1955, 1956, 1957. Court-House Series—1984, 1985, 1986, and others.

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

CANDY CATHARTIC Cascarets. Pleasant, Palatable, Potent, Taste Good, Do Good, Never Sicken, Weaken, or Grip. CURE CONSTIPATION. No-TO-BAG Sold and guaranteed by all druggists to CURE Tobacco Habit. Established 1877. Cable Address "GILBERT." Use Southard's Code. Incorporated 1880.

Beaumont Lumber Co. BEAUMONT, TEXAS, U. S. A. Manufacturers of Band and Circular Sawed Long Leaf YELLOW PINE. F. L. CARROLL, PRES. GEO. W. CARROLL, V. Pres. JNO. N. GILBERT, Sec. & Tr. L. B. PIPKIN, Asst. Sec. & Tr. ANNUAL CAPACITY: Saw Mills, 50,000,000 feet. Planing Mills, 25,000,000 feet.

Metropolitan Business College. W. W. DARBY AND A. RAGLAND, Proprietors. Patrons and endorsed by more banks, bankers, prominent business men and high public officials than all other business colleges in Texas combined. Positions guaranteed under certain reasonable conditions. Notes taken for tuition. Railroad fare paid in full. Board \$10.00. Write for free catalogue of the best business school in the south. Address: THE METROPOLITAN BUSINESS COLLEGE, Dallas, Texas. Mention this paper.

Eczema! The Only Cure.

Eczema is more than a skin disease, and no skin remedies can cure it. The doctors are unable to effect a cure, and their mineral mixtures are damaging to the most powerful constitution. The whole trouble is in the blood, and Swift's Specific is the only remedy which can reach such deep-seated blood diseases.



Eczema broke out on my daughter, and continued to spread until her head was entirely covered. She was treated by several good doctors, but grew worse, and the dreadful disease spread to her face. She was taken to two celebrated health springs, but received no benefit. Many patent medicines were taken, but without result, until we decided to try S. S. S., and by the time the first bottle was finished, her head began to heal. A dozen bottles cured her completely and left her skin perfectly smooth. She is now sixteen years old, and has a magnificent growth of hair. Not a sign of the dreadful disease has ever returned. H. T. SPOON, 2705 Lucas Ave., St. Louis, Mo.

Don't expect local applications of soaps and salves to cure Eczema. They reach only the surface, while the disease comes from within. Swift's Specific

S.S.S. For The Blood. is the only cure and will reach the most obstinate case. It is far ahead of all similar remedies, because it cures cases which are beyond their reach. S. S. S. is purely vegetable, and is the only blood remedy guaranteed to contain no potash, mercury or other mineral. Books mailed free by Swift Specific Company, Atlanta, Georgia.

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. RANDLE, Weatherford, O. T.

The Goddard Home Sanitarium

DRS. G. M. C. W. & R. L. GODDARD, Proprietors. A beautiful, quiet home, where all drug habits, Opium, Morphine, Cocaine, Whiskey, Tobacco, etc., are cured in 36 to 48 hours; thoroughly equipped; no pain or injury to patient; no publicity; cure positively guaranteed; best of references. For terms, etc., address THE GODDARD HOME SANITARIUM, cor. Ninth St. and Grand Ave., Oak Cliff, Texas.

BELLS. Church, Peal and Chime Bells, Best Metal. BUCKEYE BELL FOUNDRY, THE E. W. VAN DUZEN CO. Cincinnati, O.

CHURCH BELLS SWEET TONED, FAR SOUNDING, DURABLE. AMERICAN BELL FOUNDRY, NORTHVILLE, MICHIGAN.

PLYMNER CHURCH BELLS. Write to Cincinnati Bell Foundry Co., Cincinnati, O. Please mention this paper.

Largest Foundry on Earth making CHURCH BELLS & PEALS. Purest copper and tin only. Terms, etc., free. McSHANE BELL FOUNDRY, Baltimore, Md.

"PLFASE RESP

Under the above caption request, in the April Brief from doctors who read following six questions, viz:

- 1. Your age?
2. Your nationality?
3. When and where did you get it?
4. Have you succeeded?
5. Are you a Church member?
6. To what Church do you belong and promised to give tithes?
I am convinced now of the utility of the Brief, as answers from nearly every Union, and also from C. Two doctors from a plying, asked me this question is all this for?" while in Louisiana said: "It appears to be a unique way of obtaining statistics." Summarizing the answers, in the order that: Thirty-three per cent years. Twenty-five per cent forty and fifty years. Fifteen per cent are and sixty years. Twelve per cent are and seventy years. Ten per cent are 1 and eighty years. Five per cent are over And one is eighty-five and some practice. Ninety-two per cent Eight per cent are cans. Twelve per cent gra ville. Eleven per cent gra delphia. Ten per cent gradua Eight per cent grad natl. Then comes Chicag Nashville, New York, named, with other m presented. Sixty-four per cent financially. Thirty-six per cent exceeded financially. One doctor says: "off than when I com Sixty-eight per c members. Thirty-two per cent members. Thirty-four per cent Methodist Church. Eighteen per cent Presbyterian Church. Six per cent are m Church. The remainder are the Campbellites, Lut tionalists and Univer who says he is a Ca fidel, and one a Dei says: "I have no use One of them says I present location for has never changed I tributes his financia fact. And last, but by no is one to whom I t lady. "Dr. Mary — burn, M. D., Rusk. Brief. For general Use Horsford's A Dr. W. L. Seve Mass., says: "For scribed it in general exhaustion and ins happiest results." RELIGIOUS I By J. L. Religion after son live by, but all men ine when they come The difference b and possession is tween a barren tree the barren is curs blessed. The difference t darkness, truth and and wrong, is the God and the devil, e en, of peace and of of death. No man's religio or goes beyond his Word of God and a ciation of personal obligations to God: The whole aim e to get self-interest chief end of man: aim at nothing wor great multitude ar tastic majesty, and ture many will fol of truth, until the judgment. But few

ia! Cure.

a skin disease, a cure it. The feet a cure, and are damaging situation. The he blood, and only remedy op-seated blood

laughter, and con-



but without re- S. S. S., and by the shed, her head be cured her com- pletely smooth. She has a magnificent n of the dreadfai

H. T. Snow, re., St. Louis, Mo.

applications of Eczema. They while the di- thitin. Swift's

Blood

I reach the most ahead of all se it cures cases reach. S. S. S. is the only blood contain no pot- merial. y Swift's Specific egia.

Steward.

ended by two of our stors and Stewards. r each of his Stew- for themselves. It its each for as many t. Supply limited.

RANDLE, atherford, O. T.

Sanitarium L. GODDARD.

here all drug habits, hisky, Tobacco, etc., thoroughly equipped; publicity; cure post- ferences. For terms, MESANITARIUM, cor. Cliff, Texas.

LL FOUNDRY,

SWEET TONED. FAR SOUNDING. DURABLE. CATALOGUE FREE. DRY, NORTHVILLE, MICHIGAN

OTHER OTHER BELLS LOWERED. MORE LOW- BABLE LOWER PRICES. DOWNS FREE CATALOGUE BELLS WET. by Co., Cincinnati, O.

Earth making LS CHIMES & PEALS. Terms, etc., from. V, Baltimore, Md.

Incorporated 1880.

ers of ar Sawed Long Leaf W PINE.

Co.

EXAS,

high public official- strain reasonable com- e for free catalogue of

Belton, Texas.

"PLEASE RESPOND." Under the above caption appeared a request, in the April Brief, for answers from doctors who read it, to the following six questions, viz:

- 1. Your age? 2. Your nationality? 3. When and where did you graduate? 4. Have you succeeded financially? 5. Are you a Church member? 6. To what Church do you belong? and promised to give the Brief a summary of the answers received.

I am convinced now of the great popularity of the Brief, as I have received answers from nearly every State in the Union, and also from Canada.

Two doctors from Arkansas, in replying, asked me this question: "What is all this for?" while one brother from Louisiana said: "It appears to me to be a unique way of obtaining valuable statistics."

Summarizing the answers to the six questions, in the order named, I find that:

- Thirty-three per cent are under forty years. Twenty-five per cent are between forty and fifty years. Fifteen per cent are between fifty and sixty years. Twelve per cent are between sixty and seventy years. Ten per cent are between seventy and eighty years. Five per cent are over eighty years. And one is eighty-five, and still doing some practice. Ninety-two per cent are Americans. Eight per cent are foreign Americans. Twelve per cent graduated in Louisville. Eleven per cent graduated in Philadelphia. Ten per cent graduated in St. Louis. Eight per cent graduated in Cincinnati.

Then comes Chicago, New Orleans, Nashville, New York, in the order named, with other medical cities represented. Sixty-four per cent have succeeded financially. Thirty-six per cent have not succeeded financially. One doctor says: "I am \$1000 worse off than when I commenced."

Sixty-eight per cent are Church members. Thirty-two per cent are not Church members. Thirty-four per cent are members of Methodist Church. Eighteen per cent are members of Presbyterian Church. Six per cent are members of Baptist Church.

The remainder are scattered between the Campbellites, Lutherans, Congregationalists and Universalists, with one who says he is a Catholic, one an infidel, and one a Deist; and one who says: "I have no use for any of them." One of them says he has been in his present location forty-five years, and has never changed localities, and attributes his financial success to this fact.

And last, but by no means least, here is one to whom I take off my hat—a lady. "Dr. Mary —"—J. R. Milburn, M. D., Rusk, Texas, in Medical Brief.

For General Debility Use Horsford's Acid Phosphate. Dr. W. L. Severance, Greenfield, Mass., says: "For years I have prescribed it in general debility, nervous exhaustion and insomnia, with the happiest results."

RELIGIOUS BREVITIES.

By J. L. Hollers. Religion after some sort might do to live by, but all men will need the genuine when they come to die

The difference between profession and possession is the difference between a barren tree and a fruitful one; the barren is cursed, the fruitful is blessed.

The difference between light and darkness, truth and error, right living and wrong, is the difference between God and the devil, of hell and of heaven, of peace and of torment, of life and of death.

No man's religion ever rises higher or goes beyond his knowledge of the Word of God and an intelligent appreciation of personal responsibilities and obligations to God and his neighbor.

