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EDITORIAL.

THE SANCTITY OF GOD'S HOUSE.

The house of God is a sacred place. It is built for worship and consecrated to uses of that character. It is the place where people meet to sing praises, offer prayers and to listen to sermons and exhortation. All of these exercises have for their object the instruction of the souls of people in holy things and thereby fit them for the life that now is and for that life which is to come. Here they are also brought into fellowship one with the other and become mutually helpful in their efforts to grow in grace and increase in the knowledge of the Lord Jesus Christ. It is the place of heavenly communion. In it comfort is found for sorrow, encouragement for despair, and deliverance from burdens. It is God's house, within whose precincts he delights to dwell and from whose altars of sacrifice he is pleased to accept the homage of his children. When we enter it there is the air of solemnity and reverential awe. We feel that it is a holy place. No other building or place thus impresses us. This is not simply the result of education; it is an intuition that the inner soul has of the presence of Him who is seated upon a throne which is high and lifted up, and yet who delights to reveal himself to those who worship him in the beauty of holiness. The thought is born from within, and no reverential mind can divorce itself therefrom. It is well for us that such is the case; for a feeling of dependence upon God and of his presence in the place of worship are the forces that hold us in adjustment to the law of righteousness. Under such incentives, we look up to him for mercy and guidance in the work of life. Who, then, can estimate the influence upon life and character of the spiritual contact we have with God in his place of worship? It softens our asperities, it mollifies our griefs, it makes us loathe our sins, and it inspires us to holiness of thought and feeling.

Therefore, we need to cultivate reverence for the place specially dedicated to the worship of Almighty God. No thought, no word, no act, should be indulged in there of an unholy or an impure character. It is the one place set apart for soul-training and character-improving. It ought to be kept in a condition of cleanliness, because it is the habitation of the great King himself. The feet, the hands, the head and the heart ought to be free from pollution when we take our place in the sanctuary. The stain of tobacco ought not to be seen upon the floor of this sacred place. If any man must use the weed, he ought to forego that strange sort of pleasure when he enters the house of worship. All frivolity and light conversation should be banished from the mind when we sit together in heavenly places in Christ Jesus. No sort of exercise ought to be countenanced within these walls except that which is directly connected with religious service. To devote it to anything else is to desecrate it and reduce it to the level of other common places and things. And when we thus deprive it of its sanctity, the very purpose of its consecration is lost upon individual character and upon the moral and religious sentiment of the

community. Then let us strive to maintain the sanctity of God's house and teach the same to our children, and the generations to come will be the beneficiaries of our wholesome tuition.

THE DISTRICT CONFERENCE SEASON.

With us the District Conference is of vital importance, but not so in the Northern branch of the Methodist Church. They have not been able to make much out of it, and in some of their districts it has ceased altogether. A short time back the Central Christian Advocate gave utterance to the following sentiment on the subject:

The District Conference, which has served a useful purpose in our Church, has ceased to exist in not a few of the districts, while in others it is not nearly as helpful as it could be made. If its scope were broadened; if it were more wisely planned; if stale essays and subjects which have been discussed so long and fully that nothing new can develop from their further consideration were excluded from the program; if in the selection of speakers the chief aim were to utilize those who have a real message to utter; and if in addition to local talent the services of two or three widely known lecturers could be secured, their expenses met by a small admission fee to the lectures—the District Conference would assume a new force and dignity, and would prove not only a great uplift to the ministers and laity in attendance, but would make a profound impression upon the town where it was held. Why not make more out of the District Conference?

This is a painful admission and the makeshift suggested by the Central Advocate to convert them into a sort of lecture occasion in order to excite interest in them is a subterfuge. The District Conference was never intended to furnish entertainment to the people, but to deepen their spirituality and to get the work of the Church in a given section before them. We are glad that in our Church we do not have to resort to such tricks to induce our people to attend these gatherings. Our General Conference has invested the District Conference with the power to license preachers and to recommend such local preachers as it deems worthy for admission into the Annual Conference. This one feature has placed great emphasis upon the work of the District Conference and brought it to the front as a convocation of special importance.

In Texas we are approaching the District Conference season, and we desire to lay stress upon these gatherings throughout the Church. Every preacher must see to it that his charge is properly represented by suitable lay delegates. Let them be men of good intelligence, sound judgment and consecrated lives. Many matters will be before these bodies for discussion upon which our leading laymen will need to be well instructed. Our Twentieth Century Movement will be uppermost, and its accentuation will be the dominant issue of these occasions. For this reason, if for no other, we ought to have the most largely attended District Conferences in our history as a Church. Then, again, the characters of our local preachers will be passed upon, and the laymen among whom they have labored during the year ought to be well represented in passing upon matters of such moment. Also, there will be young men present asking for authority to preach and for admission into the traveling connec-

tion. Laymen are vitally interested in these matters, and they need to be present as the representatives of the Church to take part in such vital issues. These young men, in time, will be returned to our charges as pastors to minister to the laity, and if they are not the pastors needed, it will be the fault of the representative laymen who fail to be present at the District Conferences where the vote is taken upon such cases. In addition to this work of these gatherings, they ought to be made intensely spiritual. Let stress be placed upon much preaching. And every preacher ought to make it a point to go to his District Conference and remain until it has finished its work and properly adjourned. To leave the place a day or so before the close is to lose much of its real benefit and detract from its efficiency. Let us go with the determined purpose to be on hand at the opening and stay till the final benediction. Then the conference will bless us, and we will be a blessing to the conference.

THE CITY COURT AND THE SUNDAY LAW.

It is well known that we now have, and have had for some time, a seven-hour Sunday in Dallas. It begins at 9 a. m. and closes at 4 p. m. Some time ago the City Council tried to eliminate these seven hours and turn Dallas loose on Sunday, especially during the Fair. This, however, failed; but saloon men are inexhaustible in their resources. In a case taken before Judge Curtis Smith, of the Corporation Court, awhile back against a man for running his place of business open on Sunday, he alleged that he did it in connection with his restaurant. The Judge decided that a restaurant where regular meals are served with a bill of fare is exempt from the operation of the Sunday law. So the case was dismissed. Now every dive in the city has set apart "lunch counter" with a printed bill of fare, and under the decision of the Judge they run on Sunday. The spirit and intent of the law are set aside, and any saloon under the ruling of this city court can openly trample our seven-hour Sunday under foot. The police can do nothing with them, as the court is back of them. So our Sunday law has been rendered null and void by Judge Smith. His decision may be a good arrangement under the pretext of the letter of the law, as a vote-catching enterprise, but we do not believe that the public sentiment of the people will sustain the act of the court when the facts are thus made known. Then, too, we notice that in the records of the Corporation Court of late that very few convictions and fines are obtained. Last Monday and Tuesday the records show just even thirty cases before that tribunal, and only three fines imposed. The others were either dismissed, filed or continued. These elections seem to demoralize everything they touch—even the courts themselves. We are sorry to see such things where we have a right to expect other conditions. At least our courts ought to do their duty regardless of elections. Now we have a nice state of things in Dallas on the day that we call Sunday? And the thing is not fixed upon us by the high judicial tribunals, but by a Corporation Court. We have no way of getting the ques-

tion before the higher courts, where law is thoroughly understood, for it is stopped in the lowest court known in the code. Dives and gin holes are the order of our seven-hour Sunday in Dallas! The Corporation Court has fixed them upon us, and we have no appeal. How do the people like the arrangement?

THE DALLAS MUNICIPAL CAMPAIGN.

The Advocate has nothing to do with party politics. It is not the organ of any candidate or of any political platform. But we reserve the right to criticize the morals of politics and to point out such evils as come directly into touch with the religious life and material good of the community. Hence we have called attention to the efforts heretofore of the Roman Catholic Church to absorb our City Hospital and to make itself the ally of the Dallas city government. We have tried to point out the suspected effort of this Church in this direction in the present campaign and to show that certain candidates seem to favor the schemes of this religious organization. There was but one way to meet the issue upon the part of these suspected candidates, and that was for them to come out like men and disclaim all sympathy with any plan of this character. Have they done it? Not by any means. Mr. Cabell came out in a long platform in the Daily News and defined his position on all of the issues but this one. Upon that he was as silent as the grave. The health officer, who seems to be running on the same ticket, has not uttered one published word upon that subject. Are we to take it that these two men are committed to that Church scheme to turn the hospital over to the Catholics? It is said that silence gives consent, and we are therefore left to conclude that they are the Catholic candidates. Neither have the Sanitarium managers disclaimed that these men are their exponents. Now if they are elected we may know what to expect, especially if they can get in the City Council enough Aldermen to carry the project through. Are the people of the city going to tamely submit to this sort of Jesuitical politics?

SHALL WE GET THE MONEY?

REV. E. E. HOSKINS, D. D.

In these latter days I sometimes find myself almost wishing that I were a rich man. There are so many things that I could do with money; build churches, endow colleges, sustain orphanages and found missions. But then if I had a big bank account, with stocks and bonds, and city property, and broad farms, I might become as stingy as other people. Therefore the case is best as it is. But my heart swells within me when I think of all the great enterprises that our Church might accomplish could only the hundredth part of its power be harnessed and put to use. Everybody knows that our contributions for religious purposes, large as they seem in the aggregate, are, after all, ridiculously small. We spend vastly more on self-indulgences than we do in promoting the interests of the kingdom of Christ. When the day of judgment comes who among us will be able to stand its inquisitions? The success or failure of the Twentieth Century Movement will

be a test of the piety and the fidelity of our Church. That we should allow it to go by default or should raise a smaller sum than the \$1,500,000 called for, ought not to be thought of for a single moment. We could put down \$5,000,000 without going cold or hungry for a single day. The rich among us should cast their thousands into the Lord's treasury, and the poorest widow should give her three mites. The great State of Texas, vast as an empire, with untold and untouched resources, could well afford to set the pace in liberality for the older States. It lies in the power of the Methodists of that commonwealth to put the Southwestern University on an absolutely firm and immovable foundation, and to show also a warm appreciation for other institutions of learning. So may it be. Let the canvass which has opened so auspiciously be pushed to a conclusion. Something from everybody. That is a good motto. No one must be forgotten or passed by. Be the individual contributions much or little, they all count. The time for doubt is gone. Put the skeptics to the rear, and the men of hope in the front. Bishop McTear used to say, in speaking of the value of church buildings: "The sound of the hammer and the saw is often scarcely hushed before the movements of the Holy Ghost are heard, coming to take possession of the house reared in his name." May we not expect that a wide and deep revival of religion will follow an unusual display of Christian liberality. When the tithes are all gathered in the storehouse, the Lord will pour out a blessing, spiritual as well as material, such as there will not be room enough to contain it.

THE WORK OF THE SPIRIT.

The work of the Holy Spirit as it has been seen during all the periods when men have been won to Christ and to the true and living God and received the blessings of redemption from error and sin, has been the regeneration of souls, their instruction in truth, their invigoration by the power of the Spirit of God. Men are born again by the Spirit of God into a pure, holy and godly life. They are taught by the Holy Spirit. He takes of the things of Christ and shows them to men. Under his ministration men grow in grace and in the knowledge of our Lord and Savior Jesus Christ. Men know Christ in his Deity and humanity know Him as Savior, Redeemer, Mediator, Lord, through the unfolding of the truths of the Scriptures by the Holy Spirit. "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." The word of God is mighty to save when attended by the demonstration of the Spirit and of the power. The Church of God, of Jesus Christ, is dependent upon the Holy Spirit. Without Him the Church is almost powerless. With Him it becomes triumphant and the greatest of blessings to the world.

The need of the Holy Spirit increases as the Church of Christ is extended. This Comforter, Advocate, Helper, is needed to-day more than ever before. Extension demands a stronger spiritual life. The chief need of to-day is the presence and power of the Holy Spirit. To tell what the Holy Spirit does for man and for the Church would require columns and pages. His presence and gifts are indispensable to the life of the Church as the Church of God and the Church of Jesus Christ.

Quench not the Spirit, resist not the Spirit, is the exhortation of the inspired word. Worldliness, selfishness, ungodliness, uncharitableness, grieves the Spirit.—Christian Intelligencer.

Wing Watches, Jewelry, Dandy, and will be at Catalogue. RINES & CO., LISVILLE, KY. IN THE TEXAS ADVOCATE.

of the State last Monday a victory for anti-Senator Culberson, who has the following opinion: the judgment of the withdrawal transactions of mere which can be law in its operation, the United States will its application to local

corporations have its of contracting in be given by the State. aters-Pierce Oil Com- the law under which it to do business, the old lawfully annul the permit to do business

ted by the Fourteenth because the permit was to the right of the State if the company violated tion necessarily holds

breathing which I per- ay will not keep me must continue to breathe oment, or animal life manner yesterday's itual strength must be he Holy Spirit must athe on my soul from ment in order to my nt to moment in order the works of God.—

ES COMPLEXION. ail When Improper Food persisted in.

whose first name is ho was for many years s now properly named, vesting facts about her r up her complexion, of all sorts of medi- es, face bleaches, etc., tive because the root was not removed.

is interesting: "From with my sisters and seen allowed the use of fee. After I became a course it was no more at I should wish for a lexion like several of but which I did not different courses were plish my end, such as leach, taking bottles cleansing medicines, urpose.

ter had learned before ras the root of the diff- ed me to begin taking ried it, but could find n in so weak and un- rage. While visiting a I accepted a cup of posed), when I noticed ar coffee had a hun- etter taste than the een in the habit of quiring for the receipt pleasant beverage. I had partaken of the real Food Coffee.

the goal at last. This beverage that I want- rned out, was the set- tle complexion of my e immediately com- in our home, and I at to-day not a more family is to be found itates, and the fact is our abandonment of use of Postum Cereal do not feel dispo- ed name of Miss Bloss- ame can be given to by letter to the Pos- . Ltd., Battle Creek, ng lady lives in Tra- interest to know that ung ladies' seminaries country have discou- f coffee and are using office. A letter from Secretary of the Seat- ing Ladies' Seminary, e using Postum Cereal the table, greatly to of the faculty and a boarding students."

COMMUNICATIONS.

LETTER FROM MISSOURI.

On my way to the train Saturday morning I received a copy of the Texas Advocate at the postoffice, which I greatly enjoyed on my way to an appointment to preach on the Sabbath. I skipped the first article by Bro. Hughes, which, however, I afterwards read with pleasure and profit. The second article I had already read. The third and fourth arrested my attention, and I read them with avidity.

Since my own name is on "the roll of honor" by the suffrages of my brethren, though I do not deserve the place, I am deeply, as well as personally, interested in "our superannuates," and hail gladly any proposition that looks to the betterment of the surroundings of the worn-out preachers. As Bro. Adams and I have introduced the subject, let them and others push it to a successful issue. Many a valuable suggestion has been made for the good of humanity, but failed of success because it was never developed.

The name of J. F. Riggs to the next article arrested my attention instantly, and I assure you I did not skip his piece, but read it with intense interest. Fifty-five years ago J. F. Riggs, with a class of thirteen other young men, joined the Missouri Conference. J. R. Burk, well known in Eastern Texas, and whose only son is now stationed in Jefferson, was a member of that class. So far as I know, Bro. R. is the only member of the class yet alive. Briggs Simms, another member of the same class, moved to Texas many years ago, and may yet be living there. I hereby request Bro. Riggs to send me a brief sketch of his life to go into the second volume of "Annals of Methodism in Missouri." (Also Bro. S., if he is yet alive.) Write to me at Fayette, Mo. I would write to him, but do not know his postoffice.

Just now we are having delightful weather, but it is the first of that kind we have had for a long time. Two weeks ago we had the biggest snow we have had for nineteen years. Here it was fifteen inches deep. In some places it was as deep as eighteen inches. This was the average. In places it drifted to a depth of several feet. But it is now nearly all gone.

Now nearly fifty-six years ago Rev. W. T. Lusk opened, here in Fayette, the Howard High School. Forty-seven years ago Central College was located here. Soon after, the Howard High School was changed to Howard College, for the education of females, while the pupils of Central College were males. The last-named school is the joint property of the three conferences in Missouri, while the other, now Howard-Payne College, belongs exclusively to the Missouri Conference. In 1898 the conference inaugurated a plan to consolidate the two schools under the government of one Board of Curators, one President and one faculty. A year later the project was perfected by removing the old board of Howard-Payne and electing a new board to act in concert with the curators of Central.

All this is to take effect at the close of the present scholastic year. Not a dissenting vote was cast against this action.

A few weeks ago the defunct board of Howard-Payne had a meeting and engaged President Groves to continue the school another year, thereby asserting itself, the creature, to be greater than the creator. This creates a very unpleasant tangle in educational matters here, much to be regretted just at this time, when all ought to be working in harmony for the success of the Twentieth Century Fund.

Central College has now the largest enrollment she has ever had, in which there are thirty young men studying for the ministry. On Friday evening, March 2, her representative, Paul F. Frosser, the son of the superintendent of the Methodist Sunday-school of Fayette, and grandson of Rev. Tyson Dimes, who joined the Missouri Conference in 1829, and who was the co-laborer and pulpit peer of Bishop Marvin, captured the prize for oratory in a contest between the various colleges of the State, which makes him the representative of Missouri in the interstate contest which will this year take place in Denver, Col. In eleven contests, Central College has been victorious six times.

The death of Rev. John H. Headlee, which occurred at his home in Caledonia, Mo., January 29, removed a landmark in Missouri Methodism. He joined the Missouri Conference in 1841; hence was a class-mate of E. M. Marvin, W. M. Rush and others who reached distinction. On the division of the conference in 1845, he fell into the St. Louis, of which he was the oldest member, at the time of his death, except J. C. Berryman, who joined the Missouri Conference seventy-two years ago, and is probably now the oldest Methodist preacher living. He was the co-laborer of Bro. H. for nearly sixty years. They both lived in the same town, and in his notice of his death says: "I never knew a better man." I knew him from my boyhood, and sub-

scribe to the above verdict. He was an excellent preacher. His ministerial life was given entirely to Southeast Missouri. W. S. WOODARD, Fayette, Mo.

THE PREACHER IN THE STUDY AND IN THE PULPIT.—No. 2.

By Rev. E. W. Solomon.

The preacher must preach Christ and not about Christ. O how many of us preach about our Lord because all our study is about him. The Bible is his Word, and the Old Testament Scriptures were necessary to prepare the world for his coming. May it not be true that now they have an important bearing upon the preparation of the people to believe in him?

But I change my exhortation to another thing connected with the preacher in his study. Preachers ought to write a great deal. As a rule I do not favor reading sermons, and yet there are occasions when it ought to be done. But preachers ought to write much, for many reasons. It better enables them to think consecutively. It gives them a better and a more correct style, and by enlarging their vocabulary gives them a better form of expression. It is a good thing for young men to take some of the productions of the masters and paraphrase them, paragraph at a time, once, twice, thrice or more times. It will not only give ease and correctness, as well as fluency and strength to the style, but as an exercise it will help in many ways. Some men who have been troubled with a painful halting and hesitation in speech have largely, if not entirely, overcome the defect by this simple, helpful method that is in reach of all.

Again, I would suggest that it is of great advantage, and so a matter of importance, to be able to study the Bible at least in the original Greek, which ability may be attained by any young preacher who is disposed to do the work necessary to be done, if he would achieve success in his calling. "Nothing can take the place of reading the gospel in the original Greek for bright, crisp and clear suggestiveness." If this can not be done, any one who is so disposed can have a revised version of the Bible, and through the periodical literature of our time, which is within the reach of us all, can keep up with the trend of the investigating and critical results of our day. Not all the riches of the mine of truth connected with the history of the Bible and the early men connected with the gospel of Jesus Christ have been found, nor have all the best results of the explorations that have been made been so scattered that they may be picked up on the street-corners or from the daily and weekly newspapers, but much of useful suggestion may be found by him who hunts among the places where the account is given.

There is one more thing in connection with the preacher in his study. It is this: Be not deterred by any of the foolish, cantish nonsense about the humanities of the gospel from a close, careful and exhaustive study of the science of theology. It is a science. Much connected with it, like much connected with every other science, is rubbish, but more of it is of great benefit to the preacher. It has never been proved that dogma is not a necessity, even to the boasting scientist, and it is certainly true that a man can not preach who knows nothing about theology. When sporadic evangelists bob up, as they have ever been doing, and talk about "loving religion and flowers and hating theology and botany," be man enough to keep your head, and know that, because a thing takes a promiscuous crowd and gains their ephemeral applause, it is not necessarily therefore true, and keep to your course, determined to know what you believe, and why you believe it, and, as well, to be "able to give to every one that asketh you a reason for the hope that is in you." My brethren, more than ever before, the science of theology ought to be studied, and closely studied. Don't be taken off your purpose by the gable of ignoramuses who talk and write about the folly of creeds, but ever remember that a creedless religion is, often than otherwise, a Christless religion. Of all the men in the world, if theology must be recast, the preachers ought to be able to do it. And if they shall, they must keep abreast of the times and all of their developments.

About the preacher in the pulpit, there is much that I would like to say. To begin, he should never go into the pulpit without being thoroughly prepared. If in the olden time it was unmanly and degrading to offer unto the Lord that which had cost him nothing, of course it can not be less so now. When I say thoroughly prepared I mean that he ought not to go into the pulpit unless he has his mind and heart thoroughly filled with the results of his own efforts, thinking and working on the subject. I have nothing to say about manners in the pulpit, except to say that "manner is a great matter," and that the sacredness of the work a preacher has to do when there ought to suggest to all normal

minds the necessity of eschewing all mirth and frivolity, not to say buffoonery. A good, clear, strong voice is a great blessing to a preacher of the gospel, and if it is musical and soft in its strength it is to be coveted. But much in this regard may be attained by culture. I think it a prostitution of the pulpit to make or use it as a place for elocutionary display. The elocutionist as an artist must be lost in the man who preaches if he would not disgust rather than edify his congregation. Real eloquence is rare, and a great gift potentially. When coming from the overpowering conviction of intense belief it does a great deal toward helping to persuade men to accept the gospel which we preach. There are very few of us, however, who are eloquent. One thing I want to especially stress. When I was a young preacher I was taught that we must pick out the most ignorant person in the congregation and preach to him. We hear much these days about "hanging your fiddle too high," "preaching over the heads of the people," "to much metaphysics," and the like. I have little sympathy with such talk these days, though it used to trouble me considerably. My observation is that the people go where there is fiddle whether it is hung high or low, and that generally you will find that the people who tell you you are preaching over the heads of your congregation are either inattentive or egotistic. They will nearly always tell you, "I understood you well enough, but the people did not," and I generally take it that the people have as much sense as these persons. My brethren, a preacher can and ought to preach his congregation up to the high-water mark of right thoughts and ideals, and to do so ought to be his aim, rather than by lowering its great truths to the most ignorant, and so losing his hold on the more cultured, render himself unable to do them good. His business is to raise up in every sense, because he is himself vulgar and low it does not necessarily follow that he is incapable of a great and a good thought, or that the man who preaches to him must do so in a low and vulgar way. That the "common people heard Him gladly" is no proof that the Master ever adopted the most ignorant of his hearers and their methods of thought and speech as the pattern by which to frame his discourses to them. No more is it right or obligatory for the preacher to do so now. Why should the preacher use the language of the street except that he may gain the applause of the men of the street? As well might you say that he must have been a vagabond or a villain to reach these classes as to say that he must use the vulgar language of the street to reach the men of the street.

Grandiloquence is always out of place and earnestness and honesty are always in place in the pulpit. The pulpit is the preacher's throne. The Master put him there. He must not assume an apologetic air as if he held his place by the tolerance of the people. In order to persuade men it is by no means necessary to become sycophantic, and the preacher who lays aside his aggressiveness in the proclamation of the Word may be popular, but he will be helpless in building up and—very hard to follow. We must preach the Word from an earnest, sincere conviction of its necessity to the men and women of the world, and press its great importance and necessity upon them till, trembling under the conviction of their need, they will cry out for help. The preacher of the gospel of Jesus Christ must hold to his Lord with a tentative faith. The preacher is not sent simply to edify the Church—less to purify it. He is to "warn every man and to teach every man in all wisdom that he may present every man perfect in Christ Jesus."

He has sold his Master who makes the pulpit a stepping-stone to personal preference, and he is not a whit better who fails to take advantage of it and all connected with it to advance the Master's cause. You can not afford to be timid when you stand before men to tell them of Jesus and his love, and of his death for fallen, sinful, dying, lost and hopeless men. Temperament, as well as "every thought, must be brought into captivity to the obedience of Christ." It is well—yes it is best—not to read, but if the choice is between reading and memoritor preaching, I should say, by all means, learn how to read, and read rather than recite your sermons. Better than either, in my judgment, have your sermon well studied till it has become a part of you and then tell it to the people. Tell it as under the guidance of the Holy Spirit. It will then strike them as a message from the Lord, and it will be such. Never, my brethren, never allow any one from hearing you preach to suspicion that preaching is falling into disuse as a means of saving men, for it is yet true, and will be till the end of time, that it has "pleased Him by the foolishness of preaching to save them that believe."

NOTES FROM DISAFFECTED PARENTS.

By Prof. B. W. Williams.

The relation of the teacher to his patrons is a very pleasant one when he has their good-will and co-operation, and when all things connected with the school are working in perfect harmony; but it is quite otherwise when these conditions are reversed. As a teacher, the writer hereof has probably had a class of patrons to deal with who were far above the average, and his work has generally been very pleasant. But experienced teachers know that it is not always thus. Most teachers who continue long in the work will at some time or other have to deal with disaffected and irate parents.

Sometimes dissatisfaction arises among patrons by reason of some real or supposed misconduct on the part of the teacher. In such cases, it frequently happens that children come to school bringing either written or verbal messages of advice, criticism or condemnation of his course. I have occasionally received notes from disaffected parents and other teachers, no doubt, have had similar experiences.

The following letters, taken from various sources, may be regarded as specimens of this variety of composition:

A fond mother showed her solicitude for her daughter's welfare by sending a teacher the following message: "I do not desire that Mattie shall engage in grammar as I prefer her to engage in more youthful studies, and can learn her to speak and write proper myself. I have went through two grammars and can't say as they did me no good. I prefer Mattie to engage in German and drawing and vocal music on the pianer."

A well-meaning but sadly mistaken father made these suggestions concerning the studies to be pursued by his boy: "dear maddem: I do not want to have my boy Jonas haskens spend his tim At Studdies that will do him kno good i, an ankshms for him to git along in Rithmetic as it are hily important please keep Him clost to This. I dont want you to think Hard uv this I think yore schule is, a Doing grand my boy is."

A discouraged and somewhat vexed parent sent the following note concerning his step-son: "I hope as to my son John, you will flog Him just as offen as you kin. Heas a bad boy—John is, altho I've been in the habit ov teachin Him myself, it seems that he never will learn anything—his spelling is otragously delishent, wallop Him well, ser, and you will receive my thanks. What accounts for John bein sich a bad scolar is that he is my sun by a bad wife's fust husband."

A teacher in New England received the following note of caution from the anxious parent of one of her pupils: "Dear Miss, please do not push Johnny too hard for so much of his branes is intellect that he ought to be held back a good deal or he will run to intellect entirely and I do knot desir This. So please hold him back so as To keep His intellect from getting bigger than His Boddy and injooring Him for life." A disaffected and irate parent, who could not see the propriety of teaching physiology in school, sent a teacher this gratuitous advice: "dear sir, you want please teach My Boy no more of that stuff about His Branes he aint got none No How and if he hed it aint None of yore business An i want have it nuther. And i want you to tend mi gurl out when that fziology foolery goze on to they Aint got no use to no about Branes and Blud an Bones No how and I Jus want have It it Aint nise for Gurls to no such things and mi Gurls has been Razed Nise mi wif never Noed Sich fool stuff and she is just as good a wif as i want An Shere raze Cane with yu If yu doant stop Pit."

It may be said that cases alluded to above were extreme ones, but many teachers will be able to recall instances in which they have received communications almost as bad as the foregoing. These letters may serve to indicate the annoyances which teachers sometimes suffer, and also the measure of intelligence and logical acumen which often characterizes the disaffected ones.

Brazos, Texas.

PULPIT ORATORY.—No. 1.

Oratory, in its perfection, is the highest form and expression of human culture. It is the consummate flower of thought, speech and of the action of the body in harmonious combination, as exhibited in public discourse. In a technical sense, it is the living embodiment resulting from the principles of eloquence and elocution in harmony and combination. Some may display the skill and pathos of the orator from native powers of genius and the inspiration of the crisis and the hour, and speak eloquently, yet distinguished speakers, though they may not have been trained, will instinctively conform to the rules that guide in the art of elocution. Beneficial, as well as sublime, and the source of enrapturing delight to the mind, are the uses of oratory. Grand and glorious have been its achievements upon the world's

stage of action. "Oratory," said Pericles, the renowned Athenian statesman, "is the art of ruling the minds of men." In his own case, it enabled him to rule the little republic of ancient Attica, at the height of its glory and supremacy, for forty years, and to enchant the fickle populace whilst he governed them.

Subtle and undefinable is the power of oratory. It may be in the movement of the finger, in the pose of the body, in the glance of the eye, in the expression of the countenance, in the grace and beauty of person; but these are only incidental to the power and art of the orator. In the Greek, man is not only called "o anthropos," but is designated "phos," from phao, or pho, to cry, thus signifying that he is an articulate-speaking being, and the charm of voice is his distinctive attribute. The human voice is the most perfect of all instruments. In its wonderful capacity, when trained, it alone can reveal and portray, in vivid power and intensity of expression, the depths of thought and the inward passions of the soul. "Hence," says one, "the ordained efficiency of preaching; hence the trembling of Felix, as the great Apostle reasoned of righteousness, temperance and judgment to come."

