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# TEXAS CHRISTIAN ADVOCATE

Per Annum, \$2.00.

OFFICIAL ORGAN OF THE FIVE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

To Preachers, \$1.00

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Dallas, Texas, Thursday, March 22, 1900.

No. 30

## TWENTIETH CENTURY MOVEMENT.

**THE SUBJECT TREATED BY MEN WHO HAVE MADE IT ONE OF CLOSE STUDY AND PROFOUND THOUGHT IN ALL OF ITS ASPECTS.**

**THE EYES OF THE CHURCH AT LARGE ARE NOW TURNED UPON TEXAS METHODISM, AND WE MUST MEET EXPECTATION.**

### AN EXPERIENCE ON THE FIRING LINE.

BISHOP E. R. HENDRIX, D. D., LL. D.

A bulletin of an actual engagement and its results is more desirable in time of war than a treatise on the art of war. Since my return from Brazil, with the happy results of the campaign there, I have had the joy of seeing some liberal and joyful giving in several of the Churches of my own city and such intelligent enthusiasm on the part of several of the pastors that gave assurance of the work being pushed until every member and friend of the Church should have an opportunity of making a thank-offering. In each case the pastor has told of a personal blessing to himself and his people from their Twentieth Century Offerings.

I have just returned from the scene of a former pastorate, of some twenty-five years ago, and report the thank-offering of a single charge as having reached the sum of \$5000, with such growing interest as to encourage the pastor to expect and desire, and therefore intelligently hope for, another thousand dollars, and this from a membership of five hundred. After looking over the roll of his membership the pastor finds that the \$5000 has been given by some fifty persons, and he wisely concludes that the fullest blessing in this great movement can not be realized without a contribution, a veritable thank-offering, from every member. He is unwilling to accept a blank card in any case, and intends to keep the matter before his people until each has not only had the opportunity of giving, but has given, a thank-offering. After the presentation of the cause from the pulpit, he regards that his work is begun rather than finished. Such pastoral fidelity is worthy of a great movement which comes not once in a lifetime, but once in three generations. Happy the pastor who realizes that he has come into the kingdom for such a time as this!

Such a harvest did not come of the sowing of a single Sabbath. The sowing began a year ago. The hearts of the aged were touched at the remembrance of God's mercies in sparing them to see the close of the century. The first notable thank-offerings came from sick chambers, and were in four figures. Seven other offerings in three figures have since cheered all hearts. These have been accompanied by offerings in two figures and in one, until the movement is beginning to take hold of both members and friends of the Church. A note was handed me on Monday morning before leaving which enclosed a check for \$100 from a gentleman not a member of the

Church, who was at both services on the Sabbath and who cheerfully responded to the call for a thank-offering. May his offering, as in the case of similar ones throughout the Church, be followed by the giving of himself to Christ. The hearts of men go with their contributions when they are directed by intelligence. Business men are drawn toward those movements whose magnitude impress them with the faith and zeal of God's people.

The Francis Street Church, St. Joseph, Mo., does not stand alone in the St. Joseph District in its interest and offerings for this Twentieth Century Fund. The energetic presiding elder has preached on the subject in every appointment, and some \$8000 of offerings have already been made, nearly all of which has already been paid. Aside from the Sunday morning services last Sabbath in the Francis Street Church, with an opportunity for offerings from any who had not hitherto contributed, a mass-meeting was held in Music Hall on Sunday evening to accommodate the six other congregations of our Church in St. Joseph, when the subject was presented to a large congregation. On Monday morning all save three of the twenty preachers of the district were present at a conference in the lecture room of the Francis Street Church, when the duty of the preachers to the cause was considered. One pleasing thing was that, under the leadership of their presiding elder, a district which had brought up all its collections for the past year or two was so inspired that every pastor expected hearty responses from his people for the Twentieth Century Thank-offering. Their people had tasted the luxury of giving. In some instances the abundance of their joy and their poverty abounded unto the riches of their liberality.

Two things were fully agreed upon: One, that they would call upon their people not for a collection, but an offering. This great thank-offering was not to be looked upon or classed as a collection. It was to be called what it is, a thank-offering, and to be kept as prominently before the people as the erection of a new church would be, and correspondingly large offerings sought. As such, the gifts or offerings of a few would not answer, even though they might bring up the average. Nothing short of a contribution from every member and friend of the Church would avail in securing that universal blessing which was needed in every heart and home.

Another thing equally clear was that none could take the place of the pastor in bringing about this happy result. He could set no one on fire unless he

himself was aflame with enthusiasm and zeal. The interest of the Church will not rise higher than the interest of the preacher. His spirit must rise above all questions of salary, regular collections and everything else, if he overcome the inertia of his people. If they see him set on their doing their duty and showing forth their gratitude and faith, they will give him the right of way to success. The history of the pulpit was never more the history of the Church than during this great movement. The history of any individual pulpit will be the history of the individual Church. Never was the ministry more on probation than now. If our people are not enterprising, our preachers are not enough in advance of them to give them a chance to move up.

KANSAS CITY, MO.

### BIG THINGS FOR BIG TEXAS.

BISHOP G. F. FITZGERALD.

We are all looking to Texas now in connection with the Twentieth Century Movement of our Southern Methodism. Texas Methodists are under bonds to do largely. In territory, Texas is the biggest of all the States of our Union. In population and productions, she expects to lead. And of all the big things in Texas our Methodism is the biggest, is it not? The Baptists run the Methodists a close race almost everywhere. The Presbyterians are foreverwinded (in a good Arminian sense of the word) to do a good part of the work of the Lord in all this land. Other denominations are also doing their share of the work, each in its own way. From our hearts we rejoice in the prosperity of all sister Churches. An illiberal Methodist is a misnomer; a true Methodist loves all who truly love the Lord Jesus Christ. To spread scriptural holiness over this land, and all lands, is the mission of Methodism, in common with all other evangelical Churches, each according to its several ability. Methodism being the biggest thing in Texas, is reasonably looked to for the leadership—leadership in the work of Christian education as well as in other things.

We are all agreed on a few points. This is the case in a nutshell:

1. We can not maintain free institutions in our Republic without a sound morality.
2. We can not have morality divorced from religion.
3. We have no State religion, but Christianity is the religion of our country.
4. We must have Christian denominations if we would maintain Christianity.

In his Farewell Address to the American people George Washington said: "Let us with caution indulge the supposition that morality can be maintained without religion."

Another great and good man, Dr. Stephen Olin, said: "In a Christian land, morality divorced from religion is the emptiest of all the empty names by which a deceitful philosophy has blinded and corrupted the world."

The framers of our Government were specially careful to secure themselves and their posterity against the evils which have always resulted from the union of Church and State. The American people will never surrender this conviction. There are some lines yet to be traced more distinctly with re-

gard to the relation of the civil government to popular education. Declining any discussion here and now of this part of a great question, it is enough to say that religious education for our children is a necessity recognized by all religious persons. But what is religious education? Religious education is the formation of opinions, character and conduct on religious principles. This means that it is the function of the family and the Church. This is where we stand as Methodists: an overwhelming majority of our fellow-citizens of other communions stand with us. There are some honest dissenters, but they are in a minority that grows smaller with every passing year.

Texas Methodists understand the situation, and ought to know their duty, see their opportunity, and do big things for this Twentieth Century Movement. They will not calculate for minimums now. The one dollar per member for every pastoral charge will come—let me prophesy, for the feeling is on me as I pen these words—and beyond this big thank-offering from many whose hearts are ready. A benediction glows in my soul as I repeat the caption of this paper: Big Things for Big Texas!

Nashville, Tenn.

### THE CHURCH AND EDUCATION.

REV. COLLINS DENNA, D. D.

The fostering and supervising of education is no new work of the Church, nor has the Church regarded education as incidental in her activity. On the contrary, the Church, and the Church alone, for many centuries conferred the benefits of knowledge upon the world. Nowhere save under her fostering care was the lamp of learning trimmed and burning. From the beginning the Church has regarded educational work not only as a normal but also as a necessary part of her function. Both in England from the opening of Kingswood and in this country from the opening of Cokesbury, the Methodist Church has been true to this conception of the duty of the Church. To the campfire of the pioneer the Methodist itinerant brought the blessings of religion, and to the children of the pioneer he made an heroic effort to open the way to an education under Christian influence. In the face of many obstacles, against an indifference and lack of appreciation that was appalling, in the presence of fire and financial wreck, Methodism in this country, particularly in the South, has struggled on with a deathless energy, attempting to do her educational work. She has not considered it too great a price to pay for this work that some of her best men on insufficient pay and with inadequate equipment, have been assigned to meet their death in the effort to accomplish this task. She has built like coral, grave by grave, but she has paved her pathway sunward.

The Twentieth Century Thank-offering of the Church is to be devoted to the equipment of our educational institutions. In this our Church recognizes the instant need of strengthening her forces at a point where, for too long a time, she has been weak; of remedying a condition that has crippled her usefulness to her own flock and to the world at large. We want to bring our people to our schools for a Christian education, not because

they are our schools, but because our schools can give us good or better training than any other schools. To accomplish this end, we must make our schools the best in the land. It is our duty to claim the best for our God and his Church, and we can not be satisfied with anything less than the best. If a Christian education be a necessary equipment for the widest possible usefulness, for the highest, truest life, we can not expect the more considerate, thoughtful ones of our Methodists to send their children to Methodist schools unless those schools can furnish opportunities equal to the best; or if we do expect such action on their part we shall be disappointed. While mere intellectual training can not rightly be substituted for true Christian education, an education that recognizes and provides for man as a moral and spiritual person, and brings to bear on him, with all their awful sanctions, the moral law and the claims of our Lord, yet there are many of us who are righteously ambitious that Methodism, not dwarfing moral or spiritual training, shall keep step with the best that can be done in true intellectual culture. If the study of the classics and the sciences be a good preparation for mental training and for wide usefulness, can a legitimate reason be assigned why Methodism should not be fully equipped to furnish the best opportunities for this study? Methodist Latin, Presbyterian Greek, Baptist mathematics, State physics, have no existence. If we need, and so we do, the best man morally and spiritually to teach these branches of learning, we also need that this best man shall be best in scholarship as well. To secure such a result we shall need, and at once, all the Twentieth Century Thank-offering can bring.

To say exactly what Christian education means may not be easy. The word stands for a very complex notion. We can readily define man. He belongs to the animal kingdom, and he includes the rational part of that kingdom. It is also easy to image a man, to envisage the notion. But to define patriotism, or civilization, or religion, has not been found an easy task, nor can we image an example. In such cases resort is had to symbols, as a flag symbolizes patriotism; or the notion is greatly narrowed and weakened by embodying only some of its great characteristics, as England, or Germany, or America, is a civilized country.

With no little shrinking the following is offered as an approach to what is meant by Christian education: the highest possible conception of truth and the noblest possible conception of duty, together with the best possible equipment, intellectual and spiritual, for the promulgation of truth and for the fulfillment of duty. Christian education is an ideal that grows larger as the years roll on. The best and truest and greatest men are only approaching it, but to be governed by such an ideal is to turn the face to the light, awaiting its transfiguring power as it bursts through the opening gates of eternity. To contribute even a mite to lift the world to this altitude is a gracious privilege. Before such a possibility, Methodism can not halt and be herself. To be akin to our fathers in their almost matchless achievements we must achieve the nearest possible ap-

proach to this great end. As we toil on the way to this noble height we can at least whisper:

We are beaten backward in the fray.  
Yet newer strength we'll borrow;  
And where the vanguard camps to-day  
The rear will camp to-morrow.

Vanderbilt University.

#### A TIME OF TESTING.

REV. SETH WARD.

Emergencies reveal character. Opportunities are hours of judgment in the lives of men and institutions, and make manifest their strength or weakness, their courage or their cowardice. The campaign in which we are now engaged for the enlargement and improvement of our educational work will at least enable us to enter the twentieth century with a more thorough knowledge of ourselves. In a more important sense than many of us realize, this is a time of testing. It will test the thoroughness and efficiency of our organization. It will demonstrate whether or not we may truthfully call ourselves Methodists. An effort is being made to awaken the interest of our entire membership in the history and work of our Church and to secure from each a thank-offering to be laid upon God's altar on the first day of the new century. Fourteen months of the time allotted for this work are gone, and thus far only a small per cent of our members have been asked to take part in this monumental enterprise of Methodism. To what extent will we be able to carry this appeal to all the men and women and children whose names are on our Church rolls? Has our Church become unyielding? Are the men on whom the Church depends for the prosecution of this work overburdened already? Or is it a fact that we have in our ministry and membership numbers who are indifferent alike to the appeals of a great past and the calls of a great future? These questions are being answered as the days and weeks of the dying century go by, and the answer is of great moment to the people called Methodists.

This movement will also test the genuineness of our gratitude. The blessings that have come to us, as individuals and as a people, through the agencies and influences of Methodism, are unnumbered and unmeasured. The spiritual movement which originated under the preaching of the Wesleys has touched all phases of modern life, and has only touched to bless. Space will not permit specification. The homes in which we have lived and the altars at which we were converted were ordered and sanctified by the spirit of our Church. Methodism has been no small contributor to the growth of our civilization and the strength and purity of that public sentiment that so largely rules the world. Standing amid the shadows of the passing century and looking back through the marvelous years of our past, we must attribute our signal success, our unparalleled progress, to providence or Chance. And when Methodism fails to see in her history and realize in her life a Divine Presence, she will have lost at once her glory and power. Certainly we can not read the annals of our early years, or of our later work, without seeing the guiding hand of our God. And to see God in our history without gratitude in our hearts would indicate a spiritual deadness hardly less fatal than atheism itself. Are we really grateful to God for the mercy and grace that have filled the nineteenth century? The question is being answered.

This movement will also test, in the most practical way, the reality and vitality of our religion. Religion involves interest in our fellow-men. The religion that Jesus taught does not live in the same heart with indifference toward humanity. It desires and seeks the good of others. Its law is love. Its life is sacrifice. The interests that we are seeking to promote by our Twentieth Century Movement are not only designed to bless the most needy and the most hopeful of our race—the young—but it is impossible for us to do our duty by them and neglect this work. Education must be more general in its diffusion, more thorough in its character, and more religious in its spirit, if the men and women of the next generation are to be equipped for work that God will require at their hands. And it is easily in our power to do all that our Church has asked. Only think: One two-cent postage stamp per week for one year from each of our members will amount to the million and a half dollars that we have undertaken to raise. Instead of being a large thing, it is a very small thing for us to do. Do we not know perfectly well that there are hundreds and thousands of Methodists in Texas who could and ought to invest largely in this work for the salvation and elevation of posterity? Our people could equip and endow every school we have in the State without neglecting any other duty, or even approaching the region of self-denial. With the power

in our hands to bless the lives of the generations to come, making their usefulness and their happiness greater—making their hopes of eternal salvation surer—having this power, and holding it for ourselves, may we not well question the reality, or at least the sufficiency, of our religion? Christ gave his life for men. Shall we withhold our money? We shall see. These questions are being answered: It is ours to see that they are answered right.

Houston, Texas.

#### THE MINISTER AS AN EDUCATOR.

REV. JOHN M. MOORE, PH. D.

The functions of a minister of the gospel are more multiplied than those of any other member of society. While his special work is the leading and directing of mankind in the spiritual life, yet this is as various as the faculties and organs of the human soul. The preparation of man for his high destiny requires the development of all of the embryonic attributes of his nature. The full stature is attained only after every faculty has had honest and thorough training. The soul is hindered in its spiritual attainments if it suffers from limitations upon any of its natural endowments. Education, or the development of the mind, becomes a necessity for the proper empowering of the soul for the accomplishment of its high mission. Intelligent citizenship in the kingdom of God is no more the gift of a moment than is intelligent citizenship in the government of men. Both may have their incipency by birth or adoption, or as the result of some mighty revolution, but unless there is power of mental grasp the citizenship in either will be weak and subject to an easy overthrow. If the work of a minister be to edify, ennoble, enlarge the life of man, as well as to plant the seed of righteousness, he is to be no small factor in directing the educational interests of any community of which he becomes a part.

The work the State is doing to train the minds of its citizens is to be applauded and never condemned. The results of public school education have amply justified all expense that has been incurred, and warrant yet broader and more advanced work by the same system. No minister who has carefully investigated the public schools, their curricula and their beneficent results, can afford to speak disparagingly of them, nor even fail to be a strong advocate of their methods, an ardent supporter of their efforts and an unmistakable friend of those who are endeavoring to perfect their system. Children should be encouraged to continue their studies in these schools until the full course has been completed. The minister who gives his unqualified support to this public work should not fail to exercise his right of using every opportunity for giving the schools an unquestioned moral and religious tone. This he can do by his influence in selecting teachers and by giving them the proper religious support in their lives and work. Teachers, as a class, are easily approached, and are always ready to adopt any plausible suggestions for good. The minister who knows a school and can speak intelligently of the teacher's work has an open way for any legitimate work he may desire to do. Unless the gospel teacher shows that he has a clear conception of what school is and ought to be—in other words, that he is a lay educator—he will not be able to influence the work religiously to any great extent. If the public schools are void of all religious instruction, the ministers must bear some of the blame.

The colleges and the so-called universities established and supported by the State have become necessities by the lack of sufficient higher educational work being done by the Church. The State does not declare itself an enemy to the Church by virtue of its efforts to promote scholarship among its citizens. The foolish and unrighteous conflict that exists in many parts between Church schools and State schools is contrary to the spirit of true citizenship and true religion. A genuine institution of learning, conducted on the high principles becoming its mission, must aim at the all-around development of manhood and womanhood. If the training given is lacking in attention to the body, it must be corrected; if it is wanting in the literary standard of its curriculum, it must be remedied or discarded; if it neglects the moral and religious elements, it must be reformed or condemned.

That many of the State educational institutions are sadly neglecting the development of the religious natures of their students can not be doubted. The matriculates come away not only morally weakened, but even with their religious reason dethroned and with the elements of a concealed agnosticism implanted. They may have gained scholarship, but they have lost manhood. To be sure, the State school authorities are culpable for such an

offense against these individuals and the body politic, and they should receive censure if they make no effort to remedy this unquestioned evil to society. But shall not the ministers of the Church of God receive some blame for not crying out against such a gross and destructive neglect and for not demanding a reform? The Church has too greatly used this lamentable condition of religious neglect in our State schools as an argument for attendance upon her own institutions, without making any effort to remove the existing stigma. The individuals that compose the Church are also citizens of the State. Whenever all the individuals of all the branches of the Church shall demand any reform in any work of the State, it will be obtained. So the Church can not afford to make any wholesale condemnation when it is trying to profit by a defect for which it is in part responsible. The ministry must awaken to the fact that no institution of learning is religiously safe away from its influence. The work of education is as much that of the ministry as is preaching. But every minister should be enough of an educator to have influence with the professional teacher to persuade him to impress the higher spiritual truth as well as the philosophical and scientific. The religious teacher must not withdraw from the educational field, but must walk side by side with the professional instructor.

Since all education is for the development of men and women, those who seek to further the highest concerns of humanity should manifest an intelligent interest in this exceedingly important work, whether done in public or in private, by the State or by the Church. While the ministry is under obligation to seek to remedy any neglect of religious training in the State schools, it is their imperative duty to see that the literary standard of the Church school is equal to the best. No minister should allow local pride or Church loyalty to influence him to give his approval of a school that does poor, shoddy, superficial work. The school must be judged by its merits as an institution of learning and the mental training it gives must be its chief recommendation. Young men will attend those institutions that give the best mental equipment, regardless of any religious consideration. When parents send their children for an education they want the best intellectual training. They will regard the proper religious conditions as greatly desirable, but the intellectual they consider a necessity. The literary advantages of Church institutions must not be excelled if the arguments from moral training and Church loyalty shall be effective. No minister can hope to persuade young men and women to attend certain schools unless he can point out clearly the advantages of the curricula, the excellence of the methods of instruction, and the superiority of the general tone of the institutions. Sentiment is a poor argument for a school.

If ministers are to be successful exponents of our educational work, they must be informed as to what is being done. They must see and know for themselves. They must clearly distinguish the secondary school from the college and the college from the university, whatever may be the names by which they are called. The standard by which the classification is made should be that which would be accepted by the educators of the land. A man can know, if he will investigate, what the curriculum should be, though he may not have completed it. In fact, it is the duty of a minister, who has so much to do with opening the channel for young life, to become thoroughly acquainted with the course of study presented by the best institutions, that he may speak with worthy intelligence and the power of a rightful influence. No man can impress an audience with the importance of education until he can define its meaning. He can not present the advantages until he knows the facts. Since it is imperative upon the ministry to advocate the cause of education, it becomes obligatory that it be done with intelligence.

The General Conference never acted more wisely than when it asked Southern Methodism for \$1,500,000 for Christian education. In the first place, God has wonderfully blessed us, and we ought to count it a great privilege to express our gratitude in a way that would advance his kingdom. How better can that be done than by preparing fleet messengers for the gospel of peace? In the second place, our schools need it. Yes, need it—and how had they need it! President Patton said a few days ago that Princeton needed \$1,600,000, and President Hadley says Yale needs \$3,000,000 and expects to secure it all before we get the \$1,500,000 for all of our schools. Our Vanderbilt must have as much as the whole amount if she meets the demands of the South. Our Southwestern must have at least \$500,000 if she is to do the work that is expected of her. If the General Conference had asked as we need, the small amount per capita would have been multiplied many fold. Then, in the third place,

an educational conscience will be awakened and an educational intelligence will be obtained whose influence will be untold. Of course the whole amount will be secured, but may that be but the beginning of the better things for our schools, in which is the larger hope of our Church.

Travis Park Church, San Antonio.

#### METHODISM'S GREAT OPPORTUNITY.

REV. E. W. SOLOMON.

The movement, known as the Twentieth Century Thank-offering, by the Methodists of the world, to a thoughtful man, at least among the Methodists themselves, is suggestive of much and of many things. No one movement, probably, in human history, has accomplished more for man's betterment, in the same length of time, than Methodism has done. Commencing in a college, among almost boys, it began its work among the lowly, and, grasping them with the strength of an enthusiasm born of the religious consciousness, it has swept onward and upward until it has gone round the world, and gathered into its life many thousands of all classes, from the lowest to the highest and from the most ignorant to the most scholarly of our race.

Without specific dogmas to defend or particular shibboleths to pronounce, and with a liberality which is the predicate of a recognition of the Christ's love for humanity and his death for all mankind, it has preached the same privileges for all, and has gathered these multitudes into its fold and holds them with the grip of a loyalty that is scarcely paralleled in the annals of mankind. Its uplifting effects are visible wherever it has wrought, and the strength of the love of its adherents for it is marked and noticeable in their devotion to its work and their loyalty to its polity and discipline. The world would be a loser if this should ever change.

The review of its progress and the study of its history can not fail to impress any fair-minded man that it has many, if not all, of the marks of a providential movement. Its work has unquestionably been providentially sanctioned.

Is its work done? Confronting, as we do, the conditions of the closing nineteenth and the opening twentieth century, what is our judgment? Is Methodism's work accomplished, or ought she, on the basis of what has been done, to feel that she faces the future, and must project herself with her spirit and her methods into it, that the world may yet receive a larger benefit and a greater blessing by her endeavors in the conquest of the entire world for her Lord?

There can only be one answer to these questions. Methodism owes it to her Lord, and she owes it to the world, by reason of her relation to him, to project herself into the future with an enterprise and a faith that will guarantee success through the truth of the promises of the gracious Word of God.

This Twentieth Century Movement is the earnest that, in her very consciousness, she feels the obligation and is determined to respond with all the enthusiasm of renewed consecration, and a devotedness of purpose that includes whatever of adjustment the changing conditions which confront her may demand.

Gratitude is a moral sentiment which is characteristic of all true nobility of manhood. When Methodists consider the unmistakable sanctions of the providential manifestations connected with their history and life as a Church, they can not but feel that, to be true to themselves, they are under obligations of gratitude to Him who has led them to such great achievement, and must inevitably feel the obligation, in some way, to show their gratitude for the goodness shown them. The Church, in its authorized powers, has indicated the way. It is within the reach of all. It is the easiest and most practical, as well as the most aggressive, way to show it. Loyalty prompts and urges to its acceptance as the best way to accomplish the greatest amount of good. Hence we confidently expect a liberal—may we not say a universal?—response to this call for a thank-offering to God for his goodness to us in the past, and a renewed consecration to his work in the future. To fail in this would be to disappoint the faith of the world in Methodism and to discount our history, and to shake the confidence of many who are looking with hope to the Methodist movement, with its enthusiasm and its marvelous polity, to lead to Christ's conquest of the world. Now is our opportunity. This is the "tide which must be taken in its flood," or we must stand aside and another must take our place. O we can not, we must not, fail! I believe we will not. Each has a part—not the preachers only. Let every man, woman and child feel that upon the performance of "my part" the success of the whole work depends. If I fail, the movement fails. With this impressed upon all, and each respond-

ing, as he would, the blessing of God, in a renewed baptism of the "old-time power," would come upon the united forces of Methodism for the work of another hundred years, which would lead us a long way toward the evangelization of all the world. Methodism's opportunity to step forward to the position of leadership, her rightful position, is now before her. Only ten months remain in which she must take it. Let us seize it for the glory of our Lord!

Houston, Texas.

#### THE TWENTIETH CENTURY AND EDUCATIONAL MOVEMENT.

REV. J. C. ASHBY.

This is the closing year of the nineteenth century, the very best century in the world's history. What mighty things God has wrought in this 100 years! Under his guiding hand and special providence the world has leaped at almost a bound to the highest state of perfection and civilization it has yet known. The gospel has had almost free course, and has run and been wondrously glorified. As Bishop Hendrix expressed to the writer a few years ago, "Our God has lifted the gates, doors and windows of the heathen world from their hinges and invited us in." But if the nineteen hundred and ninety-nine years have been glorious, what ought this, the last of the hundred, to be?

