

# TEXAS CHRISTIAN ADVOCATE

Per Annum, \$2.00.

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

To Preachers, \$1.00

Vol. XLVI.

Dallas, Texas, Thursday, April 26, 1900.

No. 35

## EDITORIAL.

### MINISTERS AS EXAMPLES OF THE FLOCK.

A minister of the gospel, because of his high calling, is held by common opinion to a higher standard of deportment and propriety than men in the secular vocations of life. He is the public teacher of morality and religion and his life is expected to illustrate and exemplify the virtue and force of the truths he teaches to others. They naturally expect him to be spiritually a better man than themselves. For this reason they look to him as a model in his daily walk and conversation, and in moral and spiritual concerns they recognize the weight of his counsel and instruction. The very confidence which they have in his integrity and discretion gives tremendous emphasis to his advice and consultation. They regard him as an eminently good man, true to his convictions, pure in his motive and thought, and scrupulous in his dealings with mankind. As a result, the minister enjoys the confidence of the public to an extent not accorded to men generally. He has credit at the stores, though his finances may be limited; he has access to the homes of his people, though he may be a comparative stranger to them; and many concessions are made to him simply because he is a minister and it is taken for granted that he is a good man. He is therefore under a tremendous obligation to meet all of the requirements of these expectations. In his private life he needs to be an ideal gentleman, and in all of the intimate social relations existing between him and the home life of his people it is necessary for him to be a paragon of good judgment and propriety. No word must ever drop from his lips and no act must go out from his presence to which the least moral exception can be taken. He is there not simply as a man, but more particularly as the representative of Christ his Lord. On this very account the most perfect confidence is reposed in him. In his walk before men his conduct must be above reproach. He must be so circumspect that men will take knowledge of him that he has been with Jesus. In the pulpit his words must be those of wisdom and strength. Rashness and impudence of speech must not characterize his public ministrations. He is the mouthpiece of Christ, and he can not lower his calling by vulgarity or coarseness without degrading the name and the cause of his Master. When on the streets or in his home he must not indulge in any habits of excess that will justly bring censure to his conduct. Mothers point to him as an example worthy of the emulation of their boys and he can not afford to engage in any practice in his associations with the people inconsistent with the high esteem in which he is held by the consecrated motherhood of his congregation. His personal habits are to be so far removed from reproach as to be an inspiration to the boys and young men of his acquaintance. In his business affairs he must be prompt in meeting all of his obligations, so that no one can have excuse for doubting his honesty. If he is not scrupulous in all such matters his shortcomings will lessen the respect of worldly men

for the gospel of the Son of God. He must be a model of prudence and discretion at all times and under all circumstances. It makes no difference whether he is at home where the eyes of his people are upon him, or whether he is a thousand miles away and among strangers, he must not lose sight of the fact that he is a Methodist preacher, and under the severest obligation to maintain the highest standard of deportment and propriety. No minister of the gospel, for any cause whatever, can assume to run any risk in matters concerning which there is serious question. The benefit of doubt, under such circumstances, must be given to conscience. To do otherwise is to compromise his calling, do violence to his moral sensibilities, impair his influence as a minister, and bring the Church into ridicule and contempt. He is to be an example to the members of his flock at home and abroad in all matters of consistent conduct. To indulge in any practice to the contrary is without the pretext of excuse or justification. The Church demands a minister whose life needs no apology, and whose acts will bear the searchlight of public and private inspection. Such a minister stands out the living exponent of the lofty ethics and transparent spirituality of the gospel whose pure message the Holy Ghost calls him to preach to dying men and women.

### DIRECTIONS FOR A LIVE PRAYER-MEETING.

1. Let the preacher arrange a series of deeply spiritual subjects and announce them from time to time, urging the people to study them in the light of the Bible and through personal experience, and give to them a great deal of earnest thought himself. This will interest the people, cultivate in them the habit of Bible reading and enrich their faith and determination. It will also give them normal instructions in the best methods of Bible study.
2. The preacher should lose no opportunity in putting the prayer-meeting service before his people. Not only make a cheerful announcement of it at his Sunday morning and evening services, but speak of it in his visitation from house to house and when he meets his leading men in their places of business. Cultivate in them, in all possible ways, the habit of going to prayer-meeting.
3. Let the preacher select a half dozen men and women and assign to them a specific phase of the subject for the next service, and request them to make a special study of it and be prepared to make a talk of from three to five minutes. This will interest them particularly in the subject, and train them for taking part in the public service. People want something to do in this line, and they ought to have it given to them.
4. Let the meeting be opened promptly on time, and from start to finish keep it moving with snap and vigor. Have the lesson in concert, the people standing. Ask for short, pointed prayers. Make the singing move with life and energy. When the prayer is asked, have the people to kneel in good old Methodist style. When they sing, have them at intervals to rise. A change of position keeps the blood circulating, and the people awake and interested. Give nobody an opportunity to yawn.
5. The preacher ought never to talk

over ten or twelve minutes. In this time he can say a great deal. It is not his meeting, but the meeting of the people. This is the one service in which they can be made prominent. It is not the place to preach a sermon. See to it that just as many get in a word as possible. Then the preacher gets the trend of the religious thought of his people. He gets an expression of their condition, and he learns their needs. If they do not volunteer to speak, let him manage in some way to call them out. He can do this without embarrassing anybody. If he sits and waits for them to talk, there will often follow a dead silence, and this is fatal to a live prayer-meeting.

6. Make the prayer-meeting a social means of grace. Take advantage of it to get acquainted with the people and to make them acquainted with each other. If necessary, have a few minutes' intermission just before the benediction, and have a good, old-fashioned hand-shaking. Do away with all formality and stiffness and cultivate good cheer and fellowship. This will make the people feel at home, and they will act like a large family in a domestic reunion. To them the service will become an inspiration.

7. Select some good man to lead the singing, and if possible get as many of your young people as practicable to sit near him and constitute the prayer-meeting choir. This will interest the young Leaguers and give them a prominent part. The young people, above all others, ought to be worked into this service.

8. Finally, these are only directions, but they are not iron cast. They are flexible. Hence there is great latitude for varying the order from time to time, so that monotony will be avoided. Ruts will kill a prayer-meeting, but spiritual variety will develop its interests. You want nothing stereotyped in this sort of service. Any sort of religious change is better than dead uniformity. A resourceful pastor will not lack at this point.

Now, if directions like these are followed by the pastor and the people, the prayer-meeting will not languish on the hands of the Church. It will be the liveliest, the best attended, the most helpful and growing service, under guidance of the pastor and his official advisers.

### EXPERIENCE AND PRACTICE.

Quite a large number of people make large professions of religion, but reduce those professions to small practice; and a great many others place a low estimate upon the experimental feature of religion, but make great pretensions in the practical part of it. Both of these positions are untenable and without a solid scriptural basis. No man can have a true type of religion without experiencing its power, and no profession of its experience amounts to anything that does not reproduce itself in the domestic, the social and the business walks of life. It takes deep experience in the heart and persistent righteousness in the life to demonstrate the vital existence of true religion. As a rule, we are not lacking in the duty of profession so much as we are in the duty of practicing our religion. We have a superabundance of the former and an underplus of the latter. The right sort of assurance is followed by the right sort of practice. The two make a well-balanced charac-

ter and a fruitful life. Any inconsistency between them shows a radical defect in our apprehension of genuine religion. An exchange sizes up the lack at this point with such definite aim and clearness that we quote from it in the conclusion of these remarks. In speaking of those who fail to reduce their profession to a righteous practice, it says:

They own Bibles, but feed on newspapers. They sing about peace, but do not surrender to get it. They pray that the kingdom of heaven may come, but block the way by worldly living. They listen to sermons on unselfishness, but jampot themselves in food and dress. They wear crosses, but shrink from bearing them. They praise Christ with their lips, but declare the things he did to be wholly impractical now.

### THE WOMEN VISIT BISHOP AND MRS. KEENER.

Rev. F. B. Carroll, of Georgetown, sends us an account of a visit the Women's Board of Home Missions made to Bishop and Mrs. Keener at the late annual session at New Orleans. The account of the gathering was given in one of the local dailies, and is as follows:

The scene yesterday at the home of Bishop Keener, the senior Bishop of the Methodist Episcopal Church, South, recalled to the minds of all who had been present the remarkable demonstration that occurred on the occasion of his golden wedding anniversary over nine years ago. Not since that marked day in the lives of the venerable octogenarian Bishop and his wife had such a concourse gathered in the beautiful rose-embowered cottage, where for upwards of forty years the aged Bishop has made his home.

All knew the simple, unpretentious little frame cottage in Dublin Avenue, with in a half square of the Carrollton Street Church, where Bishop Keener has lived these many years. The low, rambling building, almost hidden beneath the shades of the massive oaks, the sweet-scented, old-fashioned garden, whose bloom flowers no fairer than the fragrance of the two simple, gaily lives within that they offer incense to, the memories that cluster all around the spot so sacred to Bishop Keener and his wife, all combined to give a soft touch to the beauty of the spring evening, as over one hundred of the representative women of the Southern Methodist Church invaded this quiet domain yesterday to offer their homage to the devoted old Bishop, who had one so much during his many years for the upbuilding of Methodism in the South.

As the Women's Board of Home Missions, this visit was essentially a tribute to the home, as represented in the pure, simple, godly lives of Bishop Keener and his faithful wife during almost sixty years of wedded life. No program had been set for the evening. All knew that both Bishop and Mrs. Keener are aged and feeble, and the ladies did not wish to interrupt by any undue excitement the quiet tenor of their lives by an elaborate program. They simply wished to call to show him how dear he was to the heart of every member of the Southern Conference and to ask his blessing while this New Orleans conference was in session. The Bishop is too old to travel now to conference meetings, and many felt that it would be the last time that the conference as a body would greet him and his wife. This thought added a most pathetic character to the visit and threw over all the soft sunset glow of the border land.

Bishop Keener knew that the ladies were coming. He had been apprised of the intended visit by Miss Bennett, Mrs. Lyons and Mrs. Carr. The entire board, attended by Rev. Dr. La Prade and Rev. Dr. Tigert, of Nashville, walked up to the gate bearing beautiful clusters of roses and evergreens as an offering to the worthy old couple. Bishop Keener was standing on the vine-twined gallery of his

home, and in a sweet, old-time courtesy of manner and the smiling courtesy of a Southern gentleman of the old school, stepped forward to greet the board. At his side stood his granddaughter, who, since the death of the old but now child of Bishop and Mrs. Keener, has made her home with her grandfather and grandmother. It was a beautiful home picture, and was enhanced when Bishop Keener, with a steady old-time gaze, led the way to the little parlor, where Mrs. Keener was seated. The Bishop took his seat at her side, the two spiritual daughters seated next chairs which were presented to the faithful old couple by the Methodist Board being next on this occasion.

A pleasant interchange of greetings took place, each member of the board being brought forward to take Bishop and Mrs. Keener by the hand. Mrs. W. W. Carr, Mrs. P. A. Lyons and Mrs. Isaac Henderson in doing the honors with life-creating daughter. The Bishop was visibly affected, as indeed were all present. Then he rose, and Mrs. Keener rose too; the ladies begged that she would be seated, she looked so feeble; but she smiled and said no and took her place at the side of her husband and so the hall stood for nearly sixty years.

Bishop Keener said that he realized that this would be perhaps the last time that he would speak to a body of the women of his Church; indeed it had been a year since he had spoken in Church even, but he continued, and his wife was deep with emotion, while the tears slowly trickled down his cheeks. "I want to tell you what a man said in the living hour, as he looked out over the rich fields of South Africa and its tributaries. This is the richest spot in the world. I want to apply this thought by telling you, my dear friends, that you are standing now in the richest spot in Southern Methodism, the old city of New Orleans. It has given four Bishops to the Church and fifty-one preachers. It has had constant revivals for forty-four years, during which time there has not been a service without portions of the form. We have besides, as a distinctive feature of Methodist work in New Orleans, the mission in Thompsons Street, for which there has recently been purchased a splendid new residence. Great things have been accomplished here. From Georgetown Street Church was started the Mexican mission work, which was the means of organizing three conferences. Mrs. Keener organized the society that started the Mary Keener School. It is not necessary for me to go farther in the history of New Orleans. I might do so and gladden your hearts greatly, but I am feeling weak and feeble, and I can not speak as vigorously as when I was young. But I want to tell you how glad I am to see you, how doubly glad I am to see you in my home. Here is my wife, and these pointing to the pictures that hang around the walls are our children, who have gone before us." The tears welled up in his eyes, and his voice was choking with emotion, and Mrs. Keener wept softly. It was very, very pathetic, this simple heart of all the children who once made that home merry, with nothing but their memories to cling to as they stand so old and feeble on the verge of the border land. The ladies seemed to feel this, too, and all were deeply affected.

Mrs. Bennett stepped forward, and speaking for the board, said: "Bishop, we have simply called to greet you and Mrs. Keener, to show you how dear you both are to the Southern Conference and how we honor your noble lives. We do not wish to fatigue you, but we want to thank God for the gift you have been to us these many years, and I call on all my sisters in units in singing the Doxology."

The ladies, led by Mrs. La Prade and Tigert, sang with tender pathos, and yet with a note of triumph, the hymn, "Praise God, from Whom All Blessings Flow," and at the close Bishop Keener gave the benediction.

The scene was deeply affecting, all seeming to realize that never again would the Women's Board see his hand lifted in blessing upon them. The ladies then withdrew, Bishop Keener following them to the door, and Mrs. Keener, with cheerful smile, bidding them continue their beautiful work. And so ended a memorable day in the lives of the senior Bishop of the Methodist Church and his wife.

COMMUNICATIONS.

A DEFENSE OF THE BOERS.

Dr. J. Ditzler, in Nashville Advocate, making an odious comparison of the Boer and English races, says the Boers are a "besotted set of ignorant bigots, tyrants and semi-barbarians." He expresses surprise that the "uninformed" allow their sympathies worked up in their behalf by "demagogues." I believe the Doctor professes to be learned in five or six languages—especially in the well-versed in the language of vituperation. The learned Doctor has dwelt so much in the waters of baptism that they are muddy, and now he turns his mud-gun loose on the Boers, but his opinion of this hardy and brave race of Dutch farmers is of little consequence, after all. It will not bring them into moral condemnation or damn them to political oblivion. Has the learned Doctor read the history of Holland or studied the recognized characteristics of one of the most enterprising and successful races of people on the face of the earth? It is true, on some islands of the sea, the Dutch have in the past been somewhat domineering and tyrannical in the relations with inferior races, but how easily can the same be said of the British people under every form of their government? And wherever this same spirit has characterized Americans, well-informed writers do not hesitate in attributing it to the large infusion of English blood into American veins. The United States has had to whip England twice to keep from being put under the tyrannies of an English colonial government. Ex-President Benjamin Harrison, admitted to be one of the most enlightened thinkers and observers on the American continent, expresses the hope, in a late letter, that the Dutch race in South Africa may yet reach a place on the face of the earth where they will be free from English interference. No one contends for a moment that England has no rights in South Africa. There are very few lands on the globe where England has not taken possession of a few acres and where she assumes to have rights. Dr. Ditzler claims the English to be the best and most liberty-loving people in the world, and by way of contrast says the South African Dutch are "semi-barbarians" and that nothing but "political trickery" stirs up American sympathy for them. Yes, these poor Dutch away down in the jungles of South Africa are in ill-favor. Yet the noble princes of Wales, in an eloquent burst of enthusiasm between games, says: "Kruger is a good judge of tobacco." My! what admiration! how thoroughly informed as to his character! The Queen, however, tenderly sympathizes with the smitten widow of the dead Joubert (one of the "semi-barbarians"), and Gen. Roberts, in the magnanimity of his Irish soul, writes a letter to this same widow and praises the industry and chivalry of this dead Boer general—but Dr. Ditzler—a learned ecclesiast!—says Joubert was the commander of "tyrants, bigots, semi-barbarians"—Joubert being one of them. This sounds to us like an ass baying over a dead lion. Most people admit that the Boers are homely—that their women are not pretty to kiss—but for every homely Boer we can find a pretty fool in Europe and America. These "semi-barbarians" are accused of beating themselves on elevated rocks in their mountain fastnesses and deliberately shooting at British officers as they prance at the head of their regiments through the lovely valleys, and at the crack of the gun these proud officers drop to the ground. Why, in old Virginia, in 1822-23-24, regular bands of "semi-barbarians" were organized in the Piedmont and Confederate Armies, and from mountains and mountain crests came bands that literally slaughtered Confederates and Federal officers. And these were Americans! and this was in Virginia, "the mother of Presidents"—Virginia, that is said to be "surrounded by a halo." But it is authoritatively charged against the Boers that nearly 23,000 noble Britons—many of them titled people, who have followed the bounds in many a wild English fox chase—people who have touched the hands of royalty, and some of them having actually intolized in a game of hussar with the noble and pious heir to the throne—that these 23,000 Britons have either been killed, wounded or captured by the "semi-barbarians." But let us quote from a letter written by one of these prisoners in the hands of these "tyrants." "Nothing in the world can exceed the kindness they have shown toward us. We have been moved out of camp and put into houses. We have comfortable rooms, bed, sheets, etc." And another letter, printed in the London Telegraph, says: "Our hussar party sent out" was received by the Boers sympathetically. Over the graves they sang a hymn and some of the leaders made impressive speeches, expressing abhorrence of the war, regretting the heavy losses on

both sides. One wonders if ever before in the history of war the victors in such an engagement stood round the graves of the men they had just shot, sang hymns, and bewailed the strife of blood. Is it any wonder? These "semi-barbarian" Boers, these "besotted bigots," are fighting for home, liberty and areside! But let us touch another scene. Again in old Virginia, in 1865, an awful battle had been fought. For miles and miles around lay 49,000 dead and wounded; the groans of the dying filled the air; the glassy eyes of thousands of dead men shone like ghosts in the moonlight. And these dead men were American citizens and they were slaughtered by American citizens. Dr. Ditzler's mud-gun goes on at the Boers, while they have put out of target practice over 23,000 Britons during the whole war! But the Doctor hits the bull's-eye when he huris at them the epithet of "bigots," "ignorant bigots." Yes, it is true that Oom Paul (simple old soul) insists on saying his prayers, reading his Bible, quoting Scripture in his proclamations, and has the audacity to ask God to help them gain their liberties. But, after all, these simple Dutch down in South Africa, fighting for their homes, wives and children, know no more and care no more about Dr. Ditzler's opinion of them than they do about the opinion of a side of sole-leather! H. G. H.

BISHOP ROBERT PAINE—DATE OF DEATH.

Noticing the note from Bro. R. Paine, of Berclair, correcting the canon of the West Texas Conference regarding the date of Bishop Paine's death (which is there put down as in 1864) I thought a word about our history might be apropos. It should not be difficult to be exact regarding important historical matters, but it is. The reason this is so is found in the method of our writers of history. So few histories become permanent or "standards" beyond the time or circle of special periods or classes because the writers fail to grasp and to group impressively the most important facts concerning men and events. Aside from force of his personal force and ability the life and work of Bishop Paine are important, because he was one of the two Bishops elected by the first General Conference of the M. E. Church, South, at Petersburg, Va., in 1846. Bishop McTyeire, in my judgment, fails to properly group (if not to grasp) some of the epochal events of our history, so that they would be readily seen and impressed upon the minds of the casual reader. It is needlessly laborious to find and succinctly place many of these in his truly great work, "History of Methodism," and he takes too much for granted as to the reader's knowledge of important facts, not stated therein. The mention of Bishop Paine is a case in point. On page 678, speaking of the General Conference of 1852, Mr. McTyeire says: "Bishop Paine conducted his last public service in laying hands on his younger brethren (the three Bishops ordained) and committed to them a charge which he for thirty-six years had fulfilled with spotless fidelity and the most eminent ability." The reader is left to remember that Bishop Paine was ordained in 1846, and that thirty-six years as Bishop would bring "his last public service" down to 1882. But we are left to infer that he died in 1882 also, so far as "History of Methodism" tells us. The first mention made of Dr. Paine by Bishop McTyeire is on page 525. Here, in a paragraph about educational institutions, beginning with the words "About this time," etc., it is stated that Dr. Paine was appointed to LaGrange College, Alabama, as President. As the only date mentioned on that page (above) is 1832, the inference is natural that it was that year. Since I have taken the space to say so much, and we see how difficult it is for the average reader to get facts and dates properly grouped, perhaps you (and the forbearing reader) will not take it unkindly if I further illustrate the point by giving the main facts as to Bishop Paine: Robert Paine was born in Parson County, North Carolina, November 12, 1799. His was a family "rich in the best of Southern character" and a home filled with those refinements and aids to culture so rare elsewhere. His family, early in his life, moved to that fertile section known as West Tennessee. Though the country was new and rough, young Paine found means of becoming a classical scholar. He entered the Tennessee Conference when about eighteen years of age, and immediately offered himself as a volunteer for missionary in Alabama, and amongst the Choctaw Indians there, gladly accepting the toils, privations, hardships and dangers of such work for the Master's sake. (When in the history and spirit of Methodism did the idea creep in that it is a reproach and a "persecution" when a preacher is sent to such a work? Alas, how few volunteer for such work at home!) At twenty-five Robert Paine was a delegate to the General Conference—1824. In going up to Baltimore he was the traveling companion of his old friend and chief, Bishop McKendree, who, being feeble, looked and leaned for bodily and mental aid and comfort on his strong young friend. At the General Conference of 1830 Dr. Paine was appointed President of LaGrange (Alabama) College. His educational work for the sixteen years he held this position is spoken of, even by historians of the M. E. Church, North, as of the highest character. "No man in the South surpassed him as a proficient in geology and mineralogy, his favorites, but his highest fame was as a general educator," is the way one such historian, himself an eminent professor in a leading university, writes of him. Dr. Paine went with the Southern Church after the General Conference of 1844, of which he was a leading member. He was a delegate to the convention of Southern delegates at Louisville in 1845, and to the first General Conference at Petersburg, Va., in 1846. At this conference, with Dr. Capers, of South Carolina, he was elected Bishop. He was very reluctant to accept the office, but was finally prevailed on to do so. It brought to him a succession of "accidents by flood and field, fierce diseases and hairbreadth escapes that made his long survival and eminent services for so many years a wonder." At eighty-three he superannuated, and almost immediately from his quiet home in Aberdeen, Miss., he was called to "the Church triumphant." His death occurred October 29, 1882. His "Life of Bishop Wm. McKendree" should be read by all our people. I just wish to add: I find the first list of our Bishops as part of the West Texas Conference Minutes in the edition of 1889. In that Bishop Paine's death is put as occurring in 1882. This date is maintained until the edition of 1895, when 1855 is substituted. This clearly shows it to be a typographical error, as the death of Bishop Capers, noticed just above Bishop Paine, was 1855. It being a "stereotype" notice, escaped the editor's eye evidently. WM. A. BOWEN, Rock Springs, Texas.

PULPIT ORATORY—NO. 5.

No automaton or intellectual imbeciles are desired or needed to preach the gospel. To perform adequately this high and holy duty requires all the gifts and graces of mind and heart that nature grants, and art and grace can bestow. The religion of Christ is not a mere round of ceremonial duties and observances. Nor is it a mere rhapsody of feeling or spiritual exultation. As says the apostle, "great is the mystery of godliness," "spiritual things are spiritually discerned." Yet, the great truths and facts of Divine Revelation address themselves to the reason. They may be above human reason, but not contrary to it. The highest culture of mind and body are requisite for the preaching of the gospel in its full force and power. To this task and duty should every one devote himself who engages to preach the gospel and is divinely called, as was Aaron. The divine record shows that it was the wise-hearted and those who have skill that God chose to minister before him or to execute his purposes and commands. It is to be presumed that those who preach the salvation of the gospel to men should have intellectual endowments, and should bestow upon them diligent culture. It is requisite to have the intellectual vision opened as well as the spiritual. That they may appreciate the beauty of the divine scheme of redemption they should cultivate the intellect or the understanding in all its functions and powers. The torch of mind is the flame of glory in man, and assimilates him to Deity. Though it may not comprehend the plans of Infinite Wisdom in the economy of gospel in all their length and breadth, yet in its culture it may reach that degree of assurance and knowledge of the scriptures that fill the soul with an increase of praise, wonder and delight. The apostle in his epistle to the Ephesians prays that God "may give unto them the spirit of wisdom and revelation in the knowledge of him, the eyes of their understanding being enlightened"—that they may attain to a more perfect knowledge of his religion. "The eyes or the understanding" in the original and in its Hebrew character denotes the seat not only of the will and affections, but also of the understanding. Then comes the will to be trained and disciplined. "On reason build resolve, that column of mastery in man," says the poet. The will is the one faculty or function of the mind, or the divine nature of man, that assimilates him to his Creator, more than any other. In the exercise of it, or the act of volition, he is morally supreme. Its training or culture is to choose the right, and right pursue; to be devoutly submissive to the will of God;

to be firm in the discharge of duty and invincible to the persuasions of appetite or passion. It conformed to that decision of character that prompted Luther to declare "that he would attend the Diet at Worms, though there were ten devils there as there were tiles on the houses." It was exhibited in John Knox in his fearless and inflexible opposition to the dominion of popery in Scotland. "O God, give me Scotland or I die," was his prayer. It is likewise appropriate and exalting to cultivate the imagination, the imperial faculty of the mind. It is of excellent use, and puts a wand of magic power in the hand of the orator. It enables him to body forth the forms of things and give to airy nothings a local habitation and a name. It filled the lips of Plato with ravishing discourse of the lost Atlantis, the island beyond the Hesperian wave, where the soul would repose after death "in fields immortal and groves divine." The charming myth pleased his disciples as they listened, and moved them to tears. Why may not the preachers of the gospel, in whom the Spirit of Divine Revelation has opened "faith's interior eye" and revealed the fair fields of Eden, the Christian's home in glory, as seen by St. John in apocalyptic vision, and choose those words and thoughts that will portray it in the living beauty of heaven's eternal spring? Nor is this all the culture that is essential to form the pulpit orator. He should assiduously cultivate his pathetic sensibilities, that open up in the soul the fountain of feeling. "Deep, intense feeling, lies at the root of eloquence," says one. Joy and grief, hope and despair, have their place in the heart and life of every one, and should have utterance in the words of those who minister to the souls of men. "Emotion is the soul of oratory; one flush of passion on the cheek, one beam of feeling from the eye, one thrilling note from the tongue, one stroke of heavy emphasis from the arm, have infinitely more value than all the rhetorical rules and flourishes of ancient or modern times. The great rule is—Be in Earnest. This is what Demosthenes more than intimated when he declared that the most important thing in eloquence was action. There will be no execution without fire." J. M. GREENE.

CONSCIENCE.

I was exceedingly interested in the very able article by Dr. Pritchett, in the Missionary Review, on the subject of a "Missionary Conscience," but especially interested in the Doctor's somewhat original definition of conscience. In studying his definition, my own mind was led to think on this rather difficult subject, and I give to the readers of the Advocate these thoughts for what they are worth. It is hardly possible to put into exact language a perfect definition of conscience. The following is my definition of conscience, as clearly as it seems possible to state it: Conscience is that faculty of the soul which brings to the soul the realization of its accountability to God. Therefore, in every nation—in fact, primarily, in every individual—we find conscience. It acts differently in individuals, and in religions, because of the different ideas held of God. The heathen's conscience is a different conscience from the Christian's, because his ideas of God are radically different. Saul of Tarsus "lived in all good conscience," while persecuting the disciples of Christ, because Saul had a narrow, bigoted idea of God, and following out the idea he had of doing the will of God, he acted as he did in regard to the followers of Christ. But when his spiritual vision was enlarged so that he beheld Christ, as the promised Messiah of his God, and as divine, Saul's conscience was immediately changed. So, the Romanist, feeling his accountability to God, and believing that it is God's will that heretics must be destroyed, can, in all good conscience, light the fires that shall consume what he believes to be the enemies of God. Conscience bringing therefore the realization of our accountability to God is thenceforth regulated by our conception of God. Some one may say what are we to do with those who recognize no God. Of these we would say that originally there was not one of them whose conscience did not make them realize their accountability to God. Its voice may have been unheard until its cries were unheard. But even now there is not an atheist on the earth (if there really be such) whose conscience is not regulated by that to which they hold themselves accountable. Some may hold themselves accountable to no other god than respectability, and if such is the case their conscience can rise no higher than this. If they recognize their accountability to none other than themselves, and, like the unjust judge, regard neither God nor man, their conscience will be on this level. All morality

finds its foundation in this idea, and men are moral or immoral according to what they hold themselves accountable. Paul could eat certain meat conscientiously which Saul of Tarsus, the Jew and the Pharisee, could never have done. Conscience, therefore, can be educated—that is, it can be taught more perfectly the true nature and the true will of God. Dr. Pritchett was right when he intimated that it is not a guide. It is never that; but it proves beyond all else the existence of God. However crude, however imperfect, according to our ideas, it is nevertheless a universal faculty; the fourth soul sense, if it may be so termed. And if the foregoing definition be the true one, it would settle many a vexing question. In the light of it, believing we have in the Bible the only perfect revealed will of God, it would make every Christian a missionary in spirit and purpose. It would also help us to better understand other people's actions, and look with greater leniency upon those who differ with us. I will close this little squib by requesting the readers of the Advocate to read the portions of Scripture where conscience is mentioned and see if they do not accord. Especially study II Tim. 4:1. F. H. C. ELLIOTT.

DO FULL COLLECTIONS DEVELOP A SPIRIT OF LIBERALITY?