Homer, in the Iliad, tells of Nestor, the clear-toned speaker of the Pylians, from whose tongue flowed speech sweeter than honey. Not only did the words of his lips delight, but from the modulations of his voice, they fell in enrapturing sweetness of sound upon the ear. The old Greek bard likewise gives a picture and description of Menelaus and Ulysses and their style of oratory when they appeared as ambassadors before Priam and the Trojan Council, seeking for the restoration of Helen. Menelaus spoke with rapid conciseness, in clear and musical tones, since not being of many words, nor one who missed the point. When the sagacious Ulysses arose, he stood, having his eyes fixed upon the ground, holding his sceptre unmoved, like to one unskilled in art, you would have said that he was some one exceedingly angry and devoid of reason, acting as he did. But when, now, then, he sent forth a voice from his strong breast, the words fell like wintry flakes of snow. "Not then with Ulysses," said Trojan Antenor as narrator, "certainly, could any other mortal have vied; not then, did we wonder so much at his countenance, as now at his eloquence." The two styles of oratory presented in contrast are well worthy of the study of public speakers.

But few have attained the high and splendid accomplishments of oratory, even in the most favored ages of the world's history and in the most enlightened countries. Generation after generation has followed, and century after century has passed, with only solitary instances of the growth and development of stately and full cultured oratorical genius. To grasp the palm of oratorical perfection requires such intrepidity of character, such indomitable ambition and assiduous toil, but few have attempted it. Classic Greece presents an illustrious example in Demosthenes. The history of his toils and training in the art, and of the power of his vehement eloquence that fulfilled over Greece and shook the throne of Macedonia, are well known to the world. Also, ancient Rome could boast of Cicero, whose oratory saved the capital and the republic and banished Cataline. To the requirement of the art he devoted years of toil and daily training. Such were his wide, varied and delicate attainments in rhetoric and the training of his voice, "he was the very mocking-bird of eloquence, which is his greatest distinction and glory; for who so various as he; who so sweet so powerful, so simply eloquent, or so magnificently flowing, and each and all by turns?" To change the figure, it might be said of him, as he did of Aristotle, "That he was a river of flowing gold." In speaking of him, Brutus, old Rome's famed patriot, "declared he would prefer the honor of being esteemed the master of Roman eloquence to the glory of many triumphs. J. M. GREENE.

HOW I WENT TO ARKANSAS.—No. 1.

In the bounds of the Helena Circuit I found seven local preachers. These I attempted to organize into sort of a conference so as to supply every neighborhood with preaching once a week. The plan worked well. About the first of June I held a two days' meeting at Hickory Ridge, with Love M. Harris to help me. From the first the meeting was good. Sunday evening Harris was to preach. The small house was filled; the services began with the usual song and prayer. Harris was a good singer; had a clear, full voice, mellow as a lute. He sang by himself an old song now obsolete.

"There is a holy city, a happy home above,
Beyond the starry regions, built by the God of love."

The song was long, and on sang the preacher, louder, sweeter, clearer. The congregation was swayed, melted, until at last the pent up stream could be

stayed no longer. shout! Heaven ca to greet; and glory seat. That night a had more than fifty Editor, I am old, miles to hear just and shout. Perhaps better plan, it popular ditties of ple better, but these poetry and theolo mightly good. But about revising the up the old songs. the old book shall. But you will neve choir love the pu of Wesley without Holy Ghost. Parde

My year on the li good one; had me deder conversions; friends; married; ready for another's personal friends I of Wm. F. Moore, leaving Helena I w business; I had to of the court. It v should give bond to or fifteen thousand sum to me. A stra self, I turned to lea determined to ab at least for the pres ing the door a hand my shoulder and I Moore. "Sir," said it is necessary for y give yourself no un ers of your friends you." He has gone, ants be blessed. (I bond was made.)

Amongst the loca Helena circuit was real pioneer. A h man, dark skin, co liquid black eye, and never excited, and was counted a pulpit his annunciat distinct; his compar but trite. He lived near Big Creek, so west of Helena. I '49 there occurred a spell. The clouds b tied themselves in fi the dismay of farm eluded to hunt his venison steak. So trusty rifle, he sall the evening he kille cutting off the han He traveled until alized that he was that he should mak surroundings, he loo spend the night. found a large hollo up his venison ham; the hollow, where h Next morning, takin he started. All day and hungry. To night he found him hollow tree. Again During his travels powder and his gun second night was a sheep and strange v the weary night gav gloomy sunless morn he took his gun and Soon, to his surpris He examined and careful comparison showed that they n now found that for he had been travelin to steer himself stra care. To aid in th straight pole, which hand and pulled afte evening late, he t His excited family s one from the dead, event to the writer, I ured way, he said, "er L., home was alm

CLARENDON DIST

Memphis Circuit Memphis, Nevlin and the railroad. Memph the prettiest mod ing in the Panhandle comfortable five-roo good Home Mission S ation here, and has b tor in making the pre able home. No pla rial ought to be wit ganization. No ins Church has done mo establish Methodism has the Home Missi Hall, who serves the the district four year friends all over the P a good preacher, a s a true man. He has ling at Memphis s which has put the c condition than it h long time. An old Ch has retarded all kind for some time, has charged; also some e been disposed of. Th and Junior, are at w a Home Mission Soc old. Pastor's salary s

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ARKANSAS.—No. 1.

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long, and on sang the sweeter, clearer. The awayed, melted, until up stream could be

stayed no longer. And then such a shout! Heaven came down our souls to greet; and glory crowned the mercy seat. That night and the next day we had more than fifty conversions. Mr. Editor, I am old, but I would ride miles to hear just such another song and shout. Perhaps the present is the better plan, it may be that the popular ditties of the day, make people better, but these old songs, full of poetry and theology, oh they were mighty good. But they are gone. Talk about revising the Hymn Book! Cut up the old songs, splice and add until the old book shall no longer be known. But you will never make a Godless choir love the pure spiritual songs of Wesley without the baptism of the Holy Ghost. Pardon the digression.

My year on the Helena circuit was a good one; had more than two hundred conversions; made many good friends; married my wife and was ready for another year work. Among personal friends I mention the name of Wm. F. Moore. Ten years after leaving Helena I was in the town on business; I had to await the action of the court. It was decided that I should give bond to the amount of ten or fifteen thousand dollars, a large sum to me. A stranger, as I felt myself, I turned to leave the court house, determined to abandon my claim, at least for the present. Before reaching the door a hand was kindly laid on my shoulder and I turned to see Col. Moore. "Sir," said he, "I understand it is necessary for you to make a bond; give yourself no uneasiness, I and others of your friends are ready to aid you." He has gone. May his descendants be blessed. (In ten minutes the bond was made.)

Amongst the local preachers on the Helena circuit was Robt. Gamble, a real pioneer. A heavy, square built man, dark skin, coarse black hair, a liquid black eye. Never in a hurry and never excited. Fond of his gun and was counted a dead shot. In the pulpit his annunciation was slow, but distinct; his comparisons were homely but trite. He lived in the flat woods near Big Creek, some fourteen miles west of Helena. In the Spring of '49 there occurred a long, wet, cloudy spell. The clouds hung low and emptied themselves in fragrant showers to the dismay of farmers. Robert concluded to hunt his hogs and enjoy a venison steak. So taking down his trusty rifle, he sallied forth. During the evening he killed a nice deer and cutting off the hams he started home. He traveled until night and then realized that he was lost. Determined that he should make the best of his surroundings, he looked out a place to spend the night. Fortunately he found a large hollow tree. Hanging up his venison hams, he crawled into the hollow, where he spent the night. Next morning, taking one of his hams he started. All day he toiled, footsore and hungry. To his surprise, at night he found himself at his same hollow tree. Again he crawled in. During his travels he had lost his powder and his gun was wet. His second night was spent in feverish sleep and strange visions. At length the weary night gave way to another gloomy sunless morning. Half crazed he took his gun and ham and started. Soon, to his surprise, he found tracks. He examined and found others. A careful comparison and measurement showed that they were his own. He now found that for the last two days he had been traveling in a circle. How to steer himself straight was his next care. To aid in this he cut a long, straight pole, which he held in one hand and pulled after him. The third evening late, he reached his home. His excited family hailed his return as one from the dead. In narrating this event to the writer, in his slow, measured way, he said, "I tell you, Brother L., home was almost like heaven."

L. P. LIVELY.

CLARENDON DISTRICT—No. 4.

Memphis Circuit is composed of Memphis, Newlin and Estelene, all on the railroad. Memphis boasts of having the prettiest modern church building in the Panhandle, also a neat and comfortable five-room parsonage. A good Home Mission Society is in operation here, and has been the chief factor in making the preacher a comfortable home. No place with the material ought to be without such an organization. No institution of the Church has done more to build up and establish Methodism in the West than has the Home Mission Society. Bro. Hall, who serves this charge, traveled the district four years, and has many friends all over the Panhandle. He is a good preacher, a safe counselor and a true man. He has had a good meeting at Memphis since conference, which has put the Church in better condition than it has been in for a long time. An old Church debt, which has retarded all kinds of advancement for some time, has been almost discharged; also some old grudges have been disposed of. The Leagues, Senior and Junior, are at work. Estelene has a Home Mission Society one month old. Pastor's salary same as last year.

The collections are being secured, and will be paid in full.

Claude is a delightful charge. Claude, Goodnight and Washburn—all on the road—make up the charge. Each place has a church building, and Claude has one of the best parsonages in the district. The church at Claude has recently been moved to a more desirable location and put in good repair, at a cost of some \$300. We have Sunday-schools, Epworth Leagues and Home Mission Societies throughout the work, all doing well. Claude and Washburn have paid and pledged \$277 on the Twentieth Century Offering—nearly \$2 a member. Goodnight is yet to be canvassed. All the assessments will be paid. The preacher's salary is \$600. J. E. Stephens is the preacher, and he is undoubtedly one of the coming all-around young men of the Northwest Texas Conference. This writer has tried him two years in another district.

Emma Circuit is on the lower plains, and embraces Dickens, Crosby and Lubbock Counties, one hundred and twenty-five miles from the railroad. The work is new and the membership small, but there are some most excellent people in the Church and large-hearted ones on the outside. There are no church buildings in fifty miles of this charge, and the parsonage is much the poorest in the district—a two-room boxed house, eight feet high, no inside or outside finish, no cornice and no furniture scarcely. However, the pastor is arranging to make some improvements. T. W. Sharp, who serves this work, is in his first year. Soon after he reached his charge he had a violent attack of pneumonia, and for a week was at the point of death. Five hundred miles from home, and one hundred and twenty-five miles from the railroad, in the midst of strangers and not a member of his family present, was an experience not to be coveted. However, he was most kindly cared for in the home of Mr. Dalton, and was finally reached by his wife after the crisis had passed. He is full of enthusiasm, and is stirring things up in a good way and promises to have a most successful year. His salary was fixed at \$325—\$25 in advance of last year—and \$100 was paid the first quarter. A \$100 doctor's bill and another \$100 moving expenses will make a considerable hole in the salary. But Sharp will come out all right, and Emma will have a fine year, if indications indicate. G. S. HARDY.

H. G. H.

Is a good paragraphist and a ready writer on past reminiscences. We enjoy all that emanates from his trenchant pen. Another admirable feature in his case is that he never forgets his friends, old friends. While he writes about others, it has occurred to me that I might say something about him. In 1862, we were soldier boys together, members of the same company.

My father, Gen. Henry E. McCulloch, was the commanding officer at Tyler, and having preceded his staff to that point, and being a staunch Methodist, he soon became acquainted with that class of people at Tyler and informed them that a member of his military family, soon to arrive, was a "big" preacher, no less than Dr. Jesse Boring, formerly (and subsequently) of Alabama, and that when he arrived they would have some fine preaching. Well, the time soon came, and Dr. Boring appeared on the scene, and at 11 a. m. on Sunday, preached one of his broad, deep, logical, lengthy sermons, about which not a great deal was said. At 3 o'clock in the afternoon, just to fill in the hour, and that the people might have some place to while away the time, they put up a young preacher, not a D. D. nor a medical director on the General's staff, but a plain private, who was young, buoyant and full of the Spirit, and it was so different from the great Doctor's sermon that the people were "carried away" with the boy—none other than H. G. H. (Horton)—and more than one good brother advised the General that "if he wanted to show off his staff, that he had better send that boy to camp."

Such was H. G. H. in 1862—before he learned to write his sermons—as a private. Soon after he became a chaplain, and rendered valuable service in that position. After the war he entered the itinerancy in what is now the West Texas Conference, and continued in that work until his brethren placed him on the superannuated list; but he has never been idle, but has preached and wrote, and will continue to preach and write as long as he lives, much to the delight of those who hear him and read his productions, and may he be long spared for the work, is the earnest wish of his old comrade.

BEN E. McCULLOCH.
Austin, Texas.

LETTER FROM MANGUM, OKLA.

As Greer County has a history and is a part of Texas, in that it belongs to the Northwest Texas Conference, perhaps some items of information concerning its history and Methodism in the county will prove beneficial, as well as instructive to the readers of the Advocate. This will also serve

to answer inquiries from the different sections of the country.

For thirty-seven years previous to 1896 Greer County was a disputed territory between Texas and the United States Government. In March, 1896, the Supreme Court decided it rightly belonged to the United States Government; and immediately a bill passed Congress making the county a part of Oklahoma. The county is about 45x50 miles and contains about eight thousand 160-acre homesteads—2000 of which are occupied by the old settlers and the balance was opened to settlement under the United States homestead laws. To date about 5000 homesteads have been settled or filed on. The people, for the most part, are immigrants from the States—high-minded, progressive and well up with our modern civilization. They are people of some means—big-hearted and liberal. The homesteads now unoccupied can be settled by any citizen of the United States—male or female—who is twenty-one years old, or any person—male or female—the head of a family, whether twenty-one years old or not. With \$21, after residing upon the land for five years, you can get a patent from the Government. The greater portion of the surface is a beautiful prairie. The soil varies from a black wax to a black sandy, and is very rich in vegetable matter and easi-

unmistakable. Only a few days ago this writer received two urgent letters calling him to a point about forty miles away in the country to preach and organize a small company of Methodists. This is one among many neighborhoods who are hungering for the bread of life—the gospel. We regretted very much that we could not go to them—our time all being taken—but breathe a breath of prayer to Almighty God that he may soon provide a way for the gospel to reach them, as well as all Greer County. With just a small appropriation from our Mission Board, and a few good, live men in the field, this now very promising territory could be cultivated to a very great advantage. Now is the time! To-day is our opportunity! "Let us go up and possess the land."

Mangum is the hub of Greer County. Here we have located the United States Land Office and a splendid, good school with some 300 pupils enrolled. The school is housed in a nice new two-story stone building. Quite an educational center for all this country. We are connected with Quanah by telephone and daily stage. Also have daily mails from Vernon and Mountain View. Some 400 teams are at work on the extension of the Rock Island Railway west from Chickasha, coming our way. They have only about fifty-five miles of road to build

prayer. One, a very aged man, remained at the altar, weeping like a child. We sang and prayed for him, and before leaving the church he said he had found the peace. It was an occasion of great rejoicing in the Land. We never preach without praying for good and immediate results. Since the lawyer speaks to convince his jury and the politician to win a vote, why not the ambassador for Christ always preach to the end that sinners may be convinced and renewed by the Holy Ghost? We very much need and desire the prayers and sympathy of the Church in our work in the West. Let us have them.

LEONARD W. CAIN, SR.

UNCLE DICK AT ATLANTA AND OTHER PLACES.

Atlanta is a small town in the Texas and Pacific Railroad, about thirty miles south of Texarkana. The people are religious, and the Methodists have a very nice, comfortable church house, well furnished and easy to speak in, and the people very ready to preach in. Quite a number of old friends are there and doing well. My home while there was with Brother and Sister Willis. They are strong Methodists—good Christians—and Brother Willis is a good superintendent of the Sunday-school. They read the Advocate, and talk about it. They are well pleased with the editor and the general make-up of the paper.

Bro. Stafford is the pastor, and as far as we could learn, the people are well pleased with him as a preacher and pastor. Having to preach in the country, he left the town Saturday evening and could not be with us on Sunday. He is an elegant gentleman, a finely educated minister and a good preacher. The parsonage is well kept, and at a glance you can see that a cultured lady is at the head of the house. Hope to see more of Sister Stafford and the children in the future.

The congregation was not very large, but good listeners, and when they came to the collection they responded nobly. They love the scriptures, the children and the Savior. We can not live Jesus without loving and loving to help the poor. We were delighted with our visit.

We ran up to Texarkana and spent the night with Brother and Sister Timmons and the children. We will only say now and hope to say more some other time, that Bro. Timmons permitted us to preach for him, and told the congregation that I preached a very fine sermon. He has Texarkana by the fore-top. He is to give us a whole day, and then we will find out what he is doing and tell everybody.

Next we called on the people at Richardson and had a delightful evening with Bro. Stevenson, the pastor, and an hour with the beloved Bro. Miller. A sermon at 2 o'clock, and a collection, and then home.

Our next is in East Texas.

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

NATH VISITS GEORGETOWN.

I have wanted to go to Georgetown ever since being in Texas.

I am an educational man, whether an educated man or not. I have wanted to see that new building since they said it was possible. And when Dr. Hyer told us through the Advocate that Bishop Chandler (my old teacher) was coming to deliver a series of lectures on the "Evidences of Christianity," I said I must go, and I can kill two big birds and a lot of small game at one shot.

A little inconsiderable place? Yes, and it ought to be. Student life needs some retirement. A college body has no business being bothered with every tramp and traveling quack and two-bit show that passes along a trunk line.

Nature is a great teacher, and God has a splendid professor in the rocks, hills, streams and wooded recesses around Georgetown.

Our fathers made no mistake. That new building, Well, sir, I have seen pictures of the thing and heard the brethren talk, but my me! what a great, big, solid and splendidly arranged structure! I never had any idea they were building such a good thing. I honestly believe it is the best investment Texas Methodism ever made, and the next best thing she can do is to keep on making it.

Nothing counts like Christian culture, for this world and the world to come. Let our pose as well as our rich invest liberally in this institution, for its fruits will be the common heritage of us all.

Of course, I enjoyed very much Bishop Chandler's lectures and talking with him of other days and the old boys who are scattering round the world.

I was happy in the hospitality of Bro. Sinex's home, and I appreciate the kindness shown by the professors, students and all, and the privilege of addressing a select band of noble women in the interest of our Rescue Home. Hurrah for every good thing!

NATH.



OUR CHURCH AT MANGUM.

The above is a picture of the Methodist Episcopal Church, South, at Mangum, Oklahoma, which was dedicated October 15, 1899. The main body is 30x40 feet, with a T 30x40 feet, built and modeled after the very latest of church architecture, has stained glass windows, and is neatly finished and furnished throughout.

ly tilled. Can grow almost anything by proper cultivation.

Methodism has a strong hold in the county, but was planted under many difficulties and hardships. The life of the pioneer preacher was full of toil and self-denial. All honor to the immortal Hosmer, whose name is familiar to so many, who was the first, or among the first, to preach the wonderful Christ and his saving gospel in this county. Perhaps no Methodist preacher ever made greater self-sacrifice or did more to plant Methodism in any country than did he. His body now rests from its labors in Greer soil, while his soul lives and rejoices with God. Peace to his ashes! Wonderfully hath God wrought in this country in the past few years. Verily, his workmen did not labor and sacrifice in vain!

We now have established in the county four self-sustaining charges, viz: Mangum Station, Altus, Willow Vale and Eldorado Circuits. That there should be other charges formed in the county is very evident. The field is indeed ripe for the harvest. There are Methodist people located in many of the neighborhoods throughout the county, but not enough at any one point—that we know—to organize into a self-sustaining society. That these should be looked after and have the best gospel, as well as the unsaved, is

to reach us. We are all jubilant over the prospects of, in less than four months, riding the old iron steed out of Mangum on an excursion.

So note it be! All say, amen!

With the various advantages, there is no telling about the future of our town.

Our Church here, always in the van of human progress, can not and will not surrender its accustomed place. We have foreseen the coming enterprise, and are preparing to keep pace with the times. With the present advantages at hand, the coming of the railroad, etc., we can but predict for our Church over here a very bright and prosperous future.

A nobler and truer company of Methodists than we have at Mangum would be hard to find anywhere. We rejoice to note progress along all lines. Our Board of Stewards and Woman's Home Mission Society deserve much credit for faithful work and exceeding kindness to their pastor and his family—stewards for providing food and raiment, etc., and W. H. M. S. for fitting up and furnishing a nice, comfortable home. We gratefully acknowledge the receipt of two great, big poundings already. Truly our lot has been cast in a pleasant place. At the close of the service last Sunday night four sinners came forward for

Secular News Items.

Ex-Attorney General M. M. Crane, of this city, has been urged to make the race for Governor against Governor Sayers, but he comes out in an official announcement declining to undertake the job. Mr. Crane is a wise man. There is a future before him in State politics, and he is not going to sacrifice it by an indiscretion. All he has to do is to bide his time and his opportunity will come.

In a speech made in the Senate, on civil government for Puerto Rico, it was stated that Puerto Rico has always held an enviable financial position. It loaned \$5,000,000 to Spain; \$1,000,000 to Cuba; \$1,000,000 to San Domingo; paid \$12,000,000 to free itself from slavery, and had \$1,500,000 in its treasury when the United States forces captured the island. They were represented in the Spanish Cortes by four Senators and twelve representatives, enjoyed municipal autonomy and local suffrage. All these advantages are now deprived them. If military administration should be continued, they would have less political freedom than they enjoyed under Spain.

For some weeks there has been pending a great law suit in the Pennsylvania Courts between Carnegie and Frick, in which millions of dollars are involved. The latter sued the former for a large share of the profits in their immense steel plants; but recently they concluded to settle it by agreement and the suit was withdrawn.

A reliable correspondent gives the following from the field of hostility: "I have just arrived here from Bloemfontein. I was informed that no further movement was probable for three weeks, as some negotiations were proceeding. I was unable to learn the nature of these negotiations, or whether Sir Alfred Milner's departure from Cape Town had any connection with them. There is, however, every sign that the Free Staters are anxious to give up, and it would not be surprising if the war collapsed quickly, for though there are no definite indications of the feelings of the Transvaalers, many stories are afloat to the effect that they are anxious to cease fighting."

The Supreme Court of the United States this week handed down a decision of some interest to the people of Texas touching a suit involving large lands claimed by the public school fund. The case went against the State and involved \$1,300,000. The State Court had previously held in favor of the State, but the opinion is now reversed by the court of last resort.

Rabbi Isaac M. Wise, probably the most distinguished rabbi in the Reformed Jewish Church, died at Cincinnati, O., March 25, of a stroke of paralysis, which made its first appearance last Saturday evening.

President McKinley has directed the surrender to the Mexican authorities of Blas Aguirre, an American citizen, arrested on a charge of murdering a woman at San Ignacio, Mex. This is the second time the President has exercised his authority granted him by the extradition treaty of surrendering an American citizen to the judicial authorities of Mexico. The first case was Mrs. Hattie Rich.

Lord Salisbury has apologized to the United States for the opening by the British censor at Durban of mail addressed to ex-Consul Chas. S. Macrum at Pretoria.

The apology will be sent to the House Committee on Foreign Affairs by Secretary of State Hay, when Mr. Macrum's case against the State Department is heard.

Society in Richmond, Va., is surprised to learn of the marriage of Miss Hallie Cooke to Wm. Wallace, a New York architect. She is the daughter of the late Gen. John R. Cooke, the Confederate cavalry officer, and represented Virginia at the great Confederate reunion a few years ago.

It is now a certainty that Bonham will have a \$100,000 cotton mill, and the prospects for a \$150,000 mill are most favorable. During two days of last week \$100,000 was subscribed toward the factory, and to-day the list was again circulated with the view of securing \$50,000 additional. In half a day over \$25,000 of the amount had been subscribed.

In an item from Paris, Texas, we learn that County Surveyor Thompson reports that a number of farmers in the southeastern portion of the County who own bottom lands on Sandy Creek and Buffalo Bayou, are engaged in

throwing up levees for the purpose of reclaiming several hundred acres of land, which has never heretofore been cultivated on account of being subject to overflow. Mr. Thompson says that some of the embankments are as large as railroad dumps.

The Boers in Natal appear to be falling back from the Biggarsberg range to Laings Nek. It is doubtful whether there are more than 10,000 Boers at present in Natal, as the main force seems to be at Kroomstad, where reinforcements from the north have arrived. It is not likely that Gen. Buller will attempt to move till Lord Roberts is ready. Any advance in Natal will be a sign that the commander-in-chief is again marching.

Because the price of cotton has made such marvelous advances during the past few months, there is no doubt that the tendency on the part of farmers will be to over-plant for the following season. Thus they will force the staple down to a figure much lower than that at which it is now selling. It has been so long since cotton sold for more than 9 cents that many will now go in to make all they possibly can. No one blames them, but they had better beware.

The population of Mexico is estimated at about 11,000,000. Of this number 4,000,000 are of pure Indian blood, 5,000,000 of mixed blood, and the remaining 2,000,000 are of Spanish and Caucasian descent.

According to Dr. W. W. Smith, of Williston, S. C., the first railroad in the United States was the South Carolina railroad, afterward called the Charleston and Augusta railroad, running from Charleston to Augusta, a distance of 140 miles. The road was begun in 1825 and completed in 1833.

According to the statistics of 1899, there were in the country 153,961 ministers and 187,803 churches, with a total membership of 27,719,994. The ratio of increase shows that the addition to the ministers for the year was 1 per cent, that of membership 1 per cent, while out of a total of 187,803 Churches, only 421 were new churches for the past year.

The conspiracy hearing in the case of the murder of Goebel in Kentucky is developing some sensations. One or two of the suspects have made confessions implicating a number of people, and other arrests have been made. It is now given out that the man who fired the fatal shot is known and will be brought to account in due time. In the meantime Secretary of State Powers has had a hearing and has been held to the Grand Jury without bail.

It is now given out that the Senators on the Republican side at Washington are gradually coming over to the administration on Porto Rico tariff issue and that it will be passed by that body. A great many Republicans throughout the country, among them men of prominence, deplore the action of Congress in the matter. True the tariff is not to be a heavy one, but the principle is that of taxation against our own possessions and the country does not take favorably to it.

Japan has been invaded by her first trust. A special from there says: "Determined to control the Asiatic cotton yarn markets, the cotton spinners of Japan have organized a cotton yarn trust on an immense scale. Although this is Japan's first essay in the trust line, it will include no less than 200 manufacturers of Tokio, Nagoya, Osaka, Okayama and Kinshiu. Their chief object will be to minimize expense and prepare to meet growing competition from the United States trusts."

A dispatch from Frankfort, Ky., says: "Two confessions on which the friends of the late Wm. Goebel base the hope of being able to arrest Gov. Taylor and other high Republicans are said to have been made to lawyers for the prosecution in the Goebel assassination case."

Washington, March 27.—S. H. Cowan, representing the Cattle Raisers' Association of Texas, was heard before the Committee on Commerce to-day in favor of lengthening the time in which cattle may be kept on trains while en route from the ranges to the markets. Mr. Cowan said that the present limitation of twenty-eight hours was inadequate to get cattle from the big range centers in Texas to the several market centers and favored an extension to forty hours.

The London daily Mail, one of the great papers of the British Government, says this about the relation of

American trade to the Chinese Empire: "America has forever renounced the policy of the hermit. She pledges herself to take a leading part in the greatest task of the coming century—the reform of the Chinese Empire. The attitude of the United States has a cryptic but yet weighty warning for the merchants of Europe, who have hitherto thought it desirable to bolster their trade by all manner of restrictions of competition. America, in her foreign trade, disregards competition, and some day she will learn the same lesson for her home trade. It is a triumph for President McKinley."

The Daily Chronicle says: "From England it was only to be expected that the answer would be favorable, but that Russia should have replied that she is happy to comply with the wishes of the United States bears eloquent testimony to the position which the latter power has assumed in the councils of the world."

The Water-Pierce Oil Company recently hit by the Supreme Court decision are in Austin consulting the Attorney-General and the Governor as to the exact construction to be placed upon the ruling in their case. When the State court acted in the matter this company ignored it, but when Uncle Sam spoke they heed his words.

Jackson, Miss., March 26.—Hon. J. W. Stone, President of the Starkville Agricultural and Mechanical College, a State institution, and for ten years Governor of Mississippi, died at Holly Springs this morning after a short illness of erysipelas. The remains were taken to Iuka during the day for interment.

The Secretary of War has just ended a trip through the island of Cuba, the chief object of which was to observe the present conditions there, political as well as military. The result of his observations, as summed up in interviews with representatives of the press, is highly encouraging. Secretary Root expresses himself as greatly pleased with the advance made in Cuba in many directions. He is satisfied, he says, that the people of Cuba wish the United States to do exactly what the Government intends to do. Secretary Root found that the Cubans, at least a large majority of those having the real interests of the country at heart, wanted independence, but not immediately, since they realized that they must be ready to conduct the affairs of the island wisely, and must learn the art of governing themselves before they would be ready to carry on an independent government.

STATE INDUSTRIAL EDUCATION.

The Hon. V. W. Grubbs, of Greenville, asks the privilege of stating to our readers the purpose and aim of the movement in Texas to establish industrial education, and we gladly give below his communication on the subject. Methodists are vitally interested in all such questions, and Mr. Grubbs herein presents the matter clearly and intelligently:

Accept my sincere thanks for your courteous invitation to discuss through the columns of the Advocate the subject of industrial education as contemplated by the State movement of which I have the honor to be the head. For some years I have been deeply impressed with the conviction that our educational system was not accomplishing what it ought in view of the large expenditure of money required for its maintenance. Upon investigation I found that its whole tendency was toward those pursuits in which a very small per cent of our people can possibly hope to secure a livelihood, much less attain to any great eminence therein; that while ninety-six one hundredths of our people are forced to live by industrial effort, but little attention is paid to the development of proficiency and skillfulness in that line, while practically all who are educated at all are impressed from the beginning of their scholastic years with the idea that they must aspire to a professional or literary career. This character of training has been prolific of more ignominious failures, discontent and personal worthlessness, as applied to those who are not by nature specially adapted to such professions, than any other cause, in my humble opinion.

As a member of the Twenty-sixth Legislature, I, with others, attempted to secure the passage of laws having for their object some salutary reforms in these respects, including the establishment of an industrial college for the education of the white girls of Texas in the ordinary, practical duties of life, including quite a number of those occupations which are deemed fairly well adapted to the constitution

and social conditions of respectable young womanhood.