But of all the agencies for good, of all the ecclesiastical organizations on earth, none have greater cause for congratulations and fervent rejoicings than the Methodists. They began the century few in numbers, poor in this world's goods, their ministry unrecognized, despised and persecuted; almost without schools, church houses, and without parsonages, yet with a faith and courage born of God they have pushed the battle for God and right, pioneered the wilderness and planted the standard of the cross on every frontier, until they have come to be the recognized leaders of Protestant enterprise. From few in number their membership and adherents have reached between 20,000,000 and 40,000,000; among these millions are Presidents, Senators, Congressmen, Governors, Judges, members of Parliament, a learned and as pure and consecrated a ministry as ever the sun shined on. From Kingswood School, among the coliers, the corner-stone of which was laid by Geo. Whitefield in 1729, and Cokesbury College, founded on June 5, 1785, with corner-stone laid by Bishop Asbury, have sprung schools by the hundreds, and colleges and universities of the first order and highest rank. And now out of pure gratitude to God for these unparalleled blessings of a hundred years it is proposed by the Methodists of the world to raise in this closing year of 1900 a great thank-offering—free-will offering—to be devoted to educational purposes.

Our own M. E. Church, South, by the action of the last General Conference proposes to raise \$1,500,000. Already our Bishops and Boards of Education and Educational Secretaries have set the battle in array. Texas is asked to raise \$200,000, and the East Texas Conference to raise \$50,000. Will the whole Church raise the whole amount? Will Texas Methodism raise her amount? Will the East Texas Conference raise hers? Yes, if we catch the spirit of and follow our leaders and fear no evil; but we must follow, since success will not come by haphazard accident, but by working well defined plans. Can East Texas raise hers? Yes, every cent, if there is effort and concert of action. Our Conference Educational Secretary, Rev. V. A. Godbey, is the right man in the right place. He himself is an educated man, in full touch and accord with this great movement; with the judgment of years and the enthusiasm of youth he can not fail if he have the co-operation that he has the right to expect. He has organized the work by placing at the head of each district wide-awake, educated men for District Secretaries. Through these men he expects to reach presiding elders, pastors, local preachers and hymen. Brethren, let us who are in the ranks of the subordinate be subordinate, and meet with loyal enthusiasm every suggestion and movement of these leaders, and never falter till we have done our best. Remember that 25 per cent of the whole amount goes to our own Alexander Collegiate Institute, while an equal amount goes to our Southwestern University, the one to be the pride and joy of East Texas Methodism, and the other of all Texas Methodism. Two questions arise: First, how are we to get this great movement on the hearts of our people so as to stir them to action? Answer: By getting it on our own hearts as preachers, so as to stir us to action. Those of us who have not had the advantage of school training can see and feel as none others can our own sad disadvantage, and out of that forge an eloquent plea for better training for those who are to

come after us. And God's good blessings vantage know its own imperative need for those who must take so that each has a firm foundation from which to press worthy claim.

But that is one single question; the broader and future existence of Methodism. If she among the great religions of the world she must meet other way, the pressure enlargement and better schools. But this will not do this with the other religions. There is no reason really it must not. Free-will offering over we owe God, and the regular contributions. Show that this claim again in 100 years, a God will have called us read, pray, think a cess comes, then let Tyler, Texas.

#### THE WORLD'S DEEDS DISMAY.

REV. W. M. LEAT.

The account is read all the articles in a more than gratitude, to all the civilizing efforts, morals, education, to be put down in the civilized people, general inspires integrity, berry and of race, rever respect for law, must the items of the world. How large the ant can tell.

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**NINETH CENTURY AND NAL MOVEMENT.**

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come after us. And those who under God's good blessings have had advantage know its worth and can see the imperative need of like advantage for those who must take their places, so that each has a vantage ground from which to present this most worthy claim.

But that is one single phase of the question: the broader one is the life and future existence of our beloved Methodism. If she holds her place among the great religious bodies of the world she must meet in this, or some other way, the pressing demand for an enlargement and better equipment of her schools. But the second question: Will not this extra effort interfere with the other collections? Answer: There is no reason why it should, and really it must not. This is to be a free-will offering over and above what we owe God, and the amount of our regular contributions. Make this plain. Show that this claim will not come again in 100 years, and by that time God will have called us home. Let us read, pray, think and work till success comes, then let us shout.

Tyler, Texas.

**THE WORLD'S DEBT TO METHO- DISM.**

REV. W. N. LECKIE, PH. D.

The account is too large to itemize all the articles in a newspaper article. The world owes Methodism a debt of more than gratitude. Its contribution to all the civilizing agencies—politics, morals, education, religion—can not be put down in figures. Whatever civilizes people, generates good morals, inspires integrity, begets love of country and of race, reverence for God and respect for law, must be entered among the items of the world's debt to Methodism. How large the sum no accountant can tell.

A glance at England—the corruption in politics, the utter prostration of morals, the fearfully stagnant state of religion, when Methodism arose like a sun on her dark horizon—may, to a degree, indicate the utility of Methodism to England, and, hence, to the world.

"The English Court," said Bishop Stevens, "is a royal brothel." Said another: "Atheism and profanity were never so ascendant. Thick gloom overspread the horizon and the dim religious light was like the evening of the world. Political and social corruption, never since equaled, were everywhere rampant. Statesmen served their country and the devil together, laughing at the very idea of goodness and encouraging their sons in shameless wickedness." The North British Review said: "Never has a century risen on England so void of soul and faith as that which opened with Queen Anne (1702) and reached its misty noon beneath the Second George (1732-1760), a dewless night succeeded by a sunless dawn. \* \* \* The Puritans were buried and the Methodists were not born." Sir John Barnard said: "It really seems the fashion for a man to declare himself of no religion." Montesquieu said: "There is no religion in England. If the subject is mentioned in society, it excites nothing but laughter." Says another: "In the magnificent cathedrals of England, on the Lord's Day, the most eminent prelates preached to a dozen hearers; occasionally, to nobody but the sexton and choir. The Dean of St. Patrick's, in Dublin, once preached to the sexton alone, and the gist of his subject was, 'Be a good man, John, and a Tory.'"

Dr. Samuel Johnson said to Boswell: "I remember the time when it was common for English gentlemen to go drunk every night in the week to bed, and were thought none the less of for it." "Delicate young women in the highest circles, unblushingly talked with a coarseness which the editors of our day represent by asterisks." "The people laughed at indecency and profanity. The Churches afforded no relief to the dark picture, for the clergy themselves were involved in the general corruption." The great Blackstone said he could not "tell whether the preacher was a follower of Confucius, Mohammed, or of Christ."

Southey said: "There never was less religious feeling, either within or without the Established Church, than when Wesley blew his trumpet and awakened those who slept." The Churches in the American colonies were in much the same condition. Many more similar quotations might be added to the dark and awful picture, showing the political, moral and religious baseness of that portentous night in which Methodism was born.

But this young child of Providence had come, and Mr. Leckie says: "From about the middle of the eighteenth century a reforming spirit was once more abroad, and a steady movement of moral ascent may be detected. The influence of Pitt in politics, and the influence of Wesley and his followers in religion, were the earliest and most potent agencies in effecting it. . . . The tone of thought and feeling was changed. . . . The standard of politeness was perceptibly raised. Although

the career of the elder Pitt, and the splendid victories by land and sea that were won during his ministry, form unquestionably the most dazzling episodes in the reign of George II, they must yield, I think, in real importance, to that religious revolution which shortly before had begun in England by the preaching of the Wesleys and Whitefield."

Mr. Leckie notes the fact, also, that Methodism saved England from the infidel revolution that was going on in France. He says: "England on the whole escaped the contagion. Many causes conspired to save her, but among them a prominent place must, I believe, be given to the new and vehement religious enthusiasm which was at that time passing through the middle and lower classes of the people. . . . who recoiled with horror from the anti-Christian tenets that were associated with the revolution in France."

No one will accuse Mr. Leckie of being a "swift witness" for religion, for he was not a Christian by any means; but he wrote as a man of the world saw events as they transpired. He is corroborated by a writer in the North British Review of the same period: "The time was near at hand when the measure of iniquity was full to the very brim, and the land was become reprobate, blighted and accursed by its enormities and scathed and rejected of God. This awful doom was, however, averted, and the revival of religion denominated Methodism was the principal means at once of saving the country from so great a calamity and of introducing the brightest era in British history."

As to the beneficial influence of Methodism upon the institutions of American civilization, we will hear two other witnesses outside of Methodism. Dr. Tying, at the Evangelical Alliance held in London 1879, said: "I came from a land where you might as well forget the proud oaks that tower in our forests, the glowing capital we have erected in the center of our hills, or the principles of truth and liberty we endeavor to disseminate, as to forget the influence of Methodism and the benefits we have secured thereby."

Rev. Robt. Baird, D. D., said: "Methodism is the most powerful element in the religious prosperity of the United States, as well as one of the firmest pillars of our civil and religious institutions."

These writers of distinction not Methodists, show the great influence of Methodism upon the political, as well as the social and civil institutions, of nations. Methodism is emphatically a non-political Church, yet by the preaching of moral agency and personal accountability, and by the high standard of morals she has inspired, and the vital piety her doctrines and zeal have produced, she has so influenced the masses as to become a great stimulant force to virtue, and a recognized conserving power in the government.

The influence of Methodism upon the theology of the times must enter into the account. The theology of the times was Calvinism, which denies the free moral agency of man, and by consequence denies man's personal accountability to God—a doctrine dangerous to society and delusive to the soul.

The writer once heard a Calvinistic layman say to a Calvinistic preacher: "Don't teach these niggers that they are going to heaven anyhow, just because they have been converted, for, if they believe that, they will kill every hog in this bottom."

A theology that is dangerous to a community is, for the same reason, perilous to the nation. A theology that is calculated to make negroes bad is not likely to make white people good. (See England and Calvinism.) Methodism cut the thrall-dom with which Calvinism had bound the Word of God and the human will and stood man up on the sovereignty of his own free will, face to face with God, law and destiny, and here preached to him an unlimited atonement, repentance for sin, faith in Jesus Christ, a life consecrated to God, an eternal heaven for the righteous and an eternal hell for the sinner; and all England felt the change. And to-day, as a consequence, these doctrines are announced from almost every pulpit in Christendom. What hath Methodism wrought!

Truly, is "the Christian the highest style of man," and hence the highest style of citizen. A Church whose doctrines and faith enforce a recognition of the sovereignty of God, the supremacy of law, the free agency of man, reverence of magistrates and subjection to the "powers," is an inspiring force, conserving power, and a safeguard to the nation. Hence, the world's debt to Methodism.

**THE INFLUENCE OF METHODOISM UPON THE CHURCHES.**

If the Churches are conservators of good morals (see "England in the Eighteenth Century" and "Infidel France"), then whatever augments the Churches is a benefit to the world. If Methodism has been a stimulant force to the Churches of the land, then the Churches and the world are debtors alike to Methodism.

That Methodism has imparted vital-

ity to the dying energies of languishing Christendom, we will let the writers and authors of other Churches speak for themselves. They are impartial witnesses. Hear them:

Isaac Taylor, an eminent layman and writer of the Church of England, says of Methodism: "That great religious movement has, immediately or remotely, so given an impulse to Christian feeling and profession on all sides that it has come to present itself as the starting point of our modern religious history; that the field preaching of Wesley and Whitefield in 1739 was the event whence the religious epoch now current must date its commencement; that back to the events of that time we look, necessarily, as often as we seek to trace to its source whatever is most characteristic of the present time; and this is not all, for the Methodism of the past age points forward to the next coming development of the powers of the gospel." Mr. Taylor says again: "Many enlightened adherents of the Episcopal Church have not hesitated to acknowledge that it owes to Methodism, in great part, the modern revival of its energies." Again: "By the new life which Methodism has diffused on all sides, it has preserved from extinction and has re-animated the languishing non-conformity of the last century, which just at the time of the Methodist revival was rapidly in course to be found nowhere but in books."

New York Examiner (Baptist) said of Methodism that it was "God's appointed instrumentality for arousing the English people from the slumbers of a dead formalism and imparting to millions of our race, in all lands, the spirit of vital Christianity."

We commend the above to Dr. Cran-

field. The Christian Examiner (Unitarian), of Methodism's influence in promoting Christian union, said: "Methodism has had a grand mission to fulfill in modern Christendom; a mission of mediation between differing sects on the one hand, and between an exclusive Church and a neglected world on the other. And there is a moral majesty in the firm and sure tread with which it has marched to the accomplishment of its work."

Mr. Leckie (skeptical) again says of Methodism: "It incalculably increased the efficiency of almost every religious body; that it has been more or less felt by every Protestant community speaking the English tongue; and that Wesley has had a wider constructive influence in the sphere of practical religion than any other man who has appeared since the sixteenth century."

A writer in the Bibliotheca Sacra (in January, 1864) said: "That something of vital Christianity exists among professed believers of every name; that the doctrine of justification by faith is generally understood and preached; that we are not blind Pharisees or dead formalists, or practical Socinians and deists; we may trace the cause in great part to the Holy Club of Oxford Methodists."

Rev. Nehemiah Adams, D. D., in his Pitt Street Chapel Lectures, page 153, acknowledges "the depths of divine wisdom in allowing those mighty men (Wesleys and Whitefield), to become what they have become in England and elsewhere, a great stimulant force in Christendom."

Dean Stanley (Church of England), speaking of John and Charles Wesley, said: "These men preached those great effects which have never since died out in English Christendom." On another occasion he said: "The Methodist movement . . . has molded the spiritual character of the English-speaking Protestantism of the world."

Sir Lancelot Shadwell, late Vice-Chancellor of England, said: "It is my firm belief that to the Wesleyan body we are indebted for a large proportion of the religious feeling which exists among the general body of the community, not only of this country, but throughout a great portion of the civilized world besides."

Rev. Phillip Schaff, D. D. (Presbyterian), in 1879, said: "Methodism is the youngest, and yet numerically the strongest, of the large Protestant bodies in America. It is the outcome of the great Anglo-American revival conducted by John Wesley, the organizer; Charles Wesley, the hymnist; and George Whitefield, the evangelist, of the eighteenth century, which otherwise figures in Church history as a barren century of infidelity and revolution. It has made the Arminian creed a converting agency, and given it a practical power such as it never had before."

Another prominent Presbyterian said: "I trust Methodism will continue to teach us that it is possible to make the rich and poor realize and illustrate religious companionship and equality."

The late Archbishop Spaulding (Roman Catholic) said: "The only sect that Roman Catholicism fears is organized Methodism, and this fear is based upon its aggressive zeal and its hearty presentation of truth to the common people, without making any preposterous claim to apostolic succession or offensive assertion of being 'the' Church. I greatly fear the

influence of Methodism upon the second and third generations of imported Romanists, provided a free school system should be enforced; and the Methodists, being the most numerous, and favoring the system, increases my solicitude." (Centennial vol., 1884, page 278.)

A writer in the Christian Quarterly, on "Our Representative Religions," says: "On the whole, the Methodist Church will be seen to be a great organization, moving on the world for definite and powerful results, striking where there is most to be done. . . . It converts for all the other Churches, . . . but it still keeps itself larger than any of the rest and increases at a faster rate."

Prof. Austin Phelps, D. D. (Congregational) said: "The rise of Methodism was the birth of a spiritual reform of which all Christian denominations in Great Britain and America were in desperate need. . . . The chief power in saving to the future the old Church of Cranmer and Ridley was the Methodist revival. . . . English Christianity has never lost the elements of spiritual life which Methodism, by direct reproof and by the power of contrast, then put into it. . . . It was a re-inforcement of apostolic Christianity, also, in every other Christian denomination in the English-speaking nations and colonies. We have all felt the throb of its pulsations. It has been what new blood is to falling dynasties and decadent races."

Thus, the wise and the good of other Churches, and those of no Church, acknowledge the profound and lasting influence of Methodism upon Church and State, and thus admit their right-ful debt to this once proscribed child of Providence. Thus they acknowledge the benign effects of Methodism upon sin-ridden society and dying Christianity, and thus emphasize the divine approval of Methodist doctrine, polity and means of grace.

But we have not yet compassed the limits of Methodism's usefulness to the Churches and to the world. Have Bible societies, tract societies, missionary societies, Sunday-schools, dispensaries, colleges for the higher education of women, etc., been a blessing to the entire race? Then to Methodism is due the gratitude of the entire race, for she is the originator of them all. These facts of history—such history as no other Church has ever written; these mighty achievements, under God, emphasize the scripturalness, and hence the divine approval, of Methodism.

Such history, born of the divine blessing on the toil and self-sacrifice of our fathers, and bequeathed to us, their children; the wondrous works already done, the mighty works we yet may do, ought to stir the heart and fire the soul of every spiritual child of John Wesley, that God and our fathers may be honored, and that the generations to come may know how we adore our Zion; and that grateful Methodists have, in this culminating year of the nineteenth century, given vent to their gratitude to God in thank-offerings to him commensurate with his mercies—thank-offerings for his blessings upon our Church and upon us and our children; thank-offerings to him who raised up Methodism from dust of death and made her a life-giving power to Christendom, and a great blessing to the world.

Forney, Texas.

**CAUSES FOR GRATITUDE.**

REV. H. S. THOMAS.

The causes for gratitude upon the part of the ministry and membership of the M. E. Church, South, are as numberless as the stars of heaven and are commensurate with the mercies and blessings of our Heavenly Father. Gratitude lies at the base of all acceptable service that may be rendered to God, and the intensity of that gratitude is measured by our comprehension of his goodness to us.

The purpose of this article is to call the attention of the reader to God's matchless goodness as manifested at the close of this century. The progress of modern science, the opulence of modern invention, and the splendor of modern achievement in the arts, are themes of ceaseless glorying and gratulation. Knowledge of material things has crowded in upon the apprehension of the world—the world has learned the laws of matter, grasped them, and accomplished stupendous results by laying those laws under tribute. The nineteenth century witnesses the development of genius unparalleled in the world's history. The human intellect has penetrated the mysteries of the material universe and brought under control its vast and varied resources—bringing to pass the words of the Psalmist, "Thou hast put all things under his feet." The continents and islands, with their burning sands and arid plains; with their wealth of verdure and burden of vitality; with their mountains of mineral and beds of gems; with their perpetual

sheens of ice and splendid aurora; the great and wide sea, swinging like a pendulum between its shores; the downy atmosphere that beats our breath, and fans our brows, and spreads over us its canopy of blue; the magnetic forces so mysterious; the electric powers, filing the bosom of earth and vibrating in every wave of ether—all these are brought under tribute to the intelligent creatures whom God has placed among them. Electricity has calmed the seas, and flashes our thoughts around the world. Steam has bridged the continents and bridged the seas, and brought close together the nations of earth. The articulations of the human voice are flying from city to city, and in only a little while we will walk on one side of the earth and talk to our neighbor on the other side. In the realm of the material we see but exclaim, "What hath God wrought?"

These are causes for gratulation on the part of all men, but the Church sees far deeper and higher and broader than the material. It comes down to the close of the nineteenth century and stands with quivering hand and with uplifted hands and with throbbing heart pausing and its gratitude to the blessed Christ for the mission rendered years of his presence and love. Methodism sees something more for the last hundred and fifty years, for which to be grateful than the general preservation and guidance of the Church Militant. When we look at the condition of society and of the Church in the time of Mr. Wesley, the universal degradation of the one, and the universal spiritual death of the other, and believing as we believe, and as the thinking world has shown by its writings) believe that the Lord raised up Methodism for the reformation of the former, and to rekindle the dying flame of vital godliness in the latter, and when we review her wonderful history since 1740, surely every grateful Methodist must ask with David,

"What shall I render unto the Lord for all his benefits toward me?" The stream of benighted fire that flowed from the throne of God and swept the souls and fired the trees of the Wesleys and Whitefields has caught from heart to heart, staining the globe and lighting up the dark corners of the world's heathendom, until to-day the sun never sets upon temples of worship and songs of praise are never hushed from grateful lips of people called Methodist. The cloud no larger than a man's hand, has covered the heavens and poured its floods of life-giving blessings upon the nations. We have seen "the glory of the Lord, and the excellency of our God."

While Methodism is but little more than one hundred and fifty years old, it is the largest body of Protestant Christians in the world, and notwithstanding the workings of a few pessimists that it has not its power, I believe, it yet to be, as it has been in all its past history, the mightiest spiritual force and the greatest evangelical agency in the world.

As Southern Methodists we find still more than all these for which to be grateful. Our history lies within this, the most eventful century of the past, and, while the century has been wonderful in its material, social and political developments it has been no less eventful in the onward march of the conquering legions of King Immanuel. The M. E. Church, South, is founded upon the eternal principles of God's Word. In 1844 our ship stood upon the anchor of Constitutional Methodism, and with right and justice as her guide she has ridden above the waves of every storm of prejudice and malice which her enemies have heaved against her. With Jesus Christ as her captain, the Holy Spirit her guide, the Bible her compass, she is seeking to the haven of peace. We believe her doctrines the proof, her ritual the simplest, her worship the most inspiring and her faith the most vitalizing. Her preachers as a whole have been men of God, consecrated to the one work of saving souls, preaching the gospel in its simplicity. Her membership, as a rule, has been faithful to God and true to the Church. Born and reared amid what might be called the political storm period of the ages, she has never been entangled in any political alliance or sectional strife. No political sermons ever disgraced her pulpits. With a nonsectarianism broad as her mission she has had no whims of any magnitude to check her onward march in the conquest of the world for Christ. With these conditions mighty things have been wrought during the past half century under a favoring and guiding providence that call for our grateful recognition. The Wesleyan Church in a century and a half has grown to one million members and as a thank-offering to Almighty God for his boundless goodness proposes to raise five million dollars as an expression of its gratitude. The increase in membership in our Church in the last thirty-five years is equal to their entire growth in a hundred and fifty years, and shall we be less grateful than they? We boast of our country, we boast of our South-land, we boast of our own Texas, and if other people and other nations rec-

ognize their debt of gratitude, how much more ought we who think ourselves so highly favored?

Let us awaken the sleeping angel within our bosoms: 1. By looking within. See our unworthiness. Be conscious that we deserve nothing. No right, no claim. All, all is mercy. 2. By looking abroad. Are we poor? Others are destitute, naked, starving. Are we afflicted? How lightly! Others are a thousand times worse. Have not our lives been watered by the hallowed influences of our holy religion? Millions of God's children never heard of a Christ to save. Can we look abroad without exclaiming: "Bless the Lord, O my soul!" 3. By looking above. Heaven in sight. Heaven prepared for us. Heaven offered at the end of our pilgrimage. The Father smiling. The Son pleading. Angels ministering. Glory beaming. Let us make our grateful offering.

HISTORICAL.

The Twentieth Century Thank-offering movement originated with Hon. Robt. W. Perks, an English Wesleyan, a lawyer with a large practice and a member of Parliament. Thus it was reserved for a layman to strike the first note of the greatest general forward movement of ecumenical Methodism. The American Committee on Federation took up the inspiring strain, making the specific suggestion that "preparation for our work of the twentieth century should begin with a great reinforcement of our educational strongholds, literary and theological." Our own Church enjoys the distinction of being "first to take action limiting the direction of the gifts to the cause of Christian education." The General Conference (1898), "believing that to abandon our educational work to immediate collapse or gradual decay would be to be recreant to our mission and would tend to paralysis and disintegration of our hitherto vigorous organization," recommended that "a canvass throughout the connection should be begun not later than January 1, 1899, under the direction of the General Board of Education to raise \$1,500,000 for the support of the educational work of the Church," that "the effort shall be to raise the amount in cash and notes (drawing six per cent) by January 1, 1901, but the canvass is to be continued till the \$1,500,000 is raised." How well the General Board, especially its Secretary, Dr. J. D. Hammond, and its President, Bishop C. B. Galloway, and its Vice-President, Bishop E. R. Hendrix, have been meeting their responsibilities in this important juncture the whole Church is witness. "New Century Education" and much circular literature and books have been distributed, many grand speeches and soul-stirring sermons have been delivered, and like a bugle blast the rallying call has reverberated throughout all our borders.

The General Board apportioned the amount named by the General Conference to the several Annual Conferences on the basis of the assessment for foreign missions. With perfect unanimity the conferences endorsed the action of the board, some assuming even more than had been allotted to them. It should be remembered that by common consent the \$1,500,000 is regarded as the minimum expression of our gratitude for the blessings of God upon American Methodism during the one hundred and fifteen years of her history. Far too small, in fact, when it is announced that it is proposed to raise just twice that amount for Moody's educational plant at Northfield, and President Hadley, of Yale, calls upon its alumni for \$2,000,000 to commemorate its bicentennial. Far too small, indeed, when the trustees of a single college feel cramped on an income of \$170,000, while the income of all our forty-eight colleges and universities is only \$587,000, and our aggregate endowment is only \$1,700,000, which is only about one-fourth that of Harvard and about one-fifth that of Lehigh and Stanford.

A few facts from the memorabilia of this monumental movement. It was most fitting that the first gift came from a woman—\$500 from a lady in Mississippi—when it is remembered that our Church is the pioneer in female education. Then it was most beautifully appropriate that the young ladies of Blackstone (Va.) should have contributed the very creditable sum of \$400. How does that compare with \$8200 from the Vanderbilt students? Well, the alumni of Southern University (Ala.) propose to raise \$25,000. (Shall we not hear from Georgetown, Sherman etc.?) And will the Sunday-schools follow the example of the Sunday-school in Lynchburg, Va., which proposed at least \$2000? The board and brilliant Dr. Atkins point out the fact that at that rate the Sunday-schools might raise \$2,500,000—and that would be only \$80 for each school. What have the Epworth Leagues done? The mission fields are responding in a most surprising manner: Korea, to date, \$2350; China

promises \$25,000; Brazil, \$16,000; Mexico, \$5000, and Indian Mission, \$9055. The grand total, as reported in New Century Education for February, is \$636,513.

Lubbock, Texas.

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**THE DOOM OF UNDEDICATED WEALTH.**

REV. J. A. STAFFORD.