I believe that full collections are conducive of liberality, and upon this hypothesis began my itinerary. Having received my appointment I asked my predecessor for a list of those who had contributed to the conference collections and claimants the previous year, and the amount each had given. Taking this list I made a personal solicitation and at an opportune time would remark: "Well, Brother, you contributed so many dollars for conference collections and claimants last year, what may I expect of you this year?" Without an exception the least amount subscribed was equal to the year before and sometimes greater. The difficulty is in the genesis of liberality. It is easier to get a subscription raised in after years than to secure the initial subscription, provided that the increase is justly commensurate with the subscribers ability to meet the obligation. It is always more difficult to raise our collections in full for the first time in the history of the charge than ever afterward; and sometimes when the Church has declined numerically and proportionately financially, or the assessments have been increased, an effort and a sacrifice must be made to keep up the record of the Church, i. e., full collections. And yet it is easier for the Church to pay its usual assessments plus the extra amount or sacrifice than it was to meet the obligation in full for the first time. The philosophy of this is evident—Full Collections Develop a Spirit of Liberality. This is evidently a more liberal spirit, but does this greater liberality always flow from a deeper spirituality or clearer conception of duty? Many times we are better Methodists than Christians, with more Church pride than spirituality. And just here arises a question of ethics. Is it right to appeal to Church pride to raise our collections? Many times it is done and its efficacy is realized in full collections. But would it not be better to stress the greater responsibility and urge the collections from the standpoint of Christian duty, and thus develop a liberality through spirituality or a better conception of individual obligation? This spirit of pride does not appear in the laity alone, but also in the preacher. It is a matter of pride with the Church that the collections have been paid in full from the beginning or for fifteen or twenty years. The preacher takes a pride in reporting at conference "Collections up in full," and sometimes when they are not "up in full" when he starts for conference, this unbroken precedent of "Full Collections" develops a wonderful spirit of liberality as he goes down into his pocket and makes up the deficit. Sometimes we sacrifice more to pride than to duty. Some pride is laudable but pride should not transcend duty as a stimulus to liberality. Public subscription is a very successful plan to raise the collections in full and to develop a spirit of liberality, either from pride or a deeper sense of duty, or from growing spirituality, in that the subject is brought face to face with the people, they are informed of the obligation of the Church and see what is being done toward the fulfillment of the obligation. And sometimes when we have done what we could during the year and the time for conference is almost at hand and our conference collections and claimants are not up in full, if the facts are understood and a public collection and subscription taken, some saint will, with more or less sacrifice,

increase the amount—grammatical her—another will love, and spiritus liberality begets liblections are raised Full collections liberality. This fa charge first, and t and the same prin district as in Mo- our Presiding Elds will agree with n difficult to raise o the first time o ton) than the se the fact that the advantages were t er than the first o flood and consequ The spirit of libe charge, grows into influence is felt i ference and perha connection. The ample and the li city set on a hill, a good work emula spirit of liberality trict and the same wit: In '98 the Hou Texas Conference i tions in full. In '9 repeated the stor In '98 only four t pection raised t foreign and domes In '99 there were spirit of liberality c ness of collections and districts that tions in full are f their pro rata of th ry Thank-Offering, sition. Giving is a wor worship the sweets more we give the give. We see this t the life of Mr. C. Gould and the lat of Benevolence, M We see it exemp donations of the eds, as in the end dowment of Lanos sity by the Stanof sity of Chicago by the central Unive Methodism by the several gifts to So sity by Mrs. Giddin This fact is also frequent and cont tributions, and co quests to charitable religious institution These are illustr we see the same tr less wealthy or for congregation as the sacrifices to meet placed upon them l more often than l own's mite" is given Christ may not s even a seeming det Man ought to giv belongs to God. Lord's, and the fu world and they tha is God's by right, fore an absolute nothing, in that pe nothing. He is bu God's bounty. He of God's bank, and presented, sealed w and he recognizes i must honor it. And all just collections and the spirit of li been perfected. JN Alvin, Texas. CHURCH I We live in a gran of one century into a high state of achievements of th nearly gone have b deed, and we certai wanting in apprecia tunities before us stirred to make any the future. We sho Church has deserv we hope to sweep century better equip to the people in ev Church work. The thoughts of our b given us, not only tion, but to give us why we should act. How richly freigh Advocate Twentiet Surely Methodism grandly to the d dantly improve the like of which again, Methodist p able to give the en of the whole Chur they will not be fa other pens will loo interest and I only of emphasizing, in other interest of th value of which I do recognized, and ap therefore, the more

in this idea, and immoral according to themselves account- certain meat consel- of Tarsus, the Jew could never have therefore, can be it can be taught true nature and the

is right when he in- not a guide. It is it proves beyond all of God. However perfect, according to theless a universal th soul sense, if it going definition be could settle many a In the light of it, be- the Bible the only will of God, it would than a missionary it would also help stand other people's with greater leni- differ with us. s little squib by re- of the Advocate us of Scripture where tioned in the light of nition and see if they Especially study II F. H. C. ELLIOTT.

IONS DEVELOP A SPIRIT HERALTY?

full collections are rality, and upon this my itinerary. Hav- appointment I asked or a list of those who to the conference col- mants the previous ount each had given. I made a personal so- an opportune time Well, Brother, you any dollars for con- and claimants last I expect of you this an exception the scribed was equal to and sometimes great-

is in the genesis of ensier to get a sub- in after years than to l subscription, provid- use is justly commen- subscribers ability to ion.

more difficult to raise a full for the first ry of the charge than and sometimes when declined numerically financially, or the been increased, an lice must be made to rd of the Church, i. e. And yet it is easier to pay its usual asses- tra amount or sacri- to meet the obligation rst time. The philo- evident—Full Collec- Spirit of Liberty, ntly a more liberal this greater liberality n a deeper spirituality tion of duty? Many etter Methodists than more Church pride . And just here arises hies. Is it right to ap- ride to raise our col- times it is done and realized in full collec- did it not be better to er responsibility and tions from the stand- an duty, and thus de- through spirituality ception of individual

pride does not appear me, but also in the a matter of pride with at the collections have all from the beginning or twenty years. The a pride in reporting at slections up in full," when they are not "up e starts for conference, precedent of "Full Col- ops a wonderful spirit he goes down into his nakes up the deficit, sacrifice more to pride Some pride is laudable d not transcend duty as liberality.

ription is a very sur- raise the collections in eop a spirit of liberal- pride or a deeper sense n growing spirituality, bject is brought face to people, they are in- obligation of the Church s being done toward the he obligation.

ses when we have done during the year and the rence is almost at hand rence collections and not up in full, if the rstood and a public col- scription taken, some h more or less sacrifice,

increase the amount of his subscrip- tion—grammatically his, specifically her—another will see his good example and emulate it; and as love begets love, and spirituality spirituality, so liberality begets liberality and the collections are raised in full.

Full collections develop a spirit of liberality. This fact is verified in the charge first, and then in the district, and the same principles obtain in the district as in the charge. I believe our Presiding Elder (O. T. Hotchkiss) will agree with me that it was more difficult to raise the collections in full the first time on the District (Houston) than the second, notwithstanding the fact that the second year the disadvantages were transcendently greater than the first on account of the flood and consequent crop failure.

The spirit of liberality begins in the charge, grows into the district, and its influence is felt in the Annual Conference and perhaps throughout the connection. The charge sets the example and the light shines out as a city set on a hill, and others seeing the good work emulate the example. The spirit of liberality permeates the district and the same results follow, to-wit:

In '98 the Houston District of the Texas Conference raised all the collections in full. In '99 five other districts repeated the history.

In '98 only four districts in the connection raised the assessment for foreign and domestic missions in full. In '99 there were twelve, nor is this spirit of liberality confined to the fullness of collections, but those charges and districts that raise their collections in full are foremost in raising their pro rata of the Twentieth Century Thank-Offering, proving the proposition.

Giving is a worship. The more we worship the sweeter the service. The more we give the more we want to give. We see this truth exemplified in the life of Mr. Carnegie, Miss Helen Gould and the late lamented Prince of Benevolence, Mr. Ruskin.

We see it exemplified in the several donations of the patrons of knowledge, as in the endowment and re-endowment of Leland Stanford University by the Stanfords, or the University of Chicago by Mr. Rockefeller, or the central University of Southern Methodism by the Vanderblits, or the several gifts to Southwestern University by Mrs. Giddings and others.

This fact is also exemplified by the frequent and continual donations, contributions, and consummated in bequests to charitable, eleemosynary and religious institutions.

These are illustrious examples, but we see the same truth verified by the less wealthy or fortunate of our own congregation as they make the annual sacrifices to meet the obligations placed upon them by the Church, and more often than we think the "widow's mite" is given that the cause of Christ may not suffer reproach nor even a seeming deterioration.

Man ought to give. All that he has belongs to God. The earth is the Lord's, and the fullness thereof, the world and they that dwell therein. It is God's by right of creation—therefore an absolute right. Man owns nothing, in that per se he has created nothing. He is but the steward of God's bank, and when a check is presented, sealed with divine approval, and he recognizes its genuineness, he must honor it. And when this is done, all just collections will be paid in full and the spirit of liberality shall have been perfected.

JNO. W. BERGIN.

Alvin, Texas.

CHURCH EXTENSION.

We live in a grand age. Passing out of one century into another, we are in a high state of expectancy. The achievements of the century now so nearly gone have been wonderful indeed, and we certainly would be sadly wanting in appreciation of the opportunities before us if we were not stirred to make ample preparations for the future. We should rejoice that our Church has devised a plan by which we hope to sweep out into the new century better equipped to be a blessing to the people in every department of Church work. The best and ripest thoughts of our best men are being given us, not only to incite us to action, but to give us important reason why we should act.

How richly freighted was the Texas Advocate Twentieth Century Issue! Surely Methodism in Texas will more grandly to the front and abundantly improve this opportunity, the like of which we will never see again. Methodist people in Texas are able to give the entire amount asked of the whole Church, and I am sure they will not be found wanting. But other pens will look after this great interest and I only beg the privilege of emphasizing, in a small way, another interest of the Church, the full value of which I do not believe is yet recognized and appreciated, and is, therefore, the more likely to be lost

sight of in the press of other matters. I mean that department of Church work assigned to our Church Extension Boards. Some of the reasons for believing this work is not properly appreciated are as follows:

1. The collections for this purpose are generally in arrears. Since I have been connected with this work the average collections will not exceed 75 per cent of the assessment. Surely, if its importance were properly appreciated we would reach a higher grade.

2. Another reason lies in the fact that at our Annual and District Conferences other matters have been allowed to overshadow this until we have educated the people to regard it as secondary, or even of lower grade, than that.

3. Pastors evidently have not given this feature of Church work a thorough study. This is indicated by the way some of them prepare applications for help; also by some feature of their reports to the Annual Conference that need not be enumerated here.

After a careful study of the subject, I am sure that this is a work of great value to the Church—one that we can not well do without, and one in which we should take a more lively interest. Our Church made an important advance when, in 1882, it inaugurated the plan of building churches by connective methods under the supervision of wise plans, and bringing the hand of the strong to help the weak. The people must have the gospel. The missionary must be sent to them with the words of eternal life. When he has secured converts and organized a Church, he must have a place of worship—a house of God—in which the people can meet and carry on this work as a Church, in order to give permanency to the work begun by the missionary. Permanency once established, all other classes of Church work can be carried on—preaching, Sunday-schools, prayer-meetings, and even Christian education can be put upon a better basis. If the new congregation can not build, this arm of the Church will help them and thus secure permanency.

J. H. CHAMBLISS.

UNOBTRUSIVE HEROES OF THE GOSPEL.

The Church is ever ready to honor her heroes, and truly heroes were never worthier of praise than that class of men who forsake all the glory of this world, counting it as lost, for the humble sphere of continual and unselfish service of their brethren. Such service involves a complete conquest of self. Was self ever conquered by the world's hero? Supplied with luxury, and stimulated by shouts of praise from people, press and rulers, the hero of battles leaps into renown as the hot blood of excitement beats in his heart. A few deeds of courage, thus stimulated, write his name in history, and children are taught to honor his memory. But the preacher moves unobserved, unsung, almost unseen, in poverty, in toils and often in perils by land and sea, and sometimes among his own brethren. The battles he fights resound not with clashing swords, nor boom of artillery; no streams of blood nor groans of dying victims follow the line of his march. His is a noiseless battle, save when his captives sing of salvation, or demonized humanity roars its disapproval. He is a maker of heroes.

Last year the whole world, except Romanism, rent the air with shouts of commendation when our stanch Methodist President issued a proclamation committing our flag to war for the sole purpose of delivering oppressed strangers from despotism tyranny. It was a great event—the first in all history. A nation sufficiently unselfish to shed its own blood for the benefit of strangers, with no motive but love. The event is so unnatural, so unprecedented, so Christ-like, that the world stood amazed in silence a moment, and then gave vent to a thrill of passionate admiration that made the continents shake.

But let not the enthusiast forget the source of this glorious act. From whence sprang the spirit of this chivalry? The United States is a Christian nation of Protestant mold. The Bible is her law-book, and freedom her battle-song—God her King. The same Christ who gave his blood for groaning strangers sent forth his ministers, Bible in hand, to teach the nations how to be free. Anglo-Saxonism is not blood—it is a doctrine. If the Latin and Slav nations had received the Bible as dictated by Luther's reform, they would have received the same type of character that adorns the United States. That type here is so strong that, although the world pours a continuous stream of people of all nations into our midst, they fall into the mold and readily take the shape of true Anglo-Saxonism.

Now we ask, who made the mold? Who built up this vast Anglo-Saxon system? That it is the work of those humble heroes of the gospel no one who knows history will doubt. We talk of Washington, Adams, Monroe

and their great patriots. It is well. They merit our love. But one who does not know that these great warriors and statesmen are themselves the product of Christ's gospel, as preached by their humble brother heroes of the ministry, knows but little of gospel history. One by one the stones were placed in the wall of this vast Anglo-Saxon superstructure by the careful ministers of truth. They fell at their work, unobserved by the world as it rushed by. One by one—one sermon on another, "line upon line," "here a little, there a little." Thousands build and die, but the building goes on, rising higher and higher, till the little wall of Luther's day, which would fall if a fox went up on it, stands up to-day the magnificent embattlement that makes the world stand in awe.

Put away this ministry, take from earth a free Bible and the free school of which the Bible is the author—take away the ministry, with all its influence and teaching, and what is left? Society would crumble into anarchy and government would have no foundation. In dollars and cents, aside from any consideration of hell and heaven, the Protestant ministry is worth more to society than all other institutions combined. If the influence of the ministry—that solid moral character which the gospel forces—were removed, the vicious element would pull down the court-house, hang the judge and sell the jury to the Roman priests of the Philippines for slaves to work their plantations.

The Lord said, "I came not to send peace on earth, but a sword." He sends peace to the hearts of all who believe, but that is not "the earth." To the earth he sends the sword. He knew the doctrine he taught would produce war. When he said, "Call no man master on earth for One is your Master, even Christ," he antagonized a doctrine received by the entire world. He knew that saying was a vast charge of dynamite, which would in due time explode and shake all the powers of earth. To this he added, "If the Son shall make you free, then are ye free indeed." The gospel first sets the spirit free from the bondage of Satan. Self is always conquered when the Satanic conquest is perfect. When one becomes conscious of this personal freedom, one is never afterward a willing slave to any but God, and that is the vassalage of love. Here is the root of democracy. When such subjects become numerous, they sigh for education and liberty. Kings undertake to prevent it, and then the sword of Christ comes to view—republics follow. In sowing the seeds of the kingdom of heaven, the Lord sowed republicanism, broadcast, and the preachers follow in his footsteps. Only a republic governed by a constitution is consistent with divine sovereignty.

If the people understood the philosophy of Christ's kingdom, they would see that the humble, unobserved preacher of the gospel is the only real hero whose name should live in song. But while the preacher is the only real hero, he is not alone in the honor, for the heroine is of equal magnitude—the preacher's wife. There is more pathetic heroism in that thought than in a thousand "boys on the burning deck." I think an angel must be keeping the record—it not, it is lost. But he who made for one woman a monument more imperishable than marble will not lose the greater part of ministerial tragedy—the wife-history.

While I write, and only a few doors away is one whose history can not be put in words. She is eighty-five years old—more than sixty years an itinerant's wife. The mother of six sons and two daughters. It devolved on her to manage the farm and rear those children, for her husband was of that conscientious class who with Paul believed no good and effective soldier would entangle himself with the affairs of this life. He gave himself exclusively to the work of the ministry. But few of your Texas and Arkansas readers that do not know the character of Rev. Thomas Stanford. Years ago he laid his armor by, and rests under the live oaks at Stanford Chapel. Mrs. Stanford held up his arms sixty years, while he "battled" after the model of Nebuchadnezzar building the walls of Jerusalem—half stood in arms, guarding, and "half battled in the walls." Who is entitled to most credit, they who build or they who stand on guard?

This saintly old matron, in addition to her own children, assumed the responsibility of about eight orphan children, educating and rearing some of them from infancy to manhood. They believed themselves to be her own children. This is true, at least of one. All her children are stanch Methodists. Three sons are stewards, one a superintendent of Sunday-school.

Her near neighbor is another princess in Israel—Mrs. Barons. She performed a like service for her honored husband, and trained sons and daughters for her Savior. And to her comes an honor that seldom falls to the share of mortals—four sons, members of the same conference, and another a lay delegate. Think of a mother looking over

a conference on the faces of five bright members, all her own children! An angel might covet the honor. How well do the records of those two itinerant families, make false the story that "Methodist preachers' children are the worst in the neighborhood."

It is touchingly beautiful to see how tenderly these Stanford sons and daughters stand about that aged mother to anticipate every wish, showering their love with ever-increasing ardor. Her long and useful life is rounding out in the full-orbed splendor of faith at the parental residence of her youngest son. H. P. WITHERS.

Waco, Texas.

THE OLD-TIME SONGS.

I will agree with Bro. L. P. Livsey on old-time songs, in his letter No. 4. In my girlhood days, the old songs were used altogether. When the old-time songs were sung, or even now are sung in the right spirit, they have so much power on Christians that hearts overflow with joy. It causes them to praise God aloud. The reason of our cause of such grand and glorious revivals was then, and can be now, the outcome of the spiritual singing of the old-time songs. Sinners could not resist the Spirit as easily then as now. They caused sinners to come. Oh, how glad they were then to praise God. The people, or our boys and girls of today, can't realize what an old-time revival means. The songs of today are not sung with the spirit that was twenty-five or thirty years ago. Why? Because the greater part and nearly all of the people have not got it, or do not enjoy the spirit that our fathers and mothers had. If they have, let them show it by holy deeds. Today, when I hear the old songs of some song, my mind runs back to my days of youth. I imagine I can see my dear old father and mother sitting in their places, and, too, see the tears of joy trickling down their cheeks. But now my father and mother are gone, and the sweetest songs are not being sung. The power of the old songs can not be recovered by the new songs.

The old song has just the same power now that it did when it was new. Brethren and sisters, in the coming revivals, let's use the old songs and see if the same power isn't in them now. HRS. N. J. SMITH.

Burke, Texas.

MONTHLY SYSTEM NEEDED.

Again I see the need of adopting a monthly system on every charge for the purpose of meeting its various necessities. Rates, coal, heat, electricity and picnic may come every time a Quarterly Conference comes. Either, where there is no monthly system adopted, would keep a preacher in debt and a charge behind, unless a Board of Stewards has an exception to the rule.

Take a charge, for instance, like mine, with 80 members. Adopt a monthly pay, say 25 cents per member. I don't know a family that could not meet that, but let this be the maximum. In twelve months there would be \$2400 raised, which would meet every assessment on it and pay all incidental expenses, and all the collection ordered by the Annual Conference, and leave \$0 in the treasury. Nobody hurt, and every one feeling more religious.

The financial question is still a problem in our Church. The adopting of this plan by the Boards of Stewards, and to my opinion the problem is solved, without any more legislation. Our Quarterly Conferences, become spiritual occasions, and not financial drags. Every member bears his own burden with ease, and the Colonel and Major don't have the pleasure of paying the whole thing. Then every one has an equal claim on the Church.

Now, let this be adopted, and Bro. Bayless may offer a resolution that each superintendent may draw 5 per cent of the active preachers' salaries, and paid according to time rendered in the active service, and he will get a second, and the superintendent a salary, and the Church claims all cost, and everybody glad.

W. J. BLEDDWORTH.

Bailey, Texas.

NATH GROWS POETIC.

If all the year was springtime, the flowers would soon bloom themselves to death. Yes, I believe in revivals, but that is not all I believe in. Winter, when the tree must shut herself in and send her sap into the bosom of earth for safety, and when she must toughen her fibers against the shrieking winds—this season is as necessary for growth and fruit as the spring-time's soft, sweet sun, genial breezes, laughing leaves and bursting blossoms.

A juicy peach is a mighty sweet thing, but it takes something else besides juice to make a peach. A beautiful rose, making the atmosphere heavy with its fragrance, is one of the sweetest bouquets God ever pinned on the bosom of this sin-scoured earth, but lack of this fragrance and happy life there is a power that has

A SHIELD AGAINST DISEASE DR. PIERCE'S GOLDEN MEDICAL DISCOVERY DISEASE GERMS CANNOT ESTABLISH THEMSELVES IN PURE BLOOD GOLDEN MEDICAL DISCOVERY MAKES THE BLOOD PURE AND PREVENTS DISEASE. IT GIVES STRENGTH TO THE STOMACH AND LIFE TO THE LUNGS. IS NOT A WHISKEY MEDICINE.

difficult to get the baby for defects in the face of the child. The baby, that's fathered, who's been brought and build their lives, and now their eyes will enjoy their wing and see their song.

The baby, that's fathered to spring and see the baby of beauty from every rock and corner and from every corner of the sky. The trees are putting forth their leaves, and the little bird says, "My mother, my child, and I will come back to my old home, and you may not see me beneath my shade when you pass."

Another year, this all stands on old hillsides, and has grown to reveal its life. The teacher leaves have come to give to him, no fruit has appeared to bless his name, no tired child enjoys its shade, the weeds have begun to grow about its trunk, soon the fire will feed upon it, and there and another tree will take its place. A sad sight, and such surroundings.

The dearest, saddest thing in this world is a lifeless, leafless, fruitless tree. No words sing over the birth of his children. No tired, hungry child finds food from its limbs and rest beneath its shade in the woods of sin. Burial about its trunk and feed upon its very life, give us life. NATH THOMPSON.

Never mind, who's your work is. Never mind whether your name is associated with it. You may never see the cause of your toil. You are working for eternity. You cannot see results in the two working days, the rest evening hours are drawing near, when you may not see from your labors, and then they will follow you. Do your duty and trust God to give the seed you sow. "A hour as it hath passed him," Alex. Marjama.

SUPPLANT COFFEE.

Rebet of a Raymond Lads.

Mrs. J. T. Bartlett, Raymond, N. H., says: "I supposed that coffee was the cause of my trouble. You are working for eternity. You cannot see results in the two working days, the rest evening hours are drawing near, when you may not see from your labors, and then they will follow you. Do your duty and trust God to give the seed you sow. "A hour as it hath passed him," Alex. Marjama.

When I first tried Postum, I failed to notice the injunction to boil 5-10 minutes, and so it had just a few minutes in I would suffer. I was disappointed in the flavor, and did not try it again until told by a friend that this was one of the absolute essentials. I have since observed the rule and am entirely satisfied with the drink. It is simply perfect. I believe it to be the beverage of the future, and that it is destined to supplant coffee everywhere.

One of our business men here has been improved in health by the use of it. No one could wish to return to coffee drinking after properly testing your delicious and healthful Postum Food Coffee."

Made at the pure food factories of the Postum Cereal Co., Ltd., Battle Creek, Mich.

Secular News Items.

Much regret is expressed by the colleagues of Mr. Chilton in the United States Senate at his inability to continue his canvass in Texas on account of ill health.

Rev. Hay Watson Smith, pastor of the Presbyterian Church in Little Rock, has formally withdrawn from his Church on account of his repugnance to the doctrine of predestination as taught in the Confession of Faith.

Senator Hear of Massachusetts, made a ferocious assault in the Senate the other day upon imperialism as now fathered by the administration.

The aggregate foreign trade of the Trans-Mississippi country for seven years has been: Exports, gulf ports \$1,154,000,000.

The farmers of the West had in their bins March 1, 1900, \$227,000,000 of wheat, corn and oats.

Charles H. Allen, present Assistant Secretary of the Navy, is the first civil Governor of Puerto Rico under the present bill.

The population of Europe is 381,000,000, as against 202,000,000 in 1870. This is an annual increase of 2,520,000.

Admiral Dewey has sent his trophies of the civil and Spanish Wars to the Smithsonian Institute for exhibition.

The Manila question is still before this country. Last week the American troops undertook to break up a few fortified retreats of some Filipino bands still in arms.

Something of a slight sensation has been recently sprung at Washington by the exposure of things in army circles in Cuba.

An exchange, speaking of the United States as a world power, says: "A good deal of credit is due to Secretary Hay and the admirable Administration of President McKinley for the powerful and significant triumph of diplomacy concerning the so-called open door of China."

A bullet-proof shield has been invented which, it now seems certain, will be adopted by the British infantry.

advancing into action. When advancing in the face of a heavy fire the shield is fixed to the rifle, and the rifle being carried in a vertical position, the shield swings in a way to protect the vital parts—the head and chest.

The Grand Jury has found an indictment against Governor Taylor, of Kentucky, charging him as an accessory to the murder of the late Senator Goebel.

Sea-power is now being utilized as a source of light. Mr. Fletcher, an English engineer, is the inventor of a buoy that contains a complete electric lighting installation—fully protected against the roughness of the waves and furnished with an electric lantern.

The tele-photo lens, which makes it possible to take a picture at a distance of nearly fifty miles, is playing an important part in the Transvaal War.

The Blackwell Durham Tobacco Company has filed an answer in the suit brought by George Arents and others to have a receiver appointed for it.

There will be an international conference of farmers in Paris, France, next July, which will consider the proposition to form an international trust to restrict the production of wheat and to agree upon a uniform price.

United States Commissioner-General Ferdinand W. Peck says that the exhibits of the great International Exposition reflecting the arts, sciences and industries of the present age, will be an achievement of heretofore unequalled perfection.

A bullet-proof shield has been invented which, it now seems certain, will be adopted by the British infantry.

foreign nation, and the awards for which our jurors will struggle will be a test of the quality of our representation and will evidence the rewards of our achievements."

The money markets of the world were very much concerned about the supply of gold when the war broke out in the Transvaal, and, although they believed the contest would not last more than three months, they feared the effects of closing the South African gold mines even for that brief time.

Dr. D. K. Pearsons, of Chicago, who is known throughout the United States as the friend of struggling colleges, has just celebrated his eightieth birthday.

Senator Wellington, Republican of Maryland, has bolted the Administration. He says he can not stand McKinley's Philippine and Puerto Rican policies and his attitude on other questions pertaining to imperialism.

While Osman Pasha, the mainstay of the Turkish army, had spent a long lifetime in active military service, he chose an unfortunate time to die, if the wishes of his sovereign were to be observed.

The report that Portugal would allow Great Britain to land troops at Beira, Portuguese East Africa, has excited considerable discussion.

The War Department has prepared a statement showing the strength of the troops in the Philippines on April 1, 1900. It shows a total force of 62,582 men in service, including 956 regular army officers and 1256 officers with volunteer rank.

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

2739; cavalry, 3507; infantry, 55,120; artillery, 2228. The staff organization is as follows: Adjutant Generals Department, 7; Inspector Generals Department, 6; Judge Advocate General's office, 2; Quartermaster's Department, 37; Subsistence Department, 39; Medical Department, 1941; Pay Department, 18; Ordnance Department, 10; Engineers, 262; Signal Corps, 379; Chaplains, 144. These statements show 3 regiments of cavalry, 5 of artillery and 43 regiments of infantry.

As reported to the House, the regular appropriation bill for the navy carries \$61,219,916—the largest amount ever named for this purpose.

It is rather discouraging that one of the most philanthropic and charitable nations of the world should be so ready to pour out millions of treasure and sacrifice thousands of lives over a comparatively insignificant dispute with two little Dutch Republics.

The expenses of the General Government have increased from \$1.07 capita in the decade from 1829 to 1839, to \$9.21 in 1899. In the decade which immediately preceded the Civil War the expenses did not much exceed \$2 per capita, so that every tax-payer is now called upon for more than four and one-half times the amount of his contribution at that time.

A reliable correspondent for a leading London paper says, concerning the strength of the Boers: Information received from responsible sources shows that at one time the two republics had 105,000 men in the field, including the colonial rebels.

Tremendous rainfalls throughout the Mississippi Valley have produced swollen streams all through that section, and the Mississippi itself is at high water mark.

Physicians in South Africa, says a press report, now have another theory for explaining away the charges made by both Briton and Boer that the other is using explosive bullets.

Sacred Songs No. 2, FOR SUNDAY SCHOOLS, PRAYER MEETINGS. By the popular Authors of SACRED SONGS No. 1, of which over 735,000 have been sold. The Biglow & Main Co., New York and Chicago.

Landon Conservatory Dallas Texas 261 Live Oak St. Chas. W. Landon, Director. All Branches of MUSIC Taught by Eminent Teachers. OPEN ALL THE YEAR.

4 IMPORTANT GATEWAYS 4 THE TEXAS T&P PACIFIC RAILWAY SYSTEM. 2 FAST TRAINS 2 DAILY FOR St. Louis, Chicago and the East.

2 FAST TRAINS 2 DAILY FOR St. Louis, Chicago and the East. SUPERB NEW PULLMAN VESTIBULED BUFFET SLEEPERS. HANDSOME NEW CHAIR CARS (SEATS FREE).

A BARGAIN For Sale Six volumes of CLARKE'S COMMENTARIES, at HALF PRICE. Address Texas Christian Advocate, DALLAS, TEXAS.

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

RUPTURE and PILES CURED Without the KNIFE or Detention from business. Dr. F. J. Dickey, 409 Linz Bld'g., Dallas, Tex.

wounds is now said air which the ball into the wound. this phenomenon is If a round bullet glass of water for few feet it will be bullet touches the l ble of air will be rise to the surface bubble will usual twenty times the Now, a Mauser bull speed is said to be able of compressions. Experiment geon who fired a glass of water sh be one hundred th ball. From the wounds and from it is concluded the driven by a Mauser the body of the s sufficient force to e eration. This des is well known to i name of projectile

"Certainly one of The Western Effect of the occupation Islands by the Am sion of elated n cation. When Spain over to the United about 1800 miles of the archipelago, an that within a ven of wire in operatio miles. New lines z on and on the is ern part of the arc est reports from there are being har Corps in Luzon at 4600 messages daily tory is occupied the ightly increases."

A San Francisco represented Viceroy saying in Calcutt long-continued dro which has results famine, has damag between \$50,000,000 cotton crop, \$25,00 alone the loss in f 000. The Viceroy s possible for any c ticipate a visitatio gigantic and ruin

Last Tuesday the seating of Mr. Quay was taken, and he v in that body by a him to 32 for him, voted for Quay an cans against him. ture of his State fal and as soon as it a error appointed him a majority of the S much as the Leg time and again y Senator, the Govern make the appointm the effort of the Pe lock into that body.

The firm attitude States Government claims of American massacres in Armet proved in political circles, and it is hop States will steady demand, such a com one likely to succed that all the powers same course, not o demitties, but also increase of duty. N ing the American it being conducted in to the presence ther Minister Strauss. T es from Washington to the effect th has stopped dicke and demand without indemnity asked for mission property i Great Britain evid

YOU can buy fit your last till some pens to it.

Macbeth's "p pearl glass" is "You can have it—get it—if you insist tell you it costs his much as some other He may say they Don't you believe i better for him; he may

Our "Index" describes proper chimney. With the right size and shape of We mail a FREE to any one Address

ES,  
DS,  
Y, ETC.

n issued by us for  
nding address.

VILLE, KY.

irardet.

Songs

Y SCHOOLS,  
AYER MEETINGS,  
for Authors of

ONGS No. 1,

000 have been sold.

New York and Chicago.

All Branches of  
MUSIC

Taught by  
Eminent Teachers.

