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EDITORIAL.

THE OBLIGATIONS OF CHRISTIAN CITIZENSHIP.

The obligations of Christian citizenship are often too lightly esteemed by a great many most excellent men in the community. They feel that their duty is discharged after they pay their private debts, meet their taxes, and strive to make a living. So far as public matters are concerned, they hold themselves aloof and leave these responsibilities to the professional politicians and the patrons of the bar-room and the gambling den. They do not, in many instances, take the time to register and go to the polls to vote. They give themselves over to private business and let the bums control politics and fill the public offices. Wherever this state of things obtains, good citizens are wholly to blame, and for such negligence they deserve severest censure. There is too much at stake for Christian citizens to manifest palpable indifference of this character. The community, as a law-abiding neighborhood, is what we make it or permit it to be made. The enactment of wholesome laws, the assessment of property, the collection of taxes, the disbursement of public moneys, and the promotion and maintenance of law and order are of too much importance in any community for good men to take no part in such matters. Bad men in office mean bad laws on our statute books, extravagance in government and utter indifference upon the part of officials to the enforcement of laws against public vices and immoralities. We ought to be deeply interested in the election of county and State officers and in the conduct of such men while in office. And there are good men enough in almost every community to control these interests if they will only organize and work in harmony. Bar-rooms, dives, gambling dens and ward politicians are a unit in their political plans and trickery. On account of this they use their influence so effectively that they are almost invincible at the ballot-box. In the most of our cities they elect the men, or control them after they are elected, in such way as to make our laws powerless in suppressing crime and supporting a healthy public sentiment. They make it their business to dominate city politics and to run affairs of the municipality. This is the reason why we have open bar-rooms on Sunday, public gambling running in open defiance of law, places of immorality corrupting the characters of men, and high crime going unchipped of justice. The lower classes of citizens have charge of the elections and the men who hold the public offices; and the people have to suffer these wrongs. It is high time that better men were taking interest in these public affairs. We ought to organize our forces, attend political meetings, look after the primaries and the conventions, and see to it that the home and sinew of the community go to the polls and vote. More than this, good men ought to be willing to stand for public office whenever the better

element in the community bring them forward and proffer them their support. When a Christian man comes to the conclusion that he is too good to take a hand in the control of politics and in the filling of public office with men of incorruptible character, it is then time for him to bury himself in a monastery and die to the world. Our religion ought to inspire us with the thought and the purpose to stand by clean men in office and in the judicious enforcement of law and order in the neighborhood where we live. When this is done, then we will have a revolution in politics and in public sentiment. But it will not come about until good, moral citizens are willing to take a little of their time from their private business and devote it to public affairs. As it is the bar-rooms and the gambling dens, in one way and another, have complete charge of municipal politics. Yet there are but a few hundred of these, while there are thousands of the better classes of people. They devote their time and attention to such matters, and the others are busy looking after private interests. We go to church and sing and preach and pray, and then go to our places of business to make money; but the politicians, ward heelers and thugs look after our politics and public affairs. We need to preach and pray and to make money, but we also have resting upon us the duty and obligations of Christian citizenship, and we can not neglect these without peril to our highest welfare.

METHODISTS AND THE LIQUOR BUSINESS.

The Methodist Church is unalterably opposed to the liquor business and this opposition becomes more and more intense as years go by. Not that all members of the Church sympathize with this opposition, for now and then you find an individual among us who does not. But the Church as such is on record touching this matter. Her laws and usages are known upon this subject. She does not keep upon her list of members any man who has any connection with the business, either directly or indirectly. She does not even permit any of her people to rent houses to be used as bar-rooms. And she does her utmost to discourage drinking among the people to whom she ministers. We are glad that our position on this question is thoroughly understood by the men engaged in the liquor business. One of them was heard to say in this city the other day: "He is a Methodist, and these Methodists are against our business, and I can not vote for him." We are glad that we have this sort of character among liquor men. No other attitude toward that evil can be maintained by any branch of the Church of Christ. It is the awful wrong against society and the home and eternal opposition to it is the only method that can be adopted by Christian people. In Jacksonville some time back when that Collegiate Institute became established there a leading business man said to a saloon-keeper: "You had just as well get ready to move out. These Methodist

schools and the liquor business do not stay in the same town together. They will push you to the wall sooner or later." And that prediction came true a few weeks ago. The bar-rooms had to go. We hope the time will come when no member of the Methodist Church can be found who in any way will give even tacit encouragement to this nefarious business. There is not one thing in it to commend it to the favor of well-thinking and law-abiding citizens. It is the enemy of womanhood, the destroyer of childhood, the blight upon manhood, the shame of politics and the curse of the laborer. It consumes everything and produces nothing but crime and drunkards. We rejoice that liquor men understand the position of Methodism upon this question. They are right. Whenever the matter of liquor comes up in the community you have a trouble in locating Methodists. Let our preachers preach upon it, and let our Sunday-schools teach against it until it shall become the stench of commercial life. There is no sense in which we can understand it other than everlasting enmity to its existence in a civilized community. It deserves to die an eternal death. Therefore whenever we get an opportunity to strike it a blow let the blow fall with trip-hammer force and effect.

ALEXANDER COLLEGIATE INSTITUTE

One of the objects in our visit to Jacksonville last week, an account of which appears in another column, was to see the Alexander Institute and something of its methods of work. To begin with, it is the school of the East Texas Conference and is run under its direction. The location of the school is fortunate. Jacksonville is one of the most law-abiding and moral communities in the State. They have recently voted saloons out of the place, and it is just such a town as will prove inviting to citizens who want their families brought up under proper influences. The property is substantial and well adapted to practical school purposes. The main building is a commodious brick structure, situated on a handsome lot of several acres. It is only the nucleus of what they intend to make out of it in the near future. When improved as the purposes indicate, it will be most excellent school property. At present it answers the purposes of good school work. The dormitory for girls is a block or so away and an exceedingly well located and well built edifice. It contains sixteen rooms and it has a campus of five acres of beautiful ground, covered with a luxuriant native forest. Then, in the other direction, there is a rented dormitory for boys where board is reduced to a minimum. The expenses of the school are very reasonable and the advantages fine. The school does not claim to be a college, but its course of study compares very favorably with many institutions making that pretension. It is a first-class collegiate institute, preparing pupils very thoroughly for real college work if they desire to ex-

tend their advantages. Rev. E. R. Williams, A. M., is Principal of the Institute, and he is well qualified by training and experience for his position. Prof. Phillips, the first assistant, was first trained in the famous Webb School and finished his equipment at the Vanderbilt. Messrs. Davis and Brown are the other teachers. One has the primary work and the other the department of music. They are excellent in the part assigned to them. In looking over the course of study we notice that in Greek they go as high as Herodotus or Homer, and in Latin Cicero and Virgil. In mathematics the course extends to trigonometry, inclusive. As to the character of work the school is doing, Regent Hays says:

"The Southwestern University and Alexander Collegiate Institute are in perfect accord. The latter institution is in the very front rank of like schools in Texas and no better work is done anywhere. The representative of this school, now at the Southwestern, is in the lead. It thoroughly prepares pupils for entrance into the New England colleges, including such institutions as Yale. It is in every respect with the educational system outlined by our last General Conference at Baltimore."

Then Chancellor Kirkland of the Vanderbilt says in writing to the Principal, telling of the grade of pupils sent to him from this school:

"I think you ought to be highly pleased with the showing your pupils have made."

These are high endorsements and from our most competent judges. The patronage of the Institute is good, but the outlook for another year indicates a large increase. Dr. Williams began the school a few years ago under difficulties, but he is bringing it up to an enviable place among our Texas schools. His pupils are well prepared for Southwestern or the Vanderbilt when they pass through his hands. The members of the conference are giving him their co-operation, and there is no reason now why Alexander Collegiate Institute should not henceforth have very large success. The people hold it in high esteem in the community and look upon it as a great blessing to the town. It has a large territory from which to draw patronage, and if properly worked they will soon need more room for the accommodation of pupils. We wish for it the largest prosperity.

As life draws toward its close God dulls our eyes and ears and all our senses that being thus shut out from the outer world our minds may be the more retire from the world, withdraw into their own sanctuary, and there be occupied with Him. Be this method of His providence a guide to us: "Keep the rein over your own minds, control them, master them, check them for the very sake of keeping them in check, so shall you the better have them in your power, in our prayers, too.—Dr. Pusey."

No man can ask, honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—John Ruskin.

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MEXICO AND THE BULL FIGHTS.

To My Brethren of the Ministry and of the Church:

Do not be alarmed at the rather formidable caption which heads this article, for the "bulls" that I say are all dead and the country far away. You are therefore in no immediate danger of being either "pitch-forked" or "gored." My purpose in writing this article, is simply to lay before you all the facts connected with my recent visit to Mexico, and I do this because the bare statement that I went to Mexico, and while there attended a "bull fight" on Sunday has gone to the public through the secular press and by "word of mouth," and that in an incorrect and false light. I do not mean to insinuate that any one has intentionally deceived the public, but those who have given the information were not in possession of the facts themselves and hence could not present a true version of the matter to others. I have no unkind feelings toward any who have criticised my action, and all I desire to do is to lay the facts before them correctly, in order that they may reach a more intelligent and righteous judgment.

As a preface to this article, allow me to state that, as some of my brethren know, for a little more than a year I have been making a special study of the subject of missions with the view of using such knowledge for the glory of God and the advancement of the cause of Christ. I have therefore embraced every opportunity that I thought would aid me in this undertaking. I have long wanted to visit Mexico, our sister republic, and one of the mission fields of our Church, for the purpose of studying the characteristics of her people socially, religiously, industrially, and commercially from the standpoint of missionary work. On the 22nd of February I was invited by two of my friends, members and stewards of my Church, to accompany them on a visit to Mexico, and I gladly accepted their generous offer. And, after a hurried preparation, we boarded the west bound Southern Pacific train on Friday evening, the 23d instant, bound for Monterey. I took with me my "scratch-book," intending to gather material for a special sermon to preach to my people on my return home. We arrived in the city of Monterey on Sunday morning at about 9:30 o'clock. Being ravenously hungry we set out to get something to eat and we soon discovered that we had on hands a very difficult task; but at last in the face of multitudinous obstacles we succeeded in getting a sort of breakfast, consisting of "ham, eggs and coffee," which was both orthodox and American, and gave to us a kind of "homelike" feeling. As already stated it was Sunday morning. The day was bright and clear, but there were no evidences of the Holy Sabbath to be seen anywhere. The all-absorbing topic, which was in everybody's mouth, and in the very atmosphere, was the "bull fight," which was to take place in the afternoon. The question, therefore, very naturally presented itself: "Shall I attend it?" Now, I believe that God's minister should be a man, a true man, and that he should magnify his manhood. The prophets were men; the apostles were men; Christ was a man. In him manhood reaches its perfection, and is forever ennobled and dignified. He laid great emphasis on the man-side of his character.

The true minister is divinely called to the work and has a message for all men. Preparation for his work embraces, in addition to text-book training, a thorough knowledge of human nature and of life in all its phases. He must know sin, too, in all of its forms, not of course by bitter experience, but by direct contact and intelligent investigation. There is really no place in the world for a "namby-pamby-band-box-preacher." Our Savior did not stand aloof from sinners, but went among them, "ate and drank with them," and by loving means tried to win them. The physician will go into a community infected with cholera, where scores are dying every day, not indeed to set an example for the layman to follow as the road to health, but that he may study the disease in order to treat it more successfully and thereby save life and prevent suffering and sorrow. He goes where it would be folly and madness for the unprotected laity to go. So the wise and aggressive minister may go into the haunts of sin and dens of vice and witness transactions notoriously sinful in the study of human life and character, in order that he may more effectively warn men of sin and its consequences and point them into the way of life. I

was there to study Mexican life and character. The "bull fight" is a part of the essential history of Spain and of Mexico; it enters into the national life of the people; and I could here see a phase of human life not to be seen anywhere else. I debated the question carefully and religiously. Prompted by the motive of obtaining useful missionary knowledge I decided to go, believing that I would be neither a party to Sabbath desecration nor to the cruelty of the "bull fight." I therefore went in the name of the Lord, with a conscience void of offense, and came away feeling no loss in personal purity or of faith in God and devotion to his cause. Without question the desecration of the Sabbath was wholesale and the scene was the most revolting I have ever witnessed; but Mexico has no Christian Sabbath and her people seem not to regard the life of man or beast, and are cruel as the grave. I rejoiced in the fact that I was an American citizen—a citizen of a country dominated by Protestant Christianity, where we have a Christian Sabbath, and where the life, not only of man, but of the beast of burden, is regarded and protected. Perhaps I should also state that the "bull fight" take place only on the Sabbath. I saw many other things and made many observations that I would be glad to give to the readers of the Advocate, but I can not do so in this article. The second Sunday after my return home I gave my congregation a sermon on my trip to Mexico and what I saw there. Many had to be turned away. The Lord's presence was felt in the service, and I am persuaded to believe that great good was accomplished. I now leave the matter with you, my brethren, praying God's blessings upon you. I love you and I love the Church and honor God. My people here understand the situation, and all is well. I have given you the facts and feel that my duty has been discharged.

WM. POPE PLEDGER.

Beaumont, Texas.

PULPIT ORATORY—No. 2.

The oratory of the pulpit or of Christianity, as well as that of the bema of ancient Athens and the forum of Rome, presents an interesting field of inquiry. In the preaching of the gospel, in addition to natural endowments of mind and person, there comes in a new, vital and divine agency to guide, inspire and assist with miraculous power in the work. The old Greek myth that a special divinity or divinities, as Apollo and the Muses, presided over the realm of oratory to breathe upon the votaries of eloquence the divine afflatus, is realized. Said the risen Christ to his disciples before his ascension, that they should tarry at Jerusalem until they were endued with power from on high. The enduement came upon the day of Pentecost. The disciples were baptized with the Holy Ghost, and "began to speak with other tongues, as the Spirit gave them utterance." Peter stood up and preached Christ as a risen and exalted Savior. They that gladly received his word, were baptized; and three thousand were converted the same day. The apostles, says Peter, preached the gospel "with the Holy Ghost sent down from heaven." The same divine unction is vouchsafed to their successors in the ministry of the Word throughout all generations.

In the early stages of Christianity the Church fully appreciated the culture of oratory, as clearly evinced in scriptural record and ecclesiastical history. It had its Paul, its Cephas, its Apollos, its Stephen, radiant with the light of high communion and of glories unveiled and spiritual, to proclaim the gospel as learned of Christ and "in words which the Holy Ghost teacheth," with whose theme sublime and truths of salvation, and heavenly rhetoric, nor Pagan philosophy, nor Greek nor Roman eloquence could vie. Unskilled in the culture and depths of learning were many of those who preached the gospel, yet they could the reason sway, the judgment convince, the bosom with love's rapture thrill, as though they had drunk of old Rome's classic rill or the sweets of Greece's Hymettan bees of song poured in language persuasive from their tongue. How grand and beneficent were the achievements of their oratory! The gospel preached, as at the touch of a magic wand, quickened the souls of men dead in trespasses and sins, "renewed them after the image of God in righteousness and true holiness," and irradiated life with the revealed hope of immortality.

Among the instances of notable oratory after the apostolic age, which the Church presents in the progress of the gospel, may be mentioned that of St. John, the most eloquent of the fathers

of the Greek Church, born at Antioch 347 D. He was called Chrysostomus golden-mouthed) on account of his unrivaled eloquence. In the fifth century the Church began to wane in purity and spiritual power. Ambition for wealth and supremacy prevailed in its episcopal ranks. As the salt of the earth, it lost its conservative power. As the light of the world, it failed to illumine. That epoch in the world's history called the "Dark Ages" supervened. For five centuries it produced but few names of eminence in learning and talent. The Church in its cloistered retreats and through its clergy preserved the remains of ancient learning to the world, and conferred on after-ages a priceless boon.

In the restoration of the world from this long night of ignorance and degeneracy, and in the dawning of the era of spiritual life and light that followed in the twelfth century, the Church, in the beneficence of its Great Author, was made the source of blessing, and the oratory of an obscure monk, in the person of Peter the Hermit, was the cause and effective instrument. He had not the lofty attributes and the grand persuasive powers of gifted orators, but mere fluency of speech and burning ardor of soul; yet his simple eloquence was attended by direct and reflex results broader and deeper than ever was accomplished by that of any other man, as recorded on historic page. He aroused the enthusiasm of Christendom and projected the Crusades for the recovery of the Holy Sepulchre. These in their effects changed the civilization of Europe.

In the onward progress of Christianity, in the fifteenth century there appear, consecutively, Martin Luther, the Protestant reformer, and John Calvin, the great Geneva preacher. These were mighty in the scriptures, but as orators with distinguished ability they occupied the field of theological controversy.

The pulpit oratory of Pascal, Bossuet and Bourdaloue, in the sixteenth century, crowned with honor and luster the ecclesiastical annals of France and the epoch of the Revival of Learning. The first was unsurpassed in his power of profound and condensed thought and style of rhetoric, and in the field of theology, the potency of his pen is said "to have done more to ruin the name of Jesuit than all the controversies of Protestantism, or all the fulminations of the Parliament of Paris." The second, as an orator, was renowned for his lofty thoughts, fervid diction and melody of voice. The third one, for thought, learning and logical reasoning. The works of these three great French preachers are reservoirs of thought, reasoning and eloquence from which modern divines may draw to fertilize their own minds.

J. M. GREENE.

THE FORGIVENESS OF SINS.

The important position occupied by the doctrine of the forgiveness of sins in the Word of God is emphasized by the frequent allusions made to it, in both the Old and New Testaments. Moses besought the Lord: "Yet now, if thou wilt forgive their sin, and if not, blot me I pray thee, out of thy book which thou hast written." David in the Psalms: "I acknowledged my sin unto thee, and mine iniquity have I not hid, I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin." Of John the Baptist it is recorded: "That he baptized in the wilderness and preached the baptism of repentance unto remission of sins." Our Lord inculcated this tenet: "And behold they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. And behold, certain of the scribes said within themselves, this man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then said he to the sick of the palsy,) Arise, take up thy bed, and go into thine house." The sermon delivered by Peter on the day of Pentecost contains the following: "And Peter said unto them, repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of sins, and ye shall receive the gift of the Holy Spirit." When the apostles were brought before the council, as described in the fifth chapter of the Acts, Peter addressed them thus: "Him did God exalt with his right hand to be a Prince and a Savior, for to give repentance to Israel and remission of sins." His sermon in the house of Cornelius con-

tains this clause: "To him bear all the prophets witness that through his name every one that believeth on him shall receive remission of sins." It is also taught by the Apostle Paul: "That they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins, and an inheritance among them that are sanctified." While the foregoing selections are only a very meager portion of the references to this topic in the Book of books, still they will suffice to evince the Scripturalness of this tenet.

One of the first thoughts that comes to mind when we contemplate the study of a doctrine is: What is its nature? In what does it consist? "Sin is a personal offense against God, and forgiveness is God's personal act, restoring us into the personal favor which sin forfeits." This is the definition given by Dr. Behrens, of Brooklyn, and is worthy of the attention of the theological mind, which is capable to appreciating the consideration that when forgiven by God we are as highly esteemed by him and the host of glory as if the Satanic lash had made no mark.

Though the doctrine of the forgiveness of sins is so prominent in Scripture, and contains so much that is indispensable for our salvation, still we must not include in it that which belongs to other parts of faith's omnipotent system. For instance, the forgiveness of sin on God's part in us does not annihilate it. The destruction of the Prince of this world with his power to tempt human souls is coming, but it shall not be effected until the millennial reign, when the Divine decree shall become operative. The man who slays his brother may be pardoned by the State and forgiven by God, but his sin will remain. David was pardoned by a just God, but his sin was never obliterated. Jesus forgave the penitent on the cross and assured him that they would both be in Paradise within a short time; but he was punished by the civil law, by which he was unforgiven.

Nor does God's forgiveness of sin remove our temptations and inclinations to that which is evil. The new convert often congratulates himself on the absence of temptation in the new life upon which he has entered; but it is not long before he discovers that the absence of temptation is nothing but a device of the evil one to create a sense of security, which is the very first step toward a fall. "Let him that thinketh he standeth, take heed lest he fall." "When I am weak then am I strong." After Paul had become a Christian he declared: "That when he would do good evil was present with him, and the good that he would do he did not, and the evil that he would not that he did."

Forgiveness does make us unworthy of punishment. The man who wilfully takes the life of another is worthy of punishment according to law, even though the Governor may set him free, for the crime will ever stand on the books of the State. For it is from the punishment of the crime that the criminal is absolved. He is just as worthy of enduring the legitimate consequence of his sin as if he had not been forgiven. How grand is this thought! Divine grace not only confines itself to the letter of the law, but to the spirit of its founder, who is able to shape its requirements to meet all conditions and circumstances. It is the guilt of sin that God removes. It is the obligation to punishment that God invalidates. The civil code requires that every one shall be punished in proportion to the crime committed. Only the Governor of the State in which the act has been committed is invested with authority to remit the sentence and set the prisoner free. The law of God holds the same position in the spiritual kingdom. There is but one who can forgive the sinner his sin, and that is the one against whom it is committed—God. It is he who is able to remit the sentence.

One of the most discouraging features at the present day is the lack of conviction of sin on the part of both believers and unbelievers. People do not feel that they are sinners. They feel better than they are. I think that often ministers of the gospel are tempted to preach people too good. I do not intend to insinuate that we are as bad as we could be, but that a conviction of sin is necessary in order to feel our need of deliverance from it.

The fact is established that we are sinners. We have all broken the law of God and are therefore liable to be punished. This is an unpopular but fully established dogma. The entire scope of revelation regard men as apostate, and only to be delivered by a Redeemer. The tremendous displays of Divine wrath against the world,

such as the deluge, would have been unborn. The consideration of God in all his laws and judgments. All acknowledged sin, and through grace, nity and rebellion they advance to history of the struggles of hun- triges, crimes, have united met the claims of the which would be man heart was the Divine will.

Sin incurs God's absolute holiness look upon sin allowance. A law is an offer that knowingly commandments righteous indignation hold the sons of of sin without b for such conduc law of heaven. displeased with him say to us, "This is my be am well pleased of God, it must passive, but ad- sure to follow I given. And since has come to so possible for the the chorus of p we may obtain be the glory. "How do I know My Savior tells

Shokau, N. Y.

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to him bear all that through his believeth on him on of sins." It is e Apostle Paul: from darkness to power of Satan may receive red an inheritance are sanctified." g selections are portion of the refc in the Book of l suffice to evince this tenet. oughts that comes template the study hat is its nature? is? "Sin is a per- God, and forgive- nal act, restoring l favor which sin e definition given Brooklyn, and is tion of the theo- is capable of ap- eration that when are as highly es- the host of glory sh had made no

one of the forgive- omia-nt in Scrip- much that is in- salvation, still we it that which be- of faith's omni- stance, the for- God's part in us it. The destruc- f this world with human souls is l not be effected egn, when the Di- come operative, is brother may be e and forgiven by ll remain. David just God, but his rated. Jesus for- the cross and as- would both be in ort time; but he the civil law, by iven.

iveness of sin re- s and inclinations l. The new con- ates himself on ation in the new has entered; but he discovers that tation is nothing evil one to create which is the very ll. "Let him that take heed lest he eak then am I had become a "That when he was present with at he would do he that he would not

ake us unworthy man who wilfully ther is worthy of g to law, even r may set him ill ever stand on e. For it is from ie crime that the He is just as he legitimate con- as if he had not grand is this ce not only con- er of the law, but nder, who is able ents to meet all nstances. It is God removes. It punishment that e civil code re- shall be punish- ie crime commit- or of the State in en committed is ity to remit the risoner free. The same position in n. There is but the sinner his ne against whom l. It is he who entence.

discouraging fea- lay is the lack of the part of both vers. People do e sinners. They are. I think that the gospel are ople too good. I uate that we are , but that a con- ssary in order to rance from it. hed that we are l broken the law fore liable to be n unpopular but na. The entire regard men as e delivered by nendous displays inst the world,

such as the deluge, diseases and death, would have been unknown if sin had been unborn. To this should be added the consideration that many live without God in all lands, trampling upon his laws and rejecting his beloved Son. All acknowledge the power of indwelling sin, and that only by conflict through grace, with the natural enmity and rebellion of the heart, can they advance toward holiness. The history of the world is made up of struggles of human passions, wars, intrigues, crimes, and even the religions have united men in effort to throw off the claims of the true God. All of which would be impossible if the human heart was in perfect accord with the Divine will.

Sin incurs God's displeasure. His absolute holiness will not admit him to look upon sin with any degree of allowance. Any transgression of the law is an offense to him. The child that knowingly disobeys his father's commandments necessarily creates his righteous indignation. God can not behold the sons of men walking in ways of sin without being greatly displeased, for such conduct is in violation of the law of heaven. We would not have God displeased with us, but rather hear him say to us, as he said to his Son: "This is my beloved Son, in whom I am well pleased." But the displeasure of God, it must be remembered, it not passive, but active. Punishment is sure to follow if our sins are not forgiven. And since the Lord Jesus Christ has come to seek and to save, it is possible for the human race to join in the chorus of praise that through him we may obtain forgiveness, to whom be the glory.

"How do I know my sins forgiven?" My Savior tells me so."

C. L. PALMER.

Shokau, N. Y.

APOSTASY.

I have been a Methodist for a long time, and I believe in the doctrines of the Methodist Church, as well as I understand them. I think I love my Church sincerely, and though I may not fully indorse everything that is done by the Church or its members, yet it is my Church for the remainder of my life.

I read the Advocate closely—its editorials and its correspondence. I indorse nearly all I read. As to the controversy about infants being sinners, I am puzzled. It is somewhat like what Peter says about some things in Paul's epistles—"hard to be understood." Young or old, all people ought to do what is right, and the sooner they learn this the better.

As to apostasy, which is undergoing the review of one of the Advocate's best correspondents, I think it a lamentable reality. No one believes in "falling from grace." All condemn it, but Methodists believe in its possibility. A Christian may fall and finally be a castaway—i. e., if he should not repent and reform, as David did. But here comes in one of Paul's hard sayings—Heb. 6:4. In defending the Methodist idea of apostasy, it is not best to consign to ruin all persons who apostatize—notably Solomon and the "man of God" spoken of in I Kings 13, whom Josephus calls Jadon. There was no place of saving repentance for Judas, especially as he committed suicide; but still he deserves some commiseration at our hands on account of his deep repentance of his heinous sin, of his acknowledgment thereof, and of his returning of the thirty pieces of silver, the paltry price of precious blood. In these respects poor Judas acted better than many violators of law in our day. Who is it that confesses theft or murder? and when do we hear of ill-gotten gains being restored? Judas, with all his treachery, will rise up in the day of judgment and condemn many who have had the benefit of his history and knowledge of his disgraceful end.

As to Solomon and Jadon, we may reasonably think their case is far different from that of Judas. No one will justify Solomon in his departure from the paths of righteousness. He was certainly once a most pious man, but he was not infallible. Wise and wealthy above all others, and of royal prestige, his court was thronged with admirers and parasites, and of both sexes. His weak points (and who has them not?) were discovered and traps were laid for his capture, and, being unlike the promised Messiah, whom he had already pictured in the eighth chapter of Proverbs, he was beguiled by Satanic influences and fell, and great was his fall. His first false step was perhaps in his departing from the Jewish law by taking to wife the daughter of the King of Egypt. Selfish pride, like that of the royal family of England, induced him to think that it would be a condescension for him to

take to wife one of his own subjects, and one after another Princesses of foreign birth were added to his household. Finally a thousand women were numbered amongst his domestic associates, all probably young and beautiful, and intelligent, or at least crafty. Being of foreign birth, they were idolatrous by implantation, and what woman can tear away from the impress of early environments? The influence of these women possessed him like an incubus. He was swayed by their demands. He built them mansions and erected temples for their worship; and, like some men of our day, he went with his wives just to please them, and pleasing them he displeased his own God. I do not believe that Solomon was ever at heart a believer in idolatrous worship. And hence there was some hope for his return to the religion of his fathers. He had enjoyed the unenviable distinction of being alternately the wisest man that ever lived and the biggest fool on earth (the latter I guess at, for he may be so considered now). But he started out right in his early life, and though he fell, he did not do as many others have done since his day. It is never said of him that he ever entered the sacred precincts of another man's home and tore from its bosom a lamb. Neither, so far as we know, did he ever wrest justice from an innocent man, or take a piece of silver wrongfully. So it is charitable to throw the mantle of forgiveness around the arms that once had been piously raised in invoking the blessings of God upon himself and his people. In conclusion, I can not believe that the man who wrote the wise precepts that I read when I was a boy, which helped to lead me through the slippery paths of youth up to manhood's greater strength, is now writhing in the agonies of Hades.

Nor do I believe that the man that was called King Lemuel, and again testified to the value of a virtuous woman, ever wantonly slandered the female sex. If he did not find one woman in a thousand that was without fault, he put the male sex on nearly the same footing. One only in a thousand is almost a flat denial of any. The truth is, as David fitly says, "There is none good—no, not one." And, further, I can not believe that the inspired writer who poses himself as a preacher and gives us his last discourse on morals and religion, is now in torment; especially when he winds up this last effort of his life with a kind of doxology: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Now, as to Jadon, the man of God, he was unquestionably a good man, a true prophet; but he failed in only one particular, and lost his life for this act of disobedience; but it was through the lying of an impostor, who claimed to be also a prophet. He (Jadon) had nowhere else to go but to return, with his face towards Jerusalem, expecting to be torn to pieces by the way. He doubtless committed his destiny into the hands of a merciful God, and met his fate like a philosopher and a Christian, and the lapse of over 350 years did not obliterate the veneration in which he was held by the Jews, for then, on the discovery of his sepulchre by the King of Judah when he was trying to wipe out idolatry from the whole land, the sense of justice by the good King Josiah would not suffer any molestation to the bones of this man of God. Then was Jadon saved? Yes, Jadon was saved; and I would rather risk his chances than my own.

W. J. WILSON.

San Saba, Texas.

PAGES FROM MY DIARY.—No. 1.

THE OCEAN VOYAGE.

It had been my greatest desire, ever since I was a wee tot and had heard stories of the great Atlantic and the many steamers that plow majestically from shore to shore, to cross that broad expanse of water and see the wonders on the other side. The opportunity presented itself to me during the past summer, and was eagerly grasped.

The first question to be settled was the steamer on which we should go. The amount of literature on steamship lines that the postman brought each day kept us busy reading, planning and talking until finally the "Lake Ontario" of the "Beaver Line" was selected. On this route we could either get a glimpse of the scenery on the Hudson or of the thundering Falls of Niagara on our way to Montreal, the starting point of that vessel.

Montreal was reached early in the day, but not until late that night did

"A Bright Little Boy"

Would be sure of a welcome in almost any home. But what a welcome he would have in a home where the hope of children had been extinguished. What a welcome this particular "bright little boy" did have in such a home, may be judged by the closing paragraph of his mother's letter, given below. There is no room for the whole letter, which recounts a story of fifteen years of suffering and a perfect cure by the use of "three bottles of Dr. Pierce's Favorite Prescription, two bottles of 'Golden Medical Discovery,' and some of the 'Pellets.'"

In many instances childlessness is the result of conditions which are curable. It has often happened that when "Favorite Prescription" has cured a woman of female weakness and the nervous condition attending it, her return to health is signalized by the birth of her first child. "Favorite Prescription" makes weak women strong, sick women well.

"I cannot tell half that Dr. Pierce's medicine has done for me," writes Mrs. T. A. Kagan, of Norris, Waukegan Co., N. C. "It will do all that is claimed for it—prevent miscarriage and render childbirth easy. It has given me a bright little boy, and I would not have had him had it not been for your wonderful medicine. I cannot say too much in praise of it. I think it is worth its weight in gold. I thank God for my life and Dr. Pierce for my health."

"Pleasant Pellets" clear the complexion.

we go aboard the vessel. Everything was in a bustle, the last trunks and luggage being put on and things put in order before starting. The stewardess showed us to our state-room, and, although the heat and sultriness of a July night were not pleasant, we were soon lost in slumber. I did not awake until late in the morning, and was much surprised to find that we were steaming down the St. Lawrence, rapidly making our way to the ocean.

The first two days all were on deck, greeting each other and enjoying the water and the green hills along the banks, for we were still on the river. It was astonishing how soon after receiving the passenger list that everybody was calling everybody else by name and feeling free to have a chat with whomsoever they might choose.

Our only stop between Montreal and Liverpool was at Quebec, the most strongly fortified city on the continent. Here rise the historic "Plains of Abraham." On this battle-ground a column forty feet high stands to mark the spot where Gen. Wolfe died victorious. We stopped here only long enough to take on a few passengers.

After passing through the Strait of Belle Isle, north of New Foundland, the scene and climate changed; and we were greatly excited upon passing a steamer to learn from her signals that there was much ice ahead. All the remainder of that day we eagerly looked for ice, but to no purpose. Early the next morning, however, our anticipation was realized and our curiosity satisfied. Even before we reached the promenade deck we heard excited cries of "ice!" And sure enough there they were—real icebergs! It was amazing into how many queer forms the ice was shaped. There were houses built by every plan imaginable; there were boats, castles towering high in the air, large ice ducks and men floating in the water. Some great pieces, resembling snow mountains, stood two hundred feet in the air, while others lay flat in the water, making it a bluish green.

Night was coming on, and still ice was thick ahead, although we had turned south ten miles. Our speed was checked, but we moved steadily on, dodging now and then the ice that insisted upon being across our track. Finally the open sea was reached on the other side of the mass, and our hearts felt much lighter as we went down to dinner with an appetite which only the salt breezes from the ocean can give.

One night we were in a dense fog, and experienced the sensation of hearing the fog-horn send forth its periodic, dismal blast. At another time the south wind rocked the vessel from side to side and the waves dashed high over the deck.

It is a grand sight, and fills one with

awe, to stand at the prow of a great ship and see her rise high on a rolling wave, then sink into the trough, plowing through and heaping the water in great piles of foam.

The two great smokestacks were kept constantly busy pouring out their volume of dense black smoke, which told that the stokers were busy below. Occasionally these men would come out to rest and get a breath of fresh air. Their faces were black, their eyeballs red, and their eyebrows and lashes burnt off, but they laughed and joked and seemed as happy as we who were tucked snugly under our warm steamer rugs in our chairs. In fact, some of us, especially when the sea had a "swell on," became much disgusted with life and cared not whether we lived or died.

The first few days of the journey passed rapidly. All the surroundings were new and we were satisfied to sit and watch the waves or take a brisk walk. Many unfortunate ones were wrapped up head and ears, trying to forget they were at sea; but alas! they were impressed more and more with that fact as each mile was traveled.

