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## EDITORIAL.

### A WORD OF COMFORT TO THE DISCOURAGED.

Many of the best people in the Christian Church to-day are face to face with discouragements. They often grow weak and faint-hearted and indulge in gloomy forebodings. Yet their faith in God is strong, their acceptance of the Savior is undoubted, and they make the Bible their rule of practice. Why, then, is it that they are depressed and morbid? It may be that many of them are in a debilitated physical condition, and these bodily ailments exert an unwholesome influence over their spirits. If this be true, and it often is with many of God's children, then the fear that harasses them as to their spiritual state is utterly groundless. Even a perfect faith in God and perfect obedience to his law can not always overcome physical languor and worn-out nerves. The spiritual state of such people is doubtless all right, but their bodies are exhausted, and their religious troubles are only imaginary. God does not forsake his children every time they thus feel depressed and blue. He overlooks their weaknesses of body, and accepts their faith and obedience as the real tests of their sincerity; and while it may be true that their feelings are not satisfactory, yet the trend of their minds and hearts is earnest and heavenward. They are genuinely the children of God, and their names are written in the Lamb's book of life. The good Father never turns his face from those who are struggling to know more of his love, though their physical afflictions may often depress and discourage them.

Then, again, there are those who are born into the kingdom of God and who are active in his service, read his Word closely, pray much in private and place themselves upon the right side of all moral questions, but fail to see the results of their labors in the spheres of their Christian activity. They work for the salvation of loved ones, they pray for the outpouring of the Spirit, they lose no opportunity to put in a good word for the Master, but if anything comes of it they are not aware of it, and they become cast down and conclude that God does not hear or cooperate with them. Well, these troubles are often more imaginary than real. In the first place, we can not always see the results of our labors, and it is not best that we should. Hence, there is frequently more accomplished by our effort than we are permitted to realize. Results are not always immediate; sometimes they are very remote. Then, again, we are not responsible for results. God will take care of them. We are to do the work under the guidance of his Spirit, and commit the afterpart to him. He will see to it that our labor will not be in vain. If the labor is faithfully done, the years will bring it forth. So that all such people need to take heart, for God is with them. He will see to it that the work of their hands will be established in his own good time.

And so we might multiply other classes of good people, those whose faith and piety can not be questioned, who from one cause and another are frequently cast down and discouraged in their

own experiences and in their work for Christ, but whose troubles are the merest forebodings, without any real cause for their existence. To all such we say that your faith in Christ and your obedience to his will, and not your misgivings, are the real evidences of your acceptance with God and the tests of your heirship with the Savior. If you are right at these two points, then lift up your eyes and look toward the morning. You have no real ground for gloom and disquietude.

### THE DOCTRINE OF DECREES AND REPROBATION.

Prior to forty or fifty years ago the doctrine of decrees and reprobation, as taught in that system of theology known as Calvinism, was the staple of the Presbyterian pulpits of America. Their periodical literature also teemed with its dogmas. It was aggressive and determined, and in it Methodism found a foe worthy of her steel. The battle was continuous and severe, but under criticism and exposure this unpopular doctrine was forced to retire from the field and take up its abode in the libraries of the clergy. It ceased to be preached in its literal meaning in the pulpits of that most excellent communion. If any reference has been made to it in recent times by its adherents it has been done in such an apologetic and explanatory way as to relieve it of its severe features; but it has continued to find a place in the Confession of Faith unrelieved of its asperities. Occasionally a General Assembly has sought to have it expunged, but the older ministers have come to its rescue in the explanation of its terms, and by a sort of common courtesy it is permitted to exist as an obsolete species of theological literature. But so far as the masses are concerned the real letter of this old doctrine is practically unknown and has been for nearly half a century. Arminianism, as held and taught by the Methodist Church, is to all intents and purposes preached in all of the pulpits of evangelical Christendom. Within the past few weeks, however, the doctrine of predestination has been dragged from its obscure hiding and given a place in public thought. This was brought about by the Rev. Dr. Newell Dwight Hillis, successor to Henry Ward Beecher in Plymouth Congregational Church, Brooklyn, New York. He was educated in the Presbyterian Church and has been a faithful minister in it all his ministerial life; but a few weeks ago he preached a very strong sermon against predestination and reprobation and it was sent out by wire and through the secular press all over the land. It called forth a storm of opposition from many of the leading clergymen of that Church on the ground that Dr. Hillis had attacked the doctrinal integrity of Presbyterianism. He had no idea of provoking so much dissatisfaction, but saw no way out of the dilemma but to tender his resignation to the Chicago Presbytery as a minister and member of the Presbyterian Church. This he proceeded to do in the most tender and brotherly terms, and at the same time reaffirmed his unalterable belief in the universality of the atonement, repentance, justification by faith, and regeneration through the merits of a crucified Sav-

ior. He is a man of the purest motive and the highest sense of honor, and he could not remain in a communion and pretend to endorse its creed when in fact he was at variance with its fundamental doctrines. Neither did he intend to become a bone of contention to the brethren of his old fold. So he is now in the pastorate of the Plymouth Church, where he is at liberty to preach whatever he believes to be the truth without any disturbance to the Presbyterian Church. This incident has brought Dr. Hillis into larger prominence, and with his exquisite culture, his powers of eloquence, and the sweetness of his spirit, he is destined to exert wonderful influence over the public sentiment of the country. If he continues to maintain a steady grip upon his mind and heart, the future has for him an opportunity of brilliant possibilities.

### DIRECTIONS FOR KILLING A PRAYER-MEETING.

1. Let the preacher be sure to make no preparation for the prayer service. It is well enough for him to look closely after his sermons and his pastoral work, but a prayer-meeting is a dead sort of thing kept up by a sort of religious courtesy, and nobody expects anything from it anyhow; so it is not necessary to go to any trouble to get ready for it. Just go down to the church and fall into the old rut, and spend an hour vaguely in a prosy sort of way, and then let him congratulate himself that he has actually had a prayer-meeting.
2. When the time for opening the service comes, let the preacher be a little slow in beginning, and when he does start up, let him select a familiar hymn, whether it has any appropriateness or not to the subject under discussion. It is just a prayer-meeting, you know. But be sure to see to it that the people keep their seats while all of the verses of the hymn are being very slowly sung. Then call on some brother to lead in prayer, and be sure to name some one to lead who prays a long time and repeats the same prayer every time he is called upon. Just keep up this order of exercise for fifteen or twenty minutes.
3. After the long prayers and the long hymns are through with and the suffering people are tired and yawning, let the preacher select a long chapter and either read it or have it read. Then let him go back over it and talk thirty-five or forty minutes. He must be careful not to say anything with any life or power in it. He must be exceedingly solemn, use as many platitudes as possible, for it is not necessary for him to put any new thought or snap into that sort of a service. It would be an innovation and the people might accidentally wake up and get restless.
4. Then after the patience of the faithful few is worn out, open the prayer-meeting for a few remarks. Then let all of the people get as still as death and not one of them open his mouth; sit there awhile in silence, and when the thing has gotten really painful, have another long song and dismiss them. If the preacher and the faithful few will follow these directions we guarantee that in a few weeks the Church will have a dead prayer-meet-

ing upon its hands. Real live people will keep away from it, for a badly kept graveyard is not a pleasant place to visit. Have you ever tried this recipe in your Church? It never fails to kill a prayer-meeting.

### TO MAKE A CHURCH PROSPER.

The above heading was made the subject of a very practical editorial by Dr. Buckley in a recent issue of the New York Advocate. Such is its importance in all Church work that we quote his appropriate remarks in full. If our laity would read and digest this article and be governed by its wise direction, our pastors would find less difficulty in the prosecution of their work. The editorial is as follows:

- Why should there be a decaying Church in the world? There is a sure way of prosperity. It has never failed, and never can. A few simple rules observed by all the members of any Church will insure good days. If the Church is decaying, the decay will soon be arrested. If it is standing still, it will soon begin to grow. If it is already flourishing, it will grow more rapidly.
1. Attend all the services regularly.
  2. If it rains or snows, make a special effort to go.
  3. Never miss a prayer-meeting needlessly.
  4. Invite some one else to go every week.
  5. Take part in the meetings. Be ready always to give a reason for the hope that is in you with meekness and fear, and to speak well of Christ and the Church.
  6. Think of the services through the week, speak of them to others, and pray that they may be attended with the divine blessing.
  7. Pray for each member so far as you may know them, especially for the sick and poor.
  8. Pray for the pastor. His usefulness will be greatly increased by the daily prayers of all the people. His preaching will improve wonderfully under such conditions.
  9. Note the absence of members, not to criticize or find fault, but to show them proper attention in case they are sick, to encourage them if they are cast down, to restore them if they are wandering.
  10. Speak to strangers, and invite them to come again.
  11. Accept gladly any work assigned you, but never show a spirit of envy when others are promoted in the Church.
  12. Never encourage strife, but be a peace-maker.
  13. Never speak of the faults of others to your neighbors, and never to those who have made mistakes, unless it be for the purpose of correcting them, and then be sure to do it in love.
  14. Give cheerfully, according to your ability.
  15. If able, take a Church paper.
  16. If the pastor or some one else is struggling under a heavy load, take hold and help.
  17. Never insist on having your own way against the majority, and never insist on overriding a minority with ceaseless indifference.
  18. Make some unconverted soul a special subject of daily prayer. Persevere in prayer, together with judicious effort, until that one shall be brought to Christ. Then begin at once to bring another in the same way by prayer and personal effort.
- If we know that such simple rules as these would give us a good harvest, or insure physical health, or make us rich, as well as we know that they will make the Church prosper, would we not all begin at once to observe them? Those things we can all do. No special talent is required. By so doing ye shall bear much fruit.

Success fights shy of the man who sees nothing in life, but she cultivates the acquaintance of him who bestirs himself to reach the goal of prosperity.

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## COMMUNICATIONS.

## RUTERSVILLE COLLEGE.

The conditions that followed the battle of San Jacinto in Texas were somewhat similar to the conditions that now exist in Cuba. As soon as Mexican rule had sufficiently come to an end for organized Protestantism to be tolerated, the Methodist Church began its work in the new field.

Dr. Martin Ruter, one of the most prominent figures in the Methodism of that day—a man fifty-two years old, who had already won for himself reputation as an author of note, a successful educator, and preacher, and in all a ripe scholar—offered himself for this work and was appointed, July 25, 1837, superintendent of the first Methodist mission in Texas.

In his plans for this work, his labors were to be directed, to use his own words, "to forming societies and circuits, establishing schools and making arrangements for a college or university."

In the work of education he was the pioneer, and in the few months that he was allowed to live and labor here he put in motion the forces that resulted in the establishment of the first institution for higher education in Texas. This institution was the beginning, and in the agitation of this question it is well for us not to forget the day of small things.

Dr. Ruter's death appeared to materialize his plans, for immediately thereafter ten leading Methodists, headed by the Nestor of Texas Methodism, Rev. Robert Alexander, went into organization to lay out a town to be called Rutersville, and to build a college to be called Rutersville College. Their plans were pressed with so much energy and success that on September 23, 1838, the site had been selected, the land purchased, and Rev. John Wesley Kinney, the pioneer Methodist preacher, soldier and surveyor, began to lay off the streets for the prospective town. It was not long until sufficient settlers appeared for a small school to be opened, and Rev. D. N. V. Sullivan, a local Methodist preacher, was appointed teacher.

In the spring of 1839 the trustees elected Rev. Chauncey Richardson, A. M., President, though Rutersville College had only a prospective existence, having neither charter, buildings nor material resources.

This call brought a valuable man to Texas. He was a native of Vermont, who had come South for his health, and at this time was President of a literary institution at Tusculum, Ala.

Mr. Richardson entered upon this enterprise with a purpose and zeal that has laid the State and the Church under a lasting debt of gratitude to him. He brought with him to his new work such commanding ability that he was chosen Chaplain of the Texas Congress, and the prospective college at once became respectable.

Largely through his influence, on January 25, 1840—eleven months to a day before the first Methodist Conference was held in Texas—a charter was granted to Rutersville College, and about eighteen thousand acres of land were donated to the institution by the Texas Government.

The terms of this charter strikingly show us how little the needs of a college was understood by the fathers of Texas; for while liberal in some things, it was "provided the amount of property owned by said corporation shall not at any time exceed twenty-five thousand dollars," and the corporate life of the institution was limited to "ten years."

In addition to the land given by the Government, fifty-two acres were donated as a campus and twenty-four acres as a site for the female department. Other large tracts of land were donated by private parties until the aggregate amounted to 24,516 acres.

In addition to this land, subscriptions in par money and its equivalent were made, amounting to about \$7000. In the meantime a substantial building was erected, the college was opened and at the close of the year Mr. Chauncey Richardson issued his first catalogue, in which he appears as President of the faculty, as well as of the Board of Trustees. His assistants were Charles W. Thomas, A. B., Tutor, and Martha G. Richardson, Preceptress. Sixty-three students were enrolled in the Preparatory Department, ten of that number from points other than Rutersville and its vicinity.

In the catalogue for 1841—the second annual catalogue—an advance is noted in the faculty. Rev. C. W. Thomas, A. B., appearing as Professor of Ancient Languages and Mathematics, and

Thomas Bell as tutor—the total enrollment amounting to one hundred. Of this number forty were from a distance.

This catalogue sets forth, among the local advantages of Rutersville, that "the public roads leading from the coast to Austin City, and from the Sabine to the Rio Grande, pass through Rutersville, giving it direct communication with every section of the Republic." It also says: "By a wise regulation, all establishments for the sale of intoxicating drinks, or for gaming of any description, are forever excluded from the corporation."

The admission requirements to the classical course were parallel with the best institutions of that day. In Latin the applicant must be acquainted with Cicero and Virgil; in Greek, with the four Gospels or Jacob's Greek Reader. This would mean at least two years' preparatory work in Latin and one year in Greek.

The college work was divided into seven departments covering an excellent course of study and looking to the B. S. or B. A. degrees. The department of modern languages was especially full, as Spanish, French, German and Italian were advertised to be taught. I know of no college in Texas to-day that undertakes to teach more than the first three of these languages.

The classical course was so popular that out of the thirty-nine graduates from this college in its existence, only two received the B. S. degree, and these are the two last on the roll.

From 1839—for twenty years Rutersville was an educational center—and for about half of this time this college appears upon the minutes of the Texas Conferences as a Methodist school.

In the pastoral address of the Bishops to the General Conference of 1864, on educational institutions, it is said: "The Wesleyan and Rutersville Colleges of Texas are making a hopeful commencement, and it is believed may be rendered extensively useful." This shows that it was recognized throughout the connection as a Methodist institution.

Rev. Chauncey Richardson did not long continue as President of this school. He was succeeded by Rev. C. W. Thomas. In 1845-46 Rev. Homer S. Thrall was made President. He was assisted by Charles Wright, a graduate of Yale College, and subsequently a botanist of National reputation.

Dr. William Halsey was the next President. He taught ancient and modern languages, and was assisted by Ulysses Chapman, as professor of mathematics and natural science. Mrs. Mary Halsey was also a teacher in the school. Under Dr. Halsey's administration the college seemed to reach up for a better future, but the prosperity did not long continue.

While this college was inaugurated by Methodists, built largely with Methodist money, and while the trustees, the faculty and patronage were all Methodist—so that in every moral sense it could be claimed as a Methodist college—yet by reason of a lack of foresight and wise management the Methodist Church did not have control of the property, so that when vacancies occurred in the Board of Trustees the Legislature refused to give this Church the appointment of a new board. The projection of another educational enterprise by the Methodists, in less than four years after Rutersville was opened, brought about a diffusion in educational matters and no doubt caused those who had the best interests of the Church at heart to give way to discouragements that a combined effort of Texas Methodism would have overcome. For these reasons this valuable property, with the outlay of time and money, was lost to the Church.

Though the original charter expressly provided "that the lands donated by the State should be applied to education, and for no other purpose whatever," we find that on August 6, 1856, Rutersville College, with all of its property, was consolidated by act of the Legislature with the "Texas Monumental Association," an organization that proposed to erect a monument to the Mier prisoners, and at the same time carry on a military school. This movement, which was of course visionary, resulted in failure.

The property was leased to Col. C. G. Forshey, who, assisted by Prof. B. Timmons and Major Thornton, did some excellent work. The Military Institute, under their administration, was raised up to the dignity of a college, and in 1858 graduated a class of three—two of whom received the A. M. degree. The Civil War closed this school.

At the close of the war the German Lutheran Synod opened a school in the old building. After this it passed into

the hands of the German Mission Conference of the M. E. Church, and was useful to them for some years.

Rutersville College, in a material way, is now only a memory; but while in operation it did much work that was invaluable to the State and the Church, and its influence, in more ways than one, yet abides. Among its graduates are names that have helped to make Texas history. In the class of 1846 appears the name of Isaac G. John—clarum et venerabile nomen. The money that early Methodists put into this enterprise was well invested—it is only to be regretted that it, with the many broad acres of valuable lands given by the Republic and the early friends of education in Texas, was not wisely conserved to Methodism for the noble purpose for which its donors intended.

C. C. CODY.

## PULPIT ORATORY.—No. 4.

No field of art or letters can rival the pulp, or the preaching of the gospel, in its conditions, features, topics, incentives and purposes, for the culture and attainment of a high standard of oratory. An analysis and a review of the elements and principles of the art and the training required for its development, will clearly demonstrate the statement. In addition to the natural endowments of mind and person, and the literary facilities they may possess, there is vouchsafed to those who preach the gospel special preparation and assistance for the work from a divine source. This unique fact in pulpit oratory would seemingly obviate the expediency, as well as the necessity, on their part to devote special care and attention to the art of delivery. The old time-honored maxim of Cicero that "an orator is made such," may apply in secular, but becomes expetive in sacred oratory. The persuasion prevails in some minds (if not many) that with the call to the ministry the endowment of the Spirit, as an unction and spiritual qualification bestowed to give power and efficacy to the preaching of the Word, dispenses with all human art or culture to that effect.

In furtherance of this opinion many quotations from the Scriptures are cited in evidence: Thus, Peter exhorts: "If any man minister, let him do it as of the ability God giveth." Then, Paul: "Who profited in the learning of the Jews above his equals," writes to the Corinthian Church, that when he came among them, he preached not "with excellency of speech," or "enticing words of man's wisdom," but "in words, the Holy Ghost teacheth," that their faith might "stand not in the wisdom of men, but in the power of God."

On the other hand, Paul in writing to Timothy, his son in the gospel, exhorts him, "Not to neglect the gift that is in him by prophecy, with the laying on of the hands of the presbytery." Also that he should study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." These teachings of the Scriptures do not conflict with each other, but constitute one of those scriptural paradoxes which, when properly studied and construed, fit in with each other with divine harmony and beauty. Along their line of conjunction (mediam auream), the golden mean of Horace, lies as usual the truth. They exhibit the great theological principles of the agency of man and sovereignty of God conjointly involved in the ministry of the gospel, as well as in the work of human salvation. Where each begins and each ends, no boundary line may be drawn; but they are beautifully exemplified in the declaration of St. Paul when, in speaking of his work in the gospel, he says: "I labored more than them all; yet not I, but the grace of God, that was with me."

The construction of the Scriptures that would maintain that there is no personal training, effort and zealous cooperation with the grace of God, required of those who preach the gospel, is the delusive dream of a Sybarite—of "him that is at ease in Zion." It is the song of the Syren, deceitful and destructive, that would lure to the doom of the unfaithful servant in the Parable of the Talents. The doctrine of the personal and direct agency and influence of the Holy Ghost, the Third Person in the Divine Trinity in ending those called to minister in the gospel with grace and power to preach, is grand, glorious and inspiring. Nothing less could vivify their dead moral and intellectual sensibilities, illumine their understandings and enable them, with invincible energy, to "wrestle with principalities, the power of darkness and spiritual wickedness in high places." It should not be so construed and perverted as to lead those who

preach the gospel to dispense with the culture of the graces and gifts of speech and person that will give them favor with men and aid them in winning souls to Christ.

Do not the bees (says Quintilian) extract honey from very different flowers and juices? Is it any wonder that eloquence, which is one of the greatest gifts heaven has given to man, requires many arts to perfect it? Though they do not appear in an oration nor seem to be of any use, they nevertheless are silently felt in the mind and afford an inward supply of strength. This elegant simile of the old Roman rhetorician conveys a just representation of the character and principles of oratory, as it incorporates in living and harmonious combination the charms and excellencies of poetry, music and statuary, and extends over a broad range of culture. That it can be acquired from the reading of books of rhetoric, and eloquent extracts, reciting choice pieces of poetry and eloquence, is a delusion and a fantasy of modern elocution. The work of the elocutionist is but mere effervescence—the words of the lips; the empty flagon without the wine of the soul—the palace of fairy frost-work, without substance and support, as compared with the temple of Parian marble, with its solid foundation and symmetrical columns.

He who would, in the language of Juvenal (neceter quicunque canoris eloquim vocale modis), weave lofty thoughts in melodious sentences must study the philosophy of oratory as it lies innate in its principles in the depths of the human mind, and the practice of unadulterated goodness and truth. Says one: "None but a good man can be a perfect orator; uncorrupted and incorruptible integrity is one of the most powerful engines of persuasion." This should be the character of every minister of the gospel, and the ability which God giveth in the regenerating grace of the Holy Spirit.

J. M. GREENE.

## WHY BRO. GAINES HAD TO CLOSE HIS MEETING.

My sixth appointment in the Missouri Conference was to Carlton Circuit, embracing a large country on the Missouri River. At my first quarterly meeting the presiding elder continued the meeting until Friday, and such an interest was developed that I continued the meeting three weeks. The meeting was held in the courthouse, as there was no church building in the village of Carlton. The County Court gave to four denominations the use of the courthouse Saturday and Sunday. The quarterly meeting was held on the Methodist Saturday and Sunday, which run over. The next was the Baptist, and the next was the Presbyterian, both of which gave me the use of their day.

There was no regular pastor of any denomination but the Methodists. The fourth Saturday and Sunday of my meeting fell upon the Campbellite day, as they were called, and they gloried in the name, just as the Methodists glory in the name of Wesley. Friday night we had a gracious meeting, several bright conversions and several applicants for membership. At the close of the services I noticed Bro. Gaines, of Lexington, in the congregation, and appealed to him to know if he intended occupying the courthouse. He said he did. There was in the village a brick Baptist church with a Masonic Hall over it, which had never been finished. I at once said I would adjourn my meeting to the Masonic Hall, and I hoped the young men would put plank seats in and have it ready for 11 o'clock service to-morrow. After I started home several young men and prominent citizens met me and said, "Bro. Gaines has not occupied the courthouse for more than three months and now he is here to break up your meeting. We will fix the Masonic Lodge all right, but we notice you are broken down. Is there some one you could get to assist you?" I responded, "Yes, my old professor, Dr. Morris, is pastor in Lexington and Dr. Shaver is President of Masonic College. Either one I think will come." They said, "Write a letter to one or both, and we will start a man in a buggy who can, by driving all night, get there and return by or before the time for evening service." It was then after 10 o'clock at night, and very cold. I wrote the letter and the buggy express started for the thirty mile trip. Bro. Gaines preached Saturday at 11 o'clock and at night. I preached in the Masonic Hall at 11 o'clock, and Dr. Shaver, President of Masonic College, Lexington, at night.

When the Sunday 11 o'clock service came the village and surrounding country was so stirred up that the courthouse and hall were both crowd-

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(says Quintilian) very different flow: it any wonder that s one of the greatest ven to man, requires et it? Though they an oration nor seem hey nevertheless are mind and afford an strength. This ete- old Roman rheto- st representation of principles of oratory, in living and harmo- the charms and ex- ry, music and statu- over a broad range It can be acquired of books of rhetoric, ets, reciting choice id eloquence, is a de- sity of modern eloc- of the elocutionist is cence—the words of y flagon without the -the palace of fairy it substance and sup- with the temple of th its solid founda- tional columns.

In the language of quicunque canoris modis), weave lofty dious sentences must ophy of oratory as n its principles in the human mind, e of unadulterated h. Says one: "None i can be a perfect ed and incorruptible f the most powerful sion." This should of every minister of he ability which God nerating grace of the J. M. GREENE.