On most subjects Benjamin Franklin is good authority. Said he: "If I knew a miser who gave up every kind of comfortable living—all the pleasure of doing good to others—all the esteem of his fellow-citizens, and the joys of benevolent friendship, for the sake of accumulating wealth—poor man, says I, you do indeed pay too much for your whistle." Indeed, such wealth is only a whistle, to amuse thoughtless boyhood, and to provoke antics of the part of canines. When wealth exists for its own sake it shrivels up the soul to which it is attached. The saddest of all sights is to see mentality become a minor quality, a mere appendage to a huge stomach. It is well known that chill penny can

Repress a noble rage,  
And freeze the genial current of the soul;

but sadder far is it to behold, when gouty crotchets contort a stingy heart, lest some comfort and enlargement might bless an imprisoned and struggling genius. I had a thousand times over rather be that struggling genius, with the potency and promise of glorious usefulness to my fellows, coat or no coat, than to be that bookless and rapacious lick-penny in evening costume clad, "and with good capon lined." It is fortunately not given unto men to "see themselves as others see them." There would be danger of being overmastered by personal sense of irony too serious for comedy, and too trivial for tragedy. In my dreams I saw a thomas cat which had made night hideous with his unearthly and sepulchral strains, walk calmly out on upon a dew-besprinkled lawn to eye the morn, and swallowed down a nightingale just from the perch of song. Sir Tom, then sitting upon his tail, mused on the survival of the fittest. Which is an allegory.

'Tis strange, 'tis passing strange,  
That eras of great commercial prosperity should be eras of literary and moral decline. It is sad to think that when wealth accumulates, men decay. No man can contend for the necessity of such a sequence without proving that the production of wealth is an evil, which is wholly inadmissible.

Wealth is a blessing undoubtedly, unless it be cankered and gangrened with the sordid spirit, or when pride and luxury make a feast to human selfishness and greed. It is a matter of profound thanksgiving that in our day we are cheered by the thought that while man's inhumanity to man has made countless thousands mourn, of late man's humanity to man has made countless thousands glad.

There are glad glimmerings of the golden day when wealth will not be considered the summum bonum.

We will yet divide our watchfulness between the things that are seen and those which are not seen. Wealth hath no immortality till it be married to that divine spouse, benevolence. Without this marriage, it goes back into the vile dust whence it sprang, "unwept, unhonored, and unsung."

Every accumulation of wealth in the past history of the world has gone forever into dusky oblivion that was not glorified by a connection with learning and benevolence. These are wealthier than wealth. These alone hath immortality. Dives would never have been mentioned save in connection with needy Lazarus. We would not so much as heard of the rich Marcians but for the brains and culture of Horace, who "raised a monument more lasting than brass." In this world of change, brains and benevolence alone can endure, and those in alliance with them. Who weighs gold against the brains of Aristotle, Plato, Socrates, Homer, Milton, and Shakespeare? Who cares a straw whether they were rich in money or not?

All the gold of the Klondike and the diamonds of Kimberley would vanish into sordid dust if compared with the unseen and refined gold of Paul, Luther, or Wesley. It was not the wealth, but the brains and character of Washington, Adams and Jefferson, and the fathers of our republic that gave them immortality. It was not the gold, but the brains and character that gave to Gladstone and Bismarck their sure places in the pantheon of statesmen. The merely rich man goes to the tongueless silence of forgotten dust, and his towers and palaces dedicated to pride and display will not protect him from the remorseless cloisters of oblivion.

Who was Stephen Girard, and when

and where did he live? Were it not for Girard College, Philadelphia, the pledge of his benevolence, the next generation might ask that question, if they thought about it. Andrew Carnegie and Cornelius Vanderbilt, and the Standard Oil King will live, having made them friends with the mammon of unrighteousness. Miss Helen Gould, the most illustrious of a dead millionaire's house, will live, because she is building on the bedrock of benevolence; her memory will be green long after her father's tomb has crumbled into dust. With all thy getting, get brains and benevolence, buy them ever, and sell them never. Brains crystallized and preserved in book will live in glory or shame, according to their moral quality. But what has all this to do with the ninety and nine of us poor, ordinary mortals who have no brains worth preserving, and no millions either for palaces or endowments? Much in every way. It is given unto us to know the truth as well as feel our limitations. Many mickles make a muckle. One dollar per capita for a million Methodists makes a million dollars. A million dollars invested in culture and character will do much that is enduring. We ought to hail with delight this, our opportunity, of contributing such amount as we can to this century educational movement. This is the kind of work which pays the largest and the richest dividend in this world, and also in that which is to come. Thus can we best hasten the coming of that one divine event to which the whole creation moves. One million and a half will be raised, and with thanksgiving to God and our Father, we can put our educational institutions on a firmer and on more useful basis.

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**THANK-OFFERING IN THE NORTH-WEST TEXAS CONFERENCE.**

REV. H. A. BOTHERLAND, D. D.

The last General Conference took the following action: "The canvass in each Annual Conference shall be under the direction of the Conference Board of Education, which shall organize it in accordance with the plans of the General Board."

The Northwest Texas Annual Conference adopted the plan following:

"We recommend that the presiding elders call at the very earliest convenience a meeting of the pastors and District Committees to consult upon the work, arrange for holding mass-meetings in every charge, secure speakers, etc., so as to make a thorough and early canvass of our entire membership."

The following reports have come from the field:

E. A. Bailey, from Corsicana District, reports he has held the pastor's meeting and "grouped the district into five groups and arranged to have a rally in the center of each group." A District Secretary has been appointed to superintend the rallies. The Blooming Grove University Training School is the first fruits of the coming harvest.

John R. Morris, from the Weatherford District, reports having held the meeting of pastors, and they have arranged for a "hand to hand canvass."

J. H. Wiseman, from Vernon District, reports: "I have asked the pastors to provide for conference collections early, and give the rest of the year to the canvass. Jerome Duncan has the details of the canvass in hand."

G. S. Hardy: "Was forward a year ago to secure the promise of at least \$1 per capita. The pastor's meeting has been held and they have planned for large things." He reports: "My district is moving as never before."

J. G. Putman, from Gatesville District, has held the pastor's meeting and organized for work. He reports for the pastors, "All are organizing."

J. S. Chapman, from Abilene District, reports a pastor's meeting having been held and an active canvass under way. "We raised last year \$594 in cash and pledges."

B. R. Bolton, Fort Worth District, has held pastor's meeting and reports "a most satisfactory and profitable time." It will be remembered about \$5000 was raised a year ago. Only one charge this year has carried the movement to the entire membership. The Polytechnic Station, with very limited resources, has raised \$290. Altogether the Fort Worth District has raised \$8300.

O. F. Sensabaugh reports from Brownwood District a pastor's conference and has "divided the district into four sections and appointed a committee of five, who have full charge of the campaign under the direction of the presiding elder." He reports \$200 already secured.

E. F. Boone, Dublin District, reports \$700 as subscribed to date. The presiding elder reports that after conference collections are secured atten-

tion will be given to the thank-offering.

Sam P. Wright, Waco District, has held a pastor's meeting; had a royal time and reports: "We are going to get the thank-offering."

Horace Bishop, Waxahachie District, has held the meeting for pastors. Has a good District Committee actively at work. A circular letter has been sent to every member, with a stamped envelope for reply, asking for a contribution. About \$600 have been raised.

W. L. Nelms, Georgetown District, has had a pastor's meeting and instituted a thorough canvass. Bishop Candler a year ago raised about \$5000. The subscriptions amount at present to about \$25,500, with a reasonable probability that the conference will come up to the \$1 per member.

The preachers by conference action were requested to report monthly to me as Conference Secretary. We have had but few reports, and hence have been able to report only approximately. Dr. Hammond authorizes me to announce to pastors he will furnish all the literature published by the Board free on application.

We suggest you get "Suggestions to the Pastor," "Twentieth Century Education Fund," "What Can I do to Help the Twentieth Century Fund of the Methodist Episcopal Church, South?"

Waxahachie, Texas.

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**THE TWENTIETH CENTURY MOVEMENT.**

REV. S. B. DEALL.

To attain success in this splendid movement, inaugurated in behalf of Christian education, two things seem necessary:

1. There must be Methodist push and promptness in the prosecution of the work on the part of every itinerant preacher in Southern Methodism.

He must be thoroughly alive to the importance of the work, and then from the pulpit, and in a personal presentation of the matter, arouse and enlist the enthusiasm of every layman in the Church.

Now is the time for action. Every moment's delay invites defeat, and failure would be a shame to our Methodism.

Here is an opportunity of a lifetime for every Methodist to aid in a movement that will prove a blessing to the future generations of the world. The faithful pastor will urge his fold to make the best of such an opportunity.

We should be inspired to new zeal and activity at the thought of the wonderful growth and development of our Methodism. Where is the Church that has accomplished more during the past century in the evangelization of the world's masses?

What Church places greater emphasis upon the necessity of regeneration, or teaches more clearly the privilege of conscious communion with God?

Where is the denomination that advocates more thoroughly the work of missions and Christian education?

What other communion has greater reason for gratitude over great achievements than Methodists?

With these reflections before us, who should manifest greater enthusiasm, faithfulness and persistence for the promotion of this enterprise than Methodist preachers? Let us remember that the Twentieth Century Movement has a thank-offering feature and is not a burdensome assessment, as some claim. Let us, as pastors, press this claim upon the consciences and pockets of the people, and upon ourselves as well; and the day will soon dawn when we will have reason to rejoice together because of the wonderful achievements of this God-inspired movement.

Another requisite is that pastors utilize the consecrated lay-workers of the Church.

Never was there greater need of co-operation and thorough organization than now, in the face of such an enterprise. With our lay forces rightly organized, and plans of work given them, we may confidently expect unquestionable victory in this undertaking; and such a result would serve as a stimulus, not only to those who were aggressive in the warfare, but will move the rank and file of our forces into closer touch and sympathy with the nobler aims and enterprises of the Church of God.

SAN ANTONIO, TEXAS.

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**HITHERTO THE FEW, HEREAFTER THE MANY.**

REV. JAMES ATKINS, D. D.

If all that individual Methodists, mostly teachers, have done and suffered in the interests of Christian education within this century could be written out, it would furnish a truly pathetic and heroic chapter. There is no braver element in our history. If those who are disposed to boast of what we have done as a Church will look closely into our annals they will find that our good

repute among denominations in this respect is chiefly due to a comparatively few men and a few communities. Most of what has been done has been accomplished by individual Methodists, or by small groups of individuals associated for educational purposes; not the many, but the few, and those few in the main the teachers who maintained the institutions at the sacrifice of themselves. That is they held their places and did great work in them when they could have done better financially and in literary advantages by going elsewhere or into other lines of work. I know of a number of instances in connection with our best colleges in which our men, some preachers and some laymen, have struggled on through years on one thousand dollar salaries when they were in honorable demand at twice that sum, and others, on from thirteen to fifteen hundred when in more than one direction they were bidden for at three thousand dollars. Indeed, there is scarcely a college among us that would have survived if it had not been for the spirit and habit of self-sacrifice on the part of the devoted men who cared more for Christian education under Methodist auspices than they did for professional advancement or more material forms of emolument.

In writing the chief credit down where I know it to be due, I am not unmindful that the conferences have as a rule been very generous in giving their indorsement and a general kind of encouragement to the work. But in the nature of the case, a comparatively few enthusiastic teachers, sympathetic preachers and generous laymen were of too limited resources to bring about adequate enlargement. A small fragment of the Church could not do that which in truth belongs to the whole of the Church. This has been our error, and hence it is that we as a Church have not realized the promise of the Asburyan period in our educational history. The Methodists of that period, despite their scattered condition and poverty, by united action established eight schools, seven of which were within the Southern States. If their successors had worked from that time till now on the same general plan and with a like generosity, we should indeed be to-day in the very forefront in educational work.

While this movement among us is called the Twentieth Century Movement, it rests on a broader and better basis than any mere occasion. If, indeed, there are any who will give because one century is about to die, and another to be born, let them give. It is better thus than not at all. But the movement in reality rests upon the fact that the plan proposed is the only just and rational plan to be pursued by a great connexional Church such as ours. This is true without respect to centuries. It means that the time has come when the great duty and privilege of helping the kingdom of God and the race in this all-important way is to be pressed upon every member of our communion, that henceforth the many shall do the work of the many instead of relegating it to the few as heretofore.

The plan adopted by the Board of Education is in harmony with the genius of Methodism. It allows on the one hand the largest liberty to the Annual Conferences and also to the individual subscribers as to the direction in which gifts shall be applied, thus thoroughly recognizing conference rights and individual rights and taking care of all local schools, while it has also a connexional feature in the provision for Vanderbilt University as the central school and property of the whole Church. While it stimulates benevolence toward local interests, it also broadens the conception of our people as to our great connexional destiny.

It is probable that our greatest ecclesiastical weakness of late years has been a failure to realize and utilize the value of our unique connexional order. If the outcome of this movement shall be such as to wake the Church to a proper appreciation of this one feature of our great polity, that will be worth vastly more to the Church in the next century than the collections in this.

Furthermore, if when we have honored God with our substance, and expressed our gratitude for past blessing in present deeds, God should pour us out a great spiritual blessing, a gracious and far-reaching revival of religion, we will have been repaid a thousandfold for the little self-sacrifice necessary to do all we have undertaken. And this we may expect.

It is to be hoped that the agitation of the question of Christian education and the bestowment of a million and a half of dollars upon it, will have a progressive effect. If we raise this million and a half, have we done? Is this the end of it? Certainly not. If in every decade of the next century we should repeat this sum we should not have at its close more money than could be wisely used in this field. Even this achievement, vast as it seems, would be only ten cents a year for each member, and that on the basis of our present membership.

But the success of the movement in

all these respects, depend upon one thing—that with which the p workers reach the pri of the Church. To h ing in the church an subscription from tho to reach the member wards see in person not present or who di church meeting and subscription, is still every member. You m person and solicit hit ing him. There need public address, priv printed statement, or a thorough convictio fore our gifts shall b to be either in am. This is the great first inate intelligence and. Then a just enthusia and the adoption of a ness method in obtai tion from every mem result in the procuri and a half of dolla large collateral ben sure to come to our this channel.—North cate.

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**THE EPWORTH LEAGUE TWENTIETH CENTURY LEAGUE.**

REV. H. H. DEWITT.

General Secretary Epworth League.

Certainly no class of people have so direct a success of the Twentieth Century League. The purpose of the intellectual and scientific of that time in w day Leaguers' inheritance and in which their inheritance is to be realized. Y holds an undisputed claim to the ownership of the new Twentieth Century Movement because of a hope practical which, entering within more steadfast their maternal promise. A the noblest self-interests of this movement, co-operation of the youth to operation of the youth Church. These are the the harvests of purpose on the sowing, and so of opportuneness, as added to the argument the Twentieth Century spirit and foresight, a to finer consistencies of life in its coming state serves to clarify the its impending activities study and response of now attaining. By the tion to the efforts now sion should take precedence of Epworth League mandment and prophesiasize and enforce the

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**SPIRITUAL COMPASSION.**

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all these respects, depends very largely upon one thing—that is, the thoroughness with which the pastor and his co-workers reach the private membership of the Church. To have a large meeting in the church and get a generous subscription from those present is not to reach the membership. To afterwards see in person those who were not present or who did not give at the church meeting and ask each for a subscription, is still not reaching every member. You may see a man in person and solicit him without reaching him. There needs to be either by public address, private interview or printed statement, or by all combined, a thorough conviction produced, before our gifts shall be all they ought to be either in amount or purport. This is the great first work, to disseminate intelligence and bring conviction. Then a just enthusiasm will prevail, and the adoption of a thorough business method in obtaining a contribution from every member will not only result in the procuring of the million and a half of dollars, but in those large collateral benefits which assure to come to our people through this channel.—North Carolina Advocate.

**THE EPWORTH LEAGUE AND THE TWENTIETH CENTURY FUND.**

RE. H. N. DE BONE, D. D.

General Secretary Epworth League. Certainly no class of our Methodist people have so direct an interest in the success of the Twentieth Century Fund as the members of the Epworth League. The purpose of the fund is the intellectual and spiritual enlargement of that time in which the present day Leaguers' inheritances are to lie, and in which their individual fortunes are to be realized. Young Methodism holds an undisputed claim on the accruing estate of the Church, and to these legatees the new Century Education Movement becomes the anchor of a hope practical and purposeful which, entering within the veil, makes more steadfast their hold upon the maternal promise. A consideration of the noblest self-interest, therefore, appeals to this movement to the zeal and co-operation of the youthful ranks of co-operation of the youthful ranks of this movement to the zeal and co-operation of the youthful ranks of the Church. These are the times in which the harvests of purpose follow quickly on the sowing, and so this persuasion of opportunity and advantage is added to the argument of obligation in the Twentieth Century Movement. The spirit and foresight which transmutes to finer consistencies the substances of life in its coming stages, and which serves to clarify the atmosphere of its impending activities, challenge the study and response of the generations now attaining. By these tokens, attention to the efforts now under discussion should take precedence in the order of Epworth League duty. Commandment and prophecy unite to emphasize and enforce the call: know-

edge and faith forepledge the reward. Co-operation with the Twentieth Century Movement will afford a field of wide and helpful endeavor for the working contingents of the Epworth League. One of the primary purposes of the League, and the one indeed which chiefly influenced the original organization was to constitute and maintain a well-disciplined force to be passed onward in perpetual successions from the ranks of youth to the places of official responsibility and trust in the Church. To complete this discipline, an abundant and diversified work must be found for the youthful armies, and such work as involves the spirit and the detail of active Christianity. The League organization collects through its manifold instrumentalities, and holds through its social cohesiveness, these armies, and the wise pastors and leaders of the Church are expected to open to them the doors of service. It is hoped that such work as that involved in the three departments of the League, and in the scope of the mission sub-committee, now happily expanded into the "Holston Plan," will become the normal condition of League life. But beyond this normal activity an extra incentive and an extra call will always be necessary to bring out the largest measure of loyalty and sacrifice. The voice above the commonplace, syllabing out of silence the motto and the judgment above the day's opinion, is the one which calls the world to "come up higher" that it may "see things which must shortly come to pass." The new Century Education is the extra incentive, the extra call to the Church, and to the League in the Church, at this juncture. Would that by these letters we might add Christian persuasiveness to Athenian eloquence in shaping a new Olythiac, and adjuring our three hundred thousand Leaguers to "hear the voice of the present juncture." A general association of our young people with the Church's educational enterprises must result beneficially in awakening in them new and enlarged intellectual aspirations, an end to be desired with passion by the elders of our Methodism, and ones to be sought with anguish and longing of soul. The man claiming a commission from heaven who is not touched by the sight of the intellectual lethargy which now holds so vast a multitude of our young people, a multitude who never read a Christian journal, nor peruse a helpful book, who know not that they are bound in chains of ignorance, and detained from their rightful inheritance—that man may well be suspected and distrusted by his Church. Heaven deliver us from blind leaders, mental marmots, earth burrowing souls, who see neither the need nor the opportunity of the intellectual deliverance of those they vainly seek to help. If this great time be lost at last, these so slothful leaders of the youth of the Church will in themselves express the cause. The train of progress now passing the gates of our Israel must prove a vision of enlightenment to our youth, if only they be helped to the sight and understanding of it. This participation of the Leagues with

the Church in her schemes for future educational advance must develop in youthful Methodism a money conscience which will show itself in the times to be. It will mean a far larger beneficence in the future. The present parsimony in giving is the fruit of ignorance. Men lack knowledge, or possessing knowledge, they lack settlement in broader fundamentals. Education begets education; force multiplies force. The mere agitation of our vast educational schemes make not ripples only in the surfaces of the future, but will set deep currents moving toward the ultimate shores. Although it has not been thought expedient, with our already much extended specialities, to organize any connectional League Twentieth Century co-operation it has been the wish of the Central League Board, expressed by direct vote that the Leaguers everywhere put themselves at the disposal of their pastors for the advancement of the fund. The General Secretary has earnestly and particularly advocated this co-operation, and has by every means sought to direct the attention of the League hosts to the opportunity which the movement affords for study, inspiration, and the service of willing hearts and ready hands.—North Carolina Advocate.

**THE TWENTIETH CENTURY MOVEMENT.**

I very much favor the suggestion of Dr. Hess in indicating the first Sunday in June as an appropriate date for making our Twentieth Century offerings; and should any find it impracticable to make their contributions on that day, these can adopt some other date in June. And between now and then, let us freely and fully agitate the question, that the minds of our people may be fully made up as to what they can and will do in the way of assisting our institutions of learning at home and in foreign lands, that they, with enlarged facilities, may be prepared for broader and more efficient service. Let us bring the issue to a focus, and do what we intend doing. If we can not pay at the proposed date, then let us subscribe the amounts, with the times fixed for payment. Prompt and definite action is now needed on this important issue. JNO. H. McLEAN.

**FROM THE GERMAN MISSION CONFERENCE.**

The Twentieth Century Movement has received very favorable attention among the brethren of the German Conference. The Educational Board met early last year, planned and prayed, and finally decided to call for \$1000 which is nearly a dollar per member. But the board and all others have been happily surprised. Previous to our last Annual Conference an encouraging amount had been promised and partly paid, but at the seat of our last conference Bishop Morrison raised over \$1000 in one night, and the movement has received an impetus that guarantees its success among us. We shall soon begin a member-to-member canvass and hope to reach somewhere near \$2000 by the end of the year. Compared with the work of other conferences, this may seem no great result, but considering our small struggling band and knowing the peculiar difficulties that we have to overcome, we feel profoundly thankful to Almighty God for the success attained and the prospects that are before us. Bro. Aug. Bering, who is a member of our German Church at Houston, has, so far as known to me, given more toward the fund than any other one man in Texas. We take just pride in Bro. Bering and pray God that his kind may rapidly increase. C. A. LEHMBERG, Sec. of Education, German Mis. Conf.

**REV. SAM P. JONES IN FORT WORTH.**

Rev. Sam Jones will lecture in the City Hall, Fort Worth, Texas, March 29, in the interest of Peach Street Methodist Episcopal Church, South. This Church has had a burden to carry for several years—a \$1500 debt. Everybody should attend this lecture and thus help a struggling Church to pay off a debt. You will not be disappointed in hearing Mr. Jones. He is the "initial," and you will be richly repaid for your trouble. Fifty cents will buy a ticket to the lecture. M. H. MAJOR.

**SAN MARCOS DISTRICT CONFERENCE.**

The San Marcos District Conference will convene in Seguin, Texas, at 8:20 a. m. June 13, 1900. The opening sermon Tuesday night by J. T. Graham, followed by the sacrament of the Lord's Supper. Will close out by Friday night, so that no preacher need be away from his charge over Sunday. Hope to full attendance and a good time. To this end let us pray and work. Fraternally, I. T. MORRIS, San Marcos 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 3; Waco, Eddy April 10; Terrell, Plano April 25; Waxahachie, Itasca April 25; Georgetown, Temple, Seventh St. April 26; Greenville, Allen April 26; San Antonio, Contalia May 4; Sherman, Whiteside May 5; Bowie, Bellevue May 9; Abilene, Snyder May 10; Gatesville, Killen May 10; Beeville, Runge May 14; Fort Worth, Joshua May 24; Vernon, Graham May 25; Austin, Bastrop June 5; Huntsville, Montgomery June 6; Beaumont, Livingston June 8; Sulphur Springs, Campbell June 8; Cuern, Cuern June 12; San Marcos, Seguin June 13; Houston, Alvin June 13; Tyler, Willis Point June 20; Clarendon, Amarillo June 20; Bonham, at Perry June 21; Weatherford, Gordon June 21; Brownwood, Comanche Aug 1.

**Tyler District—Second Round.**

Golden, at Abba April 6; Willis Point sta. April 7; Tyler sta. at Palmer Gr. April 9; Cedar Street and St. Paul's, at Second May 2; Grand Saline, at Union Chapel, May 2; Lindale, at St. Sylvan May 10; Mineola, at Temple May 12; Tyler, Marvin May 16; New York at Elmwood May 20; Athens May 20; Malakoff May 20; The other appointments will be sent in as soon as I know where the meetings will be held. J. T. Smith, P. E.

**A TEXAS WONDER: Hall's Great Discovery.**

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes 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., P. O. Box 629. Send for testimonials. Read 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.

The most important work for the present is that for the future.

Impure blood is responsible directly and indirectly for many other diseases. Purify the blood at once with Dr. Simmons' Sarsaparilla. Fifty cents and 50 doses.

The man who does not know is always readiest to tell.

**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.

God will fulfill His promises without our prompting.

**HUNT'S CURE**

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

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.

**HUNT'S LIGHTNING OIL.**

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

The time you spend with your children is never wasted.

**If the Baby is Cutting Teeth**

Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup for children's 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.

The advantages of good habits are as great as the disadvantages of bad ones.

VITALITY low, debilitated or exhausted, cured by Dr. Kline's Invigorating Tonic, FREE Trial Bottle, Dr. Kline Institute, 901 Arch St. Philadelphia. Founded 1871.

**WHO CAN BE HAPPY?**  
With a Bad Stomach, Bloating, Sleeplessness, Headache?  
You can be happy, and at once, from these ills. Write at once and get the *Bottled Malted Milk Water*. Drink it! Drink it! and you will feel like a new man. Ask anybody who has been there.  
**THE HOPKINS QUALITY TO KNOW** that the best *MARY HALL'S WATER* on earth, are the *Pale Pink* County, Texas. Write and get a *cup of milk*, *ling* *10-15 Water*, *best and* *Cherished*, *Also combined water* *W. E. J.* and *Red* *Old*, *Mixed* *Salts*, *Mixed* *Complexion* *Salt*, *Crystals*. For particulars, **MINERAL WATER HOT WORKS,** Mineral Wells, Texas.  
Cheatham's Chilli 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 tasteful and better styles. 50-cent size.

**SANTA FE EXCURSION RATES.**

San Antonio, Tex. for the Annual Trip April 30, 57, 58, and 59, ending April 23, account of meeting Educational Women's Clubs, general excursion, including Temple and meeting Monte Weber.



**VANE-GALVERT PAINT CO.**

ST. LOUIS, MO. Manufacturers of Mixed Paints. This firm sells by installment their goods on special terms. Sold by G. W. OWENS & CO., 101 E. Main, Dallas, Texas.

**CLAWSON LUMBER CO.,**

Manufacturers of ALL KINDS of YELLOW - PINE - LUMBER. CLAWSON, TEXAS.