OPEN ALL THE YEAR.

Boarding  
Department.

Catalogue

ED COURSE

ONS' TECHNIC and in

ds of Music Reading, Mira

is, Texas, June 5, 1900.

oradio Chautauqua As-

ociety, July 1, 1900. Send for

lar of particulars. Ad-

SSERVATORY.

os 261, Dallas, Texas.

ON WANTED.

Texas, April 4, 1900.

elina Sharp and Mira

Susan Sharp, of Vir-

ia before the war to

Tennessee. Rached

nkful for any informa-

whereabouts of Mel-

Address 654 Live Oak

tas.

T GATEWAYS 4

THE

PACIFIC

ILWAY

TRAINS 2

AILY

Chicago and East

LLMAN

ET SLEEPERS

ME NEW CHAIR CARS

FREE.

ing Through Coaches and

leans without Change.

RIZONA, NEW MEXICO

CALIFORNIA.

E. P. TURNER,

Gen'l Passenger

and Trl. Agt.

AS, TEXAS.

RGAIN

Six volumes

of CLARKE'S

ARIES, at HALF

dress

stian Advocate,

AS, TEXAS.

K MEN

s. Manly Power and Vigor.

Nervous Debility, Atrophy,

EN'S GENTIAN TONIC.

E DRUG STORE, corner

treets, Dallas, Texas.

PTURE OF PILES

ED Without the KNIFE or

detention from business.

als, Fissure, Ulceration of

Rectum, Hemorrhoids and Vari-

ous. No Cure no Pay. Treatise

is. Have best made. Send

for pamphlet of testimonials.

Dr. Linz Bid'g., Dallas, Tex.

wounds is now said to be due to the air which the bullet drives before it into the wound. The existence of this phenomenon can be proved easily. If a round bullet be dropped into a glass of water from the height of a few feet it will be seen that when the bullet touches the bottom a large bubble of air will become detached and rise to the surface. In this case the bubble will usually be from ten to twenty times the size of the bullet. Now, a Mauser bullet traveling at high speed is said to carry before it a bubble of compressed air of large dimensions. Experiments made by a surgeon who fired a pistol ball into a glass of water showed the bubble to be one hundred times the size of the ball. From the appearance of the wounds and from these experiments it is concluded that the mass of air driven by a Mauser bullet explodes in the body of the wounded man with sufficient force to cause extensive laceration. This destructive air-bubble is well known to surgeons under the name of projectile air."

"Certainly one good result," says The Western Electrician, "grows out of the occupation of the Philippine Islands by the Americans—the extension of electrical means of communication. When Spain turned the islands over to the United States there were about 1800 miles of telegraph lines in the archipelago, and it is estimated that within a year the total length of wire in operation will be fully 5000 miles. New lines are building in Luzon and on the island in the southern part of the archipelago. The latest reports from Manila show that there are being handled by the Signal Corps in Luzon alone an average of 4600 messages daily, and as new territory is occupied the work correspondingly increases."

A San Francisco paper last week represented Viceroy, Lord Curzon, as saying in Calcutta, India, that the long-continued drought in that country, which has resulted in widespread famine, has damaged the wheat crops between \$50,000,000 and \$60,000,000; the cotton crop, \$25,000,000; in Bombay alone the loss in food crops, \$75,000,000. The Viceroy said that it was impossible for any government to anticipate a visitation of nature on so gigantic and ruinous a scale.

Last Tuesday the final vote on the seating of Mr. Quay, of Pennsylvania, was taken, and he was denied his seat in that body by a vote of 77 against him to 32 for him. A few Democrats voted for Quay and several Republicans against him. The last Legislature of his State failed to re-elect him and as soon as it adjourned the Governor appointed him. It was held by a majority of the Senators that inasmuch as the Legislature balloted time and again without electing a Senator, the Governor had no right to make the appointment. So this ends the effort of the Pennsylvanian to get lock into that body.

The firm attitude of the United States Government regarding the claims of Americans for losses and massacres in Armenia is entirely approved in political and commercial circles, and it is hoped that the United States will steadfastly maintain its demand, such a course being the only one likely to succeed. It is thought that all the powers should follow the same course, not only concerning indemnities, but also with regard to the increase of duty. Negotiations regarding the American indemnity are now being conducted in Washington, owing to the presence there of United States Minister Strauss. The latest dispatches from Washington on the subject are to the effect that our Government has stopped dickering with Turkey and demand without further delay the indemnity asked for the destruction of mission property in that country. Great Britain evidently is in sympathy

**YOU** can buy a chimney to fit your lamp that will last till some accident happens to it.

Macbeth's "pearl top" or "pearl glass" is that chimney.

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address: MACBETH, Pittsburgh, Pa.

with us and the Turks will most assuredly have to come to time. The United States is now recognized as a world power by the people beyond the seas, and when we speak somebody has to hear.

Things are in statu quo in South Africa. Lord Roberts is still operating in and about Bloemfontein with his immense army, and sending out light forces now and then to feel of the enemy. His government is daily expecting him to make a decisive move, but he keeps his own counsels. In the meantime the Boers are still besieging Mafeking and Wepener and the garrisons are reduced to great straits. Roberts, however, is promising relief at an early day. It is thought that he has not work of soldiery so thrown around the Boers that when he does move he will take the most of them. Perhaps so, but the Boers are on the alert and it is not probable that another Modder River affair will be started. They are very well up in the science of military trapping themselves. But within the next ten days something will happen on that very interesting theater of war.

**ROUNDLAP BALES MADE COTTON HIGHER.**

Wherever The American Cotton Company's Roundlap presses were operated last season higher prices prevailed for cotton whether baled round or square. In order to get cotton, square-bale buyers were obliged to pay more than the market price, and more than cotton was selling for in neighboring towns where there was not a Roundlap plant. In some cases the premium paid by square-bale ginners in competition with Roundlap gins during the greater part of the season was as much as half a cent per pound above the price ruling at other old-style gins in the same county. The inevitable result followed. Cotton (and the owners' trade with it) was drawn for long distances to Roundlap points to the profit of the entire community, and at the expense of towns that did not enjoy the advantages of round bale competition.

The effect of such object lessons has been a demand for Roundlap presses for next season which will tax the full capacity of The American Cotton Company's works running day and night.

**Notes From the Field.**

**TEXAS CONFERENCE.**

**CHAPPELL HILL.**

J. W. Horn, April 2: The Ladies' Parsonage Society has just had some much-needed repairs done on the parsonage here. The third coat of paint has just been put on, and the old house now looks as neat as a new pin. The Chappell Hill Female College is in a flourishing condition, with Prof. Landon Smith as President. The right man for the place. He is doing thorough work.

**NORTHWEST TEXAS CONFERENCE.**

**TRUBY.**

J. C. Carpenter, April 23: We have entered well upon the third quarter of the year. The people have been nothing but kindness to us all along. Our presiding elder holds the most spiritual conferences it has ever been my pleasure to enjoy. He is kindness itself to his preachers, and they all love him. We have received into the Church eighteen members so far, and have recently organized a Sunday-school at Truby with sixty pupils enrolled. As the warm weather, genial and sunny, opens up, there seems to be a revival of religious interest in the hearts of the people. There is much zeal manifested in the Sunday-school. I think Truby will have a fair representation at District Conference. We love our people and our work.

**GLEN COVE CIRCUIT.**

G. W. Templin, April 17: My second Quarterly Conference has come and gone. On Friday night, the 6th, according to appointment, I met my presiding elder, O. F. Sensabaugh, at Coleman, to convey him to Crews, where the conference was to be held. That night a very heavy rain fell. Next morning we started, but found Hoard's Creek swollen so much we could not cross, so we did not reach Crews until Sunday morning. The morning was bright. A large congregation assembled. Bro. Sensabaugh preached us two excellent sermons, which were appreciated. The communion service was splendid. We drove to Boman, a distance of twelve miles, in the Winters work, where we held service Sunday night. Monday morning at 10 o'clock the presiding elder held Bro. J. W. Bowden's second Quarterly Conference. Had a good conference. This is Bro. Bowden's second year on this work. He seems to be getting along well. We then started for Glen Cove. We arrived at the parsonage Tuesday morn-

ing about 9 o'clock, where Bro. Sensabaugh held my Quarterly Conference. All things considered, we had a good conference. There was a report from all the appointments. The brethren seem hopeful. After dinner was over, the presiding elder and I drove to Coleman, where we separated. Our trip together was very pleasant. My people are sorry this is Bro. Sensabaugh's last year on the district. We are working for a gracious revival of religion all over Glen Cove Circuit.

**IREDELL AND WALNUT CHARGE.**

C. D. West, April 18: The second Quarterly Conference for this charge has gone to history. We had a good deal of competition in the way of a picnic and a singing convention, hence small congregations, but good preaching, and I trust profitable services. Bro. Boone was here on time, and looked well to the interests of the Church. This charge is looking up (can't do otherwise) and shows some signs of getting up. Finances are ahead of this time last year, and we hope to keep them so. We have been paying from 40 to 60 per cent of conference collections for several years. This year we expect to pay 100 per cent, and I think the preacher will live. Then we expect to have a great many people converted before the year is out. All things considered, we have reason to be thankful and hopeful. The pastor's reports for the year show a net loss of twenty-nine members, with more to follow—cleaning up the rolls. But taking Bro. Barcus' suggestion for reports to the Annual Conference, we would still report a considerable net gain. We need fifty new subscribers to the Advocate.

**GATESVILLE.**

G. F. Boyd, April 23: I am here doing what I can in the great meeting under the leadership of the inimitable Abe Mulkey. Bro. Oswalt and his faithful members had made arrangements for erecting a large tabernacle. All the business men closed up for the day service, and the saloons at night. The congregations have been large both day and night. The results are marvellous. More than a hundred have joined the Churches—the larger number the Methodist. The Orphanage has been helped, and \$800 raised to paint and seat the church. Every interest of the Church has been increased. I have watched closely Abe and his work. Abe is as sound as a dollar in his theology, and as consecrated as St. John is his life. Abe ties the people and the pastors together, and stands by the Church in every department. No pastor need have any fear when he gets Abe and his devoted wife. Turn him loose, pray, and stand by him, and when the meeting is over you will be like Oswalt—so nappy you cannot shout. Verily, he is our Texas Abel! May he live long to bless humanity and the Church of God.

**NORTH TEXAS CONFERENCE.**

**ABBOTT.**

W. F. Anderson, April 19: Abbott charge is still moving upward. Building churches and repairing others. Our preacher is a rustler; we think we have the best preacher in the conference. I admired your editorial on Christians and politics. Glad we have an editor that has backbone enough to fight the whiskey gang.

**BELECHER.**

J. R. Miles, April 23: All is quiet and religious in Belecher now. Bro. Brown has the work well in hand. The brethren are flooding him with invitations to come and help them. He goes everywhere he can, and always has, as he says, "a big time." He seems to have but one object—persuading men to live better lives to the glory of God and the salvation of their own souls. His work is proof of his ability as a revivalist and man of God. Belecher will show a clean balance sheet this year.

**COCHRAN AND CARUTH.**

C. H. Govette, April 21: Please allow us through the Texas Advocate to express our sincere thanks for the abundance of good things the kind and generous people of Cochran Church brought for wife and me at the parsonage last Saturday night. May God bless the donors. The Lord is blessing us in our work. Praise him from whom all blessings flow.

**FATE AND CHISHOLM.**

D. F. Fuller, Originally, the Chisholm parsonage adjoined the church and cemetery—one-fourth of a mile from the village. We have removed the buildings to an acre lot in Chisholm. The lot was donated by Uncle Harrison Howell just before his death. Much has been done in this removal, and I am sure it will take rank among the good homes for

preachers. The committee, Dr. Gilbert, Eli Chapel and Ashby Walker, are entitled to many thanks. Hoping to provoke imitation I add, although the removal occurred in February, fruit trees are in leaf, the yards inside a month will be lovely sward, grown from seed sown this season. We have been much remembered—pounded Mrs. F. receiving a nice dress. Dr. Howell gave the preacher a fine rocking chair, and Bro. James Howell gave him a nice suit of clothes. Sister McLendon, to the parsonage, a nice rocking chair, Bro. Albert Walker, splendid lining-room safe, etc. Let Edwards and Gibbs Mood hush.

**COOPER.**

J. N. Hunter, April 23: Our second Quarterly Conference met last Saturday 21st. Presiding Elder C. B. Fladger in the chair. A small attendance, and short reports as follows: Preacher in charge, \$41.00; presiding elder, \$5.45; Foreign Missions, \$29; Domestic Missions, \$3; Twentieth Century, \$12.50; for the poor, \$15; lot in the I. O. O. F. Cemetery, \$10—deducted to the M. E. Church, South. Uncle Dick Thompson was with us Easter Sunday, and he preached as only Uncle Dick can preach. It was a grand day with us, and he secured a nice sum for the orphanage in cash and subscription. We had no service yesterday—the 22d—rained out, and we were deprived of some good preaching by Bro. Fladger.

**WHITE ROCK CIRCUIT.**

W. B. Bayless, April 18: Our second quarterly meeting was held last Saturday and Sunday. Our presiding elder, Dr. Pierce, was on hand and preached two sermons that did us all good. The congregations were good. The sermon on Saturday morning seemed to point toward the Twentieth Century Movement that made us all feel like we had done but little work for God and the Church. So on Sunday morning he preached to us on that subject directly, and at the close of the sermon, we raised a collection for this one church, amounting to about \$50, with what has been subscribed since, so you see we hope to do our part on this line which is upon us. If the other three Churches in the circuit will do as well as White Rock we will always be glad. The spiritual condition of the work is very good. We have Sunday-schools, prayer meetings, one Epworth League and a general good feeling all over the work. The financial condition of the charge is good. We are nearly up-to-date on everything. Our new church at Rock Point, three miles south of Honey Grove, is a substantial and pretty building. We have ordered the circle seats, which will be here soon. We hope to dedicate this summer. All honor to that small congregation, who have bent their energies to the work on this new building that will be a blessing to the community for years to come. This is my second year on the White Rock Circuit. I find it a good work, a good people, who love God and the Church. The Texas Christian Advocate is much in favor of our people. I think I have sent you something like 45 subscribers and renewals. May God's blessings be upon you as the years come and go.

**GREENWOOD.**

Bascom Johnson, April 17: We are moving along after the same old kind. Have had a very fine meeting at Greenwood. Bro. C. O. Jones and his estimable wife came to us on March 29, and remained until the first Sunday in April. In many respects it was a gracious meeting, and the full results will only be known in eternity. Bro. Jones still has a burning desire for the salvation of men, and is one of the most thoroughly consecrated Christian gentlemen that I know of. He believes in the old-time way of conversion by repentance and faith in our Lord Jesus Christ. We had quite a number of professions, a great many of which were in the Church. The people who live here say our Church is in better condition than it has been for several years. Bro. Jones' sermon to men only was a great effort, and almost every man in the house promised to lead a better life. I think every congregation in the land ought to have it preached. May God bless Bro. Jones and wife in their life's work. The spiritual condition of our work is better than it has been since we came on the circuit. We have a nice, new organ in our church here at Greenwood. We are pushing our collections, and are determined to get every cent by conference. Our second Quarterly Conference convenes on the 24th and 25th of May, and we are expecting a good report on all lines. We are trying to cover all the territory in the bounds of the circuit. Bro. Mauldin, local preacher, began a meeting at Dan last Sunday night, one of the neglected parts of our territory. We aim to be with him all we can. Bro. Mauldin is one of our young men who wants to do all the good he can, and is a very ardent worker. We hope he will have a great success in his meeting.

**Wants Others to Know.**

**MRS. SUSAN H. EDWARDS, OF NEW-BURYPORT, MAKES A STATEMENT.**

Although Eighty Years Old She is in Excellent Health, Thanks to Dr. Williams' Pink Pills for Pale People.

Those who know Mrs. Susan H. Edwards, of 27 Broad Street, Newburyport, Mass., know her to be a genial lady and a charming companion notwithstanding the eighty years which she bears very lightly. Not long ago Mrs. Edwards suffered severely from rheumatism, but was cured and now wants others to know of the remedy which brought her the long sought for relief.

When recently interviewed Mrs. Edwards said:



Mrs. Susan H. Edwards

"A year ago last February I was taken with rheumatism. My limbs ached and I suffered from nervousness in the joints of my arms and hands. At my age this was quite a serious matter and I employed two doctors but they did not cure me.

"One day my son found a little book at the door which contained a statement by a minister who formerly preached here and was known to be a man of great truth and honesty. Over his signature he stated that he had been cured of rheumatism by Dr. Williams' Pink Pills for Pale People. I told my doctor if he was willing I would try the pills myself. The minister whose statement I had read was known to the doctor and the latter did not object, so I tried the pills.

"I soon began to see an improvement. The swelling soon went down and there was less nervousness. I continued taking the pills in all seven boxes and was entirely cured. If I am ever troubled with the rheumatism again I shall surely take Dr. Williams' Pink Pills for Pale People and have others to do so who are afflicted with this disease."

All the elements necessary to give life and richness to the blood and restore shattered nerves are contained in Dr. Williams' Pink Pills for Pale People. They are sold by druggists or by mail from Dr. Williams' Medicine Co., Schenectady, N. Y.

**EAST TEXAS CONFERENCE.**

**KOENSTER CIRCUIT.**

Chas. H. Brown, Our Quarterly Conference met at Brook's Church, April 13. Service was announced to begin on the 11th. As our presiding elder's wife was sick he sent Bro. Wagoner in his stead to preach. All his work was able for him to join us. We had a very good meeting for we spent a week. We had some encouraging reports. The finances are badly behind, but promises are better. We are able to be more kind but we are really strong if we could see it. There is no reason why this work should not keep their business up in full. This section is exceptionally prosperous. Lumber of all kinds is in demand; the mills are running extra time and there is no man here who wants to work. It is true our church is small here, but we can do more than we have done, and I think we will. During the last quarter we built a parsonage of three rooms. The house stands now worth \$22,000, which is the result of less than sixty days' work. On the sixth day of February I asked the first donation, and on the 26th day of March we moved into it without a dollar's indebtedness. I think we may justly feel proud of this record, and thank God for success. The people of Koenster have put into the parsonage something like \$100 worth of furniture, and we hope they will do more yet. All we need down in this section is more religion, let everybody pray for us.

**Far Indigestion.**

**Use Woodford's Acid Phosphate.**

The Glasgow Daily Sentinel, N. Y., says: "I have frequently presented it in cases of indigestion and nervous prostration, and find the result as satisfactory that I shall continue it."

"Suffering cuts," exclaimed the war editor of the yellow Journal. "I can't make head or tail of this dispatch from our special correspondent in South Africa." "Neither could I," said his assistant. "James," called the editor to the office boy, "ask the South African correspondent to step in here a moment."—Times and Standard.

Fits Permanently Cured. No Fits or nervousness after first day's use of Dr. Kline's Great Nervine Restorer. Send for Free 24 trial bottle and treatise. Dr. R. H. Kline, Ltd. 171 Arch St., Philadelphia, Pa.

# Our Young Folks

## MOTHER'S FACE.

Three little boys talked together  
One sunny summer day,  
And I leaned out of the window  
To hear what they had to say.

"The prettiest thing I ever saw,"  
One of the little boys said,  
"Was a bird in grandpa's garden,  
All black and white and red."

"The prettiest thing I ever saw,"  
Said the second little lad,  
"Was a pony at the circus—  
I wanted him awful bad."

"I think," said the third little fellow,  
With a grave and gentle grace,  
"That the prettiest thing in all the  
world  
Is just my mother's face."

Werner's Magazine.

## THE MANLY ART.

"Do you think it wrong for me to learn the art of self-defense?" asked a young man of his pastor.

"Certainly not," answered the minister. "I learned it in youth myself, and I have found it of great value during my life."

"Indeed, sir? Did you learn the old English system, or Sullivan's system?"

"Neither, I learned Solomon's system."

"Solomon's system?"

"Yes, you will find it laid down in the first verse of the fifteenth chapter of Proverbs: 'A soft answer turneth away wrath.' It is the best system of self-defense of which I know."—Current Anecdotes.

## THE QUEEN OF THE ANTS.

A gentleman who is very fond of every living thing, who watches animals carefully that he may learn their ways, tells the Presbyterian Review a very interesting story of some ants he once saw. He noticed a procession of ants going across the path. This gentleman watched and, knowing the way of ants, knew that they were emigrating to a new colony, because the old city was overgrown. He watched the ants closely to decide which was the queen. At last he discovered her, attended by a guard of honor. Quickly and carefully he lifted the queen and held her in his hand.

She was released at once and there was the greatest excitement. The guard of honor was seized by the others and held under arrest. Ants started out in every direction to look for the queen. They looked everywhere and returned again and again to learn if there was any news.

At last the gentleman put the queen down on the path some distance away from the place at which he had captured her. She was discovered by one of the scouts who hurried back to the point where the ants had assembled and told of his discovery. A guard of honor hurried to the queen and actually carried her back to her subjects, who received her with demonstrations of joy.

The new colony had been established under a bench. A hole under one of the logs of the bench led to it. With the guard of honor carrying the queen, the procession reformed and began its march and soon disappeared from sight. The gentleman mistook the four lines of sugar and not them in the path. Some two or three ants appeared, found the queen, and immediately reported at the new colony. When they returned, a number of helpers came with them, and the sugar was all carried away by grain to the new home. Doubtless they thought they had found a most wonderful food to settle in when food was provided in such quantities near at hand.

## BUILDING BRICK.

"Grandma's house is made of brick, isn't it papa?" asked Willie as they wended their way homeward after a visit to the one they both loved.

"Yes, my boy, and so is ours," replied the father.

"Well, papa," queried the boy, in a puzzled tone, "then if they're both brick, what makes grandma's all red, and ours kind o' cream color?"

"Because bricks are made of clay, which is moulded into blocks and then burned," replied the one who was always glad to answer his boy's questions. "Sometimes the clay has a great deal of iron in it, and thus is rusted in the burning and makes the bricks red; but if there isn't a bit of iron in the clay then they will be cream color."

"How do they make 'em so's they're all the same size an' so smooth?" was the next query.

"The clay is made soft, like putty, and in olden times they were made by moulding them into the right shape in a little box with a loose bottom, and when the sides were lifted up the

brick was left on the bottom. That was a very slow process, but now they are moulded by a machine which will make about twenty thousand bricks in a day."

"That would make an awful pile!" exclaimed Willie, and then, as he was not quite satisfied, he said, "You told me, papa, that burnin' bricks made 'em red, now won't you please tell me how they burn 'em?"

"Certainly, my boy, I will gladly tell you all I know about it," said the father. "After the bricks are moulded they are well dried in the sun and then piled up loosely in great stacks, which are called 'kilns,' with holes under them to build fires in, and flues left open to the top, so that the heat and gases of the fire will pass freely through the whole pile."

"How long do they have to be in the fire, papa?"

"It once took about two weeks to burn a large kiln of bricks," replied he, "but some makers now mix the dust of anthracite coal in the clay, and thus burn them in three or four days. All bricks in a kiln are not burned alike, some being baked too much and others not enough. Those not sufficiently baked are put into the next kiln and burned again."

"Did folks know how to make bricks when you were a little boy?" asked Willie.

"Why, of course, my boy," said the father with a laugh. "Your grandpa's house is older than I am, and I have read that bricks were made in most ancient times, even the walls of Babylon were built of bricks, and some of the bricks in Roman buildings have lasted better than the stone used with them."

"Are all the bricks made just the same size, papa?"

"Building bricks are all the same size, but there are others called 'fire-bricks,' that will not melt in fire, and these are used to line furnaces and stoves with. These are moulded in the same shape as the plain bricks, but they are to go. Many bricks are moulded in handsome designs, and some are checked like stone into ornaments after they are put in buildings—but here we are at our own brick house and mamma is watching for us, and both gentlemen, big and little, politely raised their hats to the lady sitting at the window.—Laura E. Hutchinson, in the Presbyterian.

## FORGETTING.

"I am sorry to see that you and Hal are not as good friends as you used to be," said George Hartwell's father to the young lad one day. "Have you quarreled?"

"Not exactly, but he treated me in a mean, shabby way a while ago, and we've never been as good friends since."

"Wasn't he sorry afterward? Did he never ask your pardon? I thought Hal was unusually ready to acknowledge himself in fault."

"Oh, he said he was sorry, and he did ask my pardon."

"You surely did not refuse it?"

"Of course not, father, but then I can't forget, you know."

"The same old story, my son," said the father, gravely. "What is pardon worth that still keeps the offense in angry remembrance?"

"Well," said George, exasperatingly, but answering the question, yet making an objection. "It is very hard to forget."

"So it may be, but there is no reason for not doing it. Are you going to be so weak and self-indulgent always that you will not do a hard thing? For shame! 'It is the brave who first forgive,' says some wise man, 'and noble face that first unite.' Here is your chance to be both brave and noble, George. I shall be disappointed in you if you fail," and the father left his son with a new thought in his mind, which soon ripened into purpose of heart to "forgive and forget."

People talk of "making up one's mind," but after all, the heart has to be made right before the good deed is done.—Selected.

## SAVED HIS MASTER'S LIFE.

In "Wild Animals I Have Known" Mr. Ernest Seton Thompson relates a terrible experience. He had gone out alone to remote district on his pony to inspect some wolf-traps. In one of them found a wolf, and having killed it, was engaged in resetting the trap, when suddenly he sprang the next one, and his hand was caught in the sensitive steel jaws.

"I lay on my face," he says, "and stretched out my toe, hoping to draw within reach the trap wrench, which I had thrown down a few feet away. Wolf traps are set in fours around a buried bait, and are covered with cotton and fine sand so as to be quite invisible.

"Intent on securing the wrench, I swung about my anchor, stretching and reaching to the utmost, unable to see just where it lay, but trusting to the sense of touch to find it. A mo-

ment later there was a sharp 'clank!' and the iron jaw of trap No. 2 closed on my left foot!"

"Struggle as I would, I could not move either trap, and there I lay stretched out and securely staked to the ground. No one knew where I had gone, and there was slight prospect of anyone's coming to the place for weeks. The full horror of my situation was upon me—to be devoured by wolves or die of cold and starvation. My pony, meantime, stood patiently waiting to take me home.

"The afternoon waned, and night came on a night of horror! Wolves howled in the distance, and then drew nearer and nearer. They seized upon and devoured the carcass of the one I had slaughtered, and one of them, growing bolder, came up and snarled in my face. Then there was a sudden rush, and a fight among the wolves.

"I could not see well, and for an instant I thought my time had come when a big fellow dashed upon me! But it was Bingo—my noble dog—who rubbed his shaggy, panting sides against me and licked my face. He had scattered the wolves, and saved one, as I afterward learned.

"Bingo! Bingo, old boy! Fetch me the trap wrench!"

"Away he went, and came dragging my rifle, for he knew only that I wanted something.

"No, Bingo—the trap wrench!"

"This time it was my sash, but at last he brought the wrench, and wagged his tail in joy that it was right. With difficulty, reaching out with my free hand, I unscrewed the pillar nut. The trap fell apart and my hand was released, and a minute later I was free.

"Bingo brought up my pony, which had fled at the approach of the wolves, and soon we were on the way home with the dog as herald, leaping and barking for joy.

## KILLING TIME.

"Spare a copper, sir, I'm starving," said a poor, half-clad man to a gentleman who was hastening homeward through the streets in the great city, one bitter cold night. "Spare a copper, sir, and God will bless you."

Struck with the poor fellow's manner and appearance, the gentleman replied:

"You look as if you had seen better days. If you will tell me candidly what has been your greatest failing through life, I'll give you enough money to pay your lodging."

"I am afraid I could hardly do that," the beggar answered, with a mournful smile.

"Try, man, try," added the gentleman. "Here's a shilling to sharpen your memory; only be sure to speak the truth."

The man pressed the coin tightly in his hand, and after thinking for nearly a minute, said:

"To be honest with you, then, I believe my greatest fault has been in learning to 'kill time.' When I was a youngster, I had kind, loving parents, who let me do pretty much as I liked; so I became idle and careless, and never once thought of the change that was in store for me. In the hope that I should one day make my mark in the world, I was sent to college; but there I wasted my time in idle dreaming and expensive amusements. If I had been a poor boy, with necessity staring me in the face, I think I should have done better. But somehow I fell in the notion that life was only to be one continued round of pleasure. I gradually became fond of wine and company. In a few years my parents both died, and you can guess the rest. I soon wasted what little they left me; and now it is too late to combat my old habits. Yes, sir; idleness ruin'd me."

"I believe your story," replied the gentleman; "and when I get home I will tell it to my own boys as a warning. I am sorry for you; indeed I am. But it is never too late to reform. Come to my office to-morrow, and let me inspire you with courage."

And giving the man another piece of money, and indicating where he could be found, he hurried away.—Christian Commonwealth.

## A PRINCE'S EDUCATION.

The present idol of the British public is Prince Edward, of York, eldest son of the duke of York, grandson of the prince of Wales, great-grandson of Queen Victoria, and heir in the direct line of the crown of Great Britain. Prince Edward, having been born on June 23, 1894, is now well into his sixth year, and regards himself as quite a big boy.

His brother Albert is a year younger, and the two princes have had, perhaps, their share, but no more, of brotherly "scraps." The duke of York is said not to have interfered with their small wars, saying that to "let them fight it out will make them better men." But he has interfered successfully with another weakness of Prince Edward.

It is customary for the royal children, in meeting the queen, to kiss her hand, and not her cheek; but Edward did not like this, and objected strenuously. One day he heard some one speak of "Her Majesty."

"I know who 'Her Majesty' is," said he; "it's just granny!"

"And who was the naughty little prince who would not kiss granny's hand?"

"That was me," said Prince Edward, unabashed, "and I'm not going to kiss granny's hand!"

But when he had arrived at the age of five, he felt himself quite a man, and began to do as other men did—kiss the queen's hand, and always do it his cap in her presence.—Youth's Companion.

## WE CERTAINLY WOULD.

"Oh, mamma, you just ought to tell sister about her prayers. She says awful things."

"What does she say?"

"Why, she says: 'Lord, bless mamma and papa, and all of us. And, dear Lord, please take care of yourself, for if anything happens to you we'll all go to pieces.'"

## FUN.

The Military Obsession.—Superintendent: "Yes, and where did John the Baptist live?"

Scholar: "In the desert."

Superintendent: "Quite right! And what do we call people who live in the desert?"

Scholar: "Deserters." — Brooklyn Life.

"Mamma, my birthday comes this year on Monday, doesn't it?"

"Yes, dear."

"And last year it was on Sunday, wasn't it?"

"Yes, dear."

"Did it come on Saturday the year before last?"

"Yes, dear."

"Mamma, how many days in the week was I born on?"—Chicago News.

The kitchen door opened with a "swish!"