When these employments grew monotonous, then it was that various games were indulged in. "Shuffle-board" was begun, "tag" was played, and some of the more worldly ones enjoyed a dance, keeping time to the music of the band. But when the report that land would be sighted at noon was aloft, all the fun was stopped and everything was forgotten but land. The sick crept up on deck, the empty chairs at the table were again filled, and the confusion of packing and getting ready to move again began.

The lights of Liverpool were seen late on the night of July 14, we having been out ten days, and then we watched eagerly for the pilot, who was a little gray-haired man. He came aboard, took things in charge and piloted us safely into the docks with the aid of two small tugs that puffed and blew their shrill whistles at every turn.

We were not allowed to land until morning, when there was a hasty telling of good-byes and many wishes for a pleasant trip. Many of the passengers had undergone a great change. Instead of the caps pulled down over their eyes, the spray-spotted dresses and cloaks, they appeared in their rustling skirts, nicely-fitting jackets and pretty traveling hats, with kid gloves and blacked shoes.

After finding our luggage and passing the custom officers, we hailed a cab and hastened to catch "The Great Southwestern" train, which was to take us down into Devonshire.

MARGARET JOHN MORGAN,
Dallas, Texas.

NATH'S ODDITIES.

Some people are crippled under the hat.

Only those who are fit to die are fit to live.

He who loves God most hates the devil most.

There can be charity without love, but no love without charity.

There is just as much piety in being a temperate stealer as a temperate drinker.

The weeds of sin grow best in the dark, but flowers of goodness flourish best in the light.

COFFEE vs. PREFACHER.

"People Poisoned by Coffee Should Leave It Off."

"I have been a great coffee drinker for years and it has kept me in a bilious condition, with more or less neuralgia, as the result of general ill-health produced by coffee drinking. I have discovered that coffee is a rank poison to my system. Since we have been using Postum Cereal Food Coffee, we not only find it a delightful beverage, with all the good qualities of coffee, but it has none of the injurious effects.

"Any person suffering from nervous troubles, caused by the poison of coffee, should be able to get rid of the sickness in short order if such a one will leave off the cause and take up Postum Food Coffee. There has been no coffee used in our home for a considerable time.

"People who are poisoned by coffee should leave it off, because when one sins against his body, he dishonors God, for our bodies are the temples of the Holy Ghost." It would seem that any one conscious of the bodily distress that coffee brings, would have no trouble in leaving it off when Postum Food Coffee can be secured." Rev. John M. Linn, Pastor M. E. Church, South, Corpus Christi, Texas.

Secular News Items.

The Horton law, which authorizes prize fights in New York, has been repealed by the Legislature, and the bill will at once be signed by the Governor. It will take effect the first of next September, and then prize fighting in New York will come to an end.

Gen. Joubert, the leader of the Boers in their present struggle with England, is dead. The event occurred Tuesday night of last week, in the city of Pretoria. It was caused by peritonitis, and greatly mourned by his countrymen. He was in his sixty-eighth year, and a born military genius.

Speaker Henderson, of the Lower House of Congress, has addressed a letter to one of his Iowa constituents, stigmatizing some of the members of the Upper House as cowards on account of their failure to sympathize with the action of the Lower House in taxing Porto Rican exports, and the letter has found its way into public notice. It has stirred up some of the Senators, and they are calling Mr. Henderson to task.

Santo Domingo, March 29.—The French steamer George Croise, bound to Cuba with cattle and eighty passengers, is sunk outside this port. The steamer New York, which has just arrived here, rendered her assistance. Four lives were lost.

The Boers are concentrating in force about fifteen miles north of Bloemfontein, in the rear of Glen, and Lord Roberts is sending forward troops to engage them. The Seventh Infantry division and part of Gen. French's cavalry have been sent up to join the Fourteenth Brigade and the two cavalry regiments that are holding Glen and its environments. It does not seem probable that the Boers will give serious battle in the fairly open country north of Glen. Still, their evident strength indicates more than a corps of observation.

There seems to be some foundation for the reports that many of the shafts on the Rand and buildings in Johannesburg have been mined and explosives placed in position to blow up the property if it is found advisable. There are grounds for suspicion, however, that President Kruger does not intend to destroy the property, but hopes by this means to induce foreign investors to endeavor to force their respective Governments to intervene.

Constantinople, March 29.—The Porte has informed the United States Legation that in future the importation of American pork will be prohibited, giving as a reason for the prohibition that the meat is injurious to the public health. Dr. Lloyd Garrison, United Charge d'Affaires, protested energetically, demanding the annulling of the measure.

The British Government has not received any news tending to confirm the advices from Japan as to Russian designs in Korea and is inclined to doubt their accuracy. Lord Salisbury, it is learned, apprehends no possibility of an immediate rupture between Japan and Russia, and whatever may be done in the future regarding the disturbances around Tien Tsin, it is learned that no steps have yet been taken looking to concerted action on the part of the powers, nor is there any indication that official circles regard the situation in China as serious as it is made out in the press dispatches. From all sources of information available to the British Foreign Office, it is judged that Japan neither desires nor is in any way near ready to dispute with hostilities Russian action in the far East.

The Gauls, in an article discussing the eventuality of a Russo-Japanese conflict, says: "It is not likely that Great Britain will interfere, being too much occupied in the Transvaal and in watching her frontiers. Japan, therefore, will be left alone, no other European power being interested in aiding her, and the United States, with whom she sympathizes more than any other nation, having its attention occupied in the Philippines."

Capt. S. J. Wright, chairman of the Red River Navigation Bureau, has written to the members of the Executive Committee inviting an expression of opinion from them as to the advisability of calling the committee together for the purpose of issuing a general call for another convention in aid of navigation, to include delegates from the lower river valley. He says that he has received letters from numbers of persons in the lower Red River Valley suggesting such a step, as it is believed that by parties interested all along the river participating in the movement, including Shreveport and New Orleans, which would be benefited by the opening up of navigation, it would be easier to secure an appropriation from Congress.

There are 70,000,000 in the famine district of India. Four million of these are engaged on Government relief work. The Famine Commission estimates that the income per capita of all these people, including even those regarded as rich, is \$9, which is less than the amount found necessary to sustain native prisoners in the jails. The commission records that at least 100,000,000 of these people have an average income of only \$1.

The Buffalo Bayou project has been submitted to Capt. Riche, approved by the Secretary of War and returned. This involves the expenditure of the appropriation for the improvement of that stream. Representative Ball has hastened action on this matter by corresponding with Col. Robert, the division engineer in charge of Texas matters and a member of the Board of Survey which recommended the twenty-five foot channel to Houston from the jetties. It seems that the people of LaPorte who represented its interests before the Rivers and Harbors Committee claimed that it was not intended by Congress to improve the bayou beyond Morgan's Canal. In his report thereof Capt. Riche submitted two projects—one that set aside \$25,000 to be spent from Morgan's Canal to Houston for necessary surveys and maintenance, and the balance to dredge a channel from the

jetties to Morgan's Canal, about half the width of the originally proposed channel and to an average depth of seventeen feet. His other project provided for the expenditure of the full appropriation from the jetties to Morgan's Canal. The War Department has approved the first mentioned project.

Ex-President Cleveland said to an Associated Press correspondent, relative to reports that have been circulated that he had announced his intention of supporting William J. Bryan for the Presidency in the coming campaign: "I do not think these reports are worthy of denial, but I will simply say I have not in any way signify to any one what course I shall take in the next campaign. The statements accredited to me are absolutely false in fact. I have not given any consideration to the approaching elections. You may say that I have not indicated my probable attitude in any way, shape or manner."

Nash a few days ago refused to honor a requisition issued by Governor Taylor of Kentucky for William Kreg, charged with assaulting his wife with intent to kill. Governor Nash says: "I will not honor a requisition from either Beckham or Taylor. If, however, each gentleman issues a requisition for the same person, charged with the same offense and designating the same agent to receive the prisoner, I will then issue a requisition."

Queen Victoria has cabled to Lord Roberts asking him to convey to Mrs. Joubert, widow of General Joubert, her sympathy at the loss of her husband and to tell her that the British people always regarded the dead General as a gallant soldier and an honorable gentleman.

A dispatch to the Daily Chronicle from Ladysmith, dated March 29, says: "Much interest is felt in the civil case of Former United States Consul Macrum against the postmaster at Pietermaritzburg for an alleged breach of contract in handing over his private letters to the military authorities to open. Judgment is expected to-morrow."

The Bureau of Foreign Commerce in the State Department has been informed by J. B. Simpson, of Dallas, Texas, in regard to the specimen of Texas wheat sent to France to be tested as to its fitness for use in the manufacture of macaroni and like pates, that "it has been demonstrated that all Northern Texas is perfectly adapted to the growth of the hard, glutinous wheats now in such great demand in France and Italy."

For the first time since 1891, when the Baltimore Conference of the Methodist Episcopal Church, divided the two organizations, the Methodist Episcopal Church and M. E. Church, South, will meet simultaneously in Annual Conference in Washington during the coming week. The Methodist denomination in the United States divided in 1841 on the question of slavery, but the Baltimore Conference remained undivided until shortly after the outbreak of the Civil War. Since 1886 there have been two Baltimore conferences. Those of the Methodist Episcopal Church will be held at the Metropolitan M. E. Church, and Bishop John M. Walden will preside. The M. E. Church, South, will meet in the Mount Vernon Church, and Bishop W. A. Candler, of Georgia, will preside and make the opening address.

The besieged in Ladysmith say that the sounds made by Buller's distinct artillery resembled the sullen growling of lions, and those whose travels have taken them into lion-inhabited regions unite in saying that big guns fifteen miles off are remarkably like the distant roaring of the king of beasts.

Gen. Davis asserts that the Puerto Ricans are more capable of self-government than the people of New Mexico were when they were given territorial government fifty years ago. If Gen. Davis goes on making assertions that do not please the party leaders he may wake up some fine morning and find himself persona non grata.

Cape Town, March 31.—The departure of the British transports with the Boer prisoners for St. Helena has been delayed in consequence of the increased sickness among the prisoners. Three died to-day and twelve have died during the week. Arrangements are being made to prevent overcrowding. The prisoners do not complain of their treatment or their food. Many of Gen. Cronje's men when captured were completely worn out with the hardships they had undergone and little strength was left them to fight disease. Moreover, the confinement on shipboard is very irksome to men who have been accustomed to outdoor life.

Lord Roberts has sent the following dispatch to President Kruger: "Have just heard of the death of Gen. Joubert and desire to offer my sincere condolences upon the sad event. Would ask you to convey to Gen. Joubert's family an expression of my most respectful sympathy with their sad bereavement and to assure them also from me that all ranks of Her Majesty's forces share my feelings of deep regret at the sudden and untimely end of so distinguished a General who devoted his life to the services of his country and whose personal gallantry was only surpassed by his humane conduct and chivalrous bearing under all circumstances."

At Savannah, n., the dredge Eabcock, at work in the river for the terminal of the Georgia and Alabama Railway, picked up two old type English cannon, in a man-of-war wreck it is pulling out nearly opposite the foot of Bull Street. One gun weighs about 1000 pounds and the other about 500. The vessel is supposed to have been sunk at the time of the British occupation of the river, when the French allies sailed up the river to attack them. A number of cannon balls and several silver coins of a date of more than 100 years ago have also been taken out.

Gen. Shaw, Commander of the G. A. R. Association, made a speech in Kentucky last week, and among other patriotic and fraternal things uttered by him, we quote the following: "What do you think of the suggestion to make Confederate

Decoration Day a national holiday?" asked the reporter. "I think it a fine thing," said Gen. Shaw. "One of my cherished plans is to make the last Sunday in May a great national memorial day of the dead soldiers of all the wars. May means flowers, and on this occasion there could be the tribute alike to the fallen men of the Confederacy, the Union army and the brave boys in blue who died in the war with Spain and about the Philippines. To my mind no occasion could be more appropriate. I think Memorial Day should come on Sunday, for then we could have the church behind it. More people could take part in the demonstration. The matter of a national memorial day will probably come up at the coming encampment at Chicago, and if not adopted then will surely be brought up next year, when I will personally make an effort to secure its passage."

The British troops had a little brush with the Boers last week near Bloemfontein, under Col. Broadwood, and came out worsted, and the little reverse has aroused the Government to the fact that there is much fighting yet to be done. The British lost 30, including 200 missing. They also lost several guns, and the water supply of the city was cut off.

Dr. Hillis, the famous Presbyterian divine and pastor of the Plymouth Congregational Church, Brooklyn, N. Y., has tendered his resignation as a minister in the Presbyterian Church on account of his rejection of the doctrine of predestination. He is the successor of Henry Ward Beecher, and is determined to create no disturbance in his former communion by remaining in it while out of harmony with its doctrines. He has a position now that does not restrict him to any special creed. Plymouth Church will give him all the liberty he wants.

The University of Chicago is now richer by nearly \$4,000,000 than it has ever been before. John D. Rockefeller has confirmed his gift of \$2,000,000 to the University, and President Harper, Secretary Goodspeed and the trustees supplemented it with the announcement of gifts in cash and land received aggregating in value more than \$2,000,000. It was a condition of Mr. Rockefeller's gift—the latest of a series aggregating more than \$3,000,000—that before the University received the same it should duplicate the amount with gifts secured through the efforts of its officers and friends. This duplication was completed, and Marshall Field contributed \$250,000 to the fund. The total endowment of the University is now \$11,000,000.

Admiral Dewey has announced that he will run for the nomination for the Presidency of the United States, but does not say of what party. Since traveling over the country and coming in touch with the people, he has receded from the position taken upon the subject when he first arrived in this country. So he authorizes the New York World to state that he is now ready for whatever call may be made upon him by the people.

Queen Victoria is now on a visit to Ireland. This is her method of showing her appreciation of the valor of the Irish soldiers in South Africa. She is having a genuine ovation. Her course is one unbroken triumphal procession. The Irish people are sparing no pains to show the queen their loyalty to the English throne.

The Kolnische Zeitung, semi-official organ, publishes reports regarding the busy war preparations which Russia is making on land and sea. The Zeitung announces that the czar will go to Moscow to be present at a military council. All dispatches relating to the mobilization of troops are carefully censored before they are given to the press. Officers who have applied for leave of absence have been informed that all such requests will be denied for the present.

The Senate has passed the bill placing a tax on goods imported from Porto Rico. It carried by a majority of nine. Now the issue will go before the people of the country, for the politicians are too smart to let the opportunity pass to make out of it all there is in it. To say the least of it, it is a little unusual for a country to tax the goods of one of its own possessions. So the Republicans will have to meet it on the hustings.

At this writing, as we go to press, it is conceded that Cabell is elected Mayor of Dallas, but a number of the candidates who tied their fortunes to his are defeated. Corporation Judge Smith, City Health Officer Smart and Tax Collector House, particularly, seem to be left out.

TEXAS AND OUR NEW POSSESSIONS.

Possibilities and Opportunities for Trade. (Literary Bureau, Sunset Route, Houston & Texas Central R. R., Houston, Texas.)

While the students of political economy have been actively engaged in discussing the probable effect our new possessions will have upon the trade generally of this country, it has been only recently that facts and figures have been employed in a concise form to demonstrate the wonderful value of Cuba, Porto Rico and the Philippines to the producers and manufacturers of the United States, and in these figures, Texas, of all States in the Union, should be interested and her industries stimulated.

England, France and Germany have all recognized the value of new markets, and markets which were not greatly affected by local manufactures. For this reason the business men of these countries have pushed traffic in the Central and Southern Americas, Mexico, and have succeeded in building up a vast trade. When, if only by reason of proximity, the United States should have controlled the entire markets.

While this condition has changed somewhat, foreign goods are on sale in larger proportions in the Western hemisphere than are articles of our production or manufacture, while in the giant markets of the East, the United States is still an unknown quantity.

While this is true, it is also a fact that this country sold to Cuba and Porto Rico in 1894 over \$20,000,000 of goods, and one-half of this sum was in agricultural products.

The consumption of foreign products in

our new possessions has averaged annually something in the neighborhood of \$100,000,000. Under the new conditions, traffic being safeguarded, the next five years will doubtless witness a proportionate increase, based upon stability of government and other obvious causes.

The principal articles of import are at present breadstuffs, provisions, iron and steel and live stock. All of these things Texas is in a position to supply, and those she can now ship, will be possible when its people have taken advantage of her facilities and placed the State in the rank it should occupy.

Within the next decade the imports of our new possessions and of markets which will open by reason of the impetus to trade therefrom, will approximate \$200,000,000. The rush to supply the demand will be great, and in the competition thus induced, location and proximity will naturally play important parts.

Texas is favored by these very conditions. She is nearer by a thousand miles to the East than her competing States, and her ports are adjacent to Cuba and Porto Rico, thus permitting her products to be marketed in advance of other points. Its rail lines converge to the sea and direct transportation is a prime factor in producing the conditions desired.

What State in the Union is better equipped with natural resources for trade expansion than is Texas? Its tillable area is far in excess of sister States; its variety of products greater; its agricultural seasons longer; its crops larger and easier produced and harvested, and its timber resources unsurpassed. The State has every facility for the conversion of the raw products into manufactured articles, and its climatic influences combine with other advantages to force it to the fore in the race for industrial gain.

Local capital is doing a great deal, but local capital is too limited to accomplish the destiny of the State. Foreign capital must be attracted and protected. Throughout the South generally the value of new blood and enterprise is recognized, and every effort is put forward that this element be secured. To establish a large packing business demands a million dollars. So too a factory for the manufacture of iron and steel, the acquisition of ore and coal fields, the installation of iron mills, smelters, machinery and wood working plants demands money that millions of people can supply, and without the element of outside assistance success will be wanting and facilities idle.

The representative of a great financial journal of Chicago said the other day that if investors were protected in the use of their capital, the next eighteen months would witness the induction into the currency circulation of Texas of a vast amount of money. This money, however, be accorded a just and equitable treatment by people and government, or it will seek other fields for investment.

To successfully operate extensive institutions, large capital is a desideratum. This few individuals can supply, and hence corporations must be formed that resources be developed and the advantages of this great State be given a chance to inure to the benefit of its people. The same argument applies to home investors, and unless the thousand and one persons who are becoming jointly interested in present and projected enterprises receive the proper modicum of protection and appreciation talk will end in talk, and material progress be deterred.

Texas is on the verge of a remarkable industrial revolution. Its people, farmers and business men, are awake to the fact. Increased manufactures and exports mean additional individual wealth, and increase in population which follows enterprise always, will create new demands, open new avenues for commercial expansion and increase the per capita holdings. It will bring into cultivation new areas, open new schools, build up cities, increase railroad mileage and induce a prosperity lasting and benign.

Biliousness is cured by Hood's Pills, 25 cents.

The most opportune expansion for this nation is upward.

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.

THE PEOPLE OUGHT TO KNOW that the most MARVELOUS WATERS on earth are in Palo Pin-to County, Texas. Write and get a case of sparkling Pin-to Water, bottled and Carbonated; also condensed water 40 to 1, and Red Oil, Mineral Salve, Mineral Complexion Soap, Crystals. For particulars, MINERAL WELLS BOT. WORKS, Mineral Wells Texas.

The drugs in Dr. Simmons' Sarsaparilla are so concentrated that the dose is very small, but, nevertheless, it is so scientifically combined that it is readily retained and assimilated by the most delicate and sensitive stomach. Fifty cents and 50 doses.

Hate to happiness is like fire to flowers.

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.

Notes Fro

NORTHWEST II

W.A.K. H. A. Howland, Church is rejoicing in favor of Four men beautiful parsonage structure. We being fifth Sunday I pray for us.

CLEBUR

Jno. M. Baren yesterday a very series of meetings, ing the meeting, and received two faith. We had in Sam and Ed Bar A notable feature we used the Star Book throughout, bly suited for the cared, in good reference collections well up. We had report progress of prize.

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M. K. Little, A midst of a splendid College. The us, and sinners are hope of seeing ev fore this week s' Mussett was with fine work. We at D. Bradford for sermons. Rev. S great sermon at and its power at hearts at home i maidens send the power. Christian est investment an his children.

MATAID

C. A. Clark, Ap tery Conference, March 21. Our get G. S. Hardy, was His preaching w kind. His sermon we have heard for to be the produc modification. Bro. won the hearts of will look forward to when he shal stewards report t prevailing elder p Our new church completion, and be ready for oen and seated it will dedicated by our Sunday in July particular, and t dor District in g be present. We at Northfield befo man, sixty-eight y verted last sum that purpose, wh cess, Raised \$253 day on the Two Work is in a fl preachers happy.

NORTH TEX

ROY

J. M. Holt, Apr in Royse three m from the East 7 little city is on a believe we can moving up gradu our preacher, see in the hearts an He has been tin the last three we doors. We now b League in good v have the Sunday- ings. Let all who Adams, that he c him in our midst week for Doughe work.

W. W. Galloway

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AN OLD-TIME

W. H. Ferkins, three weeks' me Allen charge, w meeting in every bright conversion new kind, but a mother's bench mistakeable evide of their Savior. Bro. Liles (God t to any clap-trap methods, but pre him crucified, an wonderful powe He preached a low preach that Chr sin. When we b a had spiritual s Lord, all of us t as a great pri can for the dear l

Notes From the Field.

NORTHWEST TEXAS CONFERENCE.

WAXAHACHIE.

H. A. Bourland, April 2: Waxahachie Church is rejoicing over tokens of divine favor. Four men converted recently. A beautiful parsonage in course of construction. We begin a protracted meeting fifth Sunday in this month. Reader, pray for us.

CLEBURNE STATION.

Jno. M. Barcus, April 2: We closed yesterday a very delightful and profitable series of meetings. We gathered up during the meeting ten Church certificates and received twenty on profession of faith. We had valuable help from Bros. Sam and Ed Barcus and Bro. Whitten. A notable feature of the meeting was that we used the Standard Hymn and Tune Book throughout, and found it admirably suited for the purpose. We have secured, in good subscription, all our conference collections, and other finances are well up. We hope to be able soon to report progress on a new church enterprise.

POLYTECHNIC COLLEGE—FORT WORTH.

M. K. Little, April 2: We are in the midst of a splendid revival at Polytechnic College. The old-time fire is upon us, and sinners are being saved. We have hope of seeing every pupil converted before this week shall end. Rev. J. P. Mussett was with me last week and did fine work. We are indebted to Rev. W. D. Bradford for two of his soul-stirring sermons. Rev. Sam Jones gave us a great sermon at 3 p. m. last Thursday, and its power abides. There are glad hearts at home as the young men and maidens send messages of soul-saving power. Christian education is the greatest investment any father can make for his children.

MATADOR CIRCUIT.

C. A. Clark, April 2: Our second Quarterly Conference convened at Northfield March 21. Our genial presiding elder, Bro. G. S. Hardy, was on hand and at his best. His preaching was of the Holy Ghost kind. His sermon on missions was the best we have heard for many years. It showed to be the product of much study and meditation. Bro. Hardy has completely won the hearts of all my people, and we will look forward with no little anxiety to when he shall visit us again. The stewards report the salary of pastor and presiding elder paid in full up to date. Our new church at Matador is nearing completion, and within fifteen days will be ready for occupancy. When complete and seated it will cost \$1500. It will be dedicated by our presiding elder the third Sunday in July. All former pastors in particular, and the preachers of Clarendon District in general, are requested to be present. We are expecting to build at Northfield before conference. One old man, sixty-eight years old, who was converted last summer, subscribed \$30 for that purpose, which almost insures success. Raised \$235 at Northfield last Sunday on the Twentieth Century Fund. Work is in a flourishing condition and preachers happy.

NORTH TEXAS CONFERENCE.

ROYSE CITY.

J. M. Holt, April 3: We have now been in Royse three months, since our arrival from the East Texas Conference. Our little city is on a boom (financially). We believe we can see that the Church is moving up gradually. Bro. G. H. Adams, our preacher, seems to be fully installed in the hearts and minds of the people. He has been tussling with the grip for the last three weeks, and is still kept indoors. We now have a Senior and Junior League in good working order. We also have the Sunday-school and prayer-meetings. Let all who read this pray for Bro. Adams, that he may be soon restored to health, that he can do the work assigned him in our midst. We leave Texas next week for Dougherty, I. T., to do mission work.

ALLEN.

W. W. Galloway, March 29: Bro. Z. V. Liles has just closed a three weeks' meeting at White's Grove. The meeting was a grand success. There were fifty-two conversions and relocations and thirty-two accessions to the Methodist Church. The conversions were very bright, the most of them going at once to their friends in the congregation and urging them to be religious. There were some old grudges settled in the community, and the Church is greatly revived. Most all the young converts pray in public, and a great many old converts that never did pray in public are now at work and pray, and can pray like a Bishop. Bro. Liles did nearly all the preaching himself, and I do not think we have ever had any better preaching at this place. His appeal to sinners was so earnest and so full of love that the oldest and hardest of them wept like children. Some were converted and others say they are resolved to live a different life. Bro. Liles is in harmony and love with all his people.

AN OLD-TIME HOLY GHOST REVIVAL.

W. H. Ferkins: We have just closed a three weeks' meeting at White's Grove, Allen charge, which was a wonderful meeting in every way. We had fifty-three bright conversions—none of your hold-up-kind, but all were converted at the mourner's bench and all gave clear, unmistakable evidence of their acceptance of their Savior the Lord Jesus Christ. Bro. Liles (God bless him) did not resort to any clap-trap or stale and worn-out methods, but preached Jesus Christ and him crucified, and he preached him with wonderful power and demonstration. He preached against sin in a high as well as low places. He did not preach that Christ hated the sinner, but sin. When we began the Church was in a bad spiritual state, but now, thank the Lord, all of us feel it our duty as well as a great privilege to do anything we can for the dear Lord. The whole Church

is in love with Bro. Liles; in fact, I love him. Long may he live to preach the glad tidings to the sons and daughters of men. Bro. Coke, of the C. P. Church of McKinney, preached one good sermon for us, and Bro. Casey, of McKinney Station three good ones. Bro. Liles did the rest of the preaching, and you may be assured it was well done. Final results of the meeting: Thirty-three additions to our membership, Church wonderfully revived, Sunday-school benefited, and Bro. Liles will organize a League at his next coming. We thank God to the bottom of our hearts for that we have seen and felt during the three weeks just ended.

MARVIN.

W. R. McCarter, April 2: Just home from Shady Grove, one of our appointments. We gave yesterday, morning and evening, to the interests of our Twentieth Century work. We gave all a chance to contribute—large, small, old, young, friends and members—to this important enterprise. Most of the congregation participated. Results: a great spiritual blessing, and \$50 in cash and good subscriptions. Amen. Let the good work go on.

BOWIE.

J. E. Vinson, April 2: On the first Sunday in March we began a protracted meeting in our church. The interest was good from the beginning to the end. The members of the Church in the main manifested a deep concern for the success of the meeting and every service was fruitful of good. Bro. T. J. Beckham, of Wichita Falls Station, was with a part of the first three weeks, and would have been with us more but for sickness in his family and the urgent claims of his own charge. He drew our people to him by his affable spirit and his earnest gospel appeals. Bro. Beckham is a safe man, a close thinker, a clear gospel preacher and a consecrated Christian. He is called to the ministry and he knows it, and he knows to whom to go for power with which to preach; hence he comes before the people with a burning message. Bro. E. W. Alderson, our presiding elder, was with us as much of his time as he could take from his district work. Our people hear him. His sermons, exhortations and prayers are full of the holy unction, by which the congregations were moved to nobler purposes in life. We all love him. Bro. Denton, of the Protestant Methodist Church, was with us part of the time, doing efficient altar work, and preached one sermon. He is a devout man and shows that his communion is with God. We have a good choir of young and middle-aged. They are devout Christians, whose daily walk is consistent with their profession, ready to do what their pastor asks them to do. They did faithful service from the first to the closing of other days. God bless our faithful choirs whose single aim is to glorify God in their services and lives. After four weeks' continuance we closed the meeting last night. And while some poor souls, covered with many fervent prayers, rejected the gospel call, yet there was not a penitent left at the altar, one lady being happily converted just after the service was dismissed, and the last few leaving the church went away happy in the triumphs of the cross over the powers of darkness and death. There were about twenty-five conversions, the most of whom joined our Church, and some others yet to come in. Several others handed in the certificates of membership fresh from the hand of their former pastors, showing that they love the Church and hold sacred their Church vows. To our true God be the praises given, both now and forever more. We want to go to work now to reseat our church with new souls. This we recognize as a duty we owe to God, in whose temple courts we worship.

WEST TEXAS CONFERENCE.

CLAUDE.

J. E. Stephens: We have begun the third quarter on Claude charge. Our second quarterly conference met at Goodnight, March 17-18. On account of sickness in his family, our beloved was kept from us to the regret of all. He is in high favor with all our people, and deservingly so. Things went smoothly in the Quarterly Conference; reports all good; excellent services Sunday morning and night. Things have been moving on without a jar up to last week, when news came to us of the murder of one of our stewards at Washburn. It was a terrible shock to all the country. Our revival services will begin the first Sunday in April, at Goodnight. Let all pray for a gracious revival. We have paid \$1 per capita to the Twentieth Century Fund; have as much more in subscription, and are not bound yet. We expect to have our church improvement completed by the last of April.

SAN SABA REVIVAL.

L. R. Ellis, March 29: The Lord has wonderfully blessed us. For nearly two years we have been praying and working for a revival. Bro. W. H. Brown, of Belcher Circuit, North Texas Conference, came to assist me on the 12th, and remained until the 25th. During that time we had 76 conversions, and the Church all aflame with love and zeal. I attempted to close the meeting on Thursday night, but it would not close, and ran on until the following Monday night, resulting in 7 more conversions, making 82 conversions. Sunday at 11 I received 52 into the Church, all in one body. Baptized 21 adults and 7 infants. My Church now delight to sing, testify, pray and work. Our young converts delight to do anything they are called on to do. If I say, now we will tell what the Lord has done for us, and thank God for his goodness. In ten minutes we will have fifty testimonials. If I say, now let us all offer a short prayer, prayers go up thick and fast from the old, the middle-aged, young men and women, and little boys and girls. When we come together at Church, we expect God's presence and some one to be converted. We have a Senior League of 60 members, a Junior League of 20 members, a young men's prayer-meeting, a young ladies' prayer-meeting, and a woman's prayer-meeting, each meeting weekly. We have 154 enrolled in Sunday-school, with 137 present last Sunday. We now have an enrollment of 325 members. Of course our finances are all up. The presiding elder

said to our stewards at last Quarterly Conference: "Liano is going to push you this year." They did not say anything, but just "sawed wood" and when the eighth question was called he just whistled a little, and remarked, by way of parenthesis, that Liano was not in it. Bro. Brown is a humble Methodist preacher, who believes in God and in the power of his word. He always has results; God honors his faith. He preaches the plain, simple gospel. He denounces sin, calls a spade a spade, exhorts to holy living and gets the Church to work. We all love Bro. Brown. To God be all the glory. We will have to enlarge our church house. Expect to do so this year.

EAGLE PASS.

A. L. Scarborough, March 28: We have recently been blessed with a revival of the quiet, gentle sort. In the past there have been several of what might be called, in the language of one brother, "A rousment," along with other seasons of genuine revival that converted souls and built up Christian character, but the kind of the "rousment" order has made such meetings exceedingly unpopular here. Say "revival" to these people, and many of even our own people are afraid of it, and will not have much to do with it. This is a sad state of affairs in the face of the fact that we can not get along with Methodist religion without Methodist revival work. We need more yet, but what we have recently had is a source of cheer and help to us. The spiritual life of the Church is renewed and the working part of the Church is more hopeful and encouraged, as well as this preacher. Our friend and brother, Rev. New Hargis, of Gonzales, did us much good, and he himself went back to his work helped by helping others. He was with us several days, and then came Dr. Rankin, editor of the Advocate, and his sermons also were a spiritual treat and will linger as blessings. We are praying for more spiritual life. We thank God and our brethren who helped us.

EAST TEXAS CONFERENCE.

NEW YORK CIRCUIT.

P. R. White, March 29: Notwithstanding the rain, the rage of measles, small-pox and candidates in our county, the Quarterly Conference at New York, March 17 and 18, was a success in every respect. The different appointments of the circuit were well represented. The presiding elder continued talking and preaching in a way to make the people enjoy his stay and speak well of him after he had gone. Our people appear to be a progressively people. We are moving up by having a better prayer-meeting, class meetings, Sunday-schools, and better financial reports. This is my third year with this people, and thus far it has been the most pleasant, and we think the most successful. We are working that we may bring up a good report at conference.

GRAND SALINE.

J. L. Fall, March 29: As you do not hear from this charge very often, I thought I would write. I do not know why the pastors do not write. It does not seem to be for the want of something to write. Rev. A. Methvin is our pastor this year, and a good one, too. We all love him and his wife. They are a great help to our town. Bro. Methvin is a big preacher. We do not mean by this that he is large in avoirdupois only, but large every way. We have already realized quite a change in this work. The parsonage has been remodeled, and is now looking nicely inside and out. Bro. Methvin says he is going to seat the church here with new seats, paper the walls and paint it overhead, and then he is going to put good lights into it. When he says he is going to do a thing, he generally does so. If he can't get us to do, he will call on some one that will. He believes in moving. He has on foot one or two other churches in this charge. We have two Sundays in the month at this place, and two sermons each day. We have a good Sunday-school and prayer-meeting, both of which are very well attended. Our protracted meetings will begin about next month. We hope and believe we will have a good year. I do enjoy the Advocate.

NOTES FROM BONHAM.

I began work here the first Sunday in December. In the beautiful and well appointed new church which stands where the one burned last year stood. It is one of the prettiest and best arranged churches I have seen, and an ornament to our little city. One of the strange things in modern journalism has occurred in connection with this church—it has been reported twice, dedicated within four months, both by our Texas and Nashville Advocates, whose editors are alert men and seldom found napping, but the types slipped up on them this time. I don't believe our Texas editor would try to slip the honor from Dr. Hoss, even to place it upon our Texas Bishop, nor do I think that Dr. Hoss, with all his modesty and deference for the episcopacy and Texas, would wittingly be untrue to himself and history and give his honor to another. This church was built and dedicated last year under the administration of Bro. C. M. Threadgill, and reflects great credit upon pastor and people. Dr. Hoss dedicated it the Sunday before conference, and did his work so satisfactorily that there has been neither need nor desire to have it repeated by any one, even a Bishop.

We have secured \$250 on Twentieth Century Thank-offering, over \$200 of which has been paid, and I feel confident that this charge will pay at least one dollar per member.

We have found the people very kind and courteous, and hope for a year of progress.

Our presiding elder, Dr. Pierce, has preached four times for us, and each time has maintained his reputation as a strong, clear and edifying gospel preacher.

Have added fifteen to and lost twelve from our membership. J. A. BLACK.