While these efforts failed to secure such legislation, they attracted the favorable attention of the press and the intelligent and progressive citizenship of the State. The result was the formation of a State Committee having for its first object the awakening of public sentiment to the necessity of a reform as above indicated. This committee was formed in the city of Austin on the 7th day of last April, at a mass-meeting presided over by the State Superintendent of Public Instruction, and participated in by a great many of the most prominent citizens and educators of the State. The committee is composed of a chairman and one member for each of the thirty-one Senatorial Districts of the State, and each member of said committee is empowered to appoint county chairmen and generally to do what he may think necessary to bring the subject forcibly before the people of his district. In many of the districts the interest is rapidly growing, and already tangible results have been attained in the way of local movements for the establishment of manual training schools and other industrial features suggested by the leaders in the movement. For instance, San Antonio has put into operation a sewing school, which now has something over one hundred and fifty pupils. Austin has inaugurated a cooking school. Corsicana is preparing to add a manual training department to the high schools of the city. Paris, Calvert, Forney and San Antonio are considering the propriety and necessity of such schools.

It is expected that the next Legislature will do something to encourage such local and private effort for the establishment of such schools and ultimately provide for giving to our educational system an industrial trend. I am gratified to learn through personal letters that the ministers in many portions of the State are earnestly cooperating with the committee by impressing the subject upon their congregations.

I am specially indebted to the broad-gauged press of the State for the interest taken in the movement.

V. W. GRUBBS, Chairman State Committee, etc.

"Your office boy tells me that he walks in his sleep."

"Indeed?" replied the old merchant. "That probably explains why he insists upon sitting 'round all the time he is awake.'"—Detroit Free Press.

ASTOUNDING!

No person unfamiliar with the diseases that afflict the countless thousands of our women can begin to realize to what an enormous extent they are using

Advertisement for G.F.P. Gerstle's Female Panacea. Includes an illustration of a woman and text: "ITS SALES HAVE BEEN MARVELOUS"

AGRAND TONIC. I am using G. F. P. and it is truly grand. I have used only two bottles and am stronger than I have been for years. I was unable to do any work, but can now work all day without breaking down or becoming over-tired. I can not praise this medicine too highly, for it secured me and I am deeply grateful for it. Mrs. M. COOPER, Belmont, Tex.

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

Advertisement for Frisco Line. Includes an illustration of a man reading a newspaper and text: "SOMETHING TO SEE ALONG THE FRISCO LINE. VESTIBULED TRAINS TO ST. LOUIS AND KANSAS CITY. OBSERVATION LIBRARY SLEEPERS. HARVEY DINING HALLS ALL THE WAY."

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Men and women who pursue callings and pleasures that rob the cheeks of color, want the blood qualifying and energizing. The summer in

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The session will open at Boulder, Go'orado, Sunday, July 1, and continue forty-six days.

A series of magnificent entertainments has been planned. The music will be the best ever engaged for the Chautauqua. A Complete Summer School will add pleasure to all who wish to avail themselves of literary improvement. Passenger Trains on

The Denver Road

enter and depart from the New Texas and Pacific Passenger Station in Fort Worth. For Free Copies of THE CHAUTAUQUA JOURNAL, issued monthly, send name to A. A. GLISSON, G. A. P. D., or W. F. STERLEY, A. G. P. A., "The Denver Road," Ft. Worth, Texas. D. E. KEELER, V. P. & T. M.

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Notes From

TEXAS GO

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A. J. Anderson, tions all up, in e Congregations larri appreciative. Spir the diocese good. people are in love v

EAST TEXAS

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NORTHWEST TEXAS

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Complete B cuticura G THE NET \$1.25 see in other adve

Notes From the Field.

TEXAS CONFERENCE.

WEBBERVILLE.

A. J. Anderson, March 21: Collections all up in cash and on paper. Congregations large and apparently appreciative. Spiritual condition of the diocese good. Love to all. The people are in love with the Advocate.

EAST TEXAS CONFERENCE.

MALAKOFF.

G. V. Ridley, March 21: We are all right here. Our faith keeps us from forgetting that the Lord God Omnipotent reigneth. The promised victory came some time since, and is in progress. Our "new"—yet old—presiding elder, Bro. J. T. Smith, has left an ineffaceable impression for good upon our people. Any door and every heart will accord him a warm reception henceforth. The spiritual pulse here is quickened; the Church is growing. Ought it not to be a matter of surprise that a Church fails to grow at every service, if ours is the same God who led in the conquests of our fathers?

NORTHWEST TEXAS CONFERENCE.

DUBLIN.

H. A. Boaz, March 26: We have just closed a very gracious revival, with thirty or more professions of faith and fourteen accessions to our Church up to date, with more to follow. The Church has been greatly quickened. Bro. Knickerbocker came over from Weatherford, and did us some very fine preaching. Our presiding elder, Bro. Boone, was on hand a part of the time, and rendered valuable help. He is hard at work on the district, and reports everything moving nicely.

GRANGER.

Sam'l B. Sawyers, March 23: We have been kindly received. Have also heard many kind words of my predecessors. They wrought well and moved on. I hope to be in the succession. We made two attempts at holding our first conference, contending the first time against black mud. Though my presiding elder had not been on the back of a horse for several years, he rode as a typical "Rough Rider" as a master of the situation in black mud. The second attempt was successful. The stewards made a liberal assessment for the pastor, and brought in a good report. The trustees have paid \$50 on parsonage debt. Our women have spent \$41 in adding more furniture to the parsonage. We have also put a brick flue in the church, and had the church and parsonage insured. I am preaching to large congregations, and have received fifteen persons into the Church. We are planning to build a new church at Ake. We expect a

good year spiritually. To this end we will pray and labor. The Preachers' Conference was very helpful. All the interests of the Church were carefully considered. The influence of our presiding elder is highly beneficial to all the interests of the Church. His wise counsel, ready help, timely preaching, genial manners and loving spirit endear him to all the brethren, and if he ever develops any piscatorial symptoms, I will conduct him to a camp on the San Gabriel River where he will be presented with hook and line and be permitted to learn some of the mysteries known to some of Our Ancient Brethren, and if he toils all night and catches a fish I will try to explain to him the relationship of accidental properties and misplaced confidence. I believe our Financial Agents say, "Well done, Georgetown District; thou wast more than faithful in bringing up all the collections." We hope this year to tarry at our altars until we be endued with power from on high, and sons and daughters shall be born unto our God.

WHITT AND BETHESDA.

S. E. Allison, March 21: This is our second year on this charge. These good people gave me a royal welcome, and the only reason I failed to get the formal pounding was—there is but one of us at the parsonage. We are moving along nicely. We have been hard at work repairing and converting our old "Parker Institute," which was formerly built for a District High School, into a Methodist Church. We have the property secured to our Church, and when completed we will have a nice little church and very valuable property, worth at least \$2000. We have two fine Sunday-schools and two Leagues doing fine work. I don't think I have ever seen more flattering prospects for a good year. We have begun, continue and hope to wind up this fall in fine shape, with many souls saved and the collections up in full. To this end we shall hope, work and pray. Our District League Conference meets with us about the 9th, 10th and 11th of May. Come down. We will be glad to have you with us.

ALTUS.

M. W. Rogers, March 20: Our second Quarterly Conference is now passed, and we had a grand time. Our presiding elder, Bro. Wiseman, was with us, and our people are delighted with him, both as preacher and presiding elder. Perhaps all of our preachers have heard him preach, but they have not seen him in the presiding elder's chair. We, on this charge, now feel like we have a presiding elder. His kind, brotherly way and deep consecration to God and his work caught all our people. This work has a bright future. In the beginning of the year we had an old parsonage, which we sold as best we could and built a good one. It did us all good to hear the presiding elder say that Altus charge now has the best parsonage in the Vernon District. We have about 350 members, and most of them are religious. We

have some prayer-meetings that are simply fine. We have some real good Sunday-schools, and others are starting. We are praying for a grand tidal wave of Holy Ghost fire to sweep over this charge and give us the grandest year we have ever seen in this country. Now, Bro. Preacher, you need not turn your eye toward this good parsonage, for I expect to stay here several years, if not longer. I will tell you something else before this year is out. Altus charge must come out ahead of any other charge in this country.

NORTH TEXAS CONFERENCE.

BELCHER.

W. H. Brown, March 28: I got home from San Saba yesterday. We had a ten days' meeting, and it was indeed a triumphant revival. The old people of the town say they never saw anything like it in that town. The last night of the meeting it was raining, and of course part of our crowd was kept away, but sixty-eight formed in lines up the aisle who had been converted, and the interest was so high I did not get to preach at all. In one service thirty professed, and in another twenty-odd. The last night was a wonderful one. Bro. Ellis is held in high esteem among his people, and his wife is indeed the Lord's handmaiden. The people gave me a little over \$60 for my services. Bro. Ellis' Church was built up. To God be all the glory, world without end.

DENISON MISSION.

M. A. Cassidy, March 23: Our mission will close here the last of this month. We feel to praise God for the work that has been accomplished these four months in this mission. More than one hundred souls have been converted and reclaimed. If a man who does not believe in the possibility of apostasy will get his eyes open and step out into highways and preach the old Sinai gospel awhile, he will find that the bulk of the professions will be men who were once converted. May the Lord help us to see the "desolation of Zion." We will hold our second Quarterly Conference at Messenger Chapel Saturday night before the first Sunday in April. We have a fine people there. We will come up with a full report of finances, and I am praying for one hundred conversions at that point. Can't you put into tract form those articles on our Church government? I think every pastor should distribute them to all our own people and spade them out to our Baptist people. I will pay for 200. Who else will?

MARVIN CIRCUIT.

W. R. McCarter, Marvin, March 19: March 17 and 18 were, in many respects, interesting days to us, being the occasion of our Quarterly Conference. It was a success. Our presiding elder, Bro. Mountcastle, was on hand Saturday morning in fine shape. He preached a great sermon morning and evening, in the "rest" holding our conference. Being his last year under provision of Discipline, his pastorate will close with this conference year. It may not be out of place for us to say, as this is our second year in his district, and having some knowledge of his work throughout, that he has lost no time nor interest in building up and advancing the work of the Church. Preaching with ability and presiding with dignity and efficiency, he has been equal to every duty. Bro. Threadgill came out and preached for us yesterday. He is a success. Preached a fine sermon. Come at your pleasure. Bro. Threadgill. We have been preaching distributing literature, praying and working on the Twentieth Century work. We expect to procure a contribution from every member and friend of the Church in our charge. Since our return to this charge we have received many expressions of love and appreciation. The pounding began when we put our feet on the soil occupied and comprehended by Marvin Circuit, and has continued to this day. From every congregation in the charge we have received a pounding. You know, in this time, we are feeling the effects of it. If you will come down, Bro. Rankin, we will divide up with you. Yes, poundings are so common with us that we don't take the notice of them we ought to. Nothing will claim our attention now short of a "good beating," and this we had from "all hands" last Saturday. The Lord abundantly bless "every culprit."

HE DON'T TELL HIS AGE.

March 21 being my birthday, in keeping with a time-honored custom the memorable occasion was celebrated by preaching last night at the church from Prov. 21:21, and then followed by an orthodox pounding, songs, prayer, etc., at the parsonage. As to how old I am the "Family Record" will show. Suffice it to say, I have crossed the "dead line" of fifty, but still alive and moving around with tolerable health

of soul, mind and body. I'm sorry to confess that my mental and spiritual health have always been a little defective, but my physical health was never better. By the way, it will be an agreeable surprise to my brethren, no doubt, to know that I have actually made and preached two or three "new sermons" this year. My old sermons are still good, but like most of old things, they had lost their teeth—i. e., couldn't bite. I tried my best to put in new teeth, but it was a failure. Try it, brethren, and you will be surprised to see how the new ones will bite. Altogether, we are pulling on, and fondly hope we shall yet see "greater things" ere long. In hope. F. M. WINBURNE, Jonesboro, Texas.

A capital move on your part. Send me 100 copies. I shall send out a letter with every copy to the persons to whom it is sent, urging them to prayerfully read it and act in the fear of God in view of their responsibility. W. T. MORROW, Mt. Vernon, Texas.

To the Leaguers of the Northwest Texas Conference:

At the last Annual Conference at Cleburne our pastors declared that we ought not to exist as a conference organization.

However strongly we would protest against this action and urge that they had made a mistake that in time must be recognized, still we remember and strongly urge that nothing in the Methodist Church can succeed without the hearty co-operation of the pastors; therefore, by virtue of such Annual Conference action, the officers of the Conference League deem it best to make no effort to hold a Conference League meeting. As the State League meeting convenes in our conference this year (Waco), I call on the Leaguers of our conference to rally at Waco at that meeting and use our best efforts to make it a glorious success.

I would be glad to hear from all Leaguers passing through Fort Worth, in order that we may arrange to all go together. W. E. HAWKINS, (Late) President N. W. T. League Conference, Fort Worth, Texas.

The Cruel Knife!

It is absolutely useless to expect a surgical operation to cure cancer, or any other blood disease. The cruelty of such treatment is illustrated in the alarming number of deaths which result from it. The disease is in the blood, and hence can not be cut out. Nine times out of ten the surgeon's knife only hastens death.

My son had a most malignant Cancer, for which the doctors said an operation was the only hope. The operation was a severe one, as it was necessary to cut down to the jaw bone and scrape it. Before a great while the Cancer returned, and began to grow rapidly. We gave him many remedies without relief, and finally, upon the advice of a friend, decided to try S. S. S. (Swift's Specific), and with the second bottle he began to improve. After twenty bottles had been taken, the Cancer disappeared entirely and he was cured. The cure was a permanent one, for he is now seventeen years old, and has never had a sign of the dreadful disease to return. J. S. MCKEOCH, 279 Snodgrass St., Dallas, Texas.



Absolutely the only hope for Cancer is Swift's Specific.

S.S.S. For The Blood

as it is the only remedy which goes to the very bottom of the blood and forces out every trace of the disease. S. S. S. is guaranteed purely vegetable, and contains no potash, mercury, or other mineral.

Books on Cancer will be mailed free to any address by the Swift Specific Co., Atlanta, Ga.

A BARGAIN

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Send 10 cts. in stamps for beautiful ART MAP OF TEXAS AND MEXICO, 50x40 inches. Address: D. J. PRICE, G. F. & T. A., Palestine, Texas.

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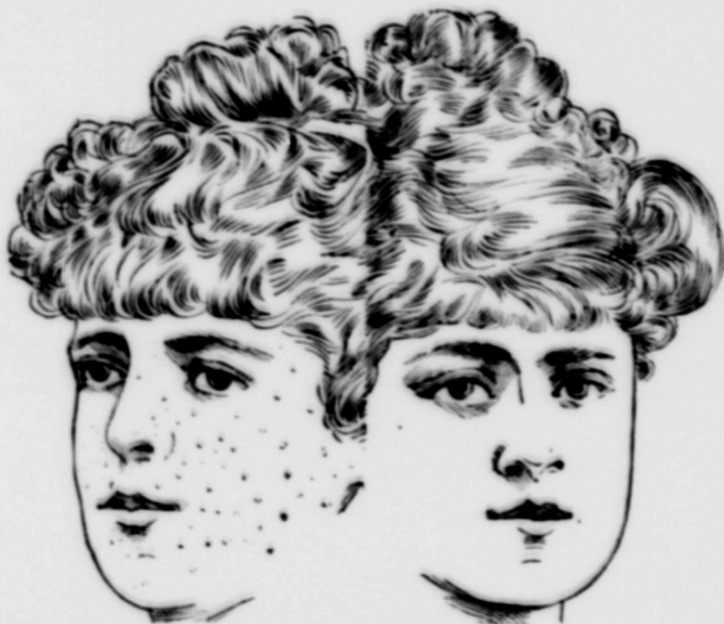
Quickest and Best Line to MEXICO

"KATY FLYER"

St. Louis, Chicago, Kansas City.

ALL TRAINS HAVE FREE KATY CHAIR CARS AND BUFFET SLEEPERS.

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



BAD COMPLEXIONS, pimples, blotches, blackheads, red, rough, oily, mothy skin, dry, thin, and falling hair with irritated scalps and dandruff, red, rough hands, with itching, burning palms, shapeless nails and painful finger ends, and baby blemishes, prevented by CUTICURA SOAP.

It removes the cause of disfiguring eruptions, loss of hair, and baby blemishes, viz.: the clogged, irritated, inflamed, or sluggish condition of the PORES. No other medicated soap ever compounded is to be compared with it for preserving, purifying, and beautifying the skin, scalp, hair, and hands. No other foreign or domestic toilet soap, however expensive, is to be compared with it for all the purposes of the toilet, bath, and nursery. Thus it combines in ONE SOAP at ONE PRICE — namely, 25 CENTS — the best skin and complexion soap and the best toilet and the best baby soap in the world. Sold everywhere. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A. "How to Purify and Beautify the Skin," free.

Complete External and Internal Treatment of Every Humor. CUTICURA 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 and irritation and soothe and heal, and CUTICURA RESOLVENT (50c.), to cool and cleanse the blood. A single lot is often sufficient to cure the severest humor when all else fails.

Vertical advertisement on the left edge of the page, partially cut off. Visible text includes: 'can with wash. le of grain Fruits ables t. If plied t on a full crop— he growth will be', 'the Cheeks.', 'DRADO', 'DO IT...', 'Burro Rides, Drives, Mountain and forest Excursions, Scenery, and Resorts often adjacent, all in addition to the sons and benefits to be', 'drado Chautauqua', 'on will open at', 'ado, Sunday, July 1, e forty-six days.', 'entertainment', 'This music will be the for the Chautauqua, mer School will add o wish to avail them- improvement.', 'nver Road', 'from the New Texas enger Station in Fort', 'of THE CHAUTAU', 'issued monthly, and LISSON, G. A. P. D., EY, A. G. P. A., "The l. Worth, Texas. ER, V. P. & T. M.', 'NT GATEWAYS', 'THE PACIFIC RAILWAY', 'TRAINS 2 DAILY', 'Chicago and the East', 'ULLMAN', 'FFET SLEEPERS', 'OME NEW CHAIR CARS FREE.', 'ing Through Coaches and leans without Change.', 'RIZONA, NEW MEXICO CALIFORNIA.', 'E. P. TURNER, Gen'l Passenger and Trk. Agt.', 'AS, TEXAS', 'SCOLINE', 'ANSAS CITY.', 'WAY.'

Our Young Folks

"ONE LITTLE THING."

I may not of wonderful gifts be possessed,
Nor can I great victories gain by the sword,
But my spirit to rule and my tongue to control
Is the one little thing I can do for my Lord.

All my goods to bestow that the poor may be fed,
Is perhaps more than honestly I can afford,
But the cup of cold water to give in His name
Is the one little thing I can do for my Lord.

I may not have faith the great mountains to move,
Nor the power to see that my barns are well stored,
But to trust Him that He will supply all my need
Is the one little thing I can do for my Lord.

It may not be mine to do wonderful deeds;
But to draw back the stray sheep with love's gentle cord,
And to bid it return to the Good Shepherd's fold,
Is the one little thing I can do for my Lord.

True love is not shown by great actions alone,
Nor the eloquent speech, nor the powerful word;
But to speak the kind whisper, to give the kind look,
Is the one little thing all can do for the Lord.

And then 'twill be seen, when the reeking day comes,
And the Master apportions to each his reward,
That the one improved talent, though ever so small,
Was the one thing that all could have done for the Lord.

—Church Missionary Gleaser.

"BOY WANTED."

"There! I guess that ought to bring one, early to-morrow morning," said Mr. Jonathan Peabody, as he finished tacking the card on his front door, and stood back to view his work. "Boy are plentiful enough, but they are so trifling," he added, as he locked the door on the inside for the night.

Uncle Jonathan, as his customers called him, had sold papers and periodicals from that little shop for twenty years. The building was only one-story, and contained two rooms; his shop and the one back of it, which he used for a general living-room. It stood on an eighteen-foot lot on a business street. As far as the eye could reach on both sides, towered buildings of brick and stone; but this little piece of ground belonged to an estate, and could neither be leased nor sold, until the youngest member of a large family of heirs became of age.

With permission or without it, Uncle Jonathan had moved there twenty-two years before; no one had been legalized to collect rent, and as he was a favorite with every one, he had been allowed to remain year after year, without being molested.

He must have laid by a tidy little sum, for he had only himself to care for; no one had ever heard anything about his having relatives. Some said he was a miser, but he did not look it, with his clear blue eyes, shining with kindness, and the waving white hair which framed his face. The children in the neighborhood all knew better, for no one else was so generous with candy and rosy-cheeked apples as he.

The shop contained two long counters, one on each side of the room. They were covered with an attractive array of illustrated papers and gaily covered magazines; and in holiday times there was a tempting array of Christmas cards and calendars. Along the walls hung pictures with a printed slip attached to each, bearing the inscription—"This beautiful engraving can be had with one year's subscription to the 'Fireside,' etc."

Business had been so brisk of late that Uncle Jonathan had determined to get a boy to help him about the shop, and deliver packages. If he was smart and reliable, he would pay him two dollars a week to begin with, and if he proved satisfactory, he would keep him all the time, and he began to feel the want of a little help. So he had printed the afore-named card, and sat down to await results. It was a quarter past six when he repaired to his back room to arrange his evening meal.

The room was scrupulously clean and cheerful. A rag carpet was upon the floor, a round table in the center, covered with a bright table-cloth, and a lamp with a rosy shade cast a cheerful and mellow light upon all the surrounding objects.

He trotted back and forth, all the

while talking to Thomas, a large gray cat, who purred sociably and rubbed against his legs in a most sympathetic manner. First, he laid a square of linen upon one side of the table, then he took from a high cupboard in the corner an old-fashioned blue and white china and saucer and plate, and then beside them he laid a bone-handled knife and fork.

He lifted the cover of a pot which was boiling upon the stove, took down a tin can of yellow meal, and let it sift through his fingers into the pot, all the while stirring it briskly and keeping up a steady conversation with Thomas, who sat watching his movements with wide, yellow eyes. Suddenly he paused and listened.

"Thomas, did you hear a knock?" he asked. "Now, we never open the shop after we have closed for the night; every one knows that; still Thomas, we must see who it is." So, after pushing the bubbling, seething pudding to the back of the stove, he took the light, and, followed sedately by Thomas, passed through the store to the front door.

"Who's there?" he called.

It was a child's voice replied, but so faintly, he could not understand the words. Children always appealed to Uncle Jonathan's heart, so he set down the lamp and made haste to open the door.

It was a little girl with a large bundle in her arms. The night was clear, but very cold, and the sharp air cut like a knife, and threatened to blow out the light, so that Uncle Jonathan had to close the door to a small crack; a most inhospitable way, he thought, to talk with a child.

"Come inside, my dear, and tell me what you want; it's too cold to be standing here."

"Please, sir," said the girl, as he closed the door, "you wanted a boy?"

"Yes—so I do; do you know of one?"

She did not reply at once, but commenced tugging at the bundle she held in her arms; it was a heavy shawl, and when she found the head of a fractions pin and pulled it out, the shawl fell away from the tumbled head and rosy cheeks of a baby boy of perhaps three years of age.

"Bless my stars!" exclaimed Uncle Jonathan. "It's a baby."

"Yes, sir," said the girl. "But it's a boy."

Then Uncle Jonathan laughed. How he did laugh and shake and chuckle, while the children watched him with great, round, serious eyes.

"Please, sir, you said you wanted a boy." The child's voice was so sad, so reproachful, that Uncle Jonathan immediately stopped laughing.

"I did, I did, dear; but one big enough to help me in the store. Now if you were a boy you could carry papers, you see; but a baby—" again he broke into a hearty peal of laughter in which the baby joined, clapping his hands.

"That's right, my little man; you see the funny side, don't you? and sister mustn't cry," as he saw two big tears steal down the girl's face. "I'll tell you what we'll do. Come into the back room and we'll all have supper together, and talk it over; the pudding is done."

The magic word "pudding" dried the tears, and while Uncle Jonathan bustled himself putting on an extra blue and white plate, cup and saucer, and a pewter mug which he took from the top shelf of the cupboard, the child took off her own ragged jacket and hood and released the baby from his imprisonment in the gray shawl.

"What is your name?" he asked.

"Mary MacDonald, sir, and baby's name is Roderick."

"Scotch," said Uncle Jonathan.

"That is good, honest stock, isn't it, Thomas?"

Thomas was making the most friendly overtures to the baby, who in turn viewed him with round eyes of delight and wonderment, and made frantic grabs at the waving tail and the yellow eyes. But, withal, Thomas was weary and managed to keep just out of his babyship's fingers.

"Where is—where is your mother?" Uncle Jonathan asked this question hastily, for the children didn't show much evidence of a mother's care.

"Mother died two weeks ago; and Mary's voice broke. "And father went away when Roddy was a tiny little baby; and, O sir—it seemed as if the warmth of the room and Uncle Jonathan's kindly manner had suddenly given her confidence—"I am too little to see, as mother did; you see, I am only eleven this winter, sir, and I can't earn any money. You said you wanted a boy. I thought Roddy might do, he is such a good little boy; he hardly ever cries. And if you would let me come and see him sometimes."

By this time the tears were rolling fast down the child's excited face, and something dropped with a big splash into the pewter cup which Uncle Jonathan had taken up to fill with milk.

"Come, come," he said, clearing his throat two or three times; "we are forgetting all about our supper. Come, Roddy, little man, if you are going to be my boy you must sit on Uncle Jonathan's knee and drink milk from

this nice cup. It's Thomas' milk, but Thomas won't care; he'll hunt a nice, fat little mouse with a long tail for his supper."

Ah! it was a merry supper; the golden pudding and the creamy milk were the most delicious the children had ever eaten. By and by their sad little story came out.

They had no one, and Uncle Jonathan had no one; so it was not strange that the old customers were surprised next morning by a quiet, bright-faced little girl behind the counter, and that a yellow-haired, red-cheeked baby toddled about the store and made friends with every one.

"Some of your folks turned up at last?" they said; and Uncle Jonathan nodded his head with a face beaming with such happiness that the customers all congratulated him, and went out feeling as though something good had come into their own lives.—Universalist Leader.

QUEEN VICTORIA'S NAME.

What is the queen's family name? asks W. P. O'Connor, in "Mainly About People." It is a matter of common belief, he says, that in the extremely unlikely event of the entire abolition of all titular distinctions in this country, and the disintegration of the social hierarchy into its primitive elements, her majesty's present royal designation would be reduced to the simple formula of "Mrs. Guelph." This is an entire mistake. The queen's legal name, were she by some mysterious process to become a simple commoner, would be "Mrs. Wettin," by virtue of her marriage with Prince Albert of Saxe-Coburg-Gotha, whose name, stripped of territorial and other garnishings, was plain "Albert Wettin."

Wettin is the patronymic of King Leopold of Belgium, of King Albert of Saxony, of Prince Ferdinand of Bulgaria, of the Duke of Saxe-Coburg-Gotha, of the Duke of Saxe-Weimar, and of the Duke of Saxe-Meiningen, as well as of the Prince of Wales and his brothers and of Prince Charles of Portugal. Wettin, who died in 1156, was a descendant of one Wittkind, who was a contemporary of the great Charlemagne. The majority of the reigning princes of Europe claim to be descended from Wittkind, among them being King Christian of Denmark, King George of Greece, Peter, Grand Duke of Oldenburg, and the Czar of Russia. The patronymic of these four rulers is Oldenburg, the Emperor of Russia being neither a Romanoff nor yet a Holstein-Gottorp, as has been stated.

The queen prior to her marriage was entitled to the patronymic of Azon—she was Miss Azon, in fact. Of the same name are the reigning Prince of Leichtenstein and the Duke of Cumberland, or King of Saxe-Coburg-Gotha, as he is now. The founder of the house of Azon died in the year 964, and was Margrave or Marquis of Este. It is for this reason that the royal house of Great Britain has sometimes made use of the name of Este, notably in the case of the Duke of Sussex, a younger son of King George III, who gave the name of d'Este after marriage to hismorganatic wife.

THE TRAVELS OF A FOX.

[The following is a nursery tale arranged by Clifton Johnson, which used to be told in New England to the children of fifty years ago.]

A fox digging behind a stump found a bumblebee. The fox put the bumblebee in his bag, and traveled.

The first house he came to he went in, and said to the mistress, "Can I leave my bag here while I go to Squintum's?"

"Yes," said the woman.

"Then be careful not to open the bag," said the fox.

But as soon as the fox was out of sight the woman just took a little peep into the bag, and out flew the bumblebee, and the rooster caught him and ate him all up.

After awhile the fox came back. He took up his bag, and he saw that his bumblebee was gone, and he said to the woman, "Where is my bumblebee?"

And the woman said, "I just untied the string, and the bumblebee flew out, and the rooster ate him up."

"Very well," said the fox; "I must have the rooster, then."

So he caught the rooster and put him in his bag, and traveled.

And the next house he came to he went in, and said to the mistress of the house, "Can I leave my bag here while I go to Squintum's?"

"Yes," said the woman.

"Then be careful not to open the bag," said the fox.

But as soon as the fox was out of sight the woman just took a little peep into the bag, and the rooster flew out, and the pig caught him and ate him all up.

After awhile the fox came back. He took up his bag, and he saw that his rooster was gone, and he said to the woman, "Where is my rooster?"

And the woman said, "I just untied the string, and the rooster flew out, and the pig ate him up."

"Very well," said the fox; "I must have the pig, then."

So he caught the pig and put him in his bag, and traveled.

And the next house he came to he went in, and said to the mistress of the house, "Can I leave my bag here while I go to Squintum's?"

"Yes," said the woman.

"Then be careful not to open the bag," said the fox.

But as soon as the fox was out of sight the woman just took a little peep into the bag, and the pig jumped out, and the ox gored him.

After awhile the fox came back. He took up his bag, and he saw that his pig was gone, and he said to the woman, "Where is my pig?"

And the woman said, "I just untied the string, and the pig jumped out, and the ox gored him."