**HAD TO CLOSE HIS EATING.**

ment in the Mis- was to Cariton Cir- large country on the At my first quarterly ding elder continued Friday, and such an oped that I contin- three weeks. The l in the courthouse, hurch building in the The County Court minations the use of sturday and Sunday. sting was held on the day and Sunday, he next was the Bap- t was the Presbyte- h gave me the use of

regular pastor of any the Methodists. The and Sunday of my the Campbellite day, d, and they gloried in the Methodists glory vesley. Friday night is meeting, several is and several appli- ship. At the close of iced Bro. Gaines, of e congregation, and o know if he intend- courthouse. He said vas in the village a arch with a Masonic ch had never been ce said I would ad- ; to the Masonic Hall, ough men would put nd have it ready for e to-morrow. After veral young men and s met me and said, as not occupied the ore than three months ere to break up your fix the Masonic Lodge notice you are broken me one you could get I responded, "Yes, Dr. Morris, is pas- and Dr. Shaver is onic College. Either come." They said, one or both, and we in a buggy who can, ht, get there and re- e the time for even- was then after 10 and very cold. I nd the buggy express irty mile trip. Bro. Saturday at 11 o'clock preached in the Ma- o'clock, and Dr. t of Masonic College, ht. day 11 o'clock service ge and surrounding stirred up that the all were both crowd-

ed to their utmost capacity. Sunday was a bright day, but intensely cold. Bro. Gaines preached a long sermon, and the courthouse was very warm. At the close of the sermon he invited persons to join on a profession of faith in Christ. Four came forward, and, as was the custom, then they repaired at once to the creek, which was near the village. During the night previous the creek froze over with four inches of ice. Not discouraged, and to prove the strength of their faith, a large hole was cut in the ice and Bro. Gaines baptized them. And, although he did not go under the water, being so heated from his long sermon, and going into the ice water up to his waist before he got to the house where he was stopping, he could speak only in a low whisper, and continued so for several days. That afternoon he sent messengers around the town and announced the meeting was closed. During the week outsiders had their own fun talking about the probability of God decreeing an ordinance (necessary to human salvation) so difficult of observance and so antagonistic to climatic conditions, and at many times and places impossible of performance in many parts of the world. Adaptation is the law of God in nature and grace. There was a practical argument certainly very difficult to answer.

J. F. RIGGS.

P. S.—At that time the Campbellites (now called Christians) taught that immersion in water was necessary to salvation, or that salvation was in the act of baptism. J. F. R.

**WHY MINISTERS ARE IMMATURELY SUPER ANNUATED—THE SIFTING.**

The sermon on the bread of life produced decisive effects—it converted popular enthusiasm for Jesus into disgust. Like a fan, it separated true from false disciples; and, like a winnowing breeze, it blew the chaff away, leaving a small residuum of wheat behind. From that time many of his disciples went back and walked no more with him—the sifting. Sifting and testing are necessary to ministerial success to-day.

Christ did not place his disciples in charge of his kingdom immediately after they were called or licensed to preach. He put them in training. Peter, too full of self; Thomas, incredulous; and John would call down fire from heaven to consume the inhabitants of Samaria; Judas, full of covetousness; and materialistic Phillip, hard to understand, and lover of horses. The rustics must be trained and sifted before they can take charge of the kingdom or the souls of men. He would teach them a lesson of self-denial, a lesson of humility, and to place implicit confidence in their leader. He would tell them his kingdom was not of this world and to take heed and beware of covetousness. In a word, they were ripe for the Master's use when he turned them loose; they were not crude nor gruff, but polished shafts for the Master's use.

A little religion will carry a man through many trials, but there is an experimentum crucis which nothing but sincerity can stand. There are trials through which ministers pass, and at which time they need implicit confidence in their leader; they need to put their hand in his to be led of him. The literal storm on the Sea of Galilee was succeeded by a spiritual storm on the land, equally sudden and violent, and not less perilous to the souls of the twelve than the other had been to their bodies. The bark containing the precious freight of Christ's true discipleship was then overtaken by a sudden gust of unpopularity coming down on it like a squall on a highland loch, and all but upsetting it. The fickle crowd which but the day before would have made Jesus their King turned away abruptly from him in disappointment and disgust, and it was not without an effort that the twelve maintained their steadfastness. They had to pull hard against wind and waves that they might not be carried headlong to ruin by the tornado of apostasy.—John 6.

The feeding the multitude in the desert was not an act of mercy alone, but in order that he might sift them; and no better method of separating the chaff from the wheat could have been devised. First, to work a miracle which would bring to the surface the latent carnality; then, to preach a sermon which could not fail to be offensive to the carnal mind. When the test came many turned from him, and followed him no more. The Master then turned to the twelve, and said: "Will ye also go away?" Let us make the application.

I am fearful that if many of our young men to-day were sifted and tested, some would go back and follow him no more. Do you ask, why do I

say this? They have never been tried; they have never been tested. Young men leave the college with no other idea than to join the conference and be sent to some station. I have been told that in our own State, and in our best colleges, we have a President who, in lecturing his class of young preachers, would say: "Young men, brethren, if you will only be industrious and make ample proficiency, there are stations, and the best of them, waiting for you now. Did the Master teach the disciples this kind of a lesson? No. It was perils in the wilderness, perils in the sea, said Paul. And the Master said to Peter just before he left him on earth: "But when thou shalt be old thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldst not."

It was not later than the eighties when all our conferences were in need of men. In those days ministers were at a premium—they were scarce. Before the days of Reconstruction men were called to exhort, then to preach locally, then to join the conference, then to missions, circuits, stations, Bishops, etc. Before the days of Reconstruction there were no girls behind the counters, no lightning slingers among them. More than two-thirds of the teachers in our schools were men, and but few postmistresses. Now they do about everything but vote and work the road. What must our young men do? A Greek scholar won't pick cotton nor plow. They can not all make lawyers, doctors or politicians. They preach if they can get a good station.

In order to do this some older men must be pushed out. How are men made preachers, and how do they get into the conferences now? At the first quarter the young man is recommended to the District Conference for license to preach. From this conference he goes to the Annual Conference, is received, and put in charge of a station. This without sifting or test. I have not said it is wrong, but what is the inference, and I ask, is it right? Trained soldiers do the best fighting; regulars are wanted where the battle is hottest.

Let us illustrate: Here is an old soldier. On him are the scars of fifty hard-fought battles. He is competent to fill any position in the army. He has made proficiency to entitle him to a higher position. There is an office vacant; a good, experienced man is needed—one who knows how to do the work—one with backbone and prowess. Why not put this man in? His age is not in the way. He is not too old. No. A young man, educated, but with no experience; he has the theory, but not practice; he has the brain, but not the valor. They put him in. Would this be right?

In my opinion that, at least, some old soldiers have been sidetracked to let younger ones in. Sixteen years ago I joined the Memphis Conference, in the class with Bascom Johnson. Bascom started out on the Randolph Circuit. To-day he is presiding elder of the Paducah District, Memphis Conference. Bascom was a Vanderbilt man; yet he was sifted, tested, and found to be true. We are taught to take the lowest seat in order to be invited higher—and not the highest seat to be invited down. This is the Lord's plan. A. J. ANDERSON.

Webberville, Texas.

**FROM TENNESSEE.**

I am not a member of any one of the Texas conferences, or even a citizen of your great State, but am a humble minister in the great M. E. Church, South, and through the kindness of a very special friend—a Texas preacher—I am a reader of your valuable paper, and wish to express my appreciation of its merits.

Seems to me that you are making one of the best Church papers in our entire connection. Your editorials are all toward the point, and hit the mark. Your secular news is well selected, and your notes from the field are certainly encouraging, even to a preacher in his far-away Tennessee home. Should I let the expression "far-away" stand? No; it is not far from Tennessee to Texas. Then, too, we are all working working for one common end—the salvation of man. Of course, then, we are encouraged by the good reports of the brethren.

Blessings on you and your great work. W. J. CARLTON. Henderson, Tenn.

**LETTER FROM GILDEROY.**

The brethren are again discussing the moral status of infants, or "Are Infants Sinners?" This is an old question. It has been vigorously discussed for ages past. It is no nearer settled

now than it was one hundred years ago. The differences among men on this question grow out of their differences on "Original Sin." When they agree about the one they will agree about the other. I grew up a Calvinist among the Presbyterians. I did not and could not accept their views on original sin and the moral status, or standing, of infants before God. I could not see how infants could be guilty of having a depraved moral nature, since they were in no way responsible for having such natures. How they could be sinners without having sinned was always more than I could understand. The idea that "elect infants dying in infancy are regenerated and saved" was a puzzle to me. This seemed to be a good thing for the elect infants, but awfully hard on the reprobate infants—to be sent to hell for having a depraved nature, seeing they could not by any possibility have any other nature, was a hard lot on the little things. To my mind, this was equivalent to being damned for having a nature. I still wonder if infants are responsible for having natures, or are they accounted and dealt with as if they were responsible?

Mr. Fletcher helped me more on this subject than any other author I ever read after. He holds that "infants are in a state of initial justification." This state, or estate, is the birthright of the human race. It is secured to the race of man by the mediation and death of Christ. As by the sin of Adam death came upon the race, even so by the righteousness of Christ the gift of life came to the whole race. The remedy is more than the disease; the plaster broader than the sore. The fact is that physical death is fully offset by the resurrection life in Christ. "As in Adam all die, even so in Christ shall all be made alive." It matters not what sort of natures men have, nor how depraved they are; it matters not whether they curse or pray—they will all be raised from the dead by Christ, for Christ is the Savior of all men, and he saves all men, unconditionally, from all things for which they are not individually and personally responsible. The character of the resurrection is affected by the faith and life of the individual, but not the fact of the resurrection.

Some things, some gifts, some graces, come to the race regardless of depravity, either natural or moral. Indeed, natural depravity consists more largely of deprivation than of depravation. This is made clear and strong by Mr. Fletcher. I am not guilty of my natural depravation, nor of my natural depravation, but I am guilty of wrong volition and of nothing else. If I voluntarily yielded to my depravity, or to my depravity, then they become my sin, and not before.

We know nothing of natural depravity, or deprivity, only as natural depravity has been modified by Christ. We are born just as we are, with depraved natures, such as we have, by the grace of God in Christ. The truth is all our Methodist books teach that, but for the grace of God by Christ, man would not have been allowed to propagate his species at all. The birth state is a gracious estate. It is a state of "justification unto life." Some of our best looks of theology teach that regeneration is not predicable of infant children. It may not, and can not, properly, be affirmed of the gracious state they are in. This is worthy of profound thought. The moral status, or standing, of one infant child before God must, in the nature of things, be the moral status, or standing, of all infants. The relation of one to God must be the relation of all. It would seem that regeneration is a work of God wrought in the heart of man on condition of repentance toward God and faith in Christ. If this be true, then regeneration may not be affirmed of any who can not comply with the conditions. Regeneration is not a sovereign act arbitrarily performed by Almighty power. This is the blunder and error of Calvinism. Hence the arbitrary and sovereign regeneration of elect infants dying in infancy. Regeneration is a spiritual change wrought in a struggling soul conscious of spiritual impotency and reaching out after God. This change is not needed and is never effected where this consciousness of impotence does not exist. To say that it is needed and is arbitrarily wrought in dying infants is an assertion without proof or the support of scripture. If this be true, then the surest way to secure regeneration and eternal salvation to the largest number of souls would be to kill the infants. God would do for them arbitrarily what he never does for adults only conditionally.

These are some of the ideas and

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thoughts I gather from our Methodist books, mainly from Mr. Fletcher's *Cheeks*, Wilbur Fisk's *Calvinist Controversy* and others. Water Valley, Miss.

**"YE MUST BE BORN AGAIN."—MORALITY VS. REGENERATION.—IS AN INFANT A SINNER?"**

Viewing these questions as discussed by the *Canadian Era*, and Mr. R. A. Ellis, in the *Advocate* of March 15, we are brought to the conclusion that the gentlemen have entered very sacred precincts. It seems that Mr. Ellis would emphasize morality. He says: "Doing the forbidden thing in the garden provoked wrath. Acts of disobedience to-day will likely do the same thing." The *Era* says: "The teaching of Jesus regarding regeneration, the new birth, stands out in strong contrast to the belief of some people that they are safe, when they are trying to do what is right." It seems to me both sides of this question are of so great value that it is almost sacrilegious to draw such contrast between them as to emphasize the one in such way as to minimize the other. Christ, who said to Nicodemus, "Ye must be born again," also said, "If ye love me you will keep my commandments." As we are to be the beneficiaries, and Christ is to be glorified, which is the more important, that we receive regeneration at his hands, or that we do his commandments? This ground is so sacred that I think we should take off our shoes and tread very lightly lest we should encourage the one and discourage the other. A question that involves so much surely invites our most prayerful consideration. I can not save myself by doing, and yet can not be saved without obedience. Then, what? I must do. As a means of my salvation? No, but that I may receive a reward, if not saved, then how can I expect a reward? If I am doing righteously, no good thing will be withheld from me. Is salvation good for me? Yes. Then let me continue to do righteously, and my regeneration and salvation are sure. God can not lie. Brethren, let us not weary in well doing; for in due season we shall reap if we faint not.

A. H. CARTER. Elgin, Texas.

**COFFEE ARGUMENT. New Evidence of the Effect.**

A South Dakota man, W. A. Dawley, Sturgis, explains the condition some men get into from coffee drinking. Let it be understood that coffee seems to agree with some people well enough, but when a person finds it does not agree, it is better to leave it off. He says: "I used coffee about twenty years, and quit it September 20, 1898. I had become almost a complete wreck, thin in flesh and emaciated, dyspepsia and indigestion of the worst order, nerves shattered, no appetite, slept very little, and my blood was so thin that the slightest breeze chilled me through.

"Medicines gave no relief; I had about given up when I finally concluded to investigate and see if it was really true, as I had read in a number of your statements that coffee acted like a poison to some people. It was an easy matter to leave off coffee when I took Postum Food Coffee, for the food coffee tasted as good as the other, and to my surprise, it set good on my weak stomach.

"I have been buying the Postum through my grocer, Mr. Jas. Meyer, and always have followed directions carefully. I liked it from the first and have drank Postum three times a day ever since. Have gained twenty pounds in weight, my appetite is better than ever before, my sleep perfect, dyspepsia is a thing of the past and my nerves are what they should be. I can vouch for the statement that Postum Food Coffee 'makes red blood' and plenty of it. My son, Amos Dawley of this city has been completely cured of dyspepsia in three months by quitting coffee and using Postum Food Coffee. This is given you as an honest testimonial of the priceless value of your (to me) life-saving food drink. You are welcome to use my name if you want." Respectfully.



Secular News Items.

In killed, wounded, captured and missing, the British have lost to date 23,000 officers and men in the South African war.

Gov. Roosevelt has positively declined to become the running mate of President McKinley next fall. He will not accept the nomination for Vice-President on the Republican ticket.

The telegraph operators on several divisions of the Southern Railway system have gone out on a strike, and business is seriously crippled. Freight and passenger trains are tied up, and much confusion prevails.

There will be no change in the date or place of holding the next Democratic National Convention on account of the fire which destroyed the Auditorium at Kansas City. The enterprise of the people there has made it certain that the building will be replaced by the 1th of July.

The Porto Rican tariff bill has become a law. The lower House accepted the Senate amendments to the bill and passed it. It is now the President has signed it. Now all merchandise going from the United States to Porto Rico and all merchandise coming from there to this country, with certain exceptions, will be taxed 15 per cent of the amount charged on foreign articles entering the United States.

A dispatch from Bloemfontein, April 13, explaining Lord Roberts' delay at this time, says, Lord Roberts' preparations for the advance are retarded by the scarcity of rolling stock, but the whole length of the railway is strongly held and the Boers have not yet made any attempt on the British communications.

A Washington dispatch says: "Confirmation of the report that Germany, Great Britain, France and Italy have addressed a joint note to China regarding the suppression of the Boxers, has been received. Russia did not join the other powers."

Secretary Hay has formally notified Spain that America can not admit the claim that the Sibutu Island and Cagayan Sulu of the Philippine archipelago belong to that kingdom.

In Croton Landing, N. Y., there is a great strike on. Seven hundred strikers, armed with knives, clubs and rocks, lined up against 150 Deputy Sheriffs with revolvers and guns at a new dam below the Croton reservoir. There have been several skirmishes between the strikers and workmen, and a fierce battle is expected.

The Daily Call, of San Francisco, says: "A combination of Federal officers and Chinese attorneys, with the assistance of the Chinese Consul General, has for thirty-four months been engaged in procuring admission into the United States of over 10,000 coolies, in direct violation of the exclusion act."

Lieut. Knox, who for many months was Chief of Police in a district in Manila, is now on his way to New Mexico to join the Seventh Regiment. In an interview, he says he does not doubt that Aguinaldo is in Manila, but adds that if he is let alone the Macabebes will murder him.

Dr. Newell Dwight Hillis has found a defender in Dr. Gray, the editor of the Interior, the leading paper of the Presbyterian Church. We clip the following dispatch from Chicago: "The Interior, the Presbyterian organ, will contain a strong editorial advocating the setting aside of the confession of faith and the adoption of a short evangelical creed. Dr. Gray, the editor, who has defended Dr. Hillis, repeats what he said when Dr. Hillis was first attacked—that three-fourths of the ministers and nine-tenths of the members of the Presbyterian Church reject the clause in the confession which Hillis attacked and for which he was denounced by certain theologians and religious newspapers. Dr. Gray has no doubt that the Church will take an early opportunity to vote a new creed, and that it will be carried by a large majority."

"If I were to remain in Cuba," said Gen. Ludlow, "I would devote my time and resources principally to the education of the children and to the regulation of the municipal service, teaching municipal officers to perform their duties with due regard to their public responsibilities. The Cubans are very desirous of figuring as a well-ordered and civilized people, and I do not believe they will cause any trouble, as they realize that to do so would be fatal to the hopes of Cuba to become a sovereign and independent State. Possibly, however, there may be some trouble in the province of Santiago, where the people are wild, turbulent and somewhat different in racial origin and customs from the rest of the Cubans."

Mr. George J. McManus, a rice planter of Texas, says: "There has been planted and will be planted this spring in Jefferson, Liberty and Chambers Counties 119,000 acres in rice, the estimated yield from which would be about 2,000,000 bushels."

It has been understood that Mr. Johns had selected Houston as the location for his rice mill. A Beaumont dispatch to the News indicated that he is still seeking a location. The Galveston Chamber of Commerce wrote him, asking him to come and examine several favorable sites for such a mill.

The Herald's Chicago dispatch says: "Chicago had invited the Spanish Minister to celebrate Devey's victory at Manila. The Mayor afterward made an apology to the Minister. Minister D'Arcos is indignant at the insult, but has accepted Harrison's apology."

Germany has not been among the foremost nations in colonization until recently; but her people have been quite thrifty in investing where others have blazed the way.

The German Ministry of Marine has just issued a statement showing Germany's over-sea investments in agriculture, manufactures and trade, not including stocks and bonds. The total is 7,500,000,000 marks (a mark is nearly twenty-five cents of our money)—in the United States 2,000,000,000 marks, in South Africa 2,000,000,000, in Mexico 400,000,000, in Central America and the West Indies 500,000,000, and in the Transvaal 1,000,000,000, the balance being scattered.

The Paris Exposition was opened Saturday. The most favorable weather conditions prevailed, and innumerable brightly-colored domes and minarets glistened in the sunshine. Paris was early astrid with people wending their way toward the Elysee and in the direction of the Exposition in the hope of witnessing the presidential procession at some part of its journey. All the public buildings and numberless private houses were decorated with trophies of flags, chiefly the tricolor. The neighborhood of the Exposition was especially gay with bunting, while most of the pavilions themselves were surmounted with floating banners.

Gov. Johnston, of Alabama, concluded some time back that he was a bigger man than Senator John T. Morgan, and so he rushed into a State campaign to turn the Senator down in the primaries and get his seat in the upper House of Congress. The elections came off, and it was a clean sweep for Mr. Morgan, Johnston carrying four or five counties. He is the worst beaten man who ever sought the endorsement of the Democracy of Alabama.

Gen. Cronje, his wife and three of his staff of the former Boer commando, who, with other Boer prisoners, arrived at St. Helena on the Niobe and Wilkes on April 16, were landed Saturday, accompanied by Col. Reece. They were met by the Governor and Command-in-Chief of St. Helena, His Excellency Robert Sterndale and Mrs. Sterndale, at the castle, where the party remained for an hour, afterward proceeding to the Kent building. Gen. Cronje looks well and appears cheerful. The other Boer prisoners disembarked Monday.

Hon. Heke Smith has sold his interest in the Atlanta (Ga.) Journal to H. M. Atkinson, Morris Brandon and J. B. Gray of Atlanta. Complete control of the Journal passes into the hands of Mr. Atkinson and his associates, as the minority stockholders also disposed of their holdings. Mr. George H. Dickinson, formerly of the New York Herald, will be the publisher under the new regime.

President McKinley wants to make Chas. H. Allen's inauguration as Governor of Porto Rico an impressive affair, therefore he orders the North Atlantic squadron to San Juan to take part with the army in the ceremonies.

San Antonio and Aransas Pass Road reports net earnings of \$59 for February this year as against a deficit of \$825 in February last year. Austin and North-western deficit February \$784, as against \$292 for February last year. Katy net earnings for February \$216,833, an increase of \$17,919 over last year. Frisco earnings for first week in April increased \$548. International and Great Northern decreased \$21,856 first week in April.

Last Tuesday Senator Chilton formally withdrew from the race for re-election to the United States Senate. His reason is that his health is in a precarious condition, and this rendered him unable to canvass the State with his brilliant opponent, Mr. Bailey. The Senator has won the respect of the entire people of the State by his conservative course in public life and by his dignified deportment as a high-toned gentleman. This leaves the field clear to Mr. Bailey. So far he has made a splendid campaign, and his popularity swept things before him. He is one of the most prominent men in the public life of Texas, and his future is inviting. He is still a young man, with great ambition and rare natural gifts. As an orator he is the peer of any man in the South.

At the primary elections in Louisiana last Monday, the Democratic ticket, headed by Mr. Heard, swept everything before it. Mr. Caffery, son of the present Senator from that State, aided by disaffected Democrats, Populists and Republicans, represented the opposition, but the combination met with severe defeat.

The Supreme Court at Washington last Monday handed down a decision of far-reaching effect, as the following dispatch indicates: "The Seth Carter case, familiar to the people of Texas, was decided today by the Supreme Court, and in a way that is of great importance to Texas and all the Southern States. The decision changes the whole practice of investigation in criminal charges against negroes and their trial on criminal indictments. As is well known, Seth Carter is under indictment charged with murder. He moved to quash the indictment, alleging that notwithstanding a quarter of the population of Galveston was composed of negroes, no members of that race were included on the panel of the grand jury. The record shows that his counsel asked leave to introduce testimony to this effect, but the petition was denied. And also that the Galveston court overruled the motion without investigating."

"Delays are dangerous." Those who have poor, weak, impure blood should take Hood's Sarsaparilla at once. It never disappoints.

Every seat may be a mercy seat.

A QUESTION OF PRIVILEGE. Has a man the right to frown and grunt and suffer when absolutely a pleasant and sure relief is offered him? We know that a cask of 50 quart bottles of Carbonated Mineral Wells Water will relieve that indigestion, costiveness, headache and give rest and sleep. Now you try it; don't put it off. Write MINERAL WELLS BOT. WORKS, Mineral Wells, Texas.

Notes From the Field.

TEXAS CONFERENCE.

HUNTSVILLE. E. P. Newsom, April 16: My meeting began here the 27th of March and closed the 12th of this month. I had "Gulliver" of Greenville, with me, and it is the universal verdict of my people that never have they heard in Huntsville a finer series of revival sermons than he gave us. His preaching was mainly to the Church, but unfortunately the rain and District Court interfered with us seriously. For this reason it was impossible for us to get the ear of many of the unconverted, and hence the good done was limited largely to the membership of the Church. But all feel that great good was done in deepening the spiritual life of the Church. Bro. Hill's preaching was earnest, profound, yet simple and searching. The stress of his preaching was laid upon the great doctrines of repentance, justification, regeneration and assurance. It was a great pleasure for me to have him with me, for I myself was converted under his preaching sixteen years ago at McKinney, Texas. I claim him therefore as my spiritual father. My people fell in love with him. Our collections for the year have been very nearly raised in cash and subscription, and we hope to report the entire amount subscribed by the time of our second Quarterly Conference. Our League and other societies of the Church are in a flourishing condition. Our congregations are large.

EAST TEXAS CONFERENCE.

ALBA. G. M. Fletcher, April 19: Our first Quarterly Conference was held at Emory last Sunday evening; was to be held at Sabine Pass, but on account of so much rain and having such small turnout we moved to Emory. It being the Baptist day, we went at 11 a. m. and heard Bro. McDaniel preach. Preaching was announced at the Methodist Church at 2 p. m. and conference to follow. Bro. J. T. Smith preached us a most excellent sermon, to the delight of all present. After which we had a very pleasant session of the conference. Finances short on account of stewards not being present. Our next conference goes to Sabine Pass. We hope to make a better report.

MEREDITH CIRCUIT.

D. F. Pulley: Our first Quarterly Conference is over. Our beloved presiding elder, J. T. Smith, was on hand, seeing after the business of the Church. O how he can preach! He captured us the first round. His preaching proved to be the power of God unto salvation. Several came forward Saturday night for prayer; one lady converted. The love-feast Sunday morning was a glorious occasion—old-time religion. Our beloved preached to the delight of all. He left a warm place in all of our hearts for him. We baptized two children Sunday night. Raised preacher's salary \$50 above last year. Conference collections, Bible standard and Methodist measure, paid out \$75 on parsonage. So we are moving up and praying for this to be the banner year of our life.