Cheatham's Tasteless Chill Tonic cures the Chills, builds up the system and drives away all ills. It makes strong the weak and fattens the lean. It's the tonic of tonics, the best ever seen. Fifty cents.

DISTRICT CONFERENCES.

Palentine, West Palestine	April 5
Waco, Eddy	April 11
Paris, West Paris	April 11
Terrell, Plano	April 25
Georgetown, Temple, Seventh St.	April 25
Greenville, Allen	April 25
San Antonio, Cotulla	May 8
Sherman, Whitewright	May 8
Bowie, Bellevue	May 8
Ahlene, Snyder	May 16
Gatesville, Killeen	May 16
Waxahachie, Inessa	May 22
Boeville, Runge	May 22
Fort Worth, Joshua	May 29
Vernon, Graham	May 29
Austin, Bastrop	June 5
Huntsville, Montgomery	June 5
Beaumont, Livingston	June 5
Sulphur Springs, Campbell	June 5
Llano, Llano	June 12
Chero, Chero	June 12
San Marcus, Seguin	June 12
Houston, Alvin	June 12
Brenham, at Milano	June 12
Taylor, Wills Point	June 12
Clarendon, Amarillo	June 20
Bonham, at Petty	June 21
Weatherford, Gordon	June 21
Marshall, Hallyville	June 21
Dallas, Oak Cliff	June 21
Pittsburg, Dabingerfield	June 21
Brownwood, Comanche	Aug 1

FROM LOUISIANA.

Rev. Abe Mulkey, of Corsicana, Texas, has just closed a very successful meeting for us here in Crowley, La. We secured a warehouse that would seat a thousand people, and had it full at the night services, sometimes overflowing. The meeting resulted in 65 additions to the various Churches; 40 of these were to our own.

Bro. Abe took a collection for the orphanage at Waco, and secured \$125. There is scarcely a home in our town that has not been affected deeply by the meeting. We want to thank Texas Methodism for loaning us Bro. Mulkey for ten days.

PERCY RIVERS KNUCKERBOWER,
Pastor in Charge.

Crowley, La.

Butterfly: "Magnificent, sir! There are scenes in your comedy that Shakespeare himself could not have written." Dapter: "You are too kind, really." "Not at all, sir. Take, for instance, that railroad smash-up in the third act."—Brooklyn Life.

The Starvation Plan

Of Treating Dyspepsia and Stomach Troubles is Useless and Unscientific.

The almost certain failure of the starvation cure for dyspepsia has been proven time and again, but even now a course of dieting is generally the first thing recommended for a case of indigestion or any stomach trouble.

Many people with weak digestion as well as some physicians, consider the first step to take in attempting to cure indigestion is to restrict the diet, either by selecting certain foods and rejecting others or to cut down the amount of food eaten to barely enough to keep soul and body together, in other words the starvation plan is by many supposed to be the first essential.

All this is radically wrong. It is foolish and unscientific to recommend dieting to a man already suffering from starvation, because indigestion itself starves every organ, nerve and fibre in the body.

What people with poor digestion most need is abundant nutrition, plenty of good, wholesome, properly cooked food, and something to assist the weak stomach to digest it.

This is exactly the purpose for which Stuart's Dyspepsia Tablets are adapted and the true reason why they cure the worst cases of stomach trouble.

Eat a sufficient amount of wholesome food and after each meal take one or two of Stuart's Dyspepsia Tablets to properly digest it.

In this way the system is nourished and the overworked stomach rested, because the tablets will digest the food whether the stomach works or not, one grain of the active digestive principle in Stuart's Dyspepsia Tablets being sufficient to digest 3,000 grams of meat, eggs or other albuminous food.

Dr. Harlandson and Dr. Redwell recommend these tablets in all cases of defective digestion because the pepsin and diastase in them are absolutely free from animal matter and other impurities and being pleasant to the taste are as safe and harmless for the child as for the adult.

All drug stores sell this excellent preparation and the daily use of them after meals will be of great benefit, not only as an immediate relief, but to permanently build up and invigorate the digestive organs.

STRAWBERRIES FOR FESTIVALS.

Leaguers, Aid Societies and others contemplating a festival, wishing nice, ripe, fresh Strawberries, write or telegraph me for prices. J. W. SHIRL, VV., ALLEN, TEXAS.

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

Our Young Folks

THE BOY WHO IS WANTED TO-DAY.

The boy who is wanted to-day is one who is honest, thoughtful and true. One who is always willing to lend a helping hand to the needy and the poor; one who just goes to work and says, "I can, and I will;" one who attends Church and Sunday-school, and is a true Christian. Not one who uses profane language, stands around and swears, uses intoxicating liquors, and gambles away his money. Some boys think they can't be men unless they chew, smoke and drink. They are mistaken. Children, did you ever stop and think how this displeased your parents? If so, how could you go farther and break their hearts? Say, boys, let us take our parents' advice and shun even the appearance of evil, and we will come out all right. Don't you think so? I do.

CLIFFORD E. LANIER.

"MAKE ME A CHILD AGAIN."

"I'd like to be a boy again, without a woe or care, with freckles scattered on my face and hayseed in my hair. I'd like to rise at 4 o'clock and do a hundred chores, and saw the wood and feed the hogs and lock the stable doors. And herd the hens and watch the bees and take the mules to drink, and teach the turkeys how to swim, so that they wouldn't sink, and milk about a hundred cows and bring the wood to burn, and stand out in the sun all day and churn and churn and churn; and wear my brother's cast off clothes, and walk four miles to school, and get a licking every day for breaking some old rule. And then get home again at night and do the chores some more, and milk the cows and feed the pigs and curry the mules galore; and then crawl wearily up the stairs and see my little bed, and hear dad say, 'That worthless boy—he isn't worth his bread!' I'd like to be a boy again—a boy has so much fun!—his life is just a round of mirth from rise to set of sun. I guess there is nothing pleasanter than closing stable doors and herding hens and chasing bees and doing even chores.—Mail and Express.

THE READING HABIT.

"Reading maketh a full man," said Lord Bacon. A full man even of literary pabulum, unless the processes of mental digestion are carried forward with a wholesome speed and capacity thoroughly to sift the waste from the nourishment, is in an unhealthy state of plethora. With the ever-increasing output of books and magazines, few of us who try to read at all escape entirely from occasional attacks of intellectual indigestion. Mere bookishness is a complaint that too easily overtakes us, and it is a form of anaesthesia that the victim finds hard to shake off. The worst of it is that there is a sort of tacit consent upon the part of the public at large to look upon the reading man or woman as a kind of superior person, or at least potentially such.

Reading is a good habit to acquire, beyond a doubt and no one will deny its great value as a means of development and knowledge. With the young it can be made the way toward some worthy ambition and a right appreciation of many things the parent or teacher finds it difficult to instill by word or mouth. There is, however, always the danger in indiscriminate reading, or in reading for its own sake, of robbing the mind of its natural individual motive, and of inducing a state of complete mental dependence upon the written thoughts of others.

Life is not to be lived in books alone. Even with one's best applications the printed page lacks a certain convincing reality—that is, a "literary" glamour that casts a haze over the words we read. We are prone to dramatize the book read in more or less abstract terms.

It is by actual and alert contact with life itself that we really learn to make our sensations and experiences a vital part of the thing we generalize as character. We must first learn to think—a most difficult accomplishment—and then our reading will become, as it should be, illuminative and stimulating to further exercise of our own faculties. Few of us are not all too well acquainted with certain human phonographs who carry about with them an air of being "bookish," and who are ready upon the slightest encouragement to turn on their current of words reflecting the very newest things in literary gossip. The fact is, we are too easily led by the factitious authority of mere type. "A book's a book, although there's nothing in it," was Byron's cynical way of putting it.

In the world of books, as in life, one must grope his way largely in the dark to find the things that he most needs, but with the difference that certain books have been proved by time and are known, tangible quantities. Read the things you like is a ready prescription, but it is so easy to like the things that are easy and that appeal to our natural mental indolence.

The "solid books" are not half as repellent as that very material word sounds, and some of the pleasantest surprises that come to readers are in the form of books that they have been taught to fear as being too deep for them. There is a pleasure sense of intellectual pride derived from finding that you can really enjoy the "hard" book.

What form one's reading should take is not a matter for arbitrary judgment, but good taste is not a gift, but a growth, and a little wise direction is of everlasting value. Read out of yourself or above yourself might be a good way to suggest the sort of reading that is worth while. Comparatively few of us have many opportunities of getting very far away from our customary environment, and the world would be narrow indeed were it not for the means of broadening our outlook by the help of the things others have seen and thought.—James B. Carrington, in Saturday Evening Post.

WILLIAM THE SILENT.

The great Prince of Orange, to whom Holland owes so incalculable a debt, and whose name is a synonym for patriotism and every other noble quality, gained his surname of "The Silent" in a very peculiar way. He had been sent by his master, Philip II., in whose good graces he stood very high, to negotiate a most important treaty with France, which business he accomplished, although only twenty-six years of age, with surprising sagacity and success. It was while he was at the court of the French king that the turning point of his life came. King Henry of France and Philip of Spain had secretly agreed upon a scheme to extirpate Protestantism in their respective dominions by a general massacre of all heretics; and Henry, while walking alone with Prince William one day, supposing him to be privy to the arrangement, made the enormous mistake of opening to him the whole subject without reserve. William was nominally a Roman Catholic, and had no special sympathy at this time with the Reformers, but he had a manly detestation of murder. He was horror-struck with the plot thus unexpectedly revealed to him, but with great nerve and presence of mind he kept his countenance and dissembled his feelings so that the whole infernal scheme was speedily in his possession. The blunder of the monarch was of inestimable value to the cause of liberty. For William's purpose was fixed, and his life-work assigned him from that hour.

From his self control during this momentous revelation of the iniquity of the kings, he was called The Silent. But he was far from being silent in after years when the time for utterance had come. He was the mouthpiece of millions that had no tongue but his. His voice rang throughout Europe in denunciation and exposure of the villainy in high places. His eloquence was unrivaled in that age. And he stands with no superior (if, indeed, he has had an equal), in that age or any other, for whole hearted, unflinching devotion to the cause of liberty, religion, and native land. Few men more genuinely great than he have ever blessed the earth. None was ever more truly the father of his country. The Dutch republic rose into being simply because William lived. Without him, as friends and foes most clearly said, nothing could have been done. The whole enterprise hung upon his single arm! His entire private fortune was flung freely into the empty treasury of the struggling states.

Sprung from one of the proudest stocks of Europe, an independent sovereign with great possessions and the highest prospects, he willingly became a branded outlaw, with an enormous sum set upon his head, attracting constantly, and in the end, alas! successfully, the bullets of all the assassins of the world, that he might resist oppression. Born to ease and comfort and every worldly enjoyment, he took heroically upon his lonely heart a load of care which pushed him, haggard and worn, yet smiling cheerfully through it all, swiftly toward the grave. Tranquil amid the raging billows, like a rock with surges dashed, he stood a symbol of calm courage and unshrinking endurance.

He became deeply religious. This his private letters as well as his public documents conclusively show. A single quotation from his correspondence must suffice. To one of his lieutenants

who wrote somewhat despondingly in an hour of extreme danger, he answered, "You ask if I have entered into a firm treaty with any great king or potentate, to which I answer, that before I ever took up the cause of the oppressed Christians in these provinces, I had entered into a close alliance with the King of kings; and I am firmly convinced that all who put their trust in him shall be saved by his almighty hand."

What was most remarkable of all about him, he stood, in that age of ignorance and bigotry, the sixteenth century, for the most absolute toleration and perfect equality in matters of religious opinion. He strove to establish not freedom for Calvinism, but freedom for conscience. No man understood him. Even his nearest friends could not comprehend the sublimity of his position, so far was it from being their own. He was peremptory and resolute that thought should be toll-free, and errorists he treated with kindness. For this he was denounced as an atheist, "one who cared nothing either for God or religion." The Puritans who founded New England would doubtless thus have branded him. But never was charge more groundless. He towered above his contemporaries almost as much in faith and love as in mental abilities and political skill. His place is surely among the greatest of statesmen, patriots, heroes, and saints. "As long as he lived," says the historian Motley, "he was the guiding star of a whole brave nation, and when he died the little children cried in the streets."

Let our young people study this sublime character in Mr. Motley's noble and fascinating volumes on "The Rise of the Dutch Republic."—Zion's Herald.

HOW PICTURES SHOULD BE HUNG.

"To hang and properly group pictures is not an easy matter," writes Maria Parloa in the Ladies' Home Journal. "To succeed one must have a good eye for distances, for straight lines, and for harmony in grouping as well as a fund of patience—putting up and taking down each picture, or set of pictures, until the position, height and grouping are perfectly satisfactory.

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"A picture should be so hung that the bottom shall lie flat, and the top be thrown forward slightly. The manner in which the screw-eyes are put in produces this effect. For a small picture they should be fastened two or three inches from the top of the frame; the larger the picture the greater should be the distance of the screw-eyes from the top.

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HEROIC ACT OF

A book of the d names have not contain many of the human race, the perfect ming humility. This longs in this not longer year by y

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To do good is t is what keeps th caying or corrup our Lord that " good," and we l was a man of se with grief, He ha ing source of joy; time broke forth ances to his Fa upon mankind. sources of this j that He was do and sowing seed world which wo fruit in after d; who lives for l life. He is mis change, and thin of himself, and v well Dickens pu mas carol. At story we have a tight-fisted man sharp as a flint had ever struck cret and self-con an oyster. Nob in the street to looks. "How are plored him for asked him the ti he was, but disn choly. He had t one. He had t for himself; but ghosts—the ghe ghost of the pres future—and the and he becomes master and a ge heart and his i a consequence, life he once hat days he once l Arthur S. Broo

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HEROIC ACT OF AN UNKNOWN MAN.

A book of the deeds of heroes whose names have not survived them would contain many of the noblest records of the human race. In it we should find the perfect mingling of courage and humility. This touching story belongs in this noble list, which grows longer year by year.

A certain Major Baker and his daughter were passengers on the Stella when that unfortunate ship was wrecked. Both were about to perish, when the father made a piteous appeal to a boat load of passengers who were leaving the ship's side to find room for his daughter.

One man, to whose identity there is absolutely no clue, instantly stepped back to the ship and allowed the lady to take his place. As the boat cleared the side the vessel went down, carrying with it the girl's father and her unknown rescuer.

How beautiful! How unutterably sad! His anonymity somehow seems to enhance the heroic grandeur of his death. Nothing would have been gained by knowing his name. A man capable of such a deed wants no mortuary honors, nor the local habitation of a monument. He belongs to the infinite of greatness, and his fitting grave is the sea.

DOING GOOD.

To do good is the very salt of life. It is what keeps the love of life from decaying or corrupting. We are told of our Lord that "He went about doing good," and we know that though He was a man of sorrows and acquainted with grief, He had in Him a never failing source of joy, which from time to time broke forth in enraptured utterances to his Father, and in blessing upon mankind. Not the least of the sources of this joy was the knowledge that He was doing good day by day, and sowing seeds of happiness in the world which would blossom and bear fruit in after days. The selfish man who lives for himself can not enjoy life. He is miserable; but let him change, and think more of others than of himself, and what a difference! How well Dickens puts this in his Christmas carol. At the beginning of the story we have a portrait of Scrooge, a tight-fisted man, hard as a grindstone, sharp as a flint from which no steel had ever struck out generous fire, secret and self-contained, and solitary as an oyster. Nobody ever stopped him in the street to say with gladsome looks, "How are you?" No beggar implored him for a trifle; no children asked him the time of day. Rich enough he was, but dismal, morose and melancholy. He had never done good to any one. He had thought and lived only for himself; but he is visited by three ghosts—the ghost of the past, the ghost of the present and the ghost of the future—and they teach him a lesson, and he becomes a good friend, a good master and a good man, and opens his heart and his purse to others and, as a consequence, he begins to love the life he once hated, and to see the good days he once had no faith in.—Rev. Arthur S. Brooke, M. A.

THE SECRET OF SOUL-SAVING.

There can be no doubt but that large numbers of Christians desire to win souls to Christ. But how to perform the work is a question. No wonder this question arises. It is certainly a stupendous work. We learn by the Word of God (Dan. 12. 3) that "they that turn many to righteousness shall shine as the stars forever and ever," and in Matt. 16. 26, by the question of the Lord Jesus, that one soul is worth more than all the commercial value of this world. Now how to bring souls to Christ is the longing desire of many Christians.

One thing is needful above all others. We may talk about holy living and Christian example, Bible study and religious instruction, going to Church and attending to religious forms, make outward Christian professions, and give strict attention to the ordinances of the Lord's house, and any one or all of these will fail to effect the work of winning souls, unless you have a passion for souls. This is indispensable to effective work. Jesus is, without controversy, the author of salvation, and we must not be careless or blind to his methods of doing the work. He everywhere carried a heart of love, burdened with sinners; and this he carried with him to the day of the cross. At the cross, "being in an agony, he prayed more earnestly." What for? For souls. Here Christ was opening the door of salvation to a lost world, and at the very threshold of the door he gave to his ministers and people the

secret way of doing the work. They must have "agony" in prayer. Nothing can be a substitute for this.

It is a wonder that there are so many in our homes and Churches who seem to have so little concern to put stars in the diadem of Jesus. The need of personal acquaintance with the Spirit and power of Jesus in the saving of souls is great. The supply from himself is untold. You can not do a greater thing to exalt his name than to bring souls to him that he may save them. To do this work demands power, and this can be obtained alone by sitting at his feet to learn of him, and seek the fellowship of his sufferings. As he through the baptism of sorrow wrought mightily in saving souls, so Christians seeking the possession of divine power will turn many to righteousness. During long years in revival work I have never seen any feature so effective in bringing men to Christ as days and nights of prayer. It is to be feared that amid the many forces which are employed to win souls, this secret mainspring of victory is being by far too much overlooked. If by some means in the hands of God the homes and Churches could be aroused to this one vital experience in the great work of soul-saving, what might we not expect and see? I am glad that there is a spirit of inquiry abroad on this subject. There is a state of restlessness among the people of God as to how they may win souls. "I will be inquired of by the house of Israel to do it for them; I will increase them with men like a flock." It is the privilege and necessity of every Christian to have power with God and with men. This they may have by asking for the anointing of the Holy Spirit.—A. P. Graves, D. D.

TWO DEATH BEDS.

Whenever I speak to parents, says D. L. Moody, two fathers come before me. One lived on the Mississippi River. He was a man of great wealth. One day his eldest son had been borne home unconscious. They did everything that man could do to restore him, but in vain. Time passed, and after a terrible suspense he recovered consciousness.

"My son," the father whispered, "the doctor tells me that you are dying."

"Oh!" said the boy, "and you never prayed for me, father; won't you pray for my lost soul now?"

The father wept. It was true he had never prayed. He was a stranger to God. And in a little while that soul, unprayed for, passed into its dark eternity.

The father has since said "that he would give all his wealth if he could call back his boy, only to offer one short prayer for him."

What a contrast is the other father! He, too, had a lovely son, and one day he came home to find him at the gates of death. His wife was weeping and she said:

"Our boy is dying; he has had a change for the worse. I wish you would go in and see him."

The father went into the room and placed his hand upon the brow of his dying boy, and could feel the cold, icy sweat gathering there; the cold, icy hand of death was feeling for the cord of life.

"Do you know, my son, that you are dying?" asked the father.

"Am I? Is this death? Do you really think I am dying?"

"Yes, my son, your end on earth is near."

"And will I be with Jesus to-night, father?"

"Yes; you will soon be with the Savior."

"Father, don't weep; for when I get there I will go straight to Jesus and tell Him that you have been trying all my life to lead me to Him."

God has given me three children, and ever since I can remember I have directed them to Christ. I would rather they carried this message to Jesus—that I had tried all their lives to lead them to Him—than have all the crowns of earth; I would rather lead them to Jesus than give them the wealth of the world.

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L. BLAYLOCK Dallas, Texas.

On the second page of this issue will be found a communication from Rev. W. P. Pledger, pastor of our Church in Beaumont. We publish this at his request, inasmuch as the secular press has given a one-sided view of the matter, and it is due him that his explanation be made in full that the brethren throughout the State may understand his motive from his point of view. But no further discussion of the subject will follow this communication in the Advocate.

Preachers must be models of propriety and discretion in all of their manner of life. They are the leaders of our hosts, and people naturally look to them as examples worthy of emulation. They need, therefore, to be as wise as serpents and as harmless as doves. In their personal relations toward mankind they must always bear in mind the fact that they represent the Master, and they must live above all just criticism. While it is true that they are citizens of the community and have all of the rights of citizenship, yet they must be careful in the exercise of these rights, lest they inadvertently hinder the progress of their ministry.

When people profess Christ and publicly assume the vows of Christianity worldly people at once expect more of those who claim to be religious than they do of themselves. This is a compliment to faith in Christ. It shows that even sinners understand that there is something in our religion that differentiates us from the world. In other words, worldly people have an idea that to be a Christian means a great deal—and so it does. It stands for truth, integrity, sobriety and consistent living before men. If our religion does not make special improvement in our characters and lift us in our daily lives above the practices of the world, what profit is there in our faith and experience? Christ says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." A deep, religious experience, coupled with works of righteousness, is the most potent argument that we can make in defense of the divine claims of Christianity.

EDITORIAL BIRD-SHOT.

A great many people talk entirely too much with their mouths.

A little brain force thrown into our thinking would improve our style of conversation.

Young people who marry in great haste often find it necessary to repent at their leisure.

A home without a good, stable government turns out material for action in our criminal courts.

Church members in our town and country charges pay more money to theaters and tobacco than for missions.

The man who knows everything, but does nothing, is very unwise as the adviser of industrious people.

A glib tongue and a wordy mouth may prove entertaining, but persistent application turns out telling results.

This is the season when politicians are showing their interest in the dear people, but they are only in quest of votes.

A dry sermon that has been preached until only its skeleton remains may be very convenient, but it is poor food for a hungry soul.

Good music in the church service is helpful to a profitable worship, but it can not take the place of a well-prepared gospel sermon.

If the organ and the choir lead and inspire congregational singing, they are useful factors in religious service; but otherwise they cultivate formalism.

The best receipt for filling church pews with earnest people is a scriptural sermon, thoroughly seasoned with the Holy Ghost, and delivered by a man who believes every word of it.

It may be well to support the claims of the gospel by quoting what great men have said about it, but the gospel itself is the power of God unto the salvation of those who hear it and obey it.

A SUNDAY IN EAST TEXAS.

Last Saturday morning I boarded the east-bound Texas and Pacific train for Longview, and thence the International for Jacksonville, which place I reached on time at 7:30 p. m. From Dallas to Mesquite I had the company of Rev. F. O. Miller and his wife. They had been in Rockwall in a meeting with Bro. Nash. He is in fine hope of the work on the Terrell District. After they left the train I put in the time reading and observing my fellow passengers and the country. Among the former was a lady suffering with that dread disease, consumption. She was thin, pale and very weak. The conductor and porter gave her every attention, and I was impressed with the fact that even a poor, sick woman can now travel with comfort and safety, with the care given her by the employees of the roads. For courtesy and genteel politeness, the T. P. people are hard to turn down.

From Longview on, a distance of fifty-four miles to my destination, the country was new to me. For the first several miles the land is covered with a thick woods, interspersed with the blooms of the dogwood tree, and the ground covered with the old May-apple common to the forests of Tennessee. The rest of the way was tillable lands of a reddish hue, finely adapted to fruit culture and vegetables. As far as the eye can see the fields are gorgeous with blooming peach orchards. Pears are also abundant. And round and about Jacksonville it is said that they produce these fruits with a flavor equal to the peaches and pears of California.

The people are taking advantage of this rare opportunity, and they are putting out fruit trees all over the country. In a good fruit season, they ship from that one depot five or six cars of peaches a day. There is a canning factory in the place, and it puts up vast quantities of this delicious fruit. The present crop prospect is the brightest in the history of the country. The trees are literally laden with blooms and young fruit. This is bound to become one of the great industries of Texas. The people are going at it intelligently, and the markets are inviting their products.

Jacksonville is a place of fifteen hundred population. The town is well built, has substantial houses, electric light plant, good public schools and two railroads. The International and the Cotton Belt afford good facilities for travel and shipping. The people are moral and progressive. They have just had a prohibition election, and temperance won the day by a good majority. So, within the next month, their four bar-rooms will pack baggage and move out. And they will have to move out of the county, as local option takes about all of it into its jurisdiction. There was no great demonstration in the campaign, but a steady and determined effort upon the part of the people to rid themselves and their families of the evils of the open saloon. They are to be congratulated for their undertaking.

We have in Jacksonville a good Church membership of two hundred and fifty devoted people, and a large outside following. Our building is a substantial wooden structure, hot, comfortable and commodious. Rev. C. F. Smith is the pastor. This is his second year, and his people think a great deal of him. He is well educated, keeps up with books and periodicals, a good Bible student, and thoroughly consecrated to his work. His parsonage, which is an excellent property, is near the Church and well adapted to the uses of a good home. The good wife of the manse was off with the baby in Louisiana and Mississippi making the home folk a visit and Bro. Smith and myself occupied the house and "boarded among the scholars." Among these are Brother W. C. Bolton and Sister W. R. Miller. The former is a brother to Rev. B. R. Bolton, presiding elder of the Fort Worth District. The aged father of these brothers lives here, but he was not able to be out during my visit. He is one of the noblest laymen in all that country. And his boys and their families are following in his footsteps. Sister Miller is the widow of the late W. R. Miller, long a leading citizen and Church member of the place. She is a mature Christian woman. The Church is in good condition. Its business is up to date. They have already raised over four hundred dollars of their Century money, and will pay more. The Advocate is well patronized among them, and they received me with great cordiality. I preached to them twice and also addressed the colored congregation in the afternoon. The members of this colored Church led by their efficient pastor, Brother Douglass, did good work in the local option campaign. I met a great many of the citizens, and my visit was made exceedingly pleasant. Those East Texas people are a good type of Methodists. At the night service I had the pleasure of shaking the hand of that excellent man, Brother Mills, pastor of the Jacksonville Circuit. He preached twice that day, and rode home to meet me. G. C. R.

We may write a thousand books on sociology, and form a thousand more societies to reform the world, but after all we will have to come back to the gospel of Jesus Christ as the only adequate agency for the salvation of the human race. Then, why not concentrate on it now?—From the Whetstone, by Bishop O. P. Fitzgerald.

JUDGE CHAS. F. CLINT AND CATHOLICISM.

This distinguished gentleman delivered a strange sort of speech on the political issues of the day at the auditorium of the City Hall on Wednesday night of last week. He did this at a time when there was no necessity for it. He is not a candidate for office and his personal interests were in no way involved. Had he given himself to an impartial and judicial discussion of matters then paramount before the people, and by his wise counsel led them to intelligent conclusions and to safe actions, no one would have questioned the wisdom of his leaving the bench to deliver a political address to the people of the city. Such an address would have been kindly received and helpful to all classes of the people. For we have ever loved and respected Judge Clint for his integrity of character and his fearless discharge of duty, both as County Attorney and Judge of the Criminal Court. He has been a general favorite of all the people, and they have looked to him, among all men, as the one who was worthy of their support. So much so is this true that he has been invincible before the people. Whatever possessed him to lay aside his judicial ermine at his own solicitation and indulge in the strange aberration of last Wednesday night is a puzzle to his closest friends. The whole performance is so unlike him that we are simply dumb as to any possible explanation. After a few disconnected and rambling remarks, he proceeded to assume that the Catholic Church had been maliciously assailed in the city campaign, and that it was his bounden duty to espouse its cause and defend it from its wanton calumniators. Who are these slanderers of Catholicism? Why, they are among the members of the Protestant Churches, upon whom Judge Clint has ever relied for support in all of his claims to public office. They represent the great masses of the citizenship of Dallas and Dallas County. Yet he said no word of commendation for them, but lauded Catholicism to the skies, and did it at the expense of the ordinary facts of common history. School children in the seventh grade laughed when they read his reference to Catholicism in history. He actually held up Italy, France, Mexico and South America as specimens of republican forms of government wrought out by the liberty-loving members of the Catholic hierarchy! Why did not he include poor Cuba and rotten old Spain! The idea of a man of even ordinary intelligence appealing to the history of Italy, France, Mexico, Central and South America as illustrations of what Catholicism has done for humanity! Such an absurd position is too ludicrous to challenge serious consideration.

But why did Judge Clint feel that it was necessary for him to step down from his exalted position on the bench, laud Catholicism to the sky, compliment bar-keepers and refer to the rest of us as "blind bigots and demagogues?" Nobody on earth can answer that question but the Judge himself. Protestants in this city and throughout this county—people who do not run the liquor business and gambling dens—are the people who have made him what he is as a public man. But now, in a fit of indiscretion, he refers to us in opprobrious terms. And yet none of us have made any attack upon the Catholic Church as such. On the contrary, we have complimented its members on their devotion to their institutions. We have only criticized the managers of the Catholic Sanitarium for their quiet effort to absorb our City Hospital, and we have done this in most respectful terms. Yet the Judge gratuitously assumed that we had wantonly assailed the Catholic Church and needed to be publicly



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castigated for the offense. "Blind bigotry," inspired by "demagogues," is his language! Not one word did he say for Protestant Christianity, but in his esteem Catholicism is the panacea for the oppressions of the people! Italy, France, Mexico, Central and South America are his ideals of what Catholicism has done for the institutions of a republican form of government! And this, too, from the man whom we have loved and kept in public office for a number of years. If, under all the circumstances, Judge Clint is willing to abide by that City Hall speech, as published in the News of the 29th, thousands of his admirers throughout Dallas County and Texas will feel the pang of a great personal disappointment.

TEXAS PERSONALS.

Bro. Wilson, of Garland, is in the city serving on the jury, and he made the Advocate a pleasant visit the other morning.

We appreciate a very kind note from Rev. J. E. Vinson, of Bowie. He is showing his faith by his works, and his list of subscribers is growing.

The ground has been broken at Terrell for our new church building. A note from Dr. Bass says that the work is progressing satisfactorily.

Rev. S. C. Riddle, of Ladonia, has married sixteen couples within the last seventeen months. This is a good record; but he is also a great success in other departments of work.

Bro. T. G. Terry, one of the stewards of First Church in this city, is one of the active members of the board. He is also Secretary of the School Board, and a useful man in the walks of life.

We are in receipt of a copy of the Texas-Colorado Chautauqua Journal, published at Denver. It is descriptive of the work being done every summer at Boulder and of the inducements to make that a summer resort.

We were pleased with a visit from our old friend, Col. Edwin E. Overall, of Houston, one day last week. He is the live editor of the Texas Railway News and Illustrator, and his publication is a credit to Texas.

Sam Jones delivered a characteristic sermon last Sunday night in the First Methodist Church in this city. The house was crowded, and hundreds had to be turned away. He made the fur fly from the popular evils of the day.

Judge J. S. Strother, of Garland, was in to see us last week. His friends are endeavoring to get him to run for the Legislature from this county, and we hope he will do it. He is an excellent citizen, lives in the county, and stands high in the esteem of the people.

Bro. R. Paine, of Berclair, Texas, and a nephew of Bishop Robert Paine, says that in the minutes of the West Texas Conference there is an error as to the date of the Bishop's death. There, he says, it is stated that he died October, 1855, whereas his death occurred October 29, 1852.

Bro. J. L. Harris, a leading member of First Church in this city, has been seriously sick for a number of days, so much so that his life was almost despaired of; but he has changed for the better, and is now able to sit up and walk about his room. He is a good man, and one of the brightest and most successful lawyers in Texas.

Rev. Jas. W. Downs, of the East Texas Conference, and Secretary of the last session at Timpon, is not responsible for the delay of the published minutes of that body, as he left the work to others. We do not know whether they have yet been published or not, as we have not received any notice of the matter whatever.

From some cause or other, Bro. R. M. Means, late Secretary of the State Epworth League, figured in the Advocate as a recently married man; but it is a mis-

take. He is still single, however rich he may deplore his state. Types we get crazy occasionally, and then they are no respecters of persons.

Rev. P. L. Cobb, of Nashville, attended the meeting of the Northwest Texas Mission Board last week, and on his return stopped over at Dallas and made us a pleasant visit. He is making special efforts to help to bring the Texas Leaguers in line, so as to use them in bringing up the deficits on missionary assessments in our various conferences. A good work.

Bro. B. L. Rogers, of Bethel Church, Collin County, was in the city the other day, and dropped in to see us. He is a useful layman and a reader of the Advocate for many years. He says Bro. Clinton, his pastor, is moving things up on that charge. He has already secured nearly his per capita amount on the Century Movement, and will go beyond it.

The fine articles which have recently appeared in the Advocate from the pen of Dr. Solomon, of Houston, constituted one paper which was read at the District Institute, and such was its merit that he was unanimously requested by his brethren to furnish it to the Advocate for publication. Owing to our press, we had to divide it into two parts, and we can safely say that these columns have not contained better literature on that subject than is found in that communication. A few errors in the print crept into it inadvertently, but the readers got the full meaning of the writer.

We made an egregious blunder in a couple of issues back with reference to that church dedication at Bonham. We stated that Bishop Key the Sunday before had dedicated our new church building in that town. We got the item from the Daily News, but it was a mistake. Bishop Key, we learn, has not been in Bonham this year. The fact is, we knew that the handsome structure had been finished under the efficient ministry of Rev. C. M. Threadgill, and that it was dedicated by Dr. Hoss at the close of the year, but seeing the item in the News we grabbed it without thinking and published it.

METHODIST NEWS.

Bishop Hurst has announced that President McKinley, at the expiration of his term as President of the United States, will accept the position of Professor of International Law in the Methodist American University at Washington. He means at the expiration of his second term—if he is re-elected next fall.

An exchange has the following to say of the ages of the Northern Bishops: Bishop Bowman will be eighty-three July 15; Foster will be eighty-two August 22; Andrews will be seventy-five August 7; Merrill seventy-five September 16; Mallieu was seventy-one December 11; Warren

was sixty-nine January 4; Walden sixty-nine February 11; Vincent sixty-eight February 23; Nindle will be sixty-eight June 21; Foss will be sixty-six August 17; Hurst will be sixty-six August 17; Joyce and McCabe will be sixty-four October 11; Fitzgerald will be sixty-three July 27; Fowler sixty-three August 11; Cranston will be sixty June 27, and Goodsell was fifty-nine November 5. The average is sixty-five and two-thirds years. The aggregate of the fifteen effective Bishops is 1000 years.

It is said that Dr. Hamilton, of the Freedman's Aid Society, advocated in a recent lecture in Kansas City the intermarriage of the whites and the blacks, yet he has a white wife. The best way for him to demonstrate the wisdom of his position is to begin in North and give us some illustrations of his argument. How many people in the Northern Church endorse the ideas of this their leader?

NOTICE.