**NEW SERVICE**

VIA **THE MKT AND** *MISSE-LEVES-BLITHE* **SAN ANTONIO** VIA Waco, S. R. & A. P. and Sou. Pac. AND TO **AUSTIN** Via Egin and Ft. & T. C. 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 **FIVE KATY CHAIR CARS** And **BUFFET SLEEPERS.**

**SPRING HUMORS**  
Complete External and Internal Treatment **\$1.25**  
Consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales and soften the thickened cuticle, CUTICURA OINTMENT (50c.), to instantly allay itching, irritation, and inflammation, and soothe and heal, and CUTICURA RESOLVENT (50c.), to cool and cleanse the blood. A single set is often sufficient to cure the most torturing, disfiguring skin, scalp, and blood humors, rashes, itchings, and irritations, with loss of hair, when the best physicians and all other remedies fail. Sold throughout the world. **POTTER DRUG AND CHEM. CORP.,** Sole Props., Boston. "How to Cure Baby Humors," free.

## Our Young Folks

### LITTLE REBECCA IN THE SECRET SERVICE.

It was only a square piece of linen cloth, on which in orderly array, were worked, first, the alphabet, in both small and capital letters, then the numbers up to fifty, the days of the week, the months of the year, and finally, in an elaborate style, a verse of Scripture. A genuine, old-fashioned sampler it was, with the owner's name worked in faded blue and red:

"Rebecca Marvin, aged fifteen."

"She was my grandmother," said Grandmother Garry, as she spread out the faded sampler on her knee, and called our attention to how well it was done.

"How many years ago did it happen?"

"Over a hundred years ago, Rebecca lived in this very house; her father built it. She must have been a pretty girl, for she was a pretty young lady; her picture testifies to that. She had dark blue eyes and red cheeks, and her hair was curly and abundant. But the adventure of the sampler happened when she was a very young girl. It was during the Revolution, you know, and there were exciting times down this way."

"One day, some time after the battle of Lexington, when Rebecca ran upstairs to tell her father that dinner was ready, she found him pacing up and down the room, with hurried, restless strides."

"What is the matter, dear father?" asked the little maid, slipping her hand in his, and raising herself on tiptoe, so that she could kiss him.

"I am puzzled how to get a message to Captain Gray, who is stationed five or six miles down the road," said her father, anxiously.

"Can't you send James or Pete?"

"Oh, yes, but there is danger that my messenger may be captured by the British, and my plan would be discovered by the enemy. James and Pete, though trustworthy servants, would, if taken, immediately betray themselves. No; I must have some one who would not be easily suspected, and who, if caught, would keep cool and evade exposure."

"Father," said Rebecca, her dark eyes glowing, "let me go."

"You?" exclaimed her father, "Why, my dear child, you are so afraid of the red-coats that you never dare go out alone; and here you are talking of going several miles down a road frequented by the very soldiers you fear so greatly?"

"But, father, I don't think they would hurt me."

"But the letter, child—if they found that?"

"Ah, but they won't. I have thought of a way to hide it."

"How?"

"The girl drew her father's head down and whispered in his ear."

"Now won't that do?" she added aloud.

"Her father smiled, well pleased."

"It is a wise thought, my child, for one of your years."

"Then his face grew grave, and he resumed his walk up and down the room. He could not endure the thought of exposing his child to the least danger. But it was a time when every patriot was obliged to venture much. So, with a silent prayer, he turned to Rebecca."

"Well, child, it shall be as you say. But be discreet. Avoid travelers as much as possible. If you meet any one on the road, and are asked where you are going, run away politely, that you are on your way to your Uncle and Aunt Gordon's, who are known to be staunch Tories. So you will not be easily suspected; and it will be no falsehood, for you may stay there all night. Be sure and deliver this paper into Captain Gray's hands, and give it to no one else."

"Early the next morning a young girl might have been seen tripping briskly down the road. Several miles had been traversed in safety, when, just as she came to a turn she heard the clatter of horses' hoofs, and, turning round, saw in the distance two men, wearing the dreaded British uniform, coming over the hill."

"She could not conceal herself, even if there had been time, for the road was no longer bordered by woods. And she summoned up all her courage, for she knew that the critical moment had arrived."

"Without seeming to notice their approach, Rebecca sat down on a mossy stone by the roadside, and, opening her basket, took out first her sampler and then her lunch. She sat there, eating and chewing, until the officers came up."

"Hello!" cried one. "Where are you going, my lass?"

"Rebecca tossed her curls."

"A visiting, sir; I am going to see my uncle and aunt in Boston."

"And pray what may your uncle's name be?"

"Gordon," repeated the officer. "Oh, I know him—a good Royalist. I am glad such a pretty maid is not a rebel. But look out that the Yankees don't

shoot you. Then, turning to his companion, he said, 'Come on, major!'

"But the latter, an old man, lingered saying, 'Hump! How do you know the girl speaks the truth? She may be a rebel, and have some important message. What have you in your bag, my child?'

"My crewels, sir, for working on my sampler," she replied, looking up at him. She untied the bag, smiling, and emptied the contents in her lap."

"But, child," persisted the officer, when he was interrupted by his companion, saying impatiently:

"Bother, Major! You are as fussy as an old hen! There is no use tarrying here; we must be gone. Come!"

"The red coats galloped away in a cloud of dust, and Rebecca gave a sigh of relief, as she patted her sampler caressingly. For, my dears, what do you think? It was in the lining of her sampler that she had concealed her father's letter!"

"Ere many hours more had rolled away, Rebecca had reached the American camp, and delivered the papers into the hands of Captain Gray. Then she went on her way, and by early afternoon she reached her aunt's house, where she received a hearty welcome, for the old lady, though a Tory, was very fond of her brave little niece."

"Rebecca went to church the next day; and very still she sat, enjoying the music, and watching the fine ladies with their long velvet trains and their hair rolled high on their heads. Then the officers, too—how their scarlet uniforms brightened up the gloomy interior!"

"Yes, they were all very fine and dazzling; but for all that there was a demure-faced rebel lass, who sat up in the high-backed pew, with her hands folded in a prim way in front of her, and her young heart all in a joyful flutter."

"And so, you see, my dears, there is good reason why the descendants of Rebecca Marvin should prize this sampler. When she reached the venerable age of ninety-two, she gave it to me, and I have ever kept it as a precious relic."—Sabbath-School Visitor.

### MR. SPURGEON ON THE THEATER.

"Are there not many persons who find in the theater precisely that kind of recreation and rest which is most useful for the discharge of their daily work?"

"It may be," said Mr. Spurgeon, "but I don't know any of them. You see, I live in a world apart from all these things, and so do my people. We argue this way: Granting it perfectly safe and profitable for myself to go to the theater, if I go, a great number of those will go to whom it will do positive harm. I will not be responsible for alluring by my example into a temptation which but for my self-indulgence they would entirely escape."

"I will give you an instance of how this works out. When I go to Mouson, the grounds of the gambling-hell there are the most beautiful in the world. I never go near them, and why? Not because there is any danger of my passing through the gardens to the gambling-tables. No! But a friend of mine once related the following incident to me: One day Mr. Blane met me, and asked me how it was I never entered his grounds. 'Well, you see, I said, 'I never play, and as I make no return whatever to you, I hardly feel justified in availing myself of the advantages of your grounds.' 'You make a great mistake,' said Mr. Blane. 'If it was not for you and other respectable persons like yourself, who come to my grounds, I should lose many of the customers who attend my gambling-saloon. Do not imagine that because you do not play yourself, you do not by your presence in my grounds contribute very materially to my revenue. Numbers of persons who would never have thought of entering my establishment, feel themselves perfectly safe in following you into my gardens, and thence to the gambling-table; the transition is easy.' After I heard that," continued Mr. Spurgeon, "I never went near the gardens. And the same argument applies to the theaters."—*Pall Mall Gazette*.

### KEENNESS OF THE SCENT IN DOGS.

Every one knows the wonderful keenness of scent which dogs possess, and many illustrations of this will recur to your readers, but it would be interesting to have authentic evidence of the range of this remarkable faculty in our canine friends. The following experiment may be worth recording in this connection. I have a little Yorkshire terrier, "Mick," which is in the habit of fetching any object I throw for it to run after; if I take a piece of stick, mark it, and bury it in a pile of other sticks, "Mick" will invariably find out by its nose the piece I have held for a moment, and bring it to me. It will do the same with any particular pebble thrown in a heap in front of the country cottage at which I have been staying this summer is a short carriage drive entirely covered with rather large pebbles; the number per square foot I found to vary

from fifty to one hundred and fifty or more. As the space so covered was some six hundred square feet, there were roughly from thirty thousand to one hundred thousand pebbles to select from, and therefore the odds were at least fifty thousand to one against any particular pebble being selected. If, however, I picked up one of these pebbles, marked it, and then threw it down, "Mick," when told to "find," invariably discovered the right stone, though not allowed to see where it had fallen, and though a fresh stone was used each time. It has done this often six to ten times running without a break; the odds against the success being due to chance coincidence are therefore many hundreds of millions to one, so that this explanation may be rejected in limine. It did not matter whether the stone was thrown when the dog was kept completely out of sight, or whether it was daylight or a pitch-dark night; so long as "Mick" knew what he had to do, he never made a mistake; it is true that occasionally he failed to find the stone, but he never brought a wrong one, so would traverse the ground sniffing over the surface, and if after searching for a minute or so he failed to hit the scent, he generally came back to me for further instructions.

Even holding the stone in my hand for the shortest time in which it was possible to do so, just sufficient to pick it up and throw it down, was enough to impart a scent which the dog could detect. That it was not a question of difference of temperature given to the stone by momentary contact with the hand was shown by holding a stone in a gloved hand till it was slightly warm, when the dog was unable to find the stone, even when led to the spot where it had fallen. Had it clearly associated the scent of the glove with me, it would doubtless have been successful, for it can find which way I have walked by sniffing out the track of my boots. After some minutes the scent gets too weak for the right stone to be found, and in any case it can not be detected beyond a distance of a few inches, so that "Mick's" nose has to traverse the ground to and fro very rapidly and completely before he can hit the trail. As the stone must have derived some minute portion of matter from my hand to enable its position to be detected by the dog, the sensitiveness of this faculty of smell rivals that of our most refined chemical or optical methods of detecting traces of matter.

joyment. Such was the life which he always lived.

Whether the story of the hatchet and the cherry-tree be true or not, the anecdote is worth this much—it shows us how Washington was regarded by his contemporaries. If Washington had been notorious for his untruthfulness, the story of the cherry-tree would never have been told. His manly sense of honor and his truthfulness were marked qualities in his boyhood. There is a story told that is not apocryphal, illustrative of this. Among the plantation horses there was a span of grays of which Mrs. Washington was particularly fond. One of them had never been broken to the saddle. Some of George's young visitors proposed, on a certain afternoon, to try the dappled gray on horseback. But the spirited animal set them at defiance, until at last, young Washington himself succeeded in mounting. The frightened animal dashed off at full speed, but George, who was a fearless rider, gave the gray full rein, and never stopped until the blooded beast fell beneath him in utter exhaustion.

He had conquered, but the valuable and highly-prized gray was severely, perhaps fatally, injured. He knew that his mother would be angered as well as grieved at the loss of her favorite; but, true to his nature, he immediately hastened to her, and told of the tragedy, just as it happened. The mother's reply reveals to us the influence which formed the character of her son: "I forgive you, George," she said, after a moment's pause, "because you have had the courage to tell me the truth at once. If you had deceived me, I should have punished you."

Washington's father died when he was only eleven years old, leaving him almost under the sole charge of his mother, Lawrence, his oldest brother, was fifteen years older, but he had not been at home much for a number of years. To him had been left the Mount Vernon estate, then consisting of twenty-five hundred acres. To George was left the paternal mansion and the broad and fertile acres which stretched around it.

### THE BOYHOOD OF WASHINGTON.

The "pater patriae" of our history, towering a colossal figure against the gathering mists of nearly a century, exercises such a potent spell upon our imagination that we almost forget he was once a boy. He stepped upon the stage of action at so early an age, and in his very youth assumed responsibilities so grave and important, that his childhood seems as if it had never existed. Yet Washington was once a boy, an active, rollicking boy, and I am pretty sure if he had not been the right kind of a boy, he would never have been the George Washington that we know.

Of course, everybody knows Washington's birthplace and the year that he was born. These are facts indelibly impressed upon the memory of every child. His early home was an old-fashioned Virginia farmhouse, not far from the mouth of the Potomac river. The house had but one story, with a roof sloping on one side nearly to the ground; and there were chimneys built on the outside, one at each end, after the old plantation style. It was an old building at the time of Washington's birth, and has long since entirely disappeared. But there is no mistake about the site, and a stone tablet on which is inscribed the date of Washington's birth marks the spot.

When Washington was about four years old, the family moved from the Potomac to Fredericksburg. Augustine Washington was a large landholder, and lived the life of a rich planter of those days. He kept a great many horses and dogs, and owned a number of slaves, who did the work upon the several plantations. So it is easy to imagine young Washington's daily life. The planter in his manor house, surrounded by his family and retainers, was a feudal patriarch, entertained every one, and held great festivals at Christmas, with log fires burning in huge fire-places, around which the family clan gathered. It was the life of the family, and not of the great world, an easy, romantic life, that produced that intense attachment for the soil which was proverbial in a Virginian.

The plantation produced everything, and was a little community, sufficient to itself. There was food in profusion; wool was woven into clothing, shoes made and blacksmithing done by slaves on the estate. Fox-hunting and horse-racing and athletic sports were the recreations of the planter and his sons. Visitors were many, and stayed a great while, and the plantation house was the scene of a round of social enjoyment.

When sixteen years of age, George left school. The last two years he had diligently pursued the studies of geometry, trigonometry and surveying. Mathematics was a favorite branch of study, and for that day his attainments were of a high order. He intended to make the surveying of public lands his profession, a lucrative pursuit in those days, as well as now. No one was ever

## Three Meals a Day.



How many years of her life does a woman spend over the hot cook stove getting those three meals a day? Back aching, head throbbing, nerves twitching, it's all the same, there are three meals a day to be prepared. Dr. Pierce's Favorite Prescription cannot lighten woman's labor, but it can and does increase her strength. It cures those diseases of the womanly organs which undermine woman's vitality.

"I cannot praise Dr. Pierce's Favorite Prescription too highly as a tonic for tired, worn-out women who are afflicted with female weakness," writes Mrs. Ira W. Holmes, of Cedar Rapids, Iowa. "It has helped me very much and a skillful physician once said to me in answer to my question as to its efficacy, 'I know of cases where it has really worked wonders.'"

Dr. Pierce's Pleasant Pellets do not react upon the system. They are a good thing to keep in the house. One 'Pellet' is a laxative, two a cathartic dose. The medicine for every woman.

better qualified for this business than was young Washington, and he soon found employment.

Upon leaving school, he went to his brother Lawrence, who was residing upon his estate of Mount Vernon. It was his first visit to the spot since so inseparably associated with his name. Lawrence had married Anne Fairfax, daughter of Sir William Fairfax, who lived on an estate called Belvoir, about eight miles below Mount Vernon. A cousin of Sir William, Lord Fairfax, of England, was then staying with his relative at Belvoir, and, of course, saw a great deal of young Washington, the two families being so intimate. Lord Fairfax was a great land-owner, and owned thousands of acres of unexplored land beyond the Blue Ridge, in the Shenandoah valley. The energy, dignity and manliness of Washington, and his scientific attainments won the regard of the rich nobleman, and he engaged the youth to undertake the task of surveying the pathless wilds in the valley of Virginia.

It was in March, 1748 that Washington set out on this arduous and perilous enterprise. The rivers were swollen with the spring freshets, and the country was wild and untrodden, save by wild beasts and the savage Indian. But he boldly plunged into the solitudes of the forest, along the trail of the Indian, over mountain and valley, by the margin of lakes and across the rushing streams, sleeping on the ground at night, or sometimes accepting the hospitality of an Indian's wigwam, or stopping at the cabin of a settler who had pushed off thus far from the haunts of civilization.

He and his companions carried but little furniture with them. They cooked their meat on forked sticks and for dishes they used chips and pieces of bark. They were often drenched to the skin by the heavy rains. They had to swim the rivers, and once the party came very near losing their lives by the swift current of the Kanawha. At another time the dry boughs on which they were sleeping caught fire, and they were just in time to save themselves.

Washington was absent about three months upon this expedition. He was no longer a boy when he returned. Peril, hardship and responsibility had developed all his faculties, and from thenceforth he was a man, an capable, efficient, self-reliant man, ready to undertake any labor, meet any danger and overcome any opposition.—F. M. Colby, in *United Presbyterian*.

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## The Home

### PERSONAL COMMUNION.

There is a power in prayer that must be experienced, that is known; and the often-erred the stronger becomes. This grows out of prayer the soul comes into communion with its Lord. Association of one person is necessary in order to exercise of influence in the eye and the tone of voice, to be written down in a notebook, the grasp of a subject, unless there is some test. Sometimes we need these things when we pray, with whom we are persuaded. This imagination of cold words which have long ago. This is because usually craves intimate association with the persons who have given us the thought's. God comes in his Word, but intimate association is found in prayer. All belongs to its parent, an expression of contentment, voice so may we communicate with our Father, able to see his hand in prayer, hear his voice in the whispering zephyr.

### HUSHING A SLANDER.

A shrewd minister method of dealing with an who was much a dreadful tales about of the Church. This would that he should come and be "told the fact. He avoided her as long as he could no longer faced the situation, going to her home, he had him the whole case exposed to the facts. This succeeded to do, and he wrote all that she said. He was so particular her exact language curiosity was aroused, asked him what he was told that he was minister story, and that she should sign her name, would call upon her to meet the case. On an would say no more was well rid of that.

Exact imitation of not be wise, but we desired whether some might not fit some of vating cases of gossip is so serious and heroic methods are one of the most notable the community will sit in which the abundance is most severely condemned to say, "What a good need wonder if the people desperate.—Wesleyan

### CHRIST AT THE

Among all the states Christ tries to convey of the love that passed (Eph. 2, 19) one of the full is Rev. 2, 20: "Knock the door, and open the door to him, and will sit in with me." I was to-day in a comment, the late Dr. G. W.

"When we read the of the Savior in the well think that divinity could go no further. come to him; to pray, not faint; to knock, mercy; to strive for straight gate, promising full salvation if we earnestness, seek of surely they who, they seek him, deserve to partakes the very means which he requires of comes right to us, at our hearts, calling the door and admit leave to enter, that lowliness with us, at Thus the last vestige away, and the last should pass from our no longer seek for him. The question is: he hear our prayer?" his? Not, will he heaven to us? but hearts closed against ings to save is assured decide whether we not."

If a monarch should tion to one of his subjects in the palace, how glorily it would be accepted; pose that the subject should refuse or neglect should the world then should take a liberal feast, and walk to the

The Home Circle

PERSONAL COMMUNION WITH GOD.

There is a power in prayer which must be experienced...

HUSHING A SLANDEROUS TONGUE.

A shrewd minister once used this method of dealing with a certain woman...

CHRIST AT THE DOOR.

Among all the statements by which Christ tries to convey to us some idea of the love that passeth knowledge...

ble home, and knock for admission, saying as he knocked: 'I am your king, yet I have not come to preach you, but to sup with you.'

How sweet is the assurance that he speaks, as well as knocks! Did he not thus announce himself...

But why does Christ stop at the door, and knock and call? He has a right to go anywhere in the universe...

A CHRISTIAN'S TRIUMPH.

Mr. A. F. Pitt, a son-in-law of the lamented D. L. Moody, in writing to a friend concerning the dying moments of the great evangelist...

ACCORDING TO SEVERAL ABILITY.

Perhaps in no other place in the Bible have we so clearly stated the measure of each person's responsibility...

We have here also the certainty of individual personality. No one can answer for another in such sense as to merge his responsibility...

anything in the circumstances with which my life is attended. I may be unable with his surroundings to accomplish what he accomplishes...

The more one follows up this thought, the more certain it is that we must just be ourselves.

Spiritually, I must carry the lamp I see by, and handle my own hoe. Because some one else has an ecstatic experience it is no special sign of want of grace that I have not.

ALL THINGS WORK FOR GOOD.

This proposition is not only true for the world in general, but it is true in all individual experience.

So the Master sometimes teaches us little lessons of self-denial which seem severe, but whose value we surely at some time will recognize.

A reason why it is so difficult at times to see the value of God's dealings with us is that we not infrequently charge God with what he has not done.

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of her life does a hot cook stove meals a day? Back him, nerves twitching, there are three eparel. Dr. Pierce's on cannot lighten it can and does in.

Pierce's Favorite Pre- tonic for tired, worn-out with female weakness. Holmes of Colar helped me very much...

this business than ington, and he soon ool, he wen' ce, who was resid- of Mount Vernon.

1748 that Washing- ardons and perious ivers were swollen shets, and the coun- trosdden, save by savage Indian.

panions carried but them. They cook- rked sticks and for hips and pieces of ten drenched to the rains.

nsent about three xpedition. He was on he returned. Per- sponsibility had de- sculties, and from a man, a capable, man, ready to un- net any danger and ition.—F. M. Colby, dan.

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PENS

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L. BLAYLOCK Dallas, Texas.

This issue of the Advocate is given  
largely to the Twentieth Century  
Movement, and it contains a number  
of thoroughly-prepared and well-dig-  
ested contributions upon this impor-  
tant subject. A few of them are from  
Connecticut men, but the bulk of  
them are by our own brethren here  
upon the ground, and they have writ-  
ten them with reference to immediate  
results. Therefore, these communica-  
tions are worthy of repeated readings  
by our preachers and people, and then  
we can look for fruit.

The Church is not antagonistic to  
public schools and to State institutions.  
Why should we be? Do not thousands  
of our own people contribute largely  
to them in the way of taxes annually?  
Then do not nearly all of us, in one  
way and another, patronize them? The  
Methodist Church believes in public  
education. Yet we also believe, in a  
specific sense, in Christian education.  
This we can only get in our Church  
schools. Hence we must build up and  
maintain these through our own special  
effort. The foundations of these we  
have already laid, and upon these founda-  
tions we are now engaged in an effort  
erect the completed superstructure.  
This approaching Twentieth Century  
is the time set apart for this grand en-  
terprise. All Methodist shoulders must  
be placed behind the movement and all  
Methodist hands must contribute some-  
thing to its progress and ultimate suc-  
cess.

There will never come another Twen-  
tieth Century to this generation of  
Methodists. It is peculiar to us and our  
day. It is a heritage that we are not  
to lightly esteem. Our fathers looked  
forward to it and longed to see it, but  
they died before it arrived. We, their  
children, are about to fall heirs to its  
inheritance. To us it ought to be made  
the golden age of the Church. It will  
open doors of opportunity of which  
former generations never dreamed. It  
can be made the epoch in Church his-  
tory. Will we let it come and go un-  
improved? Let fifteen hundred thou-  
sand Southern Methodists shout with  
the voice of many waters. NO! There-  
fore, during the remaining  
months of this year we must give  
this movement the right of way.  
Our people will respond to it if  
we will only give them the facts and  
the knowledge. Let no preacher or  
layman fail to fall into line and move  
with the throng toward the goal be-  
fore us. Nothing but success will prove  
our sincerity in this undertaking.

## EDITORIAL BIRD-SHOT.

A great many people are small only  
in their incomes.

Once in grace is always in grace—if  
you stay in grace.

The higher up the hill you climb the  
purer the air becomes.

The inequalities of birth are more  
than met in the provisions of grace.

The card-table in a Christian home  
is the devil's primary gambling school.

The habit of wine-drinking at your  
meals points directly toward the open  
bar-room.

The most graceful dancers in the  
world are to be found among monks  
and insane people.

When two men become personal en-  
emies on a difference of opinion, it is  
because they are diminutives in mental  
build.

There is latent fire in all specimens  
of flint texture, but it requires the se-  
vere friction of steel to bring it out.

The man who is a stranger to the  
experience of trial and care is usually  
without great strength of moral char-  
acter.

If you are not at times sorely  
tempted to doubt and sin, you can put  
it down that you are of very little ac-  
count in the world.

No man ever started out in this life  
to become an abandoned drunkard but  
abandoned drunkards are found in al-  
most every community.

Habits are not transitional in their  
growth; on the contrary, they are  
gradual—and this is why many men  
sink so low without being aware of the  
hopelessness of their condition.

## ORGANIZED EFFORT THE NEED OF THE HOUR.

Nothing of a permanent character  
can be done by separate and zig-zag  
efforts in the enterprises of life. Con-  
centration of labor produces results.  
All of the forces must be reduced to  
system, and then something will come  
to pass. This is demonstrated in the  
military tactics of Lord Roberts in his  
present campaign in South Africa.  
Before he reached the field there was  
no unity of purpose, no bending of the  
energies toward one fearful blow. Ev-  
ery General was fighting his own bat-  
tle, and doing it in his own way. But  
the moment that old military genius  
surveyed the field, every English sol-  
dier began to strike at a common foe.  
Every gun began to fire toward Pretoria.  
He brought all of his resources  
into harmony with one dominant meth-  
od. And so far nothing has been able  
to arrest the progress of his march. So  
in our Twentieth Century Movement  
we must have discipline and organiza-  
tion among our Church forces. No man  
can work by himself. We must all  
work together with a common plan and  
a common object. It is not merely  
money that we want. It is education  
in liberality, the development of the  
sentiment of gratitude. The presiding  
elder must see to it that his preachers  
are in perfect accord and that they are  
working one plan. He is to become the  
power behind the throne. Then the  
preacher must see to it that his con-  
gregation is brought into systematic  
work. He wants to begin with his of-  
ficial members and bring them into  
sympathy with the movement. Then  
he must get hold of the societies of his  
good women and organize them into  
working Twentieth Century forces.  
There are his Epworth Leaguers to  
whom he can commit a good share of  
the effort. After that his Sunday-  
school can be made most effective in  
reaching scores and scores of the peo-  
ple. And behind all of these his brain  
and heart must ever be on the alert to  
plan, to guide, to encourage and to in-  
spire. From his pulpit he must reach  
the consciences of them all and stir  
them to noble endeavor. Then into  
their hands he must place literature

that will instruct and make his people  
intelligent in their understanding of  
the movement. Give the people knowl-  
edge and they will respond. Intelli-  
gence stimulates and broadens their  
idea of the work. Narrowness and  
short-sightedness are the enemies to  
progress. Fill the minds of the Metho-  
dists with facts and information and  
they will not be lacking when the du-  
ties of this enterprise stand out before  
them. Organize and inform the  
Church forces, and large things can  
then be expected. Let every pulpit re-  
sound with the same battle cry and  
let the homes be filled with the same  
sources of intelligence, and our people  
will not be wanting in motive and en-  
thusiasm touching this mighty under-  
taking. We need then to begin to  
close up all along the line and to strike  
for one great result.