UVALDE.

V. G. Thomas, April 19: The second Quarterly Conference for this charge was held on the 7th. Bro. Harris, our presiding elder, was on hand and "presided and preached with great dignity," etc. The Sunday services were more than ordinarily helpful. Large congregations attended the ministry of the Word. We have received during the quarter three members on profession of faith and three by certificate. Our conference collections have been largely provided for. Salary is pretty well up. Our Woman's Home Missionary Society has trebled its membership, and still they come. The Epworth Leagues are growing and active. The Sunday-school is doing splendid work. The services of the Church are attended by congregations as large as ever. To quote "Nath": "We are top notch and going topper." We thank God for what he has done for us and press on to still greater success.

NORTHWEST TEXAS CONFERENCE.

SNYDER. Ed R. Wallace, April 15: Our church addition, costing \$200, is up and not a dollar in debt. I took a subscription and raised every dollar; not a dollar subscribed but what came up at call. We are adding a 16x16 room, 12-foot wall; also a cook-room and gallery to parsonage. Work, lumber and hauling will amount to about \$125. It is now a beauty. I preached to-day at Kamp School-house, Cottonwood and Snyder.

DOTS FROM VALLEY MILLS CIRCUIT.

M. L. Moody, April 16: This charge is much in advance of what it was at the first of the year, for which we are glad. Have held two meetings, namely, at Clifton and Valley Mills. Our Clifton meeting was a splendid one, resulting in good revival in the Church and several conversions, nine accessions—four on profession of faith, five by certificate. Bro. J. R. B. Hall was with us ten days, preaching to the hearts of men, and the Lord blessed it to the saving of souls. Our Valley Mills meeting began March 21, and Bro. Bruce Mearor came on the 28th and preached for us nine days. God honored his preaching and eleven souls were saved, who made demonstration of the fact. All the Christians who wrought were greatly revived and strengthened. During the meeting, at different times, we were rained out for about five days. "They say" it is the best meeting they have had here for several years. May God give us many precious souls this year. Our gauge is set high. Four meetings yet to hold. Four accessions at Valley Mills. Pounding? Yes, a real nice one—coming first from Clifton, then Valley Mills came pretty; China Springs, Womack and Coon Creek have not done that way yet, but I'm looking when they will.

Notes From the Field.

TEXAS CONFERENCE.

HUNTSVILLE. E. P. Newsom, April 16: My meeting began here the 27th of March and closed the 12th of this month. I had "Gulliver" of Greenville, with me, and it is the universal verdict of my people that never have they heard in Huntsville a finer series of revival sermons than he gave us. His preaching was mainly to the Church, but unfortunately the rain and District Court interfered with us seriously. For this reason it was impossible for us to get the ear of many of the unconverted, and hence the good done was limited largely to the membership of the Church. But all feel that great good was done in deepening the spiritual life of the Church. Bro. Hill's preaching was earnest, profound, yet simple and searching. The stress of his preaching was laid upon the great doctrines of repentance, justification, regeneration and assurance. It was a great pleasure for me to have him with me, for I myself was converted under his preaching sixteen years ago at McKinney, Texas. I claim him therefore as my spiritual father. My people fell in love with him. Our collections for the year have been very nearly raised in cash and subscription, and we hope to report the entire amount subscribed by the time of our second Quarterly Conference. Our League and other societies of the Church are in a flourishing condition. Our congregations are large.

EAST TEXAS CONFERENCE.

ALBA. G. M. Fletcher, April 19: Our first Quarterly Conference was held at Emory last Sunday evening; was to be held at Sabine Pass, but on account of so much rain and having such small turnout we moved to Emory. It being the Baptist day, we went at 11 a. m. and heard Bro. McDaniel preach. Preaching was announced at the Methodist Church at 2 p. m. and conference to follow. Bro. J. T. Smith preached us a most excellent sermon, to the delight of all present. After which we had a very pleasant session of the conference. Finances short on account of stewards not being present. Our next conference goes to Sabine Pass. We hope to make a better report.

MEREDITH CIRCUIT.

D. F. Pulley: Our first Quarterly Conference is over. Our beloved presiding elder, J. T. Smith, was on hand, seeing after the business of the Church. O how he can preach! He captured us the first round. His preaching proved to be the power of God unto salvation. Several came forward Saturday night for prayer; one lady converted. The love-feast Sunday morning was a glorious occasion—old-time religion. Our beloved preached to the delight of all. He left a warm place in all of our hearts for him. We baptized two children Sunday night. Raised preacher's salary \$50 above last year. Conference collections, Bible standard and Methodist measure, paid out \$75 on parsonage. So we are moving up and praying for this to be the banner year of our life.

UVALDE.

V. G. Thomas, April 19: The second Quarterly Conference for this charge was held on the 7th. Bro. Harris, our presiding elder, was on hand and "presided and preached with great dignity," etc. The Sunday services were more than ordinarily helpful. Large congregations attended the ministry of the Word. We have received during the quarter three members on profession of faith and three by certificate. Our conference collections have been largely provided for. Salary is pretty well up. Our Woman's Home Missionary Society has trebled its membership, and still they come. The Epworth Leagues are growing and active. The Sunday-school is doing splendid work. The services of the Church are attended by congregations as large as ever. To quote "Nath": "We are top notch and going topper." We thank God for what he has done for us and press on to still greater success.

NORTHWEST TEXAS CONFERENCE.

SNYDER. Ed R. Wallace, April 15: Our church addition, costing \$200, is up and not a dollar in debt. I took a subscription and raised every dollar; not a dollar subscribed but what came up at call. We are adding a 16x16 room, 12-foot wall; also a cook-room and gallery to parsonage. Work, lumber and hauling will amount to about \$125. It is now a beauty. I preached to-day at Kamp School-house, Cottonwood and Snyder.

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POTASH gives color, flavor and firmness to all fruits. No good fruit can be raised without Potash.

Fertilizers containing at least 8 to 10% of Potash will give best results on all fruits. Write for our pamphlets, which ought to be in every farmer's library. They are sent free.

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



Look in Your Mirror

Do you see sparkling eyes, a healthy, tinted 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

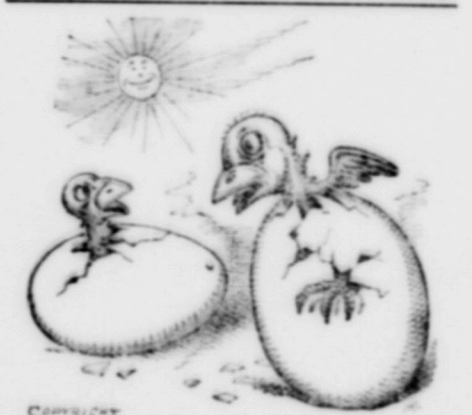
makes women beautiful and healthy. It strikes at the root of all their trouble. There is no menstrual disorder, ache or pain which it will not cure. It is for the budding girl, the busy wife and the matron approaching the change of life. At every trying crisis in a woman's life it brings health, strength 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 Genaville, 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 GENITIAN TONIC. For sale by PALACE DRUG STORE, corner Main and Murphy streets, Dallas Texas.



Easter Greetings

and drives are easily paid and heartily enjoyed when you own a Columbia. And it don't cost you a unit to possess. They're the vehicle that's dependable, easy riding, stylish and economical in repairs. Their perfect build makes them the capstone of carriage building excellence and gives them the "long life" that every carriage buyer seeks in a vehicle. Write for our new 216-page Vehicle Catalogue, which will be sent free of charge.

Parlin & Orendorff Co. DALLAS, TEXAS.

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

for they do thing. Four two little "uns" in Ty big "un" in the front. of our Leas allow many God bless

W. R. Th report Moo been great much mud God we—that in-tieth Cen- Rigion. 7 Beve abe Just gaine on April 7 r- hiliton. M town till ne include Br could carry 19 anti he covered he majority fo brought on vices of Gr- ten days i In Moody, E- ddy, and churches at try. In my Granville Je- not be fo- question is

F. M. W visit to Coe two daught able. I fou Crawford is sion Chur- pastor. It's early boyh in his Chur another st- Bros. Haff with all of from Corde House, nea- Watts and Learning I gave me a course I pro Oglasby I and I run r M Morris a fed us well twice; then I. e. Bro. S self-to Gat and so end chapter.

NORTH S. M. Owi midst of a Bonita. Se Church is v-

W. H. B revival at I post in the did revival- sions; sever- bership. B- order. The meeting the

W. R. Me went to a small con- service. At- lection—that was good- expected. O- for any and Some of the edlets live b- found anyw- and delight- have fallen- We look fo- vival of reb- the year. same.

W. F. Dr at Blossom and contin Huffman w- and did fa- at the very- blessings at the best m- years. The sixty conver- ty-four have and I am st- more John C- The conver- dist type; pe- many were- God. On th- when the pr- one that h- during the h- one hundre- Clark and the meeting- three days- Church are- school has- past four m- tions will be as all the Church. W- goodness to

I. P. Smi to report th- are now t- among the- the North T- Abe Mulvey one while I- Sweeton in a- Sweeton and- wise and un- ing the old- was made- having been- some said v- for a year a- all the old-



gives color, firmness to good fruit d without

WORKS, w York.



Mirror eyes, a healthy, woman and a graceless are absent, there order of the disreputable. Healthy health and beauty

FREE'S Cardui

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S. of Genaville, ublished at monthly s in my head and s relieved by Wine

MEN

Power and Vigor. Debility, Atrophy. ANTIAN TONIC. STORE, corner alias Texas.



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id and heartily Columbia. And nit to possess, it's dependable, economical in re-makes them the bling excellence life that every vehicle. ago Vehicle Cat- t free of charge.

dorff Co. XAS.

LASS SEWING VOGATE 1 YR.

for they don't want to be behind in a good thing. Four Leagues—two big "uns" and two little "uns"—one of the best little "uns" in Texas, and the same is true of a big "un." The other two are forging to the front. We are expecting great things of our Leagues. My district is too big to allow many cards; hence this long one. God bless the Advocate.

MOODY.

W. R. Thornton, April 16: Am glad to report Moody charge improving. Have been greatly hindered in our plans by so much mud and rain. But, by the grace of God, we are going to bring up everything—that means salary, collections, Twentieth Century Fund and a revival of religion. They all go together. And I believe about in the order named. Have just gained a great victory. The election on April 7 resulted in 228 majority for prohibition. Moody has always been an anti-town till now. Two years ago we had to include Bruceville and Eddy before we could carry for prohibition. Moody went 19 anti then. But on last Saturday she covered herself in glory. She went 35 majority for prohibition. When the anti-brought on the fight we secured the services of Granville Jones. He spent about ten days with us. He spoke four times in Moody, twice in Bruceville and once in Eddy, and once at each of the four churches and school-houses in the country. In my judgment, a better man than Granville Jones in a prohibition fight can not be found in Texas. We believe the question is settled here forever.

JONESBORO.

F. M. Winburne, April 10: My recent visit to Corsicana to see my sister and two daughters was pleasant and profitable. I found Bros. Dunn, Hotchkiss and Crawford in a fine meeting in our Mission Church, of which "Billy" Dunn is pastor. I've known Bro. Dunn from his early boyhood; he always has a revival in his Church and bids fair to build up another strong Church at Corsicana. Bros. Bailey and Hay are in great favor with all our people. En route to and from Corsicana I stopped at the Waverley House, near the Union Depot, with Bro. Watts and his nice Methodist family. Learning I was a Methodist preacher they gave me a free, genuine welcome. Of course I promised to call again. Reaching Oglesby I found we were water-bound, and I run my Methodist face on Bro. R. M. Morris and his excellent family. They fed us well, and actually let me preach twice; then took back and brought us—i. e., Bro. Scott, little Dora Key and myself—to Gatesville, and from thence home, and so ends another checkered, pleasant chapter.

NORTH TEXAS CONFERENCE.

BONITA.

S. M. Osnby, April 17: We are in the midst of a gracious revival of religion at Bonita. Several conversions, and the Church is wonderfully revived.

RINGGOLD.

W. H. Brown: We had to close our revival at Ringgold on account of small- pox in the community. We had a splendid revival; twenty-five or more professions; several gave their names for membership. But we had to close on short order. The people say it was the best meeting the town ever had.

MARVIN.

W. R. McCarter, April 16: Sunday last we went to Rockford. While we had but a small congregation, yet we had a good service. At close of service we took collection—thank-offering. The collection was good—no better, however, than we expected. Our folk at Rockford are ready for any and every good word and work. Some of the most loyal, liberal Methodists live in this community that can be found anywhere. It is both a pleasure and delight to be among them. The "lines have fallen unto us in pleasant places." We look for, as we expect, a great revival of religion in this community during the year. Let all pray and work for same.

BLOSSOM.

W. F. Bryan: We began our meeting at Blossom the third Sunday in March and continued for eighteen days. Bro. Huffman was with us almost all the time and did faithful work. God was with us at the very first service and continued his blessings until the last. Many say it is the best meeting Blossom has had for years. There were between fifty and sixty conversions and reclamations; twenty-four have joined the Methodist Church, and I am sure there will be eight or ten more join as a result of the meeting. The conversions were of the old Methodist type; penitents cried aloud because of their sins, and when the blessing came many were made to shout the praises of God. On the last night of the meeting, when the proposition was made for every one that had received a special blessing during the meeting to come forward, fully one hundred and fifty came. Bros. J. J. Clark and Hicks preached once during the meeting; also Bro. Old with us three days. All the institutions of the Church are doing well. Our Sunday-school has increased wonderfully in the past four months. Our conference collections will be paid in full this year, as well as all the other assessments of the Church. We are thankful to God for his goodness to us.

LEWISVILLE.

L. P. Smith, April 16: I am delighted to report through the Advocate that we are now finishing at Lewisville one among the best, prettiest parsonages in the North Texas Conference. Thanks to Abe Mulvey for making fun of the old one while here last year helping Bro. Sweeton in a meeting; and thanks to Bro. Sweeton and his good wife, who were too wise and unselfish to insist upon repairing the old house. Last fall Lewisville was made a station, previous to that having been part of a circuit. Hence some said we cannot build a parsonage for a year or two, just having assumed all the obligations of an independent

charge. For months the good women of the Home Mission Society had been praying and planning. One of them said to her husband: "You must give \$100.00." Said he: "Wife, I am not able;" but she said: "You are, and I am going to pray until you are willing." In a few weeks he had \$100.00 in the bank for that purpose, and urged building at once. Another brother subscribed \$100.00, and others subscribed liberally. The local Home Mission Society pledged \$200.00, of which two ladies promised \$25.00 each, and one of them sold butter and eggs to pay hers. Other ladies pledged smaller sums. The old parsonage and outhouses were sold and moved. The Home Mission Society of our conference promised us \$125.00. So we have a parsonage of six rooms, a large hall, two porches and pantry. It is modern, beautiful and comfortable, and, best of all, we have almost means enough provided for to complete it. Our Building Committee, composed of three merchants and two doctors, was the most faithful to meet and most willing to give time and thought to the work of any committee as a whole. I have ever had to work with. "Where there is a will there is a way." When people want to do a thing for the Lord, and think and labor and pray to that end, they succeed. Success depends more upon the will than upon wealth. There are some people in every pastoral charge who give but little time, thought, prayer or means to the cause of Christ. Such persons are great losers, and are to be pitied as well as blamed. We hope to raise our part of the Twentieth Century Thank-offering and come up with our assessments. We are glad to have the Dallas District League Conference meet here next week.

MADE MONEY ON ROUND BALES.

Patrons of Roundlap Gin Plants Tell of Their Big Profits.

The past ginning season again demonstrated the incomparable superiority of The American Cotton Company's Roundlap bale. Not only were farmers benefited who had their cotton put up in Roundlap bales, but even the patrons of old-style gins profited by the presence of Roundlap competition.

Farmers all over the cotton states have written letters to the owners of Roundlap plants telling of the profit that has come to them from having their cotton put up in Roundlap bales. Mr. W. F. Hartley, Sr., who patronized the Greenville, Ala., plant, wrote Feb. 3, 1900: "The most important point in the Roundlap bale's favor to the farmer is the advance in price above that of the square bale. It has averaged the entire past season \$2.00 per bale more than the square bale. More than \$5,000 has been placed in circulation by the advanced price caused by this one press."

Mr. F. M. Rogers also wrote from Greenville, Ala.: "I have received from 3/4 to 1/2 cent per pound more than the market price here for square bales. The Roundlap bale is a God-send to the farmers, and has saved them thousands of dollars in a few months."

Mr. J. D. Reilly, Centreville, Miss., wrote Dec. 4, 1899: "Another advantage to the farmers is that Roundlap cotton brings such a good price that the buyers of square cotton have been forced to put their prices up. Thus all the farmers are benefited in a town where there is a Roundlap press."

Mr. F. B. Simonton, Temple, Tex., Nov. 12, 1899: "I have received from \$1.50 to \$3.50 per bale more for my cotton than if I had ginned and sold in the square bale. Besides I know that the prices The American Cotton Company has paid for seed cotton have been the cause of those buying the square bale paying from 10 to 50 points more for it."

Mr. J. L. Wood, of Venus, Tex., Dec. 2, 1899, wrote: "I sold to The American Cotton Company at its East Waco plant the first bale of cotton that was ever ginned by the Roundlap bale system in Waco, and have been selling my cotton in the seed to you since that time. For the last three years, including 1899, I have sold my cotton to your Venus plant. I can safely say that I have made \$2.00 per bale more by selling to you in the seed than I would have made if I had ginned it into square bales, besides saving a great deal of annoyance with the street buyers. In view of the fact that the custom ginners and those opposed to the Roundlap system say that you do not let the farmer have cotton seed I will say that I have always gotten seed when I asked for it."

Mr. P. B. Hall, a merchant and planter of Waynesboro, Ga., wrote Nov. 10, 1899, to Messrs. Wilkins & Jones, owners of the Roundlap plant at that place: "I had one lot of 29 bales turned out by you, and without saying anything to anybody I put the samples on the market. All of the buyers in town bid upon same, thinking it square bale cotton. One of the buyers bid 5 1/2 cents, another 5.87 1/2 cents, and another 5.95 cents, the latter remarking at the time that he was really bidding a full sixteenth more than the lot of cotton was worth. Without knowing what bids I had received—in fact I did not tell you that anybody had bid upon it—you offered and paid me 6.50 for the lot of cotton, which was a clear difference of

55 points in favor of the Roundlap bale. I believe that the Roundlap bale is the bale of the future, as it effects a large saving of waste, and enables the planter to get a higher price for his cotton."

Mr. Abram Williams, Nov. 10, 1899, wrote Messrs. Wilkins & Jones: "Today I had two Roundlap bales of cotton packed on your Roundlap bale press, for which you paid me 7 1/4 cents per pound, when the same grade of cotton in the square bale here to-day is only bringing 7 to 7 1/4 cents per pound."

Mr. J. S. Collins, Pike Road, Ala., Nov. 11, 1899, wrote: "I have gotten for my cotton \$2.50 per bale more than I could have gotten for it in square bales. I believe that the Roundlap press is the salvation of the farmers of our country. I believe that it has saved in our neighborhood of eight or ten miles square \$5,000 in the price of cotton, and 20,000 pounds of lint cotton that would have been lost in samples, theft and weight, and \$1,500 in warehouse charges, besides drayage and railroad expenses."

The England Gin Company, which operates a Roundlap plant at England, Ark., Dec. 13, 1899, wrote: "We are very much pleased with the Roundlap bale press. It is a recognized fact in this community that we have made the price of cotton from 1/2 to 3/4 cent higher than it would have been. Only this last week when we were out of the market about four days seed cotton dropped from 2 1/2 to 2 cents per pound."

A REMARKABLE FACT.

Last Sunday we spent the morning with Bro. Spragins, the pastor of Haskell Avenue M. E. Church, South. This Church is near the Fair Grounds, in East Dallas; is located on a very beautiful street, which is adorned by some of the most stylish residences in the city.

The pastor is alive to his work, and is looking after every interest. He is awake to the importance of his calling. He is called to preach—to save souls—and this is his life work, and he is preparing for it. His Church is active—stands by him—supports his plans. They sing—sing heartily, and with the spirit. But here is the remarkable fact: Every scholar on the roll was present; and, besides that, nine new names were added. It is the first time in my life that I have witnessed such a sight. Teachers, in making their reports, reported the number in each class that repeated verses. That encourages others to commit to memory parts of scripture, that may do them good in the far-off future. Children may grow up and become wicked; the God of their fathers and of the Sunday-school will bring these snatches of his Word to the mind, and they will come back to the fold. Train the child up in the way he should go, and when he is old, etc. This is true; it's God's word. R. W. T.

They gave the Orphanage a right good collection, and we are glad.

UNCLE DICK IN THE PINE WOODS.

Again we have been in the very heart of the pine woods in old East Texas. There is music in the air when among the tall pines. It is often like the distant moaning of the sea. But my! how the mills are eating up the trees, and the cars hauling it off to distant countries. I am told that many mills have orders that will take them months to fill.

We spent Sunday with Bro. Mills and wife and baby at Groveton, on the Katy, between Trinity and Corrigan. Trinity is on the I. & G. N., Corrigan on the East and West Texas, and Groveton half way between them. Groveton is the county seat of Trinity County. It is a sawmill town. It looks like there is enough lumber piled up in the town to build a fence around the State, and a great number of houses besides. We have a right good church building and a good membership.

This is Bro. Mills' first year in the conference, but being the son of an old Methodist preacher and member of the East Texas Conference, he is not a stranger to conference work nor conference fare. He is the son of our Bro. Mills, who stands high in our conference. He is blameless in life and official ministrations. His son is taking a bold stand for Christ and the right. He has his convictions, and speaks plainly, but kindly. Everybody in the town and school district is acquainted with him. The good people have had a hard fight in driving whisky from their midst. They gained the victory, with a good majority, and the people say that the people who voted whisky out will see that it goes out and stays out. Bro. Mills seems to be well in the hearts of his membership.

He and wife look so happy and contented, but hard at work. They live in

the parsonage, and the parsonage is hard by the church.

The Sunday-school is strictly Methodist and is running smoothly, and is doing great good under the leadership of the pastor and Bro. Bright, the very popular teacher of the public school in that place. He is a Methodist, and said amen while we were preaching. How an amen helps a preacher now and then.

The collection for the Orphanage was better than the pastor expected.

My visit was very pleasant to me, and I hope profitable to the people.

I may not preach as well as in former days, but I see the necessity for good preaching and good singing, and I enjoy both as well as ever in life. Many congregations are waiting for the choir to do the singing, and the choir has become so artistic that the religion and spirit is fiddled out of the service. It is not so with Bro. Mills' Church; the choir sings, and the congregation sings with them.

R. W. THOMPSON.

391 Ervay Street, Dallas, Texas.

THOUGHTS OF FORMER DAYS.

Seeing in a New York paper the names and pictures of the delegates of the approaching Ecumenical Conference on Missions in New York, led me to thoughts of missions in former days.

About seventy years ago, when I was a boy, about thirteen years old, my father's home was a preacher's home, where such preachers as Bishop South, Peter Cartwright and others of less fame were entertained as guests; and the burden of their prayers, both in public service and at the family altar, seemed to be that God would open the doors of the heathen nations to the entrance of missionaries. And surely now God has wonderfully answered their prayers, and it seems to me, the burden of prayer now should be that missionaries should be sent into those doors that have been thrown so widely open; but I seldom hear such prayers.

Christ told his disciples, "The harvest truly is great, but the laborers are few; pray ye the Lord of the harvest that he would send laborers into the harvest." And I hope, the work of those missionaries in conference will wake up a higher, holier and broader spirit of missionary zeal than has ever been known since the day of Pentecost.

HARRISON TOSKEY.

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.



### Our Young Folks

#### TWO LITTLE BOYS.

A little bad boy with a little cross face  
Came slowly down stairs in the morning;  
Of fun and good nature he showed not a trace;  
He fretted and cried without warning.  
He'd not touch his breakfast, he'd not go and play;  
If you spoke he just answered by snarling;  
He teased his pet kitten; and all the long day  
He really was "nobody's darling."  
A little good boy with a little bright face  
Came down in the morning-time singing,  
And indoors and out, and all over the place,  
His laughter and music went ringing.  
He ran grandpa's errands; his orange he shared  
With Sue; and he found mamma's thimble,  
To do what was asked he seemed always prepared,  
And in doing it equally nimble.  
These two little boys, who are wholly unlike,  
Though they live in one house, are not brothers,  
That good little lad and that bad little tyke  
Have not two kind fathers and mothers.  
But they are two tempers to only one boy,  
And one is indeed such a sad one  
That when with the good one he brings us all joy,  
We ask, "Has he really a bad one?"

#### CURIOUS FACTS ABOUT THE CALENDAR.

There are some curious facts about our calendar. No century can begin on Wednesday, Friday or Sunday. The same calendar can be used every twenty years. October always begins on the same day of the week as January, April as July, September as December, February, March and November begin on the same days. May June and August always begin on different days from each other, and every other month in the year. The first and last days of the year are always the same. These rules do not apply to leap year when comparison is made between days before and after February 29.