The Finance Committee of the Ecumenical Conference on Foreign Missions, which will convene in New York April 21, reports subscriptions of \$2111.19, which have come in sums of from one dollar to one thousand dollars.

The expenses of the conference, from the beginning of its organization early in 1886 until its report is issued several months hence, are estimated at \$4000. There remains, therefore, \$1588.81 to be raised in less than three weeks, for certainly every penny needed should be provided before the meeting begins.

Of the money already secured, New York City has given \$1189.21, against \$2,639.91 for the whole remainder of the country. Yet this conference is in no sense a local conference. It is a world's conference, whose object is to increase the intelligence and the interest of the entire Church of the land in foreign missionary work. The conference is for the benefit of all the Churches, and all the Churches should share in its expense.

Friends of foreign missions everywhere are, therefore, urged to contribute without delay; and Churches, Sunday-schools and young people's and other societies are urged to take up collections promptly for this purpose.

Honors of five dollars or more will be entitled to a copy of the report of the conference in two handsome volumes. The Treasurer is Mr. George Foster Peabody, 27 Pine Street, New York.

To the Preachers and Members of Waxahachie District Conference:

Dear Brethren—In answer to a number of requests, and because of several conflicting engagements by members in Ellis County, I find it best to postpone our District Conference until Tuesday morning, May 22. Please take due notice and make your arrangements accordingly.

Let us clear the decks of all collections and devote remainder of year to the Twentieth Century Thank-offering.

HORACE BISHOP, P. E.



REV. W. G. E. CUNNINGHAM, D. D.

This distinguished minister, after a brief attack of illness, died in Nashville, Tenn., March 31. From Literary Life we present the following brief account of his life and labors:

Dr. Cunningham was born December 3, 1820, on the French Broad River, a few miles above Knoxville, Tenn., at Seven Islands. His father, Jesse Cunningham, was at the time presiding elder of the French Broad District. His early educational advantages were meager and largely confined to the instructions of a pious mother. It was his father's ambition to send him to Emory and Henry College, but low finances prevented, and he worked his way through the higher walks of learning alone.

He was converted at a camp-meeting at the age of twelve years. He felt called to preach, and in the fall of 1843 was admitted into the traveling con-

nection in Holston Conference. In 1852 he was sent as a missionary to China, where he labored successfully for nine years. Failing health brought him back to America. After the close of the war he was elected professor in Martha Washington College, where he spent eight years. After a short period in the pastorate, he was in 1875 elected editor of the Sunday-school literature of our Church, where he remained eighteen delightful, busy, profitable years.

For the past half dozen years he has been devoting his time largely to the quiet pleasures of a literary life, and occasionally publishing a volume from his pen. His latest volume, "A Foreign Missionary and His Work," is one of the most thoughtful, practical books published on that subject. Another volume of comparative recent production is his "Young People's History of the Chinese."

"One Swallow Does Not Make a Spring."

No, it is the myriads of birds that announce the opening of bright days. They bring us promise of renewed health and strength. They teach us a lesson, which is to set our human house in order by thoroughly cleansing our blood, in fact, making it new, pure and bright.

There is only one real specific with which to accomplish this, and that is Hood's Sarsaparilla, America's Greatest Spring Medicine, which never disappoints. As a purifier, its work is thorough, and good health is sure to follow.

Scrofula—"My little daughter, at three months, had terrible scrofula eruptions, scratching till the blood came. Hood's Sarsaparilla cured a year ago. Skin is now white, smooth and soft." Mrs. WILSON WELLS, Warren, Conn.

Neuralgia—"I had dreadful neuralgia. Was miserable for months. Neighbors persuaded me to use Hood's Sarsaparilla, and it cured me perfectly." Mrs. FRANK TURNER, Barre, Vt.

Tired Feeling—"I had that tired, dull feeling, dyspepsia, headaches and sinking spells, but Hood's Sarsaparilla made me a new man. I never was better than now." JOHN MACK, Oskaloosa, Iowa.

Poor Appetite—"Spring finds me with a weakness and lack of appetite. I recommend Hood's Sarsaparilla highly as a strength builder and creator of appetite." J. F. WARD, Labelle, Ohio.

Dyspepsia—"I know a positive relief for dyspepsia and that is Hood's Sarsaparilla. It cured me. My neuralgia also stopped." W. B. BALDWIN, 104 Oak Street, Binghamton, New York.

Running Sores—"We feared our little brother would be a cripple from a running sore on his foot. He grew worse under hospital treatment. Mother gave him Hood's Sarsaparilla and now he is entirely cured." MISS MARY MASABIE, Aurora, Ind.

Impure Blood—"My work was a burden to me until I took Hood's Sarsaparilla. Poor blood was the cause. Have gained flesh and have color in my face." Mrs. A. A. HOWARD, Taunton, Mass.

Hood's Sarsaparilla
Never Disappoints

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

Books for Sale.

Bowie, Texas, March 27, 1890.
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.

For Sunday-Schools, Prayer Meetings.

SACRED SONGS

No. 2. THE NEW BOOK.

All royalties paid to Mr. Moody's Schools.
Send 20 cents for a sample copy, and you will find it as good as No. 1. Over 1,000,000 copies have been sold. \$25 per 100.

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DO YOU THINK

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

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

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

COMMUNICATIONS.

MEXICO AND THE BULL FIGHTS.

To My Brethren of the Ministry and of the Church:

Do not be alarmed at the rather formidable caption which heads this article, for the "bulls" that I saw are all dead and the country far away. You are therefore in no immediate danger of being either "pitch-forked" or "gored." My purpose in writing this article, is simply to lay before you all the facts connected with my recent visit to Mexico, and I do this because the bare statement that I went to Mexico, and while there attended a "bull fight" on Sunday has gone to the public through the secular press and by "word of mouth," and that in an incorrect and false light. I do not mean to insinuate that any one has intentionally deceived the public, but those who have given the information were not in possession of the facts themselves and hence could not present a true version of the matter to others. I have no unkind feelings toward any who have criticized my action, and all I desire to do is to lay the facts before them correctly, in order that they may reach a more intelligent and righteous judgment.

As a preface to this article, allow me to state that, as some of my brethren know, for a little more than a year I have been making a special study of the subject of missions with the view of using such knowledge for the glory of God and the advancement of the cause of Christ. I have therefore embraced every opportunity that I thought would aid me in this undertaking. I have long wanted to visit Mexico, our sister republic, and one of the mission fields of our Church, for the purpose of studying the characteristics of her people socially, religiously, industrially, and commercially from the standpoint of missionary work. On the 22nd of February I was invited by two of my friends, members and stewards of my Church, to accompany them on a visit to Mexico, and I gladly accepted their generous offer. And, after a hurried preparation, we boarded the west bound Southern Pacific train on Friday evening, the 23rd instant, bound for Monterey. I took with me my "scratch-book," intending to gather material for a special sermon to preach to my people on my return home. We arrived in the city of Monterey on Sunday morning at about 9:30 o'clock. Being ravenously hungry we set out to get something to eat and we soon discovered that we had on hands a very difficult task; but at last in the face of multitudinous obstacles we succeeded in getting a sort of breakfast, consisting of "ham, eggs and coffee," which was both orthodox and American, and gave to us a kind of "homelike" feeling. As already stated it was Sunday morning. The day was bright and clear, but there were no evidences of the Holy Sabbath to be seen anywhere. The all-absorbing topic, which was in everybody's mouth, and in the very atmosphere, was the "bull fight," which was to take place in the afternoon. The question, therefore, very naturally presented itself: "Shall I attend it?" Now, I believe that God's minister should be a man, a true man, and that he should magnify his manhood. The prophets were men; the apostles were men; Christ was a man. In him manhood reaches its perfection, and is forever ennobled and dignified. He laid great emphasis on the man-side of his character.

The true minister is divinely called to the work and has a message for all men. Preparation for his work embraces, in addition to text-book training, a thorough knowledge of human nature and of life in all its phases. He must know sin, too, in all of its forms, not of course by bitter experience, but by direct contact and intelligent investigation. There is really no place in the world for a "namby-pamby-band-box-preacher." Our Savior did not stand aloof from sinners, but went among them, "ate and drank with them," and by loving means tried to win them. The physician will go into a community infected with cholera, where scores are dying every day, not indeed to set an example for the layman to follow as the road to health, but that he may study the disease in order to treat it more successfully and thereby save life and prevent suffering and sorrow. He goes where it would be folly and madness for the unprotected laity to go. So the wise and aggressive minister may go into the haunts of sin and dens of vice and witness transactions notoriously sinful in the study of human life and character, in order that he may more effectively warn men of sin and its consequences and point them into the way of life. I

was there to study Mexican life and character. The "bull fight" is a part of the essential history of Spain and of Mexico; it enters into the national life of the people; and I could here see a phase of human life not to be seen anywhere else. I debated the question carefully and religiously. Prompted by the motive of obtaining useful missionary knowledge I decided to go, believing that I would be neither a party to Sabbath desecration nor to the cruelty of the "bull fight." I therefore went in the name of the Lord, with a conscience void of offense, and came away feeling no loss in personal purity or of faith in God and devotion to his cause. Without question the desecration of the Sabbath was wholesale and the scene was the most revolting I have ever witnessed; but Mexico has no Christian Sabbath and her people seem not to regard the life of man or beast, and are cruel as the grave. I rejoiced in the fact that I was an American citizen—a citizen of a country dominated by Protestant Christianity, where we have a Christian Sabbath, and where the life, not only of man, but of the beast of burden, is regarded and protected. Perhaps I should also state that the "bull fight" take place only on the Sabbath. I saw many other things and made many observations that I would be glad to give to the readers of the Advocate, but I can not do so in this article. The second Sunday after my return home I gave my congregation a sermon on my trip to Mexico and what I saw there. Many had to be turned away. The Lord's presence was felt in the service, and I am persuaded to believe that great good was accomplished. I now leave the matter with you, my brethren, praying God's blessings upon you. I love you and I love the Church and honor God. My people here understand the situation, and all is well. I have given you the facts and feel that my duty has been discharged.

WM. POPE PLEDGER.

Beaumont, Texas.

PULPIT ORATORY—No. 2.

The oratory of the pulpit or of Christianity, as well as that of the bema of ancient Athens and the forum of Rome, presents an interesting field of inquiry. In the preaching of the gospel, in addition to natural endowments of mind and person, there comes in a new, vital and divine agency to guide, inspire and assist with miraculous power in the work. The old Greek myth that a special divinity or divinities, as Apollo and the Muses, presided over the realm of oratory to breathe upon the votaries of eloquence the divine afflatus, is realized. Said the risen Christ to his disciples before his ascension, that they should tarry at Jerusalem until they were endued with power from on high. The endowment came upon the day of Pentecost. The disciples were baptized with the Holy Ghost, and "began to speak with other tongues, as the Spirit gave them utterance." Peter stood up and preached Christ as a risen and exalted Savior. They that gladly received his word, were baptized; and three thousand were converted the same day. The apostles, says Peter, preached the gospel "with the Holy Ghost sent down from heaven." The same divine unction is vouchsafed to their successors in the ministry of the Word throughout all generations.

In the early stages of Christianity the Church fully appreciated the culture of oratory, as clearly evinced in scriptural record and ecclesiastical history. It had its Paul, its Cephas, its Apollos, its Stephen, radiant with the light of high communion and of glories unveiled and spiritual, to proclaim the gospel as learned of Christ and "in words which the Holy Ghost teacheth," with whose theme sublime and truths of salvation, and heavenly rhetoric, nor Pagan philosophy, nor Greek nor Roman eloquence could vie. Unskilled in the culture and depths of learning were many of those who preached the gospel, yet they could the reason sway, the judgment convince, the bosom with love's rapture thrill, as though they had drunk of old Greece's Hymettan bees of song poured in language persuasive from their tongue. How grand and beneficent were the achievements of their oratory! The gospel preached, as at the touch of a magic wand, quickened the souls of men dead in trespasses and sins, "renewed them after the image of God in righteousness and true holiness," and irradiated life with the revealed hope of immortality.

Among the instances of notable oratory after the apostolic age, which the Church presents in the progress of the gospel, may be mentioned that of St. John, the most eloquent of the fathers

of the Greek Church, born at Antioch 347 A. D. He was called Chrysostomos (golden-mouthed) on account of his unrivaled eloquence. In the fifth century the Church began to wane in purity and spiritual power. Ambition for wealth and supremacy prevailed in its episcopal ranks. As the salt of the earth, it lost its conservative power. As the light of the world, it failed to illumine. That epoch in the world's history called the "Dark Ages" supervened. For five centuries it produced but few names of eminence in learning and talent. The Church in its cloistered retreats and through its clergy preserved the remains of ancient learning to the world, and conferred on after-ages a priceless boon.

In the restoration of the world from this long night of ignorance and degeneracy, and in the dawning of the era of spiritual life and light that followed in the twelfth century, the Church, in the beneficence of its Great Author, was made the source of blessing, and the oratory of an obscure monk, in the person of Peter the Hermit, was the cause and effective instrument. He had not the lofty attributes and the grand persuasive powers of gifted orators, but mere fluency of speech and burning ardor of soul; yet his simple eloquence was attended by direct and reflex results broader and deeper than ever was accomplished by that of any other man, as recorded on historic page. He aroused the enthusiasm of Christendom and projected the Crusades for the recovery of the Holy Sepulchre. These in their effects changed the civilization of Europe.

In the onward progress of Christianity, in the fifteenth century there appear, consecutively, Martin Luther, the Protestant reformer, and John Calvin, the great Geneva preacher. These were mighty in the scriptures, but as orators with distinguished ability they occupied the field of theological controversy.

The pulpit oratory of Pascal, Bossuet and Bourdaloue, in the sixteenth century, crowned with honor and luster the ecclesiastical annals of France and the epoch of the Revival of Learning. The first was unsurpassed in his power of profound and condensed thought and style of rhetoric, and in the field of theology, the potency of his pen is said "to have done more to ruin the name of Jesuit than all the controversies of Protestantism, or all the fulminations of the Parliament of Paris." The second, as an orator, was renowned for his lofty thoughts, fervid diction and melody of voice. The third one, for thought, learning and logical reasoning. The works of these three great French preachers are reservoirs of thought, reasoning and eloquence from which modern divines may draw to fertilize their own minds.

J. M. GREENE.

THE FORGIVENESS OF SINS.

The important position occupied by the doctrine of the forgiveness of sins in the Word of God is emphasized by the frequent allusions made to it, in both the Old and New Testaments. Moses besought the Lord: "Yet now, if thou wilt forgive their sin, and if not, blot me I pray thee, out of thy book which thou hast written." David in the Psalms: "I acknowledged my sin unto thee, and mine iniquity have I not hid, I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin." Of John the Baptist it is recorded: "That he baptized in the wilderness and preached the baptism of repentance unto remission of sins." Our Lord inculcated this tenet: "And behold they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. And behold, certain of the scribes said within themselves, this man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then said he to the sick of the palsy,) Arise, take up thy bed, and go into thine house." The sermon delivered by Peter on the day of Pentecost contains the following: "And Peter said unto them, repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of sins, and ye shall receive the gift of the Holy Spirit." When the apostles were brought before the council, as described in the fifth chapter of the Acts, Peter addressed them thus: "Him did God exalt with his right hand to be a Prince and a Savior, for to give repentance to Israel and remission of sins." His sermon in the house of Cornelius con-

tains this clause: "To him bear all the prophets witness that through his name every one that believeth on him shall receive remission of sins." It is also taught by the Apostle Paul: "That they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins, and an inheritance among them that are sanctified." While the foregoing selections are only a very meager portion of the references to this topic in the Book of books, still they will suffice to evince the Scripturalness of this tenet.

One of the first thoughts that comes to mind when we contemplate the study of a doctrine is: What is its nature? In what does it consist? "Sin is a personal offense against God, and forgiveness is God's personal act, restoring us into the personal favor which sin forfeits." This is the definition given by Dr. Behrens, of Brooklyn, and is worthy of the attention of the theological mind, which is capable of appreciating the consideration that when forgiven by God we are as highly esteemed by him and the host of glory as if the Satanic lash had made no mark.

Though the doctrine of the forgiveness of sins is so prominent in Scripture, and contains so much that is indispensable for our salvation, still we must not include in it that which belongs to other parts of faith's omnipotent system. For instance, the forgiveness of sin on God's part in us does not annihilate it. The destruction of the Prince of this world with his power to tempt human souls is coming, but it shall not be effected until the millennial reign, when the Divine decree shall become operative. The man who slays his brother may be pardoned by the State and forgiven by God, but his sin will remain. David was pardoned by a just God, but his sin was never obliterated. Jesus forgave the penitent on the cross and assured him that they would both be in Paradise within a short time; but he was punished by the civil law, by which he was unforgiven.

Nor does God's forgiveness of sin remove our temptations and inclinations to that which is evil. The new convert often congratulates himself on the absence of temptation in the new life upon which he has entered; but it is not long before he discovers that the absence of temptation is nothing but a device of the evil one to create a sense of security, which is the very first step toward a fall. "Let him that thinketh he standeth, take heed lest he fall." "When I am weak then am I strong." After Paul had become a Christian he declared: "That when he would do good evil was present with him, and the good that he would do he did not, and the evil that he would not that he did."

Forgiveness does make us unworthy of punishment. The man who wilfully takes the life of another is worthy of punishment according to law even though the Governor may set him free, for the crime will ever stand on the books of the State. For it is from the punishment of the crime that the criminal is absolved. He is just as worthy of enduring the legitimate consequence of his sin as if he had not been forgiven. How grand is this thought! Divine grace not only confines itself to the letter of the law, but to the spirit of its founder, who is able to shape its requirements to meet all conditions and circumstances. It is the guilt of sin that God removes. It is the obligation to punishment that God invalidates. The civil code requires that every one shall be punished in proportion to the crime committed. Only the Governor of the State in which the act has been committed is invested with authority to remit the sentence and set the prisoner free. The law of God holds the same position in the spiritual kingdom. There is but one who can forgive the sinner his sin, and that is the one against whom it is committed—God. It is he who is able to remit the sentence.

One of the most discouraging features at the present day is the lack of conviction of sin on the part of both believers and unbelievers. People do not feel that they are sinners. They feel better than they are. I think that often ministers of the gospel are tempted to preach people too good. I do not intend to insinuate that we are as bad as we could be, but that a conviction of sin is necessary in order to feel our need of deliverance from it.

The fact is established that we are sinners. We have all broken the law of God and are therefore liable to be punished. This is an unpopular but fully established dogma. The entire scope of revelation regard men as apostate, and only to be delivered by a Redeemer. The tremendous displays of Divine wrath against the world,

such as the deluge, would have been unborn. The consideration of God in all his laws and re- All acknowledgment of sin, and through grace, unity and rebel- they advance the history of the struggles of the triges, crime have united me- the claims of which would be man heart was the Divine will.

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Shokau, N. Y.

I have been time, and I be- the Methodist- derstand then- Church sincer- not fully ind- done by the C- yet it is my C- of my life.

I read the A- itorials and it- dorse nearly a- troversy about I am puzzled what Peter say- Paul's epistle- stood." Young- to do what is- they learn this-

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"To him bear all that through his believeth on him ion of sins." It is e Apostle Paul: i from darkness to e power of Satan r may receive red an inheritance are sanctified." g selections are portion of the ref- e in the Book of ll suffice to evince this tenet. oughts that comes template the study hat is its nature? is? "Sin is a per- God, and forgive- nal act, restoring l favor which sin l definition given Brooklyn, and is tion of the theo- is capable to ap- eration that when are as highly es- the host of glory ash had made no

ne of the forgive- omia-ent in Scrip- s much that is in- salvation, still we it that which be- of faith's omnipo- stance, the for- God's part in us it. The destruc- of this world with human souls is l not be effected regn, when the Di- eomic operative, is brother may be le and forgiven by ll remain. David just God, but his rated. Jesus for- the cross and as- would both be in ort time; but he the civil law, by given. giveness of sin es and inclinations il. The new con- ates himself on tation in the new has entered; but he discovers that station is nothing evil one to create which is the very l. "Let him that take heed lest he weak then am I l had become a l: "That when he was present with at he would do he that he would not

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such as the deluge, diseases and death, would have been unknown if sin had been unborn. To this should be added the consideration that many live without God in all lands, trampling upon his laws and rejecting his beloved Son. All acknowledge the power of indwelling sin, and that only by conflict through grace, with the natural enmity and rebellion of the heart, can they advance toward holiness. The history of the world is made up of struggles of human passions, wars, intrigues, crimes, and even the religions have united men in effort to throw off the claims of the true God. All of which would be impossible if the human heart was in perfect accord with the Divine will.

Sin incurs God's displeasure. His absolute holiness will not admit him to look upon sin with any degree of allowance. Any transgression of the law is an offense to him. The child that knowingly disobeys his father's commandments necessarily creates his righteous indignation. God can not behold the sons of men walking in ways of sin without being greatly displeased, for such conduct is in violation of the law of heaven. We would not have God displeased with us, but rather hear him say to us, as he said to his Son: "This is my beloved Son, in whom I am well pleased." But the displeasure of God, it must be remembered, it not passive, but active. Punishment is sure to follow if our sins are not forgiven. And since the Lord Jesus Christ has come to seek and to save, it is possible for the human race to join in the chorus of praise that through him we may obtain forgiveness, to whom be the glory.

"How do I know my sins forgiven?" My Savior tells me so."

C. L. PALMER.

Shokau, N. Y.

APOSTASY.

I have been a Methodist for a long time, and I believe in the doctrines of the Methodist Church, as well as I understand them. I think I love my Church sincerely, and though I may not fully indorse everything that is done by the Church or its members, yet it is my Church for the remainder of my life.

I read the Advocate closely—its editorials and its correspondence. I indorse nearly all I read. As to the controversy about infants being sinners, I am puzzled. It is somewhat like what Peter says about some things in Paul's epistles—"hard to be understood." Young or old, all people ought to do what is right, and the sooner they learn this the better.

As to apostasy, which is undergoing the review of one of the Advocate's best correspondents, I think it a lamentable reality. No one believes in "falling from grace." All condemn it, but Methodists believe in its possibility. A Christian may fall and finally be a castaway—I. e., if he should not repent and reform, as David did. But here comes in one of Paul's hard sayings—Heb. 6:4. In defending the Methodist idea of apostasy, it is not best to consign to ruin all persons who apostatize—notably Solomon and the "man of God" spoken of in I Kings 13, whom Josephus calls Jadon. There was no place of saving repentance for Judas, especially as he committed suicide; but still he deserves some commiseration at our hands on account of his deep repentance of his heinous sin, of his acknowledgment thereof, and of his returning of the thirty pieces of silver, the paltry price of precious blood. In these respects poor Judas acted better than many violators of law in our day. Who is it that confesses theft or murder? and when do we hear of ill-gotten gains being restored? Judas, with all his treachery, will rise up in the day of judgment and condemn many who have had the benefit of his history and knowledge of his disgraceful end.

As to Solomon and Jadon, we may reasonably think their case is far different from that of Judas. No one will justify Solomon in his departure from the paths of righteousness. He was certainly once a most pious man, but he was not infallible. Wise and wealthy above all others, and of royal prestige, his court was thronged with admirers and parasites, and of both sexes. His weak points (and who has them not?) were discovered and traps were laid for his capture, and, being unlike the promised Messiah, whom he had already pictured in the eighth chapter of Proverbs, he was beguiled by Satanic influences and fell, and great was his fall. His first false step was perhaps in his departing from the Jewish law by taking to wife the daughter of the King of Egypt. Selfish pride, like that of the royal family of England, induced him to think that it would be a condescension for him to

take to wife one of his own subjects, and one after another Princesses of foreign birth were added to his household. Finally a thousand women were numbered amongst his domestic associates, all probably young and beautiful, and intelligent, or at least crafty. Being of foreign birth, they were idolatrous by implantation, and what woman can tear away from the impress of early environments? The influence of these women possessed him like an incubus. He was swayed by their demands. He built them mansions and erected temples for their worship; and, like some men of our day, he went with his wives just to please them, and pleasing them he displeased his own God. I do not believe that Solomon was ever at heart a believer in idolatrous worship. And hence there was some hope for his return to the religion of his fathers. He had enjoyed the unenviable distinction of being alternately the wisest man that ever lived and the biggest fool on earth (the latter I guess at, for he may be so considered now). But he started out right in his early life, and though he fell, he did not do as many others have done since his day. It is never said of him that he ever entered the sacred precincts of another man's home and tore from its bosom a lamb. Neither, so far as we know, did he ever wrest justice from an innocent man, or take a piece of silver wrongfully. So it is charitable to throw the mantle of forgiveness around the arms that once had been piously raised in invoking the blessings of God upon himself and his people. In conclusion, I can not believe that the man who wrote the wise precepts that I read when I was a boy, which helped to lead me through the slippery paths of youth up to manhood's greater strength, is now writhing in the agonies of Hades.

Nor do I believe that the man that was called King Lemuel, and again testified to the value of a virtuous woman, ever wantonly slandered the female sex. If he did not find one woman in a thousand that was without fault, he put the male sex on nearly the same footing. One only in a thousand is almost a flat denial of any. The truth is, as David fitly says, "There is none good—no, not one." And, further, I can not believe that the inspired writer who poses himself as a preacher and gives us his last discourse on morals and religion, is now in torment; especially when he winds up this last effort of his life with a kind of exhortation: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Now, as to Jadon, the man of God, he was unquestionably a good man, a true prophet; but he failed in only one particular, and lost his life for this act of disobedience; but it was through the lying of an impostor, who claimed to be also a prophet. He (Jadon) had nowhere else to go but to return, with his face towards Jerusalem, expecting to be torn to pieces by the way. He doubtless committed his destiny into the hands of a merciful God, and met his fate like a philosopher and a Christian, and the lapse of over 350 years did not obliterate the veneration in which he was held by the Jews, for then, on the discovery of his sepulchre by the King of Judah when he was trying to wipe out idolatry from the whole land, the sense of justice by the good King Josiah would not suffer any molestation to the bones of this man of God. Then was Jadon saved? Yes, Jadon was saved; and I would rather risk his chances than my own.

W. J. WILSON.

San Saba, Texas.

PAGES FROM MY DIARY.—No. 1.

THE OCEAN VOYAGE.

It had been my greatest desire, ever since I was a wee tot and had heard stories of the great Atlantic and the many steamers that plow majestically from shore to shore, to cross that broad expanse of water and see the wonders on the other side. The opportunity presented itself to me during the past summer, and was eagerly grasped.

The first question to be settled was the steamer on which we should go. The amount of literature on steamship lines that the postman brought each day kept us busy reading, planning and talking until finally the "Lake Ontario," of the "Beaver Line," was selected. On this route we could either get a glimpse of the scenery on the Hudson or of the thundering Falls of Niagara on our way to Montreal, the starting point of that vessel.

Montreal was reached early in the day, but not until late that night did

"A Bright Little Boy"

Would be sure of a welcome in almost any home. But what a welcome he would have in a home where the hope of children had been extinguished. What a welcome this particular "bright little boy" did have in such a home, may be judged by the closing paragraph of his mother's letter, given below. There is no room for the whole letter, which recounts a story of fifteen years of suffering and a perfect cure by the use of "three bottles of Dr. Pierce's Favorite Prescription, two bottles of 'Golden Medical Discovery,' and some of the 'Pellets.'"

In many instances childlessness is the result of conditions which are curable. It has often happened that when "Favorite Prescription" has cured a woman of female weakness and the nervous condition attending it, her return to health is signalized by the birth of her first child. "Favorite Prescription" makes weak women strong, sick women well.

"I cannot tell half that Dr. Pierce's medicine has done for me," writes Mrs. T. A. Ragan, of Norris Watauga Co., N. C. "It will do all that is claimed for it—prevent miscarriage and render childbirth easy. It has given me a bright little boy, and I would not have had him had it not been for your wonderful medicine. I cannot say too much in praise of it. I think it is worth its weight in gold. I thank God for my life, and Dr. Pierce for my health."

"Pleasant Pellets" clear the complexion.



we go aboard the vessel. Everything was in a bustle, the last trunks and luggage being put on and things put in order before starting. The stewardess showed us to our state-room, and, although the heat and sultriness of a July night were not pleasant, we were soon lost in slumber. I did not awake until late in the morning, and was much surprised to find that we were steaming down the St. Lawrence, rapidly making our way to the ocean.

The first two days all were on deck, greeting each other and enjoying the water and the green hills along the banks, for we were still on the river. It was astonishing how soon after receiving the passenger list that everybody was calling everybody else by name and feeling free to have a chat with whomsoever they might choose.

Our only stop between Montreal and Liverpool was at Quebec, the most strongly fortified city on the continent. Here rise the historic "Plains of Abraham." On this battle-ground a column forty feet high stands to mark the spot where Gen. Wolfe died victorious. We stopped here only long enough to take on a few passengers.

After passing through the Strait of Belle Isle, north of New Foundland, the scene and climate changed; and we were greatly excited upon passing a steamer to learn from her signals that there was much ice ahead. All the remainder of that day we eagerly looked for ice, but to no purpose. Early the next morning, however, our anticipation was realized and our curiosity satisfied. Even before we reached the promenade deck we heard excited cries of "Ice!" And sure enough there they were—real icebergs! It was amazing into how many queer forms the ice was shaped. There were houses built by every plan imaginable; there were boats, castles towering high in the air, large ice ducks and men floating in the water. Some great pieces, resembling snow mountains, stood two hundred feet in the air, while others lay flat in the water, making it a bluish green.

Night was coming on, and still ice was thick ahead, although we had turned south ten miles. Our speed was checked, but we moved steadily on, dodging now and then the ice that insisted upon being across our track. Finally the open sea was reached on the other side of the mass, and our hearts felt much lighter as we went down to dinner with an appetite which only the salt breezes from the ocean can give.

One night we were in a dense fog, and experienced the sensation of hearing the fog-horn send forth its periodic, dismal blast. At another time the south wind rocked the vessel from side to side and the waves dashed high over the deck.

It is a grand sight, and fills one with

awe, to stand at the prow of a great ship and see her rise high on a rolling wave, then sink into the trough, plowing through and heaping the water in great piles of foam.

The two great smokestacks were kept constantly busy pouring out their volume of dense black smoke, which told that the stokers were busy below. Occasionally these men would come out to rest and get a breath of fresh air. Their faces were black, their eyeballs red, and their eyebrows and lashes burnt off, but they laughed and joked and seemed as happy as we who were tucked snugly under our warm steamer rugs in our chairs. In fact, some of us, especially when the sea had a "swell on," became much disgusted with life and cared not whether we lived or died.

The first few days of the journey passed rapidly. All the surroundings were new and we were satisfied to sit and watch the waves or take a brisk walk. Many unfortunate ones were wrapped up head and ears, trying to forget they were at sea; but alas! they were impressed more and more with that fact as each mile was traveled.

When these employments grew monotonous, then it was that various games were indulged in. "Shuffle-board" was begun, "tag" was played, and some of the more worldly ones enjoyed a dance, keeping time to the music of the band. But when the report that land would be sighted at noon was afloat, all the fun was stopped and everything was forgotten but land. The sick crept up on deck, the empty chairs at the table were again filled, and the confusion of packing and getting ready to move again began.

The lights of Liverpool were seen late on the night of July 14, we having been out ten days, and then we watched eagerly for the pilot, who was a little gray-haired man. He came aboard, took things in charge and piloted us safely into the docks with the aid of two small tugs that puffed and blew their shrill whistles at every turn.

We were not allowed to land until morning, when there was a hasty telling of good-byes and many wishes for a pleasant trip. Many of the passengers had undergone a great change. Instead of the caps pulled down over their eyes, the spray-spotted dresses and cloaks, they appeared in their rustling skirts, nicely-fitting jackets and pretty traveling hats, with kid gloves and blacked shoes.

After finding our luggage and passing the custom officers, we hailed a cab and hastened to catch "The Great Southwestern" train, which was to take us down into Devonshire.

MARGARET JOHN MORGAN, Dallas, Texas.

NATH'S ODDITIES.

Some people are crippled under the hat.

Only those who are fit to die are fit to live.

He who loves God most hates the devil most.

There can be charity without love, but no love without charity.

There is just as much piety in being a temperate stealer as a temperate drinker.

The weeds of sin grow best in the dark, but flowers of goodness flourish best in the light.

COFFEE vs. PREACHER.

"People Poisoned by Coffee Should Leave It Off."

"I have been a great coffee drinker for years and it has kept me in a bilious condition, with more or less neuralgia, as the result of general ill-health produced by coffee drinking. I have discovered that coffee is a rank poison to my system. Since we have been using Postum Cereal Food Coffee, we not only find it a delightful beverage, with all the good qualities of coffee, but it has none of the injurious effects.

"Any person suffering from nervous troubles, caused by the poison of coffee, should be able to get rid of the sickness in short order if such a one will leave off the cause and take up Postum Food Coffee. There has been no coffee used in our home for a considerable time.

"People who are poisoned by coffee should leave it off, because when one sins against his body, he dishonors God, for our bodies are the temples of the Holy Ghost." It would seem that any one conscious of the bodily distress that coffee brings, would have no trouble in leaving it off when Postum Food Coffee can be secured." Rev. John M. Linn, Pastor M. E. Church, South, Corpus Christi, Texas.

Secular News Items.

The Horton law, which authorizes prize fights in New York, has been repealed by the Legislature, and the bill will at once be signed by the Governor. It will take effect the first of next September, and then prize fighting in New York will come to an end.

Gen. Joubert, the leader of the Boers in their present struggle with England, is dead. The event occurred Tuesday night of last week, in the city of Pretoria. It was caused by peritonitis, and greatly mourned by his countrymen. He was in his sixty-eighth year, and a born military genius.

Speaker Henderson, of the Lower House of Congress, has addressed a letter to one of his Iowa constituents, stigmatizing some of the members of the Upper House as cowards on account of their failure to sympathize with the action of the Lower House in taxing Porto Rican exports, and the letter has found its way into public notice. It has stirred up some of the Senators, and they are calling Mr. Henderson to task.

Santo Domingo, March 29.—The French steamer George Croise, bound to Cuba with cattle and eighty passengers, is sunk outside this port. The steamer New York, which has just arrived here, rendered her assistance. Four lives were lost.

The Boers are concentrating in force about fifteen miles north of Bloemfontein, in the rear of Glen, and Lord Roberts is sending forward troops to engage them. The Seventh Infantry division and part of Gen. French's cavalry have been sent up to join the Fourteenth Brigade and the two cavalry regiments that are holding Glen and its environments. It does not seem probable that the Boers will give serious battle in the fairly open country north of Glen. Still, their evident strength indicates more than a corps of observation.

There seems to be some foundation for the reports that many of the shafts on the Rand and buildings in Johannesburg have been mined and explosives placed in position to blow up the property if it is found advisable. There are grounds for suspicion, however, that President Kruger does not intend to destroy the property, but hopes by this means to induce foreign investors to endeavor to force their respective Governments to intervene.