This issue of the Advocate ought to  
be placed in the home of every Metho-  
dist in the State and the truth followed  
up by the organized efforts of the  
preachers will bring forth a great har-  
vest by the time the present year is  
brought to a close.

## A SUNDAY ON THE BORDER.

It so turned out that one of my  
daughters had a call to work in the  
McDonald Institute in Durango, Mexi-  
co, some time back, and I took advan-  
tage of her going to accompany her as  
far as Eagle Pass last week and spent  
the Sunday with the Church at that  
point. The trip down there is about  
five hundred miles, but the Santa Fe,  
the I. & G. N. and the Southern Pacific  
know how to annihilate distance, and  
the point does not seem so far away  
after all. These roads all extended me-  
courtesies of no small value. The  
Southern Pacific is a great system. It  
and the Houston & Texas Central con-  
stitute what is known as the "Sunset  
Route." The Traffic Passenger Man-  
ager of these two roads, Mr. S. F. B.  
Morse, is a broad-gauged, wide-awake  
railroad man, and when he took  
charge of this department it was  
not long until ministers were get-  
ting half fare permits and the in-  
fluence of the Advocate duly appreci-  
ated. His action in this respect has  
brought his system into favor with all  
clergymen and lifted from it all cause  
for criticism. He is progressive and  
up-to-date in his methods. He is also  
evincing commendable zeal in develop-  
ing the resources of Texas. Under  
the administration of such a man there  
will be no cause for complaint upon  
the part of the Advocate and its large  
constituency. He is a model of cour-  
tesy, politeness and fair dealing, and  
with the other roads will work in har-  
mony with his patrons. For special  
kindness shown to us personally we re-  
turn to him our thanks and commend  
him to the entire brotherhood as  
worthy of their esteem in all business  
transactions. My trip over these three  
lines going and coming was made ex-  
ceedingly pleasant by the attentive and  
obliging men in charge of the trains.  
With such management as we now  
have with our Texas roads it is a plea-  
sure to travel, and ladies are as safe as  
though they were at home.

I reached C. P. Diaz, just across the  
Rio Grande from Eagle Pass, on Fri-  
day afternoon, and for the first time set  
foot upon the soil of the Mexican Re-  
public. Mrs. Judge Winchester Kelso,  
of Eagle Pass, and her sister, Miss  
Doda Joyce, both of them daughters  
of Bro. Joyce, of the West Texas Con-  
ference, met us over there and intro-  
duced us to the Mexican officials and  
made our dealings with them exceed-  
ingly simple and pleasant. As is  
known these Custom House officers  
take charge of all baggage going into  
the Republic, and they go through it  
without mercy to see if there are any  
dutiable articles inclosed. They are a  
holy terror to trunks and valises. They  
go into them as a matter of business,  
and when they have finished it looks  
a little like a cyclone had visited the  
belongings. We stood there and wit-  
nessed the performance, and it is any-  
thing but pleasant to the ladies. But  
when they came to the trunk under  
my direction they just glanced into it  
and said, "Mrs. Kelso, all right," and  
I looked up with a feeling of relief.  
Owing to a letter which I had from  
Mr. C. K. Dunlap, Traveling Passen-

ger Agent for the Mexican Internation-  
al, a reduced ticket was purchased and  
the dear girl rolled off into the heart  
of Mexico. I swallowed a great lump  
and joined my two good friends and  
was driven back over the river into  
Eagle Pass. The elegant home of  
Judge Winchester Kelso and his good  
wife was my abode for two or three  
days. He is the leading lawyer of the  
place and has an extensive practice,  
both in the Mexican and Texas courts.  
He has been a citizen of the place for  
twenty-odd years and speaks Spanish  
as fluently as he does English. He has  
made a good success of his profession,  
and he stands high in every way on  
both sides of the river and also  
throughout all of the western part of  
the State. A few years ago he occu-  
pied the district bench and made an  
eminent jurist, but resigned of his own  
accord to renew his practice. About  
that time he was nominated for Con-  
gress, which was equivalent to an elec-  
tion, but declined the honor. His wife  
was born in a Methodist parsonage.  
She is a brilliant woman and an ear-  
nest member of the Church. They have  
two interesting children, and no tired  
itinerant ever found a more delightful  
home.

On Saturday I took occasion to look  
slightly into Mexican life and custom.  
In company with mine host I went  
back over to Diaz and visited the Fed-  
eral Court building, and is also the  
Custom House. All of the officials of  
course are Mexicans. They belong to  
the higher class of society and are the  
most polite people I ever met. They  
have no jury system in the Republic.  
All trials proceed before the Judges.  
These are not always possessed of ana-  
lytical minds, and they are not capable  
of that nice discrimination in points  
of law characteristic of English people.  
Hence many of their decisions are very  
arbitrary and often mixed with preju-  
dice. To get into their courts is to be-  
come involved in litigation ad infinitum.  
They are a very slow people and  
take life easy in the court-room, as  
well as anywhere else. But it is hard  
on the litigants, particularly when the  
case goes against them. The building  
is of stone and a model of beauty. So  
is their City Hall. In front of it is a mag-  
nificent plaza, filled with thousands of  
luxuriant roses. On the front wall of the  
Custom House I noticed an immense  
bride's maid, twenty or thirty feet in  
height, and filled with buds and blooms.  
The town has about fifteen thousand  
population, and nearly all of them are  
Mexicans. Some of them are prosper-  
ous and well-to-do, but the most of  
them are abjectly poor, living in little  
old dirt houses covered with a kind of  
straw. They are crammed in along the  
streets as closely as they can be built.

On Monday Bro. Scarborough, our  
pastor, took me back over there and we  
visited the Campo Santo—the grave-  
yard. It was not an attractive place.  
It has been in use a long time and per-  
haps has been filled up with the re-  
mains of the dead two or three times.  
No person has any claim on a grave  
longer than three years. After that  
another body can be put into it. The  
graves in this one are dug in every  
conceivable direction, so as to econo-  
mize space, and very little real care is  
taken of it. We went to the pub-  
lic school building for boys and inspec-  
ted their method of teaching. It is model-  
ed after our system somewhat, but  
very limited in its course of study. It  
is built around a hollow square, the in-  
terior space constituting an open court.  
We were met by the Superintendent, a  
very intelligent and obliging man,  
though he could not speak English.  
One of his teachers, however, was  
quite proficient in our language. They  
showed us through the five grades, and  
we witnessed their work. In reciting,  
reading and spelling they recite in con-  
cert and in a loud tone of voice. You  
can hear them two or three blocks off.  
I think their system is compulsory,  
and it is a great advance in Mexican  
progress.

From thence we visited the great  
railroad shops. They are the most ex-  
tensive west of the Mississippi, and  
they are the money source of Diaz. A  
great many Mexicans are employed in  
these, but Americans are the heads of  
departments and they do the skilled  
work. On the Eagle Pass side Mrs.

Kelso took me out to a Mexican settle-  
ment and gave me a view of the lowest  
order of life among the poor. I never  
saw poverty before. It is simply in-  
describable. In one little dirt hut about  
6x10 I saw a mother in bed—the dirt-  
iest I ever saw—with a little babe less  
than a week old and seven other chil-  
dren and a dog to live in the place.  
She positively had nothing except a lit-  
tle that had been taken to her in her  
sickness. Her husband was in jail.  
Yet she looked as infatuated with that  
little clear-skinned, bright-eyed, glos-  
sy-haired babe as though she were in  
a palace, and it the only cherub in the  
world. And, strange to say, the other  
children were as healthy and fat as  
prairie dogs! These mothers are all  
devoted Catholics, yet that Church  
does nothing under the sun for them.  
The priest never visits them and not  
one crumb of bread does he or any of  
his people ever give to these impover-  
ished and squalid people. The men  
are said largely to have nothing much  
to do with the Church, but the mothers  
remain faithful and teach it to their  
children. Among this class I was told  
that modesty and gratitude are only  
occasional quantities. But how can  
such people know anything about  
shame or gratitude in their condition?

Bro. Scarborough had a meeting in  
progress and I preached for him Fri-  
day night, Saturday night, Sunday and  
Sunday night. This is his third year  
and he is liked by the people. He keeps  
up an appointment among the Ameri-  
cans across the river. Our Church is  
small. It was started by half a dozen  
good women in 1892, or about that  
time. It is a neat brick, well furnished,  
has stained glass windows, and a  
model of good taste and elegance. Just  
in the rear is a nice little parsonage,  
occupied by the pastor and his accom-  
plished wife. They now have seven-  
ty members, the largest Protestant  
membership in the place. While there  
are about 3000 population, there are  
only about 700 grown Americans. They  
appreciated my visit, and I trust that  
the little work I rendered will be fruit-  
ful of good to the pastor and his de-  
voted little band. Having seen them  
and been among them I feel a deep in-  
terest in their success. I have not en-  
joyed a visit to any town more than  
this one to Diaz and Eagle Pass. Mon-  
day at noon I took the train, made  
close connection at San Antonio, and  
reached my office by 9 o'clock Tuesday  
morning. What is a round trip of 1000  
miles and a few sermons in Texas,  
anyway?

## TEXAS PERSONALS.

Rev. S. E. Allison, of Whitt, was in  
Dallas this week. He did not overlook  
the Advocate. His visit was enjoyed.

Rev. O. P. Thomas, of Wolfe City,  
sends us a kind note. He says his peo-  
ple appreciate the paper and he wants  
them all to take it.

Our old friend, Capt. Ben E. McCul-  
loch, sends us a note which we prize  
highly. He is one of the active laymen  
of Tenth Street Church, Austin.

Dr. W. B. Dashiell, of Terrell, writes  
us an appreciated note. He speaks fa-  
vorably of the Advocate, and he thinks  
his preacher is up to high-water mark.

A note from Rev. C. A. Clark, of  
Matador, Texas Conference, speaks en-  
couragingly of his work. He is just  
completing a fifteen-hundred dollar  
church.

Bro. Hendrickson, of Itasca, says  
that the articles on "Church Govern-  
ment," which recently appeared in  
the Advocate, have been a great help  
to his people.

Going from San Marcos to San An-  
tonio last week we got to shake hands  
with our old friend, Judge L. C.  
Browne. He is one of our leading lay-  
men over there.

Rev. New Harris aided for several  
days in a protracted meeting at Eagle  
Pass a week or so back. He did some  
efficient preaching, and we heard many  
echoes from his work.

Rev. R. B. Evans, of Frost, passed  
through Dallas this week. He made  
a pleasant call at the Advocate office.  
He expects to aid Rev. M. H. Major in  
a meeting in Fort Worth.

Rev. George Stuart is aiding Rev.  
Dr. Moore, of San Antonio, in a meet-  
ing. The Express had quite a notice



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of last Sunday's services  
is fine for a great me-  
Stuart is a true Method-

Rev. J. T. Smith, of  
trict, writes us that his  
ference will meet at W  
29-24.

We esteem a kind no-  
M. Perry, of Livingston  
cate his words of apprec-  
a good field in the Ed-  
ference and is working

We had the pleasure o-  
the Glenwood congrega-  
day night, Rev. A. D. I.  
This is one of the Fort  
es, and it is a promising  
city.

Dr. Chapman and his  
laymen are arranging for  
meeting to take place  
beginning about June 27.  
want to attend it at least  
time.

We met up with J. G.  
siding elder of the Gate-  
on the train last Thurs-  
his way to one of his c-  
ings. He said his wor-  
shape.

Gen. Geo. S. Wyatt  
tion, delivered the add-  
to the State Y. M. C.  
which held its session t-  
Bro. George is "at hom-  
sion of that sort.

We are in receipt of a  
Rev. Sam Ashburn, of  
one of the most desira-  
the conference and his  
condition. He is a frier  
and his people read it.

Rev. Abe Mulkey will  
of meetings in McKin-  
15th of May. A large  
enty-one feet, with a s-  
of nearly 2000, will b-  
lot near the public st-  
the services will be he-

Mr. A. K. Ragdale,  
pointed Secretary of th-  
Conference. He is far  
duties, having filled th-  
years ago, and will th-  
fill the niche made by  
of Mr. Robert M. Mean-

Mr. E. P. Turner,  
ger and Ticket Agent o-  
Pacific Railway, not o-  
railroad line dexterous  
knows how to han-  
While fishing at Tam-  
"silver king" tarpon  
148 pounds.

Coming up from Ear-  
Antonio last Monday  
Rev. B. Harris, of th-  
District, and had a lon-  
He knows all of that  
more interesting trave-  
would be hard to find,  
prospering.

While in Fort Worth  
spent the night most  
Rev. and Sister B. R. I.  
F. Sensabaugh, of th-  
trict, was our room m-  
brethren report their w-  
progress, and they are  
results as the year pr-

Last Tuesday morn-  
from Cleburne. Rev. J.  
aboard and we had a  
view with him. He w-  
attend the funeral of  
whose death had just  
Waco. She was the  
Bro. Thos. Stanford, of

Mrs. Robert M. M-  
State League, made t-  
pleasant visit this w-





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of last Sunday's services. The outlook is fine for a great meeting. George Stuart is a true Methodist preacher.

Rev. J. T. Smith, of the Tyler District, writes us that his District Conference will meet at Wills Point, June 29-24.

We esteem a kind note from Rev. J. M. Perry, of Livingston, and reciprocate his words of appreciation. He has a good field in the East Texas Conference and is working it profitably.

We had the pleasure of lecturing for the Glenwood congregation last Tuesday night, Rev. A. D. Porter, pastor. This is one of the Fort Worth Churches, and it is a promising work in the city.

Dr. Chapman and his preachers and laymen are arranging for a great camp-meeting to take place at Abilene, beginning about June 27. If possible, we want to attend it at least a part of the time.

We met up with J. G. Putman, presiding elder of the Gatesville District, on the train last Thursday. He was on his way to one of his quarterly meetings. He said his work was in good shape.

Gen. Geo. S. Wyatt, of Temple Station, delivered the address of welcome to the State Y. M. C. A. Convention which held its session there last week. Bro. George is "at home" on an occasion of that sort.

We are in receipt of a kind note from Rev. Sam Ashburn, of Plano. He has one of the most desirable charges in the conference and his work is in good condition. He is a friend of this paper and his people read it.

Rev. Abe Mulkey will begin a series of meetings in McKinney about the 15th of May. A large tabernacle, seventy-one feet, with a seating capacity of nearly 2000, will be erected on a lot near the public square in which the services will be held.

Mr. A. K. Ragsdale has been appointed Secretary of the State League Conference. He is familiar with the duties, having filled the office some years ago, and will therefore perfectly fill the niche made by the resignation of Mr. Robert M. Means.

Mr. E. P. Turner, General Passenger and Ticket Agent of the Texas and Pacific Railway, not only handles his railroad line dexterously, but he also knows how to handle a fish-line. While fishing at Tampa he landed a "silver king" tarpon which weighed 148 pounds.

Coming up from Eagle Pass to San Antonio last Monday we met up with Rev. B. Harris, of the San Antonio District, and had a long ride with him. He knows all of that country, and a more interesting traveling companion would be hard to find. His work is prospering.

While in Fort Worth this week we spent the night most pleasantly with Rev. and Sister B. R. Bolton. Rev. O. F. Sensabaugh, of the Brownwood District, was our room mate. These two brethren report their works as making progress, and they are expecting great results as the year progresses.

Last Tuesday morning, coming over from Cleburne, Rev. John Barcus was aboard and we had a pleasant interview with him. He was on his way to attend the funeral of Sister Stanford, whose death had just occurred near Waco. She was the aged widow of Bro. Thos. Stanford, of sacred memory.

Mrs. Robert M. Means, Secretary State League, made the Advocate a pleasant visit this week. It will be

seen from a note on League page that, owing to his removal to West Texas, he has resigned the office of State Secretary. He was a very efficient officer, and gave the Leaguers great satisfaction.

Our new church was dedicated at Bonham last Sunday. Bishop Key had charge of the services. We congratulate the pastor and those good people on having one of the most elegant buildings in the conference. They have worked manfully since their fire of over a year ago and they deserve their present success.

We spent a few hours in Milano last week and called on Rev. H. T. Hart, our pastor. He has had some sickness in his family, but is making progress with his work. He has had 12 or 15 accessions so far and some meetings are yet to be held. He is very much encouraged and is pushing all of the interests of his charge.

Notes From the Field.

WEST TEXAS CONFERENCE.

TRAVIS PARK, SAN ANTONIO.

Jno. M. Moore: Rev. Geo. R. Stuart is now with me in a revival in Travis Park Church. He began Sunday, 18th, and will be here ten days. He is assisted by Mr. Charlie D. Tillman, a singer of Atlanta, Ga. We are expecting a good meeting. The Church is ready. We have had fifty accessions since conference, and the condition of the Church is healthy. But we need new life. God must be our strength.

NURSERY.

W. O. Shugart, On February 6th Bro. Thompson came to this charge. We were not looking for him at that time and did not have time or opportunity to give notice only through the public school. The congregation was not as large as it would have been if we had known of his coming. He preached and presented the claims of the Rescue Home at San Antonio in his own peculiar way. Secured in cash and subscriptions \$27. Our second Quarterly Conference embraced Saturday and Sunday, February 24 and 25. Bro. Stovall, presiding elder, on hand and preached two good sermons. We are doing fairly well. Bad weather has hindered some during the winter. Congregations have been good. I never saw better attention. We are working, praying and expecting success. May God grant us a genuine revival all over the work. Finances a little behind. We hope, however, to make a good report by the end of the year. Sunday-schools, four in number, all doing well. One Epworth League, doing fairly well. We are working for the Advocate.

BUDA.

W. H. Newkirk, March 15. Last Saturday and Sunday witnessed our second Quarterly Conference, which indeed was a success in every respect. The weather was delightful, especially Sunday, which was a perfect spring day. Hon. J. E. Pritchett, of San Marcos, on Sunday morning delivered a masterly address on "Christian Education and the Twentieth Century Movement," which resulted in a fine collection, and we feel confident with a \$100 start our work will make a good final showing. Our elder, Bro. I. T. Morris, of San Marcos, delivered us some very able and helpful sermons, and all expressed themselves as delighted and edified. We had the pleasure of taking eight members into the Church and baptizing three children on this occasion. We are glad also to note that the second quarterage was paid almost in full, and we are delighted to say that we serve a warm-hearted and generous people, who do not forget their pastor. We hope for a great spiritual outpouring this year, and trust that our people shall have cause for great rejoicing on account of the manifestation of God's presence and power among his children and the salvation of sinners.

BOERNE CHARGE.

J. J. Rape, March 15: Owing to the ill health of myself and family I was forced to ask Bishop R. K. Hargrove for a transfer from the East Texas to this, the West Texas Conference. We were appointed to Boerne charge. Upon arriving on our new field, we found a beautiful little German town, which is a health resort, with here and there an American family who are residents of the town. This was, and is yet to a great extent, a new chapter to us. We did not know just how to begin the reading thereof, as we had been associated so little with German people. Well, we have not as yet read and mastered the same, but we are learning to read it. We started in for the very best year's work of our life. The way seemed very dark, and we at times would almost despair, as it seemed that almost the entire people here were against both the Church and us. But then we would go to the Master in prayer and ask him for help.

He would come and bless us, and, our souls being refreshed, we would again proceed and the way would seemingly grow brighter, which has continued up to date. We started in at Boerne with twenty members in our Sunday-school, and the 18th of February we had sixty-two present, with ten absent, making us a membership of seventy-two, and more to come when the weather settles. We had a nice little Christmas tree for the Sunday-school. On or about January 15, there was given at the home of the pastor an old-fashioned candy-pulling, to which came some forty or fifty persons, both young and old, each of whom brought something nice for the preacher and his family. This has not entirely stopped yet, the preacher's horse being also remembered. The evening of the pounding was spent in social and religious conversation, interspersed with beautiful music, after which the entire crowd joined in singing old hymns up to 11 o'clock p. m., at which time "God be with you" was sung, then dismissed with prayer by the pastor.

NORTHWEST TEXAS CONFERENCE.

BURNET.

Jas. M. Sherman, March 17: Our tracted meeting in Burnet closed last Wednesday night. There were 14 accessions to our Church and much good accomplished among the membership. Rev. T. J. Lassetter was with us for eight days and did some excellent work. Rev. C. H. Maloy also rendered valuable service. We thank God and take courage.

CISCO.

E. Hightower, March 12: Our second Quarterly Conference just passed. Presiding elder preached four sermons and made a missionary speech. Preacher in charge sat around and enjoyed the occasion. Organized a Woman's Foreign Missionary Society. Had several penitents and one conversion at Epworth League rally. Two additions to Church. Sunday-school, League, Junior League, Home Mission Society, all doing well. People kind. Good prospect for revival. Pastor happy.

WENT DRY.

C. N. N. Ferguson, March 16: Enclosed please find clipping which gives the result of the prohibition election March 10: The local option election in Precinct No. 3 passed off quietly Saturday, resulting in a majority of 240 for prohibition. The following is the vote:

Table with columns: Box, For, Against. Includes Abbott (152/49), Massey (136/11), Scott's Chapel (34/21), Total (322/81).

GATESVILLE MISSION.

Geo. F. Winfield: Our second Quarterly Conference was held March 10 and 11. Bro. Putman was present, and with usual zeal was seeing after all

the interests of the Church. The 11 o'clock Sunday service closed with a good old Methodist hand-shake and the sacrament of the Lord's Supper. We believe the mission is on the move, and we hope it is upward. A Church will be organized next Sunday at one of the places where we have been preaching. We are becoming interested in our Twentieth Century Offering, and believe we, as Gatesville Mission, will show a good report at conference. The leaders of our Churches are rallying to the support of the preacher and trying to develop a good charge. We have gotten one and a half dozen of our standard hymn books since conference, and expect to get more of them. We are expecting great things of the Lord this year.

FROST CIRCUIT.

C. A. Stone, March 12: Frost circuit has three appointments—Frost, Salem and Emmet. Rev. R. B. Evans is pastor in charge—the right man in the right place, we think. Sunday, March 4, was a high day at Emmet. Bro. Evans preached four times for us on that round; had good congregations at each service. His preaching was both logical and spiritual, and was much enjoyed by all who heard him. On Sunday he baptized six children and received five into the Church—two by letter and three by reassuming the vows of the Church. At the close of the service Sunday night there were several who gave their hands in evidence that they had been blessed during the services, both backsliders and sinners. We hear good reports of Bro. Evans from all over his work, and we believe that he is going to accomplish much good in the name of Christ this year. We are working praying for and expecting a great revival of religion at every appointment on the work. The Sunday-school at Emmet is moving on nicely, and I believe that the seeds that are being sown in the Sunday-school will bring forth fruit by and by. The general outlook is encouraging for a good year along all lines on the Frost Circuit.

WORTHAM.

Mrs. M. Smith: Second Quarterly Conference convened at Richland on March 14. Opened with old-time prayer and praise meeting. Old veterans of the cross were made to rejoice as they communed with God and fellowshiped one with another. The Spirit of God pervaded the entire session. The people were in a fine mood at Richland. They had just been successful in a local option victory of 214 majority. This achievement for the cause of right will, we trust, pave the way for a forward movement in the Church. Our presiding elder generalized the Quarterly Conference in a most instructive way. He preached at night as nobody but Bro. Bailey can preach. In the conclusion of this service he received a bright young lady into the Church by ritual, and administered baptism to two children. We need church buildings on our charge. We have suffered. (CONTINUED ON PAGE THIRTEEN.)

"A Man's Discontent Is His Worst Evil."

Spring is hardly the time for discontent, unless perchance it is caused by one's own carelessness. By this time every one should have looked after human house-cleaning in changing the surcharged blood from an impure, clogged state to one of cleanliness and purity.

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Scrofula—"My wife was afflicted with scrofula for fifteen years. Sores formed on sores. Hair was matted. Her skin was rough, itching and burning. Six bottles of Hood's Sarsaparilla worked a complete cure." M. L. STEVENS, Charlotte Center, N. Y.

Asthma—"I was troubled with asthma for many years, being worse spring and fall. No medicine availed until I took Hood's Sarsaparilla which completely cured me. Many others heard of my cure and they use Hood's." L. L. THOMAS, Etna, Ohio.

Female Troubles—"I would have welcomed death any time as a relief from catarrh of the womb and other serious troubles. The best physicians said my case was hopeless. I stopped taking everything else and took Hood's Sarsaparilla. New life came to me and I gained until I am perfectly well and strong." Mrs. EMMA J. FISHER, Louisville, Missouri.

Sackache—"I was miserable and tired, had no appetite and felt sore all over. My back ached so that when I stooped I could hardly straighten up. First bottle Hood's Sarsaparilla helped and three bottles made me strong and well." J. J. RICHMAN, 265 Meltram Ave., Detroit, Mich.

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PERSONALS.

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Sunday-School Department.

FIRST QUARTER, LESSON 11, MARCH 25

QUARTERLY REVIEW.

Golden Text—"The Son of man cannot be ministered unto, but to minister."—Mark 10:45.

We take from Dr. Tompkins' Pocket Commentary the following review of the several topics for the quarter:

1. The Birth of Jesus.—Thou shalt call his name Jesus; for he shall save his people from their sins. The Origin and Office of the Ministry.

2. The Boy Jesus visits Jerusalem.—And Jesus increased in wisdom and stature, and in favor with God and man. Growth and Devotion of the Minister.

3. The Preaching of John the Baptist.—Prepare ye the way of the Lord. Herald of and Preparation for the Lord's Ministry. He must increase, save sinners.

4. The Baptism and Temptation of Jesus.—This is my beloved Son, in whom I am well pleased. Seal, Trial, and Triumph of the Minister. He knoweth how to minister.

5. The First Disciples of Jesus.—They followed Jesus. The Superiority of Christ's Ministry. John's disciples were in preparation for the Master, the Lord.

6. Jesus and Nicodemus.—For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. The New Life is God's gift of Love to our Faith.

7. Jesus at Jacob's Well.—God is a spirit; and they that worship him must worship him in spirit and in truth. The Ministry of Jesus to the glory of God is not confined to particular Times, Persons or Places.