The whole aim of Satanic policy is to get self-interest recognized as the chief end of man: Satan's temptations aim at nothing worse than this. But a great multitude are following his Satanic majesty, and according to Scripture many will follow on, in the face of truth, until they face God at the judgment. But few shall be saved.

God will hold every man personally responsible for every word spoken, for every deed done, for every opportunity to know the truth, for every opportunity to accept it, for every opportunity to live it, for the right use or abuse of all the endowments of mind and heart, for the right use or abuse of all money or property—for very life itself and all that appertains thereto.

The man who is afraid to assert his convictions and openly avow and declare his allegiance to God and his cause, for fear that he will lose in his business or profession, is a moral coward, and is without decision of character or fixedness of purpose—is double-minded and therefore unstable and unreliable in a close-contested religious warfare. O where shall rest be found for the man who drifts with every wind!

SISTER W. P. CAMPBELL.

I have a letter to-day from Bro. W. P. Campbell, containing sad news. He says: "Dear Brother—We are in deep affliction. Sue has been taken from us and it seems that our affliction is greater than we can bear. How little we thought when we saw you last that we were so near this terrible trouble. She did not believe she would be taken away from us. She thought she would be spared to finish her life-work, and prayed the good Lord to spare her to see her girls settled. But the good Lord willed otherwise. . . . Sue was everything to me."

I was her pastor three years, and my wife and I loved her like a mother—she was as a mother to us. When the sad news reached us here at Snyder, we all took a big cry. I left the room to conceal my grief and walked the yard and wept and prayed till joy suppressed the grief. Thank God for the hope of immortality.

IN CHURCH WORK.

She could be always relied upon in Church work. She was a Methodist. Her father was an itinerant preacher. She was ready to talk, sing and pray. She paid \$5 each year to the woman's foreign mission work as thank-offering. Her supreme desire was to see her children all religious and bearing their cross. During one of our meetings she shouted praises to God when one daughter testified clearly that Jesus was her present Savior.

AS NEIGHBOR.

She was a true neighbor—and a neighbor to most all the people from Childress to Wellington, a distance of thirty-five miles. I do not believe anyone in that entire country would have been missed so much. In sickness and sorrow her cheerful, loving presence was a balm; and her memory will lighten the step of many feet and cheer the heart of many sad pilgrims. We look for a city, whose Builder and Maker is God. She gained the love of all children and was free to give them good advice.

AS MOTHER AND WIFE.

She was a true mother, always kind and firm. She did not neglect her children, but trained them to work and study. I think they will imitate her, as she certainly imparted to her nine daughters and two sons a great deal of her character. She was true to her husband and cheered him in a long, eventful life. He said: "Sue was everything to me." And so was her husband everything to her. Their devotion to each other always proved it. The Lord has been good to you, my friends, in sparing her to see the children all grown.

Sister Campbell helped me preach. I knew when she was present there was one, at least, that would pray for me. Now, earth has lost a charm, but heaven has gained. We think more of heaven and less of earth.

I thank the Lord that I was acquainted with her. Hundreds will read this who knew her and weep. She read the Advocate all her life and all its life, as she learned her letters from the first copy, and studied it as long as she lived. She read her Bible every day and through each year.

I believe that the Lord spared her to finish her work—and it was well done.

BY R. WALLACE, Snyder, Texas, Feb. 22, 1900.

"The Strength of Twenty Men."

When Shakespeare employed this phrase he referred, of course, to healthy, able-bodied men. If he had lived in these days he would have known that men and women who are not healthy may become so by taking Hood's Sarsaparilla. This medicine, by making the blood rich and pure and giving good appetite and perfect digestion, imparts vitality and strength to the system.

The non-irritating cathartic—Hood's Pills.

She: "There! I bought this hat at the first store I came to. You said a woman could not do anything of the kind."

He: "That is, you came back after you had been to all the other stores. Isn't that the way of it?"

She: "Yes."—Indianapolis Journal.

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

The higher life is found in the valley of humility.

VITALITY low, debilitated or exhausted cured by Dr. Kline's Invigorating Tonic. FREE TRIAL BOTTLE. Dr. Kline's Institute, 361 Arch St. Philadelphia. Founded 1871.

Asceticism is self-abandonment.

AN ODE TO DEATH.

By Rev. J. C. Wilson.

Oh, thou Pale-horse mounted Rider through the onward rushing years, Thou hast swayed earth's kingliest scepter—stirred life's deepest fount of tears—

Reigned a monarch o'er the nations through times' rapid, silent flight, And robed all earth's sons of splendor in the shadows of the night!

Ghost-like, in the midnight watches, when thy kinsman, Sleep, doth reign, Thou, with muffled foot-fall, comest to the restless couch of pain; Bendest o'er the troubled sufferer, and, with ice-breath on thy lips, Kissest cold the cheek to palor—and life's last frail anchor slips!

On the sodden field of carnage thou dost wrathful rage, and rave, And the brightest path of glory thou wilt veer, On the storm-distracted ocean thou disportest on its foam, And when lightnings smite the heavens thou delightest then to roam!

Pestilence is thy companion, and grim Want thy boomest friend, While intemperance stalks before thee, hurrying thousands to their end! In thy train are agents legion, stretching all the earth around, Strangling, stifling hopes and heart-aches whereso'er our race is found!

Thou respectest not position—thou canst not be bribed with gold; Sage and simpleton thou smitest, and thy chilling arms enfold Tender babes and shapely maidens, while athletic, stately man Owns thy might and bows before thee, yielding assent to thy ban!

Oh, thou cruel-hearted despot, why wilt thou, relentless, rend Heart from heart and child from parent, and the truest friend from friend? Dark and damp and drear thy dungeon! Cold thy narrow, lonely bed! Through the dragging step of ages must I pillow, then, my head!

On the worm-infested bosom of the mouldering, musty sod, Waiting for the consummation and the 'wakening trump of God? Must the grasses grow above me, and the winter's snow pile high, While my form rots in the coffin, hid from every mortal eye?

Ah, thou sable-shrouded monster, wield the earthly, timely power! For prophetic words of promise point to one last, awful hour: When thy reign shall cease forever, and the sheeted subjects rise, To behold the King eternal coming through the vaulted skies!

Thou shalt then thyself be stricken with the chill of endless night; And thy grave be dugged in darkness out beyond God's realm of light! Shrouded in eternal silence thou shalt evermore abide, In that ocean of thy burying ne'er shall ebb or flow a tide!

So I scorn ye! Cruel earth-king, do thy worst! Down north the sod Only that thy mortal goath—spirit goeth unto God! I, redeemed, shall live forever, clothed with God-given body bright, While the cycles of the ages wing their everlasting flight! Sequin, Texas.

Vapo-Cresolene. CURES WHILE YOU SLEEP. Hundreds of thousands, all over the world, use Vapo-Cresolene. Do you? Cresolene is a specific for Whooping Cough, Group, Asthma, Croup, Croup, Croup, Croup. A germicide of great value in the treatment of contagious diseases, as Diphtheria and Scarlet Fever. Descriptive booklet giving testimonials by physicians and prominent people free. Sold by all druggists. Vapo-Cresolene Co., 180 Fulton St., N. Y. City.

43 FLOWERS, 30¢. 20 Pkts. Seeds, 23 Bulbs. Most popular varieties, postpaid. 1pkt. Mary Sample Asters, 4 colors. 1" Alyssum, Little Gem (mixed). 1" Beautiful Hybrid Begonias. 1" Bouquet Chrysanthemum. 1" Umbrella Plant. 1" Carnation Marguerite. 1" Double Chinese Pink. 1" Heliotrope, mixed. 1" Forget-me-not Victoria. 1" California Golden Bell. 1" Petunia Hybrid Mixed. 1" Phlox Drummondii. 1" Poppy, New Shirley. 1" Sunning Fan. 1" California Sweet Peas. 1" Lovely Butterfly Flower. 1" Giant Verbena, mixed. 1" Diamond Flower. 1" Washington Weeping Palm. 1" Japan Morning Glory. 23 BULBS—Two grand new "Scarlet King" and Variegated; 1 Double Tuberose; 2 Hybrid Gladiolus; 2 Butterfly do.; 4 Spanish Iris; 2 Tuberoses climb'g Wistaria. 10 lovely m'ed Oxalis. NEW FLORAL GUIDE—124 pages, FREE with every order. The Conard & Jones Co., Box 21, West Grove, Pa.

A Life in Peril.

A Young Girl Who Scarcely Expected to Survive that Critical Period of Life which Proves Fatal to so Many.

Among the thousands of young girls who bless Dr. Williams' Pink Pills for safely carrying them through that most perilous period of their lives, when they step from girlhood into the broader realm of womanhood, there is none more enthusiastic than Miss A. M. Roberson, 198 South Fitzhugh St., Rochester, N. Y.

That she is alive today is indeed a wonder. Three years ago she was a complete wreck scarcely able to drag herself about, a mere skeleton and as pale as death. Doctors had failed to help her and hope was at its lowest ebb, when through the providential call of a friend she learned of the medicine which saved her life.

Her own words best tell the story in detail: "Three years ago," she says, "when we moved to Rochester I was in a pitiable condition. I had just reached that critical stage in a girl's life when she merges from girlhood into womanhood.

"I had grown too fast and the rapid growth had sapped my strength, robbing me of a robust constitution at the time it was most needed. Consequently when the changes which are incident to this time of life took place my system was unequal to it and I broke down completely.



"I was scarcely able to drag myself from one chair to another. My face was white as a sheet and I looked as though I had not a drop of blood in my body; I became so nervous that at times I was almost hysterical. "We had already spent a great deal of money for doctors, and as it was just so much wasted, we did not feel able to throw away any more, and I scarcely knew what to do, when one day a friend calling at the house told me about Dr. Williams' Pink Pills for Pale People, and induced me to try them. I did so, reluctantly at first, but soon noticing that they were helping me I continued with them and improved rapidly. I gained in weight, grew strong, my cheeks took on a healthy color, and I looked and felt like a different girl. In fact I was made well enough in three months to be able to accept a position and start to work.