Constantinople, March 29.—The Porte has informed the United States Legation that in future the importation of American pork will be prohibited, giving as a reason for the prohibition that the meat is injurious to the public health. Dr. Lloyd Garrison, United Charge d'Affaires, protested energetically, demanding the annulling of the measure.

The British Government has not received any news tending to confirm the advice from Japan as to Russian designs in Korea and is inclined to doubt their sincerity. Lord Salisbury, it is learned, apprehends no possibility of an immediate rupture between Japan and Russia, and whatever may be done in the future regarding the disturbances around Tien Tsin, it is learned that no steps have yet been taken looking to concerted action on the part of the powers, nor is there any indication that official circles regard the situation in China as serious as it is made out in the press dispatches. From all sources of information available to the British Foreign Office, it is judged that Japan neither desires nor is in any way near ready to dispute with hostilities Russian action in the far East.

The Gaudis, in an article discussing the eventuality of a Russo-Japanese conflict, says: "It is not likely that Great Britain will intervene, being too much occupied in the Transvaal and in watching her frontiers. Japan, therefore, will be left alone, no other European power being interested in aiding her, and the United States, with whom she sympathizes more than any other nation, having its attention occupied in the Philippines."

Capt. S. J. Wright, chairman of the Red River Navigation Bureau, has written to the members of the Executive Committee inviting an expression of opinion from them as to the advisability of calling the committee together for the purpose of issuing a general call for another convention in aid of navigation, to include delegates from the lower river valley. He says that he has received letters from numbers of persons in the lower Red River Valley suggesting such a step, as it is believed that by parties interested all along the river participating in the movement, including Shreveport and New Orleans, which would be benefited by the opening up of navigation, it would be easier to secure an appropriation from Congress.

There are 70,000,000 in the famine district of India. Four million of these are engaged on Government relief work. The Famine Commission estimates that the income per capita of all these people, including even those regarded as rich, is \$8, which is less than the amount found necessary to sustain native prisoners in the jails. The commission records that at least 100,000,000 of these people have an average income of only \$1.

The Buffalo Bayou project has been submitted to Capt. Riche, approved by the Secretary of War and returned. This involves the expenditure of the appropriation for the improvement of that stream. Representative Ball has hastened action on this matter by corresponding with Col. Robert, the division engineer in charge of Texas matters and a member of the Board of Survey which recommended the twenty-five foot channel to Houston from the jetties. It seems that the people of LaPorte who represented its interests before the Rivers and Harbors Committee claimed that it was not intended by Congress to improve the bayou beyond Morgan's Canal. In his report thereof Capt. Riche submitted two projects—one that set aside \$25,000 to be spent from Morgan's Canal to Houston for necessary surveys and maintenance, and the balance to dredge a channel from the

jetties to Morgan's Canal, about half the width of the originally proposed channel and to an average depth of seventeen feet. His other project provided for the expenditure of the full appropriation from the jetties to Morgan's Canal. The War Department has approved the first mentioned project.

Ex-President Cleveland said to an Associated Press correspondent, relative to reports that have been circulated that he had announced his intention of supporting William J. Bryan for the Presidency in the coming campaign: "I do not think these reports are worthy of denial, but I will simply say I have not in any way signify to any one what course I shall take in the next campaign. The statements accredited to me are absolutely false in fact. I have not given any consideration to the approaching elections. You may say that I have not indicated my probable attitude in any way, shape or manner."

Nash a few days ago refused to honor a requisition issued by Governor Taylor of Kentucky for William Kreg, charged with assaulting his wife with intent to kill. Governor Nash says: "I will not honor a requisition from either Beckham or Taylor. If, however, each gentleman issues a requisition for the same person, charged with the same offense and designating the same agent to receive the prisoner, I will then issue a requisition."

Queen Victoria has cabled to Lord Roberts asking him to convey to Mrs. Joubert, widow of General Joubert, her sympathy at the loss of her husband and to tell her that the British people always regarded the dead General as a gallant soldier and an honorable gentleman.

A dispatch to the Daily Chronicle from Ladysmith, dated March 29, says: "Much interest is felt in the civil case of Former United States Consul Macrum against the postmaster at Pietermaritzburg for an alleged breach of contract in handing over his private letters to the military authorities to open. Judgment is expected to-morrow."

The Bureau of Foreign Commerce in the State Department has been informed by J. B. Simpson, of Dallas, Texas, in regard to the specimen of Texas wheat sent to France to be tested as to its fitness for use in the manufacture of macaroni and like pastes, that "it has been demonstrated that all Northern Texas is perfectly adapted to the growth of the hard, glutinous wheats now in such great demand in France and Italy."

For the first time since 1891, when the Baltimore Conference of the Methodist Episcopal Church, divided the two organizations, the Methodist Episcopal Church and M. E. Church, South, will meet simultaneously in Annual Conference in Washington during the coming week. The Methodist denomination in the United States divided in 1844 on the question of slavery, but the Baltimore Conference remained undivided until shortly after the outbreak of the Civil War. Since 1886 there have been two Baltimore Conferences. Those of the Methodist Episcopal Church will be held at the Metropolitan M. E. Church, and Bishop John M. Wadden will preside. The M. E. Church, South, will meet in the Mount Vernon Church, and Bishop W. A. Candler, of Georgia, will preside and make the opening address.

The besieged in Ladysmith say that the sounds made by Buller's distinct artillery resembled the sullen growling of lions, and those whose travels have taken them into lion-inhabited regions unite in saying that big guns fifteen miles off are remarkably like the distant roaring of the king of beasts.

Gen. Davis asserts that the Puerto Ricans are more capable of self-government than the people of New Mexico were when they were given territorial government fifty years ago. If Gen. Davis goes on making assertions that do not please the party leaders he may wake up some fine morning and find himself persona non grata.

Cape Town, March 31.—The departure of the British transports with the Boer prisoners for St. Helena has been delayed in consequence of the increased sickness among the prisoners. Three died to-day and twelve have died during the week. Arrangements are being made to prevent overcrowding. The prisoners do not complain of their treatment or their food. Many of Gen. Cronje's men when captured were completely worn out with the hardships they had undergone and little strength was left them to fight disease. Moreover, the confinement on shipboard is very irksome to men who have been accustomed to outdoor life.

Lord Roberts has sent the following dispatch to President Kruger: "Have just heard of the death of Gen. Joubert and desire to offer my sincere condolences upon the sad event. Would ask you to convey to Gen. Joubert's family an expression of my most respectful sympathy with their sad bereavement and to assure them also from me that all ranks of Her Majesty's forces share my feelings of deep regret at the sudden and untimely end of so distinguished a General who devoted his life to the services of his country and whose personal gallantry was only surpassed by his humane conduct and chivalrous bearing under all circumstances."

At Savannah, a. the dredge Babcock, at work in the river for the terminal of the Georgia and Alabama Railway, picked up two old type English cannon, in a man-of-war wreck it is pulling out nearly opposite the foot of Bull Street. One gun weighs about 1000 pounds and the other about 500. The vessel is supposed to have been sunk at the time of the British occupation of the city, when the French allies sailed up the river to attack them. A number of cannon balls and several silver coins of a date of more than 100 years ago have also been taken out.

Gen. Shaw, Commander of the G. A. R. Association, made a speech in Kentucky last week, and among other patriotic and fraternal things uttered by him we quote the following: "What do you think of the suggestion to make Confederate

Decoration Day a national holiday?" asked the reporter. "I think it a fine thing," said Gen. Shaw. "One of my cherished plans is to make the last Sunday in May a great national memorial day of the dead soldiers of all the wars. May means flowers, and on this occasion there could be the tribute alike to the fallen men of the Confederacy, the Union army and the brave boys in blue who died in the war with Spain and about the Philippines. To my mind no occasion could be more appropriate. I think Memorial Day should come on Sunday, for then we could have the church behind it. More people could take part in the demonstration. The matter of a national memorial day will probably come up at the coming encampment at Chicago, and if not adopted then will surely be brought up next year, when I will personally make an effort to secure its passage."

The British troops had a little brush with the Boers last week near Bloemfontein, under Col. Broadwood, and came out worsted, and the little reverse has aroused the Government to the fact that there is much fighting yet to be done. The British lost 30, including 200 missing. They also lost several guns, and the water supply of the city was cut off.

Dr. Hillis, the famous Presbyterian divine and pastor of the Plymouth Congregational Church, Brooklyn, N. Y., has tendered his resignation as a minister in the Presbyterian Church on account of his rejection of the doctrine of predestination. He is the successor of Henry Ward Beecher, and is determined to create no disturbance in his former communion by remaining in it while out of harmony with its doctrines. He has a position now that does not restrict him to any special creed. Plymouth Church will give him all the liberty he wants.

The University of Chicago is now richer by nearly \$2,000,000 than it has ever been before. John D. Rockefeller has confirmed his gift of \$2,000,000 to the University, and President Harper, Secretary Goodspeed and the trustees supplemented it with the announcement of gifts in cash and land received aggregating in value more than \$2,000,000. It was a condition of Mr. Rockefeller's gift—the latest of a series aggregating more than \$2,000,000—that before the University received the same it should duplicate the amount with gifts secured through the efforts of its officers and friends. This duplication was completed, and Marshall Field contributed \$250,000 to the fund. The total endowment of the University is now \$11,000,000.

Admiral Dewey has announced that he will run for the nomination for the Presidency of the United States, but does not say of what party. Since traveling over the country and coming in touch with the people, he has receded from the position taken upon the subject when he first arrived in this country. So he authorizes the New York World to state that he is now ready for whatever call may be made upon him by the people.

Queen Victoria is now on a visit to Ireland. This is her method of showing her appreciation of the valor of the Irish soldiers in South Africa. She is having a genuine ovation. Her course is one unbroken triumphal procession. The Irish people are sparing no pains to show the Queen their loyalty to the English throne.

The Kolnische Zeitung, semi-official organ, publishes reports regarding the busy war preparations which Russia is making on land and sea. The Zeitung announces that the czar will go to Moscow to be present at a military council. All dispatches relating to the mobilization of troops are carefully censored before they are given to the press. Officers who have applied for leave of absence have been informed that all such requests will be denied for the present.

The Senate has passed the bill placing a tax on goods imported from Porto Rico, carried by a majority of nine. Now the issue will go before the people of the country, for the politicians are too smart to let the opportunity pass to make out of it all there is in it. To say the least of it, it is a little unusual for a country to tax the goods of one of its own possessions. So the Republicans will have to meet it on the hustings.

At this writing, as we go to press, it is conceded that Cabell is elected Mayor of Dallas, but a number of the candidates who filed their fortunes to his are defeated. Corporation Judge Smith, City Health Officer Smart and Tax Collector House, particularly, seem to be left out.

TEXAS AND OUR NEW POSSESSIONS.

Possibilities and Opportunities for Trade. (Literary Bureau, Sunset Route, Houston, Texas.)

While the students of political economy have been actively engaged in discussing the probable effect our new possessions will have upon the trade generally of this country, it has been only recently that facts and figures have been employed in a concise form to demonstrate the wonderful value of Cuba, Porto Rico and the Philippines to the producers and manufacturers of the United States, and in these figures, Texas, of all States in the Union, should be interested and her industries stimulated.

England, France and Germany have all recognized the value of new markets, and markets which were not greatly affected by local manufactures. For this reason the business men of these countries have pushed traffic in the Central and Southern American Mexico, and have succeeded in building up a vast trade, when, if only by reason of proximity, the United States should have controlled the entire markets.

While this condition has changed somewhat, foreign goods are on sale in larger proportions in the Western hemisphere than are articles of our production or manufacture, while in the giant markets of the East, the United States is still an unknown quantity. While this is true, it is also a fact that this country sold to Cuba and Porto Rico in 1894 over \$2,000,000 of goods, and one-half of this sum was in agricultural products. The consumption of foreign products in

our new possessions has averaged annually something in the neighborhood of \$100,000,000. Under the new conditions, traffic being safeguarded, the next five years will double this sum and the succeeding years will witness a proportionate increase, based upon stability of government and other obvious causes.

The principal articles of import are at present breadstuffs, provisions, iron and steel and live stock. All of these things Texas is in a position to supply, and those she can now ship, will be possible when its people have taken advantage of her facilities and placed the State in the rank it should occupy.

Within the next decade the imports of our new possessions and of markets which will open by reason of the impetus to trade therefrom, will approximate \$200,000,000. The rush to supply the demand will be great, and in the competition thus induced, location and proximity will naturally play important parts. Texas is favored by these very conditions. She is nearer by a thousand miles to the far East than her competing States, and her ports are adjacent to Cuba and Porto Rico, thus permitting her products to be marketed in advance of other points, as its rail lines converge to the sea and direct transportation is a prime factor in producing the conditions desired.

What State in the Union is better equipped with natural resources for trade expansion than is Texas? Its tillable area is far in excess of sister States; its variety of products greater; its agricultural seasons longer; its crops larger and easier produced and harvested, and its timber resources unsurpassed. The State has every facility for the conversion of the raw products into manufactured articles, and its climatic influences combine with other advantages to force it to the fore in the race for industrial gain.

Local capital is doing a great deal, but local capital is too limited to accomplish the destiny of the State. Foreign capital must be attracted and protected. Throughout the South generally the value of new blood and enterprise is recognized, and every effort is put forward that this element be secured. To establish a large packing business demands a million dollars. So too a factory for the manufacture of iron and steel, the development of ore and coal fields, the institution of flour mills, smelters, machinery and wool making plants demands money that home people can not supply, and without the element of outside assistance success will be wanting and facilities be idle.

The representatives of a great financial journal of Chicago said the other day that if investors were protected in the use of their capital, the next eighteen months would witness the induction into the currency circulation of Texas of a vast amount of money. This money, and the accompanying benefits must, however, be accorded just and equitable treatment by people and government, or it will seek other fields for investment.

To successfully operate extensive institutions, large capital is a desideratum. This few individuals can supply, and hence corporations must be formed that resources be developed and the advantages of this great State be given a chance to inure to the benefit of its people. The same argument applies to home investors, and unless the thousand and one persons who are becoming jointly interested in the proper medium of protection and appreciation talk will end in talk, and material progress be deterred.

Texas is on the verge of a remarkable industrial revolution. Its people, farmers and business men are awake to the fact. Increased manufactures and exports mean additional individual wealth, and increase in population which follows enterprise always, will create new demands, open new avenues for commercial expansion and increase the per capita holdings. It will bring into cultivation new areas, open new schools, build up cities, increase railroad mileage and induce a prosperity lasting and benign.

"Of a Good Beginning"

"Cometh a good end." When you take Hood's Sarsaparilla to purify your blood you are making a good beginning, and the good end will be health and happiness. This medicine cures all humors of the blood, creates a good appetite, overcomes that tired feeling and imparts vigor and vitality to the whole system. It is America's Greatest Blood Medicine.

Biliousness is cured by Hood's Pills. 25 cents.

The most opportune expansion for this nation is upward.

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.

THE PEOPLE OUGHT TO KNOW all the most MARVELLOUS WATERS on earth are in Palo Pin-to County, Texas. Write and get a cask of sparkling Pin-to Water, bottled and Carbonated; also condensed water 60 to 1, and Red Oil, Mineral Salve, Mineral Complexion Soap, Crystals. For particulars MINERAL WELLS BOT. WORKS, Mineral Wells Texas.

The drugs in Dr. Simmons' Sarsaparilla are so concentrated that the dose is very small, but, nevertheless, it is so scientifically combined that it is readily retained and assimilated by the most delicate and sensitive stomach. Fifty cents and 50 doses.

Hate to happiness is like fire to flowers.

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.

Notes From

NORTHWEST

W.A. H. A. Bourlan Church is rejoicing favor. Four beautiful parson structures. We had our fifth Sunday pray for us.

CLEB

Bro. M. Bare yesterday a very series of meeting and received a faith. We had Sam and Ed B. A notable feature we used the St. Book throughout. The great interest in the conference collector well up. We report progress.

POLYTECHN

M. K. Little, midst of a splendid college. The us, and sinners a hope of seeing a fore this week. Mussett was with fine work. We D. Bradfield for sermons. Rev. great sermon at and its power hearts at home maidens send a power. Christian est investment in his children.

MATA

C. A. Clark, 3-terly Conference March 21. Our G. S. Hardy, was His preaching kind. His sermon we have heard to be the most meditation. Er wen the hearts will look forward to when he sh stewards report presiding elder. Our new church completion, and be ready for oc and seated in o Sunday in July particular, and don District by be present. He at Northfield be ma, sixty-eight verted last sun that purpose, a cess. Raised 25 day on the Ty work is in a preachers happy

NORTH

RO

J. M. Holt, A in Ross, three from the East. Little city is on believe we can moving up grad our preacher, s in the hearts. He has been t the last three w doers. We now League in good have the Sunla ings. Let all w Adams, that b health, that b him in our mid week for Doug work.

W. W. Galloway

Liles has just c ing at White's grand success. versions and re accessions to th conversions wer them going at a congregation at Bigoum. They settled in the c is greatly reed converts pray th he are now at pray like a Bist all the preach think we have- ing at this pla was so earnest oldest and b children. Some- ers say they at ent life. Pro. love with all b

AN OLD-TIM

W. H. Ferkir three weeks n Allen charge. coming in ever bright convers hard kind, but morners' bear mistakeable evi of their Savio Bro. Liles (Gow- methods, but t him crucified, wonderful po He preached as well as he preach that Ch sin. When we had spiritual Lord, all of us as a great pri can for the dea

has averaged an- the neighborhood of is new conditions, red, the next five sum and the suc- cessiveness a proportion- upon stability of obvious causes, es of import are at provisions, iron and all of these things n to supply, and tip, will be possible taken advantage of ad the State in the ade the imports of and of markets eason of the impu- n, will approximate to supply the de- mand in the competi- tion and proximity important parts. These very condi- g a thousand miles an her competing s are adjacent to o, thus permitting arketed in advance rail lines converge transportation is a ing the conditions Union is better resources for trade as? Its tillable s greater, its agri- its cross larger and harvested, and unsurpassed. The ty for the conver- s into manufact- climatic influences dvantages to force race for industrial g a great deal, but dited to accomplish ate. Foreign capi- and protected, th generally the d enterprise is rec- ort is put forward secured. To estab- lishment demands a) a factory for the and steel, the ce- coal fields, the in- lis, smelters, ma- making plants do- mestic people can not be element of out- s will be wanting f a great financial d the other, day protected in the he next eighteen the induction into on of Texas of a 27. This money, k benefits must, a just and equita- e and government, e fields for invest- rate extensive in- l is a desideratum, l can supply, and ist be formed that d and the advan- State be given a benefit of its pre- sent applies to nless the thousand to are becoming resent and project- the proper medi- appreciation talk material progress e of a remarkable is people, farmers awake to the fact res and exports idual wealth, and which follows en- cate new demands, commercial expan-) per capita hold- to cultivation new is, build up cities, age and induce a benign.

beginning

When you take purify your blood od beginning, and health and happi- ures all humors of nd appetite, over- ing and imparts the whole system, st Blood Medicine.

Hood's Pills, 25

ne expansion for l.

HAPPY? Backache, Sleep- adache? ind at once, from nd and get the Water. Drink it! el like a new man. been there.

RIGHT TO KNOW ELAUS WATERS lo Pin-to County, a cask of spark- ottled and Carbo- water @ to 1, and Mineral Complex- or particulars

S BOT. WORKS, ral Wells Texas.

mmons' Sarsapa- that the dose- urthermore, it is ned that it is similitated by the nsitive stomach, es.

is like fire to

IN ONE DAY Quinine Tablets, the money if it Grove's signature

Notes From the Field.

NORTHWEST TEXAS CONFERENCE.

WAXAHACHIE.

H. A. Bourland, April 2: Waxahachie Church is rejoicing over tokens of divine favor. Four men converted recently. A beautiful parsonage in course of construction. We begin a protracted meeting fifth Sunday in this month. Reader, pray for us.

CLEBURNE STATION.

Jno. M. Barcus, April 2: We closed yesterday a very delightful and profitable series of meetings. We gathered up during the meeting ten Church certificates and received twenty on profession of faith. We had valuable help from Bros. Sam and Ed Barcus and Bro. Whitten. A notable feature of the meeting was that we used the Standard Hymn and Tune Book throughout, and found it admirably suited for the purpose. We have secured, in good subscription, all our conference collections, and other finances are well up. We hope to be able soon to report progress on a new church enterprise.

POLYTECHNIC COLLEGE-FORT WORTH.

M. K. Little, April 2: We are in the midst of a splendid revival at Polytechnic College. The old-time fire is upon us, and sinners are being saved. We have hope of seeing every pupil converted before this week shall end. Rev. J. P. Mussett was with me last week and did fine work. We are indebted to Rev. W. D. Bradford for two of his soul-stirring sermons. Rev. Sam Jones gave us a great sermon at 2 p. m. last Thursday, and its power abides. There are glad hearts at home as the young men and maidens send messages of soul-saving power. Christian education is the greatest investment any father can make for his children.

MATAHOR CIRCUIT.

C. A. Clark, April 2: Our second Quarterly Conference convened at Northfield March 21. Our genial presiding elder, Bro. G. S. Hardy, was on hand and at his best. His preaching was of the Holy Ghost kind. His sermon on missions was the best we have heard for many years. It showed to be the product of much study and meditation. Bro. Hardy has completely won the hearts of all my people, and we will look forward with no little anxiety to when he shall visit us again. The stewards report the salary of pastor and presiding elder paid in full up to date. Our new church at Matador is nearing completion, and within fifteen days will be ready for occupancy. When complete and seated it will cost \$1500. It will be dedicated by our presiding elder the third Sunday in July. All former pastors in particular, and the preachers of Clarendon District in general, are requested to be present. We are expecting to build at Northfield before conference. One old man, sixty-eight years old, who was converted last summer, subscribed \$50 for that purpose, which almost insures success. Raised \$258 at Northfield last Sunday on the Twentieth Century Fund. Work is in a flourishing condition and preachers happy.

NORTH TEXAS CONFERENCE.

ROYSE CITY.

J. M. Holt, April 2: We have now been in Royse three months, since our arrival from the East Texas Conference. Our little city is on a boom financially. We believe we can see that the Church is moving up gradually. Bro. G. H. Adams, our preacher, seems to be fully installed in the hearts and minds of the people. He has been tussling with the grip for the last three weeks, and is still kept indoors. We now have a Senior and Junior League in good working order. We also have the Sunday-school and prayer-meetings. Let all who read this pray for Bro. Adams, that he may be soon restored to health, that he can do the work assigned him in our midst. We leave Texas next week for Dougherty, I. T., to do mission work.

ALLEN.

W. W. Galloway, March 29: Bro. Z. V. Liles has just closed a three weeks' meeting at White's Grove. The meeting was a grand success. There were fifty-two conversions and recommitments and thirty-two accessions to the Methodist Church. The conversions were very bright, the most of them going at once to their friends in the congregation and urging them to be religious. There were some old grudges settled in the community, and the Church is greatly revived. Most all the young converts pray in public, and a great many old converts that never did pray in public are now at work and pray and can pray like a Bishop. Bro. Liles did nearly all the preaching himself, and I do not think we have ever had any better preaching at this place. His appeal to sinners was so earnest and so full of love that the old and hardest of them wept like children. Some were converted and others say they are resolved to live a different life. Bro. Liles is in harmony and love with all his people.

AN OLD-TIME HOLY GHOST REVIVAL.

W. H. Perkins: We have just closed a three weeks' meeting at White's Grove, Allen charge, which was a wonderful meeting in every way. We had fifty-three bright conversions—none of your hold-up-kind kind, but all were converted at the mourner's bench and all gave clear, unmistakable evidence of their acceptance of their Savior the Lord Jesus Christ. Bro. Liles (God bless him) did not resort to any clap-trap or stale and worn-out methods, but preached Jesus Christ and his crucified, and he preached him with wonderful power and demonstration. He preached against sin in high as well as low places. He did not preach that Christ hated the sinner, but sin. When we began the Church was in a bad spiritual state, but now, thank the Lord, all of us feel it our duty as well as a great privilege to do anything we can for the dear Lord. The whole Church

is in love with Bro. Liles; in fact, all the community, for to know him is to love him. Long may he live to proclaim the glad tidings to the sons and daughters of men. Bro. Coke, of the C. P. Church of McKinney, preached one good sermon for us, and Bro. Casey, of McKinney Station three good ones. Bro. Liles did the rest of the preaching, and you may be assured it was well done. Final results of the meeting: Thirty-three additions to our membership, Church wonderfully revived, Sunday-school benefited, and Bro. Liles will organize a League at his next coming. We thank God to the bottom of our hearts for that we have seen and felt during the three weeks just ended.

MARVIN.

W. R. McArthur, April 2: Just home from Shady Grove, one of our appointments. We gave yesterday, morning and evening, to the interests of our Twentieth Century work. We gave all a chance to contribute—large, small, old, young, friends and members—to this important enterprise. Most of the congregation participated. Results: a great spiritual blessing, and \$50 in cash and good subscriptions. Amen. Let the good work go on.

BOWIE.

J. E. Vinson, April 2: On the first Sunday in March I began a protracted meeting in our church. The interest was good from the beginning to the end. The members of the Church in the main manifested a deep concern for the success of the meeting and every service was fruitful of good. Bro. T. J. Beckham, of Wichita Falls Station, was with a part of the first three weeks, and would have been with us more but for sickness in his family and the urgent claims of his own charge. He drew our people to him by his affable spirit and his earnest gospel appeals. Bro. Beckham is a safe man, a close thinker, a clear gospel preacher and a consecrated Christian. He is called to the ministry and he knows it, and he knows to whom to go for power with which to preach; hence he comes before the people with a burning message. Bro. E. W. Alderson, our presiding elder, was with us as much of his time as he could take from his district work. Our people hear him. His sermons, exhortations and prayers are full of the holy unction, by which the congregations were moved to nobler purposes in life. We all love him. Bro. Denton, of the Protestant Methodist Church, was with us part of the time, doing efficient altar work, and preached one sermon. He is a devout man and shows that his communion is with God. We have a good choir of young and middle-aged. They are devout Christians, whose daily walk is consistent with their profession, ready to do what their pastor asks them to do. They did faithful service from the first to the closing song. They reminded us of our choir of other days. God bless our faithful choirs whose single aim is to glorify God in their services and lives. After four weeks' continuance we closed the meeting last night. And while some poor souls, covered with many fervent prayers, rejected the gospel call, yet there was not a penitent left at the altar, one lady being happily converted just after the service was dismissed, and the last few leaving the church went away happy in the triumphs of the cross over the powers of darkness and death. There were about twenty-five conversions, the most of whom joined our Church, and some others yet to come in. Several others, handed in the certificates of membership fresh from the hand of their former pastors, showing that they love the Church and hold sacred their Church vows. To our trine God be the praises given, both now and forever more. We want to go to work now to reseat our church with nice pews. This we recognize as a duty we owe to God, in whose temple courts we worship.

WEST TEXAS CONFERENCE.

CLAUDE.

J. E. Stephens: We have begun the third quarter on Claude charge. Our second Quarterly Conference met at Goodnight, March 17-18. On account of sickness in his family, our beloved was kept from us, to the regret of all. He is in high favor with all our people, and deservingly so. Things went smoothly in the Quarterly Conference; reports all good; excellent services Sunday morning and night. Things have been moving on without a jar up to last week, when news came to us of the murder of one of our stewards at Washburn. It was a terrible shock to all the country. Our revival services will begin the first Sunday in April, at Goodnight. Let all pray for a gracious revival. We have paid \$1 per capita to the Twentieth Century Fund; and are not bound yet. We expect to have our church improvement completed by the last of April.

SAN SABA REVIVAL.

L. B. Ellis, March 29: The Lord has wonderfully blessed us. For nearly two years we have been praying and working for a revival. Bro. W. H. Brown, of Belcher Circuit, North Texas Conference, came to assist me on the 12th, and remained until the 22d. During that time we had 76 conversions, and the Church all aflame with love and zeal. I attempted to close the meeting on Thursday night, but it would not close, and ran on until the following Monday night, resulting in 7 more conversions, making 82 conversions. Sunday at 11 I received 52 into the Church, all in one body. Baptized 21 adults and 7 infants. My Church now delight to sing, testify, pray and work. Our young converts delight to do anything they are called on to do. If I say, now we will tell what the Lord has done for us, and thank God for his goodness, in ten minutes we will have fifty testimonials. If I say, now let us all offer a short prayer, prayers go up thick and fast from the old, the middle-aged, young men and women, and little boys and girls. When we come together at Church, we expect God's presence and some one to be converted. We have a Senior League of 60 members, a Junior League of 20 members, a young men's prayer-meeting, a young ladies' prayer-meeting, and a woman's prayer-meeting, each meeting weekly. We have 14 enrolled in Sunday-school, with 137 present last Sunday. We now have an enrollment of 225 members. Of course our finances are all up. The presiding elder

said to our stewards at last Quarterly Conference: "Llano is going to push you this year." They did not say anything, but just "sawed wood," and when the eighth question was called he just whistled a little, and remarked, by way of parenthesis, that Llano was not in it. Bro. Brown is an humble Methodist preacher, who believes in God and in the power of his word. He always has results; God honors his faith. He preaches the plain, simple gospel. He denounces sin, calls a spade a spade, exhorts to holy living and gets the Church to work. We all love Bro. Brown. To God be all the glory. We will have to enlarge our church house. Expect to do so this year.

EAGLE PASS.

A. L. Scarborough, March 28: We have recently been blessed with a revival of the quiet, gentle sort. In the past there have been several of what might be called, in the language of one brother, "A rousment," along with other seasons of genuine revival that converted souls and built up Christian character, but the kind of the "rousment" order has made such meetings exceedingly unpopular here. Say "revival" to these people, and many of even our own people are afraid of it, and will not have much to do with it. This is a sad state of affairs in face of the fact that we can not get along with Methodist religion without Methodist revival work. We need more yet, but what we have recently had is a source of cheer and help to us. The spiritual life of the Church is renewed and the working part of the Church is more hopeful and encouraged, as well as this preacher. Our friend and brother, Rev. New Harry, of Gonzales, did us much good, and he himself went back to his work helped by helping others. He was with us several days, and then came Bro. Rankin, editor of the Advocate, and his sermons also were a spiritual treat and will linger as blessings. We are praying for more spiritual life. We thank God and our brethren who helped us.

EAST TEXAS CONFERENCE.

NEW YORK CIRCUIT.

P. R. White, March 29: Notwithstanding the rain, the rage of measles, small-pox and candidates in our county, the Quarterly Conference at New York, March 17 and 18, was a success in every respect. The different appointments of the circuit were well represented. The presiding elder continued talking and preaching in a way to make the people enjoy his stay and speak well of him after he had gone. Our people appear to be a progressive people. We are moving up by having better prayer-meetings, class-meetings, Sunday-schools, and better financial reports. This is my third year with this people, and thus far it has been the most pleasant, and we think the most successful. We are working that we may bring up a good report at conference.

GRAND SALINE.

J. L. Fall, March 29: As you do not hear from this charge very often, I thought I would write. I do not know why the pastors do not write. It does not seem to be for the want of something to write. Rev. A. Methvin is our pastor this year, and a good one, too. We all love him and his wife. They are a great help to our town. Bro. Methvin is a big preacher. We do not mean by this that he is large in avoirdupois only, but large every way. We have already realized quite a change in this work. The parsonage has been remodeled, and is now looking nicely inside and out. Bro. Methvin says he is going to seat the church here with new seats, paper the walls and paint it overboard, and then he is going to put good lights into it. When he says he is going to do a thing, he generally does so. If he can't get us to do, he will call on some one that will. He believes in moving. He has on foot one or two other churches on this charge. We have two Sundays in the month at this place, one Sunday service each day. We have a good Sunday-school and prayer-meeting, both of which are very well attended. Our protracted meetings will begin about next month. We hope and believe we will have a good year. I do enjoy the Advocate.

NOTES FROM BONHAM.

I began work here the first Sunday in December, in the beautiful and well appointed new church which stands where the one burned last year stood. It is one of the prettiest and best arranged churches I have seen, and an ornament to our little city. One of the strange things in modern journalism has occurred in connection with this church—it has been reported that this place was deserted each day. We have a good Sunday-school and prayer-meeting, both of which are very well attended. Our protracted meetings will begin about next month. We hope and believe we will have a good year. I do enjoy the Advocate.

We have secured \$250 on Twentieth Century Thank-offering, over \$200 of which has been paid, and I feel confident that this charge will pay at least one dollar per member.

We have found the people very kind and courteous, and hope for a year of progress.

Our presiding elder, Dr. Pierce, has preached four times for us, and each time has maintained his reputation as a strong, clear and edifying gospel preacher.

Have added fifteen to and lost twelve from our membership. J. A. BLACK.

Cheatham's Tasteless Chill Tonic cures the Chills, builds up the system and drives away all ills. It makes strong the weak and fattens the lean. It's the tonic of tonics, the best ever seen. Fifty cents.

DISTRICT CONFERENCES.

Palestine, West Palestine	April 5
Waco, Eddy	April 10
Paris, West Paris	April 14
Terrell, Plano	April 20
Georgetown, Temple, Seventh St.	April 28
Greenville, Allen	April 26
San Antonio, Cordill	May 1
Sherman, Whitewright	May 2
Bowie, Bellevue	May 9
Ablene, Snyder	May 19
Gatesville, Kilbuck	May 19
Waxahachie, Bassett	May 22
Beaville, Range	May 22
Port Worth, Joshua	May 21
Vernon, Graham	May 28
Austin, Bastrop	June 5
Huntsville, Montgomery	June 8
Beaumont, Livingston	June 8
Sulphur Springs, Campbell	June 8
Llano, Blanco	June 11
Cuero, Cuero	June 12
San Marcos, Seguin	June 12
Houston, Alvin	June 12
Brenham, at Milano	June 20
Taylor, Wills Point	June 20
Clarendon, Amarillo	June 29
Bonham, at Petty	June 21
Weatherford, Gordon	June 21
Marshall, Hallville	June 27
Dallas, Oak Cliff	June 28
Pittsburg, Dabinger	June 28
Brownwood, Comanche	Aug. 1

FROM LOUISIANA.

Rev. Abs. Mulkey, of Corsicana, Texas, has just closed a very successful meeting for us here in Crowley, La. We secured a warehouse that would seat a thousand people, and had it full at the night services, sometimes overflowing. The meeting resulted in 40 additions to the various Churches, 40 of these were to our own.

Bro. Abs. took a collection for the orphanage at Waco, and secured \$100. There is scarcely a home in our town that has not been affected deeply by the meeting. We want to thank Texas Methodism for loaning us Bro. Mulkey for ten days.