"Now, you," began the sharp-visaged lady of the house. "I ain't got no victuals fur you; I ain't got no ole clo'es; I ain't got nothin' fur you. Now git!"

"Lady," said the wayfarer, when he had recovered his breath. "I'm no beggar, I'm a peripatetic pedagogue, and I'd be glad to give you lessons in grammar in exchange for board and lodging."

The four-year-old daughter of a popular New Hampshire clergyman was ailing one night, and was put to bed early. She said, "Mamma, I want to see my papa." Her mother replied, "No, dear; your papa must not be disturbed." Pretty soon she said again, "I want to see my papa." The mother replied as before. "No; your papa must not be disturbed." It was not long before she uttered this clincher, "Mamma, I am a sick woman; and I want to see my minister!"—Christian Register.

A young lady was acting temporarily as hostess, and was much occupied. One of her admirers, a nervous and absent-minded lover, had deter-

mined to bring affairs to a point that evening. He didn't get a chance. "Afterward," says the object of his ill-starred devotion, "I found this memorandum on the floor, where he had dropped it in his agitation. It read thus: 'Mention rise in salary. Mention loneliness. Mention pleasure in her society. Mention prospects from Uncle Jim. Never loved before. Propose.'"—Collier's Weekly.

One of the old-time Southern negroes went to Boston to make his fortune.

After a week of walking, and down, he found himself penniless, and no work in sight.

Then he went from house to house. "Ef you please, sah," he began, when his ring at the front door was answered, "can't you give a po' cullud man work ter do, or somepin' ter eat?"

And the polite answer invariably was, "No, mister—very sorry, but have nothing for you."

Every one who answered his ring addressed him as "Mr.," but shut their doors and hearts against him.

Finally he rang the bell at a brown stone front.

A gentleman appeared, and the old man began:

"Boss, I is starvin'. Can't you gimme some vittles?"

"You darned black kinky-headed rascal!" exclaimed the gentleman, "how dare you ring the bell at my front door? Go round the back yard way to the kitchen, and the cook'll give you something—you black—"

But just then the old man fell on his knees, exclaiming:

"Thank the Lawd, I foun' my own white folks at las'! Thank de Lawd, I foun' 'em—I foun' 'em!"—Atlanta Constitution.

**GERSTLE'S FEMALE PANACEA.**

**G. F. P.**

It is a Woman's Truest Friend.

**It Keeps Her Young**

by giving her health and strength, and when she enters that critical period of mature womanhood known as the

**CHANGE OF LIFE,**

it furnishes her strength and vigor to pass through it safely and free from pain and disease. She is cheerful and happy.

**Buy a Bottle To-Day**

DRUGGISTS SELL G. F. P.

**RECOVERING HER HEALTH.**

I have a lady friend who was completely prostrated by a change of life. I induced her to use G. F. P., and St. Joseph's Liver Regulator. She at once began improving and now, owing to the efficacy of this treatment, she is about restored to health.

MRS. NANNIE HULLBREW,  
Elyria, Minn.

Write to the Ladies' Health Club, care of L. George & Co., Chicago, Ill., for free advice regarding treatment of your complaint.

**EXTRA GOOD ORGANS**

Epworth organs are more so made than the common kind. But our direct from factory selling saves that heavy middle expense. By saving it in the selling, we put more in the organ.

The more people know how good the Epworth is—and how we deal—the more our business grows. Write for catalogue today.

Williams Organ & Piano Company, Chicago.

**HENRY LINDENMEYER & SONS,**

**PAPER Warehouse**

No. 27 Bluecker Street,  
P. O. Box 2865. NEW YORK.

**BELLS.**

Church, Peal and Chime Bells. Best Metal.

**BUCKEYE BELL FOUNDRY,**  
THE E. W. VAN DUZEN CO., CINCINNATI, O.

**CHURCH BELLS**

SWEET TONED. FAR SOUNDING. DURABLE.

**AMERICAN BELL FOUNDRY,** NORTHVILLE, MICH.

Largest Foundry on Earth making

**CHURCH BELLS & CHIMES**

Purest metal and finest work. Terms, etc., free.

**McSHANE BELL FOUNDRY,** Baltimore, Md.

**PLYMNER CHURCH BELL FOUNDRY**

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Please mention this paper.

# The Hor

## MY DAHLIA

I'm sailing secure  
Time  
Though battling the  
chime,  
For the Master of I,  
My life-harvest gain  
realm.

Oh! waves dashing  
ing dark,  
Have driven to  
barque;  
But Jesus was the  
He calmed the  
still."

Dear Master, be a  
guide,  
As onward I sail  
tide  
Stand hard by the  
unfurled,  
On Time's strenuous  
hurled.

Swing aloft the g  
shine,  
As a beautiful star  
Like the Bethlehem  
shin be  
To point out the w  
Thee.

And when overshade  
est night,  
My life-star faded  
sight  
May it sink to rest  
In Heaven's bliss  
sublime.

Let my anchor be  
gates,  
Where, crowned w  
He awaits,  
As I press the sea  
be  
"Well done! Thou  
for me.

"Then shipwrecked  
the wave,  
When who had in a  
be brave  
Thou rescued the st  
chance,  
To sink shipwrecked  
here.

"Here loved ones w  
unfaded  
The name in the L  
enrolled,  
A cross that hast  
last won.  
The trials are over  
My  
Sparta, Bell Count  
I  
10

This subject com  
I often think of  
portance than som  
have imagined, yo  
competent to do it  
thing arises to m  
home? Home is  
place. While thi  
dwell from which  
Just look for a n  
and girls of our o  
home and join the  
ferent occupations,  
get their home, w  
ed. Let us get it  
and think of the b  
cast out where we  
with whom we co  
do at home. Let u  
a tramp's conditio  
happiness as we d  
at home where o  
mother awaits o  
shortest notice, a  
that day with ple  
homes—our earth  
heavenly home. I  
and her greeting  
or symbol of our  
receiving us to c  
To be at home is  
caressed by our  
recall our children  
minds reflect wh  
at our mother's  
lovely hands pla  
a grand thought,  
how sweet it is  
wife to welcome  
none of them wil  
than that of the S  
heaven is one of g  
or grief can ever  
be shed. We sh  
earthly home too  
can give our port  
celestial dwelling  
dwell forever in  
And when our ti  
this world of sor  
to proclaim the fo

"Good-bye, proud  
home,  
Thou'st not my  
thing.  
Long I've been to  
foam,  
But now, proud  
home."

How many on le  
repeat the above  
Success to the ca  
homes.  
Homer, Texas.

**FOOTSORE**

A novel experie  
which started a tr  
will not be dism  
with my daughter  
lightful sandy be  
tiful Delaware for

**WALTER BAKER & CO.'S**

**Breakfast Cocoa**

Costs less than One Cent a cup.

Be sure that the Package bears our Trade-Mark.

A Perfect Food. Pure, Nutritious, Delicious.

**WALTER BAKER & CO. Limited.**

Established 1780.  
**DORCHESTER, MASS.**



The Home Circle

MY DAILY PRAYER.

I'm sailing secure o'er The Stream of Time... Though battling the tide, I hear fog-bells chime...

And when overshadowed by death's deepest night... My life-star faded from out mortal sight...

HOME.

This subject comes to my mind that I often think of as one of more importance than some people can or ever have imagined...

MY PEACE.

How strange it is that of all the creatures that roam the field or thread the forest or cleave the air, man is the only one to whom this present world brings but little peace...

FOOTSORE AND WEARY.

A novel experience was mine to-day, which started a train of thought which will not be dismissed. In company with my daughter, we went to a delightful sandy beach along the beautiful Delaware for a bath. The tide was

just right, the bathing refreshing and invigorating. After half an hour had elapsed, and we were through, I suggested we return home, distant about a third of a mile from our bathing-place...

Well, is this such a wonderful incident? No; but somehow I got to thinking of some of my fellow pilgrims who have a hard road to travel. The staid old man, of poverty, or ingratitude has been their portion for a long, long time...

And how the rough way becomes smooth, as we think that he knows all about us, and if our sorrow is not removed or mitigated. "My grace is sufficient..."

"Oh, that beautiful land in my vision and dreams, Its bright Jasper walls I can see, Till I fancy but thinly the veil intervenes..."

I expect to meet you there, brother, sister, in the land beyond the river, where our feet shall never tire, our eyes never shed the blinding tears, and hearts never ache...

This same great truth is emphasized still more forcibly in the fourteenth chapter of John, where Christ says: "Believe me that I am in the Father and the Father in me. Verily, verily,

through slaughter to establish an empire, and dies at last upon a desolate forgotten of mankind. Man wins wealth, but it brings little comfort to his unsatisfied spirit. He acquires power, but it renders his pillow less secure...

SOUL-POWER.

We can not analyze the subtle force of a magnet, neither can we tell in just what soul-power consists. It is a combination of forces. We sometimes call it character, and sometimes personality...

To increase our soul-power is one of the most sacred duties of life. This power in its fullness has been exhibited to the world but once, in the person of Jesus Christ; and it is only through Him that we can make our personality most complete and attractive...

To be one with Christ is to complete the circuit of power with the Father and to be made a magnet of the highest order. I recently saw a man magnetize his knife-blade by drawing it across an electric motor which was driving the machinery in a printing establishment...

This is the meaning of the fifteenth chapter of John, where Christ represents himself as deriving his life from the Father, and imparting it to his disciples. "As the Father hath loved me so I have loved you; continue ye in my love..."

I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father...

- ARMSTRONG & McKEEVY, BEYMER BAUMAN, DAVIS CHAMBERLAIN, FARNSTOCK, ANCHOR, ECKSTEIN, ATLANTIC, BRADLEY, ERDELYN, JEWETT, ULSTER, UNION, SOUTHERN, SHIPMAN, COLLIER, MISSOURI, RED SEAL, SOUTHERN, JOHN T. LEWIS & SONS CO, MORLEY, SALEM, CORNELL, KENTUCKY

fill him in a far deeper and grander sense. When Paul said, "For me to live is Christ," was he not expressing in the superlative form a truth which would be illustrated in its lower forms, with almost startling vividness in those electrical and psychic phenomena which belong to the revelations of those modern times?

Increase your soul-power. How? By binding your life through faith, not completely with the life and character of Jesus Christ. Then the living power of an ever-present God will surround you, and will make your personality, being tender, responsive, forgiving, self-giving, and wonderfully attractive to the multitudes around you...



airs to a point that isn't get a chance, s the object of his ion, "I found this the floor, where he in his agitation. It tion rise in salary. s. Mention prospects Mention prospects Never loved before, r's Weekly.

black kinky-headed ed the gentleman, ring the bell at my round the back yard en, and the cook'll ing—you black—" the old man fell on ing: wd, I foun' my own e' Thank de Lord, foun' em!"—Atlanta

Female Panacea, Her Young, Little To-Day, Good Organs, Epworth organs cost more to make than the common kind...

Epworth organs cost more to make than the common kind. But our direct-from-factory selling saves that heavy middle expense...

ENMEYR & SONS, Warehouse, NEW YORK.

BELLS & PEALS, FOUNDRY, Baltimore, Md.

IT'S WORTH YOUR WHILE... WE DO NOT SELL... ELKHART CARRIAGE & HARNESS MANUFACTURING CO. W. B. PRATT, Secretary, Elkhart, Indiana.

Beaumont Lumber Co. BEAUMONT, TEXAS.

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

BUFFALO PITTS THRESHING MACHINERY, PARLIN & ORENDORFF CO., DALLAS, TEXAS.

# Texas Christian Advocate

L. BLAYLOCK, - - - Publisher

Office of Publication—Corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas.

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

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

## SUBSCRIPTION—IN ADVANCE.

ONE YEAR.....	\$2.00
SIX MONTHS.....	1.00
THREE MONTHS.....	.50
TO PREACHERS (Half Price).....	1.00

For advertising rates address the Publisher.

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

All ministers in active work in the M. E. Church, South, in Texas are agents and will receive and receipt for subscriptions.

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

If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

BACK NUMBERS—Subscriptions may begin at any time, but we can not undertake to furnish back numbers. We will do so when desired, if possible; but, as a rule, subscriptions must date from the current issue.

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

L. BLAYLOCK Dallas, Texas.

The editor of the Baptist Standard is running a series of articles on his first page, containing bits of personal experience. They are interspersed with illustrations of a very grotesque character. The last one represents a dude Baptist preacher, with a cigar in his mouth and some little boys standing at a distance, also smoking, in imitation of his example. These pictures have the merit of originality. Nothing like their general get-up is now extant as works of art.

Dr. Hayden is now engaged in some warm work. Without any fear of the Hibel laws before his eyes, he is writing up the personal weaknesses of a number of his brethren in a way one rarely ever sees in these days of charity and toleration. But he does not confine this work to brethren in his own Church. He has entered the Church of the Disciples and given one or two of them the benefit of his gifts as a delineator of character. This sort of personal journalism may be necessary in the Baptist Church, but among Methodists it is unknown in Texas. We doubt the wisdom of any religious paper dragging the shortcomings and moral foibles of its ministers into public view before the world. If these irregularities do exist, as Dr. Hayden boldly affirms, it is a pity that his Church has no law for dealing with them in due disciplinary form and order.

Brotherly love ought to obtain among all of the children of God, and particularly among those who make up a given Church household. Above all things else, Christ prayed for this among his followers. He foresaw the possibility of personal strife and bickering, and he asked the great Father, in tones of tenderness, to keep them in the bonds of unity. In the absence of love and forbearance, the unbelieving have occasion to point with scorn to the apparent inability of the children of God to dwell together in peace and harmony. And they reason that if religion has not sufficient force to hold its adherents together in brotherly love and fellowship, then it can not be commended to those who have not yet professed it. And thus the Savior is wounded in the house of his friends. Peace on earth and good will toward men is the mission of Christianity to the world. Wherever it prevails in earnestness and in power, brethren do not bite and devour each other. Love is the rule of their walk and conversation among the children of men.

## EDITORIAL BIRD-SHOT.

The man who wants money without earning it is not honest.

A small worm under the bark of the tree will make the leaves wither.

It takes plenty of sunshine and rain to make vegetation grow and flourish.

There are many good people whose religious fears can be removed by a good dose of medicine.

A whole-souled response encourages the preacher, but when you bawl like a dying calf it frightens him.

There are many things done in the name of the Lord for which he claims no sort of responsibility.

A light-headed boy and a giggling girl can make things unpleasant to people who want to hear the sermon.

The preacher ought not to chide his people for spiritual indolence until he has pointed out the work they ought to be doing.

If the Church does not look after the social life of the young people and furnish them with recreation, the devil will attend to it for them.

There is a vacant seat in the front ranks of progress, and it impertunes the man who has anything in him to come forward and occupy it at once.

A proper Christian intimacy with your nearest neighbors is a duty you owe them, but too much undue familiarity with them often makes serious trouble.

When you have preached an eloquent sermon and the people are proud of you as their pastor, then you need to get off in a private place and pray for an hour or two.

If you keep your eyes constantly upon the ground, you will become earthly and groveling, but if you lift them up toward the sky occasionally you will form ties of kinship with the inhabitants of heaven.

We are in receipt of "The Design and Mode of Water Baptism," a pamphlet of thirty-seven pages, by Rev. J. David Crockett, of the Northwest Texas Conference. It has already passed through its first and is now well into its second edition. It is a true expression of the views of the subject held by the Methodist Church, and the author has accomplished a good work for the masses of Methodism in his lucid and scriptural exposition of the question. The price of the pamphlet is now reduced to a minimum, and it ought to be read by our people.

## A SUNDAY IN LADONIA.

Ladonia is a pleasant and enterprising town of about twenty-five hundred population, situated seventy-five miles north of Dallas, on the Santa Fe Railroad, from which a branch line goes to Honey Grove. I have often passed through the town and have stopped several times for a short while there in making connection with Honey Grove, but never spent a Sunday there till the past Sabbath. Rev. S. C. Riddle is the faithful and competent pastor of the flock at this place. He is now serving his second year, and he is in excellent favor with his congregation. For two weeks he has had a protracted meeting in progress in his charge. Bro. Stafford preached a few times for him and Rev. Josh Clark and Rev. J. M. Peterson also rendered valuable service. I preached Saturday night, and the congregation was serious and attentive. Sunday the day was lowering and rainy, and there was scarcely any cessation of the showers from morning till night. This interfered with the attendance. Still a goodly number was present and the service profitable. So far there has been no great demonstration of interest, but the effect of the meeting upon the Church membership is very fine

indeed. It is a revival in the membership and often this is the very best type of revival. The members of this congregation have been brought into a higher spiritual life through the meeting, and the pastor is greatly encouraged. We have a good membership here and they have excellent church property. They own half a square of well-located ground, and upon it are a handsome church edifice and a comfortable and well-kept parsonage. The former is a wooden structure, conveniently arranged, well furnished and in good repair. The parsonage is a cozy cottage home, and the pastor and his devoted wife take great interest in it. Sister Riddle is the daughter of Rev. J. M. Binkley, presiding elder of the Gainesville District, and by birth, training and practice she knows all about the work of a Methodist pastor. She is an helpmeet in deed and in truth. Bro. Riddle is scholarly and earnest, and a pastor possessed of tenderness and watchful care. He keeps all of the interests of his charge well in hand, and he is an excellent preacher of the truth as it is in Christ. I had the pleasure of abiding in the home of these two good people, and our communion and fellowship were pleasant. Sunday afternoon Bro. R. H. Hill, one of the stewards, called round and spent a delightful hour with us. He is a Tennessee and a nephew of John Wesley Harle, the first Sunday-school teacher I ever had. He lived at Bethel Church, in Jefferson County, East Tennessee, and he was one of the best men I ever knew. He died some years ago. The father of Bro. Hill was a citizen of Middle Tennessee, and one of his boys was long a member of the Tennessee Conference. Of course, the revival of these memories was an exhilarating experience to both of us. We have a goodly number of subscribers at Ladonia, and I did not feel like a stranger. The town is enterprising. It has an electric light plant, waterworks, a fine town hall and a large brick public school building. The country round about it is productive and this is the place of trading for a large population. Saturday afternoon the whole public square was crowded with horses and vehicles, and the merchants looked busy. The good rains give promise of an abundant crop year and the country is prosperous. The next time I have occasion to visit this community I hope to fall upon a good spell of weather, when I will have an opportunity to see a larger number of those influential Methodist people.

## TEXAS PERSONALS.

Rev. F. O. Miller, of Terrell, called to see us last Monday on his way to his District Conference at Plano.

Rev. Henry Dieeman, of Reinhardt, a local preacher of useful work, called to see us on his way to Plano to the District Conference last Wednesday.

Rev. N. C. Little, of the Terrell Circuit; Rev. W. M. Leatherwood and Miss Moore, of Forney, made us a pleasant call Wednesday en route to Plano.

Rev. E. R. Edwards, of Chico, was in to see us last week. His wife has not been well for several months, and she is here for treatment for a few weeks.

Bishop Key held the Ardmore District Conference up in the Territory last week, and this week he is with Rev. I. S. Ashburn at Allen, in Greenville District Conference.

Rev. George R. Stuart is aiding Brother Muzon, of Fort Worth, in an interesting revival service. Great congregations are in attendance, and the outlook is fine for a good meeting.

In a note from Rev. E. L. Armstrong, he says: "I am still in my corner. God is good to me. Though he slay me, yet will I trust him." He is suffering much, but hopeful and cheerful.

The grown-up son of Rev. S. G. Shaw, of Center Point, recently shot himself through the arm by an accidental discharge of a gun, and the flesh and a part of the bone were torn away. Amputation near the shoulder followed and he is in a critical condition. He is the sole dependence of

his aged father and mother, and the affliction comes to them with peculiar sorrow. Let all the brethren pray for the recovery of this dear boy.

We spent Wednesday night at Paris in the session of that District Conference. Bro. Mountcastle and his men were there in the power of the Spirit, and the meeting was moving along successfully.

We are in receipt of the recent speech made on the Porto Rican tariff by Senator Culberson in the United States Senate. This young Senator is destined to stand high in that great body of statesmen.

Miss Mary Vaughn, step-daughter of the late Dr. John, is quite ill at Nashville, and Mrs. J. J. Morgan, of Oak Lawn, her sister, was telegraphed for last Sunday night, and left for Nashville immediately.

Rev. W. M. McKeown, of Clarendon Training School, lost his father a few weeks ago. He lived in Tennessee and this writer had the pleasure of his acquaintance. He was a good man and has gone to a sure reward.

The Dallas District Epworth League Conference met this week at Lewisville and the pastors and their young people were there in force. We were sorry not to be with them, but three District Conferences kept us away.

In the State Oratorical contest at Fort Worth last Friday night, Glenn Flynn, of the Southwestern University, won the medal. The Southwestern boys are usually in the lead when there is anything in view worthy of a great effort.

Rev. V. A. Godbey, of Palestine, informs us of the death, on the 19th instant, of the wife of Rev. J. B. Luker, of the East Texas Conference. This is a sad piece of intelligence, and we extend the family our deepest sympathy. She was a good woman and a suitable obituary notice will follow soon.

We learned from Rev. J. R. Wages, of Sherman District, who went to Cedar Hill to attend the funeral, that Clayton L. Spurlock, son of Bro. Spurlock, of that work, died last Sunday morning. This is a great affliction to Brother and Sister Spurlock, and we extend them the sympathies of all the Advocate family.

We met up with Rev. I. S. Ashburn, of the Greenville District, the other day, on our way from Ladonia, and had quite a pleasant time with him. His district work is in good shape and the reports so far are very encouraging. Sister Ashburn's health is not good, and she is visiting the home folks for awhile at Garland.

Our old friend, Homer M. Price, of the Dallas Postal Department, has a fine story of adventure in the Easter number of the New York Independent. Its merit can be determined by the prominent place given to it by this great New York weekly. Brother Price is not only one of the leading men in our postoffice, but he is also a steward in First Methodist Church.

## METHODIST NEWS.

The last issue of the Central Methodist was an Epworth League number and it was an excellent edition of a uniformly good paper.

The Midland Methodist announces the death in Chattanooga of Mrs. Patton, the aged mother of Bro. O. W. Patton, the publisher of that paper.

The last issue of the Epworth Era has a fine cut of Dr. J. B. McFerrin on its outside cover. It is one of the best likenesses we have yet seen of that grand old commoner.

Bishop Fowler, after his return home from the late session of the Philadelphia Conference, took the grippe with bronchial complications, and for several days was quite sick. Somewhat alarming reports were sent out by the secular papers as to his condition. His trouble, however, was of comparatively short duration. The latest reports show that he is much improved.

Rev. James Healey, of the Los Angeles District, recently read a well-prepared paper on the "Time Limit in the Pastorate" before the District Preachers' Institute, in which he took strong ground for the removal of the time limit from our system. His paper was published in the last Pacific Methodist. From our point of view there can be but one objection to the law as it now stands, and that is the

time limit is too long for most preachers. The experience of the Church is that better results were secured from the two year limit than the four year limit.

Mrs. Mary Furman, a member of McEnderree Church, Nashville, recently died and in her will she left \$100,000 for Vanderbilt University. We are glad to note this fact. Southern people with money are gradually waking to the needs of our educational interests.

The Pacific Methodist says: "Bishop Duncan took his departure from this city last Thursday for his home in Spartanburg, S. C. Last year he was absent from home 225 days and traveled 25,000 miles. This will give some of our people an idea of the sacrifice and vast amount of labor performed by our chief shepherds."

There are a few people who write for certain papers beyond the Mississippi who take advantage of every opening to make things unpleasant for Dr. Hoss, of the Nashville Advocate. And if the opening does not exist they go to work and create one. Such writers, for the most part, ought not to be encouraged by public reply.

The annual meetings of the Bishops and the connectional boards will occur this year as follows: The Book Committee, May 2; Church Extension Board (in Louisville), May 4 (changed from April 27); Epworth League, May 4; Bishops, May 8; Sunday-school Board, May 9; Board of Missions, May 11; Board of Education. — So says the Advocate.

According to the Pacific Methodist, Bishop Duncan has been rendering most efficient service on the coast in his round of District Conferences. He has been spending several weeks over there looking into the work, visiting the brethren and preaching to large congregations. The District Conference is the place for the Bishop to meet and benefit the people.

The Western Advocate says of Bishop Cranston: "Bishop Cranston is receiving a hearty welcome on his return from his long, painstaking and wise supervision of our Oriental missions. He has greatly encouraged and strengthened our work in China, Korea and Japan, and now returns, enriched and enlarged in his own experiences, to enrich and inspire the Church."

The General Conference of the Methodist Episcopal Church will meet the first of next month in Chicago. It will be an eventful gathering of this great branch of Methodism. For the first time in their history there will be an equal lay representation in that body. This was submitted by the last General Conference to the several Annual Conferences for their acceptance or rejection, and it was adopted by a large majority. With us that has been in vogue for a quarter of a century and it has been a great success.

Zion's Herald says of Dr. Bristol, who was the fraternal delegate from the Northern Church to us at the St. Louis General Conference: "It was a very generous act of appreciation for the Baltimore Conference to elect Rev. F. M. Bristol, D. D., of the Metropolitan Church, Washington, a delegate to the General Conference. Dr. Bristol will be a strong candidate for episcopal honors." It is quite common for papers of that branch of the Church to nominate candidates for high office as the General Conference approaches.

Dr. S. Parks Cadman, the Methodist minister who created a breeze a few months ago in New York by advancing some startling views of the Bible, and the preacher-elect to deliver the annual sermon for Vanderbilt University, is still spreading out if the Ram's Horn is to be accepted as authority. The last issue of that paper says: "S. Parks Cadman, pastor of the Metropolitan Tabernacle, New York, chafes under the itinerant rule of the Methodist Church, and is said to be making advances in the direction of joining the Congregational Church. He has accepted his present pulpit five years."

Rev. T. J. Duncan in a breezy letter to the Pacific Methodist, among other items of news, furnishes the following: "Our District University Training School is already in running order. A handsome, three-story brick building of modern architecture, with an aggregate of 140 pupils in all the departments, is a fitting monument to the gratitude of the district, on the close of the nineteenth and opening of the twentieth century, for a hundred years of the divine blessing on our beloved

**WRITING DESK**

Letters properly styled and the world over. One of your manuscripts, India. We will send this copy to the Sterling Silver and Steel Co. for their engraved silver and steel writing materials. Sterling silver and steel writing materials for the Sterling Silver and Steel Co. Catalogue of fine jewelry and a handsome book case.

**Wm. Kendrick's Son**

Authors firm in Chicago.

Methodism." This President Adhikson a in the Corsicana I above is a good piece we did have to go aw across the continent

**THE TEXAS PRESS**

The above-named in annual session at and 12. An interest been provided, which with dignity and it to the last number, convention of any I pose at Brenham du of more than a ye composed of a more men and women, an tions and personal i greater and better re I have always held press in high esteo their work's sake, I sake. Three days' e as a body, hearing and meeting and add one of them by nam vated them in my e ed my admiration and self-sacrificing. Intellectual and capc enterprising, magnat nal, moral, and fo ligions, a goodly n representative membe tive Churches at hot ready wit, good hu overflowing brotherl hardly to be surpass of Methodist preche

The citizenship c sustained their rea tality in the liberal for the entertainme tion, and the edito in their praise of B ity. The Entertai engaged the women Church to furnish th visitors declared th surpassed anything t the experience of t of that much-ban course, there was no toxicating drinks o pleasing bit of infu Texas Press Assoc poet nor desire win and complimentary ther testimony of moral worth of the e lar press. It was an saloon-keepers of subscribed ten d nenses of the rec humoredly, I take not pay it, for on been into his place drink.

Among the object the editors visited e were invited and ce zens of Brenham v Church, which has naired, improved, re tified till it is now t congregation and town. The Preside been often invited mills, asylums, br this was the first t of the association t invited to visit a e would give them g cept. The little gli torial, advertising p, apartments, and the nase of the secular brought out by the subjects of mutual newspaper fraternit large my concepio of the work and t ration for the men are engaged in it. that if the public a cially the religious tend one of these at thus acquaint themi fruitless which daily of the editors and daily and weekly p high purpose, broa fraternal spirit of



long for most preach-  
-ness of the Church is  
- was secured from  
- it than the four year

nan, a member of Me-  
- Nashville, recently  
- will she left \$100,000  
- University. We are  
- fact. Southern peo-  
- are gradually waking  
- our educational inter-

hodist says: "Bishop  
- departure from this  
- ay for his home in  
- Last year he was  
- e 225 days and trav-  
- This will give some  
- idea of the sacrifice  
- of labor performed by  
- de."

s people who writ-  
- s beyond the Missis-  
- advantage of every  
- things unpleasant for  
- Nashville Advocate,  
- g does not exist they  
- I create one. Such  
- most part, ought not  
- by public reply.

etings of the Bishops  
- onal boards will oc-  
- follows: The Book  
- 2; Church Extension  
- (Ile), May 4 (changed  
- Epworth League, May  
- 8; Sunday-school  
- ard of Missions, May  
- cation. — So says

he Pacific Methodist,  
- has been rendering  
- vice on the coast in  
- rict Conferences. He  
- g several weeks over  
- the work, visiting the  
- aching to large con-  
- District Conferences is  
- Bishop to meet and

voocate says of Bishop  
- Cranston is re-  
- welcome on his re-  
- g, painstaking and  
- of our Oriental mis-  
- eately encouraged and  
- work in China. Korea  
- x returns, enriched  
- e own experiences,  
- ire the Church."

Conference of the  
- al Church will meet  
- month in Chicago. It  
- ful gathering of this  
- Methodism. For the  
- r history there will  
- representation in that  
- submitted by the last  
- ve to the several An-  
- for their acceptance  
- it was adopted by a  
- ith us that has been  
- rarter of century and  
- at success.

says of Dr. Bristol,  
- ternal delegate from  
- reh to us at the St.  
- nference: "It was a  
- of appreciation for  
- fference to elect Rev.  
- D. of the Metropol-  
- ington, a delegate to  
- fference. Dr. Bristol  
- candidate for episco-  
- is quite common for  
- anch of the Church  
- dates for high office  
- nference approaches.

man, the Methodist  
- ated a breeze a few  
- York by advancing  
- ws of the Bible, and  
- l to deliver the an-  
- Vanderbilt Univer-  
- ving out if the Ram's  
- cepted as authority  
- that paper says: "S  
- aster of the Metro-  
- e, New York, chafes  
- at rule of the Metho-  
- is said to be making  
- direction of joining  
- Church. He has  
- nt pulpit five years."

an in a breezy letter  
- thodist, among other  
- nishes the following:  
- niversity Training  
- in running order. A  
- story brick building  
- cure, with an aggre-  
- in all the depart-  
- gment monument to  
- strict, on the close of  
- nd opening of the  
- for a hundred years  
- ising on our beloved



WRITING DESK COMPANIONS

Letters properly styled and sealed are appreciated—the world over. Correct form, in the dress of your manuscript, implies culture.