"I cannot praise this medicine too highly as it has made of me a strong and healthy girl." A. M. ROBESON. Subscribed and sworn to before me this 6th day of July, 1899. FRANK DOEBLER, Notary Public. At druggists or direct from Dr. Williams' Medicine Co., Schenectady, N. Y., 50 cents per box, or six boxes for \$2.50.

ANDELE

...OR...

The Mexican-Kiowa Captive.

A true story of Indian life by Rev. J. J. Methvin, who has been for twelve years a missionary among the Wild Tribes. Price 75 cts., postpaid. 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.

NEW SERVICE

VIA



TO SAN ANTONIO

VIA Waco, S. R. & Ft. P. and Sou. Pac.

AND TO AUSTIN

Via Elgin and Ft. & T. G.

Through Tourist Sleepers to CALIFORNIA

Via San Antonio and Sou. Pac.

Quickest and Best Line to MEXICO

"KATY FLYER"

TO St. Louis, Chicago, Kansas City,

ALL TRAINS HAVE FREE KATY CHAIR CARS And BUFFET SLEEPERS.

WOMAN'S DEPARTMENT.

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

THE WOMAN'S BOARD OF FOREIGN MISSIONS.

The Woman's Board of Foreign Missions will hold its next annual meeting in Paris, the latter part of May. Please say to all the Methodist women and preachers in Texas, who desire to see the workings of this board, that the Methodist women of Paris, and the Foreign Missionary Auxiliary of Centenary Church in particular, will be glad to entertain them, and I am authorized by the President, Mrs. Ellen Robinson, to extend a cordial invitation to missionary workers throughout the State to come and be with us. Yours truly, MRS. A. P. HOYD, 319 S. Church Street, Paris, Texas.

To the Members of the W. F. M. S., Texas Conference:

Dear Sisters—Have you paid your dues? conference fund? pledge? If so, you are ready for something worthy of yourselves. If not, pay it all up, and get it off your minds. We have something to do. The Houston District has held its district meeting, and among other things has suggested a definite object for our Twentieth Century fund. The ladies of that district propose that what we can raise in our Conference Society be given to the Mary Keener School, in the City of Mexico. But our Conference Society can not do all that is necessary for that school. We want something special, something of our own. Here it is: We can fit up the chapel. Let us raise \$500 at once for that purpose. More than one hundred of it is already in hand. Probably one-fourth of the amount required has been given. Let us make that chapel ours. We can not do it without self-denial. Three thousand years ago, it was proposed to a great man to offer to the Lord a burnt offering that had cost him nothing, and he refused it indignantly; yet he did not know what his redemption cost. Let us give what will cost us something—some luxury, pleasure, comfort. Send \$1000 to Mrs. M. E. Steele, not to put your own name in a wall or a window, but to honor the name of your Lord. That is too much for most women to give—say fifty dollars—not many can do that, more can give twenty-five, still more can spare ten, and very many one dollar. The aggregate will be forwarded to the Treasurer of the Woman's Board of Missions and be used for His glory, who has given us our abundance. Yours in His name, MRS. S. PHILPOTT, President Conference Society, Dew, Texas.

HOME HINTS.

As the boys grow up make companions of them, then they will not seek companionship elsewhere.

Let the children make a noise sometimes; their happiness is as important as your nerves.

Respect their little secrets; if they have concealments, worrying them will never make them tell and patience will probably do the work.

Allow them, as they grow older, to have opinions of their own; make them individuals, not mere echoes.

Remember that without physical health mental attainment is worthless; let them lead free, happy lives, which will strengthen both mind and body.

Bear in mind that you are largely responsible for your child's inherited character and have patience with faults and failings.

Talk hopefully to your children of life and its possibilities; you have no right to depress them because you have suffered.

If you have lost a child, remember that for the one that is gone there is no more to do; for those remaining, everything; hide your grief for their sakes.

Impress upon them from early infancy that actions have results and that they cannot escape consequences even by being sorry when they have acted wrongly.

Teach boys and girls the actual facts of life, as soon as they are old enough to understand them and give them the sense of responsibility without saddening them.—Christian Guardian.

TEMPLE AUXILIARY W. F. M. SOCIETY, NORTHWEST TEXAS CONFERENCE.

It has been a long time since Temple Auxiliary has made any report of its doings; but we have been earnestly at work. For three years we have supported a Bible woman in China, under the supervision of Miss Loeble Rankin. We have raised the money for her support by individual pledges—each member giving out of her abundance or poverty as the Lord may appoint; but each giving heartily "as unto the Lord." It has caused us some self-denial, but we have felt ourselves greatly blessed in doing this. We are happier, knowing that every day we have a consecrated native Christian woman in China, going from house to house with the Word of God in her hand, carrying the knowledge of Jesus, the Savior of all mankind, to our heathen sisters who sit in darkness and degradation, under burdens grievous to be borne. We count it a happy privilege, a star in the crown of our womanhood, that we reach forth our hand and give light where there is darkness.

Our membership has been small—only about twenty—but we have the distinction of doing the best work in the conference in proportion to our membership. We have this past month increased our number to twenty-five members, twenty of whom take the Woman's Missionary Advocate. We realize the importance of keeping ourselves informed as to the great work our consecrated women are doing. We believe that the greatest hindrance to foreign missionary work is lack of missionary intelligence and information among our women in regard to the great work that is being done through the Woman's Board of Foreign Missions and the grand possibilities lying before them.

Just think of it! Hundreds of women in our Churches standing idle in the Lord's vineyard, heedless to the call of the Master; ignorant even of our fields of

work and the army of noble, consecrated workers laboring in these fields. Our little society has resolved that "the Lord of the harvest" shall not be grieved by our ignorance and lack of interest in his work. We have entered upon a course of study, and by this means every member of our society may become intelligently informed concerning every field we occupy, and come in vital contact with the work of the W. F. M. S. It encloses you a copy of our programme for the first six months work. We know that we shall be strengthened by this study and become more zealous in the cause. We believe that every woman who thus informs herself will be uplifted and enabled her views of life widened, her mental horizon cleared, and her spiritual strength increased; and we know that we shall be rewarded "an hundred fold" for our efforts for the Master.

MRS. ED. H. WYNNE, Corresponding Sec. Aux. W. F. M. S.

The Reading Circle of the Auxiliary W. F. M. Society of the First Methodist Church of this city (which is held last Friday in each month for the study of the various mission fields and other matters of interest connected with the work of the Woman's Board of Missions) had a particularly interesting meeting the last Friday in February. The meeting for that afternoon was entertained by Mrs. S. D. Thruston and her daughter, Mrs. Manning, at the home of the latter. The lovely home was fragrant with the perfume of flowers, and the glowing fire in the open grates gave a cozy warmth to the parlors, in anticipation of the guests.

The study of the meeting, as it had been for the previous two meetings, was the Indian mission work, and several interesting papers were read and instructive talks given in connection with it, the programme being enlivened, as usual, with several choice selections of vocal music and a recitation, after which dainty refreshments were served and a social chat of half an hour enjoyed. These monthly meetings have been carried on by this auxiliary for several years, about flowers and refreshments are not in evidence at every meeting, this last meeting being a bright exception in that respect, and have been the means of increased information concerning the work of the society and a corresponding increase of interest in the work on the part of the members. These occasions are also helpful in bringing about social intercourse among the members of the society, which is always desirable, and we, therefore, for the reasons just stated, recommend such meetings to our auxiliaries.

Bonham District—Second Round.

Table listing church members and dates for Bonham District: Bonham, 3d Sun March; Ector, 4th Sun March; Honey Grove, 1st Sun April; White Rock, 2d Sun April; Dodd and Windom, 10th Sun April; Petty, 5th Sun April; Ladonia, 1st Sun May; Randolph, 2d Sun May; Trenton and Marvin, 3d Sun May; Brookston and High, 4th Sun May; Gober, 1st Sun June; Lammus, 2d Sun June; Fannin, 3d Sun June. The Bonham District Conference will convene in Petty, Texas, Thursday, June 21, 1900, at 9 o'clock a. m. Delegates elected this round: T. R. Pierce, P. E.

Georgetown District—Second Round.

Table listing church members and dates for Georgetown District: Hutto, March 19, 11; Georgetown, March 18, 18; Moffat, March 24, 25; Rodgers, March 31, April 1; Bartlett, April 1, 2; Taylor, April 2, 2; Florence, April 7, 8; Liberty Hill, April 14, 15; Grand, April 21, 22; Burnet, May 5, 6; Salado, May 19, 20; Bertram, June 2, 3; Maxdale, June 9, 10. District Conference will convene at Seventh Street, Temple, April 28, 1900, at 9 a. m. W. L. Nelms, P. E.

Vernon District—Second Round.

Table listing church members and dates for Vernon District: Crowell, at Wesley Chapel, March 14; Altus, at Bethel, March 17, 18; Harold, at Grapevine, 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; Childress, at Elm Grove, April 21, 22; Seymour, April 28, 29; Margum, May 5, 6; Elderado, at Dryden, May 19, 20; Willow Vale, May 12, 13; Quanah, May 19, 20; Throckmorton, at Fish Creek, May 26, 27; Farmer, at Olive, May 26, 27; Graham cir, at Red Top, May 27, 28; Graham, May 29, 29. District League Conference at Seymour at 8 p. m., April 26. District Conference at Graham May 30 at 8 p. m. J. H. Wiseman, P. E.

Fort Worth District—Second Round.

Table listing church members and dates for Fort Worth District: North Fort Worth, at N. F. W., March 3, 4; Peach Street, March 4, 5; Burlington, at Burlington, March 10, 11; Glenwood, March 11, 12; Missouri Avenue, March 17, 18; Polytechnic, March 18, 19; Trinity, March 21, 22; First Church, March 24, 25; Mansfield, at St. Paul, March 31, April 1; Cresson, at Long Creek, April 7, 8; Mulkey Memorial, April 14, 15.

AN OHIOAN'S REMARKABLE ACHIEVEMENT.

Invents a Device That Brings Happiness and Health to Every User and Cures Without Drugs the Most Obstinate Diseases by Nature's Method of Steaming the Poisons Out of the System.

"JUST WHAT ALL OUR READERS NEED."