PERCY RIVERS KNUCKERBEEKEL.

Pastor in Charge, Crowley, La.

Butterfly: "Magnificent, sir! There are scenes in your comedy that Shakespeare himself could not have written." Dapter: "You are too kind, really." "Not at all, sir. Take, for instance, that railroad smash-up in the third act."—Brooklyn Life.

The Starvation Plan

Of Treating Dyspepsia and Stomach Troubles is Useless and Unscientific.

The almost certain failure of the starvation cure for dyspepsia has been proven time and again, but even now a course of dieting is generally the first thing recommended for a case of indigestion or any stomach trouble. Many people with weak digestion as well as some physicians, consider the first step to take in attempting to cure indigestion is to restrict the diet, either by selecting certain foods and rejecting others or to cut down the amount of food eaten to barely enough to keep soul and body together, in other words the starvation plan is by many supposed to be the first essential. All this is radically wrong. It is foolish and unscientific to recommend dieting to a man already suffering from starvation, because indigestion itself starves every organ, nerve and fibre in the body.

What people with poor digestion most need is abundant nutrition, plenty of good, wholesome, properly cooked food, and something to assist the weak stomach to digest it.

This is exactly the purpose for which Stuart's Dyspepsia Tablets are adapted and the true reason why they cure the worst cases of stomach trouble.

Eat a sufficient amount of wholesome food and after each meal take one or two of Stuart's Dyspepsia Tablets to properly digest it.

In this way the system is nourished and the overworked stomach rested, because the tablets will digest the food whether the stomach works or not, one grain of the active digestive principle in Stuart's Dyspepsia Tablets being sufficient to digest 3,000 grains of meat, eggs or other albuminous food.

Dr. Harlandson and Dr. Redwell recommend these tablets in all cases of defective digestion because the pepsin and diastase in them are absolutely free from animal matter and other impurities and being pleasant to the taste are as safe and harmless for the child as for the adult.

All drug stores sell this excellent preparation and the daily use of them after meals will be of great benefit, not only as an immediate relief, but to permanently build up and invigorate the digestive organs.

STRAWBERRIES FOR FESTIVALS.

Leguerra, Aid Societies and others contemplating a festival, wishing to give fresh Strawberries, write or telegraph me for prices. J. W. SHURLEY, ALBU, TEXAS.

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

Our Young Folks

THE BOY WHO IS WANTED TO-DAY.

The boy who is wanted to-day is one who is honest, thoughtful and true. One who is always willing to lend a helping hand to the needy and the poor; one who just goes to work and says, "I can, and I will;" one who attends Church and Sunday-school, and is a true Christian. Not one who uses profane language, stands around and swears, uses intoxicating liquors, and gambles away his money. Some boys think they can't be men unless they chew, smoke and drink. They are mistaken. Children, did you ever stop and think how this displeased your parents? If so, how could you go farther and break their hearts? Say, boys, let us take our parents' advice and shun even the appearance of evil, and we will come out all right. Don't you think so? I do.

CLIFFORD E. LANIER.

"MAKE ME A CHILD AGAIN."

"I'd like to be a boy again, without a woe or care, with freckles scattered on my face and hayseed in my hair. I'd like to rise at 4 o'clock and do a hundred chores, and saw the wood and feed the hogs and lock the stable doors. And herd the hens and watch the bees and take the mules to drink, and teach the turkeys how to swim, so that they wouldn't sink, and milk about a hundred cows and bring the wood to burn, and stand out in the sun all day and churn and churn and churn; and wear my brother's cast off clothes, and walk four miles to school, and get a licking every day for breaking some old rule. And then get home again at night and do the chores some more, and milk the cows and feed the pigs and curry the mules galore; and then crawl wearily up the stairs and see my little bed, and hear dad say, 'That worthless boy—he isn't worth his bread!' I'd like to be a boy again—a boy has so much fun!—his life is just a round of mirth from rise to set of sun. I guess there is nothing pleasanter than closing stable doors and herding hens and chasing bees and doing even chores.—Mail and Express.

THE READING HABIT.

"Reading maketh a full man," said Lord Bacon. A full man even of literary pabulum, unless the processes of mental digestion are carried forward with a wholesome speed and capacity thoroughly to sift the waste from the nourishment, is in an unhealthy state of plethora. With the ever-increasing output of books and magazines, few of us who try to read at all escape entirely from occasional attacks of intellectual indigestion. Mere bookishness is a complaint that too easily overtakes us, and it is a form of anaesthesia that the victim finds hard to shake off. The worst of it is that there is a sort of tacit consent upon the part of the public at large to look upon the reading man or woman as a kind of superior person, or at least potentially such.

Reading is a good habit to acquire, beyond a doubt and no one will deny its great value as a means of development and knowledge. With the young it can be made the way toward some worthy ambition and a right appreciation of many things the parent or teacher finds it difficult to instill by word or mouth. There is, however, always the danger in indiscriminate reading, or in reading for its own sake, of robbing the mind of its natural individual motive, and of inducing a state of complete mental dependence upon the written thoughts of others.

Life is not to be lived in books alone. Even with one's best applications the printed page lacks a certain convincing reality—that is, a "literary" glamour that casts a haze over the words we read. We are prone to dramatize the book read in more or less abstract terms.

It is by actual and alert contact with life itself that we really learn to make our sensations and experiences a vital part of the thing we generalize as character. We must first learn to think—a most difficult accomplishment—and then our reading will become, as it should be, illuminative and stimulating to further exercise of our own faculties. Few of us are not all too well acquainted with certain human phonographs who carry about with them an air of being "bookish," and who are ready upon the slightest encouragement to turn on their current of words reflecting the very newest things in literary gossip. The fact is, we are too easily led by the factitious authority of mere type. "A book's a book, although there's nothing in it," was Byron's cynical way of putting it.

In the world of books, as in life, one must grope his way largely in the dark to find the things that he most needs, but with the difference that certain books have been proved by time and are known, tangible quantities. Read the things you like is a ready prescription, but it is so easy to like the things that are easy and that appeal to our natural mental indolence.

The "solid books" are not half as repellent as that very material word sounds, and some of the pleasantest surprises that come to readers are in the form of books that they have been taught to fear as being too deep for them. There is a pleasure sense of intellectual pride derived from finding that you can really enjoy the "hard" book.

What form one's reading should take is not a matter for arbitrary judgment, but good taste is not a gift, but a growth, and a little wise direction is of everlasting value. Read out of yourself or above yourself might be a good way to suggest the sort of reading that is worth while. Comparatively few of us have many opportunities of getting very far away from our customary environment, and the world would be narrow indeed were it not for the means of broadening our outlook by the help of the things others have seen and thought.—James B. Carrington, in Saturday Evening Post.

WILLIAM THE SILENT.

The great Prince of Orange, to whom Holland owes so incalculable a debt, and whose name is a synonym for patriotism and every other noble quality, gained his surname of "The Silent" in a very peculiar way. He had been sent by his master, Philip II., in whose good graces he stood very high, to negotiate a most important treaty with France, which business he accomplished, although only twenty-six years of age, with surprising sagacity and success. It was while he was at the court of the French king that the turning point of his life came. King Henry of France and Philip of Spain had secretly agreed upon a scheme to extirpate Protestantism in their respective dominions by a general massacre of all heretics; and Henry, while walking alone with Prince William one day, supposing him to be privy to the arrangement, made the enormous mistake of opening to him the whole subject without reserve. William was nominally a Roman Catholic, and had no special sympathy at this time with the Reformers, but he had a manly detestation of murder. He was horrified with the plot thus unexpectedly revealed to him, but with great nerve and presence of mind he kept his countenance and dissembled his feelings so that the whole infernal scheme was speedily in his possession. The blunder of the monarch was of incalculable value to the cause of liberty. For William's purpose was fixed, and his life-work assigned him from that hour.

From his self control during this momentous revelation of the iniquity of the kings, he was called The Silent. But he was far from being silent in after years when the time for utterance had come. He was the mouthpiece of millions that had no tongue but his. His voice rang throughout Europe in denunciation and exposure of the villainy in high places. His eloquence was unrivaled in that age. And he stands with no superior (if, indeed, he has had an equal) in that age or any other, for whole hearted, unflinching devotion to the cause of liberty, religion, and native land. Few men more genuinely great than he have ever blessed the earth. None was ever more truly the father of his country. The Dutch republic rose into being simply because William lived. Without him, as friends and foes most clearly said, nothing could have been done. The whole enterprise hung upon his single arm! His entire private fortune was flung freely into the empty treasury of the struggling states.

Sprung from one of the proudest stocks of Europe, an independent sovereign with great possessions and the highest prospects, he willingly became a branded outlaw, with an enormous sum set upon his head, attracting constantly, and in the end, alas! successfully, the bullets of all the assassins of the world, that he might resist oppression. Born to ease and comfort and every worldly enjoyment, he took heroically upon his lonely heart a load of care which pushed him, haggard and worn, yet smiling cheerfully through it all, swiftly toward the grave. Tranquil amid the raging billows, like a rock with surges dashed, he stood a symbol of calm courage and unshrinking endurance.

He became deeply religious. This his private letters as well as his public documents conclusively show. A single quotation from his correspondence must suffice. To one of his lieutenants

who wrote somewhat despondingly in an hour of extreme danger, he answered, "You ask if I have entered into a firm treaty with any great king or potentate, to which I answer, that before I ever took up the cause of the oppressed Christians in these provinces, I had entered into a close alliance with the King of kings; and I am firmly convinced that all who put their trust in him shall be saved by his almighty hand."

What was most remarkable of all about him, he stood, in that age of ignorance and bigotry, the sixteenth century, for the most absolute toleration and perfect equality in matters of religious opinion. He strove to establish not freedom for Calvinism, but freedom for conscience. No man understood him. Even his nearest friends could not comprehend the sublimity of his position, so far was it from being their own. He was peremptory and resolute that thought should be toll-free, and errorists he treated with kindness. For this he was denounced as an atheist, "one who cared nothing either for God or religion." The Puritans who founded New England would doubtless thus have branded him. But never was charge more groundless. He towered above his contemporaries almost as much in faith and love as in mental abilities and political skill. His place is surely among the greatest of statesmen, patriots, heroes, and saints. "As long as he lived," says the historian Motley, "he was the guiding star of a whole brave nation, and when he died the little children cried in the streets."

Let our young people study this sublime character in Mr. Motley's noble and fascinating volumes on "The Rise of the Dutch Republic."—Zion's Herald.

HOW PICTURES SHOULD BE HUNG.

"To hang and properly group pictures is not an easy matter," writes Maria Parloa in the Ladies' Home Journal. "To succeed one must have a good eye for distances, for straight lines, and for harmony in grouping as well as a fund of patience—putting up and taking down each picture, or set of pictures, until the position, height and grouping are perfectly satisfactory. There are two kinds of picture wire—one is gilt, the other is silvered. The gilt is more flexible, and remains un tarnished and flexible longer than the silvered, but is also more expensive. Extremely heavy pictures should be hung with copper wire.

The picture hooks should be broad and well curved, that they may hold firmly to the moulding and be a secure support of the wire. A yardstick or tape-measure is indispensable, as careful measure will lessen the labor and assure accuracy of position.

A picture should be so hung that the bottom shall be flat, and the top be thrown forward slightly. The manner in which the screw-eyes are put in produces this effect. For a small picture they should be fastened two or three inches from the top of the frame; the larger the picture the greater should be the distance of the screw-eyes from the top.

"If the room be high it is easy to make it appear lower by fastening the picture molding two or more feet below the ceiling. This can be done only when the wall finish is the same all the way up, or when the frieze is deep. When there is the space of several feet above the molding small pictures and bas-reliefs in plaster are effective."

Radway's Pills

Purely Vegetable, Mild and Reliable. CURE ALL DISORDERS OF THE STOMACH, LIVER, BOWELS.

SICK HEADACHE, BILIOUSNESS, INDIGESTION, TORPID LIVER, DIZZY FEELINGS, DYSPEPSIA.

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

OBSERVE

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

A few doses of RADWAY'S PILLS will free the system of all the above named disorders.

Price, 25 cents per box. Sold by druggists, or sent by mail. RADWAY & CO., 55 Elm St., New York.



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

Send name and address to

GERMAN KALI WORKS, 93 Nassau St., New York.



Look in Your Mirror

Do you see sparkling eyes, a healthy, tanned skin, a sweet expression and a graceful form? These attractions are the result of good health. If they are absent, there is nearly always some disorder of the distinctly feminine organs present. Healthy menstrual organs mean health and beauty everywhere.

McELREE'S Wine of Cardui

makes women beautiful and healthy. It strikes at the root of all their trouble. There is no menstrual disorder, ache or pain which it will not cure. It is for the budding girl, the busy wife and the matron approaching the change of life. At every trying crisis in a woman's life it brings health, strength and happiness. It costs \$1.00 of medicine dealers.

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

MRS. ROZENA LEWIS, of Omsville, Texas, says—"I was troubled at monthly intervals with terrible pains in my head and back, but have been entirely relieved by Wine of Cardui."

WEAK MEN

Cure yourself of loss, Manly Power and Vigor. Unnatural Drains, Nervous Debility, Atrophy, etc., by using ALLEN'S GENTIAN TONIC.

For sale by PALACE DRUG STORE, corner Main and Murphy streets, Dallas, Texas.

RUPTURE and PILES CURED

Without the KNIFE or detention from business. Fistula, Fissure, Ulceration of the Rectum, Hemorrhoids and Vari-cocels. No Cure no Pay. Trusses fitted. Have best made. Send stamp for pamphlet of testimonials.

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

GLAWSON LUMBER CO.

Manufacturers of ALL KINDS OF YELLOW PINE LUMBER. GLAWSON, TEXAS.

The Goddard Home Sanitarium

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

The H

HEROIC ACT

A book of the names have no contain many of the human race the perfect humility. It longs in this longer year by

A certain Ma- ter were passed that unfortuna Both were abe father made a boat load of leaving the sl for his daughter

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HEROIC ACT OF AN UNKNOWN MAN.

A book of the deeds of heroes whose names have not survived them would contain many of the noblest records of the human race. In it we should find the perfect mingling of courage and humility. This touching story belongs in this noble list, which grows longer year by year.

A certain Major Baker and his daughter were passengers on the Stella when that unfortunate ship was wrecked. Both were about to perish, when the father made a piteous appeal to a boat load of passengers who were leaving the ship's side to find room for his daughter.

One man, to whose identity there is absolutely no clue, instantly stepped back to the ship and allowed the lady to take his place. As the boat cleared the side the vessel went down, carrying with it the girl's father and her unknown rescuer.

How beautiful! How unutterably sad! His anonymity somehow seems to enhance the heroic grandeur of his death. Nothing would have been gained by knowing his name. A man capable of such a deed wants no mortuary honors, nor the local habitation of a monument. He belongs to the infinite of greatness, and his fitting grave is the sea.

DOING GOOD.

To do good is the very salt of life. It is what keeps the love of life from decaying or corrupting. We are told of our Lord that "He went about doing good," and we know that though He was a man of sorrows and acquainted with grief, He had in Him a never failing source of joy, which from time to time broke forth in enraptured utterances to his Father, and in blessing upon mankind. Not the least of the sources of this joy was the knowledge that He was doing good day by day, and sowing seeds of happiness in the world which would blossom and bear fruit in after days. The selfish man who lives for himself can not enjoy life. He is miserable; but let him change, and think more of others than of himself, and what a difference! How well Dickens puts this in his Christmas carol. At the beginning of the story we have a portrait of Scrooge, a tight-fisted man, hard as a grindstone, sharp as a flint from which no steel had ever struck out generous fire, secret and self-contained, and solitary as an oyster. Nobody ever stopped him in the street to say with gladness looks, "How are you?" No beggar implored him for a trifle; no children asked him the time of day. Rich enough he was, but dismal, morose and melancholy. He had never done good to any one. He had thought and lived only for himself; but he is visited by three ghosts—the ghost of the past, the ghost of the present and the ghost of the future—and they teach him a lesson, and he becomes a good friend, a good master and a good man, and opens his heart and his purse to others and, as a consequence, he begins to love the life he once hated, and to see the good days he once had no faith in.—Rev. Arthur S. Brooke, M. A.

THE SECRET OF SOUL-SAVING.

There can be no doubt but that large numbers of Christians desire to win souls to Christ. But how to perform the work is a question. No wonder this question arises. It is certainly a stupendous work. We learn by the Word of God (Dan. 12. 3) that "they that turn many to righteousness shall shine as the stars forever and ever," and in Matt. 16. 26, by the question of the Lord Jesus, that one soul is worth more than all the commercial value of this world. Now how to bring souls to Christ is the longing desire of many Christians.

One thing is needful above all others. We may talk about holy living and Christian example, Bible study and religious instruction, going to Church and attending to religious forms, make outward Christian professions, and give strict attention to the ordinances of the Lord's house, and any one or all of these will fall to effect the work of winning souls, unless you have a passion for souls. This is indispensable to effective work. Jesus is, without controversy, the author of salvation, and we must not be careless or blind to his methods of doing the work. He everywhere carried a heart of love, burdened for sinners; and this he carried with him to the day of the cross. At the cross, "being in an agony, he prayed more earnestly." What for? For souls. Here Christ was opening the door of salvation to a lost world, and at the very threshold of the door he gave to his ministers and people the

secret way of doing the work. They must have "agony" in prayer. Nothing can be a substitute for this.

It is a wonder that there are so many in our homes and Churches who seem to have so little concern to put stars in the diadem of Jesus. The need of personal acquaintance with the Spirit and power of Jesus in the saving of souls is great. The supply from himself is untold. You can not do a greater thing to exalt his name than to bring souls to him that he may save them. To do this work demands power, and this can be obtained alone by sitting at his feet to learn of him, and seek the fellowship of his sufferings. As he through the baptism of sorrow wrought mightily in saving souls, so Christians seeking the possession of divine power will turn many to righteousness. During long years in revival work I have never seen any feature so effective in bringing men to Christ as days and nights of prayer. It is to be feared that amid the many forces which are employed to win souls, this secret mainspring of victory is being by far too much overlooked. If by some means in the hands of God the homes and Churches could be aroused to this one vital experience in the great work of soul-saving, what might we not expect and see? I am glad that there is a spirit of inquiry abroad on this subject. There is a state of restlessness among the people of God as to how they may win souls. "I will be inquired of by the house of Israel to do it for them; I will increase them with men like a flock." It is the privilege and necessity of every Christian to have power with God and with men. This they may have by asking for the anointing of the Holy Spirit.—A. P. Graves, D. D.

TWO DEATH BEDS.

Whenever I speak to parents, says D. L. Moody, two fathers come before me. One lived on the Mississippi River. He was a man of great wealth. One day his eldest son had been borne home unconscious. They did everything that man could do to restore him, but in vain. Time passed, and after a terrible suspense he recovered consciousness.

"My son," the father whispered, "the doctor tells me that you are dying."

"Oh!" said the boy, "and you never prayed for me, father; won't you pray for my lost soul now?"

The father wept. It was true he had never prayed. He was a stranger to God. And in a little while that soul, unprayed for, passed into its dark eternity.

The father has since said "that he would give all his wealth if he could call back his boy, only to offer one short prayer for him."

What a contrast is the other father! He, too, had a lovely son, and one day he came home to find him at the gates of death. His wife was weeping and she said:

"Our boy is dying; he has had a change for the worse. I wish you would go in and see him."

The father went into the room and placed his hand upon the brow of his dying boy, and could feel the cold, icy sweat gathering there; the cold, icy hand of death was feeling for the cord of life.

"Do you know, my son, that you are dying?" asked the father.

"Am I? Is this death? Do you really think I am dying?"

"Yes, my son, your end on earth is near."

"And will I be with Jesus to-night, father?"

"Yes; you will soon be with the Savior."

"Father, don't weep; for when I get there I will go straight to Jesus and tell Him that you have been trying all my life to lead me to Him."

God has given me three children, and ever since I can remember I have directed them to Christ. I would rather they carried this message to Jesus—that I had tried all their lives to lead them to Him—than have all the crowns of earth; I would rather lead them to Jesus than give them the wealth of the world.

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L. BLAYLOCK Dallas, Texas.

On the second page of this issue will be found a communication from Rev. W. P. Pledger, pastor of our Church in Beaumont. We publish this at his request, inasmuch as the secular press has given a one-sided view of the matter, and it is due him that his explanation be made in full that the brethren throughout the State may understand his motive from his point of view. But no further discussion of the subject will follow this communication in the Advocate.

Preachers must be models of propriety and discretion in all of their manner of life. They are the leaders of our hosts, and people naturally look to them as examples worthy of emulation. They need, therefore, to be as wise as serpents and as harmless as doves. In their personal relations toward mankind they must always bear in mind the fact that they represent the Master, and they must live above all just criticism. While it is true that they are citizens of the community and have all of the rights of citizenship, yet they must be careful in the exercise of these rights, lest they inadvertently hinder the progress of their ministry.

When people profess Christ and publicly assume the vows of Christianity worldly people at once expect more of those who claim to be religious than they do of themselves. This is a compliment to faith in Christ. It shows that even sinners understand that there is something in our religion that differentiates us from the world. In other words, worldly people have an idea that to be a Christian means a great deal—and so it does. It stands for truth, integrity, sobriety and consistent living before men. If our religion does not make special improvement in our characters and lift us in our daily lives above the practices of the world, what profit is there in our faith and experience? Christ says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." A deep, religious experience, coupled with works of righteousness, is the most potent argument that we can make in defense of the divine claims of Christianity.

EDITORIAL BIRD-SHOT.

A great many people talk entirely too much with their mouths.

A little brain force thrown into our thinking would improve our style of conversation.

Young people who marry in great haste often find it necessary to repent at their leisure.

A home without a good, stable government turns out material for action in our criminal courts.

Church members in our town and country charges pay more money to theaters and tobacco than for missions.

The man who knows everything, but does nothing, is very unwise as the adviser of industrious people.

A glib tongue and a wordy mouth may prove entertaining, but persistent application turns out telling results.

This is the season when politicians are showing their interest in the dear people, but they are only in quest of votes.

A dry sermon that has been preached until only its skeleton remains may be very convenient, but it is poor food for a hungry soul.

Good music in the church service is helpful to a profitable worship, but it can not take the place of a well-prepared gospel sermon.

If the organ and the choir lead and inspire congregational singing, they are useful factors in religious service; but otherwise they cultivate formalism.

The best receipt for filling church pews with earnest people is a scriptural sermon, thoroughly seasoned with the Holy Ghost, and delivered by a man who believes every word of it.

It may be well to support the claims of the gospel by quoting what great men have said about it, but the gospel itself is the power of God unto the salvation of those who hear it and obey it.

A SUNDAY IN EAST TEXAS.

Last Saturday morning I boarded the east-bound Texas and Pacific train for Longview, and thence the International for Jacksonville, which place I reached on time at 7:30 p. m. From Dallas to Mesquite I had the company of Rev. F. O. Miller and his wife. They had been in Rockwall in a meeting with Bro. Nash. He is in fine hope of the work on the Terrell District. After they left the train I put in the time reading and observing my fellow passengers and the country. Among the former was a lady suffering with that dread disease, consumption. She was thin, pale and very weak. The conductor and porter gave her every attention, and I was impressed with the fact that even a poor, sick woman can now travel with comfort and safety, with the care given her by the employees of the roads. For courtesy and genteel politeness, the T. P. people are hard to turn down.

From Longview on, a distance of fifty-four miles to my destination, the country was new to me. For the first several miles the land is covered with a thick woods, interspersed with the blooms of the dogwood tree, and the ground covered with the old May-apple common to the forests of Tennessee. The rest of the way was tillable lands of a reddish hue, finely adapted to fruit culture and vegetables. As far as the eye can see the fields are gorgeous with blooming peach orchards. Pears are also abundant. And round and about Jacksonville it is said that they produce these fruits with a flavor equal to the peaches and pears of California.

The people are taking advantage of this rare opportunity, and they are putting out fruit trees all over the country. In a good fruit season, they ship from that one depot five or six cars of peaches a day. There is a canning factory in the place, and it puts up vast quantities of this delicious fruit. The present crop prospect is the brightest in the history of the country. The trees are literally laden with blooms and young fruit. This is bound to become one of the great industries of Texas. The people are going at it intelligently, and the markets are inviting their products.

Jacksonville is a place of fifteen hundred population. The town is well built, has substantial houses, electric light plant, good public schools and two railroads. The International and the Cotton Belt afford good facilities for travel and shipping. The people are moral and progressive. They have just had a prohibition election, and temperance won the day by a good majority. So, within the next month, their four bar-rooms will pack baggage and move out. And they will have to move out of the county, as local option takes about all of it into its jurisdiction. There was no great demonstration in the campaign, but a steady and determined effort upon the part of the people to rid themselves and their families of the evils of the open saloon. They are to be congratulated for their undertaking.

We have in Jacksonville a good Church membership of two hundred and fifty devoted people, and a large outside following. Our building is a substantial wooden structure, not comfortable and commodious. Rev. C. F. Smith is the pastor. This is his second year, and his people think a great deal of him. He is well educated, keeps up with books and periodicals, a good Bible student, and thoroughly consecrated to his work. His parsonage, which is an excellent property, is near the Church and well adapted to the uses of a good home. The good wife of the manse was off with the baby in Louisiana and Mississippi making the home folk a visit and Bro. Smith and myself occupied the house and "boarded among the scholars." Among these are Brother W. C. Bolton and Sister W. R. Miller. The former is a brother to Rev. B. R. Bolton, presiding elder of the Fort Worth District. The aged father of these brothers lives here, but he was not able to be out during my visit. He is one of the noblest laymen in all that country. And his boys and their families are following in his footsteps. Sister Miller is the widow of the late W. R. Miller, long a leading citizen and Church member of the place. She is a mature Christian woman. The Church is in good condition. Its business is up to date. They have already raised over four hundred dollars of their Century money, and will pay more. The Advocate is well patronized among them, and they received me with great cordiality. I preached to them twice and also addressed the colored congregation in the afternoon. The members of this colored Church led by their efficient pastor, Brother Douglass, did good work in the local option campaign. I met a great many of the citizens, and my visit was made exceedingly pleasant. Those East Texas people are a good type of Methodists. At the night service I had the pleasure of shaking the hand of that excellent man, Brother Mills, pastor of the Jacksonville Circuit. He preached twice that day, and rode home to meet me.

G. C. R.

We may write a thousand books on sociology, and form a thousand more societies to reform the world, but after all we will have to come back to the gospel of Jesus Christ as the only adequate agency for the salvation of the human race. Then, why not concentrate on it now?—From the Whetstone, by Bishop O. P. Fitzgerald.

JUDGE CHAS. F. CLINT AND CATHOLICISM.

This distinguished gentleman delivered a strange sort of speech on the political issues of the day at the auditorium of the City Hall on Wednesday night of last week. He did this at a time when there was no necessity for it. He is not a candidate for office and his personal interests were in no way involved. Had he given himself to an impartial and judicial discussion of matters then paramount before the people, and by his wise counsel led them to intelligent conclusions and to safe actions, no one would have questioned the wisdom of his leaving the bench to deliver a political address to the people of the city. Such an address would have been kindly received and helpful to all classes of the people. For we have ever loved and respected Judge Clint for his integrity of character and his fearless discharge of duty, both as County Attorney and Judge of the Criminal Court. He has been a general favorite of all the people, and they have looked to him, among all men, as the one who was worthy of their support. So much so is this true that he has been invincible before the people. Whatever possessed him to lay aside his judicial ermine at his own solicitation and indulge in the strange aberration of last Wednesday night is a puzzle to his closest friends. The whole performance is so unlike him that we are simply dumb as to any possible explanation. After a few disconnected and rambling remarks, he proceeded to assume that the Catholic Church had been maliciously assailed in the city campaign, and that it was his bounden duty to espouse its cause and defend it from its wanton calumniators. Who are these slanderers of Catholicism? Why, they are among the members of the Protestant Churches, upon whom Judge Clint has ever relied for support in all of his claims to public office. They represent the great masses of the citizenship of Dallas and Dallas County. Yet he said no word of commendation for them, but lauded Catholicism to the skies, and did it at the expense of the ordinary facts of common history. School children in the seventh grade laughed when they read his reference to Catholicism in history. He actually held up Italy, France, Mexico and South America as specimens of republican forms of government wrought out by the liberty-loving members of the Catholic hierarchy! Why did not he include poor Cuba and rotten old Spain! The idea of a man of even ordinary intelligence appealing to the history of Italy, France Mexico, Central and South America as illustrations of what Catholicism has done for humanity! Such an absurd position is too ludicrous to challenge serious consideration.

But why did Judge Clint feel that it was necessary for him to step down from his exalted position on the bench, laud Catholicism to the sky, compliment bar-keepers and refer to the rest of us as "blind bigots and demagogues?" Nobody on earth can answer that question but the Judge himself. Protestants in this city and throughout this county—people who do not run the liquor business and gambling dens—are the people who have made him what he is as a public man. But now, in a fit of indiscretion, he refers to us in opprobrious terms. And yet none of us have made any attack upon the Catholic Church as such. On the contrary, we have complimented its members on their devotion to their institutions. We have only criticised the managers of the Catholic Sanitarium for their quiet effort to absorb our City Hospital, and we have done this in most respectful terms. Yet the Judge gratuitously assumed that we had wantonly assailed the Catholic Church and needed to be publicly



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castigated for the offense. "Blind bigotry," inspired by "demagogues," is his language! Not one word did he say for Protestant Christianity, but in his esteem Catholicism is the panacea for the oppressions of the people! Italy, France, Mexico, Central and South America are his ideals of what Catholicism has done for the institutions of a republican form of government! And this, too, from the man whom we have loved and kept in public office for a number of years. If, under all the circumstances, Judge Clint is willing to abide by that City Hall speech, as published in the News of the 29th, thousands of his admirers throughout Dallas County and Texas will feel the pang of a great personal disappointment.

TEXAS PERSONALS.

Bro. Wilson, of Garland, is in the city serving on the jury, and he made the Advocate a pleasant visit the other morning.

We appreciate a very kind note from Rev. J. E. Vinson, of Bowie. He is showing his faith by his works, and his list of subscribers is growing.

The ground has been broken at Terrell for our new church building. A note from Dr. Bass says that the work is progressing satisfactorily.

Rev. S. C. Riddle, of Ladonia, has married sixteen couples within the last sixteen months. This is a good record; but he is also a great success in other departments of work.

Bro. T. G. Terry, one of the stewards of First Church in this city, is one of the active members of the board. He is also Secretary of the School Board, and a useful man in the walks of life.

We are in receipt of a copy of the Texas-Colorado Chautauqua Journal, published at Denver. It is descriptive of the work being done every summer at Boulder and of the inducements to make that a summer resort.

We were pleased with a visit from our old friend, Col. Edwin E. Overall, of Houston, one day last week. He is the live editor of the Texas Railway News and Illustrator, and his publication is a credit to Texas.

Sam Jones delivered a characteristic sermon last Sunday night in the First Methodist Church in this city. The house was crowded, and hundreds had to be turned away. He made the fur fly from the popular evils of the day.

Judge J. S. Strother, of Garland, was in to see us last week. His friends are endeavoring to get him to run for the Legislature from this county, and we hope he will do it. He is an excellent citizen, lives in the county, and stands high in the esteem of the people.

Bro. R. Paine, of Berclair, Texas, and a nephew of Bishop Robert Paine, says that in the minutes of the West Texas Conference there is an error as to the date of the Bishop's death. There, he says, it is stated that he died October, 1855, whereas his death occurred October 29, 1852.

Bro. J. L. Harris, a leading member of First Church in this city, has been seriously sick for a number of days, so much so that his life was almost despaired of; but he has changed for the better, and is now able to sit up and walk about his room. He is a good man, and one of the brightest and most successful lawyers in Texas.

Rev. Jas. W. Downs, of the East Texas Conference, and Secretary of the last session at Timpon, is not responsible for the delay of the published minutes of that body, as he left the work to others. We do not know whether they have yet been published or not, as we have not received any notice of the matter whatever.

From some cause or other, Bro. R. M. Means, late Secretary of the State Epworth League, figured in the Advocate as a recently married man; but it is a mis-

take. He is still single, however much he may deplore his state. Types will get crazy occasionally, and then they are no respecters of persons.

Rev. P. L. Cobb, of Nashville, attended the meeting of the Northwest Texas Mission Board last week, and on his return stopped over at Dallas and made us a pleasant visit. He is making special efforts to help to bring the Texas Leaguers in line, so as to use them in bringing up the deficits on missionary assessments in our various conferences. A good work.

Bro. R. L. Rogers, of Bethel Church, Collin County, was in the city the other day, and dropped in to see us. He is a useful layman and a reader of the Advocate for many years. He says Bro. Clifton, his pastor, is moving things up on that charge. He has already secured nearly his per capita amount on the Century Movement, and will go beyond it.

The fine articles which have recently appeared in the Advocate from the pen of Dr. Solomon, of Houston, constituted one paper which was read at the District Institute, and such was its merit that he was unanimously requested by his brethren to furnish it to the Advocate for publication. Owing to our press, we had to divide it into two parts, and we can safely say that these columns have not contained better literature on that subject than is found in that communication. A few errors in the print crept into it inadvertently, but the readers got the full meaning of the writer.

We made an egregious blunder in a couple of issues back with reference to that church dedication at Bonham. We stated that Bishop Key the Sunday before had dedicated our new church building in that town. We got the item from the Daily News, but it was a mistake. Bishop Key, we learn, has not been in Bonham this year. The fact is, we knew that the handsome structure had been finished under the efficient ministry of Rev. C. M. Threadgill, and that it was dedicated by Dr. Hoss at the close of the year, but seeing the item in the News we grabbed it without thinking and published it.

METHODIST NEWS.

Bishop Hurst has announced that President McKinley, at the expiration of his term as President of the United States, will accept the position of Professor of International Law in the Methodist American University at Washington. He means at the expiration of his second term—if he is re-elected next fall.

An exchange has the following to say of the ages of the Northern Bishops: Bishop Bowman will be eighty-three July 15; Foster was eighty February 22; Merrill seventy-five September 16; Mallallen was seventy-one December 11; Warren

was sixty-nine January 4; Wadden sixty-nine February 11; Vincent sixty-eight February 27; Nindé will be sixty-eight June 21; Foss was sixty-six January 17; Hurst will be sixty-six August 17; Joyce and McCabe will be sixty-four October 11; Fitzgerald will be sixty-three July 27; Fowler sixty-three August 11; Cranston will be sixty June 27, and Goodsell was fifty-nine November 5. The average is sixty-five and two-thirds years. The aggregate of the fifteen effective Bishops is 1000 years.