"Very well," said the fox; "I must have the ox, then."

So he caught the ox and put him in his bag, and traveled.

And the next house he came to he went in, and said to the mistress of the house, "Can I leave my bag here while I go to Squintum's?"

"Yes," said the woman.

"Then be careful not to open the bag," said the fox.

But as soon as the fox was out of sight the woman just took a little peep into the bag, and the ox gored him, and the woman's little boy broke off his horns and killed him.

After awhile the fox came back. He took up his bag and he saw that his ox was gone, and he said to the woman, "Where is my ox?"

And the woman said, "I just untied the string and the ox got out, and my little boy broke off his horns and killed him."

"Very well," said the fox; "I must have the little boy, then."

So he caught the little boy and put him in his bag and traveled.

And the next house he came to he went in, and said to the mistress of the house, "Can I leave my bag here while I go to Squintum's?"

"Yes," said the woman.

"Then be careful not to open the bag," said the fox.

The woman was making cake, and her children were around her teasing for it.

"Oh, ma, give me a piece!" said one, and "Oh, ma, give me a piece!" said the others.

And the smell of the cake came to the little boy weeping and crying in the bag, and he heard the children beg for the cake, and he said, "Oh, mammy, give me a piece!"

Then the woman opened the bag and took the little boy out, and she put the house-dog in the bag in the little boy's place. And the little boy stopped crying and joined the other children.

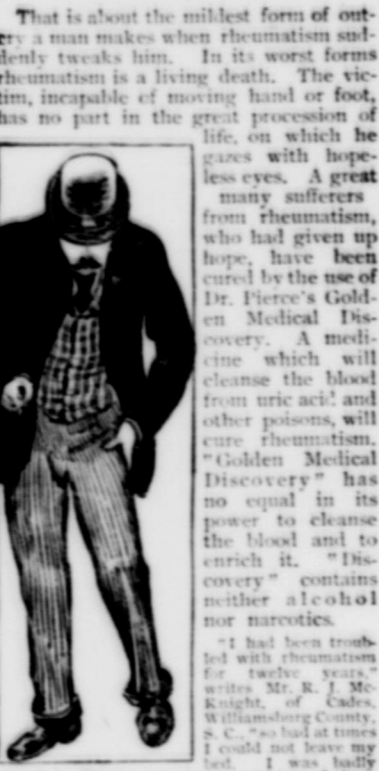
After awhile the fox came back. He took up his bag, and he saw that it was tied fast, and he put it on his back, and traveled deep into the woods. Then he sat down and untied the bag, and if the little boy had been in the bag things would have gone badly with him.

But the little boy was safe at the woman's house, and when the fox untied the bag the house-dog jumped out and caught the fox and killed him.—The Outlook.

DR. BARNARDO'S CALL.

One night Dr. Barnardo was putting out his lights after the children had gone, when down by the stove he saw one poor little ragged urchin standing without hat or shoes or stockings. He said to the boy, "Boy, it is time for you to go home." The boy never moved. He went on closing things up, and by and by he said again, "My boy, why don't you go home?" "I ain't got no home," Dr. Barnardo did not believe it, but asked the boy to come to his house, and after giving him something to eat heard his story. He was an outcast, without father or mother, without place to sleep. "Are there more like you?" asked Dr. Barnardo. "Lots of 'em," says the boy. "Will you show me some of them?" "Yes, I can show 'em," says the boy. So about midnight he went out with that boy, and they threaded their way down some of the streets of London and then into a "close," and the boy pointed to a kind of a coal bin in this area, and he said, "There's lost of 'em in there." The doctor stooped down and lit a match, and there wasn't a boy in there. He thought the boy had been swindling him. But the boy wasn't at all abashed. He says, "Cops been after 'em; they're upon the roof." And with that the boy went up a brick wall onto a tin-covered roof, pulling the doctor up after him. There, on that winter night—it happened to be a starlight night—the doctor saw thirteen boys cuddled up, and one little boy cuddled close to his brother to keep warm; nothing under them but a tin roof; nothing over them but the starlit sky. The boy said, "Shall I wake 'em?" It occurred to the doctor that he had one boy there and this boy was going to waken thirteen more, and he didn't know what to do with one, so he said, "No." But that night, on that

"Ouch!"



That is about the mildest form of out-cry a man makes when rheumatism suddenly twacks him. In its worst forms rheumatism is a living death. The victim, incapable of moving hand or foot, has no part in the great procession of life, on which he gazes with hopeless eyes. A great many sufferers from rheumatism, who had given up hope, have been cured by the use of Dr. Pierce's Golden Medical Discovery. A medicine which will cleanse the blood from uric acid and other poisons, will cure rheumatism. "Golden Medical Discovery" has no equal in its power to cleanse the blood and to enrich it. "Discovery" contains neither alcohol nor narcotics.

"I had been troubled with rheumatism for twelve years," writes Mr. R. J. McKnight, of Gades, Williamsburg County, S. C., "so bad at times I could not leave my bed. I was badly crippled. Tried many doctors and two of them gave me up to die. None of them did me much good. The pains in my back, hips, and legs (and at times in my head), would nearly kill me. My appetite was very bad. Everybody who saw me said I must die. I took five bottles of 'Golden Medical Discovery,' and four vials of 'Pellets,' and to-day my health is good after suffering twelve years with rheumatism."

Dr. Pierce's Medical Adviser, in paper binding, 75c on receipt of 21 one-cent stamps to pay expense of mailing only. Address Dr. R. V. Pierce, Buffalo, N. Y.

tin roof, he stood and promised God that he would devote his life to the outcast boys and children of London. That was Dr. Barnardo's night. That night he received his peculiar call for that peculiar service, and last night, in or near London, there slept under friendly Christian roofs nearly five thousand boys and girls, gathered by him, in course of training by him for lives of purity and usefulness.

HOW LADYSMITH WAS NAMED.

The readers of these pages who are old enough to study geography and history, have of course been reading somewhat concerning the South African war. In consequence, they are familiar with the names Aliwal, Ladysmith, and Harrismith, but may not know how the names originated. "It reads like a made-up story," but it is true.

In 1812, the great Duke of Wellington laid siege to the Spanish town of Badajoz. The siege lasted for twenty days and then the victorious English army marched into the city. The general and his staff were standing near the central part of the city, when a Spanish countess came imploring protection for herself and her young sister. The general at once sent the youngest member of his staff, Sir Harry Smith, to the home of the countess in order that it should not be molested. On reaching the dwelling an extremely beautiful young girl came running to meet them. This was the first sight Sir Harry had of the countess's sister, but in the days that followed, they came to know each other so well that eventually they were married. She was a devoted wife, and accompanied her husband throughout his succeeding campaigns, where she was especially loved for her care of the wounded. At one battle she aided the wounded at the risk of her own life, and received a medal from the government for her services.

Sir Harry Smith was afterward sent as governor to Cape Colony, and he and his beloved wife are now commemorated by these three towns—Aliwal, named after his greatest victory, Harrismith and Ladysmith.

GILLOTT'S For Fine and Medium Writing—30, 40, 50, 60, 70, 80, 90, 100, 110, 120, 130, 140, 150, 160, 170, 180, 190, 200, 210, 220, 230, 240, 250, 260, 270, 280, 290, 300, 310, 320, 330, 340, 350, 360, 370, 380, 390, 400, 410, 420, 430, 440, 450, 460, 470, 480, 490, 500, 510, 520, 530, 540, 550, 560, 570, 580, 590, 600, 610, 620, 630, 640, 650, 660, 670, 680, 690, 700, 710, 720, 730, 740, 750, 760, 770, 780, 790, 800, 810, 820, 830, 840, 850, 860, 870, 880, 890, 900, 910, 920, 930, 940, 950, 960, 970, 980, 990, 1000.

PENS

THE STANDARD PENS OF THE WORLD.

Stub Points—100, 105, 110, 115, 120, 125, 130, 135, 140, 145, 150, 155, 160, 165, 170, 175, 180, 185, 190, 195, 200, 205, 210, 215, 220, 225, 230, 235, 240, 245, 250, 255, 260, 265, 270, 275, 280, 285, 290, 295, 300, 305, 310, 315, 320, 325, 330, 335, 340, 345, 350, 355, 360, 365, 370, 375, 380, 385, 390, 395, 400, 405, 410, 415, 420, 425, 430, 435, 440, 445, 450, 455, 460, 465, 470, 475, 480, 485, 490, 495, 500, 505, 510, 515, 520, 525, 530, 535, 540, 545, 550, 555, 560, 565, 570, 575, 580, 585, 590, 595, 600, 605, 610, 615, 620, 625, 630, 635, 640, 645, 650, 655, 660, 665, 670, 675, 680, 685, 690, 695, 700, 705, 710, 715, 720, 725, 730, 735, 740, 745, 750, 755, 760, 765, 770, 775, 780, 785, 790, 795, 800, 805, 810, 815, 820, 825, 830, 835, 840, 845, 850, 855, 860, 865, 870, 875, 880, 885, 890, 895, 900, 905, 910, 915, 920, 925, 930, 935, 940, 945, 950, 955, 960, 965, 970, 975, 980, 985, 990, 995, 1000.

Court-House Series—200, 205, 210, 215, 220, 225, 230, 235, 240, 245, 250, 255, 260, 265, 270, 275, 280, 285, 290, 295, 300, 305, 310, 315, 320, 325, 330, 335, 340, 345, 350, 355, 360, 365, 370, 375, 380, 385, 390, 395, 400, 405, 410, 415, 420, 425, 430, 435, 440, 445, 450, 455, 460, 465, 470, 475, 480, 485, 490, 495, 500, 505, 510, 515, 520, 525, 530, 535, 540, 545, 550, 555, 560, 565, 570, 575, 580, 585, 590, 595, 600, 605, 610, 615, 620, 625, 630, 635, 640, 645, 650, 655, 660, 665, 670, 675, 680, 685, 690, 695, 700, 705, 710, 715, 720, 725, 730, 735, 740, 745, 750, 755, 760, 765, 770, 775, 780, 785, 790, 795, 800, 805, 810, 815, 820, 825, 830, 835, 840, 845, 850, 855, 860, 865, 870, 875, 880, 885, 890, 895, 900, 905, 910, 915, 920, 925, 930, 935, 940, 945, 950, 955, 960, 965, 970, 975, 980, 985, 990, 995, 1000.

For Sunday-Schools, Prayer Meetings.

SACRED SONGS

No. 2. THE NEW BOOK.

Send 20 cents for a sample copy, and see if you do not like it as well as No. 1, of which over 720,000 copies have been sold. \$25 per 100.

The Biglow & Main Co., New York and Chicago.

The Home

SYMPATHIZING WITH

The heart that throbs with grief
Finds for its own a
And the soul imbued
Sees heaven's radiance glow.

Back of the smile lie
And sorrows of the
And lo! in the depth
sweet calm
True sympathy falls
balm.

Behind the face that is
Lurks many an un-
fear.
And every life bears it
From the bloom of y
of age.

O for a heart that bea
With an impulse be
above,
And a soul united de
To the heart made
wrong.

My father, I pray for
That will reach the
who weep,
And a sympathy so r
That shall cheer t
down with care.
—Rev. J. H. McLaren,
Tribune.

ARE ALL THE CH

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of years ago contain
was marked. Its titl
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Ang. She was nearly o
of age, and the husba
the journey with her.
She was just breathin
denly she revived, ope
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"Why! it is dark."
"Yes, Janet, it is da
"Is it night?"
"Oh, yes! it is midn
"Are all the childr
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and she fell asleep in
"Are all the childr
Dear friends, are th
question to yourself
is James in?" Or is
business and pleasure
double and dishonest
is your boy, mother?
son, your daughter?
your children? Can
—Moody's Anecdotes.

HOW HE PRO

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of the famous artist G
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the border that day.
police:
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passport. I hope you
without it. All I can
the artist, Dore."
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deceive us. We hav
persons trying to pas
they are some dist
ters."
But the artist entere
and so an officer fin
we will very soon se
Dore or not. Take th
per, and sketch that
standing there."
It took but a few
artist to make the pic
a masterly manner w
official was at once
So to-day when m
Christians, the world
see whether you are
ye more than others
we shall know you."

GIVE WHAT Y

People say to me:
I do for the crowd?
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I said: "My sister,
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 great procession of
 life, on which he
 gazes with hope-
 less eyes. A great
 many sufferers
 from rheumatism,
 who had given up
 hope, have been
 cured by the use of
 Dr. Pierce's Golden
 Medical Discovery. A medi-
 cine which will
 cleanse the blood
 from uric acid and
 other poisons, will
 cure rheumatism.
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 Discovery" has
 no equal in its
 power to cleanse
 the blood and to
 enrich it. "Dis-
 covery" contains
 neither alcohol
 nor narcotics.

"I had been trou-
 bled with rheumatism
 for twelve years,"
 writes Mr. R. J. Mc-
 Knight, of Cadiz,
 Williamson County,
 S. C., "so bad at times
 I could not leave my
 bed. I was badly
 doctors and two of them
 of them did me much
 my back, hips, and legs
 head, would nearly kill
 very bad. Everybody
 die. I took five bottles
 recovery, and four visits
 my health is good after
 with rheumatism."

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 Pierce, Buffalo, N. Y.

The Home Circle

SYMPATHIZING WITH OTHERS.

The heart that throbs for another's
 grief
 Finds for its own a sweet relief;
 And the soul imbued with another's
 woe
 Sees heaven's radiance around it
 glow.

Back of the smile lie mingled fears,
 And sorrows oft too deep for tears;
 And lo! in the depth of the soul's
 sweet calm
 True sympathy falls like heaven's
 balm.

Behind the face that is lit with cheer
 Lurks many an unseen doubt and
 fear,
 And every life bears its un-
 read page,
 From the bloom of youth to the frost
 of age.

O for a heart that beats in love,
 With an impulse born from the life
 above,
 And a soul united deep and strong
 To the heart made sad by grief and
 wrong.

My father, I pray for a love so deep
 That will reach the heart of those
 who weep,
 And a sympathy so rich and rare
 That shall cheer the lives bowed
 down with care.

—Rev. J. H. McLaren, in New York
 Tribune.

ARE ALL THE CHILDREN IN?

Some one sent me a paper a number
 of years ago containing an article that
 was marked. Its title was: "Are all
 the children in?" An old wife lay dy-
 ing. She was nearly one hundred year-
 of age, and the husband who had taken
 the journey with her, sat by her side.
 She was just breathing faintly, but sud-
 denly she revived, opened her eyes, and
 said:

"Why! it is dark."
 "Yes, Janet, it is dark."
 "Is it night?"
 "Oh, yes! it is midnight."
 "Are all the children in?"

There was that old mother living life
 over again. Her youngest child had
 been in the grave twenty years, but she
 was traveling back into the old days,
 and she fell asleep in Christ, asking:

"Are all the children in?"

Dear friends, are they all in? Put the
 question to yourself now. Is John in?
 Is James in? Or is he immersed in
 business and pleasure? Is he living a
 double and dishonest life? Say! where
 is your boy, mother? Where is your
 son, your daughter? Is it well with
 your children? Can you say it is?
 —Moody's Anecdotes.

HOW HE PROVED IT.

You may have seen the story related
 of the famous artist Gustave Gore. He
 was traveling from one country to an-
 other on the continent of Europe, and
 had lost the passport which was re-
 quired to be shown by every traveler.
 He was exceedingly anxious to cross
 the border that day. So he said to the
 police:

"I am very sorry, but I have lost my
 passport. I hope you will let me pass
 without it. All I can say is that I am
 the artist, Dore."

"Oh!" was the reply, "you can not
 deceive us. We have a great many
 persons trying to pass on the claim that
 they are some distinguished charac-
 ters."

But the artist entreated and insisted,
 and so an officer finally said: "Well,
 we will very soon see whether you are
 Dore or not. Take this pencil and pa-
 per, and sketch that group of peasants
 standing there."

It took but a few moments for the
 artist to make the picture, and in such
 a masterly manner was it done that the
 official was at once convinced.

So to-day when men profess to be
 Christians, the world says: "Let us
 see whether you are or not. What do
 ye more than others? By your fruits
 we shall know you."

GIVE WHAT YOU CAN.

People say to me: "Well, what can
 I do for the crowd? I haven't any-
 thing. I can not preach and I have no
 gift." Well, will you give the Master
 what you have?

I will remember in some special ser-
 vices some years ago at home a wom-
 an came to me at the close of the
 first Sunday morning service and
 said: "Oh, I would give anything to
 be in this work actively and actually.
 I would give anything to have some
 living part in the work which is go-
 ing on here next week in winning men
 and women for Christ, but I don't
 know what to do."

I said: "My sister, are you prepared
 to give the Master the 'five loaves and
 two fishes' you possess?" She said: "I
 don't know that I have five loaves and

two fishes." I said: "Have you any-
 thing which stands out at all in your
 life? Have you anything you have used
 in any way specially?" No, she didn't
 think she had.

"Well," I said, "can you sing?"
 "Well, yes," she said, "I sing at home,
 and I have sung before now in an en-
 tertainment."

"Well, now," I said, "come away. Let
 us put our hands on that. Will you
 give the Lord your voice for the next
 ten days? You shall settle with him
 at the end as to what you do then,
 but will you let the Master have your
 voice for the next ten days?" She
 said: "I don't think I can." I said:
 "You can sing at an entertainment—
 can't you sing in order to fill hungry
 men?" She said: "I will." And I
 shall never forget that Sunday even-
 ing I asked her to sing, and she sang.
 She sang a gospel message with the
 voice she had, feeling that it was a
 poor, worthless thing, and that night
 there came out of that meeting into
 the inquiry room one man. I had been
 staying with that man within the last
 three months. That man said to me af-
 terward that it was the gospel that
 was sung which reached his heart; and
 from that day to this—that is now
 eleven or twelve years ago—that man
 has been one of the mightiest work-
 ers for God in that city and that coun-
 try I have ever known.

How was it done? A woman gave
 the Master what she had and he put
 his hand upon it and blessed it and
 then she had to take it, and used it,
 and the harvest was reaped right
 there, and has been going on ever
 since. Will you give him what you
 have? You business men, you have
 your business ability. O that the busi-
 ness men in the Church of Jesus
 Christ would bring to bear upon the
 things of God the same business ca-
 pacity they put into their own affairs
 all the days of the week! Will you give
 what you ought to the Master?—G.
 Campbell Morgan.

LOVE'S OVERFLOW.

God delights to bless us overflowing-
 ly. He who is Love cannot be content
 with giving us bread and clothes and
 light and air. He must put in a thou-
 sand things that are not merely neces-
 sary—the glad indulgence of His love
 to us. The stars must look down heav-
 en's kindness upon us. The flowers
 must brighten us with their beauty, and
 sweeten earth with fragrance; the birds
 must bring their song. Our necessities,
 measured and exact, can never satisfy
 Him. He must give us music and
 laughter and the joys of little chil-
 dren and the brightness of home and
 friendship. Man cannot live by bread
 alone, either given or received. Love
 that reads in little common things a
 wealth that is far more than golden,
 a glory that outpasses art, a meaning
 that is deeper than words—this is what
 love asks and what love gives. Look
 at the mother's love to her little baby.
 How absurd it is! How utterly un-
 meaning! What waste of precious
 time! What waste of energy to be
 chirping nonsense to a little child who
 cannot understand a word of it! But
 love understands it; feasts on it. Com-
 mandment, duty, necessity, service—
 there is room for more than all that.
 "She hath done what she could." She
 never preached; she never wrought any
 wonderful work; she never built a
 church or endowed a hospital or found-
 ed a mission. What then hath she
 done? She hath loved her Lord with a
 deep, tender devotion that gladdened
 and strengthened and comforted Him.
 He who is Love sets most store by
 love. Love that delights in Him; love
 that communes with Him; love that is
 ever seeking to bring Him its best rich-
 es; love that finds its heaven in His
 pleasure, its hell in His grief, its all in
 His service; love that blesses Him with
 adoring joy for His great love; that
 rests triumphantly in His presence, and
 wanders restlessly if He is gone—that
 is to Him earth's richest gift.—Mark
 Guy Pearse.

SINNING AGAINST CHILDREN.

One of the most needed and one of
 the most useful of modern benevolent
 organizations is the Society for the
 Prevention of Cruelty to Children. Its
 object is to protect the victims of par-
 ental brutalities or of cruel neglect. Its
 sphere of action is chiefly among the
 degraded classes. But there is many
 a well-fed child in a well-furnished
 home that is suffering badly from bad
 management or parental ignorance or
 false views of parent duty. An im-
 mense number of fathers and mothers
 need to have the solemn caution which
 Reuben gave to his churlish brothers:
 "Do no sin against the child."
 There is no trust in this world more
 tremendous than the trust of parent-
 age; and none which many persons
 seem to treat more lightly. Food,
 clothing, shelter, and schooling they
 provide, but they utterly ignore the
 fact that the Creator has intrusted to
 them the most susceptible and recep-
 tive creature on earth when He com-
 mits to their charge a young immor-
 tal. A parent stamps character and

shapes destiny for this world, often for
 the next. In geological museums you
 may see some slabs which show the
 prints of bird's feet or of leaves which
 were made in the stone when it was
 once only a liquid pumice. In like man-
 ner we can detect the fingermarks and
 footprints of parental influence upon the
 character of children when grown to
 manhood and womanhood. And they
 are not very ornamental, either.

Children are imitative creatures; and
 we all know how tendencies to good or
 evil character spring from parental in-
 fluence, and the chief element in moral
 heredity is the force of example. There
 is a monotonous uniformity in the his-
 tory of certain Jewish kings. Each one
 of them "walked in the ways of his
 father, who caused Israel to sin." That
 word "ways" is very significant. The
 father made the path, and the son
 walked in it. Just as true is this now
 as in those olden times. The most dif-
 ficult cases to reform in inebriate asyl-
 ums are the victims of hereditary
 drunkenness. Often when I see a young
 man bringing disgrace on himself I
 think, "That youth was as much sinned
 against as sinning." He is walking in
 the path in which his parents placed
 him. Thorn bushes never yield grapes,
 and figs do not grow from thistles. The
 word "iniquity" signifies something
 twisted; and the ugly twist is too often
 given by a father's or a mother's hand.
 The wrong which the child does in the
 natural sequence of the wrong done to
 him by her, by an evil example. By and
 by comes the retribution when the
 child once sinned against wrings the
 parental heart with agony. When you
 sin against your child you may be pret-
 ty sure that "your sin will find you
 out."

What a piece of open soil to sow
 teachings in is a young mind! Words
 uttered by parents sprout. A sneer
 against the Bible spoken at the table,
 or by the fireside lodges in a boy's
 memory, and helps to make him a
 skeptic. A great deal of the foolish and
 caviling criticism of sermons, in which
 parents wilfully or carelessly indulge
 when they come home from church,
 kills the influence of God's message.
 This may amount to a sin against the
 Holy Spirit, who inspired the message,
 and who may be silently working on
 the mind of some child in that family.
 The question of how much actual good
 the best sermon may do is commonly
 settled on the day of its delivery. Pa-
 rents often help to settle. In most
 cases religious errors are hereditary.
 Dishonest practices also descend from
 father to son. Bad books in a parent's
 hands are very apt to be read by the
 younger members of the family. And,
 when a father takes his son and daugh-
 ter to the average theater, the lad is
 in danger of having passion inflamed
 by the indecencies of the stage, and the
 daughter's purity is soiled by the lewd
 display of the immoral innuendoes. It
 is bad enough to smutch your own
 soul. I entreat you, don't sin against
 your child!

It does not require that we be wil-
 fully cruel in order to sin against our
 children. The foolish petting and pam-
 pering of pride and gratifying of every
 selfish whim may be as mischievous as
 harsh brutality. No worse sin can be
 committed against that son than to let
 him always have his own way. Pride
 will grow fast enough in that daugh-
 ter's heart without your adding fuel
 to the flame with extravagant flatteries
 and silly adulation. It is a curious
 fact that praise bestowed on noble con-
 duct has a sweetening and strengthening
 influence; but praise lavished on
 mere externals—like physical beauty or
 fine dress—is only apt to inflame self-
 fishness.

Many a father studies his account
 books, and many a mother studies her
 magazines and receipt books or her vis-
 iting lists more than they study the
 peculiarities of their own children. That
 boy is scolded into sullenness; that
 other one is ridiculed till he gets des-
 perate; harsh treatment often hardens

the heart, and then Pharisaism prays
 that God will soften it! There is a
 steady decline in the percentage of con-
 versions reported in the annual statis-
 tics of several denominations. How
 much of this is to be attributed to a
 decline in home religion God only
 knoweth. The family underlies both
 commonwealth and church. All the
 preaching power of the pulpit will avail
 but little as long as parents are sinning
 against their own children.—Theodore
 L. Cuyler.

THE MINOR KEY.

I have attended several concerts of
 late in which nearly all the music has
 been in the minor key. Wondering why
 I asked my friend, the physician, who
 is a musician, about it.

"Oh," he said, "music in minor is
 the easiest to render. Our musicians
 are ambitious to do well what they
 undertake, and therefore they do not
 undertake the heroic."

That is a remark with a wide applica-
 tion. We set our lives to the minor
 key because it is easier. The minister
 preaches in a minor key—sending his
 people home depressed—because it is
 easier. It is easier to criticize than
 to construct.

Nine-tenths of the foolish, depress-
 ing gossip of the world comes from
 lack of ability to talk about large, hero-
 ic matters.

Mr. Newly-Married sits down to
 breakfast with Mrs. Bride on the same
 side of the table. They are anxious
 to have their home a very heaven of joy
 and enthusiasm. What can they talk
 about? Their new furniture and new
 carpets are soon exhausted. Ditto. Advance.

their house and neighbors. But talk
 they must. They have no original
 views. They have no outside mission
 work. The law of gravitation drags
 them down into the ground of gossip,
 and the home life gets set to the mi-
 nor key. It has all come about from
 a lack of abundant life.

Pessimism is life sung in the minor
 key. Great souls, souls full of life and
 heroism, are never pessimistic. They
 are apt to be pessimistic when in poor
 health.

Let me say, therefore, to my friend
 who looks on the dark side of life—
 do this requires only second-rate tal-
 ent. It is the second-rate minister,
 second-rate sociologist, second-rate
 husband, second-rate musician, that
 can rise no higher than the minor key.

The real artist in the home, in the
 pulpit in the office in the class-room,
 is he who can lead the heroic and joy-
 ful in the world's life, and interpret it
 to his fellows.


My brother, are you not living in
 the minor key because it is easier? In
 fact you are lazy. You give up to the
 gravitation of depression, and do not
 use your wings to rise. You say,
 the will of humanity sweeps through our
 soul. Yes, but you can not catch the
 sound of the current of human life as
 it sweeps ever upward toward its re-
 sultation in the Kingdom of God? I am
 opposed to war. War does one thing,
 however—it sets men to singing in the
 major key. In the presence of some
 great cause they become heroic.

Pessimism comes from the absence
 of some great cause. A Christian—
 one who lives in the presence of the kin-
 dom of God—is always an optimist. He
 is heroic, since he has a cause.—The
 carpets are soon exhausted. Ditto. Advance.

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L. BLAYLOCK Dallas, Texas.

Dr. Hoss promised a short communication for our Educational number, but it was misdirected and did not arrive until we had gone to press. So we give him space on the first page of this edition.

The last issue of the Advocate was a special edition and adapted largely to the Twentieth Century Movement. Ordinarily—yes, invariably—we send out specimen copies of the Advocate free of charge, but such is the demand upon us for copies of this edition that a nominal charge has to be made to meet the increased expense of such a large number of orders. This has been explained in a circular to the preachers, and we trust that they will understand the matter and that it will be satisfactory. We are prepared to furnish all of the extra copies needed, and the cost will be limited to actual expense of reprint and mailing.

There is no great outward stir throughout the State on the Twentieth Century Movement, but from various quarters we hear of quiet organization and systematic work in behalf of the enterprise. Our preachers are bringing the matter before their people, and in many places they are distributing literature on the subject and securing pledges. We trust that this good work will go on until every Methodist in Texas has had an opportunity to make a contribution to this great undertaking before the year closes. One dollar per member for this special cause is a minimum expression of gratitude for what God has done for us as a Church, and we can not afford to withhold this paltry amount.

Gratitude is a feeling of thankfulness for mercies received. It comes into the heart as a result of contemplating these manifold blessings. In our relation to God, we can not reckon up his blessings in their order toward us, such have been their number and extent. As a Church, his mercies have literally been showered upon us without stint. From a small beginning we have grown into the magnitude of one of the largest and most influential religious organizations in the world. Our families and our country have become the beneficiaries of Methodism in our home life and in our institutions. We are what we are because God, through this branch of his Church, has visited us and given us its sheltering arms, its places of worship and its institutions of learning. Out of our hearts there ought to go up a ceaseless expression of gratitude, and upon the altar of Christ we ought to place a great Twentieth Century offering with which to better equip and perpetuate the schools of Methodism. This is our great opportunity.

EDITORIAL BIRD-SHOT.

The men and women who stand in the front ranks of this generation were not born in palaces.

The alternations of sunshine and shadow are essential to the maintenance of robust character.

Too much assumed familiarity with the Lord on the part of some people is flippant irreverence.

Not every man who carries an Oxford Bible around under his arm is to be trusted as a religious guide.

Naturalness in the pulpit is an art that very few preachers have made effort to acquire and practice.

There are a few people in the Church of sufficient importance to justify the preacher in nursing them.

If you want to adopt a successful method for discouraging your pastor, just habitually neglect the prayer-meeting service.

The forty days in which a few select people are striving to make it appear that they are religious are now upon us.

Hundreds of very good people are at present engaged in preparing to make a great show of dry goods and millinery at the approaching Easter service.

We have known many a man in the Church to pay his carriage driver thirty dollars per month and pay his preacher only twenty dollars a year.

Now and then you see a man who is very efficient in Church work as long as he is permitted to run things, but when you check him up he goes all to pieces.

SHELDON AND HIS RELIGIOUS DAILY.