A genius of Cincinnati has placed on the market a new Bath Cabinet, whereby any one resting on a chair within enjoys the famous Turkish, hot vapor or medicated baths at home for 3 cents each, heretofore enjoyed only by the rich at public bathrooms, health resorts, hot springs and sanitariums. These baths are celebrated for their marvellous cleansing, curative, purifying and invigorating effects upon the human system, and this invention brings them within the reach of the poorest person in the country.

Clouds of hot vapor or medicated vapor surround the entire body, opening the millions of sweat pores, causing profuse perspiration, drawing out of the system all impure salts, acids and poisonous matter, which, if retained, overwork the heart, kidneys, lungs and skin, causing disease, fevers, debility and sluggishness.

Astonishing is the improvement in health, feelings and complexion by the use of this Cabinet, and it seems to us that the long-sought-for natural method of curing and preventing disease without medicine has certainly been found.

The makers inform the writer that more than 126,287 of the Cabinets have been sold since August, and showed letters from thousands of users who speak of this Cabinet as giving entire satisfaction, and a most marvelous Health Producer and Preserver.

Dr. M. R. Beech, Chicago; E. M. D. Moore, of Brooklyn, and hundreds of our best doctors have given up their practice to sell these Cabinets because they say it benefits humanity more than drugs and is all that is necessary to get well and keep well.

Congressman John J. Lentz, Rt. Rev. Bishop J. L. Spaulding, Rev. C. M. Keith, editor Holland Advocate; Prof. Kline, Ottawa University; Edw. Rischert, M. D., University of Pennsylvania; Senator McCarrall, Mrs. Kendrick, Principal Vassar College; Mrs. Senator Douglas, Rev. John A. Ferry, Brooklyn, and a host of our most eminent people use and recommend it.

Persons who are full of drugs and nostrums and had been given up to die, were restored to perfect, robust health, to the astonishment of their friends and physicians.

J. A. Gehring, 342 Naghten street, Cincinnati, Ohio.

Persons who are full of drugs and nostrums and had been given up to die, were restored to perfect, robust health, to the astonishment of their friends and physicians.

J. A. Gehring, 342 Naghten street, Cincinnati, Ohio.

Persons who are full of drugs and nostrums and had been given up to die, were restored to perfect, robust health, to the astonishment of their friends and physicians.

J. A. Gehring, 342 Naghten street, Cincinnati, Ohio.

Persons who are full of drugs and nostrums and had been given up to die, were restored to perfect, robust health, to the astonishment of their friends and physicians.

J. A. Gehring, 342 Naghten street, Cincinnati, Ohio.

Persons who are full of drugs and nostrums and had been given up to die, were restored to perfect, robust health, to the astonishment of their friends and physicians.

J. A. Gehring, 342 Naghten street, Cincinnati, Ohio.

Persons who are full of drugs and nostrums and had been given up to die, were restored to perfect, robust health, to the astonishment of their friends and physicians.

J. A. Gehring, 342 Naghten street, Cincinnati, Ohio.

Persons who are full of drugs and nostrums and had been given up to die, were restored to perfect, robust health, to the astonishment of their friends and physicians.

J. A. Gehring, 342 Naghten street, Cincinnati, Ohio.

Persons who are full of drugs and nostrums and had been given up to die, were restored to perfect, robust health, to the astonishment of their friends and physicians.

J. A. Gehring, 342 Naghten street, Cincinnati, Ohio.

Persons who are full of drugs and nostrums and had been given up to die, were restored to perfect, robust health, to the astonishment of their friends and physicians.

J. A. Gehring, 342 Naghten street, Cincinnati, Ohio.

Persons who are full of drugs and nostrums and had been given up to die, were restored to perfect, robust health, to the astonishment of their friends and physicians.

J. A. Gehring, 342 Naghten street, Cincinnati, Ohio.

lumbus, O., afflicted for years with Rheumatism in its worst form, also Pleurisy, Headaches, Dizziness, Stomach Troubles, was cured with three treatments, and says: "My wife finds it a grand remedy for her ill; also, for our children. A neighbor cured Scrofula and Bad Blood, after drugs failed." W. L. Brown, Oxford, O., found it better than \$50 worth of drugs. A lady in Rochester, Mrs. F. R. Williams, was cured of woman's ailments after suffering for years, and writes: "It's a God-sent blessing to me worth \$1,000. No woman should be without it." G. M. Lafferty, Covington, Ky., unable to walk, was cured of Rheumatism, Piles and Kidney Troubles. A prominent citizen of Mt. Healthy, O., Mr. Owen C. Smith, afflicted since childhood, was cured of Catarrh, Asthma, Hay Fever, and writes: "I have sold hundreds of these Cabinets. Every one who was delighted." Rev. H. C. Roemery, Everett, Kan., says: "It's a blessing; made me full of life and vigor. Should be in use in every family." Rev. Raker Smith, D. D., of Fairmount, says: "Your Cabinet rids the body of aches and pains, and, as cleanliness is next to Godliness, it merits high recommendation."

After examination, we can say this 1900 style Square Quaker Bath is a genuine Cabinet, with a door, handsomely and durably made of best materials, rubber lined, has a steel frame and should certainly last a lifetime. It folds flat in 1 inch space when not in use; can be easily carried; weighs but 19 pounds.

IT IS IMPORTANT to know that the makers guarantee results and assert positively, as do thousands of users, that this Cabinet will clear the skin, purify and enrich the blood, cure Nervousness, Weakness, that Tired Feeling and the worst forms of Rheumatism. (They offer \$50 reward for a case not relieved.) Cures Sleeplessness, Neuralgia, Headache, Piles, Dropsy, Eczema, Malaria, all Blood and Skin Diseases, Stomach, Liver, Kidney, Bladder, Nervous Troubles and all ailments peculiar to women. It cures the worst Cold in one night and breaks up all symptoms of La Grippe, Pneumonia, Fevers, Bronchitis, and is really a household necessity—a God-send to every family.

To please the ladies a face and head steaming attachment is furnished, if desired, which clears the skin, beautifies the complexion, removes Pimples, Blackheads, Eruptions, and is a sure cure for Skin Diseases, Catarrh and Asthma.

ALL OUR READERS should have one of these remarkable Cabinets. The price is wonderfully low. Cabinet complete, with Heater, formulae and directions, only \$5. Head Steamer, \$1 extra; and it is, indeed, difficult to imagine where one could invest that amount of money in anything else that guarantees so much genuine health, strength and vigor.

Write today to the World Mfg. Co., 1522 World Building, Cincinnati, O., for full information; or, better still, order a Cabinet. You won't be disappointed, as the makers guarantee every Cabinet, and will refund your money after 30 days' use if not just as represented. We know them to be perfectly reliable. Capital, \$250,000. The Cabinet is just as represented, and does all they claim, and will be sent promptly on receipt of remittance by express or P. O. money order, draft or check.

Don't fail to send for booklet anyway. This Cabinet

IS A WONDERFUL SELLER for agents, as there are millions of homes without bathing facilities, and the firm offers special inducements to both men and women upon request; and, to our knowledge, many are making from \$50 to \$150 per month and expenses. Write them today and mention our paper.

Montgomery cir., at Harmony, May 12, 13; Anderson cir., at Harmony, May 16, 17; Waller cir., at Macedonia, May 19, 20; Zion cir., at Lake Grove, May 26, 27; Courtney and Plantersville cir., at Plantersville, June 2, 3; Madisonville cir., June 16, 17; Bryan, June 23, 24.

The District Conference of the Huntsville District will be held at Montgomery, beginning with a sermon by Rev. E. L. Shettles, at 8 o'clock p. m., on Wednesday, June 6, 1900. J. C. Mickle, P. E.

Paris District—Second Round. Clarksville, March 11, 12; Marvin cir., at Marvin, March 17, 18; Centenary, Paris, March 18, 19; White Rock and McKenzie, at Bethel, March 19, 11; Annona cir., at Shawnee, March 24, 25; Woodland cir., at W., March 31, April 1; Detroit cir., at Red Oak, April 7, 8; Rosalie cir., at Rosalie, April 14, 15; Deport cir., at Halesboro, April 21, 22; Blossom and Rego, April 28, 29; Lamar Avenue, Paris, April 29, 30; Emberson cir., May 5, 6; West Paris, May 12, 13; Roxton cir., at Howland, May 12, 17; Maxey cir., May 19, 20; Lake Creek, May 26, 27; Powderly mis., May 26, 27. W. D. Mountcastle, P. E.

Huntsville District—Second Round. Conroe sta., March 21; Conroe mis., at Price's School-house, March 24, 25; Willis, March 24, 25; Milliken cir., at Wellborn, April 7, 8; Navasota, April 14, 15; Hempstead, April 15, 16; Huntsville, April 22, 23; Prairie Plains cir., at Union Grove, April 28, 29; Cold Springs cir., at Shenberd, May 5, 6; Dodge cir., Thursday, May 19.



BUFFALO PITTS THRESHING MACHINERY. has no equal. The New Double Cylinder Traction Engine marks a new era in Engines, and farmers wanting the best can't afford to overlook it. Has Double the Power of any Single Cylinder Engine and has no dead center. It is much improved for this year; don't fail to examine it. The Niagara Separator lasts longer than any other and does better and more work. We handle all kinds of Threshing machinery, from the largest to the smallest. Don't buy until you see us or our agent. We handle Hay Presses, Mowers, Rakes, Binders, Binder Twine, and are headquarters for all kinds of Farm Implements, Buggies and Wagons. Send for printed matter. PARLIN & ORENDORFF CO., DALLAS, TEXAS.