Wm. Kendrick's Sons, Louisville, Ky.

Methodism. This school is under President Addison at Blooming Grove in the Corsicana District. And the above is a good piece of Texas news, if we did have to go away from home and across the continent to get it.

THE TEXAS PRESS ASSOCIATION.

The above-named organization met in annual session at Brenham April 12 and 13. An interesting program had been provided, which was carried out with dignity and increasing interest to the last number. No gathering or convention of any kind for any purpose at Brenham during my residence of more than a year here has been composed of a more estimable class of men and women, and whose deliberations and personal influence issued in greater and better results to our town. I have always held the men of the press in high esteem, not only for their work's sake, but also for their sake. Three days' contact with them as a body, hearing their discussions and meeting and addressing near every one of them by name, has greatly elevated them in my esteem and heightened my admiration for their heroic and self-sacrificing spirit. They are intellectual and capable, patriotic and enterprising, magnanimous and fraternal, moral, and, for the most part, religious, a goodly number of them representative members of their respective Churches at home. In rich jokes, ready wit, good humor, repartee and overflowing brotherly love, they are hardly to be surpassed by a conference of Methodist preachers.

The citizenship of Brenham fully sustained their reputation for hospitality in the liberal preparations made for the entertainment of the association, and the editors were unstinted in their praise of Brenham's generosity. The Entertainment Committee engaged the women of the Methodist Church to furnish the banquet, and the visitors declared that the "spread" surpassed anything of the kind within the experience of the many banquets of that much-banqueted body. Of course, there was no wine or other intoxicating drinks served, and it is a pleasing bit of information that the Texas Press Association neither expect nor desire wines at these public and complimentary banquets. In further testimony of the sobriety and moral worth of the editors of our secular press, it was said that one of the saloon-keepers of Brenham who had subscribed ten dollars toward the expense of the occasion declared (good humoredly, I take it) that he would not pay it, for only one editor had been into his place and called for a drink.

Among the objects of interest that the editors visited and to which they were invited and conveyed by the citizens of Brenham was the Methodist Church, which has recently been repaired, improved, retouched and beautified till it is now the joy of the whole congregation and the pride of the town. The President said they had been often invited to visit factories, mills, asylums, breweries, etc., but this was the first time in the history of the association that they had been invited to visit a church, and that it would give them great pleasure to accept. The little glimpse into the editorial, advertising and business departments, and the character and purpose of the secular press in general, brought out by the daily discussion of subjects of mutual interest to the newspaper fraternity, all tended to enlarge my conception of the difficulties of the work and to increase my admiration for the men and women who are engaged in it. I venture to assert that if the public at large, and especially the religious public, could attend one of these annual meetings and thus acquaint themselves with the difficulties which daily arise in the work of the editors and publishers of our daily and weekly papers, and of the high purpose, broad-mindedness and fraternal spirit of the editors them-

selves, there would be awakened a deeper sympathy, more hearty co-operation and scarcely any fault-finding at all. I have often wondered how an editor could hold out—continuing day after day, week after week, year in and year out—any one issue, I have frequently thought, would about exhaust all my resources and tax to its utmost limits all my ingenuity. If I wondered heretofore, I now stand amazed, almost appalled, at the prodigious undertaking. All honor to the men and women everywhere who think and write and print and send us the news from every part of the habitable globe. And all honor to the Texas press, for they are worthy, for they have been among us and have completely won our hearts. Come again, ladies and gentlemen, for you are an honor to your profession and to our State, and have been a blessing to our town and a great pleasure to me personally. It was a great disappointment to the association that the editor of the Advocate could not be present, in which disappointment this writer fully shared. Many others were prevented by high waters, wash-outs, irregular trains, etc., a goodly number of whom sent letters or telegrams of regret. About one hundred were in attendance, and ample preparations and abounding hospitality awaited the coming of the whole editorial fraternity.

Wishing for the Texas Press Association, the blessing of God and the ever-increasing constituency, which they so well deserve, I take pleasure in acknowledging myself their debtor and subscribing myself their friend.

J. L. MASSEY, Brenham, Texas.

AN IDEAL CONFERENCE.

A royally entertained, a richly enjoyed and certainly a fruit-bearing District Conference closed at Eddy April 13. Bro. Sam'l P. Wright was the presiding elder. About twenty preachers and thirty laymen composed the body.

There is possibly too great tendency these days to report extravagantly of conferences, sermons, etc. But surely superlatives are in order in writing of this conference. Without controversy, this was a great meeting. It was thoroughly harmonious, deeply spiritual and highly instructive.

Preaching was a prominent part of the program. Bro. W. H. Vaughan preached two opening sermons, to our religious joy and edification. Bro. Ferguson's sermon on "Christian Perfection" was long, masterly, clear and convincing. Other brethren preached with demonstrations of the Spirit and with power.

Bro. M. S. Hotchkiss and Bourland, representing the Mission Board and the Twentieth Century Movement, d-lighted of the conference with their presence and words. They helped to develop a splendid enthusiasm, which proved its genuineness when a thank-offering of \$2000 was pledged for Waco District, by the pastors, in behalf of Soochow University, China—to be established.

The preachers were glad that the presiding elder was happy to be able to make the Mission Board rejoice that the glad tidings of great joy was promised again to still more of earth's sorrowing.

Of our general thank-offering, more than \$5000 of our estimated \$6000 has been pledged, with the promise of better things before.

A previously published program served as a guiding thread to the deliberations, though we hardly touched the high spots. The preachers seemed to possess an exhaustless supply of thoughts and theories, and our indulgent president suffered the largest liberty to stop and graze, or to gallop on to new pastures.

Many questions relative to Sunday-schools, Epworth Leagues, prayer and class-meetings, children's services, family and secret prayer, the reading church papers and periodicals, the reading God's Book, attending the preaching services, supporting the institutions of the Church, collecting funds, etc., were freely participated in by every member of the conference.

From beginning to end, no impure word, no unkind expression, no unsympathetic spirit, was evident. Did not our hearts burn within us as we talked together by the way? We sang the songs of long ago, got happy, shouted, called for penitents. Some came, and God was in the midst to bless. Oh, how good he is always!

The representatives of our Publishing House, Advocate, Southwestern University, etc., were conspicuous for their absence. We would have gladly shared with them in good things. But 'tis sufficiently demonstrated we can have a splendid conference without them.

Several suitable resolutions were adopted, among them a message of fraternal sympathy was wired to the only absent pastor, Bro. G. S. Clark, who was detained with a very sick child. Our presiding elder knows how to plan and prosecute a District Confer-

ence, the members and visitors know how to participate and enjoy, the Lord indorsed this one with blessing, so we voted for another next year at Moody.

E. R. BARCUS, West, Texas.

TWENTIETH CENTURY MOVEMENT.

To the Pastors, North Texas Conference:

Dear Brethren—Rev. J. R. Allen, D. D., has promised to devote his time from June 16 to July 15 to the Thank-Offering Movement in our conference. Write me at once if you desire his services. He wants to know as soon as possible dates and places where he is to be. Name several dates in the order of your preference, and then I'll make out the schedule and publish in Advocate. Attend to this immediately if you desire him.

Dr. F. B. Carroll has also promised to help as much as he can. If you desire his help notify me as to what time will suit you best.

C. M. HARLESS, Secretary Education, North Texas Conference.

LITERARY NOTES.

OUR THINKING SABBIES IN THE PHILIPPINES.

"The American Army Officer in Action" is the subject of a paper which Senator Albert J. Beveridge contributes to a forthcoming number of the Saturday Evening Post. During his visit to the Philippines, Mr. Beveridge was the guest and comrade of Generals Lawton and King, and he tells some stirring stories of the undaunted courage of the tried Indian fighter and the nonchalant coolness of the army general. "If our soldiers are 'thinking boys,'" says he, "our officers are 'thinking sabbies.'" "The American Army Officer in Action" will appear in the Saturday Evening Post of May 5.

TWENTIETH CENTURY KNIGHTHOOD.

"Chivalry has been a word to endure with for some hundreds of years," says Louis Albert Banks, D. D., in bearing of this new volume of talks to young men in a striking, and at the same time practical, way to proceed to derive high ideals for present-day character from the noblest features of medieval knight-errantry. The titles of some of the talks will suggest the scope and practical helpfulness of the book: "The Courage of Christian Knight-errantry," "The Simplicity of the True Knight," "The Beauty of the Knightly Gentleman," "The Loyalty of a Noble Soul," "The White Life of Pure Manhood," "The Knightly Reverence of Lady Character," "Truth and Honor the Spurs of Knight-errantry," "Compassion, the Glory of the Strong," "Hardihood, the Safeguard of Virtue," "Temperance the Flower of Modern Knight-errantry." This volume, with the two which preceded it, "The Christian Gentleman" and "My Young Man," forms a well-thought and carefully planned series of talks to young men in their teens, and to become, in very truth, twentieth century knights. The book is tastefully bound in red cloth, with black and gold side-stamps.

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.

It is a grand thing to find joy in one's work. If you have found that, you have found the heart of life. Glad service is better than great service, unless that be glad, too.—James Buckham.

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.

Since the close of the Civil War \$100,000,000 has been spent in the South for negro education.

A STRONG STATEMENT:

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

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

EPWORTH LEAGUE NOTICES.

STATE LEAGUE CONFERENCE.

In a Waco dispatch published in the Dallas News of last Sunday, giving program of the coming State Conference, the time was given as April 21. This was an error. The conference will be held as planned at Waco, May 15-17. We expect a great occasion. All our young people should be urged to attend. The program will be a feast, and the Waco committee is working hard to comfortably provide for all. Low rates have been secured on all roads. Write M. K. White, Secretary of the committee, at Waco, Texas, if you are going. A. K. RAGSDALE, Secretary.

TEXAS LEAGUERS ATTENTION.

The city that has invited you as a State Epworth League to partake of her hospitality is making extensive preparations to receive you, and the people are looking forward to your coming with the keenest interest. But in order to enable us to entertain you with greater satisfaction to yourselves and me, we urge all who are coming to send their names in at once. Please do this most hurriedly, as it is very important that you should send your name in at once to the address given below. In regard to entertainment, will say we will entertain free all ministers who attend, and have made arrangements so delegates can secure good board in private homes at from 75 cents to \$1 per day and hotels from \$1 to \$2.50 per day. Right here I think a few suggestions about our October City would not be out of place. Waco is very centrally located, and for that reason alone is one of the best convention cities in the State. It has several restaurants leading out of it, which go in as more different directions, making convenient with all the lines in Texas, thus making it accessible from any point within the bounds of the Lone Star State. The artesian water is one of the attractions of the place. These wells tap into three to seven hundred feet, and yield from 200 to 250 gallons daily, with a pressure of 300 pounds to the square inch. The Methodist Graduate School, which is located here, has just erected a beautiful \$500,000 building, which will be dedicated during the conference by Rev. Abe Miller and Bishop Key and Wilson. The presence of this institution is valued at \$100,000, and when completed will be the largest building in the South. The presence of Rev. W. H. Vaughan. There are also located in our city two very fine universities, the Baylor University (Baylor), which is situated in the northern part of the city, surrounded by a beautiful campus, and Add-Race University, situated on College Heights, about two and a half miles from the heart of the city, but is accessible by a good electric street railway system. Waco is a city of the future, in which the conference will be held, was built last year at a cost of \$100,000, and is the largest building of its kind south of Kansas City, having a seating capacity of 5000 persons. It is a beautiful specimen of English architecture, and is completely equipped with every modern convenience. There are many other attractions here, but space will not permit their mention. Again let me urge upon you the necessity of sending in your name promptly, and let me suggest to the League that have organized themselves to do so immediately, to insure boarding places and other accommodations. Let us make this the greatest conference ever held. Again urging you to get at once in your organizations, and asking you to address all communications to the address below. I am, yours fraternally,

M. KNOWN WHITE, City Sec. Waco, Texas.

The pastors in the Weatherford District will please send me the names of all delegates who are going to attend the League Conference at Waco commencing the 15th of May. I trust the brethren will do this, so I will know how many to provide for. S. E. ALLISON, P. O. Waco, Texas.

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

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.

THE CRAZY WELL.

THE CRAZY WELL, Mineral Wells, TEXAS.

A School Man Wanted.

The trustees of Hargrove College (property of Indian Mission Conference) are now in position to receive applications for the presidency of the college. For the coming year, or for a number of years. Suitable certificates and testimonials from reliable sources should accompany all applications. The board also wishes to know the financial strength of applicants. Address: REV. J. M. GROSS, Ardmore, I. T.

"Misfortunes Never Come Singly."

It is said that ninety-five out of every hundred businessmen meet misfortune at some stage in their lives; some recover and some do not. If the remedy in business life were as easily found as in the ills that beset humanity, there would not be as much misfortune.

In the latter case, multitudes when attacked by rheumatism, sciatica and other diseases, flow for protection to Hood's Sarsaparilla, and they find there a sovereign and specific remedy for troubles of the kidneys, liver and bowels. It never disappoints.

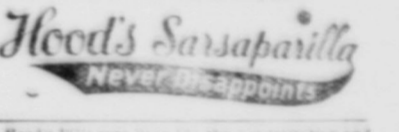
Liver and Kidneys—My mother was very sick with enlargement of the liver and kidney trouble. Nothing helped her until we got Hood's Sarsaparilla, which showed its effects with first dose. She is well and hearty." Mrs. D. A. Stone, Weatherford, Mo.

Run Down—I was weak, had no appetite, nervous and completely run down. Tried many remedies but nothing helped me until I used Hood's Sarsaparilla which cured me." Mrs. W. M. Marks, 27 Henry St., Birmingham, N. Y.

Gastritis—Nervousness caused by a trial made with suffer intensely from gastritis. Nothing helped her until we got Hood's Sarsaparilla and Hood's Pills were tried after all else failed and in four days she improved and in 14 days she was cured." C. W. T. Schmitt, Cedar Falls, Iowa.

Dyspepsia—I suffered for 25 years with dyspepsia. Failed not eat meat, nor bread or vegetables. Went hungry for fear of distress. Lost sleep and distressed. Took Hood's Sarsaparilla and got relief immediately. Can eat most anything with out discomfort." A. EARLY F. Bear-Middleboro, Mass.

Dizzy Spells—After the measles my daughter had dizzy spells, which we thought would pass off but they did not until we gave her Hood's Sarsaparilla. In five days they disappeared and in one month she regained her usual health." E. H. SAKERS, Box, 53 Graves Place, Holland, Mich.



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

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.

THE CRAZY WELL.

THE CRAZY WELL, Mineral Wells, TEXAS.

A School Man Wanted.

The trustees of Hargrove College (property of Indian Mission Conference) are now in position to receive applications for the presidency of the college. For the coming year, or for a number of years. Suitable certificates and testimonials from reliable sources should accompany all applications. The board also wishes to know the financial strength of applicants. Address: REV. J. M. GROSS, Ardmore, I. T.

SENT FREE "The Illustrator and General Narrator." A handsomely illustrated monthly magazine, published by the I. & O. N. R. E., giving timely descriptions of the marvelous resources and opportunities of TEXAS, the special subject matter of each issue to date being as follows: MARCH 1898, TEXAS-APRIL, Houston County; MAY, Montgomery County; JUNE, Cherokee County; JULY, Leon County; AUGUST, Anderson County and Palestine; SEPTEMBER, Ross County; OCTOBER, Walker County; NOVEMBER, Bexar County and San Antonio; DECEMBER, Bexar County; JANUARY 1899, 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 5 cents for one year or 2 cents for sample copy. Back numbers may be had if desired. Please mention this paper. Address: D. J. PRICE, G. F. & T. A., Palestine, Texas.

Sunday-School Department.

SECOND QUARTER, LESSON 5, APRIL 29.

JESUS AND JOHN THE BAPTIST. Luke 7:18-28.

Golden Text: "He hath done all things well"—Mark 7:37.

Time of the Lesson: "Summer of A. D. 28, just after the raising of the widow's son.

The Place: Somewhere in Galilee.

We quote from Dr. John Potts in his application of the lesson in the International Evangel:

Jesus and John stood closely related to each other. John was Christ's forerunner and bore an unvarying testimony to Christ's superiority to himself. John's sentiments were well expressed in the words, "He that hath the bride is the bridegroom; but the friend of the bridegroom which standeth and heareth him rejoiceth greatly because of the bridegroom's voice; this my joy, therefore, is fulfilled. He must increase, but I must decrease."

The prophecy concerning John, as recorded in Luke 1:14-16, was grandly fulfilled in his character and career. The study of it will prepare us for the testimony of Jesus as to what Christ thought of the moral heroism of John. In the light of this lesson how does John come before us?

A good man may be in dark and trying circumstances.

We do not go to prisons for saints, and generally those there deserve to be there.

Church history in both the Old and New Testaments, and since the close of the canon of Scripture, reminds us that the elect of God may be within prison walls. Jeremiah was cast into a dungeon; Paul was incarcerated both in Philippi and in Rome; Peter was in prison; Richard Baxter, who wrote so sweetly of the Saints' Rest, was behind prison bars for righteousness' sake; John Bunyan, the immortal dreamer, was imprisoned, and but for that we might never have had the great classic, "The Pilgrim's Progress."

John the Baptist was cast into prison for fidelity to truth and righteousness. He experienced the beatitude, "Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

A good man is under all circumstances deeply interested in Christ and the spread of his kingdom. After the wonderful testimony of John to Jesus you would suppose it impossible that John's faith in the Messiah could ever falter. Did it falter when he sent two of his disciples a journey of eighty miles to be assured or perhaps reassured, of the Messiahship of him whom he had proclaimed "The Lamb of God that taketh away the sin of the world?"

The messenger said to Jesus, "Art thou he that should come, or look we for another?" Christ satisfied them and sent them back with infallible proofs that he was indeed the Christ. Verses 21, 22 are unmistakable evidence that Jesus is the Christ, the Savior of the World.

John was depressed, and there may have been a necessity for the removal of clouds of doubt and for the restoration of the shining forth of hope and faith, hence the deputation from the prisoner to the Christ.

John and Elijah resembled each other in grandeur of service for God and truth, and did they not resemble each other in depression of spirit? After Carmel, with its sublime victory, came the wilderness and the wall of low, nervous, spiritual depression, which found expression in "It is enough, O Lord, now take away my life."

John was a mighty man of spiritual valor. He warned and exhorted men to flee from the wrath to come. But he finds himself in a prison, and perhaps is exhausted from overwork, and the question arises, "Have I been mistaken in my opinion of him to whom I was forerunner?"

To two trusted friends and disciples he said, "Go and say to Jesus, Art thou he that should come, or look we for another?"

Let us be sure in times of exhaustion and being "cast down," to "hope in God," and to remember that there is no need for the question, "Art thou he that should come, or look we for another?" At such times let us be comforted with the precious words of the 103d Psalm, "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

A good man is rightly estimated by Christ irrespective of unfavorable circumstances.

We have not all that passed between Christ and the two disciples of John. Enough is recorded to answer John's question.

Doubtless they told Christ of John's heroism in reproving sin in high

places, of his imprisonment, and it may be of his overtaxed nervous condition, which led him to desire to be placed beyond the shadow of a doubt as to the Messiahship of Christ. At the close of the interview Jesus said, "Go your way and tell John what things ye have seen and heard."

John never knew on earth all that Jesus thought of him. We know in verses 24-28 how highly Christ estimated a man who was at that time a prisoner in a jail eighty miles away.

Christ does not desert his own although they may be in circumstances which are apparently against them. The evidence Christ gave of John to his disciples has been abundantly manifested all along the history of the Church.

Epworth League Department.

WHAT IS DUE GOD? Luke 20:19-26.

We quote for this week's meditation, from the Epworth Era, as follows: SEVEN DEBTS WE OWE TO GOD.

1. Reverence.—"Reverence is a strong sentiment of respect and esteem, produced by the consideration of exalted and noble objects." It rises in proportion to character, and hence the profoundest reverence should be given to the most majestic character—God. We should reverence him because of his greatness (Job 37:22), power (Ps. 33:6), universality of dominion (Dan. 4:35), and holiness (Ex. 15:11). Irreverence is a great evil of the times. No position too high, no character too great, no service too holy, to preserve it from the pen or voice of the jester. Even in the Church we see the irreverent tendencies of the age in inattention, whispering, giggling, and sometimes worse behavior. The reverence due to God belongs to his works, ordinances, word and name.

2. Obedience.—The topic for March 25 was "The Glory of Obedience." It need only be said now that his duty is fundamental. We owe it to God because he is our Maker, Preserver, Ruler and Savior. Obedience proves every other Christian quality. Disobedience is ungrateful, unworthy, devilish, ruinous to soul and body.

3. Gratitude.—This implies a recognition of what God does for us. "Ingratitude is abhorred by God and man." An ungrateful child, or friend, or mercenary, is unsparingly condemned. Yet, is it not true that we who severely criticize others for unthankfulness for small favors are slow to be thankful for large favors? On the other hand, we sometimes overdo politeness in thanking one for a flower, a chair, or larger kindness, and receive indispensable blessings from heaven without so much as saying, "I thank you, Lord." The divine blessings are innumerable—life, health, privilege, opportunity, friends, and above all including all, the "unspeakable gift" of Jesus. Every such gift is a separate occasion for gratitude.

4. Trust.—The usual word is "faith." We must believe that God is, and that we are dependent upon him. (Heb. 11:6.) This is, however, only an intellectual conviction. Wicked men have it. "Devils also believe and tremble." (James 2:19.) There are professional atheists, but it is doubtful if a real atheist lives. If so, it proves that he is a fool, and beyond reason. (Ps. 14:1.) Scripture faith goes beyond this. To the intellectual conviction must be joined the trust of the heart. We must confide in God as a little child leans upon its mother's breast. We must consider him our Father, and believe that he will make "all things work together for our good." As to Christ, we must believe not only that he is the Savior of all men, but that he is specifically our Savior, using the pronoun of appropriation, of possession: "My Lord and my God!"

5. Worship.—This suggests three things. (1) Adoration. As soon as the conception of God enters the mind it should fill us with adoring awe. The angels and archangels set us an example in this. (Ps. 95:6; John 4:22, 24; Rev. 4:8, 11; 15:2, 4.) (2) Prayer. Our Heavenly Father gives natural blessings—life, light, air, rain—without the asking (Matt. 5:45); but even here we should acknowledge our dependence upon him and ask for those temporal benefits he gives without the asking. A father will give his child food anyhow, but it is a proper and gracious thing for the child to say, "Please, father, help my plate." Spiritual blessings are conditioned on our asking. The duty of prayer (Matt. 24:41; 1 Tim. 2:8), its conditions (Matt. 21:22; Heb. 11:6), its efficacy (Ps. 50:15; Matt. 7:7), its objects (Ps. 51:2; Heb. 3:2), are clearly set forth in the Bible; and in every case prayer is affirmed to be the highest sense due to God. (3) Praise. Prayer brings the blessing down; praise acknowledges its reception. The voice of praise

should be heard in the heart, in the closet, in the great congregation.

6. Service. This duty arises from our specific relation to him. He is the Creator, he creatures; he the Master, he servants; he the King, he subjects; he the Sustainer, he dependents; he the Redeemer, we the saved. By the lowest considerations, these relations should put us under bonds to serve him willingly, gladly, constantly, perseveringly. The contrast between service to God and that to Satan is startling. Satan's yoke is heavy, his burdens hard to bear. He is a despot, an enemy. Christ's yoke is easy, and his burden light. He is a gentle Master, a loving Friend.

7. Love. This duty is specified more frequently than almost any other. If we will only render to him this due, it will carry with it every other debt we owe him. Love is an all-inclusive duty, suggesting, embracing and surrounding every other obligation. We should love God for what he has done for us, because he first loved us, and because he sent Jesus to die for us.

STATE LEAGUE TAX.

The following Leagues have remitted amounts named since last acknowledgment, April 1: First Church, Fort Worth, \$2; Buffalo, \$1; Uvalde, \$1; Whitworth Junior, \$1; Hillsboro Junior, \$1; Dickinson, \$1; Italy Senior, \$1.50; Cotton Gin, \$2; Cooper, \$1; Prospect Hill, \$1; Bonham Senior, \$1.50; Goldswort Senior, \$1; San Angelo Senior, \$1.50; Willow Street, \$1; Ector, \$1; Van Abtine, \$1; Jackboro, \$1; Hotchkiss Memorial, Austin, \$1; Rockdale, \$1; Ervay Street, Dallas, \$1; Brownwood, \$1; White Oak, Houston, \$1; Sulphur Springs, \$1; DeLeon, \$2; Travis Street, Sherman, \$1; Elgin, \$1; Centenary, Paris, \$1; Mineral Wells, \$1; West, \$1; Travis Park, San Antonio, \$1; Trinity, Dallas, \$1; Wintersboro, \$1; Wichita Falls Junior, \$1.50; Broadway, Gainesville, \$1; Trinity Junior, \$1; McKinney, \$1; Vernon, \$1.

A few have written me that they would remit later. It is very essential that each League raise some amount for this fund, in order that we may meet all expenses and start with a clean record.

A. K. RAGSDALE, Secretary. Dallas, Texas.

SERMON BY N. A. KEEN.

"Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him."—St. James 1:12.

How to meet temptation will be the theme of this discourse. Just how to meet an enemy is the most difficult and most important of all things to know when engaged in war. We are soldiers of the cross and the struggle in which we are engaged is as far-reaching as eternity.

To lose is to gain a living death; to win, life eternal. There must be a definite plan by which to wage this war. A General without plans is sure of defeat; an aimless life is a lost one. No one staggers into heaven accidentally. He that would build let him first count the cost. The issues of life and death are set before us and we must meet them. Not every one that saith, "Lord, Lord," will enter into heaven. With due care and preparation we are assured we shall triumph if faithful to his Word. It gives inspiration to the warrior to know that the flag of victory shall finally wave in triumph over the enemy. Every Christian warrior carries this knowledge who wages his warfare in the power and Spirit of the Holy Ghost. While the temptation may be severe, it is in the light and power of the Spirit he conquers. Each personally fights his own battles of life or death. A wise selection of forces, a definite purpose laid down, a fixed determination, the will to conquer or die, are the essential elements of success. The selection of forces made by Pompey and Caesar to contend for the mastery of the world may be studied with much profit. Caesar eliminated every doubtful element from his army, which consisted of 22,000 men, and they knew only victory or death; while Pompey had 45,000, half of which were raw recruits, who ruined his cause. The dandyites and dudes and gay young men from the city of Rome were in his army by the thousands, but the cold steel spear of Caesar's men, with flashing eyes of fire behind them, drove these gay young fellows from the field of battle in wildest confusion, and Pompey lost the reign of the world and shortly afterwards his life.

The Christian should eliminate the

lust of the eye and flesh and the pride of life from his heart. He that hopes to win life everlasting and the imperishable crown of joy with these elements in his life will find in the results at the judgment bar of God the calamities which befell Pompey. "Ye can not serve God and Mammon." The eye must be single, the heart must be pure. The eternal law reigns that whatsoever one sows that shall be reaped. They that sow to the Spirit shall reap eternal life, and they that sow to the lust of the flesh shall reap eternal death.

St. Paul admonishes us to take the shield of faith and put on the whole armor of God, so that we shall be able to stand and quench all the fiery darts of the devil. When we cast away the shield of faith the hope of success is cast to the winds, and we weigh anchor and let drive over the rolling sea to the home of eternal destruction. The shield of faith withstands every device and assault of the wicked one, and is the propelling force and power of the whole machinery of our success. Without faith it is impossible to please God. By it Noah builded him an ark by which he sailed the stormy waters of the deep to the highest mountain of success. The phrase "By faith" is mentioned sixteen times in one short chapter of the Bible, and they are declared victors, having died in the faith and obtained the crown of life of which the world is not worthy. Faith pierces the skies and strikes its roots deeper than the lairs of death. By it David struck Goliath's head from its shoulders, and in its powers the chariots of God drove down for Enoch and Elijah. Faith in God's Word and his promises are the essentials of success. When faith dies hope is wrecked, and the child of God will soon, like Sampson, lose his eyes and erud in prison, and at last die amidst the ruin of his own follies. Some forms of temptation are to be met by prayer, for it is the only resource left, and they come in various ways and at times least expected. Daniel is the upright-ness of his heart and in the integrity of his life was confronted with a law which demanded the cessation of prayer, which he regarded as his especial duty to God. They could find no fault against him as to his political life. Would to God this nation had many of his type to rule. The law was against him for 20 days. Not to pray was to cast the shield of faith away. But he opened his little window, he knelt down, he looked toward the city of Jerusalem, and his heart in prayer went up through the edict of king and priestess to the rich throne of the grace of God. He heard and saw, and dispatched immediately the angels of protection to the lion's den, and when Daniel arrived he had heavenly company for night watchers. God delivers.

Paul intensely sought the Lord thrice that the thorn in his flesh might be removed, which made the Lord to cry out, "My grace is sufficient."

The Lord Jesus said: "Pray that ye enter not into temptation." Prayer enriches the mind in spiritual things. It is the needle's eye of the soul through which go all messages to the throne of God. It is the open, unblocked port. No power, earthly or hellish can close it. All night long the Son of God sent his messages through it to his Father, and in the garden of sorrow, when the sweat rolled in bloody drops from his person, it lay wide open, unobstructed, and in his last moment, when he said: "Father, forgive them, for they know not what they do," no enemy was there, and so peaceful was it the dying thief said: "Lord, remember me," and was heard, and to Paradise went that day.

St. Paul admonishes us to take the shield of faith and put on the whole armor of God, so that we shall be able to stand and quench all the fiery darts of the devil. When we cast away the shield of faith the hope of success is cast to the winds, and we weigh anchor and let drive over the rolling sea to the home of eternal destruction. The shield of faith withstands every device and assault of the wicked one, and is the propelling force and power of the whole machinery of our success. Without faith it is impossible to please God. By it Noah builded him an ark by which he sailed the stormy waters of the deep to the highest mountain of success. The phrase "By faith" is mentioned sixteen times in one short chapter of the Bible, and they are declared victors, having died in the faith and obtained the crown of life of which the world is not worthy. Faith pierces the skies and strikes its roots deeper than the lairs of death. By it David struck Goliath's head from its shoulders, and in its powers the chariots of God drove down for Enoch and Elijah. Faith in God's Word and his promises are the essentials of success. When faith dies hope is wrecked, and the child of God will soon, like Sampson, lose his eyes and erud in prison, and at last die amidst the ruin of his own follies. Some forms of temptation are to be met by prayer, for it is the only resource left, and they come in various ways and at times least expected. Daniel is the upright-ness of his heart and in the integrity of his life was confronted with a law which demanded the cessation of prayer, which he regarded as his especial duty to God. They could find no fault against him as to his political life. Would to God this nation had many of his type to rule. The law was against him for 20 days. Not to pray was to cast the shield of faith away. But he opened his little window, he knelt down, he looked toward the city of Jerusalem, and his heart in prayer went up through the edict of king and priestess to the rich throne of the grace of God. He heard and saw, and dispatched immediately the angels of protection to the lion's den, and when Daniel arrived he had heavenly company for night watchers. God delivers.