#### A LESSON ON POLITENESS.

Adrian is three years old, and a few days ago his father bought his first cap. It is a real soldier cap, with sword and gun crossed in front.  
"Now," said his aunt, "if Adrian is big enough to have a cap, he is big enough to know what to do with it."  
She took him on her lap, and explained very carefully what gentlemen do with their hats, and how they take them off when they say, "How do you do?" or "Good-by," to a lady, and she told him that he must never wear his cap in the house.  
At the conclusion of the lesson Adrian went out on the porch to practice it. When Miss Nina passed, he took off his cap, and said, "How do?"  
"Why, how do you do, you little dear?" said Miss Nina, smiling.  
When mamma came up the street, he took off his cap, and she kissed him, and called him her "precious little man."  
I know some boys twice as old and twice as big as Adrian who have not yet learned that lesson in politeness. It is a little thing, to be sure, but it is one of the little things that mark the gentlemanly boy. Does it not pay to learn all these trifles well?

#### THE WAY TO EXCUSE.

A little brown-eyed maid no taller than the dinner-table, came to her mother with her apron wet down the front.  
"Agnes! Agnes!" exclaimed the vexed mother, "you have been to the water-cooler again, when I told you not to go. I shall be obliged to punished this time."  
"No, mudder," said the trembling little voice, "you'll have to 'scuse me this time, 'cause Lila was so sirsty she cried for a drink, and nobody was there to give it to her but me."  
"Well, daughter, as it was for Lila's sake you did it, I will excuse you this time, but you must not turn the spigot again, no matter who cries. Will you remember?"  
The little one promised, her face all

sunshine again, and the mother took her off for a dry apron. But that was only a small part of the mischief, and in the worry and fatigue of mopping up the water which had run over the pantry floor and collected dangerously near the flour-barrel, the mother's temper gave way.  
"I declare, Agnes!" she said "you are too much bother for anything! Why can't you learn to let things alone?"  
Hearing no sound, she looked up, and she will not soon forget the look of disappointment on the little face.  
"Why, mudder," said the baby, "I thought you said you would 'scuse me. I don't call this 'scusing me!"—The Evangelist.

#### HOW TOIL CONQUERED PRIDE.

John Adams, the second President of the United States, used to relate the following anecdote:  
"When I was a boy I used to study Latin grammar; but it was dull, and I hated it. My father was anxious to send me to college, and therefore I studied the grammar till I could stand it no longer; and going to my father I told him that I did not like to study, and asked for some other employment.  
"My father said, 'Well, John, if Latin grammar does not suit you, try ditching—perhaps that will. My meadow yonder needs a ditch, and you may put by Latin and try that.'  
"This seemed a delightful change, and to the meadow I went. But soon I found ditching harder than Latin, and the first forenoon was the longest I ever experienced. That day I ate the bread of labor, and glad was I when night came on. That night I made some comparison between Latin grammar and ditching, but said not a word about it.  
"I dug next forenoon, and wanted to return to Latin at dinner; but it was humiliating, and I could not do it. At night toil conquered pride; and though it was one of the severest trials I ever had in my life, I told father that if he chose I would go back to Latin grammar.  
"He was glad of it, and if I have since gained any distinction, it has been owing to the days' labor in that ditch."—Christian Standard.

#### ACTING A LIE.

Dolly had been told never to meddle with a beautiful vase on a bracket over the piano. "It will break very easily," her mother said. Now, Dolly had an intense desire to take the vase down and examine it—probably because she had been told not to do so. One day when she was alone she made up her mind to gratify her curiosity. She took the vase down without breaking it, but on trying to put it back the bracket slipped off its nail and the vase fell to the floor and was broken into a dozen pieces. Dolly was frightened. As she stood there trying to think her way out of the dilemma, her kitten came into the room.  
"I'll shut Spotty into the room, and mama'll think she did it," decided Dolly, "and Spotty can't tell."  
So the kitten was shut up in the parlor, and when Dolly's mother came home she found Spotty there and the vase broken.  
"Do you s'pose Spotty did it?" asked Dolly.  
"I think she must have done so," answered her mother. "You don't know anything about it, do you?"  
Dolly pretended that she didn't hear the question and got out of the room as soon as possible. That night she couldn't sleep. "You lie," something said to her. "No I didn't," she said. "I didn't say, I didn't break it." "But you might just as well have said so," the voice of conscience told her. "If you didn't tell a lie, you acted one, and that is just as bad as telling one."  
Dolly stood it as long as she could. She got up and went to her mother's bed.  
"Mamma, I broke the vase," she sobbed out. "I thought if I acted a lie you wouldn't find out about it, but I can't sleep for thinking that God knows, if you don't."  
Ah, that's it—God knows, if no one else. We can not deceive him.—New York Observer.

#### HER NEEDLE HER FORTUNE.

Since the advent of the sewing-machines the story of a woman earning a fortune by the expert use of her needle reads like a fairytale. Yet Mrs. Clara A. Kellogg, of Westfield, Mass., has during the last eighteen years, accumulated property valued at more than \$75,000, every cent of it made by embroidery. When thrown on her own resources, at the age of fifteen, she had received no special education, and no

one considered her a girl of any particular talent. She says:  
"I had taken lessons in embroidery of a visiting teacher, who had taught a few months in my native town. I liked the work, and, when I found that I must earn my own and my mother's living, I decided to give embroidery lessons. My first class was in my own town; then I formed classes in several neighboring towns; and, realizing that I must keep up with the fashions in embroidery if I wished to hold my pupils, I went to Boston and learned Kensington and several stitches popular at that time. The next year I made my first trip abroad, and visited all the museums, cathedrals, and sisterhoods where I could hear of rare bits of tapestry and embroideries. I also managed to take a few lessons. When I returned home I had applications from more pupils than I could possibly teach. Then, too, orders began to come in for very handsome pieces of work from persons who were willing to pay handsome prices. I soon abandoned my classes, and devoted my time to filling orders. It was impossible for me to do all the work, so I devoted my time to stamping and selecting colors, and hired the work done by girls I was certain could be trusted. The result was so satisfactory after the first few months that I determined to push it. I solicited orders from large furnishing houses, and succeeded in getting a number of large orders. When handsome homes are completed, they are often turned over to these firms to furnish. The hangings, cushions, and linens must be embroidered to correspond with the architecture and furnishings of each room. I inspect the rooms, make the designs, stamp and select, and send out to my various girls. My small orders come direct from customers, and I make it a point to work and alter until they are pleased.  
"I furnish employment for fifty women during the entire year, and for three months before Christmas have often had five times as many. I visit Europe once a year for three or four months, and spend most of my time hunting for ideas. Every season I have some new designs, and in that way manage to set the fashion, as it were, in this country. I have executed many orders from abroad, and have more than once completed rooms in the White House. Some of the most elegant homes in New York and Newport have whole floors ornamented by my hangings, cushions etc. In my opinion, hand embroidery is one of the largest fields opened to the woman bread-winner, and at present the one in which she will meet with least competition."—Harper's Bazar.

#### THE RETURN OF BIRDS.

Those volunteers who are fortunate enough to live below latitude 42 degrees, which is about that of New York city, should be on the lookout after February 28 for the first members of the great feathered army which will soon invade the land, coming up from their winter quarters in the South.  
We may expect to see crows, blackbirds, robins, bluebirds, and redwinged blackbirds. The males always come a few days in advance of the females. Do you suppose they leave word on way where they have gone?  
The blackbirds always travel and live in companies, being very social birds, and sometimes when a large flock is having a meeting, you may hear them discussing matters half a mile away. I suppose they talk over the weather, the state of the crops, and whether it is going to be good year for insects. The first time you see a crow-blackbird flying look closely at his tail: he "keels" it, folding up the feathers from the middle. When he is on the ground he is easily told also, for he looks like a small crow, and struts about the meadow or field as if he owned it all.—Viek's Magazine for February.

#### BEST BOOKS FOR CHILDREN.

The London Daily News has compiled a list of the hundred best books for children as selected by its readers. The list shows a wide range, but it is significant that ten of the books were favored by at least three-fourths of its readers, and these may thus be taken as the ten best books for children. The books in the order of their popularity are: "Robinson Crusoe," "Andersen's Fairy Tales," "Alice in Wonderland," "Tom Brown's Schooldays," "Pilgrim's Progress," "Grimm's Fairy Tales," "Little Women," "Arabian Nights," "Little Lord Fauntleroy," and "Alice Through the Looking Glass."  
The list covers a wide range. Five are by English authors, two by Americans, and one each Danish, German

## Fainting Spells

Are peculiar to women. Men rarely faint. Many women are liable to what they term "fainting spells," and this liability is always most marked at the monthly period. This alone is sufficient to connect the "fainting spell" with a deranged or diseased condition of the womanly organs. The use of Doctor Pierce's Favorite Prescription cures irregularity, heals inflammation and ulceration, and stops the drains which weaken the body. It builds up the nervous system, increases the vital powers, and so removes the common causes of faintness in women. There is no alcohol in "Favorite Prescription;" neither does it contain opium, cocaine, nor any other narcotic.



"It gives me much pleasure," writes Miss Ella Sapp, of Jamestown, Guilford Co., N.C., "to thank Dr. Pierce for the great good received from the use of his 'Favorite Prescription' and 'Golden Medical Discovery.' I had suffered for three years or more at monthly periods. It seemed as though I would die with pain in my back and stomach. I could not stand on my feet without fainting; had given up all hope of ever being cured, when one of my friends insisted upon my trying Dr. Pierce's Favorite Prescription. With but little faith I tried it, and before I had taken half a bottle I felt better, had better appetite and slept better. Now I have taken two bottles of 'Favorite Prescription' and one of 'Golden Medical Discovery,' and am happy to say I am entirely cured, and all done in two months' time, when all other medicines had failed to do any good."  
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and Arabic. From Defoe's masterpiece to Mrs. Burnett's pretty story covers a period of nearly two hundred years. The fondness of children for imaginative works is revealed by the fact all but three of the ten are improbable, and of those seven only "Robinson Crusoe" is told as if it all happened. The giants and their battles form the attraction in "Pilgrim's Progress." There are no girls in "Robinson Crusoe" or "Tom Brown's Schooldays," no boys in the two "Alice" books, and "Little Women" deals chiefly with girls, but these books are popular alike with both sexes, which proves that boys will read a good girl's book and vice versa.  
Running over the other ninety in the London newspaper's list there are to be found several that the average person would not be apt to consider specially attractive reading for children. Such a one, for instance, is the "Pickwick Papers," which surely was not written for children. The works of Scott, which are well represented among the hundred, are not open to the same objection.—Chicago Tribune.

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My heart was  
My soul was  
In search of  
I wandered  
As over its  
I passed fo  
The love of  
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Forgiven!  
I sank on m  
And wept.  
For heaven s  
Though on  
The sin of  
My burden  
As over the  
The words  
They echoed  
Like notes  
As tender as  
As strong  
"Arise," said  
From Evil  
Forgiven, O  
Forgiven!  
O Voice of t  
O message  
Thine echo  
In many a  
For sorrow  
And sin is  
And never a  
The sob of  
From morn  
From night  
In many a  
On legion  
Yet ever the  
Bids peace  
"Forgiven, O  
Forgiven!"  
—Minnie Gile

#### REMEMBER

How great compassion heritage do who have never's voice called with their mother boys. A yo his wistfulness he had no su health had fe in the time much was like gatherer So, I feel I "Sing, if eve ones. Give of how mot in after life and may se over the har to all, howe he asked that most influen "What did we could an ness to the set the curr God." And ring: "She t sibility and tian Intellig

#### THE SI

"The secret that fear bit of the Lord," tance is attac of it? The mean not appear s the Hebrew we shall re surprise and here rendere ally a compa gether. The free convers be likely to freak of usu fidential int friendship. ployed, as it we call a "se ed communic over into one us. Couple wit clause of the ed. There it them his cov very few pa excellent ve which have deder. The m ter than the covenant the ject, of the v



# Spells

Men rarely are liable to what spells, and this is alone sufficient to give a spell with a



It seemed as though my back and stomach, feet without fainting; ever being cured, when upon my trying Dr. Defoe's master-... With but little I had taken half a better appetite and taken two bottles of and one of Golden am happy to say I am done in two months' clinics had failed to do

Healthy by using Dr. Defoe's master-... tlets.

Defoe's master-... t's pretty story early two hundred s of children for is revealed by the f of the ten are im- those seven only is told as if it all ts and their bat- tion in "Pilgrim's are no girls in or "Tom Brown's oys in the two "Little Women" girls, but these like with both sex- boys will read a vice versa.

other ninety in er's list there are that the average e apt to consider eading for chil- or instance, is the which surely was dren. The works well represented are not open to -Chicago Tribune.

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## The Home Circle

### FORGIVEN.

My heart was heavy with sadness,  
My soul was burdened with sin;  
In search of a gleam of gladness  
I wandered a church within.  
As over its silent portal  
I passed for a contrite prayer,  
The love of the great Immortal,  
Accorded me welcome there:  
For down from the shadowed chancel,  
Along the desert aisle,—  
My sorrow and sin to cancel,  
My spirit to reconcile;  
E'er even my lips had striven  
To murmur my soul's regret,  
Resounded a Voice: "Forgiven!  
Forgiven!—Forget! Forget!"  
I sank on my knees in wonder,  
And wept in adoring awe:  
For heaven seemed rent asunder,  
Though only the angels saw.  
The sin of my soul was lifted,  
My burden of sorrow fled;  
As over the silence drifted  
The words the unseen One said.  
They echoed in human hearing,  
Like notes of a song divine:  
As tender as words endearing,  
As strong as immortal wine.  
"Arise," said the Spirit, "shriven  
From Evil's eternal debt.  
Forgiven, O soul, forgiven  
Forgiven!—Forget! Forget!"  
O Voice of the holy portal!  
O message of Love Divine!  
Thine echoes vibrate immortal  
In many a soul with mine.  
For sorrow is Life's twin-brother,  
And sin is the human snare;  
And never a laugh shall smother  
The sob of Creation's prayer.  
From morning till night it rises,  
From night till dawn it rings,  
In many and varied guises,  
On legion and divers wings.  
Yet ever the Voice from heaven  
Bids peace to sincere regret—  
"Forgiven, O souls, forgiven!  
Forgiven!—Forget! Forget!"  
—Minnie Gilmore, in the World Magazine.

### REMEMBERING A MOTHER'S SONGS.

How greatly are those children to be compassionated, and of how rich an heritage do they suffer deprivation, who have no remembrance of a mother's voice in song. An instance is recalled of a family whose oldest sons talked with enthusiasm of the songs their mother sang when they were boys. A younger child always looked his wistfulness and disappointment, for he had no such memory. The mother's health had failed, and with it her voice, in the time of his bringing up, and so much was lost to him that seemed like gathered wealth to the older ones. So, I feel like saying to mothers: "Sing, if ever so poorly, to your little ones. Give them a childhood memory of how mother could sing," because, in after life it will be precious to them, and may sometimes give them help over the hard, up hill places that come to all, however favored. If we should be asked that question of to-day, "Who most influenced your life?" or another, "What did your mother teach you?" we could answer with earnest directness to the first: "Our mother. She set the current of our lives towards God." And reply to the second by saying: "She taught us personal responsibility and the fear of God."—Christian Intelligencer.

### THE SECRET OF THE LORD.

"The secret of the Lord is with them that fear him." What is this "secret of the Lord," to which so much importance is attached, and what is the good of it?

The meaning of the expression does not appear at first sight. If we trace the Hebrew word through its changes, we shall reach a conclusion of some surprise and pleasure. That which is here rendered "secret," meant originally a company of persons sitting together. Thence it passed to signify the free conversation such a circle would be likely to hold. Thence by a new freak of usage it came to denote confidential intimacy or close affection or friendship. Then at last it was employed, as it is here, to suggest what we call a "secret"—a peculiarly reserved communication whispered sidewise over into one of the faithful ears round us.

Couple with this, likewise, the final clause of the verse we have just quoted. There it reads, "and he will show them his covenant." This is one of the very few passages in our honored and excellent version of the Scriptures which have been unfortunately rendered. The marginal translation is better than the received. This makes the covenant the subject and not the object, of the verb. So the whole should

read: "The secret of the Lord is with them that fear him, and his covenant is that he will make them know it." Of course, that is, he will make them know what the secret is. Hence a free paraphrase of the verse gives us the doctrine contained in it.

To the truly Christian heart there is always a "secret" to be told from God. It is not possible that any one should miss receiving a whispered communication so precious; his covenant is distinctly made that he will cause them to know it. It is high time that we take a text so welcome as this is calculated to be, home to our own hearts. You will easily perceive how wide is its reach. It bears upon all our history. It comes in contact with many of our deepest needs.

In the first place, apply it to difficult doctrines. There are some truths brought to light under the gospel which it is very hard for human pride to receive. The intellect, blinded by the primal curse of sin, refuses to recognize their meaning or their use. They are addressed really to the heart; but the heart, hardened by its own indulgence, will not entertain them, and so the paradox is frequently presented in real life of one who earnestly desires to believe what has been pressed on his attention, and yet is totally unable to rest in any form of admission of it. Cavils come, instead of confidence; doubt takes the place of devotion; and the harassed soul wanders around even Calvary itself, as if lost on a strange mountain, fretted with its own vacillations, and disturbed with its own willfulness. The brain beats sullenly upon the bars it can not bend. "All the products of the mere understanding," said Coleridge, "partake of death." The intellect can not deal with the inquiries of the new life. And until the heart is opened to receive such truths, there is no entrance of the light, no emerging from the darkness.

Now, what is to be done? This verse suggests a reply to the question. It is addressed to living experiences in all the ages. It speaks directly to human nature. We hear men talking about the incarnation, God's sovereignty, human depravity, and the like. You say you can not understand such things. You would like to believe as others do, but your mind rejects these doctrines. Your whole soul rebels violently when you hear them presented for acceptance. Yet you are honest enough to ask for guidance. What are you to do?

Here, then, we have to say to you, this verse meets your want. Your mistake lies in the reversal of every true order of procedure. You say you would be a Christian if you could only understand these doctrines. Our answer is, you must become a Christian in order to understand them. First you must seek the kingdom of God, and all these other things will be added unto you. You want wisdom; well, the "fear of the Lord is the beginning of wisdom." You must have this "fear of the Lord" mentioned explicitly here, and then the Lord will tell you the secret of receiving difficult doctrine. Repent of sin, believe in the atonement, and you will find yourself in the way of most easy relief.

Now, really, if there be any novelty in this counsel to you, it only shows how poorly you have read the Scriptures hitherto. For is not this precisely what the great Teacher said: "If any man will do my will, he shall know of the doctrine?" The "doing" comes quite before the "knowing." "Take my yoke upon you, and learn of me;" but the taking of the yoke comes earliest.—Rev. Charles S. Robinson, D. D., in Pittsburgh Advocate.

### FOR NOTHING.

Self-sacrifice comes natural to woman. Much of it is born in them, and what is not is ground into them from their childhood by education. For the sake of her home duties a girl gives up amusements and privileges which her brother would never be expected to forego for the like reason. As she grows older, this spirit grows, encouraged by all tradition and outside influence. Often its power masters her altogether, and her life becomes one long devotion to endless labor and acceptance of unpleasant things, that the pleasant part of living may be kept sacred for the rest of the family.

The purely useless side of this entire self-abnegation must sometimes

strike the beholder. Such effacing of individuality is not uncommon. And it gives as little real benefit to the family as it does to the individual.

Putting aside the moral effect on the younger members of a family brought up to regard their mother as a machine run for family service, does the woman who so gives herself for the well-being of her family really accomplish all she desires? If she works without pause or slackening day in and day out, does she always feel satisfied, with admiring onlookers, that it is the noblest way so to spend her health and energies? If she renounces all recreation and a higher life for herself, and gives up all communion of mind and spirit with her husband and children is the reward adequate which is paid to them in a better kept house,

a more bountifully supplied larder or handsomer clothes?

If over fatigued causes her to become petulant or complaining, is not the atmosphere of home more greatly injured than the added cleaning and cooking can repair? If she is too worn out to give sympathy and help to the children's joys and sorrows, what do the finer clothes and furniture obtained avail? And if, as sometimes happens, outraged nature gives way, and others must step into the breach, do their own work and the played-out woman's as well, and take care of her into the bargain, what has she gained by her extreme efforts that she has not lost by the breakdown?

A life laid down in a worthy cause is not lost, but gained; but is this cause worthy?—Harper's Bazar.

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### EDITORIAL BIRD-SHOT.

True religion deals with motives and intentions.

If the heart is right, our words and deeds will be true and good.

A wise shepherd does not beat his sheep when they need feeding.

The wife who tells her little domestic disturbances to her neighbor is a foolish woman.

Your deep secrets are safe in your own bosom, but if you tell them to another they become common property.

The man who becomes fixed in his own self-deception is the victim of a hopeless and fatal delusion.

The surface of the ocean is often disturbed by storms, but deep down in the chambers of the sea there is a perpetual calm.

Oil is not a very nice fluid for your clothing, but a little of it placed on the axles facilitates the revolutions of the wheels.

During the cold and dreary winter vegetable life is only resting and gathering strength for the richer bloom and fruition of springtime.

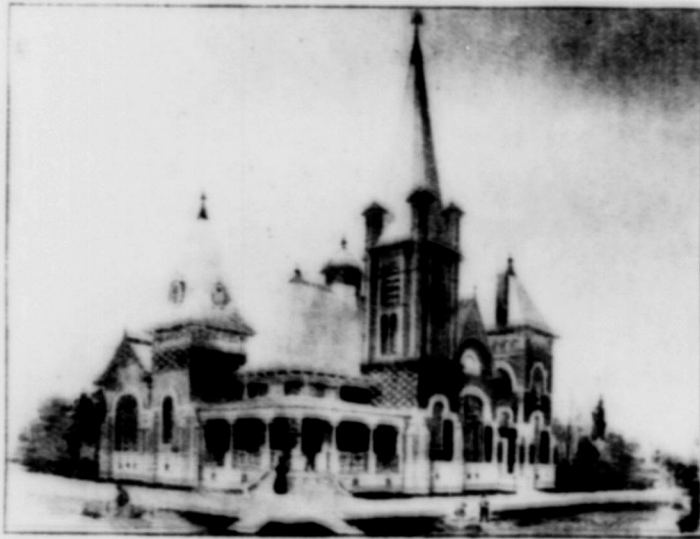
If you are too indolent and lacking in enterprise to succeed yourself, this fact does not justify you in envying the man who accomplishes results.

### NORTH TEXAS FEMALE COLLEGE.

Last week we made a little visit of an evening and a night to the North Texas Female College at Sherman. Bishop Key was at home, and he and his most excellent wife gave us a hearty welcome. The affairs of the school are in good condition, and the faculty are beginning to shape things up for the approaching commencement. The whole situation is one of activity and great industry. The young ladies look to be in good health, and Mrs. Key says she never had a better set of girls under her care. The results of the year's work are showing up to good advantage. The attendance is and has been very fine. In fact, the whole thing is full, so far as we were able to determine. Dr. E. E. Hoss, of the Nashville Advocate, will preach the commencement sermon the first Sunday in June, and they are all expecting a rare treat. This writer will address the Alumni Association. The college grounds, under the warmth of springtime, are taking on a beautiful cast. All in all, this is an excellent place for the development of splendid young womanhood.

### EASTER SUNDAY AT TERRELL.

At the brotherly request of Rev. Geo. S. Sexton, the pastor, I spent Easter Sunday in Terrell, a prosperous town located thirty odd miles east of this city and on the Texas and Pacific and the Texas Midland Railroads. These roads furnish excellent facilities for travel and for shipping, and they make Terrell a thrifty community. The town itself is situated in a sandy belt, at least the most of it is, but round about it the black land abounds and it furnishes products of all varieties for the local market. I was assigned to the elegant home of Capt. J. M. Ingram and family. It is located on the outskirts of the town where there is plenty of room. No money was spared in its construction and furnishings and a more delightful place no man could desire. The family are excellent East Texas Methodist people and their hospitality abounds as abundantly as the sunshine and the breeze. Their grounds are extensive and beautifully improved. The yard is covered with flowers and shrubbery, Jersey cows roam over an inviting sward, and a ten-acre fruit orchard, with its peach and apple trees, is in luxurious bloom, and from out the green bowers of leaves and branches a dozen mocking birds make the morning and the noon and the evening-tide vocal with their infinite variety of songs. Inside the home there is an air of intelligence



METHODIST CHURCH AT TERRELL.

and religion. The daughter and the three boys were educated at Georgetown. They went there earnest Methodists and they were returned to their home confirmed and strengthened in their Methodist faith and prepared for usefulness in the Church and the community. The entire family are deeply interested in the new church building, and, together with the Methodist membership, they are looking forward with happy anticipation to its completion. My stay in that domestic circle was an inspiration to me, and from henceforth I number them all among my personal friends. On Sunday I took dinner with Dr. Sid Bass and family. They are among the staunch supporters of the Church and have been for years. They are devoted to Sunday-school and Church work. Dr. Bass was a lay delegate to our last General Conference.