THE BRANCH HOUSE AT Tuesday afternoon of boarded the Santa Fe train pleasant ride through Paris in a splendid supper at the age. Wednesday was cold and barring a short walk Sunday morning, so on Sunday when I walked up him the vows of the Ch faces and scenes were a again, and altogether it most pleasant days to me Thursday morning we too were hardly settled in a present whistled for Blot taken in charge by Bro. home is a veritable render oldist preachers. Never more delightfully enteral the Paris District Reading the church, nearly all present whistled for Blot been prepared, and after volutional exercises the circle was taken up. The of study includes the b "Christianity and the Nat "Nature and Supernatu "Comparative Theology." The subjects assigned preachers had all been se erence to a careful rea more of these books. I speeches were carefully p ere of a very high or dence of much reading a on the subjects in hand, are enthusiastic for the and all are zealous for t prelate the great good t out of it. As an intellect stimulus, it serves its d developing a systematic order of preaching. Thi ings of the circle furnis portunity to discuss vari the Church requiring a delightful social intercou help. In this instance Century Educational pr minence and plans lab campaign in the distr meets regularly every f four times a year. Th meeting will be held in F Friday evening, after t of the reading circle. I the train, this time for me. The baggage, smat my trunk was ninety-five than when I came up. sents brain food of a h among the preachers of to bear fruit in the futu Having an opportunit long-herished desire, I Sherman to see the Nort College, of which I hav so much. Saturday m around to the college a into Bishop Key's room. Bishop is just recoveri attack of the grip, but n tive mood, and before the whole forenoon had dinner was announced. repast with the Bishop and in the dining-room two hundred girls, was Altogether, I was deigh saw, and feel sure the school of its character short ride brought me b and my "ever-present tro W. BIBLE READ Some people who prof tians do not read the month; neither do the and his great religion v That sort of a membe of God is worthless, and a stumbling block in the A preacher's work in the posed of such members fruitless, unless he gets to that standard of reli with it the truth that profitable and should no A sermon based on the near 500 interesting to the most of read the Bible as reads it. A political speech or so a speech will interest t mon from the pulpit is less it is delivered in and that style does no er in the pulpit. Some people who are seem to think it is the to read and study the If the preacher does their meals for them— go and join the Kickap And I wouldn't blame t they would starve, phy But if the preacher wa study God's word for the most of their time, they spiritually speaking. Christ made no discr he said: "Search the S them ye think ye have t they are they which test Show me a person who will stay awake at prea go away feeling spiri Provided: the preacher red-hot gospel into hin can't tell you the prea they return home from can't even give you the where it is found. Thi is the case with Christia is, and something ough remedy the evil. The la ing is the cause of all homes in every town an names of whose immate Church register, but the red in dust, untouched for a deeper work of di hearts of the people of l "Cheer up, Christians! study the Bible until we to say: "The mines of earth n That could this vol In teaching me how t It taught me how t Nocona, Texas. CHAI

MOVEMENT.

to Every Use and by Nature's System.

IS NEED."

for years with Rheumism, also Pleurisy, Stomach Troubles, etc. treatments, and as it a grand remedy for our children.

IMPORTANT

makers guarantee resistively, as do those of this Cabinet will clear and enrich the blood.

R READERS

these remarkable Cab-wonderfully low Cab-Header, formulas and Head Steamer, \$1 ex-

DERFUL SELLER

are millions of homes facilities, and the firm placements to both men a request; and to our are making from \$100 to \$1000.

at Harmony

- at Harmony, May 12, 13 Wednesday, May 16 Wednesday, May 19, 20 Grove, May 26, 27 Antersville cir., June 2, 3 June 16, 17 June 29 conference of the Hunts-

et-Second Round.

- March 11, 12 March 17, 18 March 18, 19 McKenzie, a' Bethel, March 19, 21 Lawrence, March 24, 25 W., March 31, April 1 d Oak, April 7, 8 sabb, April 14, 15 Desboro, April 21, 22 10, April 28, 29 sabb, April 29, 30 May 5, 6 May 6, 7 swland, May 12, 13 May 19, 20 May 23, 24 V. D. Mountcastle, P. E.

THE BRANCH HOUSE AT BLOSSOM.

Tuesday afternoon of last week I boarded the Santa Fe train, and after a pleasant ride through a fine section of country rolled into Paris in good time for a splendid supper at the district parsonage.

Wednesday was cold and windy, and barring a short walk around the business part of the town was spent around a cheerful log fire. As the fire crackled and glowed and talked about snow, Bro. Mountcastle and I talked of other days back in the hills of old East Tennessee.

Friday evening, after the adjournment of the reading circle, I again boarded the train, this time for home via Sherman. The baggage smasher told me that my trunk was ninety-five pounds lighter than when I came up.

W. C. EVERETT.

BIBLE READING.

Some people who profess to be Christians do not read their Bible once a month; neither do they think of God and his great religion very often.

That sort of a member in the Church of God is worthless, and they are usually a stumbling block in the way of sinners. A preacher's work in a Church composed of such members will be utterly fruitless, unless he gets them worked up to that standard of religion that carries with it the truth that Bible reading is profitable and should not be neglected.

A sermon based on the Scripture is not near as interesting to the person who doesn't read the Bible as it is to one who reads it.

A political speech or some other kind of a speech will interest them. But a sermon from the pulpit is rather "dry," unless it is delivered in a bombastic style and that style does not become a preacher in the pulpit.

Some people who are in the Church seem to think it is the preacher's duty to read and study the Bible for them. If the preacher were to want to eat their meals for them—why, they would go and join the Kickapoo tribe at once.

BISHOP'S COLLECTION—TAKE IT NOW.

The collection for the support of our Bishops, take it now, brethren. What is obtained at the beginning of the year is, usually, so much clear gain. The subsequent collections will never procure what is due from them, and at the same time add what should have been gathered at the first.

LEAGUE CONFERENCE.

Let all Epworth League Chapters take notice that the presiding elder of Corsicana District held set April 24, 25 and 26 for the Corsicana District Epworth League Conference, to convene at Rice, Texas.

W. H. CRAWFORD.

KIPLING'S NEW STORIES.

The First Sustained Work that He Has Done Since His Long Illness.

Rudyard Kipling's first piece of sustained work since his illness last year turns out to be a series of humorous animal stories which are said to show all the freshness and zest of a man who has had a long rest.

HUNT'S CURE

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

Mrs. Flashout: "Yes, Bobby; all these beautiful silk dresses of mine come from a poor, little, insignificant worm."

HUNT'S LIGHTNING OIL

Cures Catarrh, Neuralgia, Sprains, Cramp Colic, Diarrhoea, Cuts, Headache, Rheumatism. Good for man and beast. Failing, money refunded.

THE GILLOTT PEN.

For many years there has appeared in the Advocate's columns an advertisement of the Joseph Gilloft & Son's pens. There is no end to the variety of pens on the market, but out of this vast multitude it is difficult for the writer to obtain just what he desires.

MARRIAGE NOTICES.

Garnett-Norwood.—William S. Garnett and Emma L. Norwood, at bride's parents' home, Dripping Springs, Texas, February 25, 1900, Rev. Hiram Graham officiating.

Hill-Boyce.—At the residence of the bride's parents, Mr. and Mrs. W. A. Boyce, three miles from Manor, Texas, on February 19, 1900, Mr. W. H. Hill and Miss Beatrice Boyce, Rev. F. O. Favre officiating.

Briant-Keathley.—Rev. J. T. Briant, pastor of the Cumberland Presbyterian Church of Breckinridge, Texas, and Miss Minnie Keathley, of Breckinridge, Rev. I. E. Hightower officiating.

MUSICAL ANNOUNCEMENT.

We have bought the entire stock of Sheet Music, Music Books, Guitars, Mandolins and other small musical merchandise, together with the good will for these departments, of the C. H. Edwards Music Co.

This, added to our own, gives us the largest stock of sheet music in the city. We solicit orders and will give prompt attention. Will A. Watkin Music Co., Dallas, Texas.

The report of the minority voice in the heart, should always be given a hearing.

"The mines of earth no treasures give That could this volume buy; In teaching me the way to live, It taught me how to die."

Only 10 Cents a Copy, Postpaid. PAPER EDITION. STEPS IN HIS Or "WHAT WOULD JESUS DO?" BY CHARLES M. SHELDON. Only 65 CENTS A DOZEN, Postpaid. ONLY ONE DIME GETS IN HIS STEPS Postpaid Get It From Your Preacher HE IS OUR AGENT. But if your preacher does not, or will not, handle it, send us TEN CENTS and we will send you a copy promptly by mail, postpaid. BARBEE & SMITH AGENTS, DALLAS, TEXAS

PARIS DISTRICT CONFERENCE. Paris District Conference will meet at West Paris April 24, at 8 o'clock p. m. Opening sermon by J. M. Sweeton. W. D. MOUNTCASTLE, Paris, Texas.

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

Mrs. Flashout: "Yes, Bobby; all these beautiful silk dresses of mine come from a poor, little, insignificant worm."

HUNT'S LIGHTNING OIL. Cures Catarrh, Neuralgia, Sprains, Cramp Colic, Diarrhoea, Cuts, Headache, Rheumatism. Good for man and beast. Failing, money refunded.

THE GILLOTT PEN. For many years there has appeared in the Advocate's columns an advertisement of the Joseph Gilloft & Son's pens.

MARRIAGE NOTICES. Garnett-Norwood.—William S. Garnett and Emma L. Norwood, at bride's parents' home, Dripping Springs, Texas, February 25, 1900, Rev. Hiram Graham officiating.

MUSICAL ANNOUNCEMENT. We have bought the entire stock of Sheet Music, Music Books, Guitars, Mandolins and other small musical merchandise, together with the good will for these departments, of the C. H. Edwards Music Co.

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

SANTA FE EXCURSION RATES. Temple—Account of Y. M. C. A. State Convention, one and one-third fare for the round trip, for trains arriving in Temple March 15 and 17; limited for return March 20.

WHO CAN BE HAPPY? With a Bad Stomach, Backache, Sleeplessness, Headache? You can be saved, and at once, from these ills. Write at once and get the Bottled Mineral Wells Water. Drink it! Drink! And you will feel like a new man.

HO! FOR THE ECUMENICAL CONFERENCE ON FOREIGN MISSIONS IN NEW YORK CITY, APRIL 21-MAY 1, 1900. The undersigned invites correspondence with any who would like to join a party for the Ecumenical Mission Conference to be held in New York City, April 21 to May 1, 1900.

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

SANTA FE EXCURSION RATES. Temple—Account of Y. M. C. A. State Convention, one and one-third fare for the round trip, for trains arriving in Temple March 15 and 17; limited for return March 20.

WHO CAN BE HAPPY? With a Bad Stomach, Backache, Sleeplessness, Headache? You can be saved, and at once, from these ills. Write at once and get the Bottled Mineral Wells Water. Drink it! Drink! And you will feel like a new man.