Paul intensely sought the Lord thrice that the thorn in his flesh might be removed, which made the Lord to cry out, "My grace is sufficient."

The Lord Jesus said: "Pray that ye enter not into temptation." Prayer enriches the mind in spiritual things. It is the needle's eye of the soul through which go all messages to the throne of God. It is the open, unblocked port. No power, earthly or hellish can close it. All night long the Son of God sent his messages through it to his Father, and in the garden of sorrow, when the sweat rolled in bloody drops from his person, it lay wide open, unobstructed, and in his last moment, when he said: "Father, forgive them, for they know not what they do," no enemy was there, and so peaceful was it the dying thief said: "Lord, remember me," and was heard, and to Paradise went that day.

The Lord Jesus said: "Pray that ye enter not into temptation." Prayer enriches the mind in spiritual things. It is the needle's eye of the soul through which go all messages to the throne of God. It is the open, unblocked port. No power, earthly or hellish can close it. All night long the Son of God sent his messages through it to his Father, and in the garden of sorrow, when the sweat rolled in bloody drops from his person, it lay wide open, unobstructed, and in his last moment, when he said: "Father, forgive them, for they know not what they do," no enemy was there, and so peaceful was it the dying thief said: "Lord, remember me," and was heard, and to Paradise went that day.

The Lord Jesus said: "Pray that ye enter not into temptation." Prayer enriches the mind in spiritual things. It is the needle's eye of the soul through which go all messages to the throne of God. It is the open, unblocked port. No power, earthly or hellish can close it. All night long the Son of God sent his messages through it to his Father, and in the garden of sorrow, when the sweat rolled in bloody drops from his person, it lay wide open, unobstructed, and in his last moment, when he said: "Father, forgive them, for they know not what they do," no enemy was there, and so peaceful was it the dying thief said: "Lord, remember me," and was heard, and to Paradise went that day.

The Lord Jesus said: "Pray that ye enter not into temptation." Prayer enriches the mind in spiritual things. It is the needle's eye of the soul through which go all messages to the throne of God. It is the open, unblocked port. No power, earthly or hellish can close it. All night long the Son of God sent his messages through it to his Father, and in the garden of sorrow, when the sweat rolled in bloody drops from his person, it lay wide open, unobstructed, and in his last moment, when he said: "Father, forgive them, for they know not what they do," no enemy was there, and so peaceful was it the dying thief said: "Lord, remember me," and was heard, and to Paradise went that day.

The Lord Jesus said: "Pray that ye enter not into temptation." Prayer enriches the mind in spiritual things. It is the needle's eye of the soul through which go all messages to the throne of God. It is the open, unblocked port. No power, earthly or hellish can close it. All night long the Son of God sent his messages through it to his Father, and in the garden of sorrow, when the sweat rolled in bloody drops from his person, it lay wide open, unobstructed, and in his last moment, when he said: "Father, forgive them, for they know not what they do," no enemy was there, and so peaceful was it the dying thief said: "Lord, remember me," and was heard, and to Paradise went that day.

The Lord Jesus said: "Pray that ye enter not into temptation." Prayer enriches the mind in spiritual things. It is the needle's eye of the soul through which go all messages to the throne of God. It is the open, unblocked port. No power, earthly or hellish can close it. All night long the Son of God sent his messages through it to his Father, and in the garden of sorrow, when the sweat rolled in bloody drops from his person, it lay wide open, unobstructed, and in his last moment, when he said: "Father, forgive them, for they know not what they do," no enemy was there, and so peaceful was it the dying thief said: "Lord, remember me," and was heard, and to Paradise went that day.

The Lord Jesus said: "Pray that ye enter not into temptation." Prayer enriches the mind in spiritual things. It is the needle's eye of the soul through which go all messages to the throne of God. It is the open, unblocked port. No power, earthly or hellish can close it. All night long the Son of God sent his messages through it to his Father, and in the garden of sorrow, when the sweat rolled in bloody drops from his person, it lay wide open, unobstructed, and in his last moment, when he said: "Father, forgive them, for they know not what they do," no enemy was there, and so peaceful was it the dying thief said: "Lord, remember me," and was heard, and to Paradise went that day.

The Lord Jesus said: "Pray that ye enter not into temptation." Prayer enriches the mind in spiritual things. It is the needle's eye of the soul through which go all messages to the throne of God. It is the open, unblocked port. No power, earthly or hellish can close it. All night long the Son of God sent his messages through it to his Father, and in the garden of sorrow, when the sweat rolled in bloody drops from his person, it lay wide open, unobstructed, and in his last moment, when he said: "Father, forgive them, for they know not what they do," no enemy was there, and so peaceful was it the dying thief said: "Lord, remember me," and was heard, and to Paradise went that day.

The Lord Jesus said: "Pray that ye enter not into temptation." Prayer enriches the mind in spiritual things. It is the needle's eye of the soul through which go all messages to the throne of God. It is the open, unblocked port. No power, earthly or hellish can close it. All night long the Son of God sent his messages through it to his Father, and in the garden of sorrow, when the sweat rolled in bloody drops from his person, it lay wide open, unobstructed, and in his last moment, when he said: "Father, forgive them, for they know not what they do," no enemy was there, and so peaceful was it the dying thief said: "Lord, remember me," and was heard, and to Paradise went that day.

The Lord Jesus said: "Pray that ye enter not into temptation." Prayer enriches the mind in spiritual things. It is the needle's eye of the soul through which go all messages to the throne of God. It is the open, unblocked port. No power, earthly or hellish can close it. All night long the Son of God sent his messages through it to his Father, and in the garden of sorrow, when the sweat rolled in bloody drops from his person, it lay wide open, unobstructed, and in his last moment, when he said: "Father, forgive them, for they know not what they do," no enemy was there, and so peaceful was it the dying thief said: "Lord, remember me," and was heard, and to Paradise went that day.

The Lord Jesus said: "Pray that ye enter not into temptation." Prayer enriches the mind in spiritual things. It is the needle's eye of the soul through which go all messages to the throne of God. It is the open, unblocked port. No power, earthly or hellish can close it. All night long the Son of God sent his messages through it to his Father, and in the garden of sorrow, when the sweat rolled in bloody drops from his person, it lay wide open, unobstructed, and in his last moment, when he said: "Father, forgive them, for they know not what they do," no enemy was there, and so peaceful was it the dying thief said: "Lord, remember me," and was heard, and to Paradise went that day.

The Lord Jesus said: "Pray that ye enter not into temptation." Prayer enriches the mind in spiritual things. It is the needle's eye of the soul through which go all messages to the throne of God. It is the open, unblocked port. No power, earthly or hellish can close it. All night long the Son of God sent his messages through it to his Father, and in the garden of sorrow, when the sweat rolled in bloody drops from his person, it lay wide open, unobstructed, and in his last moment, when he said: "Father, forgive them, for they know not what they do," no enemy was there, and so peaceful was it the dying thief said: "Lord, remember me," and was heard, and to Paradise went that day.

The Lord Jesus said: "Pray that ye enter not into temptation." Prayer enriches the mind in spiritual things. It is the needle's eye of the soul through which go all messages to the throne of God. It is the open, unblocked port. No power, earthly or hellish can close it. All night long the Son of God sent his messages through it to his Father, and in the garden of sorrow, when the sweat rolled in bloody drops from his person, it lay wide open, unobstructed, and in his last moment, when he said: "Father, forgive them, for they know not what they do," no enemy was there, and so peaceful was it the dying thief said: "Lord, remember me," and was heard, and to Paradise went that day.

The Lord Jesus said: "Pray that ye enter not into temptation." Prayer enriches the mind in spiritual things. It is the needle's eye of the soul through which go all messages to the throne of God. It is the open, unblocked port. No power, earthly or hellish can close it. All night long the Son of God sent his messages through it to his Father, and in the garden of sorrow, when the sweat rolled in bloody drops from his person, it lay wide open, unobstructed, and in his last moment, when he said: "Father, forgive them, for they know not what they do," no enemy was there, and so peaceful was it the dying thief said: "Lord, remember me," and was heard, and to Paradise went that day.

The Lord Jesus said: "Pray that ye enter not into temptation." Prayer enriches the mind in spiritual things. It is the needle's eye of the soul through which go all messages to the throne of God. It is the open, unblocked port. No power, earthly or hellish can close it. All night long the Son of God sent his messages through it to his Father, and in the garden of sorrow, when the sweat rolled in bloody drops from his person, it lay wide open, unobstructed, and in his last moment, when he said: "Father, forgive them, for they know not what they do," no enemy was there, and so peaceful was it the dying thief said: "Lord, remember me," and was heard, and to Paradise went that day.

The Lord Jesus said: "Pray that ye enter not into temptation." Prayer enriches the mind in spiritual things. It is the needle's eye of the soul through which go all messages to the throne of God. It is the open, unblocked port. No power, earthly or hellish can close it. All night long the Son of God sent his messages through it to his Father, and in the garden of sorrow, when the sweat rolled in bloody drops from his person, it lay wide open, unobstructed, and in his last moment, when he said: "Father, forgive them, for they know not what they do," no enemy was there, and so peaceful was it the dying thief said: "Lord, remember me," and was heard, and to Paradise went that day.

The Lord Jesus said: "Pray that ye enter not into temptation." Prayer enriches the mind in spiritual things. It is the needle's eye of the soul through which go all messages to the throne of God. It is the open, unblocked port. No power, earthly or hellish can close it. All night long the Son of God sent his messages through it to his Father, and in the garden of sorrow, when the sweat rolled in bloody drops from his person, it lay wide open, unobstructed, and in his last moment, when he said: "Father, forgive them, for they know not what they do," no enemy was there, and so peaceful was it the dying thief said: "Lord, remember me," and was heard, and to Paradise went that day.

The Lord Jesus said: "Pray that ye enter not into temptation." Prayer enriches the mind in spiritual things. It is the needle's eye of the soul through which go all messages to the throne of God. It is the open, unblocked port. No power, earthly or hellish can close it. All night long the Son of God sent his messages through it to his Father, and in the garden of sorrow, when the sweat rolled in bloody drops from his person, it lay wide open, unobstructed, and in his last moment, when he said: "Father, forgive them, for they know not what they do," no enemy was there, and so peaceful was it the dying thief said: "Lord, remember me," and was heard, and to Paradise went that day.

The Lord Jesus said: "Pray that ye enter not into temptation." Prayer enriches the mind in spiritual things. It is the needle's eye of the soul through which go all messages to the throne of God. It is the open, unblocked port. No power, earthly or hellish can close it. All night long the Son of God sent his messages through it to his Father, and in the garden of sorrow, when the sweat rolled in bloody drops from his person, it lay wide open, unobstructed, and in his last moment, when he said: "Father, forgive them, for they know not what they do," no enemy was there, and so peaceful was it the dying thief said: "Lord, remember me," and was heard, and to Paradise went that day.

The Lord Jesus said: "Pray that ye enter not into temptation." Prayer enriches the mind in spiritual things. It is the needle's eye of the soul through which go all messages to the throne of God. It is the open, unblocked port. No power, earthly or hellish can close it. All night long the Son of God sent his messages through it to his Father, and in the garden of sorrow, when the sweat rolled in bloody drops from his person, it lay wide open, unobstructed, and in his last moment, when he said: "Father, forgive them, for they know not what they do," no enemy was there, and so peaceful was it the dying thief said: "Lord, remember me," and was heard, and to Paradise went that day.

The Lord Jesus said: "Pray that ye enter not into temptation." Prayer enriches the mind in spiritual things. It is the needle's eye of the soul through which go all messages to the throne of God. It is the open, unblocked port. No power, earthly or hellish can close it. All night long the Son of God sent his messages through it to his Father, and in the garden of sorrow, when the sweat rolled in bloody drops from his person, it lay wide open, unobstructed, and in his last moment, when he said: "Father, forgive them, for they know not what they do," no enemy was there, and so peaceful was it the dying thief said: "Lord, remember me," and was heard, and to Paradise went that day.

The Lord Jesus said: "Pray that ye enter not into temptation." Prayer enriches the mind in spiritual things. It is the needle's eye of the soul through which go all messages to the throne of God. It is the open, unblocked port. No power, earthly or hellish can close it. All night long the Son of God sent his messages through it to his Father, and in the garden of sorrow, when the sweat rolled in bloody drops from his person, it lay wide open, unobstructed, and in his last moment, when he said: "Father, forgive them, for they know not what they do," no enemy was there, and so peaceful was it the dying thief said: "Lord, remember me," and was heard, and to Paradise went that day.

NO crop can grow without Potash. Every blade of Grass, every grain of Corn, all Fruits and Vegetables must have it. If enough is supplied you can count on a full crop—if too little, the growth will be "scrubby."



Send for our books telling all about composition of fertilizers best adapted for all crops. They cost you nothing. GERMAN KALI WORKS, 33 Nassau St., New York.

LION COFFEE. A LION WITHIN THE REACH OF ALL. Sold only in 1-lb. Packages. Premium List in every Package. Best Coffee for the Money. Insist upon LION COFFEE! WOOLSON SPICE CO., TOLEDO, O.

AROUND THE WORLD IN 80 DAYS. \$1000 FREE. Can you arrange these fourteen jumbled letters so that they will form a title to one of the best story papers in the land? IF SO YOU MAY SHARE IN THE DISTRIBUTION OF THE \$1000 WHICH WE ARE GIVING AWAY for doing a little work for us. In arranging the letters use them only as many times as they appeared in the list. Do not use any other letters. This and other most liberal offers are made to introduce one of the best NEW YORK STORY MAGAZINES into every home in the United States and Canada. WE DO NOT WANT ONE CENT OF YOUR MONEY. Send your solution to us plainly written on a postal card with your address in full and you will hear from us by RETURN MAIL. STICK TO IT AND TRY AND GET YOUR SHARE OF THE \$1000. A copy of this celebrated NEW YORK MONTHLY MAGAZINE WILL BE SENT FREE to every one answering this advertisement. Do not delay. Send your answer immediately. Address THE PARAGON PUBLISHING CO., 22 North William Street, New York City.

\$5.00 A DAY EASY FOR ALL WILLING TO WORK. Gold, Silver, Nickel, Steel. Plating. At home or traveling, use Prof. Gray's Machines. From Washburn, Lowell, New York. No experience. Many claim. Making money. We do plating, machine-work, etc. at home. Guaranteed. Only use the complete set tools, with directions. Be ready for work. Special rates for the act. Paragon Service and Instruction. FREE. Write today. Paragon Service, Inc., FREE. D. GRAY & CO., Plating Works, CHICAGO, ILL.

PARALYSIS. Locomotor Ataxia cured. Cured at last. Doctors puzzled. Special cure. DR. CHASE'S BLOOD AND NERVE FOOD. Write for about and price. Address and name of patient. FREE. DR. CHASE, 224 N. 10th St., PHILADELPHIA, PA.

THE CHOIR, CONGREGATION AND HOME

By D. J. Evans

Much has been said and done on and every time we have a tendency to realize that our aim as no one hears that have often thought a few lines on our view, and, heading, we put are a strong belief choir, but not in the taste modern church wish to be misund old fogey, by any not believe in a n ing all the singing; this sacred art of congregation, the proxy only. We stood, most emph against such pro very near saying believe in having strong enough to b in singing. Then congregation join singing, and the rich volume of to the people to sing joyful noise unto "Sing unto Him, Him." Then Ps. 1 We have seen veri "Praise ye the Lo sing praises unto pleasant, and pra have seen many a Church member a church pew, as my his wife as anyth seated he looks as as a fish is out of old stirring hymn "How firm a found little Christian vi book and draws ri nudges him with with her and he ob the third stanza is ing right over ag; the song is through smile all over his the sermon a hum if he had not sung pleasant to sing u there is nothing t the old hymns fo of the Sabbath, at this purpose can "Standard Hymn a in traveling aroun we are astonish churches without ioned indispensable Book," and espec lishing House has the note edition to The book is not alt admit. It could be upon, but it is the very cheap at the p We also believe violin, cornet, fl and in fact all ki used in the hand o tin people for the God in the servic The d-1 has chea struments in the r Nothing pleases h ter than to hear a finding fault with the church choir. rubs his hands and old chum; I need saloon, the variet bling den to att to hear their voi d-1 the young, ar them when they a great lover of mus singers and instru They were not s either, for they ha sic" and "poetry," had rhythm in th acine their large ch In 1 Chr. 15:27 the master of song "master of song" v to raise the "tshu der" of the situa drilled his choir, socrated men and play these instrum Chas. Wesley exp following verse:

"Listed into the ca Why should a ga Music, alas! too lo Pressed to obey I Drunken, or lewd, Has proved the s And spread with t Down to eternal We said in the fe an ardent advoca Now, then, what l choir of high so giddy, frolicking, ing, card-playing deed. The choir's of consecrated Ch would endeavor to of our Master and

can  
with  
ash.  
de of  
grain  
Fruits  
tables  
it. If  
plied  
it on a full crop—  
he growth will be



ing all about composition of  
for all crops. They cost you

EKS, 25 Nassau St., New York.

**ON  
FREE**



ly in  
Packages.  
n List in  
Package.  
ffee  
he Money.  
ist upon  
**COFFEE!**  
CE CO., TOLEDO, O.

**DO FREE**

Arrange these fourteen  
...  
IF SO YOU MAY  
THE DISTRIBUTION  
...  
STICK TO IT AND  
OUR SHARE OF THE  
...  
THE JSHING CO., 22 North  
New York City.

FOR ALL WILLING TO WORK  
Gold, Silver, Nickel, Metal  
...  
CINCINNATI, O.

Locomotor Ataxia con-  
...  
PHILADELPHIA, PA.

**THE CHOIR. CONGREGATIONAL SINGING  
AND HOME INFLUENCES.**

By D. J. Evans, Whitewright, Texas.  
No. 1.

Much has been said and written "pro and con" on congregational singing, and every time we read anything that has a tendency to encourage congregational singing we say "Amen," but we realize that our amen does no one good, as no one hears the utterance; and we have often thought that we would write a few lines on the subject expressing our view, and, as you notice in the heading, we put the choir first. We are a strong believer in the church choir, but not in the sense of the fantastic modern choir. Now, we don't wish to be misunderstood. We are no old fogey, by any means. Yet, we do not believe in a modern quartette doing all the singing, thus performing this sacred act of worship for all the congregation, the latter worshipping by proxy only. We wish to be understood, most emphatically, that we are against such proceedings (we came very near saying such mockers). We believe in having a choir large and strong enough to lead the congregation in singing. Then we believe in the congregation joining heartily in the singing, until the house is filled with a rich volume of tone. David exhorted the people to sing. Ps. 100: "Make a joyful noise unto the Lord." Ps. 105: "Sing unto Him, sing psalms unto Him." Then Ps. 147: 4 is a saying that we have seen verified time and again: "Praise ye the Lord, for it is good to sing praises unto our God; for it is pleasant, and praise is comely." We have seen many a dignified old colonel Church member walking stiffly into a church pew, as much to accommodate his wife as anything else, and when seated he looks as much out of place as a fish is out of water; but when an old stirring hymn is sung, such as "How firm a foundation," etc., and his little Christian wife opens the hymn-book and draws right close to him and nudges him with her elbow to sing with her and he obeys, and by the time the third stanza is reached he is leaning right over against her, and when the song is through he wears a pleasant smile all over his face, and he enjoys the sermon a hundred-fold more than if he had not sung any at all, "for it is pleasant to sing unto our God." And there is nothing to take the place of the old hymns for the regular services of the Sabbath, and no better service for this purpose can be found than our "Standard Hymn and Tune Book" and in traveling around as much as we do, we are astonished to find so many churches without this good, old-fashioned, indispensable "Hymn and Tune Book," and especially since our Publishing House has reduced the price of the note edition to only 40 cents each. The book is not altogether faultless, we admit. It could be materially improved upon, but it is the best we have, and very cheap at the price.

We also believe in the organ, piano, violin, cornet, flute, cello, clarinet, and in fact all kinds of instruments used in the hand of consecrated Christian people for the purpose of praising God in the service of the sanctuary. The d-I has cheated us out of the instruments in the choir long enough. Nothing pleases his Satanity much better than to hear an old Church growler finding fault with the instruments in the church choir. I imagine that he rubs his hands and says, "That's right, old chum; I need them in the corner saloon, the variety show and the gambling den to attract the young men in to hear their sweet strains." Give the d-I the young, and he will control them when they are old. David was a great lover of music. His choirs were singers and instruments of all kinds. They were not singing at random, either, for they had "all kinds of music" and "poetry." They must have had rhythm in those days, and I imagine their large choirs kept good time. In I Chr. 15: 27 we read "David had the master of song with singers." This "master of song" was not simply there to raise the "tshune." He was "master" of the situation, controlled and drilled his choir. When we have consecrated men and women to sing and play these instruments, we believe as Chas. Wesley expressed himself in the following verse:

"Listed into the cause of sin,  
Why should a good be evil?  
Music, alas! too long has been  
Pressed to obey the devil.  
Drunk, or lewd, or light, or gay,  
Has proved the soul's undoing,  
And spread with flowers all the way,  
Down to eternal ruin."

We said in the foregoing that we are an ardent advocate of a church choir. Now, then, what kind of a choir? A choir of high society, wine-bibbling, giddy, frolicking, dancing, theater-going, card-playing members? No, indeed. The choir should be composed of consecrated Christian people, who would endeavor to advance the cause of our Master and sing in "spirit and

in truth." We also believe in a mixed choir. We find in Ezra and in Neh. 7 that "They had singing men and singing women." While we enjoy a good male quartette once in a while, yet we do not believe in a male choir altogether. In Neh. 11: 22 we find the following: "Of the sons of Asaph, the singers were over the business of the house of God." These singers were not the highfaluting society people. They were consecrated people—"over the business of the house of the Lord." Our choirs should be deeply interested in the "business of the house of the Lord" also. In the twenty-third verse of the same chapter, we find the following: "For it was the King's commandment concerning them" (the singers) "that a certain portion should be for the singers due for every day." This King, at least, believed in paying his singers. But the majority of the Church members of today believe that, if a professional singer and teacher belongs to the Church, he is duty bound to lead the singing in that church, free of charge, even during a series of protracted meetings. This demand is very unjust. Why should he be expected to give his time to the Church any more than the professional physician should give his time practicing among the members of the Church free of charge, or any other business man give his time and goods to the members of the same Church? The professional singer must support himself and family (if he is fortunate enough to have a family). His voice is his capital and stock in trade. His knowledge of music is his bond (it does not bear 4 or 6 per cent interest, either). And we do believe that the members of the Church who are making fairly good money, while the chorister is studying and worrying as to what music to get for his choir, then drilling the choir and leading in the public worship, they ought to assist in remunerating him for his time, at least.

Then, aside from this, the most of the choirs do not meet with proper encouragement. When they are in need of new books, and ask the members to contribute to their book fund, they meet with many more frowns than dollars, and the reply is, "Oh, the choir don't need new books." But the choir ought to know better than any one outside of the choir. If the choir has no new, catchy voluntaries, the very same people are very sanctimoniously groaning and groan out, "Our choir is going down; they don't sing near as well as they used to sing," etc. Quit complaining at your choirs, but assist them with kind words and your money, and then, in most cases, the choir will keep up good music.

But, as a rule, the choir must furnish their own music, with their own money, put in their time to practice, and often while other members are looking after their financial interests. It is out of the question to expect a choir of music-loving people to stick together unless they have new music to work on. This is the life of the choir, and an inspiration to an intelligent audience. We have had charge of choirs of from ten members up to seventy-five or eighty in regular attendance. One of our best successes was the large chorus choir, and another of thirty members, with organ and two cornets. We would begin our voluntary promptly at 11:55 Sunday morning. The selection would be some grand choruses from one of the standard sacred oratorios—"The Messiah," "The Creation," "Elijah," "Samson," "Judas Macabean," etc., and we rarely ever failed to see the audience in their seats, and often standing room was at a premium. Then, after the opening chorus. The next song would be a familiar hymn that almost every one in the house would join in singing, also the second hymn. Then the offertory, or the song just before the sermon, would be a selection by the choir. It might be a solo, duet, trio, quartette or an anthem. Then, after the sermon, a familiar hymn, or the doxology. We undoubtedly had success with our choirs on the above plan, and the Churches were quite alive to the occasion in standing by the choir and helping in furnishing them with the music needed. Some Sunday evenings the choir and the pastor, with the audience, would have a song and prayer service, thirty to forty minutes. This was a feature well thought of also.

(To be continued.)

Be patient with the faults of others, remembering that you may have a greater fault. Men are not always made strong by adverse criticism, but sometimes by encouraging them in what we can see good about them. We often hear people say, I just can't endure such a person in the Church; I have no patience with them. Then we need to pray more, and to cultivate ourselves along such lines. If we haven't any patience, we should begin at once to try to exercise patience. God has always been long-suffering and patient with his children.—The Christian Guide.

**KING JOHN AND THE ABBESS.**

An Old World Story With a New World Moral.

The story carries us back to feudal times and has been cleverly done into verse:

"King John and the Abbess Anna  
Walked in the garden one day  
When he continually sought to prove her  
And all of her wits in a traw."

"Good Mother," said the king, "You are shut in here in solitude and peace. But tell me, do the waves of worldliness which break against the high convent wall send no dash of spray above its top? Are there no dreams of love or ambition that creep past all your convent guards and nest in these maiden hearts?"

"Just then, high over the garden  
There flew to the wide free land  
A bird, and the Abbess Anna  
Followed its flight with her hand."  
"We cannot hinder the passing  
Of the wild winged bird overhead,  
But well we can keep it from building  
Its nest in the garden," she said.

A wise woman was the Abbess Anna,  
No walls can shut the human heart



away from thoughts which are born of its very humanity. But no evil thought can dwell and breed in the human heart unless its presence is tolerated and encouraged. So much for the old world story. Now for

**THE NEW WORLD MORAL.**

When the germ theory was first talked about people began to live in fear of these infinitesimal organisms, and the public was immediately offered "germicides" and "germ destroying" medicines as a protection. But it has been shown that it is impossible to evade the germ. It is everywhere; in the air, the water, the soil. It is in the food we eat, the books we read, the money with which we buy and sell. "Bacteria exist everywhere," says a scientific writer, "except where the temperature is above that of boiling water." "Bacteriology shows that the average grade of milk distributed to consumers in large cities often contains as high as eighty million germs to the cubic inch."

What escape is there from the germ? There's no mountain top inaccessible to it. A man "locked up in steel" would be unarmed against the germ. No walls are high enough or thick enough to shut it out. We eat and drink and breathe knowing to a certainty that we are taking into the system germs of foul and fatal diseases. But Nature has safeguarded us from the germ by giving it no power over those who do not invite its presence by physical weakness. We can't keep the germ out. We can keep it from making a breeding place of our bodies.

How? By keeping up the physical strength; by keeping the blood pure and plentiful. In a protracted epidemic of disease, nurses and doctors rarely fall victims until the epidemic is near its close. Then, often, they are stricken. They have weakened themselves with work. They have had insufficient sleep. They have eaten irregularly. Anxiety and excitement have injuriously affected the digestive and nutritive processes and collapse comes.

It's the same in every ordinary case of disease as in the epidemic. The germ of tuberculosis may be received a thousand times and cast out by the vigorous body. Some day when the failure of the digestive and nutritive processes has lowered the vitality of the body and impoverished the blood supply, the germ finds a weak spot and, so to speak, "builds its nest there."

**SOME PLAIN FACTS.**

There are thousands and ten thousands of men and women who have been brought up from the lowest physical condition to the highest by Dr. Pierce's Golden Medical Discovery. From weak, miserable sufferers, emaciated, coughing, with bleeding of the lungs even, they have been brought up to vigorous, healthy life, and they testify that they never knew what life was until now.

What is "Golden Medical Discovery"? It is a medicine which cures diseases of the stomach and organs of digestion and nutrition.

But what has a medicine for the stomach to do with diseased lungs, or heart, or liver?

Answer that question by another.

What has the stomach itself to do with the lungs, the heart, the liver and all the other organs?

Why it has to feed them, of course. And if they are not fed properly they weaken, and it's the weakened condition of an organ which makes it possible for the germ to find a lodgment in it.

The stomach has everything to do with diseases of lungs, heart, liver or any other organ, and Dr. Pierce's Golden Medical Discovery has everything to do with cures of diseased lungs, diseased liver, diseased heart, diseased kidneys, etc., because it cures through the stomach diseases which have their origin in a diseased condition of the stomach and other organs of digestion and nutrition.

**ON THE WITNESS STAND.**

Every claim made for "Discovery" is capable of overwhelming proof. It is never claimed for this medicine that it will do anything which it has not already done, thousands of times.

"For over a year I was troubled with such a cough and a pain in my chest that I could not rest at night," writes Omer J. Sennet, Esq., of Franklin St. Mary's Par. La., care of Mr. J. W. Foster. "I thought I had consumption. I tried cough mixtures and other patent medicines, but they did me no good and I was falling away all the time, until I began taking Dr. Pierce's Golden Medical Discovery and 'Pleasant Pellets.' The first bottle made me feel better, so I took eight bottles, and now I feel like another man."

There's a great deal of talk about "blood-making medicines." No medicine can make a drop of blood. Blood is made from food. Blood is the life fluid, but that life fluid depends on food for the elements wherewith the vigor and vitality of the body are sustained. For this reason "Golden Medical Discovery" has a wonderful effect in increasing the quantity and improving the quality of the blood, because it strengthens the digestion and increases the nutritive and assimilative powers.

Dr. Pierce's theory is that disease of the stomach and allied organs of digestion and nutrition, is the fruitful cause of diseases of heart, lungs, liver and kidneys, and these diseases originating in the stomach are cured through the stomach by the use of "Golden Medical Discovery." The proof of the soundness of this theory lies in the variety and multiplicity of the cures of "Golden Medical Discovery," and the fact that the whole physical tone is at once elevated by its healing and strengthening power.

**THE THEORY IN PRACTICE.**

"Your medicines have done so much for me that I cannot thank you enough for advice and kindness shown me," writes Mrs. Warren E. Parker, of Orange St., Nantucket, Mass. "Three years ago I was taken sick with what the doctor called nervousness and indigestion. He gave me medicine for the trouble, but I could not even eat a little toast or oatmeal without suffering severely. I felt hungry, but hardly dared eat anything. In a few months I began to have distressing swellings right in the pit of my stomach. After the distress passed away it would leave my stomach so sore that I was obliged to lie in bed several days. I called the doctor again and he said I had Catarrh of Stomach; gave me medicine, but it did not do any good. I lost 28 pounds in three months. At last I was so bad that I thought I was beyond help. One of my friends loaned me Dr. Pierce's Common Sense Medical Discovery to read, and when I read that many people had been cured by his medicines I made up my mind to write to him, although I was so bad I didn't think there was any help for me. I wrote and stated my case and received a prompt reply. He told me I had Indigestion, associated with a torpid liver, and he advised me to take his 'Golden Medical Discovery' and also his 'Pellets.' If constipated, I commenced taking his medicines immediately, and soon began to feel better. I have taken six bottles of 'Golden Medical Discovery,' two of 'Favorite Prescription,' and six vials of Dr. Pierce's 'Pellets.' I have gained ten pounds. Am able to do all my work and have not had a distressing spell for five months. Can eat everything. I cannot express thanks enough for the good the medicines have done me."