8. Jesus Rejected at Nazareth.—He came unto his own, and his own received him not. God's Gift of Life in His Son is received by faith unto salvation or rejected by unbelief unto condemnation. So to Capernaum.

9. Jesus Healing in Capernaum.—And he healed many that were sick. His Ministry was Impartial, Systematic, and Effective by his Word, according to Faith. His physical miracles visualized and enforced his mental and moral authority in the world.

10. The Paralytic Healed.—The Son of Man hath power on earth to forgive sins. Jesus is the Minister of Divine Mercy. The thing of importance to Him and to us is the Forgiveness of Sins. In this Ministry of Forgiveness he claims Divinity.

11. Jesus at Matthew's House.—He said unto him, Follow me. Jesus is the Minister not only of physical healing and moral regeneration, but of intelligence. He was both a friend and a teacher of mankind. His followers were learners in the way with him. Some were offended of course, but he clearly justified himself and his disciples.

Epworth League Department.

March 25.—Lesson Topic: The Glory of Obedience.—Matt. 21:28-32.

We take from the Era the following:

SOME QUALITIES OF OBEDIENCE.

1. It should be immediate. As soon as the command is given, it should be obeyed. Hesitation, slowness, delay, eat out the heart of obedience and make service hateful.

2. Exact. If a boy is told to cipher and writes instead, the goodness of the writing does not save him from reproof. The Lord told Moses to speak to the rock at Meribah, that the water might gush forth for the thirsty people and cattle. Moses took his rod and smote the rock twice. The water came out abundantly; but Moses did not obey exactly as he was commanded, and he was punished by exclusion from the land of promise.

3. Entire. We can not choose out his word, saying, "These laws will we keep; those will we break." Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.—James 2:10.

4. Cheerful. Grumbling and hesitation have no place in true obedience. To an officer who declared that it was impossible to execute an order, the Duke of Wellington said: "I did not ask your opinion; I gave you my orders, and expect them to be obeyed."

5. Sincere. Our hearts must be in it. This was the burden of all the exhortations of Moses and Joshua, of later prophets, and of Jesus. "Serve him with all your heart and with all your soul." Half-hearted obedience is whole disobedience.

6. Love. This is at once the source and the fruit of obedience. We can not obey without loving, nor love without obeying. "If ye love me, keep my commandments." He that hath my commandments, and keepeth them, he it is that loveth me.—John 14:15, 21.

7. Constancy. Spasmodic obedience

is the bane of the Church. Drouths and floods are no better for Christians than for crops. That branch which is plucked off the vine and regrafted every spring will not bend with juicy clusters in autumn. Statistics may be dry, but those that tell of Enoch's constancy have encouragement for us all. Enoch walked with God three hundred years. Only he that endureth to the end shall be saved. Obedience to this perfect kind is hard to find. A merchant advertising for a boy was overrun with applications. He then advertised, "Wanted—a boy that obeys his mother," and only two came. To the advertisement, "Wanted—a Christian who obeys God as Jesus did," how many could and would offer themselves? Obedience to this perfect kind is the path of duty, of safety, of peace and joy.

OBEDIENCE TESTS.

Righteousness, as with Adam and Eve (Gen. 2:16, 17); fidelity, as with Noah (Gen. 6:22); faith as with Abraham (Gen. 22:1, 2); self-sacrifice, as with Moses (Heb. 11:24-26); purity, as with Joseph (Gen. 39:7); service, as with Samuel (I Sam. 3:20); loyalty, as with King Saul (I Sam. 15:23, 24); character, as with Peter (Matt. 26:35); love, as with true disciples (John 14:23); fitness for heaven (Matt. 7:21).

RESULTS OF DISOBEDIENCE.

Disobedience drove Adam and Eve out of Paradise; caused the destruction of the antediluvians by the flood; brought divine vengeance upon Pharaoh; destroyed the seven nations of Canaan; dethroned Saul; led David into grievous sin; ruined Solomon; wrecked the Israelitish nation; led Peter to deny Jesus; and crucify the Saviour; is the source of modern infidelity; the origin of most of our sin, misery and ruin.

TEXAS LEAGUE TAX.

Previously acknowledged, \$70.25. Shearn, Houston, \$2.50; Jim Ned, 93 cents; St. Jo, 50 cents; West End, Galveston, \$1; McKinney, 75 cents; Glidden, 75 cents; Denton, \$1; Arlington, \$1; New Boston, 50 cents; Denton Street, Gainesville, Junior, \$1; Memphis, \$1; Trinity, Jr., Dallas, 50 cents; Olin, \$1; Commerce, 75 cents; Deport, 50 cents; Columbia, 50 cents; Reagan, \$1; Semphronius, 75 cents; Cresson, 50 cents; Cleburne, \$2.50; Plainview, \$1; Rosalie, \$1; Runge, 50 cents; Laredo, 50 cents; Whitesboro, 50 cents; Whitesboro, Jr., 50 cents. Total, \$92.68. Let all remittances in future be sent to A. K. Ragsdale, State Secretary Dallas. Payments made to the undersigned will be forwarded to Mr. Ragsdale. R. M. MEANS, Midland, Texas.

TEXAS LEAGUERS' ATTENTION.

Having recently moved to a remote section of Western Texas, it has become necessary, and not my desire, to voluntarily sever my connection with the State League. It has been impossible for me to attend to the duties of the office since my change of residence. I thank you one and all for the confidence placed in me and for the co-operation given.

Mr. A. K. Ragsdale, of Dallas, has been appointed in my stead. He has served in this capacity before, and is the most competent man in the State. Help him in his difficult work. All business letters addressed to me will be forwarded to Mr. Ragsdale.

I wave my former associate officers a brotherly farewell and wish them all the success that their conscientious efforts merit. ROBERT M. MEANS, Midland, Texas.

CHINA—THE OPEN DOOR.

Walter R. Lambuth.

At a meeting of the China Mission in Soochow, October 19-24, after a thorough discussion of our entire educational work it was decided to make the following recommendations to the Bishop in charge and the Board of Missions:

1. The correlation of the schools and mission into one compact system.

2. The establishment of the Soochow University—the central institution of the system.

3. The election of a Board of Trustees on the ground consisting of nine missionaries.

4. The election of an Advisory Board in the United States upon nomination of the College of Bishops—the Board to include three members of the college.

5. The incorporation of the Soochow University under an act of the Legislature of the State of Tennessee, with Chinese, English, Engineering, Theological, Medical and Law Departments.

The foregoing contemplates the union of the Anglo-Chinese College in Shanghai under Dr. Parker and the Anglo-Chinese College in Soochow under Dr. Anderson into one institution—an academy of high grade being retained at Shanghai to meet the demands at that point. An added commercial department in the latter will enlarge its

sphere of usefulness and strengthen its hold upon the business community of that great emporium. We will in this way lose nothing at Shanghai, but make a substantial gain. Buffington Institute under this plan will be returned to Soochow as the Theological Department of the University. The action of Bishop Wilson last year makes these changes possible since the purely beneficiary system has been eliminated, and a modified one looking to self-support introduced in its place. Opportunity is also given by the changes to remove the old Buffington buildings and replace them with more commodious ones adapted to the demands of the hour.

The members of the China Mission were unanimous in their advocacy of these plans, and Bishop Wilson, who has had more experience than any other in the administration of our work in the Orient, gives his endorsement and support to an educational policy which is the outgrowth of the work inaugurated while he was Secretary of the Board of Missions. In a letter, which awaited me in San Francisco, the Bishop expresses himself in the following words: "China is the point of prime importance to us now. You saw the conditions, and I doubt not felt your blood stirred at the marvelous concentration of this world's forces upon her coasts. That God's hand is in it all we can not doubt. What the issue is to be no one can tell. But that all things move towards the establishment of his kingdom we must be sure, and it behooves us to take advantage of all openings and opportunities to hasten the result. You have seen the changed attitude of the Chinese—the better classes—toward us and our work. You know what a field we have before us in every direction, especially in the educational department. I am glad the conference took the action that it did."

Bishop Wilson is right. China is moving. The conservatism of forty centuries is giving way. War, defeat and humiliation have been succeeded by reform. The young men of the empire have committed themselves irrevocably to progress. There is no turning back. Some have already laid down their lives for the cause they have espoused, while older men and high officials seek the counsel of the missionary, who, as Dr. Y. J. Allen has often put it, "is the teacher of China." At a time when every Chinaman distrusts his neighbor and fears his enemy, all classes turn to the missionary, who for a century has sought the highest good of the country. The American represents neither opium in trade nor opium on territory, and the American missionary is the trusted friend of the Chinese.

Recent diplomatic events under the leadership of Mr. John Hay, our Secretary of State, have brought China under new and profound obligations to the United States. By the quiet and reasonable but determined insistence upon the commercial rights within "the sphere of influence" he has secured from France and Russia the recognition of "The Open Door," thereby arresting the partition of the Empire. This gives time and opportunity to qualify young men to take their places in every department of service. Over 100 have gone to Japan and entered the Imperial University of Tokyo, an institution which unfortunately is animated by a rationalistic spirit. A few have gone to Europe, where they are not much better off.

Two young men came with me to the United States, where they will enter the Vanderbilt University. Their coming into our midst is profoundly significant, in the light of the recent reform movements and from the fact that they represent the highest and most influential families in the Empire—their uncle, Sun Chia-nai, being the Chancellor of the Imperial University at Peking, Assistant Grand Secretary and President of the Board of Civil Appointments and Private Tutor to the Emperor, while their grandfather is the well-known Viceroy Li Hung

Table with columns for names and locations: ARMSTRONG & KELLY (Pittsburgh), BEYMER-BATMAN (Pittsburgh), DAVID-CHAMBERS (Pittsburgh), FARNSTOCK (Pittsburgh), ANCHOR (Cincinnati), ECKSTEIN (Cincinnati), ATLANTIC (New York), BRADLEY (New York), BROOKLYN (New York), JEWETT (New York), ULSTER (New York), UNION (New York), SOUTHERN (Chicago), SHIPMAN (Chicago), COLLIER (St. Louis), MISSOURI (St. Louis), RED SEAL (St. Louis), SOUTHERN (St. Louis), JOHN T. LEWIS & BROS CO (Pittsburgh), MURPHY (Cleveland), GALEN (Salem, Mass.), CORNELL (Buffalo), KERVOY (Louisville).

Chang. But the expense of sending students so far for education is practically prohibitive, and the danger of denationalization from a protracted stay abroad a real one. The most thoughtful men of the New China have concluded that their sons must be educated on their own soil, and at this juncture turn to the missionary to aid them in working out the problem.

The most remarkable meeting I have ever attended was held in the home of Dr. W. H. Park, the night before I left Soochow. Eight of the most influential men of that great literary center met to counsel with him, Dr. D. L. Anderson and myself. Two were high officials in the city, one had been Literary Chancellor of the Province of Hunan, and another was for years a member of the Tsung Li Yamen and Privy Chancellor to the Emperor, while a fifth represented the silk flature and cotton factory recently established just outside the city. The presence of the latter in such company was unique as indicating the new order of things.

These men spent two hours discussing the founding of a Christian University in Soochow under the auspices of our Church. Not that they were Christians, but they had faith in the ability and administration of Christian men and missionaries. As a guarantee of their faith they agreed to secure a grant of public land, and pledged liberal subscriptions to the educational fund. Some of these pledges have already been made good, one gentleman, a patient of Dr. Parks, having given \$1000 and another \$1500. The Doctor writes that a total of \$4000 has been secured on the \$25,000 Mexican dollars which they propose to raise on the field for scholarships as an earnest of their interest in and support of the projected institution. This is but the beginning of large and generous gifts when it becomes safe for wealthy men to avow their adherence to a more liberal policy of education as well as government.

In the meanwhile no time is to be lost. We must assume the responsibility God has put upon us. The making of an empire lies within our grasp. Opportunity never offered like this. We must enter the open door or forever stand aside as unworthy of the wonderful heritage which has fallen to the lot of our China Mission.

It will require \$50,000 to build and equip the University, and \$100,000 more to endow it. The improvement of vacant lots belonging to our college property in Shanghai, will according to the estimates of the most reliable architects and contractors in the city, take an annuity sufficient to meet the current expenses of the institution. Nor is this an experiment. St. John's College of the Episcopal Church has for years been endowed in this way.

The first amount is needed at once. Delay will be fatal to the success of the enterprise. The whole province awaits our action. In the name of our missionaries, Allen and Parker, Anderson and Park, who stand committed to this work; in the name of Bishop Wilson who has given his strength to this cause, and in behalf of the redemption of China's millions, I appeal to the church to furnish us with the \$50,000 within ninety days and the \$100,000 by the 31st of December.

Appeals are being made all over our connection in behalf of the Twentieth Century Educational Fund. I would not divert one dollar from needy home institutions, and especially from the Vanderbilt University which should be placed in a position financially to do the great work for which it was founded, but I would remind my brethren that Christly giving is unselfish, touching the rim of every continent and enriching the life of every nation. Your missionaries are building up an empire beyond the sea. Hold up their hands for Christ's sake.

My Dear Dr. Lambuth: Your statement and appeal for our educational work in China have my most hearty endorsement. If I could add emphasis

to them by any words of mine I would gladly do so. I would that all our people could appreciate the value and urgency of this great opportunity. Will not all the Annual Conferences follow the example of the few that have responded to the call of the Board of Missions and the Board of Education, and appropriate at least 5 per cent of the Twentieth Century collection to this cause? Many of our members are rich enough to contribute generously in response to this appeal. If they could but see it as you and I have seen it I am sure that they would give all that is needed, and that without detriment to any interest at home. We have a hundred presiding elders in our work who could raise \$1000 each in their districts for this work. Some could give even larger amounts. Are there not fifty or more who will do it? May God move them and all our Church to "consecrate their service" to him in the prosecution of this vital undertaking.

A. W. WILSON, February 23, 1900.

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THE ENCAMPING "The Angel of the Lord round about them to and delivereth them."

If we accept the statement preservation of this fact from one of the darkest of life. His fortunes were then when he fled to city of Goliath, to Adullam appears in a less noble manner. He feigned madness to them which he might have done. How unlike the terror of the man who had his beard, "is the hero's constancy of this noble yet the contrast is not so make the superscription. And the tone of the whole spends to what we should man delivered from son but still surrounded. There, in the safety of among the rocks, with ground where he had just at his feet the valley from which he had escaped at the mouth of the Glen. Conder's identification (correct), he sings his song of praise; he hears the Ho the rocks where Samson them in his day; he treads, "the hand of brother began to gather a fear of the Lord; and to help him in his picture of the outlaw as lowers tamed into something rises before us, as we trace of that old combed in the superscription. The words of our text force and vividness by the Psalm. Not only "rock" but the presence are his defence; and round not only the strength of the garrison and guard. It is generally said, "Angel of the Lord" here collectively, and that the "bright-harnessed" Divine messengers are protectors round them. But I see no reason for the simpler and certain meaning which results from Word in its proper force. True, Scripture does speak of ministers of glory, of their chariots of fire suddenly opened eyes "prophet in peril, and arising to the heirs of salvation also speaks of One eminent sense "The Angel whom, as in nonsets His "name;" dimly seen, towers a ranks of the angels' strength;" whose offices blend in mysterious of God Himself. The little incongruity in the single Person as "en about" us; but that sufficient reason for obference to the remarkable doctrine, the retros seems to me to add in power of the words.

Remember some of which "The Angel of the in order to appreciate grandeur of this prom. At that supreme moment ham "took the knife to the voice that "called heaven" was "the voice the Lord." He assumed reversing a Divine says, "Thou hast not w thine only son, from Mo nounces a blessing in which one cannot distin from the voice of Jel manner it is the Angel speaks to Jacob, and a God of Bethel." The dyl vokes in the same b which fed me all my Angel which redeemed evil," to bless the boys

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## THE ENCAMPING ANGEL.

"The Angel of the Lord encampeth round about them that fear Him, and delivereth them."—Psalm 34:7.

If we accept the statement in the superscription of this Psalm, it dates from one of the darkest hours in David's life. His fortunes were never lower than when he fled from Gath, the city of Goliath, to Adullam. He never appears in a less noble light than when he feigned madness to avert the dangers which he might well dread there. How unlike the terror and self-degradation of the man who "scrambled on the doors," and let "the spittle run down his beard," is the heroic and saintly constancy of this noble Psalm! And yet the contrast is not so violent as to make the superscription improbable. And the tone of the whole well corresponds to what we should expect from a man delivered from some great peril, but still surrounded with dangers. There, in the safety of his retreat among the rocks, with the bit of level ground where he had fought Goliath just at his feet the valley, and Goliath from which he had escaped, away down at the mouth of the glen (if Lieutenant Conder's identification of Adullam be correct), he sings his song of trust and praise; he hears the lions roar among the rocks where Samson had found them in his day; he teaches his "children," the band of broken men who there began to gather around him, the fear of the Lord; and calls upon them to help him in his praise. What a picture of the outlaw and his wild followers tamed into something like order, and lifted into something like worship, rises before us, as we follow the guidance of that old commentary contained in the superscription.

The words of our text gain especial force and vividness by thus localizing the Psalm. Not only "the clefts of the rock" but the presence of God's Angel are his defence; and round him is flung, not only the strength of the hills, but the garrison and guard of heaven.

It is generally supposed that the "Angel of the Lord" here is to be taken collectively, and that the meaning is—the "bright-harnessed" hosts of these Divine messengers are as an army of protectors round them who fear God. But I see no reason for departing from the simpler and certainly grander meaning which results from taking the Word in its proper force of a singular. True, Scripture does speak of the legions of ministering spirits, who in their chariots of fire were once seen by suddenly opened eyes "round about" a prophet in peril, and are ever ministering to the heirs of salvation. But Scripture also speaks of One, who is in an eminent sense "the Angel of the Lord" in whom, as in none other, God sets His "name;" whose form dimly seen, towers above even the ranks of the angels that "excel in strength;" whose offices and attributes blend in mysterious fashion with those of God Himself. There may be some little incongruity in thinking of the single Person as "encamping round about" us; but that does not seem a sufficient reason for obliterating the reference to the remarkable Old Testament doctrine, the retention of which seems to me to add immensely to the power of the words.

Remember some of the places in which "the Angel of the Lord" appears, in order to appreciate more fully the grandeur of this promised protection. At that supreme moment when Abraham "took the knife to slay his son," the voice that "called to him out of heaven" was "the voice of the Angel of the Lord." He assumes the power of reversing a Divine command. He says, "Thou hast not withheld thy son, thine only son, from Me," and then pronounces a blessing, in the utterance of which one cannot distinguish His voice from the voice of Jehovah. In like manner it is the Angel of the Lord that speaks to Jacob, and says, "I am the God of Bethel." The dying patriarch invokes in the same breath "the God which fed me all my life long," "the Angel which redeemed me from all evil," to bless the boys that stand be-

fore him, with their wondering eyes gazing in awe on his blind face. It was that Angel's glory that appeared to the outcast flaming in the bush that burned unconsumed. It was He who stood before the warrior leader of Israel, sword in hand, and proclaimed Himself to be the Captain of the Lord's host, the leader of the armies of heaven, and the true leader of the armies of Israel, and His commands to Joshua, His lieutenant, are the commands of "the Lord;" and, to pass over other instances, Isaiah correctly sums up the spirit of the whole earlier history in words which go far to lift the conception of this Angel of the Lord out of the region of created beings—"In all their affliction He was afflicted, and the Angel of His face saved them."

It is this lofty and mysterious Messenger, and not the hosts whom He commands, that our Psalmist sees standing ready to help, as He one stood, sword-bearing by the side of Joshua. To the warrior leader, to the warrior Psalmist, He appears, as their needs required, armoured and militant. The last of the prophets saw that dim, mysterious figure, and proclaimed, "The Lord whom ye seek shall suddenly come to His temple; even the Angel of the Covenant, whom ye delight in;" and to his gaze it was wrapped in obscure majesty and terror of purifying flame. But for us the true messenger of the Lord is His Son, whom He has sent, in whom He has put His name; who is the Angel of His face, in that we behold the glory of God in the face of Jesus Christ; who is the Angel of the Covenant, in that He has sealed the new and everlasting covenant with His blood; and whose own parting promise, "Lo! I am with you always," is the highest fulfillment to us Christians of that ancient confidence: "The angel of the Lord encampeth round about them that fear Him."

Whatever view we adopt of the significance of the first part of the text, the force and beauty of the metaphor in the second remains the same. If this Psalm were indeed the work of the fugitive in his rocky hold at Adullam, how appropriate the thought becomes that his little encampment has such a guard. It reminds one of the incident in Jacob's life, when his timid and pacific nature was trembling at the prospect of meeting Esau, and when, as he travelled along, encumbered with his pastoral wealth, and scantily provided with means of defence, "the Angels of God met him, and he named the place Mahanaim," that is two camps,—his own feeble company, mostly made up of women and children, and that heavenly host that hovered above them. David's faith sees the same defence encircling his weakness, and though sense saw no protection for him and his men but their own strong arms and their mountain fastness, his opened eyes beheld the mountain full of the chariots of fire, and the flashing of armour and light in the darkness of his cave.

The vision of the Divine presence ever takes the form which our circumstances most require. David's then need was safety and protection. Therefore he saw the Encamping Angel; even so to Joshua the leader He appeared as the Captain of the Lord's host; and as to Isaiah, in the year that the throne of Judah was emptied by the death of the earthly king, was given the vision of the Lord sitting on a throne, the King Eternal and Immortal. So to us all His grace shapes its expression according to our wants, and the same gift is Protean in its power of transformation; being to one man wisdom, to another strength, to the solitary companionship, to the sorrowful consolation, to the glad sobering, to the thinker truth, to the worker practical force—to each his heart's desire, if the heart's delight be God. So manifold are the aspects of God's infinite sufficiency, that every soul, in every possible variety of circumstance, will find there just what will suit it. That armour fits every man who puts it on. That deep fountain is like some of those fabled springs which gave forth whatsoever precious draught any thirsty lip asked. He takes the shape that our circum-

stances most need. Let us see that we, on our parts, use our circumstances to help us in anticipating the shapes in which God will draw near for our help.

Learn, too, from this image, in which the Psalmist appropriates to himself the experience of a past generation, how we ought to feed our confidence and enlarge our hopes by all God's past dealings with men. David looks back to Jacob, and believes that the old fact is repeated in his own day. So every old story is true for us; though outward form may alter, inward substance remains the same. Mahanaim is still the name of every place where a man who loves God pitches his tent. We may be wandering, solitary, defenceless, but we are not alone. Our feeble encampment may be open to assault, and we be all unfit to guard it, but the other camp is there, too, and our enemies must force their way through it before they get at us. We are in its center—as they put the cattle and the sick in the midst of the encampment on the prairies when they fear an assault from the Indians—because we are the weakest. Jacob's experience may be ours: "The Lord of Hosts is with us; the God of Jacob is our refuge."

Only remember that the eye of faith alone can see that guard, and that therefore we must labor to keep our consciousness of its reality fresh and vivid. Many a man in David's little hand saw nothing but cold gray stone where David saw the flashing armor of the heavenly warrior. To the one all the mountain blazed with fiery chariots, to the other it was a lone hill-side, with the wind moaning among the rocks. We shall lose the joy and the strength of that Divine protection unless we honestly and constantly try to keep our sense of it bright. Eyes that have been gazing on earthly joys, or perhaps gloating on evil sights, cannot see the angel presence. A Christian man, on a road which he cannot travel with a clear conscience, will see no angel, not even the Angel, with the drawn sword in His hand, that bars Balaam's path among the vineyards. A man coming out of some room blazing with gas cannot all at once see into the violet depths of the mighty heavens, that lie above him with all their shimmering stars. So the truth of our text is the truth of faith, and the believing eye alone beholds the Angel of the Lord.

Notice, too, that final word of deliverance. This Psalm is continually recurring to that idea. The word occurs four times in it, and the thought still oftener. Whether the date is rightly given, as we have assumed it to be, or not, at all events that harping upon this one phrase indicates that some season of great trial was its birth-time, when all the writer's thoughts were engrossed and his prayers summed up in the one thing—deliverance. He is quite sure that such deliverance must follow if the Angel presence be there. But he knows too that the encampment of the Angel of the Lord will not keep away sorrows, and trial, and sharp need. So his highest hope is not of immunity from these, but of rescue out of them. And his ground of hope is that his heavenly ally cannot let him be overcome. That He will let him be troubled and put in peril he has found; that He will not let him be crushed he believes. Shaded and modest hopes are the brightest we can venture to cherish. The protection which we have is protection in, and not protection from, strife and danger. It is a filter which lets the icy cold water of sorrow drop numbing upon us, but keeps back the poison that was in it. We have to fight, but He will fight with us; to sorrow, but not alone nor without hope; to pass through many a peril, but we shall get through them. Deliverance, which implies danger, need, and woe, is the best we can hope for.

It is the best we are entitled to expect if we love Him. It is the certainty of His encamping round about us. Always with us, He will strike for us at the best moment. "The Lord God is in the midst of her always; the Lord will help her, and that right early." So, like the hunted fugitive in Adullam, we may lift up our confident voices even

when the stress of strife and sorrow is upon us; and though Gath be in sight and Saul just over the hills, and no better refuge than a cave in a hill-side; yet in prophecy built upon our consciousness that the Angel of the Covenant is with us now, we may antedate the deliverance that shall be, and think of it as even now accomplished. So the apostle, when within sight of the block and the headman's axe, broke into the rapture of his last words: "The Lord shall deliver me from every evil work, and will preserve me to His heavenly kingdom; to whom be glory for ever and ever. Amen." Was he wrong?—Alexander MacLaren.

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WOMAN'S DEPARTMENT.

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

ANNUAL MEETING OF WOMAN'S BOARD OF HOME MISSIONS.

The Woman's Board of Home Missions of the M. E. Church, South, will hold its annual session in Carondelet Street Church, in New Orleans, April 11-18.

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

EMILY L. ALLEN, Recording Secretary.

THE RESCUE HOME.

A Statement by the Financial Agent of the Institution.

The outlook for the Mission Home and Training School in Dallas grows more promising day by day, while its possibilities and far-reaching results lay on us an almost appalling responsibility.

For Nervous Women. Horsford's Acid Phosphate. Dr. J. B. Alexander, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for nervous females."

NOTICE.