HO! FOR THE ECUMENICAL CONFERENCE ON FOREIGN MISSIONS IN NEW YORK CITY, APRIL 21-MAY 1, 1900. The undersigned invites correspondence with any who would like to join a party for the Ecumenical Mission Conference to be held in New York City, April 21 to May 1, 1900.

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

SANTA FE EXCURSION RATES. Temple—Account of Y. M. C. A. State Convention, one and one-third fare for the round trip, for trains arriving in Temple March 15 and 17; limited for return March 20.

WHO CAN BE HAPPY? With a Bad Stomach, Backache, Sleeplessness, Headache? You can be saved, and at once, from these ills. Write at once and get the Bottled Mineral Wells Water. Drink it! Drink! And you will feel like a new man.

HO! FOR THE ECUMENICAL CONFERENCE ON FOREIGN MISSIONS IN NEW YORK CITY, APRIL 21-MAY 1, 1900. The undersigned invites correspondence with any who would like to join a party for the Ecumenical Mission Conference to be held in New York City, April 21 to May 1, 1900.

Sink... want it to?... the water... economical... soap, or... waiting till

more conven-

asiest, quick-

ine

ways cheerful and... promised with sin... to advise with her... and would cor-... thought wrong, as... own children. The... y happy hours in... on with her dear... a home circle... er last sickness... must die, she said... lished to talk with... called them one by

ETCHER, P. C.

orgia Butler was... and died January... ver the years of a... Butler had been a... Church, South, for... ars, during which... earnest, consecrated... ready to heed the... he loved so well... entury she fought... battle has been... n, and she has re-... faded not away... the summons came... efore she crossed... er sufferings have... e from the ill of... s a husband, chil-... and a host of... earture; but they... who have no hope... find her, and when... s is over they ex-... he sunny banks of... here sickness and... tor.

J. W. BRIDGES.

Luton, son of W... was born at Ector... s, August 29, 1890... 3, 1896, with that... fever. He was tak-... at night and was... hile our faithful... did all they could... s called him home... e our hearts are so... and say, "Lord, thy... loved to go to Sun-... the first to get ready... g came. He was... of nine children to... While it is so hard... n, we know where... to meet to part no... ken family in heav-... low Wild Cemetery... beside his great-... other (Rev. J. P... d other relatives, to... d morn.

HIS MAMMA.

daughter of Rev... cher, was born Jan-... December 21, 1890... e dead? No, no!... how well her name... n, a flower plucked... ow to bloom in the... sweet surprises had... me for her awak-... ning; but, oh, what... joy to awake to the... She was a sweet... joining the angel-... eace on earth, good... at Christmas morn!... idden from papa and... nore will she carry... but—precious knowl-... the pearly gates to... es home.

E. W. McMAHON.

min Craig Freeman... County, Ky., Octo-... e man was reared on... became an invalid... seventeen years old... responsibility of the... ving him an experi-... a great deal to him... was married to Miss... n February 21, 1879... mpanion until his... ed in the spring of... n Grayson County... man of broad views... s. He leaves a wife... His oldest son is a... nding at Sherman... are doctors in good... an was a successful... on as a farmer, and... d advantages of ac-... s. He joined the M.

ES REPAIRED AND... WARRANTED—no... e badly broken. Send... et mail, we will exam-... et you know what they... eate cost before doing... eches changed to Stem... ND FOR PRICE LIST... ES.

nces, this Paper.

ahar, Louisville, Ky.

E. Church, South, in 1882, and was sound on the doctrine of regeneration. He had an experience of grace which gave him great comfort. When told that an operation would have to be performed for appendicitis, he said to me: "I am in the hands of the Lord." A great and good man has gone. We shall never forget him. God bless the bereaved family, is the prayer of his pastor.

A. W. GIBSON.

STULTING—John A. Stulting was born on ship near New York, Feb. 28, 1823. He in 1853, and died Feb. 22, 1900. He was was Holland Dutch. He came to Texas in 1853, and died February 22, 1900. He was converted at a prayer-meeting in Seguin in 1853, joined the M. E. Church, South, and lived in the enjoyment of experiential religion. As he often testified, "The Spirit beareth witness with my spirit." He was married to Miss Sarah E. Stonerker, by Rev. B. D. Dashiell, in Gonzales, July 27, 1860. To them were born eight children, five boys and three girls. Three sons and one daughter are living. They rise up and speak well of the faith and devotion of their father to his God and to his Church, and purpose to follow his example. For several years he has been a faithful sexton of the church in Weimar, but for several months he has suffered; but with joyful hope of soon being at home with the Savior. His suffering is ended. He enters the Master's joy and rest for the people of God.

W. F. BRINSON, P. C.

MATTHEWS—Mrs. Eder Matthews, wife of John V. Matthews, of Orange, was born in Washington County, Texas, December 19, 1876, and died at her father's home, February 22, 1900. She was considered a Christian from childhood, much loved and respected by her girl friends, and praised by her Sunday-school superintendent as being perfect in all her conduct and attention. She joined the Campbellite Church about ten years of age and the Methodist Church about three years ago. She was the same meek and serene Christian as a wife and mother. The writer has known her two years and been at her home more than any other in the community spending a week during campaigning; not a word heard or look of feeling ever was heard or seen to mar the serene Christian spirit. She leaves a husband and two little boys, her parents and two brothers to mourn their loss. She was reconciled to the will of God, and the last day she had a vision of heaven for awhile, and came back and told them of heaven, of Jesus, and then triumphantly fell asleep in Jesus.

W. F. BRINSON, P. C.

WEBSTER—Near Bartlett, a messenger entered the home of J. X. and Flora Webster, on February 11, 1899, and plucked from it one of earth's fairest flowers. Lela was born December 17, 1868. Her stay here was short, but she had so gained the affections of both her parents and grandparents that it was hard to give her up, and only those who have suffered a like bereavement can understand how her sweet little face and bright, winning ways are missed. The uprooting of this tender plant was painful, heart-rending; but now she is transplanted in God's own garden, to grow and bloom in his light, free from the sufferings and trials of earth. Sometimes in our weakness we wonder why our kind Heavenly Father lays the hand of affliction so heavily upon us; but some day the mists will be cleared away, and then we will understand. Look up, dear parents, and be comforted, remembering that darling Lela is now sweetly resting in the arms of Jesus. Dear parents, the bright-eyed darling is beckoning you to come. Be faithful, ever trusting in Jesus, and some day you will live with little Lela again. Her grandpa,

W. M. WEBSTER.

MELTON—Sister Ida Melton, wife of Bro. George W. Melton, was born December 21, 1858, in Wood County, Texas, and died February 15, 1899, aged thirty-one years, one month and twenty-five days. She professed faith in Christ in early life, and joined the M. E. Church, South. She was the mother of six children, four living, two dead. One precious little babe was buried in the coffin with its mother. Sister Melton was a devoted wife, a loving and affectionate Christian mother. She loved God and kept his commandments; was loved by all who knew her for her piety in leading a quiet Christian life. She would not offend any one, but was always for peace. She died happy and went up the shining way far beyond the stars to live with Jesus and loved ones forever. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow." May the Lord bless Bro. Melton, her precious children and relatives. Help them so to live in this world that in the life to come we may be gathered home with loved ones gone before, to part no more. Her pastor,

G. M. FLETCHER.

IN MEMORIAM.

Rev. Thomas P. Smith was born October 17, 1844, and died January 14, 1900. "There is a Reaper whose name is Death, and with his sickle keen" he visited the happy home of Rev. T. P. Smith, and when the angels came to "gather in the golden sheaves," he was among the cluster placed at Jesus' feet, and the Master he had so long and faithfully served received him with, "Well done, thou good and faithful servant; enter thou into everlasting life." As a man he was a success—goodness, honesty and benevolence were his crowning virtues. His doors were open to the needy. Several orphan children were lovingly received into his prosperous, Christian home and enjoyed every comfort and joy of the household. But his generosity did not stop here—it reached far beyond his domestic circle. "He that giveth to the poor lendeth to the Lord"—and many a goodly loan hath he made. His earthly mission was to rescue the perishing and to cheer and bless a weaker brother. How grandly he fulfilled that mission! How ardently he labored in the righteous cause of God! He "loved to tell the story of Jesus and his mercy, of Jesus and his love." His

life reflected his faith. He lived purely, justly and religiously. "He practiced what he preached." "His candle was not lighted and placed under a bushel," but it shone clearly and others saw his good works, and many a thirsting soul was led to the Fountain of love. His domestic life was an ideal one. I have thought when visiting his home that the River's side, hoping, trusting and striving to safely reach the other shore and "rest under the shade of the trees." But he reached it first. His boat "with noisless oar" safely crossed the turbulent waters and he rests on the other shore—rests from his earthly labors and awaits you, my dear Aunt Bell, to welcome you home. "In my Father's house are many mansions," and Jesus has one for you. He has left behind him the results of a well-spent life. The character of Rev. T. P. Smith was beyond reproach. No man can accuse him—he was the embodiment of honor, justice and truth.

From boyhood he was considered a model youth, a fond and obedient son, a kind and loving brother. I have heard many incidents of his boyhood related, but never an instance when he was hasty or unkind. He was ever thoughtful of others and many friends felt his true worth. He was a joy to his parents, a kind and sympathetic brother, a true and worthy friend.

In 1866 he married Miss Mary Bell Long. Their union was a happy one. God prospered them, and they were grateful. Shortly after their marriage they both joined the Methodist Church and were faithful to the end. For many years he was a minister of the gospel, striving to elevate humanity, caring for the afflicted and doing a grand work in the name of the Lord. He was a Christian in thoughts, in words and in deeds. He will be missed—ah! sadly missed. But his Heavenly Father called him home, and obediently he answered the call, and oh, how he was welcomed by the dear ones "who had journeyed before!"

His once happy home is desolate and broken, but he invites his faithful wife to a brighter one in heaven. His life was beautiful—his days crowned with deeds of goodness. His nights were full of repose. He rested as only the innocent can. Evening shadows found him at "Peace with God and all mankind." The morning suns saw him ready for the day's labors. His life was well spent. 'Tis the old, old story—"He giveth his beloved rest."