If you are sick do not consider your case as hopeless until you have given Dr. Pierce's Golden Medical Discovery a fair and faithful trial. There is no alcohol in "Golden Medical Discovery" and it is entirely free from opium, cocaine and all other narcotics.

Persons suffering from disease in chronic form are invited to consult Dr. Pierce by letter absolutely free of cost or charge. All correspondence strictly private and sacredly confidential. Address Dr. R. V. Pierce, Buffalo, N. Y. Accept no substitute for Dr. Pierce's Golden Medical Discovery. The only reason for substitution is the desire of some dealers to make an excessive

profit. What profits such dealers is a loss to you.

**A GIFT FOR YOU.**

"Of making many books there is no end." But though the number of books is legion, only here and there is a book found which is of permanent value. Such a book is Dr. Pierce's Common Sense Medical Discovery. It contains over 1000 pages, and treats of the great topics, biology, reproduction, physiology, hygiene and medicine, in the most exhaustive manner. It is a book for the people. It tells the plain truth in plain English. This book is sent absolutely free on receipt of stamps to pay expense of mailing only. Send 21 recent stamps for the cloth bound book, or 21 stamps for the same book in paper covers. Address Dr. R. V. Pierce, Buffalo, N. Y.

**SURGEON'S LOST TICKET.**

Charles H. Spurgeon watched for God's providence and did not watch in vain. In his autobiography prepared by Mrs. Spurgeon is the following account:

"The use of my early business by the Eastern railroad was then at the height. I was a regular passenger, and I had a singular adventure upon which I have often looked back with pleasurable recollections. I had been into the country to preach and was returning to London. All at once I discovered that my ticket was gone and a gentleman, the only other occupant of the compartment, noticed that I was frowning about it. My pockets, as though in search of something I could not find, said to me, 'I have you here but lost anything else?' I thanked him and told him that it was my ticket that was missing and that he, a remarkable coincidence, I had neither watch nor money with me. I sat down wearily and probably the teacher whom I had gone to help had seemed to me in need of my own eyes that I might have had in my possession before I started on my homeward journey. 'But,' I added, 'I am not at all troubled for I have been on my Master's business and I am quite sure all will be well.' I have had no more interruptions of sleep since that time. I feel as if whatever happens to me I am bound to tell on my feet like the man on the 'Money piece.'"

"The gentleman seemed interested and said that he thought it would be all right and he had a very pleasant and I have profitable conversation with the train had nearly reached Birmingham station and the conductor came for the tickets. As the official opened the door of our compartment he touched his hat to my traveling companion, who already said, 'All right, William,' whenever the man asked and he said, 'After he had come I said to the gentleman, 'It is very strange that the conductor did not ask for my ticket.' 'No,' Mr. Spurgeon, he replied, calling me by my name for the first time. 'It is only another illustration of what you told me about the providence of that watching ever eye even in little things.' Am the general manager of this line and it was no doubt divinely arranged that I should be your companion, but when I could be of service to you, I know you were all right and it has been a great pleasure to meet you under such happy circumstances."—Selected.

At Scotch weddings, some years ago, it used to be the custom to batter the hat of the bridegroom as he was leaving the house in which the ceremony took place. On one of these occasions a newly married couple, residents of the bridegroom, determined to carry out the observance of this custom to the letter. The bridegroom heard from a messenger in the evening, which stood waiting, with his hat some time previous to his departure. Then donning the hat of the male relative who had plotted against him, he prepared to go out to the carriage. No sooner had he got to the door than his hat was furiously assaulted and almost destroyed. He walked out of the house amid the laughter of the bystanders and entered the vehicle. Then, taking the battered hat from his head he threw it into the hands of the proper owner, explaining, "Hey, Mr. Douglas, there's your hat!" and donned his own, amid the cheers of all present. Mr. Douglas was the unhappiest looking man in Scotland for some time after that.—London Telegraph.

God does not come to be the God of love because men are low, and, depending. In the performance of duty, in weakness, in trust in God, is our rest—our only rest. It is not in understanding a set of doctrines, not in outward comprehension of the "scheme of salvation" that rest and peace are to be found, but in taking up, in all lowliness and meekness, the yoke of the Lord Jesus Christ.—Robertson.

WOMAN'S DEPARTMENT.

Address communications to Mrs. Florence E. Howell, 179 Maaten St., Dallas, Tex.

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

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

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

W. F. M. SOCIETY.

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

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

ANNUAL MEETING ANNOUNCEMENT.

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

NOTICE.

The Woman's Foreign Missionary Society of the Texas Conference will meet in Chappell Hill on Friday, June 1, at 1 o'clock p. m.

S. PHILPOTT, Pres.

TREASURER'S REPORT.

Report of Treasurer of Woman's Home Mission Society, North Texas Conference, for quarter ending March 1, 1900:

Table with financial entries: Dues \$325 45, Contingent fund 30 45, Mission Home building fund 191 25, etc.

MRS. W. T. HENDERSON, Treas. Conf. Society, Dallas, Texas.

CITY MISSION WORK IN WACO.

In January of last year our three Waco pastors, with the presiding elder of the district and myself, began to agitate the question of organizing city mission work in Waco.

Going to the fact that none of us had much experience in this department of Church work, we began our new duties with some misgivings.

We expected to meet with opposition from some of our women, but the cooperation of the members of our auxiliaries has been almost universal.

aries has been almost universal. There were a few who thought the money paid on the city missionary's salary would better be distributed to the poor without this needless expense.

For over eight months we tried to conduct the work without any headquarters, and there is no doubt but that our results would have been more marked and more lasting if we could have had a "local habitation as well as a name."

The first few weeks of our history were spent in simply exploring the city, with a view to ascertaining where the poor were to be found and what was really needed for the mission.

The duties of a city missionary are, as defined by the constitution of the W. H. M. Society: "Home-to-home visitation, reading of the Bible and prayer with families, Bible readings, holding prayer-meetings, mothers' meetings, organizing and superintending industrial schools, and so forth."

Besides this, we have sent in daily all the bread and meat necessary for the children's dinner. We keep the children during the working hours, and teach them several hours each day.

The amount collected and expended for the entire work during the year is as follows for the relief of the poor: Amount collected for Fifth Street Church poor fund, \$ 168 69

There has recently been organized in Waco what we call our "United Charities." We Methodists have watched the successive steps with much interest.

To an inquiry once as to whether my work did not grow tiresome from its monotony, I assured my questioner it was anything else but monotonous.

Our annual report, just sent to the Woman's Board of Home Missions, was begun by organizing a News Boys' Club, and have gradually succeeded in interesting and inducing to attend the meetings over fifty of the roughest boys in Waco.

Club, and have gradually succeeded in interesting and inducing to attend the meetings over fifty of the roughest boys in Waco, between the ages of ten and sixteen.

At each meeting we have music, games and refreshments, and occasionally a talk from some successful business man.

The greatest difficulty with which we have to contend in city mission work is to keep from losing faith entirely in the class of people with which we have to deal.

Feeling the necessity for some enterprise, in connection with the work, that would enable us to gather up the results of our efforts, on October 19, 1899, we opened a day nursery and free Kindergarten for the children of the poor.

Besides this, we have sent in daily all the bread and meat necessary for the children's dinner. We keep the children during the working hours, and teach them several hours each day.

The amount collected and expended for the entire work during the year is as follows for the relief of the poor: Amount collected for Fifth Street Church poor fund, \$ 168 69

There has recently been organized in Waco what we call our "United Charities." We Methodists have watched the successive steps with much interest.

To an inquiry once as to whether my work did not grow tiresome from its monotony, I assured my questioner it was anything else but monotonous.

Our annual report, just sent to the Woman's Board of Home Missions, was begun by organizing a News Boys' Club, and have gradually succeeded in interesting and inducing to attend the meetings over fifty of the roughest boys in Waco.

Club, and have gradually succeeded in interesting and inducing to attend the meetings over fifty of the roughest boys in Waco, between the ages of ten and sixteen.

At each meeting we have music, games and refreshments, and occasionally a talk from some successful business man.

The greatest difficulty with which we have to contend in city mission work is to keep from losing faith entirely in the class of people with which we have to deal.

Feeling the necessity for some enterprise, in connection with the work, that would enable us to gather up the results of our efforts, on October 19, 1899, we opened a day nursery and free Kindergarten for the children of the poor.

Besides this, we have sent in daily all the bread and meat necessary for the children's dinner. We keep the children during the working hours, and teach them several hours each day.

The amount collected and expended for the entire work during the year is as follows for the relief of the poor: Amount collected for Fifth Street Church poor fund, \$ 168 69

There has recently been organized in Waco what we call our "United Charities." We Methodists have watched the successive steps with much interest.

To an inquiry once as to whether my work did not grow tiresome from its monotony, I assured my questioner it was anything else but monotonous.

Our annual report, just sent to the Woman's Board of Home Missions, was begun by organizing a News Boys' Club, and have gradually succeeded in interesting and inducing to attend the meetings over fifty of the roughest boys in Waco.

Our annual report, just sent to the Woman's Board of Home Missions, was begun by organizing a News Boys' Club, and have gradually succeeded in interesting and inducing to attend the meetings over fifty of the roughest boys in Waco.

DIMPLES advertisement featuring two faces and text: DIMPLES on the face, eczema, better, freckles, blackheads, ring worms, blotches, and all skin disorders can be cured with HEISKELL'S OINTMENT.

The Milano Route TO AUSTIN, SAN ANTONIO, SOUTHWEST TEXAS AND MEXICO. SANTA FE to MILANO I. & G. N. R. R. To San Antonio. FREE RECLINING CHAIR CARS Through Without Change.

GOLOR In the Cheeks. Men and women who pursue callings and pleasures that rob the cheeks of color, want the blood purifying and energizing. GOLORADO... WILL DO IT...

THE VALUE OF CHARCOAL. Few People Know How Useful It Is in Preserving Health and Beauty. Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature.

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.

NEW SERVICE VIA MKT AND TO SAN ANTONIO VIA WACO, S. Ft. & Ft. P. and Sou. Pac. AND TO AUSTIN Via Elgin and H. & T. G. Through Tourist Sleepers to CALIFORNIA Via San Antonio and Sou. Pac. Quickest and Best Line to MEXICO "KATY FLYER" TO St. Louis, Chicago, Kansas City ALL TRAINS HAVE FREE KATY CHAIR CARS AND BUFFET SLEEPERS.

last awakened. "Ah almost hopeless will be no conscience, b warded, and we see Salvation Army is i for results hereafte them in this life." do have them, too!" A bit of my own close: Last summer a camp beyond East six to a dozen fami round, I found the excited over the ca who had recently. She lived alone, i to own a tent, so she had her cot out under the trees past all consciousness and as the influence wear away she we and attempts at the campers. I became ested in her as I be her history and fou an of some educati I do believe she ha any creature of n seen. The officers h for, so I waited t I would be, as she w for me to even sp grew late and no o leave, but Monday at the Sherid offe never reach them alarmed, though, an self. I prayed ear be able to find her possibility of doing salvation. Several was called down to to see another part I found my woman, rested that morning her trial. The Jud her fine if we could tion of her. I had her, but succeeded I friends in her, and Mr. Upchurch's litti Waco. When she fou about her salvation, a desperate effort to the dreadful habits Mrs. Upchurch nar during the awful or to give up her more never quite broke c she succeeded in ge under its influence. provement began o sional appearance a. We found employa were able, and she improving. Durin she attended the night was at the alt conviction she cast herself. To my ear, she would break to had life and give he she would shake he and reply, "If only— was never complet vironment must be and felt that she m fore she could break So, finally, we wrot Home at Dallas to l be admitted there. came in reply, deny she wept bitterly o ment. But the Lord ter for her than we son came to Waco and as soon as I t town I went to see h an, for I had not giv means, of sending h drove out to see he, was left alone with to tell her own sto in a short time wit expression on her to us: "I'm goin lieve she will be My woman firmly Lord sent Mrs. Joh order to provide thi sary for her rescue." She said to me w her good-bye: "You finished my answer when you asked me give up the old life you. If only the w I feel like the Lord prays now and pr I have not heard I went to Dallas, b that the influence of will be used of God and this little experie ens my belief that G to reach even those so low that his ima effaced in them." (MISS) MATTI Waco, Texas.

**PLES**  
Ointment  
Cures  
Rheumatism, Letter, freckles, worms, blotches, and all can be cured with  
Cents a Box.  
**ODD AND LIVER PILLS**  
and tone the system  
Cents per Bottle.  
DRAY & CO. Philadelphia

**ano Route**  
**ANTONIO,**  
**WEST TEXAS**  
**AND MEXICO.**  
**to Milano**  
**R. To San Antonio**  
**PULLMAN SLEEPERS**  
**AND**  
**NG CHAIR GARS**  
**without Change.**  
**I Tell You All About**  
**nd Rates.**  
**S. KEENAN,**  
**C. P. A.**

**the Gheeks.**  
ho pursue callings and  
the cheeks of color,  
lifying and energizing.  
**RADO**  
**DO IT...**  
Hurro Rides, Drives,  
Mountain and forest  
Excursions, Scenery,  
Resorts often adia-  
all in addition to the  
and benefits to be

**ado Ghautuaqua**  
i will open at  
**o, Sunday, July 1,**  
**forty-six days.**  
scent entertainments  
The music will be the  
for the Chautauqua  
er School will add  
wish to avail them-  
selves.

**ver Road**  
from the New Texas  
ger Station in Fort  
**OF THE CHAUTAUQUA**  
used monthly, send  
ISSON, G. A. P. D.,  
V. A. G. P. A., "The  
Worth, Texas.  
L. V. P. & T. M.

**SERVICE**  
**AND**  
**WEST TEXAS**

**ANTONIO**  
**IA**  
**P. and Sou. Pat.**  
**to**  
**STIN**  
**id H. & T. G.**  
**ist Sleepers to**  
**ORNIA**  
**o and Sou. Pat.**

**Best Line to**  
**VICO**  
**FLYER"**  
**to**  
**go, Kansas City**  
**FE**  
**TY CHAIR GARS**  
**FFET SLEEPERS.**

last awakened. "Ah!" she said, "it is almost hopeless when there seems to be no conscience, but our work is rewarded, and we see the results. The Salvation Army is not willing to wait for results hereafter. We must have them in this life," said she, "and we do have them, too!"

A bit of my own experience and I close: Last summer, while visiting in a camp beyond East Waco, where from six to a dozen families lived the year round, I found the whole encampment excited over the conduct of a woman who had recently moved among them. She lived alone, and was even too poor to own a tent, so when I first saw her she had her cot and little oil stove out under the trees. She was drunk, past all consciousness, on some opiate, and as the influence of the drug would wear away she would make threats and attempts at the life of some of the campers. I became intensely interested in her as I learned something of her history and found she was a woman of some education and refinement. I do believe she had fallen as low as any creature of my sex I had ever seen. The officers had been telephoned for, so I waited to learn what her fate would be, as she was not in a condition for me to even speak to her. As it grew late and no one came, I had to leave, but Monday I found by inquiry at the Sheriff's office the message had never reached them. She had become alarmed, though, and had hidden herself. I prayed earnestly that I might be able to find her if there was any possibility of doing anything for her salvation. Several weeks after this I was called down to the Justice Court to see another party, and while there I found my woman, who had been arrested that morning and was awaiting her trial. The Judge agreed to remit her fine if we could make any disposition of her. I had nowhere to carry her, but succeeded in interesting some friends in her, and she was taken to Mr. Upchurch's little refuge in North Waco. When she found some one cared about her salvation she began to make a desperate effort to break loose from the dreadful habits she had formed. Mrs. Upchurch nursed her tenderly during the awful ordeal when she tried to give up her morphine. Though she never quite broke off from the habit, she succeeded in getting largely from under its influence and a marked improvement began to show in her personal appearance and her deportment. We found employment for her as we were able, and she has gone on steadily improving. During Mulkey's meeting she attended the services, and one night was at the altar under such deep conviction she could scarcely control herself. To my earnest pleading that she would break loose from her old, bad life and give herself to the Savior, she would shake her head hopelessly and reply, "If only—" but the sentence was never completed. I knew her environment must be something terrible and felt that she must leave Waco before she could break loose from them. So, finally, we wrote to our Rescue Home at Dallas to know if she would be admitted there. When the letter came in reply, denying her admission she wept bitterly over her disappointment. But the Lord was planning better for her than we knew. Mrs. Johnson came to Waco at this juncture, and as soon as I learned she was in town I went to see her about my woman, for I had not given up hope, by any means, of sending her to Dallas. We drove out to see her, and Mrs. Johnson was left alone with the poor creature to tell her own story. She came out in a short time with such a softened expression on her face and announced to us: "I'm going to take her, I believe she will be a real help to us." My woman firmly believes that the Lord sent Mrs. Johnson to Waco in order to provide this last thing necessary for her rescue—and so do I.

She said to me when I went to bid her good-bye: "You remember I never finished my answer to your question when you asked me why I wouldn't give up the old life. I wanted to tell you, 'If only the way were provided.' I feel like the Lord is answering our prayers now and providing the way."

I have not heard from her since she went to Dallas, but my faith is strong that the influence of our Mission Home will be used of God for her salvation, and this little experience only strengthens my belief that God's power is able to reach even those who have fallen so low that his image seems entirely effaced in them.

(MISS) MATTIE M. WRIGHT.  
Waco, Texas.

**The Better Part**  
of valor is discretion," and the better part of the treatment of disease is prevention. Disease originates in impurities in the blood. Hood's Sarsaparilla purifies the blood. People who take it at this season say they are kept healthy the year round. It is because this medicine expels impurities and makes the blood rich and health-giving.

All liver ills are cured by Hood's Pills.  
Happiness is not perfected until it is shared.—Jane Porter.

**SAN ANGELO DISTRICT.**  
Bro. M. W. Francis' health has broken down and he has given up his work, the Brady Circuit. He will need the sympathy and prayers of his brethren in this time of trouble. Any one desiring to write him letters containing messages of sympathy or material help, of which latter he will stand in need, can do so by addressing him at Fentress, Caldwell County, Texas. Sister Francis has also been quite sick.

Bro. N. D. Wood takes his place on the Brady Circuit.  
The other preachers are all at their posts of duty, hard at work.  
No presiding elder has a more faithful band of itinerant helpers.  
Our work has been much hindered by winter and spring rains. A scattered membership and black mud are not conducive conditions to easy pastoral work.

Six of the eleven pastoral charges have made increased assessments for pastoral support.  
The Twentieth Century Movement is receiving due attention—scattering literature, preaching and taking collections.  
The Advocate is in favor with all our people, and we expect to see its editor at our District Conference, to be held June 21 and 22, at Mason, Texas.  
THEOPHILUS LEE.

**A PLEASANT NOTE.**  
The first number of our Church organ I ever read was sent me at my old Kentucky home in the winter of 1852, under the name of Texas Banner; and while I have not been able to subscribe for it all the time since then, yet I have read some of its copies under every editor up to the present time, and without casting any reflection upon any of them, I would state that that paper to-day is as far ahead of that age as the Twentieth Century Movement is ahead of the financial and educational interests of that age of our Church. I am persuaded that if we succeed in our farm interests, as the present season now indicates, the Church will go far beyond the million and a half thank-offering asked for. I repeat, the paper you are giving us is simply grand; it is spiritual food to the inner man and wholesome food to the natural man.

Our Church work is progressing nicely under our much-esteemed preacher in charge, Rev. J. C. Wilson, and presiding elder, Rev. I. T. Morris. They are in favor with all the people of Seguin and Mill Creek, both in and out of the Church. We will have to give up Bro. Morris at the next Annual Conference, but we expect to hold on to Bro. Wilson about two years and seven months yet; provided, however, the Bishop does not decide otherwise.  
D. W. BENNETT, L. D.  
Mill Creek, Texas.

**REDUCED RATES COTTON BELT ROUTE.**  
Chattanooga, Tenn.—May 17-21, General Assembly Presbytery Church. One fare plus \$2.00 for round trip. On sale May 15 and 16, final limit May 27.  
Washington, D. C.—May 22-23, annual session Imperial Council Order of the Mystic Shrine. One fare plus \$2.00 for round trip. On sale May 19 and 20, limited to May 29 for return.  
Chicago, Ill.—May 2-5, General Conference M. E. Church; one and one-third fare for round trip, certificate plan.  
Chattanooga, Tenn.—May 15-18, Industrial Convention, one and one-third fare, certificate plan.  
Hot Springs, Ark.—May 18-17, 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 29-June 2, United Confederate Veteran Round; round trip rates on sale May 27 and 28; final limit for return June 5, Dallas, Fort Worth and Waco, \$20.75; Tyler, \$20.10; Texarkana, \$18.50.  
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., 277 Main Street, Dallas, Texas.

**SPECIAL RATES VIA H. & T. C. R. R.**  
Special Presbytery Synod of Texas, Broadham, April 29 to May 9, 1900.  
For above occasion all Agents will sell tickets in Broadham on the certificate plan. This will make the rate one and one-third fare for the round trip.  
S. F. B. MOHRSE, M. L. ROBBINS,  
P. T. M., G. P. & T. A.

**MARRIAGE NOTICES.**  
Richardson-Wood.—At the Methodist Church in Texson, Texas, April 18, 1900, Mr. A. L. Richardson, of Colorado, and Miss May Wood, of Dawson, Rev. J. J. Conlax officiating.  
Howard-Williams.—At the residence of the bride's father, W. A. Williams, Geneva, Texas, April 12, 1900, Mr. Claud Howard and Miss Lena Williams, Rev. W. W. Nunn officiating.  
Yolland-Lyons.—At Dickinson, Texas, April 18, 1900, by Rev. J. T. Huffman, Mr. Percy L. Yolland and Miss Coral S. Lyons, all of Dickinson, Texas.

**VITALITY** low, debilitated or exhausted cured by Dr. Kline's Enlarging Tonic FREE 2¢ Trial Bottle Dr. Kline Institute, 931 Arch St. Philadelphia. Founded 1871.

**THIS WE CRAVE.**  
We have had but a small percentage of replies from the earnest personal note addressed to our pastors. Some have answered that they have sought to comply with our request and have failed; others feel that they have already too many things to do, but a large majority have not replied. May we not ask this of it is but a little thing to do: Will you not send us the names of six, eight, ten or more of your intelligent young men or women who, who, likely be interested in the extension of our League work and the circulation of the young people's paper? Two thousand of our League chapters are absolutely without the Era. That is, there are one hundred thousand of our young people organized into the League who never see their own paper. Brother pastor, will you not inquire diligently to see if this may not be the case with your League? It will take you but a few seconds to make us a list of the names of your leading young people. We will undertake the task of seeing that they are interested. Only help us in this, and we will help you in turn. May we not even beg for so much help from you?  
H. M. DODDSE,  
Editor Epworth Era,  
Nashville, Tenn.

**Backache, Sprains, Bruises, Cuts, Rheumatism, Catarrh, Diarrhoea, Cramp Colic, all aches and pains speedily cured with Hunt's Lightning Oil. Failing, money refunded.**  
Restitution is the right hand of repentance.  
**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, Constipation, Headache and give rest and sleep. Now you try it; don't put it off. Write  
**MINERAL WELLS BOT. WORKS,**  
Mineral Wells, Texas.

**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 19-17, 1900, the Texas and Eastern 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 30 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.

**I & G N EXCURSIONS.**  
Austin, May 8 and 9, Sangerford.  
Georgetown, May 17-20, commencement Southwestern University.  
Hot Springs, Ark. May 19-17, Southern Baptist Convention.  
Cincinnati, O., July 12-15, B. Y. P. U. convention.  
Louisville, Ky., May 29, June 2, United Confederate Veterans Round.  
New Orleans, La., May 22-28, Travelers Protective Association.  
Chattanooga, Tenn., May 8-11, Industrial Convention.  
Washington, D. C., May 22-24, Mystic Shrine.  
Charleston, S. C., July 1-13, National Educational Association.  
Atlanta, Ga., May 17-26, Presbyterian General Convention.  
Low excursion rates will be made for all the above occasions.  
Ask Agents for particulars regarding RATES, DATES OF SALE, LIMIT, etc., or write to I. & G. N. R. R., G. P. & T. A., I. & G. N. R. R., Palestine, Texas.

**"WHY NOT GO AWAY THIS SUMMER"—KEEP COOL.**  
The Big Four and Chesapeake and Ohio Ry 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, SEATTLE SHREVEPORT" or NEW ORLEANS. Excursion tickets, good to return until October 27, are on sale from all points to Washington, Baltimore, Boston, New York, Buffalo, Niagara Falls, Put-in-Bay and many other points, at low rates.  
For full information as to rates, etc., write or apply to your nearest ticket agent, or to W. H. WHITTLESBY, John T. P. A., Dallas, Texas.

**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.

**Cheatham's Tasteless Chill Tonic** cures the Chills, builds up the system and drives away all ills. It makes strong the weak and fattens the lean. It's the tonic of tonics, the best ever seen. Fifty cents.  
"Every true Church is a home, and every true home a Church."  
**If the Baby is Cutting Teeth**  
Be sure to use that old and well-tried remedy, Mrs. WINSLOW'S SOOTHING SYRUP for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

**DISTRICT CONFERENCES.**

Paris, West Paris	April 27
Terrell, Plano	April 28
Georgetown, Temple, Seventh St.	April 28
Greenville, Allen	April 28
San Antonio, Cotulla	May 5
Sherman, Whitewright	May 5
Bowie, Bellevue	May 9
Aldene, Snyder	May 10
Gatesville, Killean	May 10
Gainesville, Sanger	May 10
Waxahachie, Brasen	May 12
Beville, Range	May 12
Vernon, Graham	May 20
Austin, Bastrop	June 5
Huntsville, Montgomery	June 5
Bonham, Livingston	June 5
Sulphur Springs, Campbell	June 5
Llano, Blanco	June 11
Cuero, Cuero	June 11
San Marcos, Seguin	June 11
Houston, Alvin	June 12
Brenham, at Milano	June 20
Tyler, Wills Point	June 20
Clarendon, Amarillo	June 20
Bonham, at Petry	June 21
Weatherford, Gordon	June 21
San Angelo, Mason	June 21
Cordeana, Hubbard City	June 21
Marshall, Halvick	June 21
Fort Worth, Joshua	June 21
Dallas, Oak Cliff	2 p. m., June 25
Pittsburg, Dingerfield	June 25
Duinn, Carbon	June 25
Brownwood, Comanche	Aug 1

**BOWIE DISTRICT.**  
The preachers of the Bowie District will please send me the names of their delegates at once. The local preachers who will attend the conference, and preachers accompanied with their wives, will please notify me.  
W. T. HARRIS,  
Bellevue, Texas.

**BEEVILLE DISTRICT.**  
Beeville District Committee:  
For license to preach—Jas Hammond, Joe F. Webb and I. S. Napier.  
For recommendation to the Annual Conference for Admission—J. D. Scott, R. H. Passmore and R. S. Adair.  
For Orders—Carper Williamson, A. W. Wilson and J. W. Gibbons.  
J. M. ALEXANDER, P. E.

**PROTRACTED MEETINGS.**  
Protracted meetings for Market Circuit are as follows:  
Esocota, June 19-20  
Mulberry Canyon, July 12-13  
Little Elm, July 17-19  
Merka, August 1-3  
Rock Crossing, August 1-3  
All who are interested will please visit this out and take care of it, and be on hand.  
R. S. HEIDER, P. E.,  
Market, Texas.

**Waxahachie District—Third Round.**  
Hillsboro, at Hillsboro, May 8-7  
Daly, at Daly, May 15-20  
Dawson, at Pleasant Hill, May 28-31  
Weatherford, at Mountain Spring, June 12-15  
Waxahachie, at Waxahachie, June 27-31  
Red oak, at Red oak, July 27-31  
Ferry, at Carroll, June 27-31  
Milford, at Milford, July 2-4  
Aycross, at Cadell, July 2-4  
Grandview, at Cross Roads, July 10-12  
Palmer, at Campbell Hill, July 14-17  
Middleton, at Middleton, July 21-23  
Foreston, at Falls, July 28-30  
Mountain Peak, at Oak Branch, Aug. 1-3  
Hardwell, at Avalon, Aug. 1-3  
Crisp, Aug. 11-13  
Crisp, at Crisp, Aug. 12-14  
District Conference, at Texas, May 22-28.  
Harvey Bishop, P. E.

**Llano District—Third Round.**  
S. Lina, at S. Lina, May 8-6  
Rock Springs, May 15-20  
Palmer and Medina, May 22-26  
Llano, at Llano, June 5-9  
San Saba, June 12-16  
Kingsland, at Kingsland, June 27-31  
Cherokee, at Cherokee, July 4-8  
Llano, at Llano, July 11-15  
Willow City, at Willow City, July 18-22  
Round Mountain, at Round Mountain, July 25-29  
Boerne, at Boerne, Aug. 1-5  
Kerrville, at Kerrville, Aug. 12-16  
Center Point, at Center Point, Aug. 19-23  
Ingram, at Ingram, Aug. 26-30  
J. N. WATSON, P. E.

**UNANSWERED LETTERS.**  
April 18-F. L. McGee, sub. A. G. Nelson, sub. J. W. Drogan, sub. J. L. Dawson, sub. S. M. Thompson, sub. J. P. Thomas, sub. J. K. Ruffin, sub. J. B. Shover, sub. attention, J. W. Grant, sub. J. P. Rodgers, sub. J. B. Atchley, sub.  
April 29-A. T. Colbert, sub. J. D. Hendrickson, sub. S. H. Hart, sub. C. S. McArthur, sub. attention, J. A. Webb, sub.  
April 27-W. E. Davis, sub. Ed. R. Wallace, sub. W. W. Graham, sub. attention, H. G. Williams, sub. J. D. Odum, change made, R. S. Hozer, sub.  
April 27-J. T. Hartsch, sub. Morris Evans, sub. J. A. Hozer, sub. J. H. Atchley, sub. R. L. Hedges, sub. J. A. Pave, sub.  
April 26-W. H. Wagon, sub. J. C. Russell, sub. J. W. Long, sub. M. L. Hamilton, sub. attention, A. G. Thompson, sub. J. D. Dorney, sub. G. V. Eyles, sub. J. Kigore, sub. have attention, Jas. A. Walker, sub. F. E. Hammond, sub. B. H. Webster, sub. attention, J. J. Canfield, sub. J. M. Owen, sub.  
April 25-T. T. Vinson, sub. Sam. B. Hay, sub. C. E. Simpson, sub. W. H. Crawford, sub. L. W. Carleton, sub. Ellis Smith, sub. G. W. Kinchbe, change made, C. D. West, sub. T. T. Newell, sub.