I went to the church and looked at the Sunday-school under the superintendency of Bro. McCloud. They average 225 a Sunday, and they, too, are working like Trojans for the new building. At 11 o'clock we had a large congregation in the old edifice, which at present is moved off of the old lot and occupies a place in the street, in order to give place for the new structure. The music was especially prepared for the service and the day, and it was exceptionally appropriate and helpful. I preached on the Resurrection, and we had a good service. In the afternoon I went over with Bro. Sexton to the North Texas Insane Asylum, and by the help of the Methodist choir conducted a profitable service for the inmates. I have not preached to a more

serious and interesting audience in many a day. We took tea with Dr. Wilson, the Superintendent, and his cultured daughter. He is finely adapted to his work there, a Christian gentleman and an eminent physician, and it is a pity that they can not perpetuate his services at the institution. At night we had another pleasant, and I trust, edifying service at the Church.

The new church building, a small-sized cut of which is found below, is going to be a thing of beauty. In its architecture it is complete and elegant. Every convenience is provided for and by the first of next September Terrell will have the banner church edifice in the conference. The windows will be filled with exquisite art glass at a cost of about \$1000, and the pews and altar work and pulpit will be massive furniture. The whole structure will cost not far from \$14,000, and nearly all of it is either in bank or good subscription. Bro. Sexton has invested all of his energy and tact in the enterprise, and he has succeeded in infusing his energy and enthusiasm in his entire membership. They love and trust him and he has their undivided support and co-operation. In all things they are a unit and he is leading them wisely and successfully. It is rare to find a pastor who so completely masters the situation as does Bro. Sexton. The spiritual condition of the flock is good and this new enterprise is de-

veloping them into great efficiency. We have a long list of subscribers over there and they appreciate the Advocate. The fact is wherever the Advocate goes in large numbers the pastor has less trouble to inspire his people with hope and progress. I have not spent a more enjoyable day than the one in Terrell. Their enthusiasm makes a man feel better and more confident.

### NORTH TEXAS HOSPITAL FOR THE INSANE.

As intimated in another place, we visited the Asylum while in Terrell last Sunday, and conducted service for the benefit of the inmates. In many respects the visit was a most interesting one and a little account of the institution and its work will not prove irksome to our readers. Methodism is in sympathy with this enterprise and our people along with other citizens of the State pay large taxes toward its support. The property is immense. It has 600 acres of ground. Much of this is in a large campus beautifully improved for the benefit of the inmates. It has trees and driveways and it is well drained and kept in fine condition. The rest of the land is in cultivation, and it furnishes vegetables for the use of the hospital. Many of the inmates are able to do work of this sort and they are thus employed according to their inclination and ability. It gives them a healthful recreation. The buildings are planned on a large scale, and with their equipment they represent more than a half a million dollars. They are specially adapted to the uses for which they are designed. They are substantially furnished and kept as

clean as a new pin. We were shown through the different wards and met many of the patients. They were neat in their appearance and the linen upon their beds was spotless. They were very comfortable in their surroundings. We looked into the dining halls and the fare was well prepared and bountiful and the table ware and linen showed care and scrupulous attention. There are now 1061 patients in the Asylum and they represent all phases of mental malady. Some are very mild, others are violent, and others medium. Dr. J. T. Wilson is the Superintendent, and a man thoroughly qualified for the important position. He has a competent class of assistant physicians. One thing impressed us most decidedly and that was the affection of the different patients for Dr. Wilson. They greeted him most tenderly, and his relation to them must be that of a very humane man. The last Legislature did not deal generously with the management of these State institutions. No member of the staff at Terrell spoke to us upon the subject, but we learned it from other sources. The amount paid to the Superintendent and his assistants is rather scant and niggardly. Here is one of the most important institutions under the patronage of the State and the salaries paid to the men who are running it are 100 per cent less than the ordinary practice of medicine would pay them. First-class service is required for fourth-class pay. It will be a very difficult matter to keep such men in that position with such meager support. Dr. Wilson, so we have seen in the daily press, has time and again endeavored to withdraw from the service of the State and return to his practice at Sherman, but as yet no one has been appointed to accept the position. The State can not afford to act miserly with men who are expected to meet such heavy responsibilities and attend to such delicate duties. If this policy is perpetuated our State benevolent institutions will have to pass into the hands of men who are very anxious to find a job. Men eminently qualified for such positions will hesitate a long time to give up a lucrative practice for places that pay an inadequate salary. First-class men will gradually pull out and leave the field.

### THE DALLAS CITY ELECTION.

The election of officers for the city of Dallas is now a thing of the past, and the new administration will take charge of things municipal the first of May. Mr. Cabell was elected Mayor, but before the campaign ended he was forced to come out in a public deliverance and disclaim all sympathy with any movement to divert the City Hospital from city ownership and control. Such was the interest provoked by this feature of the canvass that he deemed it unwise to remain silent any longer, and he placed himself upon record touching it in no uncertain terms. The Advocate took the side of no candidate during the campaign, but addressed itself to the task of dealing a death blow to this movement upon the part of the managers of the Catholic Sanitarium to identify the interests of that Church with the municipal government of Dallas. This we accomplished beyond the shadow of a doubt, and we are satisfied with the result. So far as Mr. Cabell is concerned, he is personally a popular man, and he is capable of giving to the city a clean and wise administration, and in so far as he does this he will have the moral support of those who voted against him. He has associated with him a Council made up of a majority of good citizens. It is a wonderful improvement upon the one whose term will soon expire. The Corporation Judge is a competent man, and that department of the government will now be administered with justice and fairness to all. The same efficient City Health Officer will manage the City Hospital, and nearly all of the old School Board



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Sunday-School Department.

SECOND QUARTER, LESSON 4, APRIL 22.

THE CENTURION'S SERVANT HEALED.

Luke 7:1-10.

Golden Text: "Like as a father pitieth his children, so the Lord pitieth them that fear him."—Psalm 103:13.

The time of this lesson was midsummer of A. D. 28. The place where it occurred was Capernaum. From Dr. Potts, in the International Evangel, we quote the following applications of the lesson:

The New Testament speaks favorably of the Roman military officers, notably of the centurion whose character is described in the tenth chapter of the Acts as "a devout man, and one that feared God, with all his house, which gave much alms to the people and prayed to God always," and of the centurion of this lesson. The two resembled each other in moral character.

There are three remarkable things about this Roman military officer which make him an interesting study, and in some respects an example to many.

His interest in his servant. "And a certain centurion's servant who was dear unto him was sick and ready to die." The usual interest in a servant is the service he renders, and the more service that can be exacted the better. When rendered incapable by old age or sickness, let him be dismissed, irrespective of service rendered or of his poor circumstances. There are exceptions to-day like the noble exception of the centurion, but, alas, the exception proves the rule. There are unworthy and unfaithful employes, and there are heartless and exacting employers. The spirit of the gospel is the true bond between capital and labor, and between master and servant. Interest in the welfare of those under us has a great power to increase the faithfulness of those employed. Let the spirit of the centurion animate masters and employes, and soon the needless battles between capital and labor shall end in the victory of the Golden Rule.

The Roman centurion was well thought of by the Jews. This is evident by the Jews going to Jesus in his behalf. It would seem that an influential deputation waited upon Jesus to interest him in the restoration of the centurion's servant.

The ground of their regard for him was his generosity in building a synagogue, and also in the fact that he loved their nation. Generally there was no love between the Romans and the Jews. The conqueror made them feel that they were a conquered people, and the Jews fretted under the Roman yoke. The Romans despised their religion especially, but here was an officer of rank and wealth, and therefore belonging to a wealthy Roman family, who had become so interested in the worship of the true God, and of the Jewish people, that he built them a place of worship. He having sympathized with them in their need of a synagogue, now they, seeing his grief over the serious illness of his dear servant, beseech Christ, the great miracle worker, to put forth his healing power and restore this much-prized servant.

The conduct of the centurion is exceptional, and it should be so. It is better that a congregation should build their own church than have it built for them, and it is better for them to pay a church debt than have a wealthy man cancel it for them. There may, however, be circumstances when a wealthy man can not make a better investment than to build a church or remove a mortgage. Those who build their own church and remove their own debt are likely to be more attached to and interested in the place where they worship.

The third remarkable thing revealed to us is the strength of his faith in the great Prophet of Nazareth and Galilee.

Christ must have felt an interest in the centurion by reason of his interest in his servant, and also because of his interest in religion and the gift of a synagogue, but the special ground of Christ's interest in him was because of his faith.

The faith of the centurion first expressed itself in the desire that Christ would come and heal his servant. Then his faith and humility found more remarkable expression when he believed that Christ could heal the servant without being near him.

Now the time had come for Christ

not only to heal the servant, but to exalt the master, and especially the faith of the master. "I say unto you, I have not found so great faith, no, not in Israel."

Christ still delights to honor faith. The word to every believer is, "According to your faith be it unto you." It is the voice that asks, the heart that seeks, and the hand that knocks. To some of us it is to be feared the Master must say, "O, ye of little faith."

All Sunday-school workers, in view of the wonderful atonement of Christ, in view of the ever active agency of the Holy Spirit, in view of the love we have for the souls of those who come to our care, should hear the Master say to us, "O, great is thy faith." Then shall we see salvation in every Sunday-school, and hear the teachers saying, "Ourselves and our classes for Christ."

Epworth League Department.

Lesson Topic for April 22: "Serving God Joyfully."—Matt. 22:1-14.

THE MARRIAGE BANQUET.

The parable lays special stress on the marriage, and the feast as incidental to the marriage union. The wedding festivities in the East, unlike our own, are often protracted for several days, sometimes for an entire week or even longer, conveying the idea not of momentary, but of continued, joy—emblematic surely of the joy of the Lord.

(a) The Marriage illustrates the union between Christ and his people. It is the highest ideal of love and friendship. It expresses intimate fellowship with God, the mutual delight in one another, protecting care on the one hand and perfect trust on the other, unity of purpose, character, hope, and the abiding forever in one perfect home. All this, beautiful as it is, belongs to the union of Christ with his followers. You will find Bible proof for it in the following passages: Isa. 61:10; 62:5; Hos. 2:19; Matt. 9:15; John 3:29; Eph. 5:31, 32.

(b) The Feast.—The feast which celebrates the marriage expresses the abundance, the joyousness, the variety, "the feast of reason and flow of soul," found in the religious life. What a false idea many have of Christian experience! It is prosy, solemn, depressing—lacking life, exhilaration and enjoyment, they say. That is because it is looked at from the outside, and not accepted and experienced. Exquisite cathedral windows looked at from without have no beauty, but looked at from within are entrancing works of art in form, color and conception. So with religious life—it must be seen from the inside; it must be experienced before its charms can be appreciated. That life is no all "grinding the mill," not all a time of toil and sacrifice, but also of spiritual refreshments, of joys unspeakable, of abiding satisfaction, of peace deeper and of exhilaration higher than any other life possible to man.

THE BRIDEGROOM AND THE BRIDE.

Jesus Christ represents the bridegroom. He loves the bride, his Church. He seeks her, makes her his own, he is constantly with her, and takes her to his home to abide in unspeakable love and joy forever. He is the soul's ideal, and never disappoints. He has, in the highest spiritual sense, all that can be desired to gratify the soul's aspirations. The Church, as an ideal whole, is the bride, and the individual believers are the true guests. In Revelation is a most delightful picture of the bride, the Church of God, like gold, as it were, transparent glass, shining with the light of God, pure as crystal, with twelve manner of fruits, and useful for the healing of the nations.

THE INVITATION TO THE WEDDING.

It is customary in the East not only to give an invitation some time before hand, but to send around servants at the proper time to inform the invited guests that all things are ready. The first invitation was refused, and a sec-

ond one was issued, showing the kindness and forbearance of the King. There was no threatening, but only a loving, earnest invitation, as if they might have misunderstood the first invitation, or not realized its value. The wedding feast was ready. The fulness of the time had come. The world was in a favorable condition for the coming of Christ. Only when the lamb was slain on Calvary were all things ready for the marriage. Jesus had come from heaven, had taught his divine message, and was even now uttering his last words. Within three days he would consummate his atonement on the Cross. And to-day, the wedding feast is ready, the invitations are out, and all mankind are requested to come to the heavenly banquet. The servants, who conveyed the invitations, represent all God's inspired messengers—Moses and the prophets, Christ and the apostles; and, to-day, God's preachers, and teachers, the Word, the Holy Spirit, God's providence, and the institutions of religion. "And let him that heareth say, Come"—including all faithful believers in Jesus Christ.

THE INVITATION REFUSED.

The invitation was refused in two ways: (a) By neglect. They took no notice of what had been done for them. All was as nothing as compared with their farms and their merchandise. They were content to enjoy what they had, and to acquire more. They were so absorbed in worldly things that they were indifferent to the message from God which Christ brought. Is not this

a true picture of multitudes of people of this age, indifferent to the claims of Christ and religion, because absorbed and satisfied with business and pleasure? (b) Active opposition. When the invitation came to some, they insulted and persecuted the servants bearing the message, and went so far in some cases as to kill the messengers whose purpose was kindness and goodwill.

RESULT OF PERSISTENT REFUSAL.

"The King was wroth," says the narrative, which is the just protest of the divine mind against persistent wrongdoing in the face of light and knowledge. It was indignation against the wrong of those who not only despised every effort to make them better, but prevented others from coming into the kingdom. "He sent forth his armies"—those persons and those forces which accomplish God's purposes of judgment. Reference is made here to the Roman armies under Titus, which destroyed Jerusalem forty years later (A. D. 70), when multitudes of the people were slain, the ground around the city being scarcely large enough to contain the crosses on which the Jews were crucified. There has been no Jewish nation since. All this might have been avoided if the nation had accepted Jesus as the Messiah. This historic event illustrates the destruction of the wicked, and an awful lesson it is. The calamity does not take place until every influence to make them better has been exhausted.

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DOCTRINAL P

Some time I published a ver- ful editorial on which met my hearty approva deal along thes thought, as th Church has su because some neglected to it people from th that many of t intelligent con fundamental d Methodism.

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DOCTRINAL PREACHING—MY BOOK A PROPOSITION.

Some time last year the Advocate published a very valuable and thoughtful editorial on "Doctrinal Preaching," which met my warmest and most hearty approval. I have studied a good deal along these lines myself, and have thought, as the editor does, that our Church has suffered in some quarters because some of our preachers have neglected to indoctrinate our young people from the pulpit. The result is that many of them have no clear-cut, intelligent conception of the great, fundamental doctrines of our beloved Methodism.

I wish just here to quote a few lines from that splendid editorial alluded to above:

"The preaching of the doctrines of Methodism was a habit with the fathers of the Church. They studied the Bible and the standards to this one great end, and no congregation where they ministered was left in doubt as to what Methodists believed and taught. They struck right at the root of the matter and planted those great principles which are the staple of all Church life and enterprise. Repentance, justification, regeneration, the witness of the Spirit, adoption, sanctification, were the themes upon which they dwelt from the beginning to the close of the year. . . . Then, too, these old worthies preached the distinct doctrines of Methodism, such as the universality of the atonement, the possibility of apostasy, the importance of infant baptism and the validity of baptism administered to adults by sprinkling, pouring or affusion."

After showing that "our young people are growing up in ignorance of the real doctrinal status of Methodism," the editor very forcibly says: "We need a revival right here as sure as you live. And if the spiritual dearth obtains which many of the students of Church statistics hold, the cause of it may in some measure be traced to a dearth of doctrinal preaching."

Now, in this able editorial, the gifted editor expresses my sentiments exactly, and I would like to give special emphasis to these important truths. We need to indoctrinate our people more thoroughly and intelligently from the pulpit, so that they may know what they believe and why they believe it. Many of our people are being proselyted into other Churches because they have no well-grounded, clear-cut, scriptural views of the great doctrines of Methodism; and this is one reason why the statistics have fallen off in our Church, and that of the M. E. Church (North).

As sure as anything can be, we need a revival of doctrinal preaching in order to enlighten, edify and strengthen our people in the faith, that they may be strong, intelligent, true, liberal and loyal Methodists, and active, useful Christians.

Now, lest some may think that by "doctrinal preaching" I mean long-winded sermons on baptism, close communion and other kindred topics, I wish to say, with all possible emphasis, that I do not mean anything of the kind. I mean just what Paul said to Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. 4:16). To another preacher Paul said: "But speak thou the things which become sound doctrine" (Titus 2:1). Also this: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayer" (Titus 1:9). There is a foolish and almost sinful clamor against what some people call doctrinal preaching about which I desire to say a word or two.

What some people mean by doctrinal preaching is the advocacy of certain narrow, sectarian views, and running down of other denominations in the pulpit. Now, to that sort of doctrinal preaching, so-called, I am as much opposed as any one can be. Angry debates, foolish contentions and heated disputations are entirely out of place in the pulpit, and do much more harm than good.

But there is a vast difference between that sort of preaching and the kind of doctrinal preaching that I am advocating. I believe that the time has come when we need to do as the fathers of Methodism did, and set forth from the pulpit the plain teachings of God's Word on the very subjects mentioned by Dr. Rankin in his editorial, and that if we will do that we will see good and glorious results from such preaching.

I wish now to call attention briefly to my book and proposition. The first edition of my book, entitled "Doctrinal

Discussion," has for some time been exhausted, and I wish to bring out the second edition, enlarged and improved. The first five chapters of the book set forth the importance of careful study and thorough investigation, so that we may have intelligent convictions of truth, and know what doctrines to believe, and why we believe them. Part second is a discussion between myself and two Baptist preachers on "Baptism, Close Communion and the Origin of the Baptist Church." Part third is a chapter on "Proselytism," in which I attempt to show the evils of those who go around stealing sheep from other folds, and making them believe that the Church to which they belong is the "Only True Church of Christ on Earth."

To this is added a supplement of about 250 pages, containing five chapters, four of which are given to "Church Government" and one on "The Mission of Methodism."

It is a well known fact that Baptists, Campbellites and others boldly accuse the Methodists of borrowing their "Church government." Bishops, episcopacy and other doctrines and beliefs from the Roman Catholics.

But in my book I show clearly and conclusively that these accusations are not true, and that the Methodist form of Church government is not only scriptural and right, but that it is by far the best form of Church polity in the world. I also clearly show the differences between the government of the Catholic, Episcopalian, Congregational, Presbyterian and Baptist Churches, and that ours has advantages that none of these Churches possess.

In doing this, I quote from the leading authors in the above Churches, and prove my positions on all these points.

My proposition is that, after all the expenses of publication shall have been paid, I will give half of the profits on my book to the Board of Missions at Nashville, Tenn., for foreign missions, to be used for the spread of the gospel in the fields where it is most needed. I believe that this book ought to have a wide circulation, and that it ought to be in every Methodist home in Texas. If I can get enough subscribers to justify me in publishing the book, I desire to have it ready for the fall conferences. I have already about 200, and must have at least 300 more to enable me to publish the book. Regular price of book, \$1.25; to preachers, \$1. The book will contain about 500 pages, 12mo. No money required till book is ready for delivery.

W. W. HORNER, Montgomery, Texas.

DYSPEPSIA.

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

Radway's Pills

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

RUPTURE OF PILES CURED Without the KNIFE or detention from business.

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BED-WETTING CURED

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

FISCH'S CURE FOR CONSUMPTION

A CAT A LOG OF WATCHES, DIAMONDS, JEWELRY, ETC. ILLUSTRATED, which has just been issued by us for 1900, will be sent FREE to anyone sending address. 404 W. Market St., LOUISVILLE, KY. Irion & Girardet.

H. & T. C. R. R. Short and Quick Line Between North and South Texas. Sunset-Central Special. Carries FREE RECLINING CHAIR CARS and makes the FASTEST TIME between NORTH TEXAS AND NEW ORLEANS. THROUGH SLEEPERS: GALVESTON, HOUSTON and ST. LOUIS, via Denison. HOUSTON and DENVER, via Ft. Worth and Ft. W. & D. C. R. HOUSTON and Waco, via Bremond. HOUSTON and AUSTIN, via Hempstead. AUSTIN and CHICAGO, via Waco and Dallas. H. & T. C. Trains connect at Houston with SOUTHERN PACIFIC TRAINS carrying PULLMAN STANDARD and ORDINARY SLEEPERS to SAN FRANCISCO, NEW ORLEANS AND THE EAST. S. F. B. MORSE, Pass. Traf. Mgr. M. L. ROBBINS, G. P. & T. A. HOUSTON, TEXAS.

Southern Pacific SUNSET ROUTE. DAILY TRAIN SERVICE WITH BUFFET SLEEPERS BETWEEN New Orleans, Mexico and California. DOUBLE DAILY SERVICE BETWEEN New Orleans, Houston, Galveston and San Antonio. A A SUNSET-CENTRAL SPECIAL. Free Chair Cars between New Orleans and Denison via Houston and H. & T. C. R. R. Pullman Ordinary Sleepers from Washington, Cincinnati and Chicago via New Orleans to Pacific Coast Points and Return. All Trains connect at New Orleans for New York, Washington, D. C., Atlanta, Memphis, Cincinnati, St. Louis and Chicago. S. F. B. MORSE, Pass. Traf. Mgr. L. J. PARKS, C. P. & T. A. Houston, Texas.

Color in the Cheeks. Men and women who pursue callings and pleasures that rob the cheeks of color, want the blood qualifying and energizing. The summer in COLORADO ... WILL DO IT...

Texas-COLORADO Chautauqua. The session will open at Boulder, Colorado, Sunday, July 1, and continue forty-six days. A series of magnificent entertainments has been planned. The music will be the best ever engaged for the Chautauqua. A Complete Summer School will add pleasure to all who wish to avail themselves of literary improvement. Passenger Trains on The Denver Road enter and depart from the New Texas and Pacific Passenger Station in Fort Worth. For Free Copies of THE CHAUTAUQUA JOURNAL, issued monthly, send name to A. A. GLISSON, G. A. P. D., or W. F. STERLEY, A. G. P. A., "The Denver Road," Ft. Worth, Texas. D. B. KEELER, V. P. & T. M.

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

4 IMPORTANT GATEWAYS 4 THE TEXAS AND PACIFIC RAILWAY. 2 FAST TRAINS 2 DAILY FOR St. Louis, Chicago and the East. SUPERB NEW PULLMAN VESTIBULED BUFFET SLEEPERS HANDSOME NEW CHAIR CARS (SEATS FREE). ONLY LINE Running Through Coaches and Sleepers New Orleans without Change. Direct Line to ARIZONA, NEW MEXICO and CALIFORNIA. L. S. THORNE, Third Vice-Prest and Gen'l Mgr. E. P. TURNER, Gen'l Passenger and Trk. Agt. DALLAS, TEXAS.

SENT FREE "The Illustrator and General Narrator." ABOUT TEXAS. A handsomely illustrated monthly magazine, published by the I. & G. N. R. R., giving timely descriptions of the matchless resources and opportunities of TEXAS, the special subject matter of each issue to date being as follows: MARCH, 1900, Texas; APRIL, Houston County; MAY, Montgomery County; JUNE, Cherokee County; JULY, Leon County; AUGUST, Anderson County and Palestine; SEPTEMBER, Rock County; OCTOBER, Walker County; NOVEMBER, Bexar County and San Antonio; DECEMBER, Brazoria County; JANUARY, 1900, Harris County and Houston; FEBRUARY, Fort Bend and Trinity Counties. This magazine is of great interest to the investor, sportsman, tourist, health-seeker and home-seeker; and will be sent free to any one paying the postage, which is 25 cts. for one year or 2 cts. for sample copy. Back numbers may be had if desired. Please mention this paper. Address: D. J. PRICE, G. P. & T. A., Palestine, Texas.



WOMAN'S DEPARTMENT.

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

W. H. M. SOCIETY.

1. What are our educational works? The Cuban schools in Florida and Key West; the schools for the Chinese and Japanese in California; the Sue Bennett Memorial School at London, Ky.; the Industrial Home and School at Greenville, Tenn., for the mountain people; Friendsbury Home, Baltimore, Md., and the Ann Browder Cunningham Home, Dallas, Texas, for the training of city missionaries and rescue workers.

2. How can we raise the money? A complete roll of membership of each Church in the whole connection is to be made by the pastor or some one appointed for that purpose, and every one is to be asked to give something to this Twentieth Century Educational Fund. Each Home Mission woman can direct what she gives to any one of the educational institutions of the society, and can ask her friends to do the same, requesting that it be passed through the regular channels to the General Treasurer, Mrs. W. D. Kirkland, Nashville, Tenn. Another way to raise this money, and one which will secure to our educational work a perpetual fund, only the interest of which can be used, is to make every preacher in Southern Methodism a patron of the educational endowment fund by the payment of five dollars. Let our officers and members get the names of all the preachers in their respective conferences and see to it that some friend or some auxiliary enrolls each of these names as a patron of this fund, and that the money is sent to the Conference Treasurer with the name of the preacher thus honored. There are more than eleven thousand preachers in Southern Methodism. If all these names can be enrolled before the close of the century, it will give us a principal of fifty-five thousand dollars (\$55,000), the interest of which will do much to strengthen and develop our educational institutions.