Let all who purpose visiting the Waxahachie District Conference, to convene at Itasca April 25, send us their names. Visitors are welcome, but we want to know who you are. We desire to know, also, how many horses are coming.

J. D. HENDRICKSON, P. C.

GREENVILLE DISTRICT.

The time for holding the Greenville District Conference is hereby changed from April 19 to 25. Bishop Key will be with us, and the change is made on his account. The opening sermon will be preached by Rev. F. F. Threadgill on Wednesday night, April 25.

The following are the committees: On License to Preach—Rev. J. F. Pierce, Wm. Allen and Bro. W. T. Beverly.

On Recommendation to the Annual Conference for Admission—Revs. J. M. Peterson, J. W. Clifton and Bro. G. S. Perkins.

For Orders—Revs. J. W. Hill, J. B. Adair and J. D. Graham. I. S. ASHBURN, P. E.

MISSIONARY INSTITUTE, TERRELL DISTRICT—PLANO, APRIL 27.

Morning—9 to 9:30, devotional service. W. H. Stephenson. 9:30 to 10, "Sunday-school and Missions." A. R. Nash. 10 to 10:30, "League and Missions." C. C. Davis. 11, sermon on missions. W. M. Leatherwood.

Afternoon—2:30 to 3, devotional service. J. D. Hudgins. 3 to 3:30, "Money and Missions." D. F. Fuller. 3:30 to 4:30, "In Our Missions with Our Missionaries." O. S. Thomas. 4:30 to 5:30, "Woman's Foreign Missionary Society." 7:30, missionary address. "Cuba an Opening for Southern Methodism." Geo. S. Sexton.

East Texas preachers and laymen will confer a favor on me and help Bro. Sinex, our Financial Agent, by sending to the latter all money that can be secured at this time from such as has been directed to the Southwest-ern University, by the first of April, as a payment must be made to the contractors that is as yet not provided for. If you will send to W. J. Owens, at Mineola, Texas, at once, all the cash you can secure from un-directed amounts, we will be able to send such amount of that as belongs to South-western University and retain the rest for the purposes provided by the conference. Please do not delay in this matter, since it will prevent loss of money to the Church on interest-bearing notes. If each conference in the State would send \$1000 during this month it would make the payment of amount due easy enough to meet. Let East Texas set the example by paying this out of the \$5000 now subscribed.

V. A. GODBEY, Conf. Sec. of Et. Palestine, Texas.

To Pastors and Delegates of San Antonio District Conference.

To avoid conflicting with the meet-ing of the Epworth League Conference at Waco, the time fixed for San Antonio District Conference is changed from Wednesday before third Sunday in May to Tuesday before second Sunday in May. The brethren will take notice that we meet on Tuesday in-stead of Wednesday, a day earlier.

Opening sermon by M. A. Black Mon-day, 7:30 p. m. B. HARRIS, P. E.

Genuine heart service is always ac-ceptable to God, whether rendered in kitchen or cathedral.

A WORD FROM THE SAN ANTONIO RESCUE HOME.

Will our friends who have been so kind to us in the past listen to our call again? We are very much in need of clothing for both women and babies. If you have remnants that could be made into baby dresses or skirts we would be glad to receive them.

MRS. C. C. THOMPSON, Supt. 223 San Saba Street.

INFORMATION WANTED.

Will you kindly help a little 10-year-old orphan girl find her kinsfolk? My father, George W. Henderson, came from Texas in 1885, and died four years ago. He married my mother after he came here and never corresponded with his father or other relatives after locating here.

J. P. MUSSETT, P. C.

TO WHOM IT MAY CONCERN.

To all whom it concerns: The Fort Worth District Epworth League Conference and Sunday-school Conference meet in Arlington, April 19, 20, 21 and 22.

DISTRICT LEAGUE CONFERENCE.

The Weatherford District League Conference will meet in Whitt, Wednesday, May 9, at 8 p. m. The opening sermon will be preached by R. B. Bonner.

D. M. ALEXANDER, Pres. W. W. McCRARY, Sec'y. Per JOHN R. MORRIS, P. E.

NOTICE.

Please change the date for Sherman District Conference from the 8th to the 9th. J. R. WAGES, Sherman, Texas.

Fried Onions

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

It is a matter of history that Napoleon was a gourmand, an inordinate 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 in this fondness for the odorous vegetable.

The onion is undoubtedly 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.

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, cites his remarks by saying, "for those suffering from acid dyspepsia, shown by sour, watery risings, or 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.

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Our Cabinet will surprise and delight you. Produces perfect health, cleanliness, vigor and beauty. Makes your nerves strong, sleep sound, appetite good. Disappears Colds, Fevers, Skin Diseases and Eruptions. Prevents Diseases. Small Pox, Hydro-phobia, Cancer, etc. Cures Rheumatism, Neuralgia, Quinsey, Bronchitis, Indigestion, Catarrh, Malaria, Headache, Female complaints, Eczema, Dropsy, all Blood, Skin, Nerve and Kidney troubles.

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BARBER

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N. M. McLaughlin, J dately after conferen well to our many frie and came to this plac at the train by Bro. W conducted to his hom dinner had been prep preacher and family more cordial welcom ginning of our work we have felt perfectl pounding has come in stewards are intelligen and go about their wo way. The salary is be ly. Our first quarterly been held, and it was Boone is in his seco district, and is not fail all the interests of people are all well pl We have organized a Mission Society, and e vorable for the develo Our Leagues are imp Sunday-school is doing The attendance upon fairly good. The indic for a gracious revival my Church. JIMMEI T. H. DAVIS, L. D. constant reader of th many years. It certal come place in our hou nice little church situat waters of the Jimmed. 100 members. Most

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which, if retained, poison the  
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**BARBEE & SMITH, AGENTS. DALLAS, TEXAS.**

**NORTHWEST TEXAS CONFERENCE.**  
(CONTINUED FROM PAGE NINE)  
fered much for lack of these. We are planning to do some building. The Advocate is helping us out very much down this way. Our poor people are falling in love with the Advocate. One poor man read it, cried, rejoiced and thanked God for an editor that knew so much about his heart. I would that I could put it in every poor man's home. We love our people. By divine help, I am trying to lay my life out for their religious advancement, my own good and God's glory.

**DE LEON.**  
N. M. McLaughlin, March 12: Immediately after conference we bade farewell to our many friends at Crawford and came to this place. We were met at the train by Bro. W. C. Streety and conducted to his home, where a good dinner had been prepared for us. No preacher and family have received a more cordial welcome. From the beginning of our work with this people we have felt perfectly at home. The pounding has come in abundance. My stewards are intelligent business men and go about their work in a business way. The salary is being paid monthly. Our first Quarterly Conference has been held, and it was a good one. Bro. Boone is in his second year on this district, and is not failing to look after all the interests of the Church. My people are all well pleased with him. We have organized a Woman's Home Mission Society, and everything is favorable for the development of same. Our Leagues are improving and our Sunday-school is doing excellent work. The attendance upon our services is fairly good. The indications are good for a gracious revival of religion in my Church.

**JIMMED.**  
T. H. Davis, L. D.: I have been a constant reader of the Advocate for many years. It certainly has a welcome place in our home. We have a nice little church situated on the headwaters of the Jimmed. We have over 100 members. Most of that number

are members indeed—working at the trade. We have preaching, prayer-meeting, class-meeting, Sunday-school, Epworth League. Bro. J. H. Trimble is our pastor. We have some very young members and some who are very old. My dear old father and mother are two of the oldest members—father eighty-five, mother seventy-eight. Last Monday, the 5th of March, was their golden wedding day. They have been living happily together for fifty years, and all that time in the M. E. Church. South, and well pleased with her works and ways. About 2 o'clock in the evening wagons and buggies began to gather in. It was not long before the house and yard were filled with anxious faces. We began to sing and pray, after which Bro. L. B. Elliott read the 13th chapter of I Cor. We had prayers and experiences. Then there was a camp-meeting table-spread in the yard—and such a feast of good things! We shall never forget such expressions of respect and love to my dear old parents. How they did enjoy the occasion!

**HASKELL.**  
J. T. Bloodworth, March 12: We have passed into the third quarter in Haskell Church under favorable conditions. Bro. Wiseman, the traveling elder, came and held our second Quarterly Conference, and preached two as good sermons as it has been my privilege to hear in a long time. He did not preach on the "White Man's Burden," or the black man's burden either; but just simply old-time gospel sermons, with fire in them, and we are stronger since he came to us. He is a sincere elder who seems to study and prepare for his pulpit responsibilities. It is not enough to urge the brethren to meet their financial obligations, etc., but he is or seems to be—and I believe he is—a sincere minister of the gospel of Christ. As far as I hear over the district, the people believe Bro. Wiseman is a true Christian man. I think the pastors and officials will not be afraid to trust him. We raised a committee to enlarge our church, and things are hopeful for a great year.

## NORTH TEXAS CONFERENCE. HOLIDAY.

W. S. May: For several years drouth has prevailed throughout all this country, so that farmers have had a hard struggle to live and keep up. But there is a fine prospect for good crops this year, and we are hoping for better times. We have had our second Quarterly Conference. Dr. Alderson was here and preached three sermons, and that means a great deal. The people were delighted. The pounding came all right. It came in day after day all the time, but the last strokes came from Dundee. They were heavy and many—so many and heavy that my buggy could not carry all at one load. One hundred pounds of fine Missouri flour, canned fruit, coffee, tea and almost everything good to eat. My wife and I return our hearty thanks to the good people for their manifestations of love and appreciation. We are forced to hold our protracted meetings in April and May, so as to get through before harvesting begins, so we begin soon, and I invite any preacher who can to come and help us.

**GOBER MISSION.**  
W. A. Pritchett: We have had our first Quarterly Conference. Bro. Fierce was with us and preached three excellent sermons, which were appreciated by all who like a pure gospel. The finances were below par, but we believe that Gober Mission will come out on the home stretch. The brethren at Clark's Chapel gave their preacher a very pleasant surprise on last Saturday. They took him to Dodd City and made him a present of a fine suit of clothes. They will accept our thanks for this expression of love and esteem. It is not what the clothes represent to us in dollars and cents that we appreciate most, but it is the confidence and support of those who gave them. May God bless them spiritually and temporally. The preacher on his part will strive to prove himself worthy of confidence and support.

**MERIT.**  
J. B. Adair, March 16: The first Quarterly Conference for Merit charge was held at Merit March 10 and 11. Nearly all of the official members were present. The spiritual interest of the Church was good. This was one of the best Quarterly Conferences I ever attended. The stewards paid in nearly one-fourth of the assessments for the presiding elder and pastor in charge, and since the Annual Conference, with the assistance of the Woman's Home Mission Society of the North Texas Conference, we have paid the debt on the parsonage, except \$18.25, which was \$361.50. Bro. Ashburn did some excellent preaching for us, and it made us all feel like doing more for the cause of Christ than ever. On Sunday he called for the conference collections and my people at this place paid in cash and subscriptions \$131.20. We are moving along pleasantly with our work. Bro. T. M. Kirk, from Kingston, was with us on Saturday, and gave us a good sermon.

**PARIS, LAMAR AVENUE.**  
J. J. Clark, March 29: With the appointment of the last Annual Conference began a new experience for both the pastor and people of Lamar Avenue Church. The third year so far as I know and can see, bids fair to be a prosperous one, and if there is any dissatisfaction in getting a pastor for the third term among the people they have a most skillful way of hiding it, and most assuredly there is nothing displeasing to a pastor in serving such a people as these always. These people have done everything that Methodist people do to make a pastor and family happy, and we are doing our level best for them. Our congregations are large. All the departments of the Church are being blessed of God with a revival spirit. The Senior League had a very bright conversion at the altar last Sunday evening. This is one League whose literary department is keeping pace with its devotional work. It is a decided success. Our 260 Methodists expect to bring up more than their \$1 per member as our thank-offering.

**NEVADA.**  
S. W. Miller, March 17: Our second Quarterly Conference was held at Bear Creek Wednesday last. Bro. Ashburn preached us a fine sermon on "Gratitude" in which he in a splendid manner presented the Twentieth Century Thank-offering Movement. We had an excellent dinner on the ground and Quarterly Conference followed, which was very pleasant. I reported four infants baptized, ten additions and fourteen removals by certificate and thirty by Church Conference, making a net loss of thirty-four, besides I find that our conference minutes report last year 489 members, when there were only 391 on the Church Register. I found a similar mistake at Bethel two years ago. The minutes reported 537, when there were only 492 on

the records, making in Bethel Circuit forty-five more than were on the record, and in this one ninety-eight more. If I must submit to a numerical basis of assessment, I hope my predecessors will be more concise in their statistical reports to the Annual Conference. I am serving a kind people, and I hope to be able to report success on all lines in the near future.

**CEDAR HILL.**  
E. L. Spurlock, March 19: The second Quarterly Conference for Cedar Hill and Duncanville is a thing of the past. Dr. McLean was with us, looking after the interests of the Church and preacher. He preached three excellent sermons, to the edification of all who heard him. Our Quarterly Conference was a grand success, good report from the stewards, preacher's salary advanced \$100. We have the lumber on the ground and the carpenters are at work on our new church at Cedar Hill, while at Duncanville we are getting up money to remodel our church. By September we will have two of the prettiest and best churches between Dallas and Cleburne. We are moving up on spiritual lines, as well as material lines. The religious tide is rising, we think for a sweeping revival. "So mote it be."

**TEXAS CONFERENCE. GIDDINGS.**  
M. F. Daniel, March 16: We began a protracted meeting at Giddings on the 22d of last month. Rev. Nath Thompson, of the West Texas Conference, was with us and remained for eight days, when Rev. R. C. George, of McDade, came to our assistance and remained until the close of the meeting. Bro. Thompson is a good preacher, and his work is appreciated by our people. Bro. George is a strong preacher and a success in a revival. We all love him. There were in all thirty professions and some backsliders reclaimed. The largest part of the professions were among the Sunday-school children. However, some married men and women professed religion. One man was converted and said he would go home and establish a family altar at once. Of the thirty who professed religion quite a number have or will join the Presbyterian Church, and we received ten with more to follow. We are moving off nicely at all the points on this charge.

**FAIRFIELD.**  
J. W. Holt, March 19: Our second Quarterly Conference convened March 5, and there was reported \$128 for ministerial support. The pastor reported his Orphanage and foreign mission assessments in full. Since then we are enabled to report \$101 paid on the Twentieth Century Fund and \$55 more subscribed, and some paid on domestic missions. We hope to have Bro. Ward with us during the year. Our work at Sunshine has been greatly hindered by the smallpox scourge, but we were permitted again to have services last Sabbath morning, and in the evening we had a good League service. The League at Sunshine has a new library of about eighty volumes of well-selected and readable books. Every Sabbath morning since conference, save one that we have been permitted to have services at Fairfield. We have received from one to six members. About a month ago we organized a brand new League at Fairfield, with good material and a good working force, and the pastor is very hopeful of its future. There was also a move made last Sabbath to begin a library fund, which we regard as a very healthy sign. Taking all together, we begin the third year on this work favorably indeed.

**FLATONIA.**  
J. M. Adams, March 16: We were kindly received at Flatonia. Had not more than gotten settled before Nath Thompson visited us. The night was bad, but a very good congregation greeted the old man of the West. Our people were pleased. About \$25 was raised for the Rescue Home. In a few weeks our first Quarterly Conference was held. Bro. LeClere, presiding elder, and Ward were both with us. These brethren need no commendation. They did their work well. The weather was very bad. Bro. Ward did not get a good hearing. I hereby give him a special invitation to visit us again. Two hundred and fifteen dollars was subscribed, part of it paid to the Twentieth Century Fund. The stewards reported finances almost up to date. Pastor reported assessments for foreign and domestic missions and Paine and Lane paid. J. G. Adams, temperance lecturer, called on us and gave us a good lecture. Last came Abe Mulkey with his assistant, Louisa, and gave us ten days service. The people say that the meeting was the greatest ever held in Flatonia. Thirty-eight were received into the Church and several will join other Churches. Abe is too well known to need any boasting from me however. I told him that he had improved much more in preaching than he had in looks. Two hundred

and fifty-four dollars, and sixty-five cents was given Bro. Mulkey as a free-will offering. \$175.15 was raised for orphanage building, \$8 for memorial windows. Two ladies, Sister Matorer and McCombs, furnished a room apiece at the Orphanage at a cost of \$28.65 per room. The total for Orphanage, \$228.45. The ladies will expand \$25 on the church lights and buy an organ for the church. A ladies' prayer-meeting has been organized. Senior League doing well. I organized a Junior League in the early part of the year with more than 30 Leagues. My Juniors take 30 copies of the Era. Sunday-school, high grade. Teachers first-class. News to all the congregational men, except Ward and you, Dr. Rankin, and others who may desire to visit Flatonia, so it is known that though the harvest has been abundant and though there is fruit left, the pastor believes he is equal to the occasion and can gather the remainder of the harvest.

**REV. SETH WARD AT KOSSE.**  
D. Knox Porter: We had Rev. Seth Ward with us at Kosse on 11 o'clock as only he can speak upon the great question now before our Church—Christian Education—and in the evening he delivered a most excellent discourse from 1 Pet. 1:2-5. Owing to our comparative obscurity we did not think to have such notice taken of us, nor could we rightly expect a whole Sunday devoted to us by this able champion of educational work in the Texas Conference, but we have received more than our just portion so often, and our blessings so repeatedly surpass our expectations and deserts, that we take less note of this than we would had we called all our life long under a less lucky star. Of Bro. Ward's address at the 11 o'clock service I need not speak for fear of inability to do justice to so worthy a speaker. Suffice it to say it was masterly, it was grand, and the good such an address did us and the good such a man is doing in such a cause must be measured in millions of dollars and cents, or by the contributions which follow, though we feel no special pride either at the material results. From the 29 cards now in my possession, payable with one exception by January 1, 1901, the amount totals up \$121, or an average of nearly \$4.25 for every signature. We feel no hesitancy in saying we shall secure at this place an amount equal to \$1 per member, and we shall be sadly disappointed if the whole charge does not bring up the prescribed amount.

**FAST TEXAS CONFERENCE. JACKSONVILLE GOES DRY.**  
Charles F. Smith, March 17: It is a note of good news to all interested in the triumph of right that Jacksonville is to be a "dry" town. To the East Texas people interested in the Alexander Cyclopedia Institute this is specially good news. Out of a vote of 425 the pros had a majority of 36. More than one-third of the negroes voted for prohibition. It was a hot campaign, but directed on the part of the pros with unusual profusion, and resulted in a great victory.

**JASPER MISSION.**  
I. Christian: Last Saturday and Sunday was the occasion of our first Quarterly Conference. Bro. Miami preached three fine soul-stirring sermons. The occasion was one of interest and pleasure. We are serving a good people. May the Lord help us to do them a good year's work. We have in cash and good subscription all our collections ordered by the conference except \$4.50, and expect to get that in a few days, and I must say that I have not had hard work to get it. We are expecting a revival all over the work.

**FOUNDING THE PASTOR.**  
W. W. Graham, Lindale, March 16: On last Friday night the good people of Lindale utilized the moonlight by giving us a genuine pounding after the most approved pattern. As it happened the preacher was not at home, but was filling his first appointment at Swan. As the farmers say, taking in some new ground as this place had been left off the plan. Suffice it to say the people in a large number came full handed, stayed till 10 p. m., at which time Bro. A. C. Higgins read a thanksgiving chapter and all joined in prayer and praise to Him from whom all blessings flow, and they left supplies for our comfort and happiness to last for weeks to come. As for the honors of the occasion the brethren report that the preacher's wife and little girl were quite equal to the emergency. In fact, Dora Belle says she would like to marry a preacher, provided the poundings would come often enough. We were happy before—even more so now.

"Ill weeds grow apace." Impurities in your blood will also grow unless you promptly expel them by taking Hood's Sarsaparilla.



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...willing to depart and when the final summons peacefully away, leaving behind a precious legacy. Led to the death of a young man of friends and family, conducted by her. Extends of the husband's and her to rest in a cemetery and baptism, the faith and purpose of the stronger and heaven seemed more real than anything, father, mother, four sisters look forward to W. O. HIGHTOWER.

...was born June 16, of Virginia, was married. To this union was a daughter, who was born in 1884, and joined the Brethren Church. She was a fine, energetic woman, and a day of February, 1900, she was taken to her rest, at the age of 15 years, 11 months and 11 days. She was buried the 4th inst. at a large crowd of friends. Conducted by J. STUCKTON, L. D.

...was born in Alabama, November 28, 1847, and died February 22, 1900, at the age of 52 years, 2 months and 24 days. He was buried the 22nd inst. in the M. E. Church. He was a fine, energetic man, and a day of February, 1900, he was taken to his rest, at the age of 52 years, 2 months and 24 days. He was buried the 22nd inst. at a large crowd of friends. Conducted by J. STUCKTON, L. D.

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J. B. TERRENTINE.

...daughter of W. P. ... was born in ... under the ministry of ... He came to Ellis in 1884, and in 1886 ... married ... He was a fine, energetic man, and a day of February, 1900, he was taken to his rest, at the age of ... He was buried the ... inst. at a large crowd of friends. Conducted by ... W. WADDLE.

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died near Dallas, Texas, February 1, 1900. Bro. Julian Walker was dedicated to God in infancy by his parents in baptism. He was a dutiful child, to which his parents bear ample testimony. When a young man he was exemplary-exerted a good influence over his associates. It was his trait as a child and a young man that brought good company or home, and good company sought him. Such a child would be the pride and comfort of any parent. He leaves an affectionate wife, who is deeply grieved for the loss of a husband so good and so kind to her, and a father and kindred to mourn. His life was beautiful. His death was triumphant. Our prayer is that we all may meet him in that house not made with hands, eternal in the heavens.

WM. A. EDWARDS

Fair-Oma Pearl Fair, the daughter of Rev. J. A. Fair and Mrs. M. A. Fair, was born November 23, 1884, in Benton County, Ark.; professed faith in Christ and joined the M. E. Church, South, between eight and nine years old, and lived a consistent Christian life until the day of her death. She came out to her uncle, Rev. Geo. F. Fair, in 1900, and since I have known her her chief happiness was in blessing others, and almost in her expiring moments she was exhorting others to be good. Hers was a triumphant death. Calmly she braved the onset of a lingering disease until the 12th of February, 1900, when peacefully she crossed the river of death. Her shroud was, "Christ is all--yes, all in all."

C. H. SMITH

Opportunity is the Cream of Time. Now is your opportunity. There is no time when the system is so much in need of a good medicine, like Hood's Sarsaparilla as now. It is so susceptible to the benefits to be derived from such a medicine. By purifying, enriching and vitalizing the blood and toning up the system Hood's Sarsaparilla starts you right for a whole year of health.

Constipation cured by Hood's Pills.

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### TEXAS CONFERENCE.

Huntsville District-Second Round.	
Conroe mts. at Price's School-house.	
March 21, 25	
Willis	April 1, 2
Milliken cir. at Wellborn	April 7, 8
Naxosita	April 7, 8
Hempstead	April 15, 16
Huntsville	April 22, 23
Prairie Plains cir. at Union Grove	April 22, 23
Cold Springs cir. at Shepherd	April 28, 29
Dodge cir. at Harrison	May 5, 6
Montgomery cir. at Harmony	May 12, 13
Anderson cir.	Wednesday, May 16
Waller cir. at Macedonia	May 19, 20
Zions cir. at Lake Grove	May 26, 27
Courtney and Plantersville cir. at Plantersville	June 2, 3
Madisonville cir.	June 9, 10
Bryan	June 16, 17
J. C. Mickle, P. E.	

  

Breham District-Second Round.		
Giddings, at Ledbetter		March 24, 25
Lexington, at Lexington		March 27, 28
Lyns, at Elizabeth Ch. March 31, April 1		
Mayfield, at Port Sullivan		April 7, 8
Ben Arnold, at Ward's Ch.		April 14, 15
Breham		April 21, 22
Cameron cir. at Salem		May 5, 6
Cameron		May 12, 13
Davis, at Friendship		May 19, 20
Pleasant Hill, at Pleasant Hill		May 26, 27
Rockdale		June 2, 3
Bellville, at Buckhorn		June 9, 10
Sealy, at San Felipe		June 16, 17
Fattison, at Katy		June 23, 24
J. B. Cochran, P. E.		

  

Calvert District-Second Round.		
Centerville, at Centerville		March 24, 25
Leon, at Pleasant Ridge		March 27, 28
Franklin cir. at Holly		March 31, April 1
Franklin sta.		April 7, 8
Hearne and W. at G.		April 14, 15
Mt. Vernon, at Elliott		April 21, 22
Calvert		April 28, 29
Durango, at Pleasant Valley		May 5, 6
Lott		May 12, 13
Rosebud		May 19, 20
Feteway		May 26, 27
Marlin		June 2, 3
Bremond and Reagan		June 9, 10
H. M. Sears, P. E.		

  

Austin District-Second Round.		
West Point, at W. P.		March 31, April 1
Tenth Street, Austin		April 7, 8
Hotchkiss Memorial		April 14, 15
Manhacha, at Manchacha		April 21, 22
First Street, Austin		April 28, 29
South Austin		April 28, 29
Eign		April 29, 30
Smithville		April 29, 30
Eagle Lake		April 29, 30
Columbus		May 5, 6
Flaton		May 12, 13
Cedar Creek, at Red Rock		May 19, 20
McVade, at Morgan's Chapel		May 26, 27
Webbville, at Osburn		May 26, 27
Mann		May 26, 27
Merrilltown and Walnut, at M.		June 2, 3
Cypress		June 2, 3
Bastrop		June 9, 10
Geo. A. LeClere, P. E.		

Duffan, at Charlotte	April 20, 21
Hico, at Hico	April 27, 28
S. S. Conf. at Granbury	April 28, 29
Proctor, at Purvis	May 5, 6
Carlton, at Flat Rock	May 12, 13
Carlson, etc. at P. Valley	May 19, 20
Slip Springs, at Liberty	May 26, 27
Rising Star, etc. at R. S.	May 26, 27
Desdemona	May 26, 27
De Leon	June 2, 3
E. F. Boone, P. E.	

Georgetown District-Second Round.		
Moffat		March 24, 25
Rodgers		March 31, April 1
Bartlett		April 7, 8
Taylor		April 14, 15
Florence		April 21, 22
Liberty Hill		April 28, 29
Granger		April 28, 29
Burnet		May 5, 6
Salado		May 12, 13
Laramie		May 19, 20
Maxdale		June 2, 3
W. L. Nelms, P. E.		