It is said that Dr. Hamilton, of the Freedman's Aid Society, advocated in a recent lecture in Kansas City the intermarriage of the whites and the blacks, yet he has a white wife. The best way for him to demonstrate the wisdom of his position is to begin in North and give us some illustrations of his argument. How many preachers in the Northern Church endorse the ideas of this their leader?

NOTICE.

The Finance Committee of the Ecumenical Conference on Foreign Missions, which will convene in New York April 21, reports subscriptions of \$21,111.19, which have come in sums of from one dollar to one thousand dollars.

The expenses of the conference, from the beginning of its organization early in 1884 until its report is issued several months hence, are estimated at \$40,000. There remains, therefore, \$18,888.81 to be raised in less than three weeks, for certainly every penny needed should be provided before the meeting begins.

Of the money already secured, New York City has given \$21,189.22, against \$2,329.87 for the whole remainder of the country. Yet this conference is in no sense a local conference. It is a world's conference, whose object is to increase the intelligence and the interest of the entire Church of the land in foreign missionary work. The conference is for the benefit of all the Churches, and all the Churches should share in its expense.

Friends of foreign missions everywhere are, therefore, urged to contribute without delay; and Churches, Sunday-schools and young people's and other societies are urged to take up collections promptly for this purpose.

Donors of five dollars or more will be entitled to a copy of the report of the conference in two handsome volumes. The Treasurer is Mr. George Foster Peabody, 27 Pine Street, New York.

To the Preachers and Members of Waxahachie District Conference:

Dear Brethren—In answer to a number of requests, and because of several conflicting engagements by members in Ellis County, I find it best to postpone our District Conference until Tuesday morning, May 22. Please take due notice and make your arrangements accordingly.

Let us clear the decks of all collections and devote remainder of year to the Twentieth Century Thank-offering. HORACE BISHOP, P. E.



REV. W. G. E. CUNNINGHAM, D. D.

This distinguished minister, after a brief attack of illness, died in Nashville, Tenn., March 31. From Literary Life we present the following brief account of his life and labors:

Dr. Cunningham was born December 3, 1820, on the French Broad River, a few miles above Knoxville, Tenn., at Seven Islands. His father, Jesse Cunningham, was at the time presiding elder of the French Broad District. His early educational advantages were meager and largely confined to the instructions of a pious mother. It was his father's ambition to send him to Emory and Henry College, but low finances prevented, and he worked his way through the higher walks of learning alone.

He was converted at a camp-meeting at the age of twelve years. He felt called to preach, and in the fall of 1843 was admitted into the traveling con-

nection in Holston Conference. In 1852 he was sent as a missionary to China, where he labored successfully for nine years. Failing health brought him back to America. After the close of the war he was elected professor in Martha Washington College, where he spent eight years. After a short period in the pastorate, he was in 1875 elected editor of the Sunday-school literature of our Church, where he remained eighteen delightful, busy, profitable years.

For the past half dozen years he has been devoting his time largely to the quiet pleasures of a literary life, and occasionally publishing a volume from his pen. His latest volume, "A Foreign Missionary and His Work," is one of the most thoughtful, practical books published on that subject. Another volume of comparative recent production is his "Young People's History of the Chinese."

"One Swallow Does Not Make a Spring."

No, it is the myriads of birds that announce the opening of bright days. They bring us promise of renewed health and strength. They teach us a lesson, which is to set our human house in order by thoroughly cleansing our blood, in fact, making it new, pure and bright.

There is only one real specific with which to accomplish this, and that is Hood's Sarsaparilla, America's Greatest Spring Medicine, which never disappoints. As a purifier, its work is thorough, and good health is sure to follow.

Scrofula.—My little daughter, at three months, had terrible scrofula eruptions, scratching till the blood came. Hood's Sarsaparilla cured a year ago. Skin is now white, smooth and soft." MRS. WILSON WELLS, Warren, Conn.

Neuralgia.—"I had dreadful neuralgia. Was miserable for months. Neighbors persuaded me to use Hood's Sarsaparilla, and it cured me perfectly." MRS. FRED TURNER, Barre, Vt.

Tired Feeling.—"I had that tired, dull feeling, dyspepsia, headaches and sinking spells, but Hood's Sarsaparilla made me a new man. I never was better than now." JOHN MACK, Oskaloosa, Iowa.

Poor Appetite.—"Spring finds me with a weakness and lack of appetite. I recommend Hood's Sarsaparilla highly as a strength builder and creator of appetite." J. F. WARD, Labelle, Ohio.

Dyspepsia.—"I know a positive relief for dyspepsia and that is Hood's Sarsaparilla. It cured me. My neuralgia also stopped." W. R. BALDWIN, 164 Oak Street, Binghamton, New York.

Running Sores.—"We feared our little brother would be a cripple from a running sore on his foot. He grew worse under hospital treatment. Mother gave him Hood's Sarsaparilla and now he is entirely cured." MISS MARY MASCARE, Aurora, Ind.

Impure Blood.—"My work was a burden to me until I took Hood's Sarsaparilla. Poor blood was the cause. Have gained flesh and have color in my face." MRS. A. A. HOWARD, Taunton, Mass.



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

Books for Sale.

Bowie, Texas, March 27, 1899. Our brother, W. C. Pryor, of the North Texas Conference, who died last fall, had in his library McClintock and Strong's Cyclopedia of Biblical, Theological and Eccelesiastical Literature—two volumes, sheep binding, in good condition, and the Britannica Encyclopedia, 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.

For Sunday Schools, Prayer Meetings.

SACRED SONGS No. 2. THE NEW BOOK.

All royalties paid to Mr. Moody's Schools. Send 20 cents for a sample copy, and we will send you \$1.00 worth of Sacred Songs. 720,000 copies have been sold. \$25 per 100. The Biglow & Main Co., New York and Chicago.

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DO YOU THINK

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

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

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

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REV. L. P. LIVELY'S NOTES.—No. 5.

The 7th of November, 1847, the Arkansas Conference convened in Washington, Hempstead County. This was the first session of the Arkansas Conference I ever attended. Bishop Capers presided. Here I first saw John Harrell, Andrew Hunter, Thos. Stanford, Stephen Carlisle, John M. Steel and others. The situation was new to Bishop Capers and his patience was sorely tried.

At this conference I was admitted into full connection and ordained deacon and appointed to the Washington Circuit, William Moores, P. E. Bro. Moores still lives, having been transferred to the Los Angeles (Cal.) Conference in 1870. He is less than six feet in height, square built, dark skin, black hair and eyes, and a firm, well-set mouth. His features looked hard and solid. His delivery was not always pleasant—his sermons, like his own frame, were compact and well put together. His convictions were decided and his adherence to law unyielding. Beneath his rough exterior lays a genuine vein of sympathy, easily probed and to the deserving.

I had left my wife at Helena, and to that point I must return. The old military road from Washington to Little Rock was the route traveled. About one hour by sun, a calm, chilly evening in November, four preachers of us, among them James M. Rodgers, crossed the Arkansas River and took the road leading towards Helena.

About four miles out on a little eminence was an inn called Mt. Gallant—many of your old settlers will remember—kept by Capt. Roberson. Here, tired and hungry, we turned in. Our reception was all that tired, hungry travelers might ask—a good fire, a warm, steaming supper, consisting of nice biscuit, fine beef steak and good coffee. Unwilling to get far from the fire I happened to be seated to the left of our lady of the house, and my friend Rodgers at the corner of the table, to the left of our host. We were scarcely seated when our host, carving knife in hand, began to show his skill, in carving the nice steak before him. Rodgers leaned back in his chair and looked, and then said: "Sir, do you never ask a blessing at your table?" "Once a year, sir," was the answer, without raising his head or ceasing his work. Of course there was an explosion. The laugh did me good all over. I had stopped expecting to pay my fare—not to indoctrinate my host. A Christian ought to be a gentleman everywhere—in steamboats, hotels or on railway; never anxious to advertise his religion and never denying his allegiance to Christ.

In due time we reached Helena, and in a few days was on my way back to Washington. Washington, in '47, was the center of an intelligent community. Here was located the Washington Male and Female Seminary, which, after various vicissitudes, resulted in failure. I found a home with Col. Thos. Williamson, a large-hearted Alabamian, with whom I boarded for two years. Here among the preachers were Jacob Custer, M. D., and William Mulkey.

Now, Mr. Editor, I cannot pass over these names without a pause. Jacob Custer was for many years a traveling preacher, known and beloved by his brethren. He contracted throat disease and retired. Studied physic and became a successful practitioner of medicine. William Mulkey was the brother-in-law of the late venerable Peter Acres. He was the most eccentric, simple-hearted man I ever knew. His oddities in gesture, word and thought were his own. He imitated no man, for no man was like him. He was a natural bethopist, and in spine and joints he was the most supple man I ever saw. It was at my first quarterly meeting on the Washington Circuit, that I first had a specimen of his oddities. It was at Columbus, Sunday night, and the presiding elder appointed me to preach. The house was full, and Mulkey was sent up to conclude for me. I preached the best I could, and we were having a good meeting. At the close of the sermon Mulkey called the people to prayer. I knelt in the pulpit with him, and he began: "God, I thank thee that I feel like I could ride on a whirlwind and laugh at thunder." I am ashamed to say that I got up, took my seat, and looked at him until the prayer was ended.

M. had long promised his wife—a holy, sweet-spirited woman—to take her to see her sister, then living in Central Illinois. So, rigging up a two-horse wagon and camping outfit, he started, taking with him his oldest son, now Dr. Wm. A. Mukey, of Kaufman, Texas, with him. His route was

CANCER Cannot be Cut Out or Removed with Plasters

Surgical operations and flesh destroying plasters are useless, painful and dangerous, and besides, never cure Cancer. No matter how often a cancerous sore is removed, another comes at or near the same point, and always in a worse form. Does not this prove conclusively that Cancer is a blood disease, and that it is folly to attempt to cure this deep-seated, dangerous blood trouble by cutting or burning out the sore, which, after all, is only an outward sign of the disease—a place of exit for the poison? Cancer runs in families through many generations, and those whose ancestors have been afflicted with it are liable at any time to be stricken with the deadly malady.

Only Blood Diseases can be Transmitted from One Generation to Another

—further proof that Cancer is a disease of the blood. To cure a blood disease like this you must cure the entire blood system—remove every trace of the poison. Nothing cures Cancer effectually and permanently but S. S. S.

S. S. S. enters the circulation, searches out and removes all taint, and stops the formation of cancerous cells. No mere tonic or ordinary blood medicine can do this. S. S. S. goes down to the very roots of the disease, and forces out the deadly poison, allowing the sore to heal naturally and permanently. S. S. S. at the same time purifies the blood and builds up the general health.

A little pimple, a harmless looking wart or mole, a lump in the breast, a cut or bruise that refuses to heal under ordinary treatment, should all be looked upon with suspicion, as this is often the beginning of a bad form of cancer.



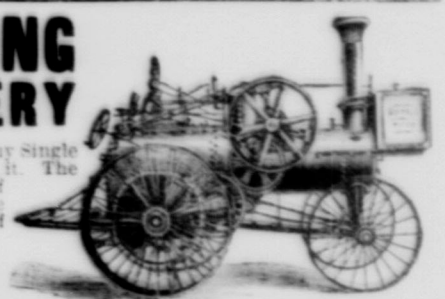
Mrs. Sarah M. Keesling, 647 Windsor Ave., Bristol, Tenn., writes: "I am 47 years old, and for three years had suffered with a severe form of Cancer on my jaw, which the doctors in this city said was incurable and that I could not live more than six months. I accepted their statement as true, and had given up all hope of ever being well again, when my druggist, knowing of my condition, recommended S. S. S. After taking a few bottles the sore began to heal, much to the surprise of the physicians, and in a short time made a complete cure. I have gained in flesh, my appetite is splendid, sleep is refreshing—in fact, an enjoying perfect health."



Our medical department is in charge of physicians of long experience, who are especially skilled in treating Cancer and other blood diseases. Write for any advice or information wanted, we make no charge whatever for this service. THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.

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



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along the old Military road from Red River to Little Rock. By Saturday evening he reached a church on the side of the road in Saline County, near Benton. Here he camped, hoping to be at Church next day, determining to lay by until Monday. He had his supper, his family prayer, and retired to bed. About midnight, a man driving a yoke of oxen spied his camp. The fellow stopped and began: "Hello, hello!" Mulkey was aroused and he answered by another "hello!" and "what do you want?" "Are you moving to Arkansas?" "I am not." "Are you moving from Arkansas?" "I am not." "Are you moving to Texas?" "I am not." "Are you moving from Texas?" "I am not." "Where, then, are you going?" "Sir, I am trying to go to heaven." "I hope you will make it. Good bye," and on he drove.

Mulkey died on a passenger train on the Texas Central road, between Waxahachie and Houston. His wife had died in Texas and was buried in Waxahachie. Feeling that his own end was near he left Nashville, Tenn., for Texas, so that he might be buried by the side of his wife. His pious wish was fulfilled by his children.

LOUIS P. LIVELY.

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

Spruce Pine, Ala., Dec. 1, 1899.—Dr. E. W. Hall: Dear Sir—I spent last year in your city and while there your remedy was recommended to me. After trying several other physicians, purchased one small bottle of your remedy. It cured me. Respectfully,

S. W. BREWER.

When his dear Anna said she'd be His bride, he felt elated; He couldn't help it, for, you see, He then was Anna mated.

—Elliott's Magazine.

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. 981 Arch St., Philadelphia, Pa.

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

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

S. F. B. MORSE, Pass. Traf. Mgr. Houston, Texas.

L. J. PARKS, G. P. & T. A.

Advertisement for Frisco Line featuring an illustration of a man reading a magazine. 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.

Advertisement for Metropolitan Business College featuring a signature. Text: Metropolitan Business College. W. W. DARBY AND A. RAGLAND, Proprietors. Patronized and endorsed by more banks, bankers, prominent business men and high public officials than all other business colleges in Texas combined. The METROPOLITAN BUSINESS COLLEGE, Dallas, Texas.

DON'T FAIL TO BUY OUR \$22.50 SEWING MACHINE You also get the Texas Christian Advocate one year.

WOMAN'S DEPARTMENT.

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

IMPORTANT NOTICE.

The railroads east and west of the Mississippi have agreed to give a rate of a fare and one-third, on the certificate plan, to all attending the Woman's Home Mission Board, which meets in New Orleans, La., April 11 to 18.

MRS. R. K. HARGROVE, General Secretary.

To W. F. M. Society of North Texas Conference.

Dear Sisters—Easter will soon be here, being the 15th of April, and our Woman's Board of Foreign Missions has prepared and sent out programs to be used by each auxiliary for that night, and the free-will offerings of that occasion are to be set apart for a Twentieth Century offering.

My sisters, let us make this service a subject of earnest prayer that God may move us to some real sacrifice. It seems to me we ought not to be willing to let this eventful year go by, as a society, without doing something worthy of the nineteenth century.

"Let not the low descending sun Find at thy hand no worthy action done."

There seems to be great and imperative need of a girls' school in Havana, Cuba, and we as a society could do no better than take up a work like this. Dr. Hammond, who made a tour of Cuba with Bishop Candler, says in a recent letter to one of our pastors: "The opening for a girls' school at Havana is very fine. There was never greater need for such a school under Christian control. There is absolutely nothing in Cuba except what centuries of Catholic influence have left."

The above utterance, coming, you see, from the Secretary of the Board of Education, M. E. Church, South, should stamp it with great importance.

Then, why may not we as a conference society take up this work? If we do not undertake great things, we will never accomplish great things! As our faith measures, so may it be with us. Two of our sister conference societies of Texas have taken up work in the City of Mexico as their Twentieth Century offering.

Why not North Texas, situated in the most wealthy and fertile part of the State—North Texas, blessed with health and prosperity—why may not we as a society of women, undertake to offer to our Master as our Twentieth Century offering the establishment of a girls' school at Havana? This is no time for play! If we lag, some one else will do this work, and sad—yes, saddest of all—the fact that confronts us, some one else will receive the reward.

Bishop Candler, in a recent letter to a friend, in answer to an invitation to come to this place and give us a talk about Cuba, said: "A very great history is now being wrought out in Cuba, and none of the forces engaged there, in behalf of a higher Christian civilization are deserting themselves more creditably than the heroic representatives of our own Church. They are adding a new and glorious chapter to the Acts of the Apostles. Such an institution as a girls' school at Havana would most powerfully assist them and most benignly influence the future of Cuba. The opportunity to do such a thing does not come once in a century, and the person who meets such an opportunity must inevitably win an immortality of fame and the nobler honor of the divine approval! Our opportunities now are manifold, therefore our responsibility becomes tenfold greater. Progress is going up all the time, and delay means waste of finance. What we do must be done quickly. In a letter to myself only a few weeks ago, Mrs. Trueheart, Secretary of our Woman's Board of Foreign Missions, said: "It seems to me that it would be a very desirable thing for your conference society to make the purchase of this school at Havana." And she also states that we have a perfect right as a Conference Society, to give our Twentieth Century offering to this work.

Now, I hope your auxiliary will do something noble for this offering, and that you will specify the whole amount for Havana, Cuba. Of course, your dues or your pledge to the board for outgoing missionaries can not be touched for anything, but your offering for the Twentieth Century can all be given to this work. Let us concentrate our forces on this one school, and do something worthy of record in the history of Methodism in the nineteenth century.

MRS. J. H. BOWMAN, Pres. Conf. Society. Plano, Texas.

ATTENTION, F. M. WORKERS OF NORTH TEXAS CONFERENCE.

It has become canonical, and appropriately so, that our Easter service belongs to the Foreign Missionary Society. It is meet that the anniversary of the Lord's resurrection should be dedicated to plans for carrying out his sacred command "to tell all nations."

Easter service this year is consecrated to the effort to raise, either in cash or subscriptions, the \$75,000 pledged by our Woman's Board of Foreign Missions to the Twentieth Century offering of Southern Methodism. No auxiliary should omit this service. It is not only a duty to be observed, but a privilege to be enjoyed. Let the pastor be consulted and the service arranged for morning or evening, as he may direct. Invest enough thought and prayer in its preparation to insure its success.

Programs were sent out immediately upon receipt of them from the Publishing House, and I presume have reached all auxiliaries in ample time for careful preparation. This program can be varied to suit the necessity of each charge, and

elaborated or simplified as the case may require.

Be loyal to Mrs. Bowman's plea for the Havana school, and so direct your donations. If you have been reading Bishop Candler's letters, your hearts are already fired with a desire to be "light-bearers" to those neighbors, whose darkness is so intense.

Let the meeting of the Woman's Board of Foreign Missions, to be held May 21 in Paris, be upon your hearts and earnestly remembered in your prayers. Shall it not mark a new era of growth in our conference? MRS. L. H. POTTS, Cor. Sec. Conf. Society, Gainesville, Texas.

JEWETT AUXILIARY, W. H. M. S.

Our auxiliary at Jewett is doing good work. The membership is small—just a few faithful one finds everywhere. We observed Twentieth Century Rally Day; collection, \$8.75. We receive contributions every meeting. Our closing meeting for the fiscal year was held at the parsonage, where we meet twice a month. The Treasurer gave her report for the year, which is as follows: Amount remitted of membership dues \$15.50 Gain over last year in dues 2.85 Amount remitted for special donation 57.15 Amount of contingent funds 1.20 Amount expended on parsonage 1.20 Amount spent on church building 29.00 Supplies given locally 17.00 Amount on hand 46.85 MRS. F. J. WALTMAN, Cor. Sec.

QUARTERLY REPORT OF CONFERENCE TREASURER, N. T. C., W. F. M. S.

General fund received and disbursed: Thank offerings 311.45 Dues 262.85 Mite-box 1.00 Twentieth Century Fund 161.50 M. A. Allen scholarship 40.00 Life member, Mrs. Shook, of Bonham 33.00 Conference pledge 117.35 Total received 592.05 Forwarded Mrs. McTyler 502.05 MRS. G. W. GRAY, Treas. Terrell, Texas.

POSTOFFICE ADDRESS WANTED.

Will you permit me, through the Advocate, to inquire among the pastors of our Church in Texas for the postoffice address of Mrs. Martha E. A. Atchley? She went from Arkansas to Texas some years ago, and was a member of the M. E. Church, South, when she left this State. Please grant this request of a superannuated member of the Little Rock Conference. ROBT. C. ATCHLEY, Dalark, Dallas County, Ark.

"Prevention is the best medicine." You can prevent sickness and cure that tired feeling and all blood humors by taking Hood's Sarsaparilla.

The harmless sins are little baby devils dressed as angels of light.

Advertisement for 'A CAT A LOG' watches, diamonds, jewelry, etc. by Irion & Girardet. Includes address 404 W. Market St., Louisville, Ky.

RESOLUTIONS.

The following resolutions were passed by the Home Mission Society of the Elm Street Methodist Episcopal Church South, Waco, Texas, March 11, 1900:

Be it Resolved, That our Home Mission Society feels deeply its loss in the death of Sister M. L. Ruffner, yet we know that our loss is her eternal gain. We therefore bow in submission, knowing that "All things work together for good to them that love God." In her death the Society has lost a faithful and beloved member, the Church a zealous worker. To the bereaved husband and relatives we extend our heartfelt sympathy and commend them to Him who has said: "Let not your heart be troubled; ye believe in God, believe also in me." May we all receive such inspiration from her pure life and noble example that will enable us to so live that when we are called to quit the walks of men that it may be said of each of us: "She hath done what she could." Be it further

Resolved, That these resolutions be incorporated in the minutes of the Home Mission Society and a copy be sent to Bro. Ruffner, also a copy be sent to the Texas Christian Advocate, with the request that the same be published.

RUTH IRVIN BASS, Corresponding Secretary.

UNANSWERED LETTERS.

March 25—W. R. Campbell, sub. W. S. P. McCallough, sub. C. E. Simpson, sub. Ben Hardy, trial subs. Jas. A. Walkup, sub; thanks, S. W. Miller, o. k. J. N. Hunter, change made. R. A. Hall, sub. J. R. B. Hall, sub. H. B. Smith, sub. C. F. Smith, sub. Fred L. Allen, sub. I. R. Gordon, sub. I. M. Woodward, subs. G. W. Harris, sub.

March 26—E. G. Roberts, sub. O. S. Thomas, sub. J. T. McKown, o. k. M. S. Gardner, subs. C. S. McCarver, o. k. A. L. Scarborough, subs.

March 31—W. H. Wright, has attention. J. C. Carter, subs. D. F. Puller, subs. C. R. Gray, sub. O. A. Shook, sub. Geo. S. Slover, o. k. C. H. Smith, sub. W. W.

SANTA FE EXCURSION RATES.

San Antonio—\$5.00 for the round trip, April 16, 17, 18 and 19, limited April 22, account of meeting Federation Woman's Clubs, annual convolve Knights Templar and meeting Mystic Shrine.

Temple—One fare for the round trip from stations over 100 miles, and one and one-third fare from stations less than 100 miles, April 23 and 24; limited for return April 25, account of State Sunday-school Convention.

New Orleans—One and one-third fare on the certificate plan for the meeting Woman's Home Mission Society, M. E. Church, South, to be held April 11 to 18.

Temple—One and one-third fare on the certificate plan for the annual meeting King's Daughters, to be held April 11-12.

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

Large advertisement for Sanger Brothers Cottons. Features 'PRETTY WHITE COTTONS Modest Prices' and lists various cotton products with prices. Includes address Sanger Brothers, Dallas, Texas.

Vertical text on the right edge of the page, including 'WE HAVE HAD' and 'OUR FOR'.

"WE HAVE HAD A GOOD YEAR, BISHOP."

So we have. A hard, anxious year, but one that is satisfactory in its results, all things considered. April 1, 1899, the door of the Texas Branch of our Publishing House swung back on its hinges and trade was invited. We had already been at a heavy expense for more than a month previous in getting ready for this event. Salaries, rent, and a long list of incidental expenses had been going on many weeks, and no trade and no income. The Parent House has always had great faith in Texas and Texas Methodism, and started out to plant and develop as large an enterprise as the business world support. They have stood loyal and true to this infant enterprise, and have withheld nothing that was needed or seriously wanted. This liberality and co-operation on their part has helped us to plan largely and lay the foundations broad and deep. We closed our first fiscal year March 31, and are now closing our books and preparing our first annual report. We will take the readers of this paper into our confidence and state that the total volume of business for the first year was over sixty thousand dollars, and the balance is on the right side of the account. This is gratifying to us all because of the fact that few business houses make expenses the first year. In fact, if they come out even at the end of the first twelvemonth, all interested are usually satisfied. The Book Committee of the M. E. Church recently had a meeting in Chicago to review the work of the past quadrennium and to prepare their quadrennial report to the General Conference, which meets in Chicago in May. Three of their Branch Houses, that have been in business for several years, LOST in the last quadrennium a total of nearly forty-eight thousand dollars, or about four thousand dollars each per year. In the face of these facts it is gratifying to us that we have made a nice profit the first year. Several causes have contributed to this end, and we will briefly mention a few of them:

OUR FORCE OF CLERKS

is most efficient. The Manager selected them with a great deal of care, and after the most thorough and painstaking investigation. He has all along insisted that the influence going out from the House must be clean and pure and good. He has labored to make the store a place of high moral tone, and all emanating influences wholesome and clean. We are proud of our force of young men. They are active in Church work, above reproach in their private lives and enthusiastic in their ambition to see the House develop into a great enterprise.

THE PREACHERS

have stood by us from the start. They have felt the truth of the fact that the House is theirs. They have patronized it freely and bought books for their own libraries and to distribute among their people. We believe every preacher in Texas shares with us today our pleasure at the successful result of the first year and our ambitions for the House in future years.

THE TEXAS ADVOCATE

has stood nobly by us and much of our success we owe to them. It has from the start been solicitous for our success, and if it had been wholly responsible for its career in Texas, it could not have taken more interest in its development and prospects. For Dr. Rankin and Col. Blaylock we have learned to have the highest esteem, and are personally under many obligations to them for valuable counsel and suggestions. Many times in the past year we have run up against apparent difficulties that seemingly threatened to smash us, but we have always found their ears and their hearts open and the counsel helpful. May their shadows never grow less and their tribes increase.

IN CONCLUSION,

we will be pardoned for saying that we believe, under God, we have laid the foundations of an institution that will some day be one of the most powerful influences for good in the great Southwest. While the past year has brought us a measure of success we are convinced that we have not touched sides nor bottom of the possibilities for our House in Texas. In order to expand its usefulness to its fullest limits we invoke the co-operation and support of all its friends in Texas. We are the servants of the Great Church that has honored us with a place on its rolls, and stand ready to further its interests in any way we can. In looking back over the past year we thank God and take

courage. We bespeak heaven's richest blessings on our Church and State, and any who may read this, and beg to remain,

Your Servants,
BARBEE & SMITH, Agents,
W. C. EVERETT, Manager.
DALLAS, TEXAS.

EAST TEXAS CONFERENCE AND MISSIONS. THE ASSESSMENT FULL THIS YEAR.

The East Texas Conference made a fine record last year in its missionary collections. The foreign mission assessment was \$4550. On this we paid \$4080.45, being almost 90 per cent of the whole. While this is regarded as and is a poor conference, yet only three in the whole connection paid a larger per cent on their assessments than East Texas. The Northwest Texas leads the Texas conferences, paying a little over 91 per cent of her assessment. East Texas comes next, with less than 2 per cent behind. This makes a man who has never labored anywhere but in East Texas, and who has never wanted even for an hour to be anywhere else, and who has preached and prayed and sung missions for twenty-five years, feel good. God bless the East Texas Conference. She's little, but she's good. She's poor, but she's grand. I know all her preachers, from the last boy that joined to the old veteran. A more self-denying, consecrated and loyal set of men, free from rings and self-seeking, does not grace the ministry of the M. E. Church, South. And they can preach, too. They have the missionary spirit, and have imparted it to their people, till to-day there are many local preachers and godly laymen in our conference not a whit behind the pastors in their zeal for the spread of the gospel. But while last year's work is cause for joy, yet we ought to do better this year. This is the closing year of the nineteenth century, and while the Church is marshaling her forces and rousing her energies for other great undertakings, should we not likewise make it the best year of our history for the cause of missions? Let us of East Texas do it. While not neglecting the Twentieth Century Educational Movement, let us push the missionary assessment.

The assessment in full ought to be the minimum fixed by every presiding elder for his district and every pastor for his charge. Brethren, we can do it, and if we will, God's blessings will abound to us. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." This is God's challenge and promise.

His challenge—Bring ye the tithes, all the tithes. Prove me—prove me now, in this good year of grace, in this the last year of the world's best century, the year 1900. Prove me by bringing all the tithes into the storehouse.

His promise—and see if I will not pour you out a blessing—a big blessing, that there shall not be room enough to receive it.

Blessings on our fields, our stores, our shops, our offices; blessings in corn, in cotton, potatoes, peas, sugar, syrup; blessings in horses, cows, hogs, sheep; blessings till there shall not be room for them; blessings on the pulpit, on the pew, on the home altar, till victory shall perch on our banners, and songs of praise, and shouts of joy, take the place of mourning.

Brethren, let us of East Texas raise the Twentieth Century Thank-offering, then pay every cent of our missionary assessment, and pray with faith and see what God will do.

Tyler, Texas. J. T. SMITH.

"A LADY TELLS HOW SHE MADE MONEY."

I have been selling sugarine for the past three months. Have cleared \$410. I make it myself and sell to friends and neighbors. Every housekeeper buys a box. It retails at \$1, and is equal to 35 pounds sugar, thus costing less than one-half. It is pure (not adulterated like sugar) and is better for table use, cooking and all purposes for which sugar is used than sugar, which contains so much glucose. Sugarine is 100 times sweeter. It is lovely to sell, and I like the business better every day. I got my start from W. H. Baird & Co., 105 Century Bldg., St. Louis, Mo. Send them 70 cents in stamps and they will send you prepaid a box of sugarine, formula for making it and all details, so you can go to work. Any intelligent lady or gentleman can make the sugarine at home and make a big salary in this business.—A. L. C.

EDUCATION.

"Education is a grand thing. It is the hand-maid to religion; but there is danger of the hand-maid's taking the place of the mistress, thus supplanting religion." (Bishop Pierce.) Is not this prediction coming true?

We are making a great rally to make a thank offering to God, but will appropriate it to the world; for education belongs to this world. We ought to give one million dollars to education, two million to the missionary cause and bring three millions of souls to Christ (instead of devoting all to education.) Then we would make a thank offering worthy of the Church and acceptable to God.

We should do no less for education, but more for missions, and make stronger efforts to bring souls to Christ, and to dispell heathen darkness from the earth and the spread of Holy Ghost religion.

W. R. KNOWLTON.

THE ORPHANAGE.

Dear Bro. Mulkey—I hand you draft for \$5, a gift of the citizens of Crowley, La., to the new Orphanage building, Waco, Mrs. Mann Kerr also sends \$5 for fence, and Bro. Van Carter \$5.50 for same. God bless your work.

PERCY R. KNICKERBOCKER, P. C.
Crowley, La.

Crowley, Arcadia Parish, La.,
March 17, 1899.
I have just given an order to Methodist W. D. Jackson, of Waco, for 500 photos of Orphanage, \$3.00 to be sold for 50 cents, to sell and floor the dormitory. You can send the 50 cents to Rev. W. H. Vaughan, manager of the Orphanage, at Waco, or to me at Corsicana. The wall of every Methodist home ought to be adorned with this picture. Bro. Jackson does this work for us at actual cost.

Corsicana, Texas. ABE MULKEY.

Flatonla, March 12, 1899.
Bro. Mulkey: My little daughter, Jamie Lee Matteer, makes a gift of \$2.00, which amount you will find enclosed, to furnish an apartment for the children, and will keep it furnished as long as she lives.

Respectfully,
MRS. J. W. MATTEER.

Crowley, Arcadia Parish,
March 18, 1899.

Bro. R. E. Masterson, of Fort Worth, subscribed \$6.50 for a thousand brick; a drummer, A. S. Bonner, of Houston, subscribed \$5 for fence. My old friend, Reuben Gorden, of Beaumont, also subscribed \$2.50 for same. Miss Dora Henry, of Flatonla, also hands me \$2.

Yours truly,
ABE MULKEY.

Flatonla, Tex., March 12, 1899.
At the close of my men's meeting, while they sang "Blessed Be the Name," the people put in my hat \$174.15 (Methodist Harrison chipped in 2.00 of this) for our new Orphanage building. Aren't they dandies? This is the largest amount given in hat collections to this cause.

Yours truly,
ABE MULKEY.

Flatonla, March 12, 1899.

Bro. Abe: Please find exchange for \$2.85 for an apartment in Orphanage. God speed you in this good work.

Yours for the Orphanage,
MRS. T. T. McCOMMON.

Fort Worth, March 15, 1899.

The following cowboys handed me the following amounts for memorial window in new Orphanage building:
Mr. J. M. Sanford.....\$1.50
Ed Jerrill.....1.00
A. F. Davis.....2.00
J. K. Hardy.....2.00
Mr. Garlick.....2.00
J. B. Jerkins.....2.00
J. C. Benson.....1.00
J. W. Dale.....5.00

The ladies of Flatonla also gave \$8 for memorial window. The memorial window is now all paid for and is placed in the chapel. I will take this opportunity to thank all the donors. The total cost of it was \$142.50.

Yours truly,
JOHN WOODS.

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 5, 10, 11 and 12, limited to April 15, 1900: From stations where one way rate to Waco is less than \$2.50, rate will be double the child's fare. From stations where one way rate to Waco is more than \$2.50 and less than \$3.00, rate will be \$3. 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. ROBBINS, G. P. & T. A. S. F. B. MORSE, P. T. M.

Dr. Emdee.—Did the patient upon whom we operated ever come back?

Dr. Bones.—Oh, yes! He gave me a test at Madam Geistseer's seance last week.

Backache, Sprains, Bruises, Cuts, Rheumatism, Catarrh, Diarrhoea, Cramp Colic, all aches and pains speedily cured with Hunt's Lightning Oil. Failing, money refunded.

The April number of the American Illustrated Methodist Magazine opens with an illustrated article on "Vanderbilt University." It is divided into two parts: Part I, "The Founder," by Bishop O. P. Fitzgerald, is a sketch of the Vanderbilts who founded the institution. Part II, "The Institution and Its Future," by D. M. Drake, deals with the development and prospects of the University. The whole article is well illustrated with portraits of the Vanderbilts family and views of the college buildings and grounds. "Isaac Watts" is the subject of the tenth chapter of the "Famous Hymn Writers" series. Watts' hymns have always justly enjoyed a singular popularity, and it is interesting to read of the personal characteristics of the man. "James M. Thoburn, Bishop of India and Malaysia," is an interesting article by Rev. W. F. Odham. The author, who was born in India, and was for some time engaged in missionary work there, is unusually well fitted to do justice to his subject. The article is well illustrated.