In closing this brief appeal we exhort every member of the Woman's Home Mission Society, by the ceaseless and manifold mercies of God, to prepare to meet the responsibilities and opportunities of the new century, not only by giving her substance as God has prospered her, but by a perfect consecration of heart and life to him and his service. "For ye are bought with a price; therefore glorify God in your own body and in spirit, which are God's."

- MISS BELLE H. BENNETT, President.
MRS. JOHN D. HAMMOND, First Vice-President.
MRS. F. B. CARROLL, Second Vice-President.
MRS. R. K. HARGROVE, General Secretary.

NOTICE.

The twentieth annual session of the W. F. M. Society of the Texas Conference will be held at Chappell Hill, opening June 8. The initiatory movements of the current year toward "greater things" portend grave responsibilities for God's children; and widening opportunities exist to emphasize the importance of the annual session which shall mark off the score of years in which we have met "with one accord in one place." Therefore, we prayerfully desire and reasonably expect a full delegation.

MRS. LENA BLAKELY, Recording Secretary, Richmond, Texas.

ATTENTION, AUXILIARIES W. F. M. SOCIETIES OF TERRELL DISTRICT.

The Terrell District Conference will be held at Plano the 25th of this month. Bro. F. O. Miller, our presiding elder, has kindly tendered us time in the afternoon of Friday for a district meeting. Every auxiliary of this district is urged to request to send a delegate, if practicable; if not, send report. Send names of delegates at once to Mrs. J. E. Wall, Plano, Texas.

BAKER'S BREAD AND LIVING BREAD.

Christ fed the multitude with baker's bread, and this pleased them to the last degree. They at once said, "This is of a truth the prophet that cometh into the world." So great was their enthusiasm that Jesus perceived that they would try to make him king by force. This is why he sent them away and constrained his disciples to get sail for the other side of the Sea of Galilee. When, however, on the next day, Christ tried to make these same throngs realize that "living bread" was better than "baker's bread," he utterly failed. They murmured at him, and from that time many of those who had professed to be his disciples went back on him, and followed him no more. Then it was that the Lord said even to the Twelve, "Will ye also go away?" If Jesus had consented to be commissariat-general for the people, there is no doubt that they would have hailed him with loud acclaim. But when he tried to use this power of multiplying loaves and fishes to lead them to higher things, and to show to them the "living bread" for their souls' hunger, they turned away disgusted. That was not at all to their liking.

How like our more modern experience all this is! We complain to-day of empty churches. But if we only were willing to proclaim a gospel of baker's bread, we should have no difficulty about vacant pews. Our only trouble then would be that the churches were too small, and the number of services too few, to meet the wants of the throngs that would gather. To this day, the crowd labors "for the meat which perisheth" and cares but little for that meat "which endureth unto everlasting life." Ay, and there are some so-called Christians who decry what they call the gospel of sentiment, and exalt the "gospel of a loaf of bread." These mistaken people seem to think that this latter gospel is the only one worth

preaching. This is a grim mistake; for, as it was in the time of the Master, so it still is. When the loaf of bread has been eaten, there must be more of the same kind provided, or the crowd will leave the teacher, and go back to where it came from.

But this same evil shows itself in various ways. Speaking in general terms, the trouble with men in that day and in this is that they are carnal, and not spiritual. They seek after the things of this world with feverish anxiety, but the things that pertain to their higher nature are passed by as uninteresting and unimportant. Men will rush to the Klondyke, at the risk of life and limb, on the bare chance of "striking it rich." The fact that the majority of such gold-seekers have always been disappointed counts for nothing with them. The fever for gold possesses them, and they venture all for the sake of satisfying it. But for the higher treasures of spiritual life, and for the possession of the gold of character, they will hardly turn over their hands.

So in the matter of carnal pleasures. See the daily papers to prove all that we say along this line. It is a matter of fact that each season, in every large city, sees young women go down with "nervous prostration," not from work or study, but from the ceaseless round of parties and society follies. Send such devotees of fashion an invitation to a Bible-reading, and you will find that they have no time for that. But for the latest fad in the way of a "theater party" they have all the time that is called for. Human nature still remains the same as it was eighteen hundred years ago, and men still work for that which perishes with the using, and throw away that which is imperishable. Bunyan's man with the muck-rake is still the life sketch of many in these days, and I grieve to say, that of many Church members who think themselves to be followers of the Nazarene. If "baker's bread" stands for all that is spiritual, and "living bread" for all that is material, which of these two forms of food do you most long for?—Sunday-school Times.

TREASURER'S REPORT.

Summary of report of Treasurer W. F. M. Society, East Texas Conference, for fourth quarter, ending March 29, 1900. Balance in treasury Dec., 1899, \$11.35. Moneys received too late for third quarterly report: Tyler auxiliary, \$14.65; Shelbyville aux. dues, 3.00; Mary Huntington Juv. dues, 2.00; Beaumont aux. thank-offering, 40.00; Beaumont aux. conf. fund, 1.25; Beaumont aux. dues, 2.40. Total, \$63.20. Report of Marshall District, fourth quarter: E. T. scholarship, 20.00; Marshall aux., 26.10; Marshall Marvin Missionaries, 3.79; Henderson Naumie Holding adult auxiliary, 15.50; Fanny Heartsill Juv. Society, 27.79; Longview aux., 19.24; Longview Junior Society dues, 4.53. Total, Marshall District, \$127.59. Total Tyler District, 23.08. Total Beaumont District, 45.60. Total San Augustine District, 5.00. Total Palestine District, 38.71. Timpson, through Mrs. A. J. Weeks, 5.00. Total receipts E. T. Conf. So., \$322.62. Remitted to Mrs. McTyre, 316.68. Balance in treasury, \$16.55. MRS. C. C. STODDARD, Treasurer Conf. Society, Palestine, Texas.

MARRIAGE NOTICES.

- Gaunt-Dixon—At 7 p. m., Sabbath, April 15, 1900, near New York, Texas, Mr. Dewit Gaunt and Miss Druella Dixon, Rev. Dr. Hall officiating.
Grantham-Rogers—At the residence of the bride's parents, Bro. J. C. and Sister Belle Rogers, on the evening of April 4, 1900, Mr. George Grantham and Miss Beula Rogers, Rev. T. H. Davis, L. D., officiating.
Kling-Moore—At the residence of the bride's parents, Mr. Edward H. Kling and Miss Mra Moore, in Marlin, Texas, Dec. 24, 1899, Rev. D. H. Hotchkiss officiating.
Nettles-Goodrich—At the residence of the bride's father, Judge Goodrich, near Marlin, Texas, February 4, 1900, Mr. Bollver C. Nettles and Miss Maria Goodrich, by Rev. D. H. Hotchkiss.
Gamber-Reed—In the home of friends, Marlin, Texas, on March 6, 1900, Mr. A. A. Gamber and Miss Katie Reed, Rev. D. H. Hotchkiss officiating.
Atwood-Dixon—Four miles east of New York, Texas, April 5, 1900, Mr. R. M. Atwood and Miss Victoria Dixon, Dr. T. H. Hall officiating minister.
Sonendriker-Chappel—On April 8, 1900, at Forest Hill Church, at 4 o'clock p. m., Mr. E. F. Sonendriker and Miss M. R. Chappel; all of Wood County, Texas, Rev. M. McCarter officiating.
Reagan-Watson—At the home of the bride's parents, Palo Pinto, Texas, April 5, 1900, Mr. Wm. Reagan and Miss Lena Watson, Rev. C. J. Menefee officiating.
Duke-Paterson—At the parsonage, Iola, Texas, March 28, 1900, Mr. Wm. A. Duke and Miss Mamie Paterson, Rev. Geo. R. Ray officiating.

DEAFNESS CAN NOT BE CURED

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

Result of Grip.

STORY OF A SUFFERING WOMAN WHOM DOCTORS COULD NOT CURE.

Mrs. Gilman, of Pittsfield, N. H., was Reduced to an Almost Helpless Invalid—Cured by Dr. Williams' Pink Pills for Pale People.

From the Valley Times, Pittsfield, N. H. This is a story that will cast a gleam of hope into the hearts of thousands whose health has been wrecked by an attack of grip, that miserable malady which leaves in its wake a train of stubborn ailments that have baffled the skill of learned physicians. Many will recognize in Mrs. Gilman's story the exact symptoms of their own cases, how the nerves gave out, the blood became reduced to a thin, watery fluid, and the rapid wasting away of flesh and loss of strength; how doctors disappointed and how a cure was almost despaired of. But she found the great remedy at last. Read her glad story:

Three years ago I was taken with the grip followed by nervous prostration. I lost flesh until I became a shadow of my former self. My blood seemed to turn to water and the least exertion told on me greatly and it was with difficulty that I could climb the stairs in our house. We called in a doctor and he treated my case for a long time but without success. I tried many kinds of advertised medicines but did not meet with anything that benefited me. One day a friend of ours who had been taking Dr. Williams' Pink Pills for Pale People for rheumatism with great benefit, prevailed upon me to try the remedy. By the time I had taken half a box I could see marked results. My complexion was better and my appetite began to return. I took nine boxes and steadily regained my health and weight. During this time the only medicine that I took was Dr. Williams' Pink Pills and I attribute my cure entirely to them. I always keep a box in the house for I believe them to be the best tonic in the world.

(Signed) MRS. BELLE S. GILMAN. Subscribed and sworn to before me this 4th day of October, 1899. NATT L. CRAM, Justice of the Peace. All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained, in a condensed form in Dr. Williams' Pink Pills for Pale People. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental strain, over-work or excess of whatever nature. Dr. Williams' Pink Pills are sold in boxes (netter in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams Medicine Company, Schenectady, N. Y.

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.

"WHY NOT GO AWAY THIS SUMMER?"—KEEP COOL. The Big Four and Chesapeake and Ohio R'y desire to call your attention to the fact that on their lines are located more Summer Resorts where you can keep cool, regain health and have pleasure and make your own selections as to whether you will go to the Mountains, Seashore or a Country Home for your families than any line in the United States. Round trip rates are made to the EAST during the Summer via ST. LOUIS, MEMPHIS, LOUISVILLE, SHREVEPORT or NEW ORLEANS. Excursion tickets, good to return until October 31, are on sale from all points to Washington, Baltimore, Boston, New York, Buffalo, Niagara Falls, Put-in-Bay and many others points, at low rates. For full information as to rates, etc., write or apply to your nearest ticket agent, or J. W. H. WHITLESLEY, Joint T. P. A., Dallas, Texas.

SPECIAL RATES VIA H. & T. C. R. R. Unveiling of Texas Veterans' Monument, Military and Civic Parades, San Jacinto Celebration, Etc., Galveston, Texas, April 29, 21 and 22. For the above occasion all Agents will sell round trip tickets to Galveston on April 19 and 20, limited to April 22, 1900, at following rates: From stations Ennis to Denison, inclusive, round trip rate will be \$5.00. From stations south of Ennis lower rates will prevail. S. F. B. MORSE, M. L. ROBBINS, P. T. M., G. P. & T. A. Meeting Presbyterian Synod of Texas, Brenham, April 29 to May 5, 1900. For above occasion all Agents will sell tickets to Brenham on the certificate plan. This will make the rate one and one-third fare for the round trip. S. F. B. MORSE, M. L. ROBBINS, P. T. M., G. P. & T. A.

Pass a cup of water in the name of Christ and it will return to you a river of life. Fits Permanently Cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. Send for free \$2 trial bottle and treatise. Dr. R. H. Kline, Ltd., 951 Arch St., Philadelphia, Pa.

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

SACRED SONGS No. 2. THE NEW BOOK. Send 20 cents for a sample copy, and see if you do not like it as well as No. 1, of which over 720,000 copies have been sold. \$25 per 100. All royalties paid to Mr. Moody's Schools. The Biglow & Main Co., New York and Chicago.

Books for Sale. Bowie, Texas, March 27, 1900. Our brother, W. C. Pryor, of the North Texas Conference, who died last fall, had in his library McClintock and Strong's Encyclopedia of Biblical, Theological and Ecclesiastical Literature—twelve 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.

Burditt's Well. DO YOU THINK You have Dropsy? You have Debility? You have Liver Disease? You have Whisky Liver? You have Consumption? You have Dyspepsia? You have Bright's Disease? You have Catarrh of the Stomach? You have Cancer of the Stomach? Two weeks at Burditt's well will make you think you did not, and that you are really a well person. For particulars address A. M. HOUSTON, Burditt's Well, via Lockhart, Texas.

GLAWSON LUMBER CO. Manufacturers of ALL KINDS of YELLOW PINE LUMBER. GLAWSON, TEXAS. HENRY LINDENMEYR & SONS, PAPER Warehouse No. 32 Bleecker Street, P. O. Box 2865. NEW YORK.

THE CRAZY WELL. CRAZY WELL WATER will cure Rheumatism, Indigestion, Insomnia, Diabetes, Kidney and Liver Troubles. This Water has an established reputation as being equal if not superior to the famous waters of Carlsbad. This Water is very efficacious in the treatment of all Female Complaints. The merits of Crazy Well Water are unquestioned for Nervousness. Water shipped fresh from the Well at 10 cents per gallon. 1, 0, 3, at Mineral Wells. For further information address THE CRAZY WELL, Mineral Wells, Texas.

- DISTRICT CO. Paris, West Paris, Terrell, Plano, Georgetown, Temple, Greenville, Allen, San Antonio, Cotulla, Sherman, Whitewright, Bowie, Bellevue, Abilene, Snyder, Gatesville, Killeen, Gatesville, Sanger, Waxahachie, Itasca, Beeville, Runge, Vernon, Graham, Austin, Bastrop, Huntsville, Montgon, Beaumont, Livingston, Sulphur Springs, Carl, Llano, Blanco, Cuero, San Marcos, Seguin, Houston, Alvin, Brenham, at Milano, Tyler, Willis Point, Clarendon, Amarillo, Bonham, at Petty, Weatherford, Gordon, Corsicana, Hubbard, Marshall, Hallville, Fort Worth, Joshua, Dallas, Oak Cliff, Pittsburg, Dalinger, Dublin, Carbon, Brownwood, Comanc.

A TEXAS Hall's Great One small bottle covers cures all kidney troubles, removes kidney betes, seminal and lame backs, rheum regularities of the bladder in both men and bladder troubles in sold by your drugg mail on receipt of tile is two months' cure any case above. E. W. Hall, sole Louis, Mo., P. O. E testimonials. Sold READ Spruce Pine, Ala. E. W. Hall: Dear year in your city at remedy was recom trying several other chased one small bo It cured me. Respe We are never we truth till we are truth.—Mason.

- SANTA FE EXC Temple—One far from stations over 19 one-third fare from 5 miles, April 23 and 21 April 27, account of Convention. Monterey, Mex.—\$10 \$30, for the round trip Waco—One fare for 25, limited 25, ac Association meeting. San Angelo—Specia and 23, limited April Angelo Gun Club Sh REDUCED RATES ROU Chicago, Ill., May 2 ence M. E. Church; fare for round trip, c Chattanooga, Tenn trial Convention, one certificate plan. Hot Springs, Ark., Baptist and Auxilia; fare plus \$2.00 for May 8, and 5 final days from date of s Louisville, Ky., Ma Confederate Veteran; rates on sale May 2 for return June 8, and Waco, \$29.70; Tyle \$16.50. Cincinnati, Ohio, Young People's Unio; one standard fare; on sale July 19; Columbus, Ohio, M; Conference A. M. E; third fare, on certifi The Cotton Belt Ro; best line to any of; reclining chair cars; reclining, call on any C; address A. S. WAGN 227 Main Str I & G. N. E3 MONTEREY—April cusion. MEXICO—April 21- sion. CINCINNATI, O.—J U. Convention. LOUISVILLE, KY. United Confederate Y NEW ORLEANS, Traveler's Protective CHATTANOOGA, T; dustrial Convention. Low excursion rate the above occasions. Ask Agents for pu rates, dates of sale to. D. J. PRU I & G. N. R. 1 Our readers in ne gans should write Manager the great J and Organ Co., 231 Texas, the only Tex ing their building saving you dealers' Special discount t Pipe and Reed Chu



DISTRICT CONFERENCES.

Table listing district conferences with locations and dates, including Paris, West Paris, Terrell, Plano, Georgetown, Temple, Seventh St., Greenville, Allen, San Antonio, Cotulla, Sherman, Whitewright, Bowie, Bellevue, Abilene, Snyder, Gatesville, Killean, Gainesville, Sanger, Waxahachie, Itasca, Beeville, Runge, Vernon, Graham, Austin, Bastrop, Huntsville, Montgomery, Beaumont, Livingston, Sulphur Springs, Campbell, Llano, Blanco, Cuero, Cuero, San Marcos, Seguin, Houston, Alvin, Brenham, at Milano, Tyler, Willis Point, Clarendon, Amarillo, Bonham, at Petty, Weatherford, Gordon, Corsicana, Hubbard City, Marshall, Hallsville, Fort Worth, Joshua, Dallas, Oak Cliff, Pittsburg, Daingerfield, Dublin, Carbon, Brownwood, Comanche.

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.

We are never well informed of the truth till we are conformed to the truth.—Mason.

SANTA FE EXCURSION RATES.

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 27, account of State Sunday-school Convention.

Monterey, Mex.—\$10.50, and Mexico City \$30, for the round trip, April 21, 22 and 23; Waco—One fare for round trip, April 24 and 25, limited 25, account State Medical Association meeting.

San Angelo—Special low rates April 22 and 23, limited April 25, account of San Angelo Gun Club Shoot.

REDUCED RATES COTTON BELT ROUTE.

Chicago, Ill., May 2-31—General Conference M. E. Church; one and one-third fare for round trip, certificate plan.

Hot Springs, Ark., May 10-17—Southern Baptist and Auxiliary Convention; one fare plus \$2.00 for round trip; on sale May 8 and 9, final limit for return twenty days from date of sale.

Louisville, Ky., May 30-June 3—United Confederate Veteran Reunion; round trip rates on sale May 27 and 28; final limit for return June 8, Dallas, Fort Worth and Waco, \$20.70; Tyler, \$20.10; Texarkana, \$16.80.

Cincinnati, Ohio, July 12-15—Baptist Young People's Union Annual Convention; one standard fare plus \$2.00 for round trip; on sale July 10; final limit July 17.

Columbus, Ohio, May 7-June 5—General Conference A. M. E. Church; one and one-third fare, on certificate plan.

The Cotton Belt Route is absolutely the best line to any of above points. Free reclining chair cars. For further information, call on any Cotton Belt Agent, or address A. S. WAGNER, C. P. & T. A., 237 Main Street, Dallas, Texas.

I. & G. N. EXCURSIONS.

MONTEREY—April 21-23—Popular Excursion.

MEXICO—April 21-23—Popular Excursion.

CINCINNATI, O.—July 12-15, B. Y. P. U. Convention.

LOUISVILLE, KY.—May 30-June 3, United Confederate Veterans.

NEW ORLEANS, LA.—May 22-25, Traveler's Protective Association.

CHATTANOOGA, TENN.—May 8-11, Industrial Convention.

Low excursion rate will be made for all the above occasions.

Ask Agents for particulars regarding rates, dates of sale, limit, etc., or write to D. J. PRICE, G. P. & T. A., I. & G. N. R. R., Palestine, Texas.

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.

AN OPEN LETTER TO THE REV. W. H. HUGHES, DALLAS, TEXAS.

Dear Brother—I see from the minutes of the Tennessee Conference of 1846 that you were admitted into that body of illustrious men and appointed junior preacher on the Richland Circuit. Since which memorable year you have been identified with the traveling ministry of the M. E. Church, South. Your logical mind and studious habits have long made you familiar with every phase and shade of the doctrines of the Church.

Your recent chapters, in the Texas Advocate, on the "Mode of Christian Baptism," "The Possibility of Apostasy," together with your able analysis of Church government, induce me, in this public manner, to address you. I apprehend from signs too numerous to mention that on some of our cardinal doctrines we are losing ground. For instance, repentance, justification by faith, the witness of the Spirit, and, above all, the great doctrine of atonement made by Christ. I know you love the Church and honor and love its great author. So turn your gifted pen to the discussion of these great questions in the columns of the Texas Advocate. By so doing you would accomplish great good. Your brother in bonds, LEWIS P. LIVELY, Abner, Texas.

\$100.00 a Month and Expenses This Summer.

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

This is a splendid chance to make money and the books of this Company prove that they paid their agents for last month's work \$48.50.

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

CHEAP RATES TO HOT SPRINGS.

For the accommodation of those wishing to attend the Southern Baptist and Auxiliary Conventions, to be held at Hot Springs, Ark., May 10-17, 1900, the Texas and Pacific Railway Company, from its stations in Texas, on May 8 and 9, will sell round trip tickets at rate of one fare plus \$2.00, except from stations west of Big Springs, where the dates of sale will be May 7 and 8. All tickets limited for return 20 days from date of sale, with the privilege of an extension of 10 days, providing tickets are deposited with Mr. R. M. Smith, ticket agent at Hot Springs, prior to May 17.

Our relations with the Iron Mountain Railway place us in a position to offer the best service obtainable from Texas territory, the operation of through chair cars to Malvern making the journey both comfortable and pleasurable. We are operating five trains daily between North Texas points and Hot Springs. Ask any ticket agent for schedule, or write H. P. Hughes, Traveling Passenger Agent, Fort Worth, Texas, or E. P. Turner, G. P. and T. A., Dallas, Texas.

Ringworm, Tetter, Itching Piles, Itch, Eczema cured quickly and effectually with Hunt's Cure. Money refunded if it fails. Price 50 cents.

TO CURE A COLD IN ONE DAY

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

The court jester lay dying. Round the couch were gathered those who waited to hear his last words. Suddenly his lips moved as if in an effort to speak. "What is it thou wouldst say?" they queried. A smile crossed his wan face as he replied: "Wait, and you will understand; I'm just getting out a die-jest."—Yale Record.

If the Baby is Cutting Teeth

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

UNANSWERED LETTERS.

April 12—J. T. Graham, change made. F. P. Ray, has attention. W. A. Gilliland, o. k. Sam'l Weaver, sub. C. A. Tower, has attention. H. A. Boaz, sub and trial subs. C. B. Smith, sub. F. M. Sherwood, sub. April 13—J. A. Phillips, sub.

SCHOOL IS ALMOST OUT GET READY FOR THE "CLOSING EXERCISES."

A SPLENDID LIST OF

Dialogues, Recitations, and Entertainments.

Children's Speakers.

Paper Binding. Each 15 Cents.

- Child's Own Speaker. By E. C. and L. J. Rook. A collection of recitations, motion songs, concert pieces, dialogues, and tableaux. For children of six years.
Little People's Speaker. By Mrs. J. W. Shoemaker. A superior collection of recitations and readings, mostly in verse. For children of nine years.
Tiny Tot's Speaker. By Misses Rook and Goodfellow. Contains more than 150 little pieces of only a few lines each, expressed in the simplest language. For the wee ones.
Young Folks' Recitations. By Mrs. J. W. Shoemaker. An excellent collection of recitations adapted to the various needs of young people's entertainments. For children of fifteen years.
Young People's Speaker. By E. C. and L. J. Rook. Comprises recitations for the different holidays—temperance pieces, patriotic speeches, etc. For children of twelve years.



Children's Dialogues and Entertainments.

Paper Binding. Each 25 Cents.

- Drills and Marches. By E. C. and L. J. Rook. Contains broom drill, hoop drill and march, Mother Goose reception and drill, doll drill, new tambourine drill, etc.
Little People's Dialogues. By Clara J. Denton. All new and original. Everything bright and fresh, and arranged for special days and seasons. For children of ten years.
Young Folks' Dialogues. By Charles C. Shoemaker. One of the best dialogue books in print. For children of fifteen years.
Young Folks' Entertainments. By E. C. and L. J. Rook. Contains motion songs, concert pieces, pantomimes, tambourine and fan drills, tableaux, etc.



Humorous Speakers and Dialogues.