Bowie District-Second Round.		
Benvenue, at Riverland		March 24, 25
Henrietta		March 24, 25
Ducatur cir. at Oliver's Creek		March 31, April 1
Ducatur sta.		April 7, 8
Jackboro		April 14, 15
Bryson and Salt Hill, at Finis		April 14, 15
Bowling Green, at Boyd		April 21, 22
Rhine, at Briar		April 28, 29
Chico, at Wesley Chapel		April 28, 29
Alford, at Smith's Chapel		April 28, 29
Crawton, at Valley View		May 5, 6
Bowie cir. at Fruitland		May 5, 6
Gibtown		May 12, 13
Paradise		May 19, 20
E. W. Alderson, P. E.		

Vernon District-Second Round.		
Harrold, at Grapevine		March 24, 25
Vernon		March 31, April 1
Kirkland, at Prairie Hill		April 7, 8
Childers, at Carey		April 14, 15
Paducah, at Union Corner		April 14, 15
Chillicothe, at Elm Grove		April 21, 22
Seymour		April 28, 29
Magnolia		May 5, 6
Eldorado, at Dryden		May 12, 13
Willow Vale		May 19, 20
Quannah		May 26, 27
Throckmorton, at Fish Creek		May 26, 27
Farmers, at Oliver		May 26, 27
Graham cir. at Red Top		May 26, 27
Graham		May 26, 27
J. H. Wiseman, P. E.		

Weatherford District-Second Round.		
Santo		March 24, 25
Albido		March 31, April 1
White		April 7, 8
Brockbridge		April 14, 15
Elassville		April 21, 22
Gordon and Strawn		April 28, 29
Huckabay		April 28, 29
Milban		May 5, 6
Falmouth		May 12, 13
Springtown		May 19, 20
Jno. R. Morris, P. E.		

Fort Worth District-Second Round.		
First Church		March 24, 25
Manfield, at St. Paul		March 31, April 1
Cresson, at Long Creek		April 7, 8
Muller Memorial		April 14, 15
District Epworth League Conference, at Arlington		April 19, 20
District Sunday-school Conference, at Arlington		April 26, 27
Quarterly Conference, at Thomas Ch. at		April 26, 27
Quarterly Conference, at Cleburne		April 26, 27
Arlington, at Thomas Chapel		April 28, 29
East Cleburne, at Watts Chapel		May 5, 6
West Cleburne, at Liberty		May 12, 13
Grapevine		May 19, 20
Smith's, at Haslet		May 26, 27
Azle, at Bluff Springs		May 26, 27
Joshua, at Joshua		May 26, 27
District Conference, at Joshua		May 26, 27
Covington, at Covington		June 2, 3
Blum, at Blum		June 2, 3
R. R. Bolton, P. E.		

Clarendon District-Second Round.		
Madador, at Northfield		March 24, 25
Higgins, at Sand Creek		March 31, April 1
Caundian, at Miami		April 7, 8
Clarendon sta.		April 14, 15
Floydada, at Lockney		April 14, 15
Memphis, at Eastline		April 21, 22
Wellington, at Indian Cr.		April 28, 29
Channing		May 5, 6
Clarendon cir.		May 12, 13
Emma		May 19, 20
G. S. Hardy, P. E.		

Gatesville District-Second Round.		
Hamilton		March 24, 25
Evant mts.		March 31, April 1
How House		April 7, 8
Oglesby		April 14, 15
Brokham mts.		April 21, 22
Harmony		April 28, 29
Valley Mills		April 28, 29
Lampasa		April 28, 29
Coparas Cove		May 5, 6
J. G. Putman, P. E.		

Waco District-Second Round.		
Aquilla, at Lebanon		March 24, 25
Troy, at Pendleton		March 31, April 1
Mt. Calm		April 7, 8
Mann		April 14, 15
DISTRICT CONFERENCE, at Elroy		April 19, 20
West		April 26, 27
Bosqueville, at Evergreen		April 26, 27
Abbott, at Rynn		April 26, 27
Meyow Street		May 5, 6
Elm Street		May 12, 13
Fifth Street		May 19, 20
Whitney		May 26, 27
Sam P. Wright, P. E.		

Ablene District-Second Round.		
Anson cir.		March 24, 25
Putnam cir.		March 31, April 1
Enslin cir.		April 7, 8
Ablene sta.		April 14, 15
Buffalo Gap cir.		April 21, 22
Baird sta.		April 28, 29
Roby cir.		April 28, 29
Hayner cir.		April 28, 29
Fort Davis cir.		May 5, 6
Albany and Moran		May 12, 13
Chiremont cir.		May 19, 20
J. S. Chapman, P. E.		

Costianna District-Second Round.		
Dawson		March 24, 25
Hubbard City, at H. C.		March 31, April 1
Horn Hill, at Nus		April 7, 8
Groesbeck, at Groesbeck		April 14, 15
Thornton, at Bellevue		April 21, 22
Arnsour		April 28, 29
Brandon		April 28, 29
Frost		April 28, 29
Blooming Grove, at B. G.		May 5, 6
Dresden		May 12, 13
E. A. Bailley, P. E.		

Brownwood District-Second Round.		
Indian Creek		March 24, 25
Glenora, at Star		March 31, April 1
Coleman		April 7, 8
Floaming, at Newburg		April 14, 15
Comanche cir. at Mesquite		April 21, 22
J. M. Alexander, P. E.		

Brownwood	April 14, 15
Bangs	May 5, 6
Zephyr and Mullin	May 12, 13
Goldthwaite	May 19, 20
Center City	May 26, 27
Graham	May 26, 27
Burket	May 26, 27
May	May 26, 27
Santa Anna	May 26, 27
Hilton	June 2, 3
O. F. Senebaugh, P. E.	

Waxahachie District-Second Round.		
Ferris, at Ferris		March 24, 25
Red Oak, at Bell's Chapel		March 31, April 1
Waxahachie, at Waxahachie		April 7, 8
Elma, at Elma		April 14, 15
Birdwell, at Bird		April 21, 22
Parson, at F.		April 28, 29
Palmer		April 28, 29
Mountain Peak, at Nation Town		May 5, 6
Alvarado		May 12, 13
Midlothian, at Midlothian		April 21, 22
District Conference at Itasca April 25		
Horace Bishop, P. E.		

NORTH TEXAS CONFERENCE.		
Dallas District-Second Round.		
Oak Cliff		11 a. m., March 31
West Dallas		7:30 p. m., March 31
Erway		11 a. m., April 1
Sulphur Springs sta.		7:30 p. m., April 1
First Church		7:30 p. m., April 1
Haskell		7:30 p. m., April 1
Floyd		11 a. m., April 15
Wheatland, at DeSoto		May 12, 13
Chran		May 19, 20
Oak Lawn		11 a. m., April 21
Grand Prairie, at Bethel		May 26, 27
Lewisville		June 2, 3
Jno. H. McLean, P. E.		

Sulphur Springs District-Second Round.		
Reddy Springs, at R. S.		4th Sun March
Sulphur Springs sta.		1st Sun April
Comos, at Pleasant Hill		2d Sun April
Windsboro sta.		3d Sun April
Cooper, at Good's Chapel		4th Sun April
Cumbo, at Oakland		5th Sun April
Wolfe City sta.		1st Sun May
Parramatta, at Pecan Gap		2d Sun May
Fairley, at Wesley		3d Sun May
Mt. Vernon, at Center Point		4th Sun May
Sulphur Bluff, at S. B.		1st Sun June
Campbell		2d Sun June
County Line		3d Sun June
Celeste		4th Sun June
Leonard		5th Sun June
C. B. Frazier, P. E.		

Greenville District-Second Round.		
Kavanaugh		March 24, 25
Leone Oak, at Miller Grove		3rd Sun April
Farmersville		April 7, 8
Kingston, at White Rock		2d Sun April
H. K. Kinney		2d Sun April
Palo Pinto, at Harris Chapel		2d Sun April
Blue Ridge		4th Sun April
Allen, at Allen		5th Sun April
Bethel, at Zion		1st Sun May
Weston		2d Sun May
Lambert and Rossland		3d Sun May
Quinlan		4th Sun May
Merit		5th Sun May
I. S. Ashburn, P. E.		

Gainesville District-Second Round.		
Boston, at Faresburg		March 24, 25
Montague, at Mt. Tabor		March 25, 26
Litchfield, at Litchfield		March 26, 27
Gonita, at Sandy Mount		April 7, 8
Era and Valley View, at Elm		April 14, 15
Sanger, at Cedar		April 21, 22
Ponder, at Ponder		April 28, 29
Seawood, at Seaside		May 5, 6
Marysville, at Liberty		May 12, 13
Woodbine, at Bethel		May 19, 20
Aubrey, at Friendship		May 26, 27
Dexter		May 26, 27
J. M. Binkley, P. E.		

Sherman District	
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A PURE GRAPE CREAM OF TARTAR POWDER

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

Avoid Baking Powders containing alum. They are injurious to health

## Secular News Items.

President Kruger has more nerve than men. He says: "The Burghers will only cease fighting with death. Our forces are returning in good order to our line of defense on our own soil. The Natal campaign was longer in our favor than we expected. The British will never reach Pretoria. The Burghers, Steyn, Joubert and myself, as well as all others, are united. There are no differences. God help us."

A novel plan was adopted recently to free the Boer prisoners at Simonstown. The remarkable quantities of watermelons received by the prisoners aroused comment and an investigation disclosed that compromising letters were contained in the melons, the writers planning the escape of the captives.

At fourteen minutes to 1 o'clock on March 14, the President affixed his signature to the financial bill, thus making it a law of the land. Mr. Overstreet, of Indiana, who had the bill in charge, arrived at the White House about five minutes before that time and was shown into the Cabinet room, where he was joined by the President, who after inquiring if the bill had been compared with care, affixed his signature to it. At the same time he recalled to those who stood by the fact that many of the important financial bills which had been passed by Congress had been approved on the 14th of the month. He spoke of the Sherman act, the resumption act and now the bill which was before him. In signing the bill the President used a new gold pen, and holder which Mr. Overstreet had brought with him for the purpose.

Touching the above dispatch a News special correspondent says: That stroke was the culmination of a struggle that had been waged continuously for twenty-seven years, ever since the legislation which Senator Stewart has characterized in 30,000 pages of the Congressional Record as the "crime of '73."

A press dispatch says: No European state, it is maintained, will endanger its good relations with England for the sake of the Boers. The days of the South African republics are numbered and the inhabitants must prepare themselves for their incorporation into the British Empire.

In the vote of Kenton County on March 14 to elect a Senator to the vacancy caused by the death of Senator Goebel, M. L. Harbison, Mr. Goebel's law partner, was elected by 529 majority over L. L. Creasey, his Republican opponent. The majority for Goebel for this county and the district was about 2000. The vote was less than half the total vote of last November.

There is no necessity for a panic on account of the spread of smallpox throughout Texas, but there is room for precaution. People should be vaccinated and there should be a thorough cleaning up. The disease thus far in North Texas is confined almost exclusively to the colored population.

Our Eastern possessions will yield to the United States, if great care is not exercised, something more than wealth. Here is an instance: "The case in San Francisco was a genuine case of bubonic plague. One hundred San Francisco doctors will proceed as volunteers to go through the filthy district of the city, make a house to house examination and aid the health board in thoroughly fumigating and disinfecting the entire quarter."

Hon. Bryan T. Barry, one of the candidates for Mayor of Dallas, addressed a large audience last week in the City Hall. Among other excellent utterances he said:

The question of hospital and health,

as it was termed in the city government, was also a very important one. Several years ago the city had built a most excellent hospital. It was large, had plenty of room, was in many respects nicely located, although perhaps too far out, and had ample capacity and necessary arrangements to take care of the unfortunate people who must go there. This had cost the city somewhere between \$20,000 and \$40,000, and I say that I am opposed—as a proposition has been made to this city government—I am opposed to farming out that hospital to anybody or to any set or set of men. (Cheers.) I believe that this institution is a necessity and a worthy one in all city governments, should be well provided for, and that everybody who goes there should be well taken care of, and it can be done and the city is able to do it. (Applause.) It don't cost a great deal of money. It has never, so far as I know, been extravagantly run. The books will show that it costs about \$8000 to \$10,000 a year to operate it, and I am sure that if operated honestly and well managed more good can be done there than it would be to abandon it and have to hire somebody else who has a plant to do the same amount of work.

The street car mules heretofore used on some lines in Dallas have been permanently placed on the superannuated list. Electric cars were the past week placed on the last line.

We are a great people, with diversified ideas. At a recent mass-meeting held at Cooper Union, New York City the Boers were cheered and President McKinley was hissed. But after all it is a great privilege to live in a free country.

The war with the Boers made St. Patrick's Day in England a great occasion. It was a grand national holiday. The Irish fight well, and the English know where to stick a pin.

President McKinley's "hope" for peace was diplomatically transmitted to England the past week. And that's all it amounts to.

The Standard Oil Company sells its oils at a moderate figure, but the profits are enormous. On March 15, the company disbursed \$20,000,000 in dividends. The directors declared a few weeks ago the regular dividend of 3 per cent on the \$100,000,000 common stock and 17 per cent in an extra cash dividend. This probably is the largest cash disbursement ever made at any one time in the stock of a single corporation. Standard Oil stock was quoted recently on the curb at 53 1/2 bid. The magnitude of the shifting of capital involved in the above payment may be judged by the fact that the largest quarterly payment which the United States Government ever has to make on its debt is \$5,450,000.

The State Republican Convention held at Waco recently resulted, as usual, in a split. The cause assigned is: "There are not enough offices to go round." It is wonderful this thing called self-sacrifice. Politicians are sometimes willing to hold office.

A dispatch from Waco, Texas, says: "Of recent years growth of trade in summer drinks has become extensive, creating an important industry in Texas, and both the manufacturers and retailers are interested in rulings made by the Internal Revenue Department. It is understood here that several articles in which cider or wine are used as a flavor will be taxed under a new ruling, which were held last summer to be exempt. The Deputy Collectors in the Third Internal Revenue District are expecting orders shortly under which they will be governed when the season opens for the sale of the hot weather beverages."

Prosperity brings its troubles along with it. Last week the bricklayers of San Antonio demanded a raise in the scale of wages from \$4 to \$4.50 per day. The tailors demanded a ten-per cent increase. And in order to "keep up with the procession" the newsboys insisted on an increase from \$3.50 to \$4 per week. A strike was the result in each case.

The way of the white man is sometimes hard in the Indian Territory. But the old saw still holds good: "You never said turkey to me once." The white man overcomes the difficulty some way. In this case he must brighten up his moral character.

All ambitious white men who had an idea that the best way to a fortune was to marry a Chickasaw belle and secure an allotment of rich Chickasaw land will be much disappointed over the new law that is now in effect. The law provides that all young white men who desire to marry Chickasaw girls must first prove that they are of good moral character and must pay a marriage license fee to the Chickasaw Na-

tion in the sum of \$1000. This will keep many of them from marrying, but those who prefer half a loaf to no loaf at all, will still go on to the Territory, select a bride, bring her to Texas and marry her under the Texas laws. He will then be privileged to select an allotment of approximately 500 acres of good land, half the amount he might have secured had he been married under the Chickasaw law. Then, of course, if he takes up an allotment for himself he must put up a bonus of \$2 an acre for his allotment, which the new Chickasaw law means. The fact that he has to prove himself of good moral character is the strong point of the bill. President McKinley has just sent the law back with his approval, and it is now in operation.

An Alabama paper explains that many of the cotton planters have already sold their unplanted crop for delivery next fall at a fixed price of from 7 1/2c to 8c a pound, and in some instances even more. This is explained by the Atlanta Journal, which says that a producer can hedge against the market by accepting a certain price today which is away above the average of late years, and secure himself against a fall of price. Then, again, there is the probability that the actual selling price next fall may be higher, in which event if the crop was already sold, the planter would lose. Many raisers of cotton stand stoutly opposed to gambling of this kind.—Dallas News.

Immigrant Agent A. G. Malloy at El Paso, Texas, is holding thirty-four Russian immigrants in check across the Rio Grande. They are of the rural peasant type and a rough looking set, which makes their case more peculiar. So great a number seldom applies at this port for admission and Gen. Malloy is thoroughly investigating their cases before allowing them to enter. He has communicated with the department at Washington and is waiting for advice from there before finally disposing of the case.

As an evidence on the part of the people of the purpose of bringing the factory and cotton fields closer together the following dispatches are presented. They all appeared in one issue of the Dallas News. Texas is not lagging, and will soon come to the front with additional factories:

Columbia, S. C.—Three-quarters of a million dollars was projected in cotton mills in this State the past week. The Easley Mill, capitalized at \$200,000, was chartered Tuesday. The Woodruff Mill of Spartanburg County and the Croft Mill of Aiken County, each capitalized at \$250,000, were organized and the Poe Mill, Greenville, increased its capital stock \$500,000. Including the Easley Mill, the total capitalization for the year is \$3,775,000.

Valdosta, Ga.—The Tillman Cotton Mill Company was organized here yesterday with a paid up capital of \$20,000. It will make knit goods, and work on the factory will begin at once. A yarn mill company with a capital stock of \$60,000 has been organized. It will begin making yarn by Sept. 1.

Waynesboro, Ga.—A cotton factory for this town will be chartered this week. Fifty thousand dollars of the proposed capital of \$100,000 has been taken.

Griffin, Ga.—A cotton mill company with a capital of \$100,000 has been organized here.

Tennille, Ga.—Stock has been raised here for a 4000-spindle cotton mill.

Secretary Long has cabled instructions to Admiral Watson at Cavite to send a warship to Taku, China, at the mouth of the Ticho River, to look after American missionaries' interests that are threatened. He has left the selection of the ship to Admiral Watson.

The New York Herald's Indianapolis special says that the French residents of the gas belt have been ordered by the War Office at Paris to hold themselves in readiness for service.

The speedy end of the Boer war is likely, to judge from the late dispatches which came from South Africa on the 17th instant. Not only has the Free State opposition broken down, but from Lorenzo Marquez comes a statement, apparently on good authority, that recent arrivals from Pretoria affirm that the Transvaalers admit that their cause is now hopeless; that two of their Generals, Lucas Meyer and Schalkburgher, have left the Boer Army and retired to their farms, and that hundreds of the Boers who have been engaged in fighting in Natal are doing likewise; that President Kruger and Steyn are apparently doing everything possible to stem the tide, as shown by their proclamations; that the

## 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. We also issue a special Watch Catalogue.

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LOUISVILLE, KY.

504-506 West Market St.  
This firm is reliable.—EDITOR.

Kindly mention the TEXAS ADVOCATE.

Free State has been annexed by the Transvaal, and that the seat of government of the former is now Pretoria.

Mr. Collis P. Huntington, the railroad magnate, spent several days in Galveston, Texas, the past week. He had much to say on the progress of Texas, and many of his sayings were wise and to the point. All classes of people were given audiences as far as possible. Among them were a couple of colored men, who interceded in behalf of their race for work on the wharf building. After referring them to the assistant engineer in charge of the work, Mr. Huntington gave them some wholesome advice, which might, with profit, be heeded by all young men. He told them they must learn to look out for themselves. "I must look out for myself, you and every other man must do the same. Don't spend your money for things you don't need. There is a great deal of money wasted in that way—for whisky, tobacco, etc. There is no necessity for do doing, I don't believe I have expended \$10 in my lifetime for things I did not actually need."

Berlin, March 15.—Referring to the attack on American missionaries in China and to the orders issued by the United States to Admiral Watson to send a warship to Taku to look after the interests of the missionaries, a high official of the German Foreign Office said: "Germany does not claim authority over the entire Shan Tung Peninsula, and the United States Government has a perfect right to send a ship there for the protection of American citizens."

Labor unions are, as it were, "pushing the war into Africa." In Chicago they have reached the point that unless a body goes to its last resting place in a union-made coffin, it will be refused burial in the cemeteries of that city and vicinity if the plans of the labor unions to organize a gravediggers' union are carried out. Already they have compelled the placing of the union label on every cradle made, and it is the avowed object of the unions to unionize everything from the cradle to the grave inclusive.

The muddle still continues in Kentucky. The hope of the Taylorites is Federal interference.

Attention of the people of Waco has again been called to the progress being made in grading the route of the Union Central Railroad, which is to be built with its main line running from Houston to the Red River, by way of Paris, and its branches extending to Waco, Palestine, Montgomery and other important centers. Mr. W. B. Moses, of Freestone County, Vice-President of the new route, spent several days in Waco explaining the plans of the company and consulting as to concessions needed in extending the branch destined to extend from Montgomery, on the main line, to that city. The people of Waco will give the new line terminal ground and right of way, together with such other concessions as may be necessary in bringing the road into that city.

Rev. T. C. Horton pastor of the First Congregational Church, Dallas, Texas, says in the News:

"The mountain has labored and brought forth a mouse. The Sheldon edition of the Topeka Capital is a failure; as a religious paper it is a fraud; altogether it is a freak. Most every man thinks he knows how to conduct a newspaper, but Mr. Sheldon is the boldest man of the age. Mr. Sheldon's famous book is an illustration. 'In His Steps' is a work without literary merit, and as far from being scriptural as 'Mother Goose.'"

However much "In His Steps" may limp in literary merit, it is evident the reading public do not agree with Bro. Horton. The public rarely buys a million and a half copies of a book unless there is genuine merit between its covers. "All the people can't be fooled all the time."

The State of Texas a few years ago passed an anti-trust law. It was under the administration of Gov. Culberson. The Waters-Pierce Oil Company proceeded to do business as though there were no law upon the subject of trusts, and the State proceeded against the firm. The matter went to the United States Supreme Court, and was

decided in favor of the State last Monday. This is quite a victory for anti-trust legislation. Senator Culberson, now in Washington, has the following to say of the opinion:

"1. That as the judgment of the State courts withdraw transactions of interstate commerce which can be lawfully done, from its operation, the Supreme Court of the United States will only consider its application to local or State commerce.

"2. That foreign corporations have only such rights of contracting in Texas as may be given by the State, and as the Waters-Pierce Oil Company violated the law under which it was permitted to do business, the State court could lawfully annul the permit.

"3. That the permit to do business was not protected by the Fourteenth Amendment, because the permit was issued subject to the right of the State to withdraw it if the company violated the laws.

"4. The decision necessarily holds that the anti-trust statute of 1889 is valid. The act of 1895 exempts labor organizations from its provisions, not contained in the act of 1889. Without passing upon the validity of this exemption the court said the act of 1889 was valid and the judgment of State was right under that act."

The acts of breathing which I performed yesterday will not keep me alive to-day. I must continue to breathe afresh every moment, or animal life ceases. In like manner yesterday's grace and spiritual strength must be renewed, and the Holy Spirit must continue to breathe on my soul from moment to moment in order to my enjoying moment to moment in order to my working the works of God.—Toplady.

## FOOD RULES COMPLEXION. Medicines of No Avail When Improper Food is Persisted In.

A young lady whose first name is Blossom, and who was for many years misnamed, but is now properly named, tells some interesting facts about her efforts to clear up her complexion, which, in spite of all sorts of medicines and washes, face bleaches, etc., etc., were ineffective because the root of the difficulty was not removed.

Her own story is interesting: "From childhood up, I, with my sisters and brothers, have been allowed the use of both tea and coffee. After I became a young lady of course it was no more than human that I should wish for a beautiful complexion like several of my companions, but which I did not have. Many different courses were taken to accomplish my end, such as applying face bleach, taking bottles and bottles of cleansing medicines, etc., all to no purpose.

"My older sister had learned before me that coffee was the root of the difficulty and urged me to begin taking hot water. I tried it, but could find little satisfaction in so weak and unpalatable a beverage. While visiting a friend one day, I accepted a cup of coffee (as I supposed), when I noticed that this particular coffee had a hundred per cent better taste than the coffee we had been in the habit of using. Upon inquiring for the receipt of this very pleasant beverage, I learned that I had partaken of the noted Postum Cereal Food Coffee.

"I had struck the goal at last. This was the morning beverage that I wanted, and this, it turned out, was the secret of the beautiful complexion of my friend. Of course we immediately commenced using it in our home, and I want to say that to-day not a more healthy, robust family is to be found in the United States, and the fact is attributable to our abandonment of coffee and the use of Postum Cereal Food Coffee." We do not feel disposed to publish the full name of Miss Blossom, but the name can be given to those interested, by letter to the Postum Cereal Co., Ltd., Battle Creek, Mich. The young lady lives in Traverse City, Mich.

It may be of interest to know that many of the young ladies' seminaries throughout the country have discontinued the use of coffee and are using Postum Food Coffee. A letter from Rev. Alex. Burr, Secretary of the Seattle, Wash., Young Ladies' Seminary, recites: "We are using Postum Cereal Food Coffee on the table, greatly to the satisfaction of the faculty and a large number of boarding students."

Per Annum, \$2.00.

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EDIT

THE SANCTITY

The house of God is built for uses created to uses of the place where praises, offer prayers, sermons, and these exercises by the instruction of in holy things and the life that now which is to come, brought into fellowship and become their efforts to increase in the knowledge of Jesus Christ. It is only communion, found for sorrow, despair, and deliverance. It is God's house, which he delights whose altars of sacrifice to accept the homage. When we enter it solemnly and reverently that it is a building or place. This is not simple religion: it is an intrusion of the soul upon a throne seated upon a throne and lifted up, and reveal himself to him in the beauty of thought is born of reverence and therefrom. It is in the case; for a once upon God and the place of worship that hold us in awe of righteousness, tives, we look up and guidance in the then, can estimate life and character of fact we have with of worship? It soft it mollifies our a loathe our sins, an holiness of thought.

Therefore, we reverence for the worship. No thought, no we be indulged in their an impure character place set apart for character-improving kept in a condition cause it is the habit King himself. The head and the free from pollution place in the sanctuary tobacco ought not to floor of this sacred must use the weed, that strange sort of enters the house of frivolity and light e be banished from the sit together in the Christ Jesus. No son to be countenanced except that which i ed with religions s it to anything else and reduce it to the mon places and thir thus deprive it of its purpose of its consequences individual character and moral and religious

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