Farewell, dear one, "till we meet at Jesus' feet." May God be with us all and in his infinite mercy and love keep our erring feet in the paths of righteousness, and when we plunge up the river's tide, may we safely reach the heavenly shore, as the dear, good man whose memory we cherish. Yes, Rev. Thomas P. Smith is with Jesus in glory. What could be grander? How truly he is blest.

HIS NIECE.

There is nothing more eloquent than silent time.

"He that seeks finds." He that takes Hood's Sarsaparilla finds in its use pure, rich blood and consequently good health.

The Christian life demands our all, yet it gives more than all in return.

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.

Liars should make it a point to carefully cultivate their memories.

If the Baby is Cutting Teeth

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

To live the truth we must have the truth abiding in us.

Fits Permanently Cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. Send for free trial bottle and treatise. Dr. R. H. Kline, Ltd. 361 Arch St., Philadelphia, Pa.

A smooth and shiny course makes slippery travel.

DYSPEPSIA.

Geo. S. Seally, of 75 Nassau St., New York, says: "For years I have been troubled with rheumatism and dyspepsia, and I came to the conclusion to try your pills. I immediately found great relief from their use; I feel like a new man since I commenced taking them, and would not now be without them. The drowsy, sleepy feeling I used to have has entirely disappeared. The dyspepsia has left me and my rheumatism is gone entirely. I am satisfied if any one so afflicted will give Radway's Pills a trial they will surely cure them, for I believe it all comes from the system being out of order—the liver not doing its work."

Radway's Pills

cure all Disorders of the Stomach, Bowels, Kidneys, Bladder, Dizziness, Costiveness, Piles, Sick Headache, Female Complaints, Biliousness, Indigestion, Constipation and all Disorders of the Liver. 25c per box. At Druggists or by mail, Radway & Co., 55 Elm Street, N. Y. Be sure to get "Radway's" and see that the name is on what you buy.

The Milano Route

TO AUSTIN, SAN ANTONIO, SOUTHWEST TEXAS AND MEXICO. SANTA FE to Milano I. & G. N. R. R. To San Antonio WIDE VESTIBULED PULLMAN SLEEPERS AND FREE RECLINING CHAIR CARS Through Without Change. Ticket Agents Will Tell You All About Time and Rates. W. S. KEENAN, C. P. A.

"FREE."

The Illustrator and General Narrator.

A handsome illustrated 20-page monthly publication, issued by the I. & G. N. R. R., with artistic illuminated covers, descriptive of the matchless resources of Texas, the special subject matter of each issue to date being as follows: March, 1899, TEXAS. April, Houston County. May, Montgomery County. June, Cherokee County. July, Leon County. August, Anderson County and Palestine. September, Rusk County. October, Walker County. Of ever abundant interest particularly to the investor, tourist, health and home-seeker. Will be sent to any address for 25 cents (postage) a year, or two cents on sample copy. Back issues on file to cover orders. Address D. J. PRICE, G. P. & T. A., Palestine, Texas.

H. & T. C. R. R.

Short and Quick Line Between North and South Texas Sunset-Central Special Carries FREE RECLINING CHAIR CARS and makes the FASTEST TIME BETWEEN NORTH TEXAS AND NEW ORLEANS.

THROUGH SLEEPERS:

GALVESTON, HOUSTON and ST. LOUIS, via Denison. HOUSTON and DENVER, via Ft. Worth and Ft. W. & D. C. Ry. HOUSTON and Waco, via Brownwood. HOUSTON and AUSTIN, via Hempstead. AUSTIN and CHICAGO, via Waco and Dallas.

H. & T. C. Trains connect at Houston with SOUTHERN PACIFIC TRAINS carrying PULLMAN STANDARD and ORDINARY SLEEPERS to SAN FRANCISCO, NEW ORLEANS AND THE EAST.

S. F. B. MORSE, Pass. Traf. Mgr. M. L. ROBBINS, G. P. & T. A. HOUSTON, TEXAS.

Southern Pacific SUNSET ROUTE.

DAILY TRAIN SERVICE WITH BUFFET SLEEPERS, BETWEEN New Orleans, Mexico and California.

DOUBLE DAILY SERVICE BETWEEN New Orleans, Houston, Galveston and San Antonio.

SUNSET-CENTRAL SPECIAL

Free Chair Cars between New Orleans and Denison via Houston and H. & T. C. R. R. Pullman Ordinary Sleepers from Washington, Cincinnati and Chicago via New Orleans to Pacific Coast Points and Return.

All Trains connect at New Orleans for New York, Washington, D. C., Atlanta, Memphis, Cincinnati, St. Louis and Chicago.

S. F. B. MORSE, Pass. Traf. Mgr. L. J. PARKS, C. P. & T. A. Houston, Texas.

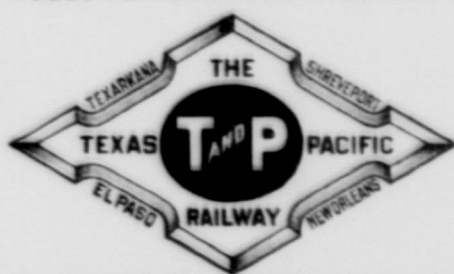


"COTTON Culture"

is the name of a valuable illustrated pamphlet which should be in the hands of every planter who raises Cotton. The book is sent FREE.

Send name and address to GERMAN KALI WORKS, 93 Nassau St., New York.

4 IMPORTANT GATEWAYS 4



2 FAST TRAINS 2 DAILY

FOR St. Louis, Chicago and the East

SUPERB NEW PULLMAN VESTIBULED BUFFET SLEEPERS HANDSOME NEW CHAIR CARS (SEATS FREE).

ONLY LINE Running Through Coaches and Sleepers New Orleans without Change.

Direct Line to ARIZONA, NEW MEXICO and CALIFORNIA

L. S. THORNE, Third Vice-Prest and Gen'l Mgr. E. P. TURNER, Gen'l Passenger and Tkt. Agt. DALLAS, TEXAS

There Is A Satisfied

glad I am going—expression on the faces of all who have discovered the unexcelled train service and connections for California via

THE DENVER ROAD.

Our passengers to California and back take advantage of the

TRINIDAD GATEWAY

In connection with the A. T. & S. F., eastward through New Mexico and Arizona, westward through Utah and Colorado.

A UNION STATION

connections at Pueblo, Colorado Springs and Denver facilitate round trip tickets via diverse routes. Magnificently illustrated literature will be sent to you without expense by sending your name to W. A. STERLEY, A. G. P. A., or A. A. GLINSON, G. A. P. B., "The Denver Road" at Fort Worth, Tex.

D. B. KEELER, V. P. & T. M.

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S CREAM BAKING POWDER

Highest Honors, World's Fair Gold Medal, Midwinter Fair

Avoid Baking Powders containing alum. They are injurious to health

CLARENDON DISTRICT.—NO. J.

The Silvertown and Tulla charge is served by B. R. Wagner, a good preacher and a young man of fine promise.

C. A. Clark is in his second year in the conference and on the Matador Circuit. Like the apostle John, he possesses qualities that make him loved by everybody.

SAN MARCOS DISTRICT AGAIN.

Since my last communication, I have completed my first round on the district. Holding forth on the following charges: Harwood, San Marcos Circuit, Kyle and Pleasant Grove, Dripping Springs and Gonzales.

Rev. J. S. Newsom is supplying the Harwood charge. An effort is being made to pay off an old Church debt with which we are hindered at Harwood.

Rev. W. H. B. Biggs, of Kyle and Pleasant Grove, was not able to attend his quarterly conference on account of sickness. Everything moving off well on this charge, so far as I could learn.

Rev. Hiram Graham is in the wagon holding the lines on the Dripping Springs charge. Things are moving right along. A good attendance of officials at the quarterly conference, and the best financial report that has been made there for years.

Gonzales was the last place place visited on this round. The town is improving all the time. Our people are building a handsome brick church, which, when finished and finished, will cost something near \$5000.

succession the conference has met in this district. I have fully made up my mind not to travel this district another year.

San Marcos, Texas. I. T. MORRIS.

PASTORS' MEETING.—WAXAHACHIE DISTRICT.—TWENTIETH CENTURY AND ELSE.

Upon call of the presiding elder, Rev. Horace Bishop, and Rev. T. G. Whitten, Chairman of the Twentieth Century Committee of the Waxahachie District, the pastors met, for a parlor conference, at Whitten Institute, Midlothian, Texas, February 22.

The morning session was very profitably spent in hearing a miscellaneous programme by the students of the school, and the young people did themselves and their instructors credit, while they were affording us an agreeable hour.

On motion, the presiding elder was requested to prepare a circular letter for general distribution in the district, explaining the Twentieth Century Movement to all our people.

It was decided to hold a rally in each church during the year.

We were much rejoiced at the evidence of prosperity in Whitten Institute. It seems that from the beginning the management of the school has studiously avoided anything like high-sounding and inflated names, claims or advertisements.

Open the school-house and close the jail, upon the occasion of our visit, such conclusive evidences of prosperity, the school being so full that Bro. Whitten was forced to put one of his girls in his private apartments, we felt like saying to him, as was said to Washington on one occasion: "Your merit (as a school) is only equalled by your humility."

In the afternoon a congregation of students and citizens met in the college chapel and heard brief addresses from several brethren.

Our entertainment was up to the high record of Midlothian hospitality.

C. S. FEILD, Secretary.

STATISTICS AGAIN.

My good Bro. Rodgers, of Rosalie, says the only objection he has to my plan of making up statistics is that it violates the law of the Church, and proceeds to quote as proof an episcopal decision, paragraph 28. I respectfully call attention to paragraph 28, question 5: "What statistics have been reported to the Annual Conference?"

Cleburne, Texas. JNO. M. BARCUS.

UNCLE DICK IS AT WORK.

Many friends and brethren are asking if I am still at work for the Methodist Ordinance at Waco. My answer to all, without replying by letter to any, is that on the 21st day of January I began work for this year, and have preached every Sunday and taken collection somewhere, and have appointments out now to the last of March.

291 Ervay Street, Dallas, Texas. R. W. THOMPSON.

MARCH AND THE LION.