On the 13th of this month, and continuing one week thereafter, Dr. Sheldon took charge of the Topoka Capital and ran it as he thought Christ would run a daily newspaper were he on earth. The venture was unique, but the famous preacher addressed himself to the task, and the result is not altogether a failure. More than a quarter of a million copies of the paper were taken and read all over the United States. It was filled with matter that rarely ever dominates the news columns of the daily papers. The reading of this well prepared matter by millions of people cannot but accomplish great good. Of course many of the daily papers ridiculed the effort, but this was expected. The religious press generally speaks in high praise of the success of the undertaking. So do the clergy. Among the latter there is one exception in this city. Rev. Mr. Horton, pastor of a Congregational Church here, differs from the vast majority of his brethren touching the matter. He says: "The mountain has labored and brought forth a mouse. The Sheldon edition of the Topoka Capital is before us. As a newspaper it is a failure; as a religious paper it is a fraud; altogether it is a freak." But this cautious critic does not stop at demolishing Sheldon's daily. He turns his attention to his wonderfully famous book and continues: "'In His Steps' is a work without literary merit, and as far from being scriptural as Mother Goose." Well, one thing is certain: but very few people have ever heard of Mr. Horton, while millions have read "In His Steps." He may be an eminent literary critic; we do not know; but Mr. Sheldon is being read with great profit by the literary people of the world. No man has reached all classes of people on both sides of the water in the present generation as has Mr. Sheldon. If he should, therefore, chance to see Mr. Horton's flippant criticism of him and his style of writing, it might induce him to repent of his newspaper venture, and also to withdraw his published books from the markets of the world! This would be a calamity.

A FEW MORE ITEMS OF MY BORDER TRIP.

I hurriedly jotted down an account of my trip to Eagle Pass and C. P. Diaz in order to get it in last issue, but did not say all that I had intended. In going, I had a pleasant night at San Antonio, but did not get to meet any of the brethren, as I had to leave on the 9 o'clock train the next morning. I went to the Alamo Plaza, and saw it in all of its glory. The pansies, arranged in artistic style, were in all their variety and the orange trees were green and beautiful. Other shrubbery was in evidence. While near the old historic spot, I again looked in upon the Alamo building, which never loses its interest to me. There it stands, a gloomy old reminder of one of the sublimest tragedies in Texas history. The brave band who gave their lives up within these quaint walls for Texas independence will ever abide in the memory of the generations. The city has outgrown the Alamo in modern architecture and improvements, but the Alamo will always be a point of tender interest to those who visit San Antonio.

On my trip down the Southern Pacific to Eagle Pass, the country is not specially inviting to the casual observer, but upon closer inspection it has many points of interest. The vast prairies are covered with cactus and mesquite. The former grows to extraordinary size, but the latter looks scrubby and small. A few years ago I was told that there was no mesquite there at all. In those days there was no wire fence, and every year the grounds were burned off. This kept all such growth cleared away. But now it is all under fence. The ground is naturally very productive, but owing to a scarcity of rain nothing much is produced but a kind of grass that defies dry weather. Before Congress took the tariff off of wool a few years ago, the sheep industry throughout this entire district was immense; but that made wool so cheap that it destroyed sheep-growing, and the people turned their attention to cattle. Great ranches are now covered with roaming herds, and many men have made money on account of the rise in cattle. The people who live there are mostly in the railroad towns, and but very few live out in the country. In certain localities there are abrupt hills of peculiar formation jutting up from the plains like great battleships upon the ocean. Then, too, along the sides of these and scattered out over the vast stretches of level country, the Spanish Dagger lifts up its shaggy form, surmounted with a peculiar sort of yellowish white bloom, giving to the mind the impression that sheep are still browsing over the land. Then back of all this expanse of plains, far away in the hazy distance, is the blue line of the Guadalupe Mountains reaching from San Marcos to the Rio Grande, making one of the finest horizons upon which my eyes ever rested. Between Spofford Junction, the point at which we left the main line of railroad, and Eagle Pass, there are extensive coal mines in operation. Out of these is gotten a fine quality of semi-anthracite coal, good for domestic and manufacturing uses. These mines start far over in Mexico and run through Western Texas. They are said to be inexhaustible. Doubtless they will become a source of great income to that section as the years go by. Just a mile or so from Eagle Pass there is one of those high hills already described, and upon it the Catholics have erected a huge cross. That cross, under Protestantism, represents freedom of conscience, intelligence and stable government; but under Catholicism it represents ignorance, superstition, oppression, poverty and despotism. With those poor people the Church is everything and Christ is nothing. The Rio Grande is a magnificent stream, though not so large as I expected. It separates the United States from the Republic of Mexico. On one side is a high form of civilization, but on the other is an effete civilization, whose only hope is found in the fact that our customs and institutions are beginning to exert a slight influence. Mexico is the land of

cheap money. The equivalent of one of our dollars in Mexican money is forty-seven cents. So, if you want to double your fortune, just take all of your money and cross the Rio Grande. And outside of railroad fare, you can buy as much in Mexico with a Mexican dollar as you can on this side for one of ours—barring the rise in some articles on account of high tariff. This is simply extortion. A common one-horse wagon, that we pay about sixty dollars for, has to pay a duty of thirty dollars to get into Mexico, and that, too, in our money. And if you want to bring any curios out of there into the United States, the tariff is oppressive. Any man coming out of Mexico with these articles will be converted to free trade instanter! Next September it is my purpose to make a trip through Mexico and study the question of religion, sociology and Mexican customs and institutions in general, and give the readers of the Advocate the benefit of my observations.

G. C. R.

A SUNDAY IN KAUFMAN.

Kaufman is the county seat of Kaufman County and only thirty-seven miles down the Texas Trunk from this city; but the schedule is such that I had to leave Saturday morning in order to reach the place without traveling on Sunday. This I never do unless sickness or other unforeseen providence makes it necessary. This little line of road runs through a fertile section of Dallas and Kaufman Counties and I have not seen a better prospect for a good crop year. The rains had been falling for a couple of days and the ground was thoroughly soaked. The wheat and oats never looked better; corn is coming up, and the cotton lands are either planted or in preparation for planting. If the farmers are not in good condition the evidences are very deceiving. One of the most encouraging signs is they seem to have ceased to depend exclusively upon cotton. Their crops are being diversified. Home supplies are being provided for. Hence good gardens, fat pigs, milch cows everywhere abound in this section. This is the solution of the industrial problems of this great State. When our people learn to produce the most of their living at home and make their cotton the surplus crop, then they will become independent, and the evidences are multiplying that this state of things is coming around.

Kaufman is a splendid town of three thousand inhabitants. For miles and miles it has a fine territory from which to draw a good trade. The stores indicate that the merchants are doing a good business. The fact that it is the capital of the county adds greatly to its importance. A few years ago the people of Terrell made a persistent effort to get the seat of the county moved to that town, but failed. So an appropriation was made to build a new court house, jail and the like so as to fix for all time to come the location of the seat of government. The result is that they have one of the most elegant court houses in this part of the State. It is built of stone and its architecture is a thing of beauty. Judge Veasy is the County Judge and he and the Commissioners keep things in good shape. He is a brother-in-law to Dr. Jno. R. Allen, of our conference, and he is a most excellent citizen. He is an exemplary Christian man. I was met at the depot by Brother Geo. S. Phillips, at whose home I was pleasantly entertained. His wife is closely related to my family—a niece—and this made my visit the more delightful. She is a South Carolinian, but came to Texas twenty-odd years ago. She and her husband are earnest members of the Church. They have an interesting family of children and a very happy home. Brother Phillips is a prosperous business man of the town and stands high in the esteem of his neighbors. It was a great pleasure to me to meet them, form their acquaintance and spend such a profitable time in their domestic circle.

We have a good Church in Kaufman.

The building is in good repair and the membership numbers considerably over two hundred. Rev. O. S. Thomas is the pastor of this flock and I heard nothing but good of him as a pastor and a man. His people love him, and he is leading them faithfully along the lines of Church enterprise. I spent one night with him and his good family and our association was enjoyable. I am always at home in the household of our preachers. Brother Thomas has five children, four of them boys, and they are all nearly grown but the youngest boy. He is beginning to make calculations with reference to Georgetown. On Sunday morning and evening I had the opportunity to preach to two good congregations, notwithstanding the mud and threatening weather. They are an intelligent class of people and very attentive to the service. Many of the leading men of the place are members of the Church and give to it their hearty co-operation. They have a fine location and own half a square of valuable ground. I met a large number of the people, and they seemed to know me because they read the Advocate. I had the pleasure of shaking the hand of Mr. Gossett, who is one of the candidates for the nomination for Congress from this district. His friends say that he is one of the cleanest and most upright citizens in all this country. He certainly has that appearance. There are a great many young people in the congregation and they are interested in Sunday-school and League work. The public school of the place is said to be exceptionally fine, and these young people show the influence of it. Kaufman has a large number of excellent residences and the town has the appearance of enterprise and thrift. These North Texas towns are growing into prominence, and our Church responsibility in connection with them is constantly being enhanced. Monday afternoon I returned home and was ready for work after the rest of the Sunday preaching twice.

G. C. R.

THE HON. R. W. FINLEY.

This worthy gentleman is the present Comptroller of the State, and he has issued a statement giving a full account of his trust as a public officer. A copy of this has been sent to us, and we have read it with pleasure. It shows that he has given the State a clean and economical administration of the affairs of his department, and that he has attended strictly to all of the details of the business committed to him. We have had no official in the history of the State who has given greater satisfaction in office than has Watt Finley. Personally he is a man of fine character and popular address. He was born in a Methodist parsonage and reared by one of the noblest ministers, whose services for sixty-odd years were given to the cause of morality and religion. A boy born and reared under such circumstances can well be trusted by the people.

THE HON. J. W. ROBBINS.

While in Austin a few days ago we got a glimpse of this excellent Methodist layman. He is the trusted Treasurer of the State, and a Christian gentleman of sterling integrity. He has handled all of the public moneys of Texas during the present administration, and every dollar of the funds has been scrupulously guarded and properly applied. He is the soul of honor, and held in just and high esteem by his fellow-countrymen. When he went to Austin, he cast his lot with the Hotchkiss Memorial Church, where he felt that his services were most needed. There he is one of their most devoted workers, and never neglects an occasion of worship or of work. A few weeks ago we were up in the Panhandle, near his old home, and the people spoke of him in the tenderest terms of love and friendship. No wonder; for he is one of the cleverest and most lovable men whom we ever met. In such hands the funds of the State are absolutely safe. He is an honor to public office.



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TEXAS PERSONS

Rev. Walter Lambert, Secretary of the Board of last Sunday in the city at two of the churches office a pleasant visit.

In a note from Rev. of Como, Texas, we work is prospering and is in favor with his just dedicated a new

Prof. C. C. Cody, sends us a most excellent article—"Texas History" a cheering word for there.

Bro. Z. V. Liles, of midst of a good revival country charges. To forty-six conversions and thirty accessions, results.

Rev. W. F. Bryan, having a gracious Rev. P. G. Huffman, vocate is doing good to people.

In a card from Rev. son, of the Northwest, we are glad to health is good, and that rest he will soon be work again.

Rev. J. W. Hill, engaged to aid Br Huntsville in a proff. Those people will be preaching, and excellent be expected.

We are in receipt of ful letter from Dr. M. He speaks very kindly tion of the Advocate Buck's" article recent Government."

Rev. Sam P. Jones, us last Tuesday. Through the city, and an hour. He is one of esting men on the personally a delightful

Rev. J. S. Tunnell, west Texas Conference the city last Tuesday interesting visit. He to Corsicana to attend the Conference Board

Brother G. M. Swick called to see us Tuesday member of First Church as a candidate Appeals for the city, man and popular in t

Rev. M. S. Hotchkiss wood, and his good ping to observe the at cornerstone laying building the 1st of 1 nerstone bears the May the 1st, 1888.

Just as we go to pr sad note comes from kiss, presiding elder District:

"We have just buried wife of Rev. S. W. T our Church at Richm weeks of suffering. she fell on sleep Friday 23. Let prayers be m er and the precious H

Judge N. W. Finle of this division of the has tendered his res effect the first of April years yet to fill out. return to his practice enviable reputation o



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TEXAS PERSONALS.

Rev. Walter Lambuth, Senior Secretary of the Board of Missions, spent last Sunday in the city and preached at two of the churches. He made this office a pleasant visit.

In a note from Rev. John E. Roach, of Como, Texas, we learn that his work is prospering and the Advocate is in favor with his people. He has just dedicated a new church building.

Prof. C. C. Cody, of Georgetown, sends us a most excellent historical article—"Texas History"—and he sends a cheering word for the work down there.

Bro. Z. V. Liles, of Allen, is in the midst of a good revival in one of his country charges. To date he has had forty-six conversions and reclamations, and thirty accessions. These are good results.

Rev. W. F. Bryan, of Blossom, is having a gracious revival, assisted by Bro. P. G. Huffman. He says the Advocate is doing good service among his people.

In a card from Rev. Jerome Haralson, of the Northwest Texas Conference, we are glad to learn that his health is good, and that with a little rest he will soon be ready for hard work again.

Rev. J. W. Hill, of Greenville, is engaged to aid Bro. Newsom at Huntsville in a protracted meeting. Those people will hear some good preaching, and excellent results may be expected.

We are in receipt of a most delightful letter from Dr. Millburn, of Rusk. He speaks very kindly of his appreciation of the Advocate and of "Uncle Buck's" article recently on "Church Government."

Rev. Sam P. Jones dropped in to see us last Tuesday. He was passing through the city, and abode with us an hour. He is one of the most interesting men on the platform, and personally a delightful companion.

Rev. J. S. Tunnell, of Albany, Northwest Texas Conference, passed through the city last Tuesday and made us an interesting visit. He was on his way to Corsicana to attend a meeting of the Conference Board of Missions.

Brother G. M. Swink, of this city, called to see us Tuesday. He is a member of First Church, and is running as a candidate for the Board of Appeals for the city. He is a good man and popular in the community.

Rev. M. S. Hotchkiss, of Brownwood, and his good people are preparing to observe the anniversary of the cornerstone laying of the church building the 1st of May. The cornerstone bears the following date, May the 1st, 1888.

Just as we go to press the following sad note comes from Rev. O. T. Hotchkiss, presiding elder of the Houston District:

"We have just buried Sister Thomas, wife of Rev. S. W. Thomas, pastor of our Church at Richmond. After long weeks of suffering, patiently borne, she fell on sleep Friday evening, March 23. Let prayers be made for our brother and the precious little girls."

Judge N. W. Finley, Chief Justice of this division of the Appellate Court, has tendered his resignation, to take effect the first of April. He still had six years yet to fill out, but concluded to return to his practice. He has made an enviable reputation on the bench as a

jurist of the highest ability and integrity. He is the son of the late Dr. Finley, of the East Texas Conference, and he is also a steward in First Methodist Church in this city. Judge Finley has become the senior member of the well known law firm of Harris, Etheridge & Knight. Judge Templeton, of Sulphur Springs, succeeds Judge Finley on the Appellate bench.

METHODIST NEWS.

Bishop Duncan is spending a season preaching and visiting the churches on the Pacific slope.

Rev. A. G. Brown, D. D., of the Virginia Conference, died last week after a protracted illness of many months. He was sixty-seven years of age and had been in his conference a great many years.

The Southern Methodist Recorder, a paper published by Rev. James Cannon, at Blackstone, Va., keeps the Virginia preachers very much stirred up of late with matters largely personal.

Rev. Dr. Smart, of St. John's Church, St. Louis, instead of preaching the other Sunday to his people, read the address of the Northern Methodist Bishops, recently issued by them to that branch of Methodism.

Rev. J. B. Culppepper has been for some days conducting a revival service in the First Methodist Church in St. Louis. To date there have been about 175 conversions, fifty of whom are from the Sunday-school.

It is announced from Chicago that Dr. Schell, late Epworth League Secretary of the M. E. Church, has brought suit against the Zion's Herald and others on account of their course toward him some time back, which resulted in his resignation.

ECUMENICAL MISSIONARY CONFERENCE.

The secretaries of the General Board of Missions have been repeatedly asked who would be responsible for the expense of travel of delegates from Annual Conferences to the Ecumenical Missionary Conference opening April 21st in New York City.

The General Board will not be able to meet it, though the members of the board have been recognized as delegates by the Executive Committee of the Conference. The following brethren in Texas by virtue of the foregoing are delegates: Revs. J. H. McLean, Horace Bishop and J. D. Scott. We hope that each Annual Conference Board of Missions will elect or appoint two delegates—the number to which they are entitled.

In view of the importance of the occasion, we suggest that whenever possible, each Conference Board of Missions undertake, in whole or in part, to provide for the expenses of its duly authorized delegates. Small contributions from the various charges, or collections at missionary institutes and District Conferences would meet the expense of these brethren in advance, or reimburse them later. In return, the facts and information acquired might, through sermons and addresses, serve to enlighten and inspire the Church for months to come. Let us pray for a missionary revival throughout our borders.

W. R. LAMBUTH.

WHAT HAS HE ACCOMPLISHED?

Since Mr. Sheldon's week's editorship of the Topeka Daily Capital, this question has been asked repeatedly—by some through idle curiosity, by others from a spirit of jealousy and criticism, and by a few whose desire and prayer has been that his efforts and labors might be blessed to the glory of God and the good of mankind. Yet strange as it may seem, the most vehement critics, those most blatant in their calumny and vituperation, are of his own household—professing Christians; those from whom he had reason to expect prayerful consideration and favorable comment. This may be heterogeneity, but it is not philanthropy; it may be modern orthodoxy, but it does not savor of the teachings of Him who spake as never man spake; it may be in keeping with some of the modern preaching, but, to say the least of it, it is not Christlike. Had some distinguished person been billed that week for a lecturing tour through Texas on any subject he might name, even "The Fiddle and the Bow," the press and every other means of making known the fact would have been employed daily, in publishing their appointments, and on each and every occasion a crowded house would have greeted them, composed of all classes, from the pulpit down. But when a servant of our blessed Master, a watchman on the tower, would warn us of dangers along a line that the whole Church seems to be unconscious of, and would essay to show us the

breakers that we might avert the awful calamity, we are ready to question his consistency, his judgment—yea, more, his sincerity. No wonder a gaping world remains silent when professing Christians are so wanting in harmony and brotherly love, and are so ready to demur at everything that is not put on foot or originated by some one of their own denomination. Shame on our narrow, proscriptive views. Creeds, ritualism and formality have almost made the orthodox Churches as formal and dead as the Churches that lay no claim to the operation of the Holy Spirit, whose religion is form service and pay liberal on all demands. Selfishness, the besetting sin, is the prime cause of it all. Mr. Sheldon has stood comparatively alone in his seemingly strange movement, so far as the world is concerned. He has accomplished just what he began to do. He said he could edit a clean, wholesome, interesting paper. He has done it; and if Jesus was on earth, editing a paper, we could not expect him to do more than he said he would do. Yes, his paper has been a disappointment to the world and even the Church, in that they expected his paper to be highly sensational and extremely critical. All of which convinces us of another fact, that his book, "In His Steps," is not only practicable, but if the world would do business as Jesus would do it, there would be such a revolution that the tramps of our country would no longer rise up in Churches and ask of the ministers, "Why do you say Jesus would have your people to do as you have said in your sermon, and then you and your Church go and do the very opposite?"

Now, I grant that what he has written in books and papers may seem to have no effect on the world. Six months from now it may be said what he did passed away with their happening; but the seed has been sown, the foundation laid; there has been a beginning, and a generation may pass away before another builds, but God will take care of the seed sown, and his own good time he will raise up others to take up the work where Mr. Sheldon leaves off. I believe the work is of God, and man can not overthrow it. The leavening process will continue until the whole lump is leavened. It is inevitable. For he shall reign until he hath put all enemies under his feet. May God speed the day.

T. A. HAYES.

LITERARY NOTES.

THE DEMAND FOR GOOD SPEAKERS.

One reason that the present is a great time for the orator is the fact that more people can appreciate good English and eloquent sentences. Indeed, the supply is not keeping up with the demand.

Recently the present writer spent an evening with one of the most eloquent men in the United States. On his desk were letters by the dozen asking him to speak in six different States in the same week, the occasions being banquets and anniversaries, and there were telegrams from three of the principal cities of the country begging him to accept invitations to important functions. In one case letters and telegrams had poured in upon him for a full week, and two delegations from the same organization had come several hundred miles to get him to be their orator.—The Saturday Evening Post.

American freedom of thought or action was never intended to be construed into license. Yet, so far as our marriage laws are concerned, that is precisely the direction in which freedom is tending. We are horrified at the thought of free love; we go into spasms of virtuous indignation over free divorce; we frown down mightily upon Mormonism. And yet we sanction free marriage—absolutely free with everything eliminated: minister, magistrate and license. There's where our sublime inconsistency comes in.—Edward Bok, in the April Ladies' Home Journal.

"Some Examples of Newspaper Degeneration" is the title of an article from the pen of Editor Murray-Aaron, in Cream's Magazine for March. This is a presentation of some of the glaring facts of "yellow journalism" that ought to be read and taken to heart in many newspaper offices and can be read with great profit by all who tend to swallow at a gulp everything seen in some favorite metropolitan daily. The author has had wide and long extended experience in editorial work and his caustic arraignment of sensation mongering is as deserved as it is accurate.

Do not permit the children to form the habit of disputing and quarreling with each other. It may be prevented, like other bad habits, by watchfulness, particularly if the training is begun when the children are very young. Separation is the best punishment,

breaking up the play and taking away the cause of the dispute. Children are social beings and do not like to play alone. They dislike solitude, and if they find it is invariably the result of quarreling they will take pains to be more amiable, so as not to be forced into it.—April Ladies' Home Journal.

Rev. J. C. Kilgo, D. D., President of Trinity College, Durham, N. C., a member of the General Board of Education, and Secretary of Education of the North Carolina Conference, has given me aid during the two weeks past in the educational canvass of the East Texas Conference. His knowledge of the principles underlying Christian education is such that in fifteen lectures delivered on this subject for us he never repeated any part of a previous discourse. He is a spectrum, analyzing the light of truth on this question and giving it in its many hues. He gave kaleidoscopic combinations that entertained, delighted and instructed his audiences, and as far as my knowledge of the talent of the Church goes, he is unsurpassed, if equaled, in this particular. I think the General Board of Education would do well to select a few such men and send them out a few weeks every year to instruct the Church and preachers in a canvass of fields as yet unfruitful in patronage and contributions to the cause. The results of the canvass, from a financial standpoint, were about as expected, and more will follow from seed sown. Now let every member in East Texas make some contribution to the Twentieth Century Educational Fund in cash or subscription, and let each preacher push the canvass of his charge and report results to me at once. I also desire that all money paid for education, in any way whatever, since January, 1899, through the channels of the Church, be reported to me and the purpose for which it was given indicated.

V. A. GODFREY, Conference Secretary.

ATTENTION! PASTORS OF THE GREENVILLE DISTRICT.

Dear Brethren: Will you kindly send me, at once, the names of your delegates to our District Conference and of your local preachers who will attend? Will we have any candidates for recommendation on trial?

Any brethren representing connectional interests who expect to attend, kindly inform me. We will be glad to have you all. I want those who expect to come by private conveyance to notify me also. This is important. Our conference meets at Allen April 26.

Z. V. LILES, Allen, Texas.

"The spirit of the age" is the Holy Spirit.

THE VALUE OF CHARCOAL.

Few People Know How Useful It Is in Preserving Health and Beauty.

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

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system. Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

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

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

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

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

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

"There Are no Birds in Last Year's Nest."

So wrote Longfellow, and in Spring days the birds are getting new nests. Their blood beats warm and hearty in expectation, but how about yours, my friend, is it warm and hearty, vigorous and pure? If not, turn at once to that tried and true remedy, Hood's Sarsaparilla, the world's best Spring medicine for making impure blood clear and pure.

The difference in a person's feelings before and after using it is phenomenal. Hood's never disappoints.

Scrofula.—Three years ago our son, now 20, had a serious case of scrofula and erysipelas with dreadful sores, discharging and itching constantly. He could not walk. Several physicians did not help for sixteen months. Three months' treatment with Hood's Sarsaparilla made him perfectly well. We are glad to tell others of it. Mrs. David Laird, Ottawa, Kansas.

Blood Poisoning.—The surgeon said when he took out the Texas shell received in wound at San Juan Hill two weeks before, that it would have poisoned me if it had not been for my pure blood. I told him it was Hood's Sarsaparilla that made it pure. George P. Cowley, U. S. 25th U. S. Inf., Washington Barracks, Washington, D. C.

Abscesses.—I am just 34 and my food is rich due to Hood's Sarsaparilla and Hood's Pills, which purified my blood and healed the ugly abscesses that troubled me. Mrs. Barron C. Everett, Southard, N. J.

Dyspepsia.—My husband had dyspepsia and Hood's Sarsaparilla cured him. Our little boy was nervous and the baby had ulcerous sores. It cured both. Mrs. Emma Reed, Portage, Pa.

Indigestion.—I could not eat for some months on account of distress and indigestion. Hood's Sarsaparilla cured me so that I can eat and sleep well. Mrs. G. A. Gentry, Taylor and Walnut Sts., Wilmington, Del.

Three Troubles.—I had rheumatism, weakness of the heart and stomach, with scrofula. Nothing helped me until I took Hood's Sarsaparilla, it relieved me in short time. Mrs. E. P. Walker, Winnisquam, N.H.



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

NEW EDITIONS IN HIS STEPS By Rev. Charles M. Sheldon. 5 CENTS PER COPY. ROBERT HARDY'S SEVEN DAYS By Rev. Charles M. Sheldon. 5 CENTS PER COPY. DAVID C. COOK PUBLISHING CO. 26 WASHINGTON ST., CHICAGO.

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in good repair and the numbers considerably ed. Rev. O. S. Thomr of this flock and I but good of him as a an. His people love leading them faithful- nes of Church enter- ne night with him and and our association I am always at home dd of our preachers, has five children, four ad they are all nearly youngest boy. He nake calculations with rgetown. On Sunday ning I had the oppor- to two good congrega- anding the mud and her. They are an in- people and very at- ervice. Many of the he place are members ind give to it their ion. They have a fine half a square of val- net a large number of they seemed to know read the Advocate. e of shaking the hand is one of the can- nomination for Con- district. His friends e of the cleanest and zens in all this coun- ly has that appear- a great many young nregation and they Sunday-school and e public school of the se exceptionally fine, people show the influ- man has a large num- residences and the earence of enterprise North Texas towns prominence, and our bility in connection instantly being en- afternoon I returned yday preaching twice. G. C. R.

R. W. FINLEY.

man is the pres- of the State, and e ment giving a full it as a public officer, as been sent to us, it with pleasure. It s given the State a ical administration his department, and led strictly to all of business committed had no official in State who has given a in office than has onally he is a man nd popular address. Methodist parson- one of the noblest rices for sixty-odd o the cause of mor- A boy born and circumstances can the people.

W. ROBBINS.

a few days ago we his excellent Meth- s the trusted Treas- nd a Christian gen- integrity. He has public moneys of present administra- lar of the funds has guarded and prop- the soul of honor, high esteem by his When he went to lot with the Hotch- reh, where he felt were most needed, their most devoted neglects an occa- of work. A few e up in the Pan- ld home, and the m in the tenderest d friendship. No ne of the cleverest ten whom we ever s the funds of the y safe. He is an e.

Sunday-School Department.

SECOND QUARTER, LESSON I, APRIL 1.

THE BEATITUDES. Matt. 4:25; 5:1-12.

Golden Text: "Blessed are the pure in heart, for they shall see God."—Matt. 5:8.