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- Choice Dialect. For Readings and Recitations. By Charles C. Shoemaker. Contains selections in all dialects, such as Irish, Scotch, French, German, Negro, etc.
Choice Dialogues. By Mrs. J. W. Shoemaker. This is doubtless the best all-round dialogue book in print, being adapted as it is to the Sunday school or day school, to public and private entertainments, and to young people or adults.
Choice Humor. For Readings and Recitations. By Charles C. Shoemaker. One of the best and most popular humorous recitation books ever published.
Eureka Entertainments. Just what is wanted for use in day school, Sunday school, at church socials, teas, and other festivals, or for parlor or fireside amusement.
Good Humor. For Readings and Recitations. By Henry Firth Wood. Many of the pieces make their first appearance in this volume, while a number of others are original creations of the compiler. No reader wishing to keep abreast of the times can afford to be without this book.
Holiday Entertainments. By Charles C. Shoemaker. Suitable not only to the Christmas holidays, but also to Easter, Decoration Day, Fourth of July, Thanksgiving, etc.
Holiday Selections. For Readings and Recitations. By Sara S. Rice. The selections are specially adapted to Christmas, New Year's, St. Valentine's Day, Washington's Birthday, Easter, Arbor Day, Decoration Day, Fourth of July, and Thanksgiving.
Humorous Dialogues and Dramas. By Charles C. Shoemaker. All the dialogues are bright and sparkling, and sure to prove most successful in their presentation.
Sunday School Entertainments. Composed of responsive exercises, dramatized Bible stories, dialogues, recitations, etc., adapted to all kinds of anniversary celebrations connected with Sunday school work.
Sunday School Selections. For Readings and Recitations. By John H. Bechtel. An excellent collection, suited to church socials, Sunday school concerts, teacher's gatherings, Christian Endeavor Societies, Young Men's Christian Associations, anniversary occasions, etc.
Temperance Selections. For Readings and Recitations. By John H. Bechtel. This collection comprises speeches and essays from the most eminent clergymen, speakers, and writers of the century.



Century Series of Readings, Recitations, and Dialogues. 12mo. Cloth. \$8.00

This volume, containing 250 pages, comprises the following volumes (bound together) of standard recitations selected from the works of the best known authors:

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For Little Children, Humorous and Comic.

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PUBLISHING HOUSE OF THE M. E. CHURCH, SOUTH.

296 ELM STREET,

DALLAS, TEXAS

April 14—Z. V. Liles, sub. J. F. Pierce, sub. J. W. Tincher, sub. I. T. Stafford, sub. C. E. Statham, sub. D. H. Aston, sub.
April 15—B. T. Hayes, has attention. Jas. A. Walkup, sub. C. G. Shutt, sub. J. W. Sims, sub. C. D. West, sub. L. H. McGee, sub. E. A. Potts, sub. P. C. Archer, sub. R. J. Birdwell, sub. Sam R. Hay, change made. J. L. White, sub. W. C. Hilburn, sub. Jerome Duncan, sub.
April 17—E. A. Smith, sub. A. T. Culbertson, change made. J. W. Clifton, sub. W. B. Ford, o. k. J. M. Sweeton, sub. W. F. Bryan, sub. C. W. Glassville, sub. Mattie M. Wright, sub. H. R. Kimbler, sub. J. R. Atchley, sub. J. H. Trimble, sub. J. T. McKeown, sub.
April 18—J. T. Bludworth, sub. J. M. Armstrong, sub. J. W. Fort, sub. S. M. Owensby, sub. E. G. Roberts, sub. J. L. Dawson, sub. Jno. M. Barcus, sub. S. C. Littlepage, sub. C. S. Cameron, sub. D. W. Perkins, sub. and trial subs. A. H. Hussey, sub. J. Walter Mills, sub. C. W. Irvin, sub. L. W. Cain, sub. C. E. Lindsey, sub.

Resolene advertisement with image of a person sleeping and text: 'Do you? Resolene is a...'

SONGS THE NEW BOOK advertisement with text: 'A sample copy, and see if...'

for Sale advertisement with text: 'Texas, March 27, 1900. C. Pryor, of the North...'

It's Well advertisement with text: 'We are never well informed of the truth...'

YOU THINK advertisement with text: 'Do you think...'

WAGONER GO. advertisement with text: 'ALL KINDS of...'

WAREHOUSE advertisement with text: 'NEW YORK...'

CRAZY WELL advertisement with text: 'Crazy Well...'



OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 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.

DAEK.—Willie Ann Dack, the little daughter of John and Massa Dack, was born November 9, 1898, and died April 6, 1899. May the God of all grace comfort the bereaved parents, and may their lives be such that when the Lord calls they will be ready to meet little Willie, where parting will be no more.

I. P. STANDEFER. Speegleville, Texas.

DOUGHTY.—Mary Belle Doughty, the little two-year-old daughter of Bro. and Sister Doughty, of Martha, Ok., obeyed in the highest sense of the words the summons of the Master: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." She left a father, mother and several brothers and sisters to grieve for her, to whom we extend our sympathy and prayers. J. P. PATTERSON. Gustee, Ok.

McCALL.—Mrs. Ola McCall (nee Balld) was born October 4, 1853, and died April 1, 1899. She was converted and joined the Methodist Church at Waelder, Texas, in 1880, and remained a consistent member until death. She was married to Mr. A. A. McCall January 1, 1866. Soon after her marriage she became an invalid and was a constant sufferer until death relieved her. Sister McCall was the sweetest-spirited sufferer I think I ever saw. Her spirit is doubtless at rest, never to suffer again. Her husband was a marvel of devotion to all. He farmed and did the house work almost for a period of four years, and his wife told me he never murmured. He, with a sweet little girl four years old, survives this loved one. May a kind Providence ever hover about them. J. W. SIMS.

WATTS.—Mrs. Sarah Frances Watts was born February 14, 1848, converted at fifteen years of age; joined Liberty Methodist Church, in Mississippi, and continued in its communion for near thirty years. In December, 1868, she was married to Wm. P. Lovelace, who survived only a few months. One child was the fruit of this union, W. P. Lovelace, now of Jonesboro, Texas. September 4, 1873, she was married to Rev. Philip P. Watts. In 1890 they came to Texas and settled at Moffat, where they closed their earthly pilgrimage, the husband in May, 1896, and the wife December 1, 1899, leaving four sons and three daughters to cherish their memory. Being afflicted with cancer, our sister's last days were full of acute suffering, but through it all she bore herself with the Christian fortitude that was a marked trait of her character. She "fought a good fight" and left us an inspiring example. W. O. HIGHTOWER.

ALFORD.—Little Walter Pierce, youngest child of N. J. and Bettie Alford, was born June 14, 1897, and died March 23, 1899, at Speegleville, Texas. He was taken sick very suddenly, and before papa and mamma were aware their little darling had gone to be with Him who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Having been baptized in infancy, the little fellow had been taught to believe he was a member of the Methodist Church. A sweet little bud, the pride of fond parents and idol of brothers and little sister, has been plucked to bloom in heaven. Many hearts are sad on account of this sad dispensation of Providence; yet we bow in humble submission to Him who is too wise to make mistakes. May his parents and older brothers be brought to Jesus and learn to love Him who has taken their little lamb to his fold. MRS. GEORGIA McLAUGHLIN. Speegleville, Texas.

LANE.—Mrs. Lou Lane (nee Wells) was born in Georgia in 1847, removing when a child to Alabama, and thence to Texas in 1859. She was married to J. W. Lane on Christmas day, 1879, in Hopkins County, Texas. She lived near Mallard, Montague County, Texas, on April 5, 1899, and on the following day, in the presence of many friends and relatives, her funeral sermon was preached by the writer and she was laid to rest. She leaves a husband, two sons and two daughters to mourn her death. Early in life she was converted and joined the M. E. Church, South, and ever afterward remained a devoted member. With joy she waited upon the ministry of the Word and the ordinances of the Church. The sweet savor of a godly life remains behind, her body lies crumbling in the dust, and her redeemed soul has joined the great and increasing throng in a better land. ATTICUS WEBB.

FARWELL.—Mrs. Caroline Farwell, wife of Rev. O. S. Farwell, was born in St. Louis, Mo., August 15, 1817. She made a profession of religion and joined the Baptist Church in Nashville, Tennessee, November, 1838, was genuinely converted and joined the M. E. Church, South, at Providence, La., October, 1842. She was happily married to Rev. O. S. Farwell at Providence, La., November 13, 1844, and died at Thompsonville, Gonzales County, Texas, March 16, 1900. Sister Farwell was sick during her last illness only about ten days. It was apparent to her husband and intimate friends from the first that she had probably entered her last earthly struggle. Death seemed to unveil his conquering face upon her fair but wrinkled brow from the first day. The strength of body that had

RHEUMATISM

Is due to an acid poison which gains access to the blood through failure of the proper organs to carry off and keep the system clear of all morbid, effete matter. This poison through the general circulation is deposited in the joints, muscles and nerves, causing the most intense pain. Rheumatism may attack with such suddenness and severity as to make within a few days a healthy, active person helpless and bed-ridden, with distorted limbs and shattered nerves; or it may be slow in developing, with slight wandering pains, just severe enough to make one feel uncomfortable; the tendency in such cases is to grow worse, and finally become chronic.

Like other blood diseases, Rheumatism is often inherited, and exposure to damp or cold, want of proper food, insufficient clothing, or anything calculated to impair the health, will frequently cause it to develop in early life, but more often not until middle age or later. In whatever form, whether acute or chronic, acquired or inherited, Rheumatism is Strictly a Blood Disease, and no liniment or other external treatment can reach the trouble. Neither do the preparations of potash and mercury, and the various mineral salts, which the doctors always prescribe, cure Rheumatism, but ruin the digestion and break down the constitution.

A remedy which builds up the general health and at the same time rids the system of the poison is the only safe and certain cure for Rheumatism. S. S. S., made of roots, herbs and barks of wonderful solvent, purifying properties, attacks the disease in the right way, and in the right place—the blood—and quickly neutralizes the acid and dissolves all poisonous deposits, stimulates and reinforces the overworked, worn-out organs, and clears the system of all unhealthy accumulations. S. S. S. cures permanently and thoroughly, and keeps the blood in a pure, healthy state.

Mr. J. O. Malley, 123 W. 15th Street, Indianapolis, Ind., for eighteen months was so terribly afflicted with Rheumatism he was unable to feed or dress himself. Doctors said his case was hopeless. He had tried fifty-two prescriptions that friends had given him, without the slightest relief. A few bottles of S. S. S. cured him permanently, and he has never had a rheumatic pain since. This was five years ago.

We will send free our special book on Rheumatism, which should be in the hands of every sufferer from this torturing disease. Our physicians have made blood and skin diseases a life study, and will give you any information or advice wanted, so write them fully and freely about your case. We make no charge whatever for this service. Address, SWIFT SPECIFIC CO., Atlanta, Ga.

held out against all tides for nearly eighty-three years now yielded, death's easy prey. But she was not afraid to die. The thought of the last moment actually did not cause her the slightest alarm. She met the change as calmly as a babe falls to sleep upon its mother's breast. She was held in the highest esteem by all who knew her. The Church and community has sustained an irreparable loss. She had no children. Her devoted husband, a local elder, who is only fifteen days younger than she, meets his affliction like a true soldier of the cross. He has the sympathy and prayers of many good men and women. Their little home that nestled at the corner of our Thompsonville church lot has been torn down and moved to Bro. Foster's, where Bro. and Sister Foster will take care of Bro. Farwell. May God be very merciful to this aged, true and helpful veteran. J. W. SIMS.

CHAPIN.—Bro. Jno. A. Chapin was born in Texas January 11, 1849; was married to Miss Martha J. Marshall August 5, 1874. To them were born seven children, one of whom preceded him to the better land. His wife and six children, three sons and three daughters, survive him. He was converted and joined the Methodist Episcopal Church, South, in 1885, under the ministry of Rev. W. A. Shook, and lived a consistent and useful member till the day of his death, which sad event occurred at his home, near Sulphur Springs, Texas, April 2, 1899. He was a most excellent man, was an official member of the Church for many years, and was steward at the time of his death. He was sick only three days, of congestion, and being unconscious most of the time said nothing; but his life is sufficient guarantee of his future welfare. He rests in peace. His children will rise up and call him blessed. As soon as he was converted he erected a family altar, and its fires never went out. His mantle fell on a noble Christian son, who keeps the fires burning since his father went home to God. His was and still is a house of prayer. S. L. BALL, P. C. Cumby, Texas.

SLOAN.—Mrs. P. G. Sloan was born in North Carolina May 16, 1827. Her maiden name was Freeman. She was married to E. Sloan in 1842, and to the bereaved she was devoted to her Bible and other religious literature. Under the blessings of God she and her husband, who preceded her to the better land about four years, were very successful in rearing their family, hence there is now quite a number to "rise up and call them blessed." We weep, but not as those who have no hope, for "the righteous hath hope in his death," and we have hope of eternal life for those who have died "the death of the righteous." We verily believe that she walks the streets of the New Jerusalem, waves palms of victory, and wears a crown of eternal life. To the bereaved we say, "Hope thou in God," for you may yet, with her, praise him forever. R. A. HALL. Clarendon, Texas.

HARRINGTON.—Dr. Robert Gibson Harrington was born in Amite County, Mississippi, April 15, 1830. In his infancy his parents moved to Holmes County, of the same State, settling near Goodnight, where he grew to manhood. He graduated at LaGrange, Alabama, then took up the study of medicine, graduating from the Louisville Medical College. He located in Lowndes County, Mississippi, to practice his profession, met and married Miss Dorothy Edmunds, daughter of Dr. Edmunds, of Crayfordville, Mississippi. Two children were the fruits of this marriage. One died in infancy, the other, Mrs. Proctor, of Paris, Texas, still survives. At the breaking out of the Civil War he was among the first volunteers from his State, for he loved the South-land and was ever ready to do her bidding. He served two years as a private and two as a surgeon. During this bloody struggle his wife died. He then came to Paris, Texas, and in 1871, nine years after his first wife's death, met and married Miss Kate Douglas, daughter of Prof. J. B. Douglas, of Goodshoro, Titus County, Texas. Two children were the result of this union; the eldest died in childhood, the other, Mrs. R. D. Lowe, is now living near Glen Cove, Texas. In 1875 Dr. Harrington settled at Nelta, Hopkins County, Texas, and in 1882 moved to Coleman County, locating near Glen Cove, where he lived and practiced the profession he so fondly loved up to

about two years of his death, which occurred December 28, 1899. During the drought of 1886 and 1887, when urged by his wife and eastern friends to leave the drought-stricken region, he replied: "No, these people have supported me in their prosperity; I will not desert them in their adversity." He was kind and indulgent as a father and a husband, generous as a friend. He was a Royal Arch Mason, and he professed religion and joined the M. E. Church, South, in 1872, living a member of the same until the time of his death. It has been my privilege to be Dr. Harrington's pastor about fourteen months. He was in feeble health when I came to the work. When I visited him I found him to be no ordinary man; he was a man who had informed himself and could converse intelligently on most any subject; there was in him a noble spirit. He was a great blessing to the people wherever he lived. He was quick to hear the cry of distress. He always went to the very poorest as well as those in better circumstances. He went about doing good. He loved to talk about the Bible, and would select some beautiful lessons for us to read for him. I remember he selected one time the 11th chapter of John's Gospel. As he grew more feeble and realized the end was drawing near, he did not seem to have any fears of death, and he told his wife and daughter not to weep for him. He talked about his departure as a man going on a journey. I was present when he died. He met death with as much resignation as any person I ever saw. He just fell on his back, good man has gone to his reward. Peace to his ashes. He leaves a wife, two daughters and a host of friends. Good-bye, dear husband, father, brother, friend, but not forever. G. W. TEMPLIN.

DODD.—Prof. Wm. C. Dodd died at Ennis, Texas, January 31, 1900; was born in East Tennessee September 25, 1830; converted and joined the Methodist Episcopal Church when a boy; was educated at Emory and Henry College, Va.; was married to Miss Eliza Anthony Stewart, in Sumter County, Ga., in 1857. For many years in Georgia and Florida he was a teacher of wide reputation, having been President of Americus District College, Thomasville District College, Magnolia Institute and Florida Conference College. He surrendered his position as educator and entered the Confederate Army in 1862, and was severely wounded in the battle of Chancellorsville, which disabled him from any further service in the army. He and his wife came to Texas in 1866, having been President of Dade City High School, Fla., just before his move to Texas. All his Christian life he was active in Church work, a man of broad culture and noble Christian character. He came of old-fashioned Tennessee Methodist stock, and married into one of the most noted Methodist families of Sumter County, Ga., a family that sent into the work four preachers, one of whom married the daughter of Dr. Jesse Boring. Prof. Dodd had devoted his life to Christian education, and died in full assurance of a blissful immortality. In his last hours he prayed the blessings of God upon the good people of Ennis, where he was teaching, and whose people had been kind to him. His body lies in the cemetery at Chatfield, Navarro County, and his widow makes her home with her nephew, R. M. McMullan. He leaves a brother in Florida, Rev. Jacob Dodd, and one brother in Texas. This writer was a pupil in one of the Georgia schools, and had for his exalted character the profoundest veneration. The sphere of his activities and usefulness was narrowed in his old age and infirmities, but no physical weakness or suffering could narrow his faith in God or cloud his hope of immortality. The God of all grace console and care for his widow, who patiently waits to be summoned to the presence of the "King in His Beauty." H. G. H.

THOMAS.—Mrs. Sallie Thomas (nee Coon) was born near Burnet, Texas, April 20, 1862. She was reared in a Christian home, and gave her own heart and life to the Christ at the age of twenty-two years. No one that knew her doubted her conversion, and her godly life from that time to the day of her death confirms all that she professed on that occasion. She was converted at a meeting on Delaware Creek, held by Bros. George Riley and O. T. Hotchkiss some fifteen or sixteen years ago. We can still say "Our people die well." She was married to Henry J. Thomas, September, three years. He died April 17, 1887, just before Easter, and she died April 7, 1899, and our Easter service is next Sunday.

Distorts Muscles, Shatters Nerves, Sillicens Joints.

Is due to an acid poison which gains access to the blood through failure of the proper organs to carry off and keep the system clear of all morbid, effete matter. This poison through the general circulation is deposited in the joints, muscles and nerves, causing the most intense pain. Rheumatism may attack with such suddenness and severity as to make within a few days a healthy, active person helpless and bed-ridden, with distorted limbs and shattered nerves; or it may be slow in developing, with slight wandering pains, just severe enough to make one feel uncomfortable; the tendency in such cases is to grow worse, and finally become chronic.

A remedy which builds up the general health and at the same time rids the system of the poison is the only safe and certain cure for Rheumatism. S. S. S., made of roots, herbs and barks of wonderful solvent, purifying properties, attacks the disease in the right way, and in the right place—the blood—and quickly neutralizes the acid and dissolves all poisonous deposits, stimulates and reinforces the overworked, worn-out organs, and clears the system of all unhealthy accumulations. S. S. S. cures permanently and thoroughly, and keeps the blood in a pure, healthy state.

Mr. J. O. Malley, 123 W. 15th Street, Indianapolis, Ind., for eighteen months was so terribly afflicted with Rheumatism he was unable to feed or dress himself. Doctors said his case was hopeless. He had tried fifty-two prescriptions that friends had given him, without the slightest relief. A few bottles of S. S. S. cured him permanently, and he has never had a rheumatic pain since. This was five years ago.

We will send free our special book on Rheumatism, which should be in the hands of every sufferer from this torturing disease. Our physicians have made blood and skin diseases a life study, and will give you any information or advice wanted, so write them fully and freely about your case. We make no charge whatever for this service. Address, SWIFT SPECIFIC CO., Atlanta, Ga.

Sister Thomas had been in poor health for about a year, and for the last six months was under treatment, but all hope of recovery was given up a few days since and she came home to die. She died in her father's home, and many friends and loved ones followed her to her resting place and she came home to die. She died and comfort the bereaved ones. JAS. M. SHEKMAN, Pastor. Burnet, Texas.

URBAN.—Dixie Leola, little daughter of W. B. and Mrs. Dixie Urban, was born July 27, 1888, and died April 5, 1899. Little Dixie was here only a short time, but she had her share of suffering. We nursed her through fifty-two days of suffering last spring, thinking for two weeks each day would be her last. She was spared through that, but was left a cripple. Then she suffered three weeks this spring. When the doctor announced he could do no more, we knew Dixie was dead. She had just learned to talk, and was so much company in the home. She will be missed by us all so much. Everybody loved her. That voice is hushed here, but has joined the angel choir over there. Courage, parents, brothers and sisters; Dixie will be watching and waiting for you. May you be as ready as was she when the summons comes. JULIA ANSLLEY. Bullard, Texas.

BROWN.—Mrs. Nannie Brown, daughter of Mr. and Mrs. T. W. Frater, was born October 14, 1879, in Morgan County, Alabama, and died near Dresden, Texas, February 9, 1900. She was a constant sufferer for two years before she died with that dreaded disease, consumption. Sister Brown professed religion when thirteen years of age, and joined the Methodist Church, of which she lived a consistent member until death. She was married to Mr. D. F. Brown, September 2, 1891, to which union there were three children born—two girls and one boy—all of whom are living. When the summons came, she grasped the hands of her heart-broken father, mother and husband, and pointing up told them to meet her in heaven. She was always ready to do anything for Christ and his cause. We laid her body to rest in the Dresden Cemetery, to await the resurrection of the saints. Her funeral was conducted by Bro. Canis, of Lawson, Texas. May the blessed Spirit guide Bro. Brown and help him to train up the little children for God and to meet their mother in heaven. J. R. BREEDLOVE.

SPENCERIAN



ARE THE BEST

Sold by STATIONERS Everywhere. Samples for trial of the leading numbers for correspondents and accountants, will be sent on receipt of return postage. SPENCERIAN PEN CO., 345 Broadway, New York, N. Y.

WATCH AND CHAIN FOR ONE DAY'S WORK.

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

VANE-GALVERT PAINT CO. ST. LOUIS, MO.

Manufacturers of Mixed Paints. This firm needs no indorsement—their goods speak for themselves.

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

Also for sale by GEO. MULKEY, Ft. Worth. Jack Frost, State Representative, Oriental Hotel, DALLAS, TEXAS.

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

TWENTIETH

The Twentieth is assuming pr agitation the brought before dists until the made acquaint responsibility money will be named (\$1 pe minimum. Of tion. But the rious one, of all the leader take cognizance the money go! It is liberal an allow each co own donation ; refers, and de a restricted set the authorities many hundred portion of the tions springing the land as se that have heret rious and sundi suddenly transt all of these be turn every do into the instit will, if we ar true education; and scatter th thwart the real tieth Century make it a kind appropriation proper realm. offer on any li its end the glori tion of the pe strain for one i schools through used as feeders our great cent doubt the propi collections in tl ferences and t that are laid up offering and pla our great cent are the institu through adversi strain of pover ed their life an fices of noble t from whose v came forth equ life, reflecting of Christian world—these ar need and deser such institutio versity in Tex sity in Nashvil we place our n we run no risk, and generations ed by their sac ment of Southw be worth infin Methodism than many schools. Have we not b already? Take tory of Method Where are they been lost by t of the sinking ised well. Let us watch the try ing and see to where it will b most perman Methodism. By a thank-offering presses the gra hearts for what believe each p his congregation our universities, people, as far as to do, in their There are many schools to be ric can not see why university is not instructional sch instruction cleat that the eyes o turned into t schools that wil ment of the mo

Italy, Texas.

"Carry Sun A bright, fresh, inspiring, and it health as well as faces that were o have been made Hood's Sarsaparil peptic symptoms, and tones up and system.

Constipation is the non-irritating drugists.

Some person does not agree wi ing an avowed enemy.



# Muscles, Nerves, Joints.

the most intense pain, a few days a healthy, or it may be slow in comfortable; the ten-

red, want of proper cause it to develop her acute or chronic,

**Disease,** reparations of potash re Rheumatism, but

stem of the poison is barks of wonderful quickly neutralizes and clears the system



IC CO., Atlanta, Ga.

been in poor health and for the last six treatment, but all hope ren up a few days some to die. She died e, and many friends ed her to her resting ome to die. She died ayed ones.

HERMAN, Pastor.

colic, little daughter . Dixie Urban, was nd died April 5, 1900. re only a short time, re of suffering. We fty-two days of suf-inking for two weeks her last. She was but was left a crippled three weeks this doctor announced he we knew Dixie was learned to talk, and ny in the home. She all so much. Every- hat voice in rushing the angel choir over ents, brothers and - watching and wait- e as ready as was ions comes.

JULIA ANSLEY.

mmie Brown, daugh- T. W. Prater, was nd in Morgan County, ear Dresden, Texas, was a constant suf- before she died with , consumption. Sis- religion when thir- d joined the Metho- ch she lived a con- l death. She was . Brown, September on there were three lrs and one boy—all When the summons the hands of her mother and hus- up told them to . She was always r for Christ and his body to rest in the to await the resur- . Her funeral was 'anax, of Dawson, and Spirit guide Bro. to train up the H- and to meet their R. BREEDLOVE

# ERIAN



# E BEST

ERS Everywhere the leading numbers accountants, will be a postage.

349 Broadway, New York, N. Y.

# FOR ONE DAY'S WORK.

Pla can get a Nickel-Plated Chain and Chain for selling es of Blue at 10 cents ea- address by return mail and rd the Blue, post-paid, and m List. No money required. Concord Junction, Mass.

# T PAINT CO.

is, MO. Fixed Paints

orsement—their goods themselves.