Something Better Than the Old Saw. The saying about the lion and the lamb in March often proves false, but there is another and a better one which is literally true.

Jewelry by Mail

OUR ILLUSTRATED CATALOGUE showing Watches, Chains, Charms, Silverware, Silver Novelties, Jewelry, Diamonds, Rings, Optical Goods, etc., is now ready, and will be sent on application.

C. P. BARNES & CO., LOUISVILLE, KY.

504-506 West Market St.

This firm is reliable.—EDITOR

Kindly mention the TEXAS ADVOCATE.

MISSIONARY INSTITUTE.

The Missionary Institute of the Huntsville District will be held at Bryan, beginning with a sermon on missions by Rev. E. P. Newsom, on Wednesday, April 1, at 8 o'clock p. m.

Friday—8:30 a. m. devotional service, conducted by Rev. L. M. Neel, 9 a. m., "The Importance of Pastoral Work," Rev. J. C. Mickle, 9:30 a. m., general discussion, 10 a. m., "The Prayer-meeting—How to Make it Profitable," Rev. T. B. Graves, 10:30 a. m., "Christian Literature," 11 a. m., preaching by Rev. G. H. Phair.

PROGRAM

Semi-annual meeting of the Mission Board of the Northwest Texas Conference, in Corsicana, March 27-29, 1900.

Tuesday—1:15 p. m., words of welcome, S. H. Hay, 2:30 p. m., response, J. S. Chapman, 3:15 p. m., missionary sermon, M. S. Hotchkiss, 4:30 p. m., general discussion, 10 a. m., "The Prayer-meeting—How to Make it Profitable," Rev. T. B. Graves, 10:30 a. m., "Christian Literature," 11 a. m., preaching by Rev. G. H. Phair.

Wednesday—8:30 a. m., prayer service, invoking the presence of the Holy Spirit during the session of the board, conducted by W. C. Hilburn, 9:30 a. m., meeting of the board and reading reports from the Northwest Texas Conference missionaries, 11 a. m., Christian subject, "The Coming Kingdom," Saml P. Wright, 3 p. m., "Opportunities for Mission Work in Unoccupied Territory," John R. Nelson, general discussion, 4:15 p. m., "The Woman's Foreign and Home Mission Societies of the M. E. Church, South," J. S. Chapman, 7:30 p. m., missionary address, subject "Watchman, What of the Night?" John R. Morris.

Thursday—8:30 a. m., missionary thanksgiving service, E. A. Bailey, 9 a. m., executive session of the board, 10 a. m., "The Holston Plan," E. A. Smith, 11 a. m., Nelson, subject, "Home Missions," J. S. Tunnell, 2:30 p. m., executive session of the board, 3:15 p. m., "Missionary Institutes, and Their Effects on the General Collections," J. M. Sherman, 4 p. m., "Sunday-school Missionary Day," C. W. Daniel, 4:30 p. m., Expense of Missionary Operations, J. T. L. Annis, 7:30 p. m., address, "Missionary, Mission and Heroes of the M. E. Church, South," H. Bishop.

Members of the board are assigned to District Conferences as follows: Georgetown, E. A. Smith; Waco, M. S. Hotchkiss; Corsicana, John R. Morris; Waxahachie, Saml P. Wright; Gatesville, J. M. Sherman; Fort Worth, J. M. Chapman; Brownwood, C. W. Daniel; Dublin, J. T. L. Annis; Abilene, W. C. Hilburn; Weatherford, J. H. Wiseman; Vernon, J. S. Tunnell; Clarendon, John R. Nelson. General alternates, Horace Bishop and John R. Nelson.

Brother serving charges that have missionary appropriations will please furnish the Secretary reports of their respective works in time for the meeting of the board the 27th of March.

HORACE BISHOP, JOHN R. NELSON, J. H. WISEMAN, Executive Committee.

PLANS IN PARIS DISTRICT FOR EDUCATIONAL THANK-OFFERING.

At the meeting of the District Reading Circle at Blossom, March 1, the following plan was suggested and adopted:

- 1. A gift of one Sunday entire to this work, either in March or April.
2. A general rally at two points in each circuit, to which one or two of these Sundays will be given.
3. The town charges on the railroads, if desirable, to swap pastors for a Sunday to be devoted to the discussion of this subject.

Upon presenting this plan, I received nine responses, each man to make a clear gift of a Sunday, some in March and others in April, to the cause of the Twentieth Century Educational Thank-offering. Some rallies were arranged with the pastors of circuits at this meeting. Others will speedily be prepared for.

Several good results will follow this operation: 1. The preachers will better prepare themselves by a deeper study of their subject. (Close study of it already was manifest in the discussions at Blossom.) 2. If a question is of sufficient interest to draw a man from another work, force is thereby given to argument and appeal. The preachers are enthusiastic and hopeful, and it is our opinion that Paris District won't miss far the largest amount expected of her.

J. J. CLARK, District Secretary.

NO CONFERENCE SECRETARIES.

Brethren: Please mail me a copy of your last minutes. Name the cost.

JOHN J. LAFFERTY, Richmond, Va.

If the devil ever takes off his mask, it is because somebody sees under it.

SPECIAL NOTICE.

The following brethren are hereby appointed on Committee for the Examination of Candidates at the Waxahachie District Conference, to convene at Itasca April 25:

- For License to Preach—C. R. Wright, J. W. Stevens, T. S. Armstrong.
For Admission on Trial—E. A. Smith, J. A. Pace, L. W. Carleton.
For Deacon's Orders—S. C. Littlepage, J. W. Dickinson, J. C. G. R. Patton.
For Elder's Orders—H. A. Bourland, C. S. Field, W. M. Lane.
For Recognition of Orders—T. G. Whitten, W. A. Giffeland, R. J. Tooley.

The candidates will please meet these brethren on the evening of April 21, that the committees may be ready to report when their names are called.

HORACE BISHOP, P. E.

COMMENCEMENT SERMON.

Rev. H. A. Boaz, of Dublin, will preach the commencement sermon for Granbury College on May 27, and Hon. R. W. Hall, of Vernon, will deliver the address on May 29.

Granbury, Texas. W. J. MOORE.

MORPHINE. Opium, Cocaine, Whiskey habit cured without suffering. Remedy. Cure Guaranteed. Endorsed by physicians, ministers, and others. Book of particulars, testimonials, etc., free. Tobacco, etc., the tobacco cure, etc. Established 1882. WILSON CHEMICAL CO., Dublin, Tex.

WATCH AND CHAIN FOR ONE DAY'S WORK.

Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1¢. Packages of Blaine at 10¢ each. Send your full address by return mail and we will forward the Blaine, post paid, and a large Premium List. No money required. BLAINE CO., Box 3, Concord Junction, Mass.



Washington's Birthday

should remind you that Spring's work will soon be under way. Are you properly prepared? Is your buggy in good shape for the season's use? If not, it's time for you to look over the Enterprise. You can't find another make that possesses the features of strength, ease of running and freedom from repairs that mark this, and our prices ought to create a marked advance in vehicle buying in this vicinity. Write for our new vehicle catalogue, which will be sent free of charge.

Parlin & Orendorff Co. DALLAS, TEXAS.

For Sunday-Schools, Prayer Meetings.

SACRED SONGS No. 2. THE NEW BOOK.

Send 20 cents for a sample copy, and see if you do not like it as well as No. 1. Over 720,000 copies have been sold. \$25 per 100. The Biglow & Main Co., New York and Chicago.

AGENTS WANTED FOR THE BEST

selling Life of Moody, containing over seven hundred pages; a real life of Moody covering three hundred pages; sermons, addresses in logical order, the best work of his life three hundred pages; anecdotes and pithy sayings one hundred and six pages. Beautifully illustrated. Do not waste time on Cheap-John books hastily put together with paste-pot and shears. Our celebrated Life of Moody possesses peculiar features of excellence and will outsell all others. Beautifully illustrated. Big terms. Prospectus sent on receipt of ten two-cent stamps for cost of packing and mailing. Freight paid. A wonderful opportunity not only to make money, but to do a vast amount of good by circulating a noble book that will be everywhere recognized as a book of standard merit. Books ready for delivery. B. F. Johnson Publishing Company, 901-903-905 E. Main St., Richmond, Virginia.

\$22.50 GETS A FIRST-CLASS SEWING MACHINE AND THE ADVOCATE 1 YR.



Per Annum, \$2.00.

VOL. XLVI.

EDITORIAL

SERIOUSNESS AS AN ELI

WORSHIP.

As a people we are given to worship. This is true of us not only in the place of well. Just at this point Bibles and Protestant Episcopals far in advance of us. You their places of worship, and is quiet. When they first sacred retreat, they drop in a moment of prayer. gages in ordinary convers indulges in a laugh. They there for worship. There ential awe about their assent pervades the throne service begins, and then of voices is audible in the of the collect. And what may lack in what we call they are up to a high level and due solemnity while. But with many of our peo tuary is a sort of meeting we gather before the set and carry on promiscuous tion. We ask about e health, social matters, t business, and often ind neighborhood gossip. We heard a perfect hum of vo out the entire congregat the minister kneels in pr before beginning the gene By this sort of thought, minds are not put into a frame, and many of our l iest thoughts are dissipat not always intend to be ir light-minded by this cour is what it amounts to in t

Do not understand us to it is necessary to worshi tuary in order to be wo spirit. That is not the id maintain that the sanctuar place, and when we enter ought to cultivate a feeli tity in our hearts and mi otherwise, as is often the make the place common. we darken the door of t God, all worldly thought banished and the thoug turn to things spiritual. It ought to be a special th searching and communic unseen Father. The hea low in a moment of silent the heart ought to come i with things heavenly and idle word or ordinary spee escape the lips. No hum ous conversation ought to The soul ought to spend t ments before the service be emn meditation and calm Then, when the man of God the hymn and reads from pages, we are prepared fo of worship. The mind an in a receptive state, an things find an easy access. a heart the Holy Ghost is a heavenly benediction. ethical and spiritual mood with the spirit of worship. seriousness of the soul mak ble for God to dwell therei when we occupy our plac we ought to feel, as the P said, "God is in his holy te the earth keep silent befor