We take the following exposition of the lesson from Dr. Torrey's Pocket Commentary:

In this lesson Jesus answers the great question that man is ever asking. How to be happy. Jesus points out eight classes whom God pronounces happy. They are not those whom the world esteems happy. Indeed they are in part those whom the world esteems most unfortunate. But time has justified, and eternity will more abundantly justify the declarations of Christ. (1) The first class are "the poor in spirit," i. e., the lowly in heart, those who recognize their need and are contrite and humble in spirit (comp. Ps. 24:18; 51:17; Prov. 29:23; Is. 57:15; 66:2; Phil. 3:3). There is the kingdom of heaven. The good of this present evil age belongs to the self-assertive and self-esteeming; the good of the coming age belongs to the self-renouncing and self-abhorring. The door of the kingdom is only open to those who realize their utter moral poverty and humble themselves in the dust (Jas. 4:8, 10; 1 Pet. 5:6; Luke 18:14; 1:53). The spirit of the closing decades of the nineteenth century is utterly opposed to the poverty in spirit here described. (2) The second beatitude sounds equally strange. The world's estimate is "blessed are those who are not called to mourn; those who have no bereavements and no sorrows." "Not so," says Jesus, "deep sorrow is one of the greatest blessings of the life that now is." All who have learned to know the deeper joys that are in Christ, have been led into them through great heart-aches. The reason why those who mourn are happy is, because "they shall be comforted." It is "the God of all comfort" himself who comforts them (1 Cor. 1:3, 4). Who the blessedness of that wondrous comfort. It is far better to have sorrowed and been comforted of God, than never to have sorrowed. (3) The third class who are happy are the "meek," i. e., the humble, gentle and mild as distinguished from the self-assertive and contentious and harsh (1 Cor. 4:21; 6:1; Eph. 4:2; 1 Tim. 2:23; Tit. 3:2). The world's thought is that there is no chance for the meek man in a selfish, bustling age like this; that his gentle voice can never be heard amid the universal clamor. Jesus says, "they shall inherit the earth" (comp. Ps. 37:11; Is. 57:13). Certainly they are the most fit, and it will be a happy day for the earth when they do. Even now the words of the meek travel farthest and are remembered longest. Many a man who has had a message failed to get the world to listen to it, because of his self-assertive and censorious manner in declaring it. Many another has won an attentive hearing for a most unwelcome message because he was so meek in presenting it. (4) "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." There are few sweeter promises in the Bible than this. How dissatisfied God has made some of us with our present attainments in holiness! How we cry to God for something more, something higher, deeper, more perfect! How we long to be perfectly like him, between whom and ourselves we see so wide a difference! Jesus says, "You shall be filled." But if one is satisfied with present attainment, there is nothing more for them (Luke 1:53). (5) There are other happy ones, "the merciful." Mercy is that genuine loving kindness toward the needy that leads to helpful action in their behalf. The man who helps others in their distress, will be helped of God in his own distress (Lu. 6:38; Ps. 41:1). On the other hand, he who has a deaf ear to the cry of the needy will find that God has a deaf ear when he cries to him (Prov. 21:13; Matt. 18:23-35). (6) The next happy ones, "the pure in heart." There is the supreme blessedness, "they shall see God." God is infinite beauty and infinite glory in personal manifestation. The joy of beholding the greatest masterpiece of art, the most wondrous landscape, the face of most matchless beauty is nothing to the joy of gazing into the face of God. The pure in heart and they alone have this ineffable joy (Heb. 12:14). A sinful heart makes a blind eye. The pure in heart already see God (Jno. 14:19, 21, 23), but "in a glass darkly," but in the coming day "face to face" (1 Cor. 13:12). (7) "Peace makers," their blessedness is because "they shall be called sons of God" (R. V.). The God of the Bible is "the God of peace" (Ro. 15:33; 16:20; Phil. 4:9; Heb. 13:20). Surely then the peace

makers are justly called his sons. On the other hand one who stirs up strife must be son of the devil. All discord and strife has entered the world through the devil. The wisdom that leads to bitter envying and strife "is earthly, sensual, devilish. The devil was never more active or more successful in stirring up strife among brethren than to-day. There was never more need of the peace-making son of God. (8) The last class whom Jesus pronounces happy are those who are persecuted for righteousness' sake, and upon them a twofold happiness is pronounced. While the world looks with pity or contempt on the man who is persecuted for righteousness' sake, and while the weak Christian shrinks from such treatment, Jesus pronounces them twice happy. Persecution for righteousness and Christ is not something to be dreaded, but something to "rejoice and be exceeding glad" in. "All who will live godly in Christ Jesus" are bound to "suffer persecution" in this God-hating world (11 Ti. 3:12). But we should rather rejoice than regret that this is so. In this way the kingdom of heaven becomes ours. This is the path "the prophets which were before" us, and the apostles, and Jesus himself, trod to glory. No one will ever enter the kingdom in any other way (Acts 14:22). Men consider themselves most unfortunate when "reproached" and "persecuted" and "all manner of evil said against" them for Christ's sake, but Jesus says that it is the time to "rejoice and be exceeding glad." These things are the cost of "great reward in heaven" (Ro. 8:17, 18; 11 Cor. 4:17).

LEADING QUESTIONS.

What eight classes are pronounced blessed? What special form of blessedness awaits each? Who exemplifies most perfectly in his own life the eight qualities that bring blessedness? How may we have these qualities? Which is the best of the promises?

Epworth League Department.

Topic for April 1: "The Bread of Life."—John 6:24-40.

(Easter Meeting)

Easter may be regarded as the greatest religious festival of all the ages. It is worthy of distinction, because it is the completion of the great work of salvation. It finishes the work begun by the birth in Bethlehem. The discovery of America, in the latter part of the fifteenth century, was a great event, memorable in the annals of history for all time. But it was a greater event to view four centuries of development at the Columbian Exposition in the latter part of the nineteenth century. In the one case, was the commencement of Western world civilization; in the other the climax and completion of that civilization four centuries old. Both were great, but the latter was the greater. At Bethlehem the history of Christendom began when "to us a child was born; to us a Son was given." It was a great event. It was the birth of hope, the sunrise through the night of darkness, the prelude of the great oratorio of "redemption." But on the first Lord's day that hope had deepened, the sun had reached its noon-tide splendor, the oratorio had reached its climax and the great work of salvation was complete. Christmas Day was great. Many regard Easter Day as greater.

HOW CHRIST REVEALS HIMSELF.

Our Lord revealed himself, says one, under many forms. To the woman at the well, he was the water of life. To the disciples at one time he referred to himself as the life in the vine. In the Last Supper the wine is his blood given for the salvation of the world. In our topic Scripture, he represents himself as "the true bread from heaven, the bread of God," and the "bread of life." In and through all these forms our Lord seeks to make the truth as simple and as strong as possible. What appeals to one mind may not appeal strongly to another. One type of person is moved by the manifestation of life as seen in the vine; another, by the sparkling water just out of the deep and cool well; another by the fruit of the vine; while others are impressed most by the life-sustaining power of bread. We can not represent everything in Christ's character under a single symbol. It is our duty to look for the essential truth under each figure of speech and thus determine the mind of the Spirit.

BREAD AN ESSENTIAL.

Bread, implying food for the body, is an essential for physical life. It is sine qua non. A very plain truth is this, that the body can neither work nor live without food. Man is absolutely dependent for his very existence upon supplies from the outside. His bread and water must be sure, otherwise his life, so far as it relates to this world, comes to an end. Every-

body knows this. And everybody knew it in our Savior's time. And the Great Teacher used this fact with which everybody is familiar, to teach a higher truth, viz., man has a spiritual nature as well as a physical. The physical nature of man must have food, or perish. So the spiritual nature must have Christ as Savior, Teacher, and Lord, or lose its highest hopes, and spiritually perish. The ancient Greeks represented their gods as living on ambrosia and nectar, food and drink of divine delicacy and flavor, but not to be enjoyed by mortals. But our Lord sends from heaven the food of the immortals embodied in Jesus Christ, that all men may partake thereof, and live forever.

FEED ON CHRIST.

We may feed on Christ by meditation. Many have almost lost the art of meditation. Become a comrade of the quiet hour. The psalmist says: "I will meditate upon thy precepts. I will not forget thy word." Take a hint from his method of nourishing spiritual life. We may also feed on Christ by imitation. He has left us an example that we should walk in his steps. The closer we come to the imitation of the precepts and examples of Christ as they apply to us, the more we can appropriate of him to ourselves. We may further feed on Christ by incorporation. Christ prayed in reference to his followers, "I in them, and thou in me, that they may be made perfect in one." And as Paul declared, "Christ in me, the hope of glory." This is the exalted privilege of the Christian. We may also feed on Christ by regeneration. By this spiritual process we shall become new creatures in Christ Jesus. Our life shall come from him, and the nourishment of that life shall have a divine source.

THE PROPER ORDER.

The spiritual life is of primary importance. Possessing that great boon, then there will be none of that over-anxious striving after material things that takes the true spring out of life, and often embitters it, but the angel of sweet content will smile upon our way. The gospel order is contained in the memorable words of our Lord: "Seek ye first the kingdom of God and his righteousness, and all these (necessary material) things shall be added unto you." God is the true summum bonum; and possessing him, his children possess all necessary things. This we can attain through Christ alone. And for this true and heavenly food men must labor. Not as though it could be gained by their own unaided effort; but that Christ gives it when men strive after it, seek it earnestly. And doing so, it will be given, and with it every other needed gift.

THE MATERIAL AND SPIRITUAL.

"Man shall not live by bread alone" is a subject frequently and urgently referred to by our Lord. And there is a reason for it. The spirit of practical materialism, of giving exclusive attention to the things of the present world, is a common evil, and exerts a baleful influence upon religious life and interests of men. Our Savior was well aware of this tendency, and strove to correct it, and lead men to put things in their proper proportion, not only to attend to their material interests, but also to their spiritual well-being. "Labor not for the meat which perisheth"—this is not the chief purpose of man—"but for that meat (food) which endureth unto everlasting life." Put your life into that which is permanent, not temporal, not into the things seen and temporal only, but into the things which are not seen and eternal.

What! Rest, ease here! In the ministry or in Christian work! There is no rest here. Now is the time for battle for work. Heaven will be our rest. Now is the time for steady, prudent, arduous, unflinching effort.—D. I. Moody.

Restraint is the secret of happiness in pleasure.

The truth needs no apology.

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Headache, biliousness, heartburn, indigestion, and all liver ills are cured by

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SERMON BY N. A. KEEN.

Romans 5:5.

"Hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Hope is an innate principle of the human heart and of life itself.

A living life without hope is a living death and constitutes the insufferable pain of hell.

In material things, hope is the unseen under-current which bears all burdens. It spans all rivers, tunnels all mountains, digs all mines, fills all markets full of bread and meats of all kinds, and spreads its flag of commerce over the face of all seas.

There is the fewest, perhaps none, who live without some sort of hope concerning religion and the eternity which is to come.

The moralist exalts himself in his own estimation and, like a fool, dies without the true knowledge of God. The Universalian's hope lies in the fact that the smoke of their torment does not ascend up forever and ever, but God is too good to damn and the Bible is false in all its declarations concerning eternal punishment.

The hope of the infidel is that the Bible is a cheat and tissue of lies from beginning to end. That every sacred song, solemn prayer, holy desire, sanctified impulse for good and hallowed association of the truest and best people of the earth are false; but the Lord shall sweep away the refuge of their lies.

But the Christian's hope says: My text is sure and unclouded. No mystery hangs over it. It is not based in the powers of reason nor in the opinions of men. It is not based in the written word of God, though he is made to hope in his word. Yet this only is by the hearing of the ear. It rests its claim in higher authority than God could reveal to man in tangible form, either through nature or abstract characters. It takes higher ground than human conceptions can penetrate, too.

The divine operation of the Holy Ghost imparting the nature and being of God to our conscious nature. "The love of God shed abroad in our hearts," not in any invisible, tangible form, but inwardly, through and by the Holy Ghost given unto us.

This love is peculiar in kind, carrying with it its own evidence of the author of its own nature. It is immediately known as the love of God. There is an inward impression to our conscious conception that this love concurs in the personality of God. There is not the least shadow of doubt that it is of any other source than God himself. God fills the mind and soul and body with his own nature and stamps imperishable the fact that this hope is the planting of our Heavenly Father, and that it shall never be put to shame or confusion; and that amidst all toils, conflicts, persecutions, trials, temptations, and even death it-

self, it will still shine on, radiating the soul, being its comfort and joy until the heavenly home is obtained.

Self-consciousness may dictate to a man that he loves his wife, but how can he know she loves him? Only by words and good deeds and such outward acts and deportments of life as will be sufficient evidence to him of the fact. But he cannot know her heart; neither can she know his, and all these kind words and deeds and acts may be as sounding brass or tinkling cymbals. But it is not so in "the love of God shed abroad in our hearts by the Holy Ghost;" for there is a joint testimony which establishes the fact of a co-ordinate love which reciprocates its knowledge from one to the other. We are not left to outward manifestations of God in various ways to convince us of his love; but he comes in the personality of the Holy Ghost to the fountain-head of our being—the heart—and sheds this glory of his being in the conception of our mind of what he is "to-ward," so that we cry Abba Father, my Lord and my God. In this the Sonship and joint heirship with Jesus Christ our Lord culminates in the verity of an eternal truth. And by this "we know that we have passed from death unto life, because we love the brethren;" so that in the nature of this love is the fellowship and communion of the saints of God established.

The hope of the Christian measures its strength and durability by the source of its authority. That which comes from God must return to God. The stream rises as high as the fountain head. This is the substance of things hoped for, the conviction of unseen things. Moses saw it when he refused to be called the son of Pharaoh's daughter, for he had respect unto the recompense of the reward of hope. By it Abraham journeyed to a strange land, and Noah builded an ark, and Job rent his mantle and blessed the name of the Lord, and said: "I know that my Redeemer liveth," and "in my flesh I shall see God." It is the sufferer's comfort, the poor man's wealth and the widow's joy.

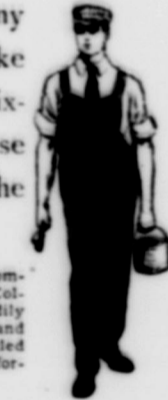
How brightly it shines amidst the darkness and rattling clouds of the grave! It talks of a home beyond, a reunited companionship of loved ones far away, where storms and sorrows do not come.

Hope is the substantive of the message which plies along the cable wire from the courts of heaven to the soul.

When the soul is beating its way over the dark, tempestuous sea of life, hope anchors steadfastly within the vale, and knows its anchorage, and gladly and rejoicingly smiles as the winds of disaster and misfortune drive its leaking, parting sloop on the shores of eternity. No foundering in the deep. It is the bright silver cord on which hangs the doctrine of the resurrection. Like the bright morning sun rays breaking over mountains of diamonds, it speaks of a higher and more glorious day.

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Advertisement for Buffalo Pitts Threshing Machinery with image of a tractor and text describing its features.

FACTS AND F. Women Who Change Into Statue That Changed

The fable of Pygmalion has always been a favorite of artist. The that strongly appeals to agination in the story who fell in love with statue he had carved a prayed that it might when Venus answers l cording to the myth, a ble begins to glow with of life, when light con and the pallid lips be blossoming, the joy of sculptor becomes part ery one who has ever dom of love. That is it is a fact that the fable is literally true,



see the women they lo and statuesque. The lustre, the lips their se grow pallid, and som scarcely more active the joys and duties women than for the pedestal.

The most singular to with this slow process is that husband and w cept it as inevitable; woman must pay to penalty of marriage a motherhood.

NATURE SA

But Nature absolute held in any way res, degeneration and deca "Look through all the earth, air and sea, at one of my creatures, for its mating and the offspring; where life more beautiful in these and multiply that the earth." There is the truth of Nature's "her last work that s only in the highest for less by love that leads to motherhood. The to healthy womanhood wifehood may be trac the irregularity of na which neglected is be of more serious woman! The vitality is undermin ing drains. The fires consume the womanly ceration and female we load to the pain which the aching back and tl

NATURE NEED

Nature needs help these ailing women. become out of touch v before the natural o womanhood can be a womanly nature must the plane on which N engine on the track on which is off the rails, close to the rails that the car back on the r smoothly again. The necessary with allin put it in line with Nat will do the rest.

But how can women into this condition e can they be cured o womanly diseases? H hood be robbed of its dangers be overcome? There are half a mil can answer those qu who were sufferers for found perfect and pern the use of Dr. Pierce's scription. There is no these cures. They are not mysterious. "Fation" is not offered as declared to be a per woman's ailments. It women strong and s! It is a wonderful, inv imparting strength to tem, and especially an the womanly organs. periods, dries debilita; inflammation and uce female weakness.

A CURE BACKS E

which we ask for scription;" not one lon

WOMAN'S DEPARTMENT.

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

ANNUAL MEETING OF THE WOMAN'S BOARD OF FOREIGN MISSIONS.

The Woman's Board of Foreign Missions of the Methodist Episcopal Church, South, will hold its annual session in Centenary Church, Paris, Texas, May 24, 1900.

MRS. A. P. BOYD, Sec. W. F. M. S. Paris Dist. Paris, Texas.

W. F. M. SOCIETY.

The annual meeting of the W. F. M. Society of the Northwest Texas Conference will be held at Georgetown, Texas, beginning Friday, June 1, at 8 p. m.

MINNIE O. RAWLINGS, Rec. Sec. MRS. S. S. MUNGER, Pres.

ANNUAL MEETING ANNOUNCEMENT.

The W. F. M. Society of North Texas Conference will hold its next annual meeting at Sulphur Springs, opening on Friday, June 1, 1900, at 8 p. m.

REPORT FROM A SOCIETY.

At a meeting of the Young Ladies' Society of the First Methodist Church of Dallas, Texas, March 4, 1900, the following report was read by the Treasurer of the society for the year beginning March 6, 1899, and ending March 4, 1900:

Total proceeds from the year's work \$339 14 Total expended for charity, Twentieth Century Fund, for the local Church parsonage, etc. 281 89

Balance in bank \$ 57 25 MRS. J. E. GRANT, Treasurer.

W. H. M. SOCIETY, NORTHWEST TEXAS CONFERENCE.

As I have not reported through the Advocate since taking up the work of this office, I thought that perhaps the auxiliaries would like to know what we had been doing the last six months.

For fourth quarter, ending February 28, 1900: Number auxiliaries, 97; adult members, 1278; number added during quarter, 129; number lost, 68; number meetings held, 256; total number life members, 9; number subscribers to Homes, 343; number added during quarter, 98; number taking H. M. reading course, 134; number pledged to giving one-tenth to the Lord's work, 74; number adult mite-boxes in use, 17; number baby mite-boxes in use, 53; number boxes supplies sent off and reported to Superintendent of Supply Department, 3; papers and leaflets distributed, 1147; visits to sick and strangers, 2714; garments distributed, 1042; cottage prayer-meetings, 45; needy relieved, 99; patrons educational loan fund for quarter, Rev. S. J. Rucker, Salado; James Campbell and John R. Allen, Georgetown, New societies: Hereford, Merkel, Throckmorton, Eastland, Burleson, Glenwood, Fort Worth, Baird. Most of these were reorganized.

Forty-three societies reported in third quarter and fifty-three in fourth

quarter, still a discrepancy of forty-four.

How it would make my heart rejoice if every auxiliary would report this quarter. Won't you do it? God bless the Corresponding Secretaries. Did you ever stop to think, dear Corresponding Secretary, what a responsibility is resting upon you, and what an honor your society has bestowed upon you by electing you to that position? The success of your society and your standing in the conference depends upon you and auxiliary Treasurer. See to it that your society is represented in your Conference Corresponding Secretary's report to General Secretary, by getting your report in on time—not later than the 5th of the month, as my report must be sent off by the 13th to reach its destination by the 15th. I can not wait on reports when the time comes. I have to send it on with what I have. You are all doing a noble work, and I only wish I could take each one of you by the hand and thank you personally for the many kind words of encouragement you have given me. It has helped me as nothing else could. I have received so many letters of inquiry about the work and orders for our book "Helps," and an interest is growing that is bound to bring forth much fruit. Societies are informing themselves, and the more we study the work of our beloved Home Mission Society the more we will love it and see the great need of it. It is God's work, my dear sisters, and do not think he will hold us responsible for the way in which we do his work? There are so many avenues in which to work that it appeals to every adult, young woman and juvenile in the Church.

So far but twelve societies have reported as observing "Rally Day." Those who have not observed the day, will you not yet? If you can not take your roll-book and canvass the lady members of your Church, and get your book full if you can. We all appreciate the efforts of Mrs. W. H. Johnson, our Financial Agent of the Mission Home in Dallas. Let us show that appreciation by pouring into the treasury of the Home the dollars for which it is in so much need. Let us pray that for every dollar given one poor, unfortunate girl's soul will be saved. Please get your names as soon as possible, and forward the amount promised to me, that I may make out the report asked for by our General Secretary.

I can not close without thanking the District Secretaries for the help they have given me and interest shown.

MRS. FLORA N. HEY, Cor. Sec. Conf. Society.

OUR TWENTIETH CENTURY THANK-OFFERING.

The \$50,000 that we are raising to build and equip our Mission Home and Training School is coming slowly, but surely. A mother in Israel, the saintly mother of Rev. L. A. Burk, of Jefferson, pointed to a paragraph in the King's Messenger which asked for 50,000 Christian women to give \$1 to save a lost girl, and said: "Here is my dollar, and this is what I give it on." Will not every Methodist woman invest \$1 to purchase an immortal soul? Miss Belle H. Bennett, of Kentucky, President of our Woman's Board of Home Missions, gives \$12.50 every year. Miss Sarah A. Hughes, of Kentucky, also does the same. The Auxiliary of Shelbyville, Ky., sends \$10. At Shreveport, La., we got \$616. Our people are realizing how God has honored us as standard-bearers of the cross of Christ.

While in Waco Mrs. J. R. Nelson and Miss Mattie Wright took me to see some girls they had to send to our Home. Miss Moore had written them she could take three of them, but the one addicted to morphine she was not prepared; had no room to keep her. When she heard it she wept bitterly, saying, "My last hope is gone." When I talked with her, saw what an intelligent girl she was, a trained nurse from a Red Cross Hospital, heard her pathetic plea, I could not tell her the only door she could look to was closed against her. A more penitent, grateful and promising girl we have not had. There is not a Christian woman in Texas, or out of it, who would not want to own some share in the Home if she could see and hear what we do and knew of the change made in the lives of those who meet Jesus here. Shall we not make our Twentieth Century Offering worthy of Him for whose sake we give it? Shall we call a little money a sacrifice for Him who laid aside His crown and gave His life for us? They give thrice who quickly give. MRS. W. H. JOHNSON.

TREASURERS' REPORTS.

Summary of report of Treasurer of Woman's Home Mission Society, Northwest Texas Conference:

Dues \$326 55 Educational loan fund 5 09 Twentieth Century and rally day fund 104 80 Week of Prayer 3 37

Baby roll membership 1 00 Baby mite boxes 2 25 Adult mite boxes 2 49 Minute fund 2 00 Contingent fund 34 95 Mrs. Flora Hey 55 Mission Home (Dallas) current expense 66 00 Mission Home building fund 46 50

Total \$605 37 To General Treasurer \$567 87 To Conference Treasurer 22 80 To Conf. Cor. Sec. 18 86 To Mrs. H. W. Lowe 50 To printing minutes 36 90

Total expended \$646 93 Cash on hand Dec. 13, 1899 \$ 55 12 Receipts during quarter 605 37

Grand total 660 49 Disbursements during quarter 646 93 Bal in bank March 14, 1900 \$13 56

To amount in general treasury December 14, 1899 \$168 05 To 50 per cent of dues 168 27 Total 336 32 To conference appropriations 275 00

Bal in gen. treas. Mch 14, 1900 61 32 Bal in bank Mch 14, 1900 13 56 Total cash Mch 14, 1900 \$ 74 88

Expended on local work— Station parsonages \$430 05 Circuit parsonages 90 95 District parsonages 36 75 Supplies given locally 78 75 Local church furnishing 523 65 Local mission work 72 09 Relief of needy 16 75 Salary of city missionary 52 50

Total \$1,371 40 Educational Fund— Mission Home (Dallas) \$95 30 Educational loan fund 5 00 Friendsbury Home (Baltimore, Md.) 2 00 Key West School 7 50

Total \$109 80 Mission Home current exp. \$66 00 Mission Home building fund 46 50 Educational fund 95 30

Total \$207 80 MRS. N. G. ROLLINS, Treas. Conf. Society, Abilene, Texas.

Quarterly report of Treasurer Texas Conference W. F. M. Society, ending March 15, 1900:

Dues \$229 78 Conference fund 28 40 Mite boxes 1 34 Pledge 234 47 Week of Prayer 3 20 Cuba 6 80 Hallie Stafford Cot. 75 Scholarship 5 00 Twentieth Century Fund 111 50 Minutes 55 Deficiency 1 00

Balance from third quarter \$613 79 Scholarship fund, in Galveston National Bank 1,238 28

Remitted Mrs. H. N. McTyeire \$1,910 29 Remitted Miss Elizabeth Bingles Cot. 75 Scholarship fund 1,243 28 Disbursements 7 75 Balance on hand 79 42

\$1,910 29 MRS. M. E. STEELE, Treas. Conf. Society, Houston, Texas.

APPRECIATES THE PAPER.

I think the Advocate cheap at the price. There are editorials in each issue that are worth the money. I would not be without the Advocate in my family if I had to borrow the money to pay for it each year.

R. F. BROWN, Coleman, Texas.

"Better late than never." It is best, however, to be never late about taking Hood's Sarsaparilla to purify your blood. Take it now.

TWENTIETH CENTURY LITERATURE.

Please say that I have ordered from Nashville a full supply of literature on Twentieth Century Fund, which I will send free to the brethren of the Northwest Texas Conference.

H. A. BOURLAND, CHURCH NOTICE.

The new church at Pleasant Hill, Como Circuit, will be dedicated April 8 by Rev. C. B. Fladger, presiding elder. Former pastors and presiding elders are kindly invited to attend. JNO. E. ROACH, P. C.

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

TEXAS STATE LEAGUE CONFERENCE, WACO, MAY 15-17.

The prospect is bright and brightening for a great State Epworth League Conference in Waco, May 15-17. Some of the brainiest men and best speakers of the Church have accepted places on the program. It would pay any preacher to take a heavy of Leaguers clear across the State to hear Bishop Wilson on "The Open Door in China," or Dr. Hoss on "Methodism a Spiritual Factor of the Nineteenth Century." The young patriots of the League will have an opportunity of listening to Hall, the matchless orator from the Panhandle, who swept the Democratic Convention off its feet two years ago in Galveston. The Waco League Conference will mark a departure from the conferences heretofore held. This will be a conference of great sermons and great addresses by representative men, rather than a program of many subjects, with divisions and subdivisions treated by a large number of people.

The conference will be held in Waco's new Auditorium, the finest in the State, seating about 4000 people, and perfect in arrangements and acoustics. Everybody on the program and all preachers will be entertained "without money and without price."

Waco Methodism and Leagues are already bringing things to pass getting ready to entertain the conference in fine style. A visit to the new Abe Mulkey building of the Methodist Orphanage will be one of the happy incidents of the conference. It has been two years since the Leagues of the State were together in Galveston; the time has come for another reunion, and a new impetus to the League movement.

Under the new constitution each League can send any number of delegates. A large attendance is confidently expected.

When you read this, say to yourself, "This is one time I am going sure." Yours in the work, A. K. RAUGSDALE, Secretary.

CALVERT DISTRICT CONFERENCE.

The Calvert District Conference will convene at Jewett, Texas, June 20, at 9 o'clock a. m. The opening sermon will be preached Tuesday evening, June 19, by Rev. Fisk E. Hammond, of Durango, Wednesday, the 20th, will be given to the work of the District Epworth League. I hope the President of the League will prepare a program for the occasion. I do hope every member of the District Conference and League will go to work at once to make the conference a glorious success. I hope some one of our chief pastors will try to be with us and hold the conference. H. M. SEARS.

NOTICE.

The Committee on Admissions and Re-admissions and all candidates for examination before said committee in Georgetown District will meet in South Temple Church, April 25, at 2 p. m. Brethren, please take notice, and be on hand promptly.

SAM L. B. SAWYERS, Granger, Texas.

NOTICE—TERRELL DISTRICT.

Committees of Examination for the Terrell District Conference, to be held in Plano April 25 to May 1, 1900, are as follows:

For License to Preach—J. P. Lowry, C. C. Davis and A. R. Nash. For Admission on Trial—O. S. Thomas, J. D. Hudgens and N. C. Little. For Deacons' Orders—G. S. Sexton, C. C. Williams and N. G. Orment. For Elder's Orders—W. H. Stephenson, W. M. Leatherwood and D. F. Fuller.

The opening sermon will be preached Wednesday, 11 a. m., April 25, 1900, by Rev. C. C. Williams.

F. O. MILLER, P. E.

NOTICE.

The following are the Committees on Examination for the Gatesville District Conference, to be held in Killeen, Texas, May 10, 1900:

For License—W. B. Wilson, O. P. Kiker, John A. Wallace. For Admission—T. H. Hilburn, R. M. Morris, W. P. Edwards. For Deacons' Orders—F. M. Winburn, A. P. Smith, C. B. Meador. For Elder's Orders—C. V. Oswalt, M. L. Moody, J. H. Braswell.

J. G. PUTMAN, P. E.

ABILENE DISTRICT—ATTENTION.

The following committees are appointed for District Conference, to meet at Snyder May 10, 1900:

License to Preach—C. E. Brown, A. O. Evans, E. Hightower. Admission on Trial—J. T. L. Annis, J. S. Tunnell, Sam'l Gay. Deacons' Orders—C. W. Irvin, J. H. Trimble, G. E. Cameron. Elder's Orders—L. I. Mills, C. S. McCarrer, R. S. Heizer.

These committees will meet and candidates appear for examination at 3 p. m., May 9, 1900. J. S. CHAPMAN, P. E.

"THY WILL BE DONE!"

There are tens of thousands of women, submitting to conditions that involve daily martyrdom, a lingering, painful death, who press the thorn of suffering deeper into their hearts with the prayer "Thy Will be Done." To every such woman comes the message, you were made to live a healthy, happy life and to enjoy wifehood and motherhood by Him who "maketh the barren woman to keep house and become a joyful mother of children." You are being robbed of your birthright. PLEASURE



and happiness correspond to the duties of wifehood and the responsibilities of motherhood, just as surely as sweet scents correspond to the sense of smelling, sweet sounds to the sense of hearing, sweet sights to the sense of seeing. It is God's will that you enjoy all the faculties and functions of the body, and if in any chamber of this great house of the body, pain sits as a guest, it is not by right but by usurpation. The place belongs to joy not pain.

WHY DO WOMEN DO IT.

Why do they suffer and submit to suffering, accepting all their pain as a providential dispensation? It would seem to be because only about thirty women in every hundred are exempt from every form of female disorder, and the majority accept their condition as the rule, and the healthy condition of the minority as the exception. And this is a serious mistake. Health should be the rule, disease the exception, and however in the past woman has had to endure suffering as the badge of her sex, such suffering has never been necessary since Dr. R. V. Pierce, consulting physician to the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y., has proven that out of every hundred cases of female disorders only three in each hundred failed to find a cure by using Dr. Pierce's Favorite Prescription. Thirty year's experience in the treatment of female disorders, a record of over 250,000 cases treated, three per cent. only of which failed of complete cure, enables Dr. Pierce to speak with the authority of a master specialist when he affirms that his "Favorite Prescription" will cure practically every case of female weakness, irregularity, displacement, ulceration, inflammation and every sympathetic result of such ailments. Remember that this cure means something vastly more than to merely stop the suffering.

THE MEANING OF "CURE"

It is to be re-established in sound, substantial health, to have elasticity of body and be cheerful of spirits. To enjoy the cares of home as a recreation. No more the aching spine, the dull head, the sharp pain in the side, the specks before the eyes, the faintness, dizziness, nausea and exhaustion. But in their place a sound mind in a sound body—the ideal condition of perfect health.

DR. PIERCE'S FAVORITE PRESCRIPTION.