THE AMERICAN REVIEW OF REVIEWS.

The American Monthly Review of Reviews for April has two important articles on the present situation in the far East. Mr. E. van Bergen describes the disadvantages of foreigners in Japan under the revised treaties, and Mr. William M. Brewster, an American resident in China, outlines "The Warlike Policy of the Empress Dowager," warning the United States that only the utmost vigilance can secure for this Government the benefits of "the open door." And Mr. Louis Windmuller describes some of the wasteful methods by which the business of fire insurance is at present conducted in this country. In an article entitled "The Constitution of the Territories," Prof. Harry Pratt Judson, of the University of Chicago, defines the powers of Congress in relation to our new possessions, exposing some of the fallacies that have crept into the discussion of the subject, both within and without the halls of Congress.

NEW THROUGH CHICAGO LINE.

May 1 the COTTON BELT will inaugurate, in connection with the Chicago and Eastern Illinois Railway a through passenger line from Texas points to Chicago, prominent features of which will be free reclining Vestibule Chair Cars and Pullman Sleepers from Texas to Chicago without change.

At a later date due notice will be given of time of arrival and departure of this train.

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

CORSICANA, TEXAS, STATE CONVENTION B. Y. P. U.

For the above occasion all Agents will sell round trip tickets to Corsicana on April 9 and for trains arriving Corsicana morning April 10, limited to April 13, 1899, at following rates:

From stations where one way rate to Corsicana is less than \$2.50, rate will be double the child's fare.

From stations where one way rate is more than \$2.50 and less than \$3.00, rate will be \$3.00.

From stations where one way rate to Corsicana is more than \$3.00 and less than \$5.00, rate will be one fare for round trip.

From stations where one way rate to Corsicana is \$5.00 or more, round trip rate will be \$5.00.

M. L. ROBBINS, G. P. & T. A. S. F. B. MORSE, P. T. M.

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

TEXAS FEDERATION OF WOMEN'S CLUBS.

CONCLAVE KNIGHTS TEMPLAR, MYSTIC SHRINE, GRAND ARMY REPUBLIC ENCAMPMENT.

SAN ANTONIO, APRIL 18-22, 1900.

For the above occasions Agents will sell round trip tickets to San Antonio, April 16, 17, 18 and for trains arriving San Antonio morning April 19, limited to April 22, 1900, at following rates:

From stations where one way rate to San Antonio is less than \$2.50, rate will be one and one-third fare.

From stations where the one way rate to San Antonio is more than \$2.50 and less than \$3.00, rate will be \$3.00.

From stations where the one way rate to San Antonio is more than \$3.00, \$3.00 to be the highest rate from any point on this line.

Arrangements will be made for the extension of these tickets for all who desire to make the trip from San Antonio to Mexico.

SPECIAL EXCURSION TO MONTEREY AND CITY OF MEXICO, APRIL 21, 22 and 23.

From stations from Houston to Denison inclusive will sell to MONTEREY and return at \$19.50, tickets limited ten days.

CITY OF MEXICO and return \$30.00, limited 20 days. See Agents for routes, etc.

FOR ANNUAL CONVENTION T. P. A. NEW ORLEANS, MAY 22 TO 28.

All stations Navasota to Denison, Waco, Lancaster and Elgin inclusive will sell to New Orleans and return at \$19.00, May 20 and 21, limited to May 28. This via the SUNSET-CENTRAL ROUTE.

FOR UNITED CONFEDERATE REUNION, LOUISVILLE, KY., MAY 30 TO JUNE 2.

From all stations Denison to Houston, Waco, Lancaster and Elgin inclusive, will sell to Louisville and return for the above occasion at \$20.75, May 27 and 28, limit June 6 or 7, as per route of ticket. These rates apply either via Denison and St. Louis or via Houston and New Orleans, the SUNSET-CENTRAL ROUTE. S. F. B. MORSE, M. L. ROBBINS, P. T. M. G. P. & T. A.

Beware of the track whose heel points toward high things.

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.

April 5, 1900. S, OS, Y, ETC. Issued by us for mailing address. LLE, KY. rardet. tatts, has attention. ages, subs. C. E. Kilgore, sub. Jesso Hammond, sub. W. E. Rogers, sub. C. H. ention. F. P. Ray. ron, sub. M. E. Yeats, sub. F. R. I Weaver, sub. E. V. Sims, sub. V. sub. E. I. Shet- Marcus, sub. E. R. agnon, subs. J. M. ark, subs. 2 cards. C. A. Clark, sub. L. Smith, sub. X. Carr, sub. A. B. tCarver, sub. ERSION RATES. for the round trip, 19, limited April 22, Federation Woman's ce Knights Templar Shrine. or the round trip miles, and one and tations less than 100 24; limited for re- of State Sunday- and one-third fare an for the meeting son Society M. E. held April 11 to 18. e-third fare on the the annual meeting be held April 11-12. d of Planos or Or- J. H. Truesdale, esse French Piano Elm Street, Dallas, as piano firm own- or a factory, thus and agents' profits, ministers and on ch Organs. Prices ion of Not a being e best make le of .25 per .60 \$1.50 30c, .60 r most pop- \$1.00 ench .54 s \$1.65 \$3.00 onfirmation 0 \$1.25 on-.85 e and cana- gular .35 l the .65 per .50 hnew .60 y—Twenty- the styles e—to .35 xas.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: at the rate of ONE CENT PER WORD. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances; but if paid for will be inserted in another column.

POETRY CAN IN NO CASE BE INSERTED.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

GREGORY.—Ellen M. Gregory (nee Hix) was born September 15, 1861, in Chattanooga County, Ga., and professed religion at the age of eleven years and joined the M. E. Church, South, in 1872. She was married to J. H. Gregory, November 17, 1876, and came to Parker County, Texas, with her husband in December, 1876, where she has resided until November 2, 1899, when God, in his infinite wisdom, saw proper to send the death angel to summons her from her home below to her home above. Sister Gregory was a devoted Christian, and did not feel satisfied with the name, but demonstrated it by the life she lived; her walk, talk, and every act of her life was proof to those with whom she was associated that she had been with God, and that she had imbibed the love of the Father, the Son, and the Holy Spirit, and that she was a true and faithful member of the Church and her pastor know no bounds. She was always ready to answer any call or summons handed or sent her by her Church or pastor, and she was almost untiring in her efforts for the Church. As a companion she was true, loving and kind, and did all she could to make sunshine in her home. As a mother she was positive, loving and gentle, and ruled her home by love. As a friend she was one in whom you could confide, and her home was a happy greeting place, and she was ever ready to do anything or make any sacrifice for their happiness and to accommodate them. Sister Gregory's illness was protracted for more than six months, and she bore it with patience and fortitude. She had a great desire to live with her family, but when the end came she was ready; and when interrogated by her pastor when dying if her religion sustained her, she clasped her hands and said it did, and that all was well. She leaves a husband and three children and many friends to mourn their loss, and to which we tender our heartfelt sympathy, and pray that God may keep them in this life and at last guide them all to the home of the mother and wife.

E. J. MAXWELL, Springtown, Texas.

MARSHALL.—Mary Alice Marshall, eldest child of W. H. and Martha P. Marshall, was born July 12, 1868; converted and joined the M. E. Church, South, during the pastorate of Rev. S. C. Fiddle, at Whitesboro, Texas, in 1880; died October 11, 1899. For nearly twenty years she was a devoted, consistent member of the Church, ever ready to make sacrifices for its good and God's glory. She had rare executive ability—was a born leader. Whatever she undertook for the Church was a success. She was a wise counselor, and being the oldest child was depended upon by all the family for advice. Her love for her family, especially her father and mother, was so intense that her life was entirely given for their comfort. During her last sickness, when speaking of her father, she called him "That sweet old papa." She had a delicate frame, but so much energy and will power that she was almost constantly employed at something. During the last year she entertained and carried into successful execution a plan which secured over half the money to carpet the church. She also raised money to pay for a new chancel rail, and made such improvements on the parsonage as to put constantly before us a reminder of her fidelity to God and the Church. A few hours before her death she said "Jesus sought me when a stranger," etc. Then he said, "I'm so tired, I am going home, I have not done as much as some, but it's all right." The Lord comfort the bereft ones, and bring us all to the "home" of J. B. GOBER.

GIBSON.—John Neely Gibson was born November 8, 1841, in North Alabama, near Lamb's Ferry. He married Miss Susie G. Moore May 30, 1872. He was converted and joined the M. E. Church, South, about 1879, and was made a steward soon after, and served the Church in that office for about twenty years at Lebanon Church. Eleven children were born to them, seven of whom still live, and six of these are members of the Church. Two died believing in Jesus, and two little flowers were plucked in innocent childhood. These facts speak for the constant Christian life of this humble man of God. Bro. Gibson was a poor man and acquainted with grief. He bore it all with to go, said to the writer: "All is resigned to the will of God." He folded his weary hands across his breast and meekly gave back his soul to God its author.

W. H. CRAWFORD.

HAMILTON.—Little Eunice, daughter of J. W. and Alpha Hamilton, was born in Milam County, Texas, May 19, 1897, and departed this life February 23, 1900. The angel of death called for her spirit at 2:05 p. m. She was the pet of the community—gentle, kind and lovable. She bore her sickness with great fortitude, though severe—calm and serene all the time. She seemed to know of her change. Even in the throes of death her affection ran out the more for her papa and mamma. Frequently she would call them to her and put her little arms around their necks and say, "This is my papa and this is my mamma, isn't it?" Little Eunice had a bright, cheerful,

happy home with papa and mamma and grandparents. She has gone from their home to a home beyond the sky. This bright, beautiful gift of God filled its little mission on earth, and her pure spirit has gone to join the angels. She left that home and those hearts that loved her sad and lonely. But, oh! how sweet will be the lingering fragrance of her memory! Among her last words was, "Mamma, I can't stay here." She was permitted to bathe in earth's sunshine for a short while, but forever now she will bathe in the sunshine of God's eternal glories. Dear parents, look away from the mound that marks the resting place of her body to the home of the soul. To the afflicted parents and bereaved relatives I would say, look away from things earthly to that place of rest where little Eunice now dwells, for your treasure and interest is up in God's house. Doubt it not, Eunice will watch papa and mamma from those windows while you roam over the fields of sorrow and loneliness. She will be watching and waiting to greet you at the door, and know you never more to part. Her beckoning hand will be always beckoning you both to a heaven above. Cast all your care on the dear Savior, for he loves you. Earth is poorer, heaven is richer. Her little body was laid away in the old Elm Creek Church Grave-yard to await the resurrection morning. What a gathering that will be! It was my privilege to baptize little Eunice. Her old pastor, J. W. CULLEN.

CARPENTER.—The subject of this notice, W. F. Carpenter, was born May 2, 1825, in Allen County, Ky. He was the son of the late Rev. John Carpenter, of the Northwest Texas Conference. Bro. Carpenter came with his parents to Texas in 1852, and settled on a farm in Bell County in 1854. On July 28, 1866, Bro. Carpenter and Miss Maggie Hodges were united in marriage, and in 1876 they moved from Belton to Erath County, where they settled and improved a farm, where they lived happily and reared a large family, and on March 15, 1899, the Lord took him out of this world to live with the pure and good in heaven. Bro. Carpenter joined the M. E. Church, South, in 1867, of which he lived a member until his death. He was not demonstrative, but was fixed in his purpose, leading a quiet, peaceable life. He was devoted and kind to his family, and has left his impress for good upon his children and grandchildren, of whom there were eleven children and sixteen grandchildren. The large concourse of people present at his funeral fully evinced the fact that he had a large circle of friends. Bro. Carpenter was the subject of affliction, in some degree, for thirty years, and his affliction assumed serious form last December, and from then till his death, March 15, he was a case of the most typical suffering, but he bore it all without a murmur. He said to the writer three or four days before his death: "Everything is all right. There is not a cloud in my way." To his bereft wife and children let me say, cherish his memory and follow him to heaven. U. J. MORTON, I. E.

WESTBROOK.—Josie May Westbrook was born in Victoria, Texas, January 8, 1892, and departed this life February 28, 1899, after an illness of six days with pneumonia. The family circle is broken, and hearts are wrung with grief, but the good Master knows best. His ways are those of wisdom and intelligence of a divine hand, and no effort should be made to lift the veil why God called for this sweet little girl. Her short life was given for a purpose. Loved ones are drawn nearer heaven. The beckoning hands say come, Josie May, be dedicated to God when very small, and knew nothing but to be a Christian. She always knew her Sunday-school lesson, and was one of the first to answer. There is a vacant chair at home, a vacant desk at school. We all miss her; but somewhere in the beautiful garden of God Josie May is wandering among the flowers and tasting the pleasures and enjoying the beauties that only the good can know, and if it were possible her little hands would gather the sweetest buds in the heavenly Paradise and wait to welcome father, mother, sister and loved ones with the first fruits of the flowing land. Her teacher, HELEN KENDRICK, San Marcos, Texas.

FINLEY.—Granville H. Finley was born in Overton County, Tenn., February 18, 1845, and died at his home near Abilene, Taylor County, Texas, March 23, 1900, aged fifty-five years, one month and five days. He was married to Miss Fannie Daniels April 18, 1875; was converted at Wesley Chapel, Dallas County, Texas, in 1880. He leaves a widow, nine children, one brother and four sisters and a host of friends to mourn his departure. Bro. Finley has served in various capacities in the Church, was a steward at Little Elm appointment, on Merket Circuit, at the time of his death. He was sick but a short time, but from the first seemed to think that he would not get well. During the last night of his sickness he had them to gather around his bed and sing and pray. He said he was happy, and talked most beautifully to his wife and children, putting his arms most affectionately about their necks. As we stood and looked on, we felt more like rejoicing than being sad. It was such a scene as those that were present will not be likely to forget. We would commend the mother and sorrowing friends to the God of all grace, who has promised to be "a father to the fatherless and a husband to the widow." R. S. HEIZER.

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ABERNATHY.—The subject of this sketch, Mrs. J. F. Abernathy, was born February 2, 1821, in Giles County, Tenn. She professed religion at eleven years of age, and joined the M. E. Church, South, in November, 1832, she was married to J. F. Abernathy, and moved to Missouri the following year. In 1857 they came to Texas, McLennan County, where she lived till the time of her death, November 29, 1899. This godly mother lived long enough to see her seven children ripen into moral and intellectual manhood and womanhood—Christians, members of the Church, honorable and useful in society. What a fruition of a mother's hopes! What a crowning of a parent's life of labor, patience, prayer and faith! No wonder that the fond mother was willing to die, anxious to go to her Father's house. She had accomplished, in the main, the mission of her life. Though the voice, so sweet, is hushed, though the hand, so busy, has vanished, though the form, so dear, rests under the sod—we know that her spirit has passed into realms of purer light, of brighter scenes, of richer joys, of holier companionship, where, with father, mother, sisters, brothers and husband, as "harpers with their harps, she and they are singing the "praises of Moses and the Lamb." R. J. R. Burnet, Texas.

BALL.—Martha J. Morris was born June 8, 1828. She was married to James A. Ball October 10, 1848. She was converted and joined the M. E. Church, South, in her nineteenth year, and lived a faithful member and a true Christian fifty-three years, when she left the Church militant to enter the Church triumphant. Her husband, with whom she had lived thirty-three years, and a faithful mother of her children, and four daughters, survive her, and they are all in the way to meet their sainted parents. J. W. JOHNSON.

SMITH.—Mrs. Laura I. Smith (nee Edwards) was born in Milam County, Texas, January 28, 1855, and departed this life at her home near Merket, Taylor County, Texas, March 25, 1900. She was married to Mr. S. S. Smith December 14, 1875. Their union was blessed with six children. Three of the children have died; the other three, with the husband, still live to mourn their loss. Sister Smith joined the Church when young, and it is not certain that she ever made a profession of religion. She lived a Christian life—at least so much so that her neighbors took her to be a Christian. But in the beginning of her last illness she said she was not prepared to die, and requested that they pray and sing with her, which was done. She then said she was satisfied. A few days later, after prayer, she told her friends she was ready to go. Thank God for a Christian death. When not, husband and dear children, but be good, love Jesus and be faithful, and you shall meet her by and by. R. S. HEIZER.

CAPERTON.—Beula Lee, daughter of James and Sarah F. Caperton, was born in Parker County, Texas, March 27, 1880, and departed this life February 24, 1900, at 6 o'clock a. m. Thus is recorded the beginning and ending of a beautiful life. Beula was a sweet, quiet, loving child, above medium intelligence. She was sick one week, during which time she seemed to be fully conscious that her end was near, and was wholly undaunted at the approach of "the last enemy." She requested her older sister to come and go with her. Turning to her weeping mother, she tenderly plead with her not to keep her calling the family—father, mother, brothers and sister—one at a time, she put her little arms around their necks and kissed them good-bye. The funeral was preached at the residence, and the little body was laid away in the Zion Hill Cemetery to await "the day of His coming." W. E. CAPERTON.

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PIERCE.—Little Ida Pierce, daughter of James and Laura Pierce, was born July 11, 1897, and died March 7, 1900. This sweet little child came to the home as a beautiful flower, adorning and making home more lovely and attractive. But Ida is gone, and has left a vacant place in the home of father and mother that can never be filled. But do not mourn, fond parents, as those who have no hope, better than the estate of this sorrowful world. Only be faithful, and soon again you may be with your darling child. L. B. TOOLEY.

CAMERON.—E. M. Cameron was born in Tennessee November, 1818, and died at his home near Lovelace, Texas, March 2, 1900. Bro. Cameron was converted and united with the Methodist Church when a young man. He was a consistent Church member, and lived his religion every day. When the summons came he was ready to go. Life's battles had all been fought. He had kept the faith, and was ready to enter into his eternal reward. He leaves a wife and a large circle of children and grandchildren. May they all emulate his noble example and live so as to meet him in heaven. G. W. KINCHELOE.

ELLIS.—The subject of this notice, so soon to wear the robes of immortality, was the infant daughter of R. V. and Leona Ellis; was born February 24 and passed away February 28, 1900. The tender hand, so early stricken from the parent stem, died not in vain. Its impress is left upon the aching hearts of the young parents. The waxen fingers, folded by loving hands so gently upon the pulseless breast, are beckoning them. They feel that heaven is dearer than ever before. This bud was to bloom in heaven. A bud of life, enshrouded in the leaves of love, is transplanted from this earth below to its home above. Grieve not, fond parents; the palm of victory is won, before the lava-tide of sin had stained the soul. The pure brow wears a crown, sparkling with the gems of immortal glory. May you be able to say, "Thy will be done." R. PAINE, P. C.

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TEXAS CONFERENCE.

Huntsville District—Second Round. Millcan cir. at Wellborn. April 7, 8

Brenham District—Second Round. Maysfield, at Port Sullivan. April 7, 8

Calvert District—Second Round. Hearne and W. at H. G. April 7, 8

Austin District—Second Round. Tenth Street, Austin. April 7, 8

Houston District—Second Round. Angleton, at Island Chapel. April 7, 8

NORTHWEST TEXAS CONFERENCE.

Dublin District—Second Round. Glen Rose, at Oak Grove. April 7, 8

Georgetown District—Second Round. Florence. April 7, 8

Bowie District—Second Round. Jacksboro. April 7, 8

Vernon District—Second Round. Kirkland, at Prairie Hill. April 7, 8

Weatherford District—Second Round. Whit. April 7, 8

Fort Worth District—Second Round. Cresson, at Long Creek. April 7, 8

District Epworth League Conference, at Arlington. April 19, 20

Clarendon District—Second Round. Clarendon sta. April 7, 8

Gatesville District—Second Round. Brookhaven mis. April 7, 8

Waco District—Second Round. Mt. Calm. April 7, 8

Ablene District—Second Round. Buffalo Gap cir. April 7, 8

Corsicana District—Second Round. Horn Hill, at Nus. Apr. 7, 8

Brownwood District—Second Round. Fleming, at Newburg. April 7, 8

NORTH TEXAS CONFERENCE.

Dallas District—Second Round. First Church. 11 a. m., April 8

Sherman District—Second Round. Sherman cir. at Greenwood. April 7, 8

Terrell District—Second Round. Wylie. April 7, 8

Greenville District—Second Round. Kingston, at White Rock. 2d Sun April

Sulphur Springs District—Second Round. Como, at Pleasant Hill. 2d Sun April

Fort Worth District—Second Round. Cresson, at Long Creek. April 7, 8

Gainesville District—Second Round. Bonita, at Sandy Mound. April 7, 8

Bonham District—Second Round. Bailey. 2d Sun April

Paris District—Second Round. Detroit cir. at Red Oak. April 7, 8

Beeville District—Third Round. Gollard cir. at Chasco. April 7, 8

San Angelo District—Third Round. San Angelo. April 25, 26

San Marcos District—Second Round. Lockhart cir. April 7, 8

San Antonio District—Second Round. Conal and South Flores 7 p. m., 1st Sun Apr

Llano District—Second Round. Boerne cir. 3 p. m., April 7

Cuero District—Second Round. Ganado. 2d Sun. April

East Texas Conference. Beaumont District—Second Round.

Beaumont District—Second Round. Liberty, at Smith's Chapel. April 7, 8

Pittsburg District—Second Round. Mt. Pleasant sta. April 8, 9

Winfield, at Bridge's Chapel. April 21, 22

Palestine District—Second Round. Palestine sta. at Palestine. April 7, 8

San Augustine District—Second Round. Tenaha cir. at Joquim. April 7, 8

Tyler District—Second Round. Golden, at Alba. April 6

Marshall District—Second Round. Marshall, Northside, at Union. April 14, 15

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same as," "as etc., gives you nitation of the get a little more willing to give e dissatisfaction you want an ring, more eco- with soap, noth- Twenty years k—and what it Pearlina. Pierce, daughter of herce, was born July March 7, 1881. This mo to the home as aorning and making and attractive. But s left a vacant place her and mother that Who do not mourn, se who have no holier, s Jesus, which is larate of this sorrowful hful, and soon again ur darling child. L. B. TOGLEY. I. Cameron was born ber, 1818, and died at lace, Texas, March 2, was converted and thodist Church when was a consistent d lived his religion he summons came he life's battles had all d kept the faith, and into his eternal re- wife and a large cir- grandchildren. May is noble example and dm in heaven. W. KINCHLOE. et of this nation, so robes of immortality, ighter of R. V. and orn February 24 and ary 28, 1860. The ton- tricken from the par- in vain. Its impress ing hearts of the waxen fingers, folded gently upon the pulve- s kneeling them. They dearer than ever be- to bloom in heaven, fied in the leaves of d from this earth be- ve. Grieve not, fond of victory is won, be- of sin had stained the row weats a crown, s gems of immortali- ble to say, "They will R. PAINE, P. C.

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ANNUAL MEETING OF THE WACO DISTRICT CONFERENCE NORTH-WEST TEXAS CONFERENCE.

TO BE HELD AT EDDY, TEXAS.

April 9-8 p. m., Sermon, W. H. Vaughan. April 10-8:30 a. m., 1. Organization. 2. Depositing Reports on Secretary's Table. 3. "Is There Something Wrong with the Church, or is There Something Wrong With Me?" W. H. Terry. 4. "What About Our Small Increase in Membership of Recent Years?" N. A. Keen. 5. "Do We not Need More Strong Doctrinal Preaching?" A. E. Carraway. 6. "What Are the Landmarks of Methodism, and Shall We cling to Them?" W. F. Treat. 7. "Are We not Passing Through a Spiritual Crisis?" G. S. Clark. 8. "Are Our Prayer-Meetings, Quarterly Fasts and Family Altars as Dear to Our Hearts Now as Formerly?" H. M. Evans. 9. "Is not Infant Baptism Practiced Less in Methodist Homes and at Methodist Altars Now Than Formerly?" C. Davis. 10. "Why Should not the Pastor be an Adequate Force in Soul-Winning in His Own Charge?" C. W. Daniel. 11 a. m., Sermon, "Growth in Grace," Jno. R. Nelson. Afternoon—1. "The Epworth League Needs What?" Barcus Knowles. 2. "Its Fruits," H. R. Barcus. 3. "How May League Leaders be Developed?" Ed McCallough. 4. "An Ideal Devotional Service," E. R. Barcus. 5. "Have We Lost or Gained Ground by Substituting the 'Devotional Service' for the Class-Meeting?" W. H. Lastinger. 6. "Is the League Giving Us, as We Expected, from the Ranks of Our Young People, a Membership Trained in Doctrine, Discipline and Piety?" C. F. Ward. 7. "An Ideal Sunday-School Superintendent," D. W. Linnville. 8. "How Shall We Induce Our Men to Attend Sunday-school?" F. A. Winchell. 9. "The Relation of the Sunday-school to the Church," C. D. Whiteley. 10. "Our Boys and the Sunday-school," Wm. Lambdin. 8 p. m., Sermon, "Christian Perfection," C. N. N. Ferguson. Wednesday-8:30 a. m.: 1. "My Method of Raising the Conference Collections," every preacher in the district. 2. "My Method of Raising the Salaries," every steward present. 3. "Business Principles and Methods Necessary to Securing Money," A. P. Ackerman. 4. "The Good Steward and the Indifferent One," W. D. Van Eaton. 5. "Is Collecting Money the Stewards Only Opportunity?" H. J. Hudson. 6. "The Pastor's Place in Developing the Grace of Liberty," W. R. Thornton. 7. "Are Church and Parsonage Debts Hurtful or Helpful?" E. Gallagher. 11 a. m., Sermon, "The Grace of Liberty," A. Visitor. Afternoon—"Our Publishing House, Es-

pecially the 'Dallas Branch,'" W. C. Everett and others. 2. "Best Books, and How to Read Them," W. J. Barcus. 3. "Texas Christian Advocate," the Editor. 4. "Local Preachers—Their Field, Their Opportunity," every local preacher present. A Debate, "Resolved, That the Summer Season is not the Best Time to Hold a Protracted Meeting," N. B. Read and W. J. Barcus affirmative; Ed R. Barcus and S. Handley negative. 8 p. m., Sermon, G. C. Rankin, Editor Texas Christian Advocate. Thursday-8:30 a. m.: 1. "The Sunday-school and Missions," J. A. Ruffner. 2. "The Epworth League and Missions—The Holston Plan," Geo. S. Wyatt. 3. "Our Women and Missions—Foreign and Home," Mrs. M. E. Bullock and Miss Mattie M. Wright. 4. "How Best Disseminate Missionary Intelligence," W. W. Kiser. 5. "That Preaching Which Creates a Conscience," Jno. R. Nelson. 6. "The Best Time, Method and Person to Lift the Conference Collections," C. S. Cameron. 7. "How Are We to be Toned up from Grudging to Cheerful Giving and from Niggardly to Large Offerings?" G. S. Clark. 11 a. m., Rev. H. A. Bourland, D. D., Secretary of Education. Afternoon—The Twentieth Century Thank-Offering: Reports from preachers in charge as to what has been done and the outlook. 2. The best literature and the methods of distribution. 3. Thorough organization and equipment for the campaign—what it means (Above are wide open to all who are present.) 8 p. m., M. S. Hotchkiss, Representative of the Board of Missions. Friday, April 13—(Open at 8 a. m. Adjourn sine die at 10:30 a. m.—"Katy Local" goes north at that hour. Express train goes south at 11:45 a. m.) 1. A general discussion of the presiding elder, the preacher in charge and the lay member in their relation to each other and to the appointing power. 2. The election of delegates to the Annual Conference. NOTE.—It is desired to make this program flexible in every part. The whole of it will be presented, if possible. Right of way will be given at any point to reports. Visitors, with business and a message, may command the conference and its time. SAM'L P. WRIGHT, P. E. If your Brain is Tired Use Horford's Acid Phosphate. Dr. T. D. Crothers, Supt. Walnut Lodge Asylum, Hartford, Conn., says: "It is a remedy of great value in building up functional energy and brain force."

GERMAN MISSION CONFERENCE BARTLETT AND TAYLOR.

Through the kindness of the presiding elders and with the sanction of our presiding Bishop, and the Providence of God, it was my privilege to be changed from my former charge to the present field of labor since the session of the conference. Many thanks to all the brethren involved. The departure of late of the writer's loving and esteemed wife from among the living, chronicles a sad affair indeed. Her untimely death is deeply lamented; the loss is great. Memories sweet and sad linger and blend as the past comes up for review. She is gone ahead, waiting at the pearly gates, beckoning at the portal. Presiding elder, are highly appreciated. It reminds a body of the fact that our connectal men never forget even the least, as the Lord of all never forgets the sparrow. Since my arrival among the brethren here, it has been my pleasure to receive a royal reception. They spare no pains in trying to make the pastor feel at home and to help him adapt himself to the situation. Things are moving along. The Twentieth Century enterprise is no longer an agitated question, but a living principle. The Bartlett brethren, as usual, acquitted themselves like men. At present \$6 per capita has been subscribed. A more liberal people would be hard to find. Our second Quarterly Conference came and went recently with the stalwart, courteous presiding elder. He is alive to every Church enterprise. The inclement weather somewhat handicapped us, but we made no remonstrance. Prospects are flattering, a successful year promising; we trust a good time is coming concerning the salvation of the people as the year draws on apace. B. C. RAUSCH.

NOTICE.

To Pastors and Sunday-school Superintendents, Northwest Texas Conference: I have mailed to every Sunday-school superintendent in our conference, whose name and address I could secure, a copy of "Children's Day Program" for this year, accompanied with the letter which follows. Dr. James Atkins, our Sunday-school editor, upon his recent visit to our conference, strongly urged a forward movement, and we will do all we can in this direction. Will not the pastors and Sunday-school superintendents co-operate with us? The following letter explains itself. Alvarado, Texas, April 2, 1900. Dear Brother—The Discipline provides that "on the third Sunday in May, or as near thereto as practicable, Children's Day shall be observed throughout our 'church and a collection taken." (Discipline, page 92, par. 27.) The Sunday-school Board has prepared an excellent program, a copy of which is handed you herewith. With this help, and the co-operation of a few of your Sunday-school workers, you can train your children and young people and have a delightful day. If you will observe Children's Day as the Discipline directs, order from me at once a full supply of programs, and I will send them free of charge. The principal object of the gift of the children on that day is to supply Mission Sunday-schools with literature, at home and abroad, and to aid Christian education. We address the superintendents direct: First, because the pastors' hands are already full of other duties; second, in the majority of our schools, the pastor can not be present regularly, one or two places not often more than once per month, and hence can not assume the responsibility of this service. Confer with the pastor. He will endorse the movement and gladly aid you all he can! Order from undersigned at once, that you may have ample time for preparation. As Chas. Kingsley says, "Come, let us live with the children." C. S. FIELD, Sec. Sunday-school Board Northwest Texas Conference, Alvarado, Texas.

LLANO DISTRICT. Llano District Conference will meet at Blanco, 8 p. m., July 11. Opening sermon by J. J. Rape. Committees: License to Preach—S. G. Shaw, W. G. Cooke and E. T. Campbell. Admission on Trial—L. B. Ellis, H. T. Hill and C. W. Godwin. Deacons' Orders—J. D. Worrell, W. A. Govett and W. A. Bowen. Elder's Orders—J. T. H. Miller, C. S. Mills and T. J. Lassetter. I. K. WALLER, P. E., San Antonio, Texas. Local preachers who expect to apply for elder's orders in the Georgetown District Conference, which meets in South Temple April 25, will please meet the Committee of Examination in the Methodist Church, Temple, Wednesday, April 25, at 2 p. m. The pastors please notify local preachers in their charge to be on hand at that time and place. J. DAVID CROCKETT, Chairman of Committee.

ABLENE DISTRICT CONFERENCE. I want the preachers to be sure to send me the name and address of all the delegates and others who aim to attend the Epworth League, Ladies' Societies and District Conferences that are to be held from May 7 to 12. You will not want your people neglected, therefore do not neglect this. ED. R. WALLACE, P. C., Snyder, Texas. VITALITY low, debilitated or exhausted cured by Dr. Kline's Invigorating Tonic. FREE #1. Trial Bottle Dr. Kline's Institute, 361 Arch St. Philadelphia. Founded 1871.

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MARRIAGE NOTICES.

Thomas Stinnett.—At the home of the bride's parents, near Van Alstyne, Texas, Rev. W. A. Thomas, pastor of Gordonville Mission, and Miss May F. Stinnett, Rev. S. C. Riddle, cousin of the groom, officiating.
Atwood-Pool.—At the parsonage in Liberty Hill, Texas, March 12, 1900, Mr. H. E. Atwood and Miss Lillie Pool, Rev. Sam C. Vaughan officiating.
Whitley-Vaughan.—At the home of the bride's parents, Liberty Hill, Texas, March 12, 1900, Mr. Andrew Whitley and Miss Eula Vaughan, Rev. Sam C. Vaughan officiating.
Faubion-Griffin.—At the home of the bride's parents, Leander, Texas, March 25, 1900, Mr. E. M. Faubion and Miss Susie Griffin, Rev. Sam C. Vaughan officiating.
Collard-Henderson.—Near Honey Grove, Texas, March 21, 1900, Mr. J. C. Collard and Miss Maud Henderson, Rev. W. R. Bayless officiating.
Chunn-Slatton.—At the Methodist Church, South, Seranton, Tex., March 25, 1900, at 8 p. m., by Rev. C. E. Statham, Mr. S. L. Chunn and Miss Thulia Slatton.

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Edds, Texas, March 22, 1900. Mr. L. Blaylock, Dallas, Texas. Dear Brother—The SEWING MACHINE ordered of you reached us in good order, and "IT'S A DAISY." We are highly pleased with it. Any one in need of a sewing machine will certainly run no risk in buying the "Advocate Machine," besides getting one of the best family papers published. Many thanks. Yours truly, T. H. YARBROUGH.



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DALLAS, TEXAS.

Per Annum, \$ VOL XLVI EDI THE R That Christ a fact as throu other fact atten Nearly six hun saw him after heard him talk, versed with hin so is this true courage again a him to mankin oughly convinc ing to stake the fulness of the s him and commu death and resur the basis of th day forward as the world. Th their minds, at one of the fur their creed. T the four gospel is founded upon resurrection fro this more pron one truth in al upon it the fou system has res It is the Centra dom to day. world his resur song and serm Easter dawns u earth. The da periodicals, lite teeming with t Christ. As a re he lives to-day and homes as th full of grace a worship a dead vior. His grav it our hopes ha We look up and and the love inspires. We al time when we t and our bodies i his own gloriou death shall hav over us. Out o an inspiration v terror and the With Christ ris can afford to li suffer our afflict heirling till ou And we can pla graves of our lo and up toward morning. The therefore, gives to human life an attitude he thro sibilities of the and the affectio future of grov whose prospect ing. Under the rise to the nob and hope and co reach all of the our transformed Hence we join w dom in the ann rection from th notes of praise celebrate his vic portals of the g