VENS & CO. ano, McKinney, Willie Cliff, Texas.

SULKEY, Ft. Worth. late Representative, Oriental Hotel, TEXAS.

F-CLASS SEWING ADVOCATE 1 TR.

## TWENTIETH CENTURY MOVEMENT.

The Twentieth Century Movement is assuming proportions. By constant agitation the question is being brought before the minds of Methodists until the whole Church is being made acquainted with the ponderous responsibility that rests upon us. The money will be raised and the amount named (\$1 per member) will be the minimum. Of this there is no question. But there is a question, a serious one, of which every pastor and all the leaders in this work ought to take cognizance, and that is, where is the money going after it is collected? It is liberal and kind in the Church to allow each contributor to direct his own donation to the institution he refers, and doubtless this is right in a restricted sense; yet I am sure that the authorities did not dream of so many hundreds making a grab for a portion of the money raised. Institutions springing up spontaneously over the land as schools, and institutions that have heretofore been used for various and sundry means of grace being suddenly transformed into schools, and all of these bending every energy to turn every dollar they possibly can into the institution they represent, will, if we are not watchful of our true educational interests, so divide and scatter the money raised as to thwart the real purpose of the Twentieth Century Thank-Offering and make it a kind of chance if we get the appropriation of this money to its proper realm. I have no criticism to offer on any institution that has for its end the glory of God in the salvation of the people. I would not restrain for one moment the building of schools throughout the Church to be used as feeders and to co-operate with our great central institutions, but I doubt the propriety of taking the cash collections in the districts, in the conferences and throughout the Church that are laid upon the altar as a thank-offering and placing them in other than our great central institutions that are the beacon lights of Methodism. These are the institutions that have come through adversity, that have stood the strain of poverty and have maintained their life and activity by the sacrifices of noble men. The institutions from whose walls young men have come forth equipped for the work of life, reflecting the blessed influences of Christian college life upon the world—these are the institutions that need and deserve our money. I mean such institutions as Southwestern University in Texas, Vanderbilt University in Nashville, Tenn., etc. When we place our money in such schools we run no risk. They are established and generations to come will be blessed by their sacred work. The endowment of Southwestern University will be worth infinitely more to Texas Methodism than the establishment of many schools of minor importance. Have we not learned lessons enough already? Take a glance at the history of Methodist schools in Texas. Where are they to-day? Money has been lost by the thousands because of the sinking of schools that promised well. Let us risk no more. Let us watch the trend of the thank-offering and see to it that it is placed where it will bring the greatest and most permanent blessing to our Methodism. By this we make it truly a thank-offering, an offering that expresses the gratitude of appreciative hearts for what God hath wrought. I believe each pastor should lay before his congregation the true situation of our universities, and thus educate his people, as far as it is possible for him to do, in their financial conditions. There are many who believe our large schools to be rich, and still others who can not see why a great college or a university is not self-sustaining like a preparatory school. Let us give this instruction clear and unmodified, so that the eyes of the Church will be turned into the direction of the schools that will warrant the investment of the money raised.

T. S. ARMSTRONG.

### Italy, Texas.

"Carry Sunshine With You." A bright, fresh, sunny face is always inspiring, and it always denotes good health as well as a happy heart. Many faces that were once overcast with gloom have been made bright and sunny by Hood's Sarsaparilla which cures all dyspeptic symptoms, strengthens the nerves and tones up and invigorates the whole system.

Constipation is cured by Hood's Pills, the non-irritating cathartic. Sold by all druggists.

Some persons count every one who does not agree with their way of thinking an avowed opponent, not to say an enemy.

# MARVELOUS POWER IN STEAM BATHS.

Invention of an Ohioan That Guarantees Perfect Health, Strength and Beauty to Every User, and Cures Without Drugs, All Nervous Diseases, Rheumatism, La Grippe, Neuralgia, Blood and Kidney Troubles, Weakness, and the Most Obstinate Diseases, by Nature's Methods of Steaming the Poisons Out of the System.

Ministers and Those Who Have Used It Declare It To Be the Most Remarkable Invigorant Ever Produced. Better Than Any Treatment at Hot Springs, Sanitariums or Health Resorts.

38,478 "QUAKER" CABINETS SOLD LAST MONTH.

A genius of the Queen City has placed on the market a Vapor Bath Cabinet that has proven a blessing to every man, woman or child who has used it. Our recent investigation of this remarkable invention was so very satisfactory we have no hesitancy in indorsing the same as just what all our readers need. It is an air-tight inclosure, in which one comfortably rests on a chair, and with only the head outside, enjoys at home, for 3 cents each, all the marvelous cleansing, curative and invigorating effects of the famous Turkish Bath, Hot Vapor, or Medicated Bath, with no possibility of



WORLD MFG. CO. CHICAGO.

taking cold afterwards, or in any way weakening the system.

Hundreds of well-known physicians have given up their practice to sell this Cabinet—such eminent men as Emerson McKay, Detroit, who has already sold over 700, and John C. Wright, Chicago, who sold 125 last month.

Thousands of remarkable letters have been written the makers from users, some of which, referring to Rheumatism, La Grippe, Kidney Troubles, will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, O., writes: "My father was down in bed for months with rheumatism; this Cabinet did him more good than \$50 worth of drugs." G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles, when your Cabinet came. Two weeks' use cured me; I have never had a twinge since." Rev. Geo. H. Hudson, Okemos, Mich., says: "I gave up my parastore on account of nervous prostration and lung troubles; my editor so highly recommended your Cabinet I tried it; from that day I have steadily grown better; am now well; nervousness gone; lungs strong; am a new man." Mrs. Ober, No. 904 Broad St., Columbus, O., writes: "It is grand for curing colds, la grippe, inflammation, aches, pains; it cured my uncle of neuralgia and sleeplessness with which he had long suffered. A neighbor cured herself of la grippe in one night, her little girl of measles, her son of croup. Another neighbor cured eczema of many years' standing." Hon. A. B. Strickland, of Bloomington, writes that the Cabinet did him more good than two years' doctoring, entirely cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long been afflicted.

### FISHING AT SPIRIT LAKE, ARK.

Spirit Lake is situated on the Cotton Belt Route, 23 miles east of Texarkana, 22 miles east of Sulphur Springs and 28 miles east of Fort Worth, Texas, and is by far the best fishing, hunting and pleasure resort in the South, its waters being thoroughly impregnated with all kinds of game fish. Black bass and white perch are caught out of the lake in great quantities. Squirrel, duck, wild geese, hare and quail shooting good in season. Mr. T. B. Weathersby has a good hotel on the lake, also boats, tackle, bait and fish always on hand, which can be had at reasonable prices. The hotel is situated directly on the south bank of the lake, in a beautiful park consisting of several hundred acres, covered with large, beautiful trees, most of which are cotton-wood, some of them measuring 12 to 16 feet in circumference, forming a dense shade. These, in connection with thousands of tall cypress, growing in the lake, covered with beautiful gray moss, present a picturesque appearance from the front veranda of the hotel, which is 250 feet in length, fronting the lake and railroad, which runs parallel with and near the lake for some distance. There is in the park a pavilion, bicycle track, refreshment stand, general store, tents, rustic tables and seats, and, in fact, everything to make it desirable for fishermen, picnic parties and pleasure-seekers generally. There is always a delightful breeze on the lake. The Government in its wisdom saw fit last season to thoroughly stock Spirit Lake with black bass, some specimens of which have been known to weigh 10 pounds. White perch have been caught out of the lake which weighed 5-14 pounds. Spirit Lake is in Lafayette County, Ark., is seven miles long, two to three hundred yards wide, 10 to 180 deep, its water clear,

### Hundreds of Ministers

write, praising this Cabinet. Rev. H. C. Roernoes, Everett, Kan., says: "It's a blessing; made me full of life and vigor; should be in use in every family." Rev. J. C. Richardson, N. Fifth St., Roxbury, Mass., was greatly benefited by its use, and recommends it highly, as also does Prof. E. F. Kline, of Ottawa University, who says: "I find it a great benefit. No Christian should be without it." Hon. V. C. Hay, St. Joe, Mo., writes: "Physicians gave me up to die; was persuaded by friends to try this Cabinet, and it cured me. I can not praise it enough." Rev. Baker Smith, D. D., Fairmont, N. J., says: "Your Cabinet rids the body of aches and pain, and as cleanliness is next to godliness, it merits high recommendation." Congressman John J. Lentz, Mrs. Kendrick, Prin. of Vassar College; John T. Brown, Editor "Christian Guide"; Rev. C. M. Keith, Editor "Holiness Advocate," as well as hundreds of clergymen, bankers, governors, physicians and influential people, recommend it highly.

### It Prevents Disease.

and physicians are unanimous in claiming that colds, la grippe, fevers, small-pox, consumption, kidney trouble, Bright's disease, cancer—in fact, such marvelous eliminative power has this Cabinet that no disease can gain a foothold in your body if you take these hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book, issued by the makers. To

### Cure Blood and Skin Diseases

this Cabinet has marvelous power. Dr. Shepard, of Brooklyn, states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. If people, instead of filling their system with more poisons by taking drugs and nostrums, would get into a Vapor Bath Cabinet and steam out these poisons, and assist nature to act, they would have pure blood, and a skin as clear and smooth as the most fastidious could desire.

### The Important Feature

of this Cabinet is that it gives a hot vapor bath that opens the millions of pores all over the body, stimulating the sweat glands, drawing out all the impure salts, acids and effete matter, which, if retained, overwork the heart, kidneys, lungs, and cause disease, debility and sluggishness. Astonishing is the improvement in health, feeling and complexion. The first bath makes you feel like a new being; 10 years younger.

### With the Cabinet, if desired, is a

### Head and Complexion Steamer.

In which the face, head and neck are given the same vapor treatment as the body, producing the most wonderful results—removes pimples, blackheads, skin eruptions, cures Catarrh, Asthma and Bronchitis.

O. C. Smith, Mt. Healthy, O., writes: "Since using this Cabinet my Catarrh, Asthma and Hay Fever, with which I have been afflicted since childhood, has never returned. Worth \$1000 to me. I have sold hundreds of these Cabinets. Every one was delighted. My wife finds it excellent for her ill."

### Will Hasten Perspiration

every one knows is beneficial, but other methods are crude and insignificant, when compared to the convenient and marvelous curative power of this Cabinet, known as the new 1902 style

### Square Quaker Folding Thermal

Bath Cabinet. We find it to be a genuine Cabinet, with a real door, opening wide as shown in cut. When closed it is air-tight; handsomely made of best, most

durable, water-proof goods, rubber lined. A heavy steel frame supports it, making it a strong and substantial bathroom within itself. It has top curtains; in fact, all the latest improvements.

The makers furnish an excellent stove with each Cabinet, also valuable recipes and formulas for medicated baths and ailments, as well as plain directions. It folds flat in 1 inch space, when not in use; easily carried; weighs but 10 pounds.

People don't need bathrooms, as this Cabinet may be used in any room, and bath tubs have been discarded since this invention, as it gives a far better bath for all cleansing purposes than soap and water. For the sick room its advantages are at once apparent. There have been

### So-Called Cabinets

on the market, but they were unsatisfactory; inconvenient, simply cheap, flimsy affairs.

After investigation we can say the Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user, and the

### Makers Guarantee Results.

They assert positively, and their statements are backed by a vast amount of testimony from persons of influence; that this Cabinet will cure Nervous Troubles, Debility, Purify the Blood, Beautify the Skin and Cure Rheumatism. (They offer \$50 reward for a case not relieved.) Cures the most obstinate cases of Women's Troubles, La Grippe, Sleeplessness, Neuralgia, Malaria, Headaches, Obesity, Gout, Scantica, Eczema, Scrofula, Piles, Dropsy, Blood and Skin Diseases, Liver and Kidney Troubles. It will

### Cure the Worst Cold

with one bath, breaks up all symptoms of La Grippe, Fevers, Pneumonia, Consumption, Asthma, and is really a household necessity. Gives the most

### Cleansing and Refreshing Bath

known, and all those enjoying health should use it at least once or twice a week, for its great value is its marvelous power to draw out of the system all impurities that cause disease, and for this reason is truly a God-send to all humanity.

### HOW TO GET ONE.

All our readers who want to enjoy perfect health, prevent disease and are afflicted, should have one of these remarkable Cabinets. The price is wonderfully low. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write The World Mfg. Co., 228 Wood Building, Cincinnati, O., and ask them to send you their pamphlets describing this invention. The price is wonderfully low, only \$5.00 complete, with heater, directions and formulas. Head Attachment, if desired, \$1.00 extra, and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much health, strength and vigor.

Write to-day for full information; or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after 30 days' use if not just as represented.

We know them to do as they agree. They are reliable and responsible; capital, \$100,000.

The Cabinet is just as represented, and will be shipped promptly. You can order safely by express, P. O. money order, bank draft, or certified check.

Don't fail to send for booklet, anyway.

### The Cabinet is a Wonderful Seller

for agents, and the firm offers special inducements to both men and women upon request, and to our knowledge many are making from \$100 to \$150 every month and expenses.

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.

### A visitor at a Columbia, Mo., school the other day asked one of the lower grade classes this question:

"What is the axis of the earth?" "An imaginary line passing from one pole to the other, on which the earth revolves," proudly answered a pupil. "Yes," said the examiner, well pleased, "and could you hang a bonnet on it?" "Yes, sir." "Indeed! And what kind of a bonnet?" "An imaginary bonnet, sir." The visitor asked no more questions that day.—Exchange.

### WHAT A FACE!

Full of Pimples, red Spots, etc. You can replace it with a beautiful, Smooth Complexion, remove the freckles, blackheads, and just for 50 cts., which gets a box of Safety Soap and a box of Mineral Salve by mail. Agents wanted. MINERAL WELLS BOT. WORKS, Mineral Wells, Texas.

### Chatham'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.

### A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanent cures), and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 920 Powers' Block, Rochester, N. Y.



# DR. PRICES CREAM BAKING POWDER

Used in Millions of Homes—40 Years the standard. A Pure Cream of Tartar Powder. Superior to every other known. Makes delicious cake and pastry, light, flaky biscuit, griddle cakes—palatable and wholesome.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—Avoid baking powders made from alum. They look like pure powders, and may raise the cakes, but alum is a poison and no one can eat food mixed with it without injury to health.

### TWENTIETH CENTURY FUND.

Below we give names and amounts of those who have given cash to the Twentieth Century Fund since our last Annual Conference, which met at Timson. We will continue to report in the Advocate from time to time names and amounts given. Those who remit will state whether the credit should be given them, church or circuit; also whether it is payment on subscription heretofore given:

Mrs. M. B. Harris	\$25.00
Melrose Circuit, per John W. Goodwin	8.75
Mineola	2.75
Rev. P. R. White	20.00
Rev. G. R. Hughes	20.00
New Boston, per G. R. Hughes	5.00
Marshall, per A. S. Whitehurst	25.00
San Augustine, per W. L. Pate	5.25
Lurkin, per A. A. Wagoner	17.50
Garrison Circuit, per D. L. Cain	22.50
Unknown Friend, per G. R. Hughes	20.00
Rev. C. F. Smith	5.00
Total	\$280.25

The amount of \$11.50 of the above is in receipts turned in to me where money had been given to Southwestern University, Rescue Home and expenses paid.  
W. J. OWENS,  
Treasurer Board Ed. E. T. C. Mineola, Texas, April 14, 1900.

### WACO DISTRICT CONFERENCE.

Our District Conference, just adjourned at Eddy, was a great occasion. No other word but "great" will properly characterize it. The sermons were great, and spiritual baptisms, too. The gifts were great, and so were the resolves. Think, if you can, of \$1900 for our Snochow University being raised in thirty minutes in an open session of the conference and without any speeches or attempts at a "rousment." And as to the resolves—the preachers, official members and our godly women went away full of faith in our ability to do something for God, and zeal to undertake the doing.  
A fuller report of the conference from the Secretary will reach you in a few days.  
SAM P. WRIGHT,  
Waco, Texas.

Is your Brain Tired?

Take Horford's Acid Phosphate.  
Dr. Y. S. Troyer, Memphis, Tenn., says: "It recuperates the brain and enables one to think and act." Makes exertion easy.

### EPWORTH LEAGUE NOTICES.

#### PASTORS AND EPWORTH LEAGUERS

In this issue of the Advocate we announce the program for the State League Conference at Waco, May 15-17. Please read it, and make your arrangements to be there and hear it. Live subjects will be discussed by some of the ablest men in Southern Methodism.  
Waco is in the center of our State—a short ride of little cost, and it will pay you well to make the trip. Two years since our last conference, and two years until you have a like opportunity.  
A \$5.00 maximum rate has been secured, and good board at Waco can be had at \$1.00 per day and up. Write to Rev. John R. Nelson now that you are coming and ask him to secure you a home. Preachers in regular work will be entertained free by Waco Methodists, provided their names are sent in promptly.  
It will not be necessary to elect regular delegates, but all young Methodists who are interested in League work will be expected. Let us unite in making this conference a notable event in Texas Methodism. The magnificent new auditorium at Waco has been secured for the occasion. A. K. RAGSDALE, Secretary.

#### PROGRAM OF EIGHTH SESSION TEXAS EPWORTH LEAGUE CONFERENCE, WACO, TEXAS, MAY 15-17.

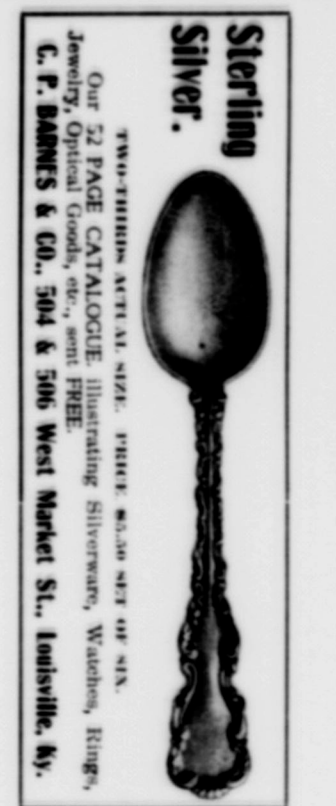
**TUESDAY.**  
8 p. m.—Opening Sermon, H. M. Whaling, D. D., Austin.  
**WEDNESDAY.**  
Sunrise Prayer Service, D. L. Williams, Greenville, Texas.  
9:30 a. m.—Opening Devotion, Bishop J. S. Key.  
9:30—Organization.  
9:50—Music.  
10:00—Dr. H. M. Dulbosc, "Youth and Books."  
11:30—"Twentieth Century Education Offering," D. C. Kelly, D. D., Nashville.  
2:00 p. m.—Conference of First Vice-Presidents, Jno. R. Nelson presiding.  
2:30—Testimony of Leaguers, W. A. Palmer, Bastrop.  
3:00—Rev. G. Rankin, D. D., Editor Texas Christian Advocate, "Dangers that Threaten the League."  
3:45—Hon. R. W. Hall, of Vernon, "The Value of the Social Department."  
5:15—(After Adjournment) Conference of Second Vice-Presidents, Miss Dechard.  
8:00 p. m.—Devotional Exercises, P. L. Cobb, Nashville.  
8:30—"Opening the Open Door," Bishop A. W. Wilson, Baltimore, Md.  
**THURSDAY.**  
Sunrise Prayer Service, Nath Thompson.  
8:30 a. m.—Opening Devotions, by Rev. C. A. Lehberg, German Mission.  
9:50—Music.  
9:50—"Holston Plan," Rev. P. L. Cobb, Nashville, Tenn.  
9:30—Business Session (election of officers, etc.).  
10:15—Judge N. A. Steadman, of Palestine.  
11:00—Rev. E. E. Hess, D. D., "Methodism a Spiritual Force in the World."  
2:00 p. m.—Conference of Third Vice-Presidents, Prof. C. C. Cody, Georgetown.  
2:30—Devotional Service, Homer Garrison (East Texas).  
2:50—Music.  
3:00—Bishop J. S. Key, Junior Work: "Of such is the Kingdom of Heaven."  
4:00—Abe Mulkey and the Orphans.  
4:45—Visit to Methodist Orphanage, W. H. Vaughan in charge.  
8:30 p. m.—Song Service, D. J. Evans.  
8:30—Jubilee Meeting.  
(NOTE.—Program subject to change. All of above have consented to come save one. Jubilee Meeting for last night will be fully arranged later.—A. K. Ragdale, Secretary.)

#### CHANGE OF PLACE OF THE DALLAS DISTRICT LEAGUE CONFERENCE.

On account of the unfinished condition of the new church at Denton, the League Conference will meet at Lewisville, April 25, 8 p. m. Presidents of Leagues will please notify Rev. L. P. Smith, pastor at Lewisville, of the number that will likely attend from each League, so that due preparation may be made for entertainment.  
JNO. H. McLEAN.

#### WEATHERFORD DISTRICT LEAGUE.

The Weatherford District League Conference will meet at Whitt on the evening of May 9. Whitt is ten miles from the railroad; those coming by rail will please notify me, and I will have you met at Garner with conveyance to bring you out to Whitt.  
All the Leaguers in the district are cordially invited to attend, and all others who are interested in League work. We



are going to do our best to make you feel at home. We are expecting a good time. I trust the Leaguers will come in the spirit of our blessed Master and leave a blessing on our little town.  
S. E. ALLISON, P. C.

#### A STRONG STATEMENT!

Bright's disease can be cured by the use of Mineral Wells Water. Write MINERAL WELLS BOTT WORKS, Palo Pinto Co., Texas.

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

#### RESOLUTIONS OF RESPECT.

The following resolutions were passed by the Home Mission Society of the Elm Street Methodist Episcopal Church, South, Waco, Texas, March 14, 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 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 that 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.

**MORPHINE.** *Opium, Cocaine, Whisky, Cigarettes, etc.*  
Wilson Chemical Co., Dublin, Tex.

#### A SUBSTANTIAL OFFER.

Morphine, Cocaine, Chloral, Whisky and Tobacco Habits cured in 26 to 48 hours. We ask no money until the patient is cured and ready to return home. Having never failed to cure a case, we positively agree to refund all expenses of patient, charging nothing for treatment or board in case of failure. First-class references on application.  
Goldard Sanitarium, Station A, Dallas, Tex.  
The physicians composing this firm are thoroughly reliable.—Geo. W. Owens.

## A LETTER TO "U."

WACO, TEXAS, APRIL 10, 1900.

Dear Sir:  
Would a business proposition by which you can make \$6.00 per day for every working day for the rest of this year interest you? If so, write to us for an agency for your County on our great new book, "WORDS OF COMFORT," and we will give you our confidential terms by which others are making this much, and you can do the same if you will accept our offer and work.  
Report from R. E. L. Beckworth, of Gregg County, received to-day, shows 29 orders for his first four and a half days' work. He writes: "I find 'WORDS OF COMFORT' a ready seller. I want more territory, as my two brothers will also work for the book if you can give us Smith County."  
Mr. Beckworth made an average of over \$6.00 per day for the time he worked last week.  
If you want to make money fast, don't miss this opportunity. Prospectus and full outfit for 75 cents (stamps will do). Anyhow send for Descriptive Matter free. Yours truly,  
**THE SOUTHWESTERN CO., Publishers, Waco, Texas.**



Per Annum, \$2.00.

Vol. XLVI.

### EDITORIAL.

#### MINISTERS AS EXAMPLES OF FLOCK.

A minister of the gospel, because his high calling, is held by common opinion to a higher standard of deportment and propriety than in the secular vocations of life. He, the public teacher of morality and virtue, and his life is expected to illustrate and exemplify the virtue and truth he teaches to others. Naturally expect him to be a better man than themselves. This reason they look to him as a minister of the gospel, in his daily walk and conversation in moral and spiritual concerns recognize the weight of his counsels and instruction. The very confidence they have in his integrity and devotion gives tremendous emphasis to his advice and consultation. They look to him as an eminently good man to his convictions, pure in his life and thought, and scrupulous in his dealings with mankind. As a minister of the gospel, he is expected to be a gentleman, and in all of the in social relations existing between and the home life of his people, necessary for him to be a para good judgment and propriety. No must ever drop from his lips a act must go out from his presence which the least moral exception taken. He is there not simply representative of Christ his Lord, but very account the most perfect of his conduct. In his before men his conduct must be reproach. He must be so circumspect that men will take knowledge that he has been with Jesus. His words must be those of wisdom and strength. Rashness and impudence of speech must not characterize his ministrations. He must be a mouthpiece of Christ, and he must lower his calling by vulgar coarseness without degrading name and the cause of his Lord. When on the streets or in his home he must not indulge in any hal excess that will justly bring reproach to his conduct. Mothers point to him as an example worthy of emulation of their boys and he can not to engage in any practice in his relations with the people inconsistent with the high esteem in which held by the consecrated mother his congregation. His personal life must be so far removed from reproach as to be an inspiration to the young men of his acquaintance. In business affairs he must be prompt in meeting all of his obligations, and no one can have excuse for do his honesty. If he is not scrupulous in all such matters his shortcomings will lessen the respect of world