Will do all this. It has done it in thousands of cases. It will do it in almost every case in which it is honestly tried. But if the "Favorite Prescription" does not fully realize the expectations of all those who use it after a fair trial, Dr. Pierce invites the patient to write to him, at the above address. There is no fee. Dr. Pierce stands behind his "Favorite Prescription" and in the small per centage of cases where some variation from the ordinary conditions retards the action of the medicine, he is more than willing, he is anxious to give to such cases the benefit of his thirty years of special study of woman's diseases, a period which includes the successful treatment of a quarter of a million cases. Write in perfect confidence as tens of thousands of others have done, knowing that every letter is sacredly private. There are questions that many women would like to ask if they could speak as under the seal of confession. There are things easier to write about than to speak about. Dr. Pierce stands in the privileged relation of confessor to thousands of women, who have confidence in his silence as in his skill.

Those who will ask to be recommended for deacons' orders will meet the committee at Seventh Street Church, April 25, 7 p. m. SAM C. VAUGHAN, Chairman, Temple, Texas.

Please send me fifty more copies of the Thank-offering number of the Advocate. This copy ought to be scattered by tens of thousands. Will place one in every family on my work. W. M. LEATHERWOOD, Forney, Texas.

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

FASTORS' CONFERENCE TOWN DR.

Rev. W. L. Nelm of the Georgetown 1 pastors to meet Granger, February at which time and tors in the district cept Bros. Shemar were provisionally opening the conferer services. Bro. Nelm object of the meetir three things: Revit the Twentieth Centu urged few and full subjects, stating th had been arrange Such a conference be expected of a ec astic Methodist pre loose to discuss at such great issues. conference adjour about this purpose general collections l tieth Century offeri ber, if possible. Lo J. M. Al Round Rock, Tex

TRIBUTE OF

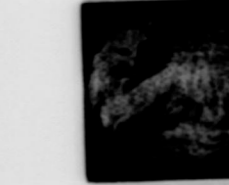
Whereas, Our Hea wise providence, has midst our brother Yancy, whom we love to the Church, died, his true manho ample; therefore be Resolved, By the of Marvin charge: 1 That in the de Marvin charge susta and tried worker, a family a true ho father. 2 That we bow in God's will, and st rick-en family in th ment and great so the comforting inf Spirit may be their 3 That a copy of spread upon the m terly Conference, a Texas Christian Adv and a copy be sent Yancy: W. H. M. H. I. A. COL.

A large congress ing members of th Committees on Nav 14, witnessed the Holland submarine party was accomp Assistant Secretar miral Dewey and The President's ya veiled them down point near Mount torpedo boat, eng liminary maneuver The party on the S side and noted t boat's movements she remained sub utes, going in a s approximately a after this run, sh pedo from her tor aginary enemy's u turning, dived ag came up some dist ing this she made dives, being subm five times. Admi tary, Lieut. Caldw sional party, after capital, said they bition a success s terminated without boat.

Fits Permanently Cured

Restored, Send for Free Do. K. H. Klum Ltd 94

Tommy—Pop, th on the just and Tommy's Pop—Ye questions, Tomm to steal another n Tommy's Pop—Cv ask any more—, the rain doesn't fa steals the umbrel the man that has Funny, ain't it, p



Books

Bowie, T. Our brother, W. T. Texas Conference, in his library Mc Cyclopaedia of Bib Eccelesiastical Liter sheep binding, in g Britannica Encycl His wife wishes pay for a tombston his grave. Will so friends who need t that the resting pl faithful servant of coming years? Address his wife J. Pryor, Bowie, T his wife has plac Nov. J. E. Vt

IT WILL BE DONE!

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Pierce's Favorite Prescription

It has done it in thousands of it in almost every case in which ried. But if the Favorite Pre- not fully realize the expecta- who use it, after a fair trial, Dr. e patient to write to him, at Dr. There is no fee. Dr. Pierce his "Prescription," and in the of cases where some variation y conditions retards the action e is more than willing, he is to such cases the benefit of his special study of woman's dis- which includes the successful arter of a million cases. Write ce as tens of thousands of e, knowing that every letter is e. There are questions that ould like to ask, if they could the seal of confession. There e to write about than to speak e stands in the privileged rel- to thousands of women, who in his silence as in his skill.

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Chill Tonic is peculiarly rsons in enfeebled health. It assists digestion and rengthener and appeti- or money refunded. th tasteless and bitter it size.

FASTORS' CONFERENCE—GEORGETOWN DISTRICT.

Rev. W. L. Nelms, presiding elder of the Georgetown District, called his pastors to meet in conference at Granger, February 27, at 7:30 p. m., at which time and place all the pastors in the district were present except Bros. Sherman and Story, who were providentially kept away. In opening the conference with devotional services, Bro. Nelms stated that the object of the meeting was to consider three things: Revivals, missions and the Twentieth Century Movement. He urged free and full discussion of these subjects, stating that no set program had been arranged for the occasion. Such a conference was held as might be expected of a company of enthusiastic Methodist preachers when turned loose to discuss and plan concerning such great issues. At noon, 25th, the conference adjourned sine die, with about this purpose predominating: A revival throughout each charge; the general collections in full, and a Twentieth Century offering from each member, if possible. Look for results.

J. M. ARMSTRONG, Sec. Round Rock, Texas.

TRIBUTE OF RESPECT.

Whereas, Our Heavenly Father, in his wise providence, has removed from our midst our brother and co-worker, C. A. Yancy, whom we all esteemed for his love to the Church, his strong faith in God, his true manhood and Christian example, therefore be it Resolved, By the Quarterly Conference of Marvin charge:

- 1. That in the death of Bro. Yancy Marvin charge sustains the loss of a true and tried worker, a useful member, his family a true husband and devoted father.
2. That we bow in humble submission to God's will, and sympathize with the stricken family in their sore bereavement and great sorrow, and pray that the comforting influence of the Holy Spirit may be theirs.
3. That a copy of these resolutions be spread upon the minutes of our Quarterly Conference, a copy sent to the Texas Christian Advocate for publication and a copy be sent the family of Bro. Yancy.
W. R. McARTER, P. C.
W. H. HANDCOCK, Secretary.
I. A. COLEMAN, Steward.

A large congressional party, including members of the Senate and House Committees on Naval Affairs, on March 14, witnessed the performances of the Holland submarine torpedo boat. The party was accompanied by Mr. Allen, Assistant Secretary of the Navy; Admiral Dewey and other naval officers. The President's yacht, the Sylph, conveyed them down the Potomac to a point near Mount Vernon, where the torpedo boat, engaging in some preliminary maneuvering, made her dives. The party on the Sylph followed alongside and noted the progress of the boat's movements. On her first dive she remained submerged for ten minutes, going in a straight-away course, approximately a mile. Coming up after this run, she discharged a torpedo from her torpedo tube at an imaginary enemy's war vessel, and then, turning, dived again immediately and came up some distance away. Following this she made a succession of short dives, being submerged in all four or five times. Admiral Dewey's Secretary, Lieut. Caldwell, was an occupant of the boat. Members of the congressional party, after their return to the capital, said they considered the exhibition a success so far as could be determined without being on board the boat.

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

Tommy—Pop, the rain falls alike up on the just and unjust, doesn't it? Tommy's Pop—Yes, yes. Don't ask silly questions. Tommy—And it isn't just to steal another man's umbrella, is it? Tommy's Pop—Certainly not. If you ask any more— Tommy—But, pop, the rain doesn't fall upon the man that steals the umbrella, and it does upon the man that has his umbrella stolen. Funny, ain't it, pop?

Angora Cats Woodlawn Cat Kennels. Imported Stock Write for Circular Mrs. S. L. D. Barnes, Louisville, Ky.

Books for Sale. Bowie, Texas, March 27, 1900. Our brother, W. C. Pryor, of the North Texas Conference, who died last fall, had in his library McClintock and Strong's Cyclopaedia of Biblical, Theological and Ecclesiastical Literature—twelve volumes, sheep binding, in good condition; and the Britannica Encyclopaedia, paper binding. His wife wishes to sell these books to pay for a tombstone with which to mark his grave. Will some preachers or other friends who need these books buy them, that the resting place of the body of this faithful servant of God may be known in coming years? Address his widowed mother, Mrs. M. J. Pryor, Bowie, Texas, in whose hands his wife has placed these books for sale. Rev. J. E. VINSON, Bowie, Texas.

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. Sold by all druggists.

READ THIS Mobile, Ala., Dec. 24, 1899. Dr. E. W. Hall, St. Louis, Mo.—Dear Sir: Having tried different doctors and their remedies for several years for back and kidney troubles, I found nothing successful until taking The Texas Wonder, Hall's Great Discovery, and, being rapidly cured, the old saying with railroad men is "God bless the man who invented the Pullman sleeping car," but I say "God bless the inventor of Hall's Texas Wonder." Yours truly, W. B. CLARK, M. & O. R. R. Co., Mobile, Ala.

MARRIAGE NOTICES.

- Moody-Dukes.—At the home of the bride, near Acme, Van Zandt County, Texas, March 1, 1900, at 6:25 p. m., Mr. Monroe Moody and Miss Lizzie Dukes, Rev. Frank Everitt officiating.
McLanahan-Kelly.—At the residence of the bride's parents, on Second Creek, Lipscomb County, Texas, February 28, 1900, Mr. Valry McLanahan and Miss Grace Kelly, Rev. Geo. A. Nance officiating.
Barkley-Estis.—At the bride's home, Wimberley, Texas, March 19, 1900, Mr. E. J. Barkley and Miss Jettie Estis, Rev. I. T. Morris officiating.
Bridges-Payne.—At the residence of the bride's mother, in Center, Texas, March 1, 1900, Mr. William Bridges and Miss Lucy Payne, Rev. J. B. Turrentine officiating.
Fitzgerald-Small.—At the Methodist Church, Stephenville, Texas, at 10 a. m., March 21, 1900, by Rev. E. F. Boone, presiding elder of the Dublin District, Mr. James W. Fitzgerald, of Tyler, and Miss Mary Small, of Stephenville.
Irwin-Simmons.—At the residence of the bride's father, Mr. Sam Simmons, in Whitt, Texas, February 11, 1900, Mr. Roy Irwin and Miss Pearl Simmons, both of Whitt, Texas, Rev. S. E. Allison officiating.
Beavers-Davis.—At the residence of the bride's father, Mr. Joseph Davis, near Whitt, Texas, January 21, 1900, Mr. Will Beavers and Miss Lottie Davis, Rev. S. E. Allison officiating.
Cason-Nicholson.—At the residence of Rev. J. S. Nicholson, in Kingston, Texas, March 21, 1900, Mr. W. Cason, of Cason, Texas, and Miss Alice Nicholson, of Kingston, Texas, daughter of Rev. J. S. Nicholson, a supernumerary member of the Little Rock Conference, Rev. J. B. Adair officiating, assisted by Rev. T. M. Kirk.
Norman-Harlow.—At the residence of Mrs. N. J. Harlow, March 4, 1900, Mr. W. H. Norman and Miss Lizzie Harlow, all of Hunt County, Texas, Rev. J. B. Adair officiating.
Presley-Moore.—At the residence of the bride's father, Mr. F. D. Moore, of the Osage community, March 18, 1900, Mr. T. L. Presley, of Beaumont, Texas, to Miss Emma Moore, of Osage, Texas, Rev. W. F. Brinson officiating.

VITALITY low, debilitated or exhausted cured by Dr. Kline's Invigorating Tonic. FREE trial bottle. Dr. Kline Institute, 361 Arch St., Philadelphia, Pa.

AGENTS MAKE MONEY by selling Mineral Wells product. Pin-to-Water Carbonated, Red Oil Mineral Salve, Mineral Complexion Soap and Crystals. Write for terms. MINERAL WELLS BOT. WORKS, Mineral Wells, Texas.

HUNT'S LIGHTNING OIL

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

H. & T. C. R. R. SPECIAL RATES.

Austin, Texas—Travelers' Protective Association. All agents will sell tickets to Austin and return for the above occasion on April 4 and 5, limited to April 8, at one fare for the round trip, not to exceed \$5. \$5 to be the highest rate from any point on the H. & T. C. R. R. Waco, Texas—Meeting Texas Lumbermen and Southwestern Gas and Electric and Street Railway Associations, Street Fair. For the above occasion agents will sell round trip tickets to Waco as follows: April 9, 10, 11 and 12, limited to April 15, 1900; From stations where one way rate to Waco is less than \$2.25, rate will be double the child's fare. From stations where one way rate to Waco is more than \$2.25 and less than \$3.05, rate will be \$2. From stations where one way rate to Waco is \$3 or more, rate will be one fare, not to exceed \$5. \$5 to be the highest rate from any point on the H. & T. C. R. R. M. L. ROBINSON, G. P. & T. A. S. F. B. MORSE, P. T. M.

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.

Several new subscribers every week testify that Rev. J. L. Yeats is making a success of his motto "To put the Advocate in every home."

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.

DISTRICT CONFERENCES.

If presiding elders not represented in following table will furnish dates and places we will add them to the list: Palestine, West Palestine, April 5; Waco, Eddy, April 19; Terrell, Plano, April 25; Waxahatchie, Itasca, April 25; Georgetown, Temple, Seventh St., April 28; Greenville, Allen, April 28; San Antonio, Cotulla, May 5; Sherman, Whitewright, May 9; Bowie, Bellevue, May 9; Abilene, Snyder, May 10; Gatesville, Killeen, May 10; Beeville, Runge, May 10; Fort Worth, Joshua, May 24; Vernon, Graham, May 26; Austin, Bastrop, June 5; Huntsville, Montgomery, June 6; Beaumont, Livingston, June 8; Sulphur Springs, Campbell, June 8; Cuero, Cuero, June 12; San Marcos, Guin, June 12; Houston, Alvin, June 12; Brenham, at Milano, June 29; Tyler, Wills Point, June 29; Clarendon, Amarillo, June 29; Bonham, at Petty, June 27; Weatherford, Gordon, June 27; Marshall, Hallville, June 27; Pittsburg, Daingerfield, June 28; Brownwood, Comanche, Aug. 1.

"A Penny Saved is a Penny Earned."

Economy is the lesson taught by this saying. It is true economy to take Hood's Sarsaparilla at this season because it purifies, enriches and vitalizes the blood and thus prevents sickness and puts the whole system in a state of health for the coming season. Every bottle of Hood's Sarsaparilla contains 36 doses, positive proof that it is economy to take only Hood's.

Constipation is cured by Hood's Pills.

UNANSWERED LETTERS.

- March 15-D. W. Gardner, sub. J. R. Roberts, sub. W. T. Hayes, sub. J. M. Owen, sub. W. W. Watts, sub. G. J. Irwin, sub. M. W. Clark, sub. J. F. Patterson, sub. J. R. Henson, sub. G. R. Hughes, sub. J. C. Carpenter, trial sub. March 16-G. P. Kiker, sub. L. G. Rogers, sub. Artrige, sub. W. E. Caperton, sub. W. H. Crawford, change made. M. L. Dickey, sub. J. M. Armstrong, sub. J. D. Odum, sub. E. L. Shetler, trial sub. A. O. Evans, sub. J. T. Grams, sub. March 17-W. M. Leatherwood, sub. E. D. Mouton, sub. N. C. Little, sub. J. G. Pollard, sub. J. M. Bond, change. A. O. Evans, sub. March 21-J. Sam Barcus, thanks. E. L. Shetler, sub. Isaac L. Mills, sub. J. M. Smith, o. k. W. R. Campbell, has attention. V. G. Thomas, sub. J. T. Bradford, has attention. W. M. Leatherwood, sub. J. D. Whithead, sub. H. M. Whaling, sub. J. A. Harvey, sub. W. E. Irinson, sub. J. W. Gibbons, sub. E. S. Smith, sub. J. W. Harmon, sub. March 22-J. T. Bradford, sub. 2 cards. Saml. Weaver, sub. Z. B. Tomlin, sub. F. M. Sherwood, sub. C. H. Smith, sub. Chas. F. Smith, sub. H. L. Hare, sub. R. T. Hayes, sub. J. D. Odum, sub. W. A. Gilleland, sub. March 23-L. F. Palmer, sub. J. D. Hudgins, sub. E. J. Maxwell, sub. E. A. Snoddy, sub. C. B. Smith, sub. T. T. Booth, sub. C. A. Tower, sub. J. T. Bradford, sub. O. A. Sheek, sub. Jim. G. Goodwin, sub. James S. Mathis, change made. J. M. Armstrong, sub. March 24-J. B. Turrentine, sub. J. L. White, sub. Jerome Duncan, sub. R. D. Bonner, o. k. I. T. Stafford, sub. H. E. Smith, sub. has attention. R. S. Harger, sub. E. S. Smith, sub. H. M. Whaling, sub. J. Canafax, sub. March 25-B. R. Wagner, sub. T. S. Wilford, sub. J. C. Moore, sub. J. N. Hunter, sub and trial sub. Jim. R. Nelson, correction in address made. C. W. Jacobs, sub. J. B. Wood, o. k. March 26-J. L. Yeats, sub. J. T. McKeown, sub. G. W. Kinchloe, sub. W. R. Bachman, sub. W. D. Johnson, sub. A. E. Reeder, sub. J. F. Archer, sub. W. P. Ayers, o. k. Chas. A. Hooper, sub. I. M. Woodward, sub. March 26-Jno. Helmsstill, sub. S. J. Drake, sub. W. T. Morrow, sub. E. Hightower, sub. E. S. Smith, trial sub. S. C. Vaughan, has attention. R. Payne, sub. March 27-W. M. Leatherwood, sub. W. R. Bayless, sub. T. S. Wilford, sub. J. N. Hunter, sub and trial sub. H. G. Summers, sub. M. W. Clark, sub. W. S. Webster, sub. E. V. Cook, sub. W. March 28-O. S. Thomas, sub. C. S. McCarver, sub. C. A. Tower, has attention. W. Woodton, sub. J. L. Yeats, sub. J. M. Sweeton, sub. C. W. Daniel, sub.

SANTA FE EXCURSION RATES.

San Antonio—\$5.00 for the round trip, April 18, 17, 18 and 19, limited April 22, account of meeting Federation Woman's Clubs, annual convolve Knights Templar and meeting Mystic Shrine. Austin—One fare for the round trip, no rate to exceed \$5.00 from any point in Texas, April 4 and 5, limited for return April 8, account of Travelers' Protective Association.

WHO CAN BE HAPPY?

With a Bad Stomach, Backache, Sleeplessness, Headache?

You can be saved, and at once, from these ills. Write at once and get the Bottled Mineral Wells Water. Drink it! Drink! And you will feel like a new man. Ask anybody who has been there.

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DODDINE—Mrs. P. P. Doddine was born May 11, 1865. These years were well spent. Sister Doddine was a kind mother and a loving friend. Her husband preceded her to the glory land twelve years. She has gone, but we will meet again, where parting will never come. She leaves a husband and eight children. To them I will leave her, and the dear old home in the Lord from henceforth. In the beautiful land beyond the sunset's radiant glow, with loved ones gone before, she is calling you, "Come home." J. N. BROYLES, P. C.

JOHNSON—J. D. Johnson was born July 5, 1857; was converted in 1886, and joined the M. E. Church, South. His little girl, Lena M., preceded him two days. It was a sad day for his wife, Sister Johnson, who was very sick with fever, and all of the children but the oldest girl, to see papa and sister both in the coffin, and them not able to get up. But wife, mother and children, look up; papa and little Lena are now being embraced by loved ones, and are calling for you to come home. Let us not weep as those who have no hope, but let us live close to our blessed Lord, and some sweet day we will meet loved ones and live in the sunlight of God's love forever. J. N. BROYLES, P. C.

GARDNER—Little Daisy Hunter, daughter of Bro. and Sister Gardner, of Dallas, Texas, was born October 5, 1898, and died January 29, 1930. Little Daisy was a lovely little girl, bright and cheerful, with a new-born spring flower; but death would not pass her by. She was the last little one of those parents the other two having gone on some time before. How sad! Children all come with their eyes on the empty arms and darkened home; but on the other hand, how bright, how glorious! babies all with our blessed Lord, beckoning mamma and papa upward and upward. And when the angels shall be reunited, to be parted never more! Courage, parents; look up; you shall meet your babies again. R. C. ANSLEY.

MOUGHON—Fannie E. Murphy was born August 6, 1861, in Parker County, Texas; professed religion at Carter in October, 1885, and at once joined the M. E. Church, South. Rev. A. W. Miller, preacher in charge, T. W. Hines, presiding elder; was married to Thos. J. Moughon on September 28, 1879; died at Weatherford, Texas, February 2, 1930. Beauty, virtue, meekness, patience, fidelity, love, kindness, industry and charity, with womanly pride to keep all bright—fill all those, as with perfume, by the grace of our Lord Jesus Christ, and you have seen her. Many friends, a sad husband and four sons remain. "Loved and loved, precious wife, angel mother, adieu!" J. F. SWOFFORD.

MARTIN—Tuesday, February 27, 1930, death entered the home of Brother and Sister George Martin and took them from their little darling, Jesse Lee. Jesse was born July 14, 1898. His life on earth was short, but long enough to entwine his hearts with cords of tenderness. How he was sick for several days, and during his illness loving parents and kind friends did all in their power to relieve the little sufferer; but God said, "I have need of him; suffer the child to come unto me, and forbid him not," and the Spirit struck the little boy, to bloom with greater fragrance and beauty in Paradise. We will no longer see his face on earth, but it will be only a short while until we meet on the other shore. Heaven is now brighter and he will be a real drawing us to that better land. May God bless and sustain the bereaved parents, aged grandmother, brothers and sisters in this their dark hour. C. R. GRAY.

BURKETT—Charles Hopkins Burkett, infant son of Brother and Sister Levy Burkett, was born May 7, 1927, and died of congestion March 4, 1930. His illness was very dangerous, and before any one knew he was dangerous, he was beyond the reach of medical skill. This is a hard blow to his loving parents, and may God sustain them under this dark cloud. Hopkins was a sweet child, and won the love of every one. He was a favorite with his uncles, and on Saturday evening before his death had a great romp with one of them. He could not talk plain, and had many cute sayings, which his parents will long remember. We can't call him back, but we can go unto him. What a consolation this should be. Not dead—simply separated for a short while; and now he stands in the portals of heaven, beckoning his parents that way. Farewell, sweet Hopkins; but not forever. Beyond this vale of tears we will meet you in a better land. "They shall be mine," saith the Lord, "when I make up my jewels." C. R. GRAY.

MAULE—Mrs. Isabella Maule, daughter of William W. and Jane Henry, and wife of Rev. C. E. Maule, deceased, was born in the State of Tennessee in the year 1828, and died in San Angelo, Texas, January 11, 1930. On the 15th day of September, 1861, she was married to Rev. C. E. Maule in the town of Bolton, where they resided until the death of Bro. Maule. Her husband and she still have a large circle of friends. Of the children of this marriage three are living—Miss Margaret Maule, of El Paso; Mrs. J. D. Robertson, of San Angelo; and Mrs. J. N. Brown, of Cleburne. For forty years the writer was the pastor of the deceased, and knew her well. He knew her to be one of the noblest Christian characters of all his acquaintances. The beautiful home in the suburbs of Bolton, over which she presided was one of the most inviting and delightful that the preacher could visit, and one where he always found a large welcome and a rich hospitality. A model home-builder and house-

keeper, Sister Maule dispensed a true Christian hospitality, for she was also a woman of deep piety and abiding loyalty and devotion to her Church, Home and Church were always first with her, and to them she was unselfishly devoted. She was a model of womanly modesty and grace, and most graciously dignified, unassuming, and patient and kindly-hearted. With untiring devotion she nursed her husband through a long and trying illness, which resulted in his death, then fell a victim to disease herself, and despite the tenderest nursing of her loving, devoted daughters, she faded under its blight; but through it all she was patient and uncomplaining. She is gone, but the light of her holy life will linger long about those who knew and loved her, and while she rejoices with those who had preceded her, she waits for those whom she loved but left behind. C. R. WRIGHT.

CAMERON—It is my sad duty to record the death of our beloved brother, Daniel M. Cameron, whose health has been failing for several years. He died at his residence, at Blue Branch, about midnight, on the 7th of March, at the ripe old age of seventy-eight years. He was one of the pioneers of Methodism in this section, and had long been one of the staunchest and most highly esteemed of our members. He was a man of sterling integrity—mild in character, true to the cause of his Church, and true to his means. The doors of his home were continually open to the preachers, and many pleasant moments have been spent under this hospitable roof in company with the deceased and his congenial and saintly companion. He leaves a wife and six children, one of whom is Bro. Jno. C. Cameron, of the Texas Conference. His long and testifying illness surely tried his patience and tested his faith; but with humble resignation he bowed in submission to the will of God, and passed into the presence of his Maker, Bro. Cameron will be missed at the home, in the community, and in the Church. R. C. GEORGE.

MULHETT—Jeremiah Mulgett was born September 16, 1851, in Frankfort, Mo. In early life he removed to Wisconsin, where, in 1881, he was married to the wife who survives him. In 1882 they were both converted and joined the M. E. Church together. Coming to Texas some years ago, they united with the M. E. Church, South, of which he was a faithful and devoted member till his removal to the Church triumphant on March 22, 1930. He died of pneumonia in Quanah, Texas. When he passed away the universal expression, from saint and sinner, was: "A good man has gone." His life was that of an unselfish Christian, his wife and children needy; he loved his Church and his pastor, and he is greatly missed everywhere. He leaves his faithful companion for forty-eight years to mourn her loss, and one son. The sorrow that he shall have no hope. They know where to find him. He sleeps in the cemetery at Quanah, to await the resurrection morn. Peace to his ashes. His pastor. S. W. TURNER.

WOODARD—John W. Woodard was born August 2, 1851, in Mississippi, and moved with his parents to Texas in infancy. He was married to Miss N. J. Kinney May 28, 1878, in Hopkins County, where he resided till his death. He professed religion at Pleasant Hill Campground, in Franklin County, Texas, and joined the Methodist Church in the summer of 1876. He died of pneumonia at his home, near Sallis, Hopkins County, December 15, 1898. He was the father of four children, who survive him. Bro. Woodard was a noble, good man, who knew and loved his Lord. He was always on the right side of the right question that confronted the people. He loved his Church, and supported her interests with his influence, efforts and means. His place in her ranks will be greatly missed. He was a devoted husband and father, whose loving counsel and fellowship will be missed by his companion and children. He has fallen on sleep, and his redeemed spirit has gone up to his God, to receive the reward he has for all those who died and serve him. Dear loved ones, you will miss him greatly, but you can meet him again in the sweet by and by, where there will be no sad farewells. W. T. MORROW.

RAGLAND—Born April 5, 1859, in Smith County, Tenn.; M. A. Ragland, died in Hunt County, Texas, February 16, 1930, being forty-nine years, ten months and five days of age. In these years, the last fourteen, were spent in the Lord's service. Bro. Ragland was a good man, and faithful. He had an altar in his house, where he and his family offered their daily sacrifice; and in his protracted illness his regret was that he could no longer officiate at this family service. His devotion to his family was surpassed only by his devotion and submission to his God, for he said, while he regretted to leave his wife and children, if it was the Master's will he was ready to go, declaring his future was bright. He had served his Church and Master well, and when the summons came his account was ready to be handed over for inspection. Bro. Ragland was faithful to his Church, and pastor, and ready to help bear the moral and financial burdens of the Master's cause. As a neighbor he was genial and helpful; as a friend he was true and sympathetic; as a father he was kind and indulgent; as a husband he was affectionate and devoted. His neighbors and friends will miss him; his Church feels his loss, while his bereft family mourn their irreplaceable bereavement. Bro. Ragland leaves a wife and seven children to weep his demise. A good man hath fallen. May the God of Abraham, Isaac and Jacob fulfill his promise to be a husband to the widow and father to the fatherless, and let the dove of peace rest over this sad home. C. L. BALLARD, Former Pastor.

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ESTER—T. J. Estes was born in Maury County, Tenn., December 18, 1856, and died of heart failure, after a brief illness, at his home near Wimberley, Texas, March 4, 1930. He, with his parents, came to Brazoria County, Texas, in 1886. In April, 1888, he married his first wife, Mary Williams, daughter of Nicholas, 1861. Bro. Estes was one of the Terry Rangers, and served through the Confederate War. He married in Georgia, January, 1895, Miss Sarah H. Smith, and returned to Texas in 1898. Under the ministry of Bro. H. H. Lancaster, at Prairie Lea, he was converted and united with the M. E. Church, South. He was an earnest, loyal Christian. He left no dying testimony, but a living one. He was loved by all. He served the Church as steward for a number of years. We have lost a good and useful man. He was a Mason, and was buried by this fraternity in Wimberley Cemetery. His wife, five daughters and three sons are left behind. In their sorrow they are comforted by the hope of meeting this dear one in the exhilarating kingdom of our Lord Jesus Christ. HIRAM GRAHAM.

BAKER—Bro. G. W. Baker was born in the State of Alabama August 12, 1827, and departed this life February 28, 1930. Bro. Baker died at his home, near Spring Hill, in Coryell County, where he had lived for many years. He was a member of the Episcopal Church, South, when he was sixteen, one year before coming to Texas. He ever remained faithful to the Church and to all trusts committed to him. He and only three sons and a daughter, Mrs. B. D. Rogers, while the family has lost a patient and loving father, the Church has lost one of its most faithful and efficient workers. For the past few years Bro. Baker has been suffering with paralysis, having been struck with paralysis about six years ago. He was helpless more than a year before his death, but during all this time he never complained. Till being struck with paralysis, Bro. Baker always attended the quarterly meetings; if nothing serious prevented, about a month before he died he held prayer in the home, at which time he shed tears of rejoicing. His neighbors say he was a good neighbor, and join his family in mourning his death. May God's blessing rest upon the home, and may the good deeds of his life be re-emitted in the lives of his sons. GEO. F. WINFIELD, P. C.

FOSTER—G. W. Foster died at the home of his only brother, A. J. Foster, the 19th of February, 1930. He was born in South Carolina March 22, 1851, and moved to Fayette County, Ala.; married to Amanda Sprewell in 1880; moved to Chickasaw County, Miss. They had six sons and one daughter, all living but one. He was a kind, patient, and devoted husband. He was faithful to his secret prayers; often got happy and praised the Lord. He got happy Friday evening, and praised the Lord as long as he could talk. He died as he lived. He requested to be buried in the Methodist Church at Holdenheimer, Bell County, Texas. I would say to you, dear children, you know where to find your dear pa and ma, only follow them as they have followed the Lord, and you shall meet again, where parting will be no more. A. J. FOSTER.

WILKINSON—Died, at the home of his father, Julius Wilkinson, Julius was born in Edis County June 1, 1875, and died of typhoid fever, after an illness of three weeks, in Scurry County, August 16, 1930. Julius came west with his father's family, and was married about two months before his death. Rev. J. T. Ransom preached his funeral sermon to a large congregation, and promised to write his obituary, but shortly followed him to the grave. His religion, his family and in a Christian home. His parents are devout Christians, and their house is a "house of prayer"—the preacher's home, and many have rested there, most delightfully served by that Christian household. His religion, his family and his father's home must have impressed him. He professed conversion in his childhood days, but did not join the Church, as he should have done. He lived an upright life, which commanded the respect and love of all who knew him. He had faith, for directly after his marriage he bought a copy of the New Testament, which he and his young wife read carefully, marking the passages which impressed the mind and touched the heart. His father, a devoted husband, loving brother, obedient son and worthy citizen. The entire community mourn over his death, and all hope to meet him some day in that house of "many mansions." J. S. CHAPMAN.

LUCK—Charley Vera Luck, daughter of George W. and Ella Luck, was born January 17, 1882 at Weston, Texas, where she resided with her parents until in 1897 they moved to Whitewright, Texas, to attend school, where she spent the remainder of the short but lovely career of her young life. Vera was taken sick November 29, with typhoid fever, and at 7:15, December 22, 1898, her bright, sweet spirit wended its way to God who gave it, leaving Brother and Sister Luck, two brothers and two sisters to mourn their loss. Vera was converted and received into the Church under my ministry in 1894, at the age of twelve years. She lived nearest the personage and was a constant playmate of my oldest daughter, and she almost every day for two years. A sweet, bright, loving child indeed. Vera was so full of life, cheerful and yet retired enough to cause her to win the affection of all with whom she came in contact. From clippings of the White-Right Star, she evidently had many friends and admirers; but best of all, she was fully resigned and ready to answer the call to meet her God, who for six years she had served so faithfully. Though 17 years, 11 months and 1 day old, she had so faithfully devoted her life to God's service and grown in spiritual strength till she would tell of angels about her bed, and ask mama if she could hear the sweet music which she heard. She would tell her mama that she would be the first one waiting for her at the beautiful gate; and asked her oldest sister and little brother to meet her

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in heaven, and said: "I will not ask Mama (the baby girl), for," said she, "I do not think she will be there." In the morning before she died Vera sang, "Am I a Soldier of the Cross?" and at 7:15 that evening she laid aside the cross for a crown. I know how to sympathize with you, dear brother, sister and family, but Vera is not dead, and where she is you can go. Bro. W. H. Neely preached her funeral and Rev. P. L. Smith assisted. Her body rests in the Oak Hill Cemetery, at Whitewright. Her funeral service was attended by a large crowd, both at the church and cemetery. May God heal the broken hearts and sustain you by his grace. We will meet you, both the pure and good. Little Eugene came and stayed four months, just long enough to entwine his sweet life around the hearts of the family. Dear brother and sister, put your trust in the Christian's God, and after a while you will realize that all things work together for good to those that love God. Your sweet, little, affectionate boy is taken from a world of suffering to a world where those things never come. May the good Lord sanctify this dispensation to the good of the family and may we all finally meet in heaven. J. H. TRIMBLE.

CURTIS—Mrs. R. C. Curtis, the subject of this sketch, was born in Tennessee 1831. She was married to Mr. R. C. Curtis in 1849, her maiden name being Mary E. Logan. For fifty years she was a devoted member of the M. E. Church, South, illustrating daily the beauty of a life with God and man. Four of her nine children survive, and with her aged husband stood about her dying bed; they were two sisters and many friends tenderly ministered to her wants. At Kellar, Texas, on March 19, 1930, she breathed her last. The perfect peace of her face seemed to rebuke us, and we thought could she speak her words would be, "I love me rejoice, for I go to my Father." JULIA LIVERETT, Benbrook, Texas.

ANDERSON—Julia A. Anderson (nee Sparlock) was born July 18, 1862, and died April 13, 1930. Sister Anderson was the daughter of Bro. and Sister Sparlock, living near Campbell, and sister of Rev. E. L. Sparlock of the North Texas Conference. She was converted in childhood and joined the M. E. Church, South. It was not my privilege to know Sister Anderson, but from those who knew her best, I learn that she was a devoted follower of Christ. Her illness was of short duration, and her sudden death was a great shock to her loved ones. As the end drew near, she gave unmistakable evidence that Christ was her personal Savior, and that his gospel is sufficient to take away all fear of death. She leaves a husband and seven children in deep sorrow. May the Holy Spirit comfort the bereaved ones and direct the father in teaching the motherless children the way to heaven. R. H. FIELDS, P. C.

CROSBY—Johnnie H. Crosby, son of W. J. and J. N. Crosby, was born in Anderson County, Texas, near Killebrew, Texas, 1882, and died in Grand Saline, Texas, March 2, 1930, of meningitis, after an illness of three days. He was taken with a chill during the night, and by next evening it was discovered that he had a clear case of the above named disease. At times he would regain consciousness for a short time, but soon would lapse into a state of unconsciousness. He lingered this way until his death. Johnnie was a good boy, but never openly professed religion. He was kind and affectionate to his parents. Often when he would draw his salary he would give his mother a portion saying: "You and papa need it more during his sickness, so my condition was so critical that his mother had no opportunity of talking to him about dying, but during a previous sickness he expressed a willingness to die. St. Johnnie had gone from the walks of men; he leaves father, mother, two sisters and other relatives to mourn his death. Sorrowing ones, look to God for consolation. He can heal the broken heart and raise the sinking and light the darkened home. His mother's pastor, A. METHVIN.

McFADDEN—Little Monnie, daughter of Bro. and Sister F. M. McFadden, was born November 27, 1882, and died March 1, 1930. Monnie's stay on this earth was fleeting, yet this seven short years were long enough for her to establish her place in the home and so entwine herself about the hearts of father, mother and brothers that when torn away from their embrace by death, a great part of home seems to have gone with her. Indeed, she is gone; the family circle is broken; her cheerful voice is hushed; her coming feet are not heard. Where is she? Look not to the casket or the cold grave; she is not there. God has taken her to himself. The face that was so loved, both at school and home, is shining in heaven. You can not call her back, yet God will help you go to her. R. H. FIELDS, P. C.

CLEVELAND—The subject of this sketch, Mrs. Mary M. Cleveland (nee Starnett) was born in Alabama, April 25, 1841, and died at her home in Whit, Texas, March 12, 1930. At the age of ten she was converted and joined the Church and lived a blameless Christian life until her death. Well done, good and faithful servant. She was married to D. L. Cleveland in 1868. They were three children born unto them—Rosa, Lillie and Thomas—all of whom survive her. In the death of this good woman everything good has lost a friend and every good institution a strong advocate. She had improved her mind and possessed that degree of culture and refinement that enabled her to see many of the beauties which are hid from those who have not striven to see the grandeur of this world and think on nobler things. She was a true, patient, devoted wife and mother.

She was loyal to her Church, and supported its institutions. The writer can't think of a better eulogy than the one our blessed Master paid the faithful woman: "She hath done what she could." God bless and comfort the bereaved ones. S. E. ALLISON.

SAMPLE—Little Paul Eugene Sample was born in Taylor County, November 3, and died March 19, 1930. He was the infant son of Rev. J. N. and Della Sample. He had constitutional bronchitis and recently had whooping cough. After suffering untold agonies his pure spirit took its flight to the home of the pure and good. Little Eugene came and stayed four months, just long enough to entwine his sweet life around the hearts of the family. Dear brother and sister, put your trust in the Christian's God, and after a while you will realize that all things work together for good to those that love God. Your sweet, little, affectionate boy is taken from a world of suffering to a world where those things never come. May the good Lord sanctify this dispensation to the good of the family and may we all finally meet in heaven. J. H. TRIMBLE.

HOWELL—Little Florence Howell was born March 9, 1887; was baptized when about three years old by Bishop Joseph Key; died February 23, 1930; she never knew what it was to live in sin. She was an example of the benefit gained by the dedication of children in infancy by baptism to the Church. She had grown up in the Church and Sunday-school until that pure and holy Christian state which God commands. She was conscious of her state near death and was not afraid to die. Her schoolmates followed her to the grave and her Sunday-school class tenderly laid her to rest. God bless the sorrowing ones. A. H. DICKSON, P. C.

BILLINGTON—Baby Billington was born February 23, died March 28, 1930, and buried in the Wortham Cemetery. Its stay on this world was of short duration, but like the new-born rose, was fragrant with heavenly odors. May the bereaved parents be faithful followers of Him who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." MAC M. SMITH, P. C.

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TEXAS CONFERENCE.

Huntsville District—Second Round. Willis, April 1, 2. Millican cir, at Wellborn, April 7, 8. Navasota, April 11. Hempstead, April 15, 16. Huntsville, April 22, 23. Prairie Plains cir, at Union Grove, April 28, 29. Cold Springs cir, at Shepherd, May 5, 6. Dodge cir, at Harmony, May 12, 13. Montgomery cir, at Harmony, May 12, 13. Anderson cir, at Harmony, May 12, 13. Watter cir, at Macedonia, May 19, 20. Zion cir, at Lake Grove, May 26, 27. Courtney and Plantersville cir, at Plantersville, June 2, 3. Madisonville cir, at Madisonville, June 9, 10. Bryan, June 16, 17. J. C. Mickle, P. E.

Brenham District—Second Round. Lyons, at Elizabeth Ch., March 21, April 1. Brenham, at Wed. night, April 4. Mayshel, at Port Sulphur, April 7, 8. Ben Arnold, at Ward Ch., April 19, 21. Milano, at Prairie Point, April 12, 13. Cameron cir, at Salem, May 5, 6. Cameron, May 5, 6. Davilla, at Friendship, May 12, 13. Pleasant Hill, at Pleasant Hill, May 12, 13. Rockdale, at Yellow Prairie, May 12, 13. Caldwell, at Buckhorn, May 19, 20. Sealy, at San Felipe, June 2, 3. Pattison, at Katy, June 9, 10. District Conference will convene at Milano, June 20, at 9 a. m. J. B. Cochran, P. E.

Calvert District—Second Round. Franklin cir, at Holly, March 31. Hearne and W., at H. G., April 7. Mt. Vernon, at Elliott, April 21. Calvert, April 21. Durango, at Pleasant Valley, April 28. Lott, May 5. Rosebud, May 12. Petteway, May 12. Marlin, May 19. Bremond and Reagan, May 26. H. M. Sears, P. E.

Austin District—Second Round. West Point, at W. P., March 21, April 1. Tenth Street, Austin, April 7, 8. Hotchkiss Memorial, April 11. Manchaca, at Manchaca, April 14, 15. First Street, Austin, April 21. South Austin, April 21. Elgin, April 22. Smithway, April 28. Wetmar and Osage, at W., April 28, 29. Eagle Lake, May 5, 6. Columbus, May 12. Flatonia, May 19. Cedar Creek, at Red Rock, May 12. McIsaac, at Morgan's Chapel, May 12. Webberville, at Osburn, May 26. Manor, May 26. Merrilltown and Walnut, at M., June 2. Cypress, June 2. Bastrop, June 9. Geo. A. LeClere, P. E.

Houston District—Second Round. McKee Street, at Houston, March 25. El Camps, at Houston, March 31, April 1. Wharton and Hungerford, at Wharton, Monday, April 7. Angleton, at Island Chapel, April 7, 8. Dickinson, at Webster, April 14, 15. Cedar Bayou, at Fisher's Ch., April 21. Washington Street, Wed. night, April 21. Dayton, at Blair's Mill, April 28. Shearn, Wed. night, May 5. Sandy Point, at Arcola, May 5, 6. Alvin, at W. Way, May 12. Columbia and Brazoria, at B., May 12, 13. Matagorda, at Asby, May 19, 20. Tabernacle, Wednesday night, May 26. Harrisburg and Bay Shore, at Pasadena, June 2, 3. St. James, Wed. night, June 9. Rosenberg, at Rosenberg, June 9, 10. Richmond, June 16, 17. District Conference at Alvin, June 16, 17. St. John's, June 16, 17. West End, June 16, 17. O. T. Hotchkiss, P. E.

NORTHWEST TEXAS CONFERENCE. Dublin District—Second Round. Green's Creek, at Lingville, March 31, April 1. Glen Rose, at Oak Grove, April 7, 8. Iredell, etc., at Walnut Sp., April 14, 15. Buffau, at Charlotte, April 21, 22. Hico, at Hico, April 21, 22. S. S. Conf., at Granbury, April 28, 29. Proctor, at Purvis, May 5, 6. Carlton, at Flat Rock, May 12, 13. Carbon, etc., at P. Valley, May 12, 13. Sips Springs, at Liberty, May 19, 20. Rising Star, etc., at R. S., May 19, 20. Deadmonia, May 26, 27. De Leon, June 2, 3. E. F. Boone, P. E.

Georgetown District—Second Round. Rodgers, March 21, April 1. Bartlett, April 1. Taylor, April 7, 8. Florence, April 7, 8. Liberty Hill, April 14, 15. Granger, April 21, 22. Burne, May 5, 6. Salado, May 12, 13. Bertram, June 2, 3. Maxdale, June 9, 10. W. L. Nelms, P. E.

Bowie District—Second Round. Decatur cir, at Oliver's Creek, March 21, April 1. Decatur sta., April 1, 2. Jacksboro, April 7, 8. Bryson and Salt Hill, at Flats, April 7, 8. Post Oak, at Prospect, April 14, 15. Bowie sta., April 14, 15. Bridgeport and Boyd, at Boyd, April 21, 22. Rhoma, at Brlar, April 21, 22. Chico, at Wesley Chapel, April 28, 29. Alvord, at Smith's Chapel, April 28, 29. Crafton, at Valley View, May 5, 6. Bowie cir, at Fruitland, May 5, 6. Gilboa, May 12, 13. Paradise, May 19, 20. E. W. Alderson, P. E.

Vernon District—Second Round. Vernon, March 21, April 1. Kirkland, at Prairie Hill, April 7, 8. Childers, at Carey, April 7, 8. Faduach, at Union Corner, April 14, 15. Chillicothe, at Elm Grove, April 21, 22. Seymour, April 28, 29. Masgum, May 5, 6. Eldorado, at Dryden, May 5, 6. Willow Vale, May 12, 13. Quannah, May 19, 20. Throckmorton, at Fish Creek, May 19, 20. Farmer, at Oler, May 26, 27. Graham cir, at Red Top, May 26, 27. Graham, May 26, 27. J. H. Wiseman, P. E.

Weatherford District—Second Round. Abledo, March 21, April 1. White, April 7, 8. Breckinridge, at Breckinridge, April 14, 15. Ellaville, April 21, 22.

Gordon and Strawn, April 27. Huckabay, April 28, 29. Millsap, May 5, 6. Palo Pinto, May 12, 13. Springtown, May 19, 20. Jno. R. Morris, P. E.

Fort Worth District—Second Round. Mansfield, at St. Paul, March 31, April 1. Cresson, at Long Creek, April 7, 8. Mulkey Memorial, April 14, 15. District Epworth League Conference, at Arlington, April 19, 20. District Sunday-school Conference, at Arlington, April 21, 22. Quarterly Conference, at Thomas Chapel, April 28, 29. Quarterly Conference, at Cleburne, April 28, 29. Arlington, at Thomas Chapel, April 29, 30. East Cleburne, at Watts Chapel, May 5, 6. West Cleburne, at Liberty, May 5, 6. Grapevine, May 12, 13. Smithfield, at Haslet, May 12, 13. Azle, at Bluff Springs, May 19, 20. 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. B. R. Bolton, P. E.

Clarendon District—Second Round. Higgins, at Sand Creek, March 31, April 1. Canadian, at Miami, April 7, 8. Clarendon sta., April 7, 8. Boydada, at Lockney, April 14, 15. Memphis, at Estill, April 21, 22. Wellington, at Indian Creek, April 28, 29. Channing, May 5, 6. Clarendon cir., May 5, 6. Emma, May 12, 13. G. S. Hardy, P. E.

Gatesville District—Second Round. Evert mis., March 31, April 1. Bee House, April 1, 2. Ogelsby, at H. a. m., April 4. Brookhills, at Brookhills, April 14, 15. Harmony, April 14, 15. Valley Mills, April 21, 22. Laupass, April 28, 29. Copera Cove, at H. a. m., April 30. J. G. Putman, P. E.

Waco District—Second Round. Troy, at Pendleton, March 31, April 1. Mt. Salem, April 7, 8. DISTRICT CONFERENCE at EDDY, April 14, 15. West, April 14, 15. Bosqueville, at Evergreen, April 21, 22. Abbot, at Bynum, April 28, 29. McGraw Street, April 28, 29. Elm Street, May 5, 6. Fifth Street, May 12, 13. Whitney, May 19, 20. Sam P. Wright, P. E.

Ablene District—Second Round. Putnam cir., March 31, April 1. Eastland cir., March 31, April 1. Abilene sta., April 7, 8. Buffalo Gap cir., April 7, 8. Baird sta., April 14, 15. Rayner cir., April 21, 22. Fort Davis cir., April 28, 29. Albany and Moran, April 28, 29. Chairemont cir., May 5, 6. J. S. Chapman, P. E.

Cordeana District—Second Round. Hubbard City, at H. C., Mar. 31, Apr. 1. Horn Hill, at Nus., Apr. 7, 8. Groesbeck, at Groesbeck, Apr. 7, 8. Thornton, at Bellvue, Apr. 14, 15. Brannon, Apr. 21, 22. Frost, Apr. 28, 29. Blooming Grove, at B. G., May 5, 6. Dresden, May 5, 6. E. A. Bailey, P. E.

Brownwood District—Second Round. Glencoote, at Star., March 29, 31. Coleman, at Star., April 1, 2. Fleming, at Newburg, April 7, 8. Comanche cir, at Mesquite, April 7, 8. Brownwood, April 14, 15. Bangs, May 5, 6. Z-ply and Mullin, May 12, 13. Goldthwaite, May 12, 13. Center City, May 19, 20. Comanche, May 26, 27. Burkett, May 26, 27. May, May 26, 27. Santa Anna, May 26, 27. Hyton, June 2, 3. O. F. Sensenbough, P. E.

Waxahachie District—Second Round. Red Oak, at Bell's Chapel, March 31, April 1. Waxahachie, at Waxahachie, April 1, 2. Crisp, at Sessions, April 7, 8. Ennis, at Ennis, 7:30 p. m., April 9. Bardwell, at Bird., April 14, 15. Forrester, at F., 7:30 p. m., April 15, 16. Palmer, 11 a. m., April 17. Mountain Peak, at Natlon Town, April 19, 20. Alvarado, 11 a. m., April 19. Midlothian, at Midlothian, April 21, 22. District Conference at Itasca April 25. Horace Bishop, P. E.

NORTH TEXAS CONFERENCE. Dallas District—Second Round. Ervay, 11 a. m., April 1. Trinity, 7:30 p. m., April 1. First Church, 11 a. m., April 8. Haskell, 7:30 p. m., April 8. Wheatland, at DeSoto, May 5, 6. Cochran, May 12, 13. Oak Lawn, 11 a. m., May 20. Grand Prairie, at Bethel, May 26, 27. Lewisville, June 2, 3. Jno. H. McLean, P. E.

Sherman District—Second Round. Sherman cir, at Greenwood, April 7, 8. Denison sta., April 7, 8. Sherman cir, at Greenwood, April 7, 8. Willow Street, April 7, 8. Travis Street, April 14, 15. Whitesboro cir., April 21, 22. Gordonsville, April 28, 29. Van Absteyn, May 5, 6. J. R. Wages, P. E.

Terrell District—Second Round. Mesquite, March 31, April 1. Forney, Wednesday, April 4. Wyle, April 7, 8. Royce, April 14, 15. Kaufman, April 21, 22. Crandall, April 28, 29. Reinhardt, May 12, 13. Tolosa, May 19, 20. Kemp, May 26, 27. P. O. Miller, P. E.

Greenville District—Second Round. Lone Oak, at Miller Grove, 1st Sun April. Farmersville, April 4. Kingston, at White Rock, 2d Sun April. McKinney, April 11. Neola, at Harris Chapel, 3d Sun April. Blue Ridge, 4th Sun April. Allen, at Allen, 5th Sun April.

Bethel, at Zion, 1st Sun May. Weston, 2d Sun May. Union and Roseland, 3d Sun May. Quinlan, Thursday, May 23. Merrit, 4th Sun May. I. S. Ashburn, P. E.

Gainesville District—Second Round. Belcher, at Ringgold, March 30, April 1. Bonita, at Sandy View, April 7, 8. Era and Valley View, at Elm, April 14, 15. Sanagar, at Cedar, April 21, 22. Ponder, at Ponder, April 28, 29. Greenwood, at Sidell, May 5, 6. Marysville, at Liberty, May 12, 13. Woodbine, at Bethel, May 19, 20. Aubrey, at Friendship, May 26, 27. Aubrey, May 26, 27. J. M. Binkley, P. E.

Sulphur Springs District—Second Round. Sulphur Springs sta., 1st Sun April. Concho, at Pleasant Hill, 2d Sun April. Winooski sta., 3d Sun April. Cooper, at Good's Chapel, 4th Sun April. Cumbly, at Oakland, 5th Sun April. Wolfe City sta., 6th Sun April. Den Franklin, at Pecan Gap, 2d Sun May. Fairlie, at Wesley, 2d 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. Fladger, P. E.

Bonham District—Second Round. Honey Grove, 1st Sun April. Bailey, 2d Sun April. White Rock, 3d Sun April. Dodd and Windom, 4th Sun April. Petty, 5th Sun April. Ladonia, 1st Sun May. Randolph, 2d Sun May. Trenton and Marvin, 3d Sun May. Brookston and High, 4th Sun May. Goler, 1st Sun June. Lammis, 2d Sun June. Fannin, 3d Sun June. T. R. Pierce, P. E.

Paris District—Second Round. Woodland cir, at W., March 31, April 1. Detroit cir, at Red Oak, April 7, 8. Rosalie cir, at Rosalie, April 14, 15. Deport cir, at Halesboro, April 21, 22. Blossom and Reno, April 28, 29. Lamar Avenue, Paris, April 28, 29. Elmwood, at Elmwood, April 28, 29. West Paris, April 28, 29. Boston cir, at Howland, May 12, 13. Maxey cir., May 19, 20. Lake Creek, May 19, 20. Powderly mis., May 26, 27. W. D. Mountcastle, P. E.

WEST TEXAS CONFERENCE.

Beeville District—Third Round. Gollard cir, at Charco, April 7, 8. Floresville sta., April 14, 15. Blauvonia cir, at Middletown, April 21, 22. Laverda cir, at Sandy Elm, April 28, 29. Kennedy cir, at Oklahoma, May 5, 6. Stockdale cir, at Riddellville, May 12, 13. Runge and Helena cir, at Runge, May 19, 20. Alice cir, at San Diego, May 26, 27. Laredo sta., June 2, 3. Beeville sta., June 9, 10. Oakville cir, at Lebanon, June 16, 17. Corpus Christi sta., June 23, 24. Waco cir, at Ramirena, June 30, July 1. Rockport cir., July 7, 8. I. M. Alexander, P. E.

San Angelo District—Second Round. Pontotoc, 1st Sun April. Milburn, 2d Sun April. Brady, 3d Sun April. Sherwood, 4th Sun April. Theophilus Lee, P. E.

San Marcos District—Second Round. Lockhart sta., March 31, April 1. Lockhart cir., April 7, 8. Harwood, April 14, 15. San Marcos cir., April 21, 22. Kyle and Pleasant Grove, April 28, 29. Fringing Springs, May 5, 6. Gonzales, May 12, 13. I. T. Morris, P. E.

San Antonio District—Second Round. West End, 11 a. m., 1st Sun April. Central and South Flores 7 p. m., 1st Sun April. Uvalde, 2d Sun April. Travis Park, 11 a. m., 3d Sun April. Sherman St and South Heights, 4th Sun April. 7 p. m., 3d Sun April. Bozar, 4th Sun April. Prospect Hill, 1st Sun May. Amphion, 2d Sun May. Utopia, 3d Sun May. B. Harris, P. E.

Llano District—Second Round. Center Point sta., 3 p. m., March 31. Bandera and Medina, 9 a. m., April 7. Boerne cir., 3 p. m., April 7. Kerrville sta., 7:30 p. m., April 14. Ingram cir., 9 a. m., April 16. Rock Springs cir., 7 p. m., April 21. I. K. Walker, P. E.

Cuero District—Second Round. Port Lavaca, 1st Sun, April. Ganado, 2d Sun, April. Edna, 3d Sun, April. Morales, 4th Sun, April. Jno. W. Stovall, P. E.

EAST TEXAS CONFERENCE.

Beaumont District—Second Round. Sabine Pass, April 4. Liberty, at Smith's Chapel, April 7, 8. China and Devers, at D., April 8, 9. Preaching on 8th at 7:30 p. m. Quarterly Conference Monday, 30th. Kountze, at Hooks Switch, April 17. Preaching on 11th, 12th and 13th. Woodville and Colmesneil, at C., April 14, 15. Jasper cir., April 19, 21. Jasper and Kirbyville, at J., April 22, 23. Quarterly Conference at 7:45 p. m. on 21st. Preaching at 11 a. m. and 7:45 p. m. on 22d. Bucksville, April 29, 30. Call, April 29, 30. Preaching Sunday, 29th, at 7:45 p. m. Quarterly Conference Monday, 30th. Beaumont mis., May 5, 6. Port Bolivar, at Bethel, May 12, 13. Orange, May 19, 20. Beaumont sta., May 26, 27. Chester, at Camden, June 1. Preaching from May 30 to June 1. Leggett cir, at Oakdale, June 2, 3. Livingston cir, at Livingston, June 9, 10. T. J. Milam, P. E.

Pittsburg District—Second Round. Pittsburg sta., April 1, 2. Mt. Pleasant sta., April 8, 9. Gilmer, at Glenwood, Thursday, April 12. Atlanta sta., Thursday, April 15, 16. Winfield, at Bridge's Chapel, April 21, 22.

Queen City, at Forest Home, April 25, 26. Quinlan, at Shady Grove, May 5, 6. Paingebert, at Harris Chapel, May 12, 13. Lindon, at Cedar Grove, Thursday, May 17. New Boston, at New Boston, May 19, 20. Dalby and DeKalb, at D. S., June 2, 3. Fairview, Saturday, June 3. Texarkana, at State Line, June 9, 11. John Adams, P. E.

Palestine District—Second Round.

Elkhart cir, at Antrom, March 31, April 1. Palestine sta., at Palestine, April 7, 8. Jacksonville sta., at Jacksonville, April 14, 15. Rusk sta., at Rusk, April 21, 22. Crockett cir, at Porter Springs, April 28, 29. Crockett sta., at Crockett, May 5, 6. Trinity and Lovelady, at L., May 12, 13. Wells, at Wells, May 19, 20. Groveton cir, at Carmona, May 26, 27. Jacksonville cir, at Pleasant Hill, June 2, 3. Brushy Creek cir, at Concord, June 9, 10. Holcomb cir, at Hatfield, June 16, 17. Hico cir, at Hico, June 23, 24. Grapeland cir., June 30, July 1. West Palestine, July 7, 8. District Conference in West Palestine April 5-8. Missionary Institute April 4. Let every delegate be present. V. A. Godley, P. E.

San Augustine District—Second Round.

Tenaha cir, at Joquiah, April 7, 8. Timpano sta., April 14, 15. Garrison cir, at Mt. Pleasant, April 21, 22. Center cir, at Mt. Zion, April 28, 29. Center sta., April 28, 29. Locklin, at Locklin, May 5, 6. Homer cir, at Stanley Creek, May 12, 13. Mission cir, at Mission, May 19, 20. Melissa cir, at Smith's Chapel, May 26, 27. Nacogdoches sta., May 26, 27. A. J. Weeks, P. E.

Tyler District—Second Round.

Golden, at Alba, April 6. Wills Point sta., April 9. Wills Point mis., at Palmer Gr., April 9. Tyler cir, at Center, April 26. Cedar Street and St. Paul's, at Steele's, May 3, 4. Grand Saline, at Union Chapel, May 10, 11. Lindala, at Mt. Sylvan, May 17, 18. Tyler, Marvin, May 19, 20. New York, at Pinecroft, May 26, 27. Locklin, at Locklin, May 26, 27. Malakoff, at Malakoff, May 26, 27. The other appointments will be sent in as soon as I know where the meetings will be held. J. T. Smith, P. E.

Marshall District—Second Round.

Marshall, Northside, at Union, April 14, 15. Marshall, First Church, April 21, 22. Longview, April 28, 29. Kellyville, at Trinity, April 28, 29. Jolieton, April 29 to May 4.

Harrison cir, at Rock Springs, May 5, 6. Henderson cir., May 12, 13. Church Hill cir, at Tatum, May 19, 20. Arden, at Arden, May 26, 27. Colville, at Colville, June 2, 3. Henderson sta., at Henderson, June 9, 10. Beckville, at Pleasant Hill, June 16, 17. Kilgore, at Hockley, June 23, 24. Halvick, at Halvick, July 1, 2. Let written answers to questions be sent especially with Twenty-ninth Century matters. State total amount subscribed to date, and whether Twenty-ninth Century have been appointed and furnished with lists. District Conference meets at Halvick, June 27. Opening session by A. S. Whitehurst. Committee on License: L. A. Hark, Albert Little, W. W. Watts. Committee on Administration: C. Carr, J. M. Smith, L. M. Foston. Committee on Orders: A. S. Whitehurst, T. T. Hark, and T. T. Cummings. P. R. Lamm, P. E.

Chin Pimples HEISKELL'S OINTMENT HEISKELL'S SOAP

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