**SPECIAL TO PASTORS.**  
I will make arrangements to sing for any pastor in protracted and revival meetings after June 15, or will furnish you a good well-stocked church revival season. Only expenses are asked for either of our services. Write at once, so you can see your choice dates. Address  
JOS. F. BUTLER, Gospel Singer,  
Gordon, Texas.

**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.

**PUBLISHING HOUSE COLUMN**

**BARBEE & SMITH, AGENTS**  
293 ELM STREET, DALLAS, TEXAS.

**A REVIVAL OF DOCTRINAL PREACHING**  
is badly needed. The good, old doctrines peculiar to the Methodist Church should be kept before the people. The younger members should be taught and the older ones not allowed to forget.

**OUR CHURCH WAS BUILT**  
largely by doctrinal preaching, and it is a well-known fact that those Churches that emphasize doctrine most are growing fastest.

**LETTERS ON BAPTISM,**  
by Rev. E. H. Fairfield, D. D. The author was President of a Baptist College and was appointed by his Church to write a book in defense of immersion. Doctrinal in frame an argument that would be irrefragable, he devoted two years to investigation and study. As he proceeded, tower after tower of his Baptist fort tumbled down, and when he finally wrote his book it was in defense of the Methodist view of baptism. A convincing book. Postpaid, 75 cents.

**A QUESTION IN BAPTIST HISTORY,**  
by Dr. W. H. Whitsett, ex-President of the Baptist Theological Seminary, Louisville, Ky. Those who claim an unbroken succession of immersionists from John the Baptist down to date, should read this book and get straight on this point. The author's convictions and positive utterances cost him his position. A readable book that effectively dispels all popular delusions. Postpaid, \$1.00.

**ENGLISH AND BAPTIST REFORMATION,**  
by Rev. Geo. A. Lottin, D. D. The author believed in "conversion" as taught by the Baptists and determined to verify the claims of Dr. Whitsett in his book. He went to England and made an exhaustive investigation, and when he finally wrote his book it was to sustain Dr. Whitsett. He claims that immersion was restored in 1641 by a man who baptized himself by sprinkling. Not very good reading for Baptists. Postpaid, \$1.00.

**BAPTIST MOOD AND SUBJECT,**  
by Rev. W. H. Hughes of the North Texas Conference. One of the strongest arguments sustaining the Methodist views and form of baptism. Highly commended. Postpaid, 25 cents.

**BIBLE TOOLS FOR BUSY PEOPLE,**  
by Rev. John H. Nichols, of the Tennessee Conference. This is a compilation of all the pamphlets ever written by the "Great A. M." It is a warm book. Postpaid, \$1.00.

**THE SHIELD OF A YOUNG METH-ODIST,**  
by H. T. Hudson, D. D. A splendid book to put into the hands of young people. The doctrines and polity of the Methodist Church are explained and served up in readable and convincing style. Postpaid, 50 cents.

**THE YOUNG PEOPLE'S HYMNAL,**  
So having an unprecedented sale. So many schools come into existence in the early spring and such a large number of annual religious gatherings incident to this season creates a heavy demand. It is the best song book on the market and will never wear out nor get old if all the songs are used. Price, note edition, \$1.00 per dozen, postpaid; or \$2.00 per dozen, not postpaid. In ordering always state whether round or shape notes are wanted.

The Children's Day Programs are going rapidly. It is doubtless the best and most attractive one we have ever gotten out. Order now and take plenty time in getting ready for the observance of this day. Postpaid, 75 cents per hundred.

**BIBLES**  
Will likely advance again soon. Some numbers have already moved up in price. We are still selling the  
6479 OXFORD at \$15.00 per dozen.

If Bibles of any kind are wanted, we will be pleased to send catalogue and full information.

**BARBEE & SMITH, Agents.**  
Dallas, Texas.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover expenses 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 by order, when manuscript is sent. Price, five cents per copy.

REV. PHILMER WISLEY ARCHER.

Death has witnessed the quiet and unobtrusive close of a remarkable career. One of the fathers of the Church has fallen in death, in our midst.

In preparing this sketch of his life, I am dependent upon material furnished by his son, Rev. P. C. Archer, and it came to me with such admirable shape that much of it is used without change.

Rev. Pholmer Wisley Archer, son of Allen and Pholmer Archer, was born in Petersburg, Va., April 26, 1825. He was educated at the common schools of his native State, and at the M. E. Church. He was educated at Randolph Mason College, Va., a school mate of Bishop H. N. McWhorter. He joined the Virginia Conference, in 1850, at Edinburg, and was sent to Rockdale Circuit as junior pastor and helper to Rev. Henry E. Brock, Robert Carson, presiding elder. In 1852 he was sent to the Tar River Circuit, and in November 3 of that year was married to Mrs. Mary Susan Compton, whose daughter of Rev. William Compton, of the Virginia Conference. He labored successively on the following churches: Tar River, Rockdale, Henderson, Henderson, Warren, Rockdale, Randolph Mason District, Randolph Mason Circuit, South Hampton, Chesterfield. In 1871 he was transferred to the Little Rock Circuit, and settled at Camden. In 1872 was again transferred to the Texas Conference and settled at Sharon Church, Houston, in 1873, at Columbus, 1877, at Anderson, 1879, at Nacogdoches, December 4, 1881. He was again requested by the Texas Conference, Thoms, he moved to Crockett, Houston County, where, for several years he labored and published the Texas Patriot, and after while conducting that paper, he was elected pastor of Crockett, Houston County, where he was settled in 1887. He was elected pastor of Crockett, Houston County, where he was settled in 1887. He was elected pastor of Crockett, Houston County, where he was settled in 1887.

County, Texas. Of this marriage there were five children, two of whom still live. As a neighbor, he was one of the best. Among many others, a striking characteristic was his eminence as a peace-maker. Many of his neighbors owe their present amicable relations to his kindly intervention. His faith in God was unbounded, sometimes seeming to go beyond the possibilities of credulity. He was a most faithful attendant upon the services of the Church, of his preaching usually in the morning, and of his ministry of the Word, though the crop might sadly need work. This did not begrudge his business. He always had enough and to spare if there were those who need it. Rev. R. G. Rainey, one of his old pastors, says: "I was his pastor three years in succession, beginning with 1875, and after an interval was returned again for one year. I found him always at his post when it was possible. He was zealous for the cause of Christ, and always magnified the offices of the Church to which he was either appointed or elected, and he was always in office, either a trustee. He was eminently a Methodist preacher, but others found welcome rest, and many a weary traveler found rest and shelter there. Few men were calculated to do more good than he. In fact, he was one of the most all-round Christians I ever saw."

J. A. WYATT.

LUKER - Florence Melissa Luker, daughter of J. H. Luker, was born in Comanche County, Texas, July 2, 1891. She died March 27, 1899, being in her sixth year of age. Little Lisa was a pretty child; wise beyond her years. She was of an affectionate disposition, and her winning manners made friends of all who knew her. She was the fond pet of her parents, the light and ornament of the family circle. But alas! the light is gone out of our brother's home. The loving father and mother, with a broken heart, are left to mourn the loss of their little Lisa, who is heard no more. For twenty days the fever prevailed upon her delicate form, and in spite of the tender ministrations of loving friends, proved fatal. She lay for suffering weeks, with a most fearful death. Her mind remained perfectly rational and unclouded to the last. So gently did she pass away that we who stood and watched supposed she slept. The writer preached the funeral at 4 o'clock, Sunday, March 27, 1899, and the body was buried in the cemetery of the M. E. Church. Her mother, Mrs. M. A. Scoble, took charge of her home. In 1888 he sold his paper and moved to Crockett, Texas, where he has since lived. He was a man of high character, and his death was a great loss to the community. He was a man of high character, and his death was a great loss to the community. He was a man of high character, and his death was a great loss to the community.

WILSON - Sister Martha J. Wilson (nee Elmors) was born in Perry County, Md., September 6, 1822, moved with her parents to Texas in 1852, and lived some years in Grayson County; was married to Bro. N. Wilson January 4, 1857. In the year 1858 they moved to the county of Tarrant, Texas. In the fall of 1860 she embraced religion under the ministry of Rev. J. R. Bellamy and Andrew Cumming, and was received into the M. E. Church, South from the hands of her conversion to the day of her departure out of this life, which sad event occurred April 2, 1899. She lived a consistent Christian life, and was a faithful Church and Sunday-school worker; never a demonstrative as many others, but a beautiful well-regulated Christian life, ever illustrating the soundness of her conversion and the genuineness of her Christian faith. She had made considerable preparation for the approaching protracted meeting, and her room was kept as a study, and she was the prayer room, like the Shumanite woman that had the room built upon the wall, furnished with table and candle and lamp, and she was ever ready to pray. Her mind remained perfectly rational and unclouded to the last. So gently did she pass away that we who stood and watched supposed she slept. The writer preached the funeral at 4 o'clock, Sunday, March 27, 1899, and the body was buried in the cemetery of the M. E. Church. Her mother, Mrs. M. A. Scoble, took charge of her home. In 1888 he sold his paper and moved to Crockett, Texas, where he has since lived. He was a man of high character, and his death was a great loss to the community. He was a man of high character, and his death was a great loss to the community.

NEWTON - Mrs. Mary W. Newton was born in Houston County, Texas, May 21, 1822, and died February 2, 1899, being forty-seven years, ten months and three days of age. She professed religion in 1840 and lived an unimpeachable but consistent life until the Master called. It is enough, come up higher, Sister Newton suffered long and much, but patiently, some times asking, "How long will the good Lord allow me to suffer so?" When the summons came she was ready. She left one child, a daughter, to mourn her loss, two brothers and a host of loving friends to grieve her departure. But we shall see her again. She is not dead but sleeping. Blessed sleep. Peace to her ashes, and God's blessings on the bereaved ones. C. L. BALLARD.

TRIMBLE - P. E. Trimble was born in Cherokee County, Texas, January 25, 1822, converted at the age of eighteen in Linn County, Texas, and joined the M. E. Church, South; was married to Sister Bell Wheeler, of Tredell, Texas, December 27, 1847, departed this life December 16, 1899, at Carbon, Texas. He leaves a wife, mother, and four children to mourn their loss. He loved and honored his Church and pastors. Bro. Trimble was a faithful, consistent Christian gentleman, loved and respected by all who knew him. He filled the office of steward for several years very acceptably; was true to his Church, family and friends. He lived for the comfort and happiness of his own family. In his death the Church has lost a true member, his wife a faithful husband, his children a devoted father and the community a good citizen. The writer preached his funeral to a large congregation, after which the Woodmen of the World took charge of his remains. With impressive ceremony they committed his body to the grave, to await the resurrection morning. We shall see him again. God bless his sorrowing loved ones. J. C. MOORE.

ROBINSON - Mack Robinson was born March 2, 1851, in Madison County, Texas. At the age of nine he was happily converted and joined the Methodist Church. On December 1, 1899, a team that was driving became frightened and ran away, leaving our dear Mack almost instantly in the presence of his Master. Such, briefly stated, was the birth, the conversion and the death of one we loved. We looked upon him with pride and admiration as a companion, his kindness and gentleness, and his love for his friends, and his love for his Church and his Master. Such, briefly stated, was the birth, the conversion and the death of one we loved. We looked upon him with pride and admiration as a companion, his kindness and gentleness, and his love for his friends, and his love for his Church and his Master.

WHITTEBERG - Nancy C. Whitteberg, daughter of Wesley Z. and Elizabeth Graham, was born in White County, Tenn., February 1, 1829, and died at her home, three miles north of Kemp, Texas, July 7, 1899. She was married to P. L. Whitteberg, October 6, 1858, who still lives, but is in very feeble health. Ten children were born to them, eight of whom are living yet. Sister Whitteberg professed religion and joined the M. E. Church, South, at the age of thirteen, and was a faithful and consistent member until death. She died in the triumph of a living faith. May the Lord bless her aged husband and her children and grandchildren in their grief, and grant them may they all live so that they will all meet in heaven. C. C. DAVIS, Kemp, Texas.

FRYOR - Frederick Hale Fryor, son of Rev. W. C. and Bina Fryor, was born March 1, 1836, and was converted to his good father in heaven, who he met July 1, 1899. Thus ends the short career of one of the sweetest children the world ever knew. Little did his father think when he took care of and loved him, and now we can say that his father has loved him so soon, but, thank God, while mother and loved ones wept over the little wasted form, there was the cry of victory on the other shore, and little Hale blossoms to fade no more forever and ever. No, he will never suffer two long, lonely months again, while mother watches night and day, grieving all the while for her poor, suffering child, for he has gone where there is no more death. He speaks again: "Mamma, bring little brother and come home. Papa is here." W. H. WRIGHT, White Rock, Texas.

DEAFNESS CAN NOT BE CURED BY LOCAL APPLICATIONS, AS THEY CAN NOT REACH THE DISTANT PARTS 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 IS 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; THIS CASES OUT OF TEN ARE CAUSED BY CATARRH, WHICH IS NOTHING BUT AN INFLAMED CONDITION OF THE MUCOUS LINING OF THE EUSTACHIAN TUBE. WE WILL GIVE ONE HUNDRED DOLLARS FOR ANY CASE OF DEAFNESS CAUSED BY CATARRH WHICH IS NOT CURED BY HALL'S CATARRH CURE. SEND FOR CIRCULARS, FREE.

F. J. DENNEY, CO., Toledo, O. Sold by Druggists, etc. Hall's Family Pills are the best.

CATARRH: FORERUNNER OF CONSUMPTION.



Few realize what a deep-seated, obstinate disease Catarrh is, regarding it as a simple inflammation of the nose and throat, little or no attention is given it. But, however insignificant it may seem at first, it is serious and far-reaching in its results.

The foul secretions entering the circulation poison the entire system. The stomach, kidneys--in fact all the organs--feel the effect of this catarrhal poison, and when the lungs are reached its progress is rapid and destructive, and finally ends in consumption.

It frequently happens that the senses of hearing and smell are in part or entirely lost, the soft bones of the nose eaten into and destroyed, causing intense suffering and greatly disfiguring the face. While sprays, washes and salves may give temporary relief, no permanent benefit can be expected from such treatment.

CATARRH IS A CONSTITUTIONAL OR BLOOD DISEASE,

and far beyond the reach of mere local remedies. Those who rely upon them for a cure lose valuable time, meet with disappointment and allow the disease to take firmer hold. Only a real blood remedy can reach this troublesome and dangerous disease.

S. S. S. cures Catarrh because it first cleanses and builds up the blood, purifies it, makes it rich and healthy, stimulates and puts new life into the sluggish worn-out organs, and thus relieves the system of all poisonous accumulations.

Mrs. Josephine Pithill, of Due West, S. C., writes: "I had Catarrh, which became so deep-seated that I was entirely deaf in one ear, and all inside of my nose, including part of the bone through which the eye looks out, this far the physician gave me up as incurable. I determined to try S. S. S. as a last resort and began to improve at once. It seemed to get at the seat of the disease, and after a few weeks' treatment I was entirely cured, and for more than seven years have had no sign of the disease."

S. S. S. is made of roots, herbs and barks of wonderful tonical and purifying properties. It is the only vegetable blood purifier known, and a certain and safe cure for all blood troubles. Send for our book on Blood and Skin Diseases, and at the same time write our physicians about your case. They will cheerfully give you any information or advice wanted. We make no charge for this.



SWIFT SPECIFIC CO. ATLANTA, GA.

WILSON - Sister Martha J. Wilson (nee Elmors) was born in Perry County, Md., September 6, 1822, moved with her parents to Texas in 1852, and lived some years in Grayson County; was married to Bro. N. Wilson January 4, 1857. In the year 1858 they moved to the county of Tarrant, Texas. In the fall of 1860 she embraced religion under the ministry of Rev. J. R. Bellamy and Andrew Cumming, and was received into the M. E. Church, South from the hands of her conversion to the day of her departure out of this life, which sad event occurred April 2, 1899. She lived a consistent Christian life, and was a faithful Church and Sunday-school worker; never a demonstrative as many others, but a beautiful well-regulated Christian life, ever illustrating the soundness of her conversion and the genuineness of her Christian faith. She had made considerable preparation for the approaching protracted meeting, and her room was kept as a study, and she was the prayer room, like the Shumanite woman that had the room built upon the wall, furnished with table and candle and lamp, and she was ever ready to pray. Her mind remained perfectly rational and unclouded to the last. So gently did she pass away that we who stood and watched supposed she slept. The writer preached the funeral at 4 o'clock, Sunday, March 27, 1899, and the body was buried in the cemetery of the M. E. Church. Her mother, Mrs. M. A. Scoble, took charge of her home. In 1888 he sold his paper and moved to Crockett, Texas, where he has since lived. He was a man of high character, and his death was a great loss to the community. He was a man of high character, and his death was a great loss to the community.

NEWTON - Mrs. Mary W. Newton was born in Houston County, Texas, May 21, 1822, and died February 2, 1899, being forty-seven years, ten months and three days of age. She professed religion in 1840 and lived an unimpeachable but consistent life until the Master called. It is enough, come up higher, Sister Newton suffered long and much, but patiently, some times asking, "How long will the good Lord allow me to suffer so?" When the summons came she was ready. She left one child, a daughter, to mourn her loss, two brothers and a host of loving friends to grieve her departure. But we shall see her again. She is not dead but sleeping. Blessed sleep. Peace to her ashes, and God's blessings on the bereaved ones. C. L. BALLARD.

TRIMBLE - P. E. Trimble was born in Cherokee County, Texas, January 25, 1822, converted at the age of eighteen in Linn County, Texas, and joined the M. E. Church, South; was married to Sister Bell Wheeler, of Tredell, Texas, December 27, 1847, departed this life December 16, 1899, at Carbon, Texas. He leaves a wife, mother, and four children to mourn their loss. He loved and honored his Church and pastors. Bro. Trimble was a faithful, consistent Christian gentleman, loved and respected by all who knew him. He filled the office of steward for several years very acceptably; was true to his Church, family and friends. He lived for the comfort and happiness of his own family. In his death the Church has lost a true member, his wife a faithful husband, his children a devoted father and the community a good citizen. The writer preached his funeral to a large congregation, after which the Woodmen of the World took charge of his remains. With impressive ceremony they committed his body to the grave, to await the resurrection morning. We shall see him again. God bless his sorrowing loved ones. J. C. MOORE.

ROBINSON - Mack Robinson was born March 2, 1851, in Madison County, Texas. At the age of nine he was happily converted and joined the Methodist Church. On December 1, 1899, a team that was driving became frightened and ran away, leaving our dear Mack almost instantly in the presence of his Master. Such, briefly stated, was the birth, the conversion and the death of one we loved. We looked upon him with pride and admiration as a companion, his kindness and gentleness, and his love for his friends, and his love for his Church and his Master. Such, briefly stated, was the birth, the conversion and the death of one we loved. We looked upon him with pride and admiration as a companion, his kindness and gentleness, and his love for his friends, and his love for his Church and his Master.

WHITTEBERG - Nancy C. Whitteberg, daughter of Wesley Z. and Elizabeth Graham, was born in White County, Tenn., February 1, 1829, and died at her home, three miles north of Kemp, Texas, July 7, 1899. She was married to P. L. Whitteberg, October 6, 1858, who still lives, but is in very feeble health. Ten children were born to them, eight of whom are living yet. Sister Whitteberg professed religion and joined the M. E. Church, South, at the age of thirteen, and was a faithful and consistent member until death. She died in the triumph of a living faith. May the Lord bless her aged husband and her children and grandchildren in their grief, and grant them may they all live so that they will all meet in heaven. C. C. DAVIS, Kemp, Texas.

FRYOR - Frederick Hale Fryor, son of Rev. W. C. and Bina Fryor, was born March 1, 1836, and was converted to his good father in heaven, who he met July 1, 1899. Thus ends the short career of one of the sweetest children the world ever knew. Little did his father think when he took care of and loved him, and now we can say that his father has loved him so soon, but, thank God, while mother and loved ones wept over the little wasted form, there was the cry of victory on the other shore, and little Hale blossoms to fade no more forever and ever. No, he will never suffer two long, lonely months again, while mother watches night and day, grieving all the while for her poor, suffering child, for he has gone where there is no more death. He speaks again: "Mamma, bring little brother and come home. Papa is here." W. H. WRIGHT, White Rock, Texas.

DEAFNESS CAN NOT BE CURED BY LOCAL APPLICATIONS, AS THEY CAN NOT REACH THE DISTANT PARTS 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 IS 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; THIS CASES OUT OF TEN ARE CAUSED BY CATARRH, WHICH IS NOTHING BUT AN INFLAMED CONDITION OF THE MUCOUS LINING OF THE EUSTACHIAN TUBE. WE WILL GIVE ONE HUNDRED DOLLARS FOR ANY CASE OF DEAFNESS CAUSED BY CATARRH WHICH IS NOT CURED BY HALL'S CATARRH CURE. SEND FOR CIRCULARS, FREE.

F. J. DENNEY, CO., Toledo, O. Sold by Druggists, etc. Hall's Family Pills are the best.

her own death. Such perfect resignation to the will of God we had scarcely ever seen before. May the hallowed influence of the wife and mother abide with the husband and children, and may they all meet together in the "home of the soul."

A. E. KENDALL, L. E. Woodland, Texas.

McLARTY - Sister Mattie McLarty (nee Youngblood) was born in Fayette County, Ga., March 12, 1830, was married to Bro. J. S. H. McLarty May 28, 1856, and died March 16, 1899, at her home in Wood County, Texas. She was the mother of nine children. One of them preceded her to mansions in the skies. Sister McLarty professed faith in Christ at the age of twelve years, and joined the M. E. Church, South. She lived a consistent Christian life until she was called home to meet her loved ones gone before. I would say to her bereaved family and friends, strive to meet her in heaven, where there is no more sorrow, pain or death, but all is joy and peace. Write to me by a friend. H. E. S.

RIDLEY - George, son of G. S. and Sue Ridley, was born February 22, 1873, and fell asleep in Jesus Dec. 29, 1899. George was a brave, noble, true-hearted boy, one whom everybody loved; a true friend, a loving and kind brother, an obedient and affectionate son. He professed religion last summer during a meeting held at Woodland by Bro. Douglas. He joined the M. E. Church, South, and lived a consistent Christian life until she was called home to meet her loved ones gone before. I would say to her bereaved family and friends, strive to meet her in heaven, where there is no more sorrow, pain or death, but all is joy and peace. Write to me by a friend. H. E. S.

TRIMBLE - P. E. Trimble was born in Cherokee County, Texas, January 25, 1822, converted at the age of eighteen in Linn County, Texas, and joined the M. E. Church, South; was married to Sister Bell Wheeler, of Tredell, Texas, December 27, 1847, departed this life December 16, 1899, at Carbon, Texas. He leaves a wife, mother, and four children to mourn their loss. He loved and honored his Church and pastors. Bro. Trimble was a faithful, consistent Christian gentleman, loved and respected by all who knew him. He filled the office of steward for several years very acceptably; was true to his Church, family and friends. He lived for the comfort and happiness of his own family. In his death the Church has lost a true member, his wife a faithful husband, his children a devoted father and the community a good citizen. The writer preached his funeral to a large congregation, after which the Woodmen of the World took charge of his remains. With impressive ceremony they committed his body to the grave, to await the resurrection morning. We shall see him again. God bless his sorrowing loved ones. J. C. MOORE.

ROBINSON - Mack Robinson was born March 2, 1851, in Madison County, Texas. At the age of nine he was happily converted and joined the Methodist Church. On December 1, 1899, a team that was driving became frightened and ran away, leaving our dear Mack almost instantly in the presence of his Master. Such, briefly stated, was the birth, the conversion and the death of one we loved. We looked upon him with pride and admiration as a companion, his kindness and gentleness, and his love for his friends, and his love for his Church and his Master. Such, briefly stated, was the birth, the conversion and the death of one we loved. We looked upon him with pride and admiration as a companion, his kindness and gentleness, and his love for his friends, and his love for his Church and his Master.

WHITTEBERG - Nancy C. Whitteberg, daughter of Wesley Z. and Elizabeth Graham, was born in White County, Tenn., February 1, 1829, and died at her home, three miles north of Kemp, Texas, July 7, 1899. She was married to P. L. Whitteberg, October 6, 1858, who still lives, but is in very feeble health. Ten children were born to them, eight of whom are living yet. Sister Whitteberg professed religion and joined the M. E. Church, South, at the age of thirteen, and was a faithful and consistent member until death. She died in the triumph of a living faith. May the Lord bless her aged husband and her children and grandchildren in their grief, and grant them may they all live so that they will all meet in heaven. C. C. DAVIS, Kemp, Texas.

FRYOR - Frederick Hale Fryor, son of Rev. W. C. and Bina Fryor, was born March 1, 1836, and was converted to his good father in heaven, who he met July 1, 1899. Thus ends the short career of one of the sweetest children the world ever knew. Little did his father think when he took care of and loved him, and now we can say that his father has loved him so soon, but, thank God, while mother and loved ones wept over the little wasted form, there was the cry of victory on the other shore, and little Hale blossoms to fade no more forever and ever. No, he will never suffer two long, lonely months again, while mother watches night and day, grieving all the while for her poor, suffering child, for he has gone where there is no more death. He speaks again: "Mamma, bring little brother and come home. Papa is here." W. H. WRIGHT, White Rock, Texas.

DEAFNESS CAN NOT BE CURED BY LOCAL APPLICATIONS, AS THEY CAN NOT REACH THE DISTANT PARTS 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 IS 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; THIS CASES OUT OF TEN ARE CAUSED BY CATARRH, WHICH IS NOTHING BUT AN INFLAMED CONDITION OF THE MUCOUS LINING OF THE EUSTACHIAN TUBE. WE WILL GIVE ONE HUNDRED DOLLARS FOR ANY CASE OF DEAFNESS CAUSED BY CATARRH WHICH IS NOT CURED BY HALL'S CATARRH CURE. SEND FOR CIRCULARS, FREE.

F. J. DENNEY, CO., Toledo, O. Sold by Druggists, etc. Hall's Family Pills are the best.

McLARTY - Sister Mattie McLarty (nee Youngblood) was born in Fayette County, Ga., March 12, 1830, was married to Bro. J. S. H. McLarty May 28, 1856, and died March 16, 1899, at her home in Wood County, Texas. She was the mother of nine children. One of them preceded her to mansions in the skies. Sister McLarty professed faith in Christ at the age of twelve years, and joined the M. E. Church, South. She lived a consistent Christian life until she was called home to meet her loved ones gone before. I would say to her bereaved family and friends, strive to meet her in heaven, where there is no more sorrow, pain or death, but all is joy and peace. Write to me by a friend. H. E. S.

RIDLEY - George, son of G. S. and Sue Ridley, was born February 22, 1873, and fell asleep in Jesus Dec. 29, 1899. George was a brave, noble, true-hearted boy, one whom everybody loved; a true friend, a loving and kind brother, an obedient and affectionate son. He professed religion last summer during a meeting held at Woodland by Bro. Douglas. He joined the M. E. Church, South, and lived a consistent Christian life until she was called home to meet her loved ones gone before. I would say to her bereaved family and friends, strive to meet her in heaven, where there is no more sorrow, pain or death, but all is joy and peace. Write to me by a friend. H. E. S.

TRIMBLE - P. E. Trimble was born in Cherokee County, Texas, January 25, 1822, converted at the age of eighteen in Linn County, Texas, and joined the M. E. Church, South; was married to Sister Bell Wheeler, of Tredell, Texas, December 27, 1847, departed this life December 16, 1899, at Carbon, Texas. He leaves a wife, mother, and four children to mourn their loss. He loved and honored his Church and pastors. Bro. Trimble was a faithful, consistent Christian gentleman, loved and respected by all who knew him. He filled the office of steward for several years very acceptably; was true to his Church, family and friends. He lived for the comfort and happiness of his own family. In his death the Church has lost a true member, his wife a faithful husband, his children a devoted father and the community a good citizen. The writer preached his funeral to a large congregation, after which the Woodmen of the World took charge of his remains. With impressive ceremony they committed his body to the grave, to await the resurrection morning. We shall see him again. God bless his sorrowing loved ones. J. C. MOORE.

ROBINSON - Mack Robinson was born March 2, 1851, in Madison County, Texas. At the age of nine he was happily converted and joined the Methodist Church. On December 1, 1899, a team that was driving became frightened and ran away, leaving our dear Mack almost instantly in the presence of his Master. Such, briefly stated, was the birth, the conversion and the death of one we loved. We looked upon him with pride and admiration as a companion, his kindness and gentleness, and his love for his friends, and his love for his Church and his Master. Such, briefly stated, was the birth, the conversion and the death of one we loved. We looked upon him with pride and admiration as a companion, his kindness and gentleness, and his love for his friends, and his love for his Church and his Master.

WHITTEBERG - Nancy C. Whitteberg, daughter of Wesley Z. and Elizabeth Graham, was born in White County, Tenn., February 1, 1829, and died at her home, three miles north of Kemp, Texas, July 7, 1899. She was married to P. L. Whitteberg, October 6, 1858, who still lives, but is in very feeble health. Ten children were born to them, eight of whom are living yet. Sister Whitteberg professed religion and joined the M. E. Church, South, at the age of thirteen, and was a faithful and consistent member until death. She died in the triumph of a living faith. May the Lord bless her aged husband and her children and grandchildren in their grief, and grant them may they all live so that they will all meet in heaven. C. C. DAVIS, Kemp, Texas.

FRYOR - Frederick Hale Fryor, son of Rev. W. C. and Bina Fryor, was born March 1, 1836, and was converted to his good father in heaven, who he met July 1, 1899. Thus ends the short career of one of the sweetest children the world ever knew. Little did his father think when he took care of and loved him, and now we can say that his father has loved him so soon, but, thank God, while mother and loved ones wept over the little wasted form, there was the cry of victory on the other shore, and little Hale blossoms to fade no more forever and ever. No, he will never suffer two long, lonely months again, while mother watches night and day, grieving all the while for her poor, suffering child, for he has gone where there is no more death. He speaks again: "Mamma, bring little brother and come home. Papa is here." W. H. WRIGHT, White Rock, Texas.

DEAFNESS CAN NOT BE CURED BY LOCAL APPLICATIONS, AS THEY CAN NOT REACH THE DISTANT PARTS 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 IS 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; THIS CASES OUT OF TEN ARE CAUSED BY CATARRH, WHICH IS NOTHING BUT AN INFLAMED CONDITION OF THE MUCOUS LINING OF THE EUSTACHIAN TUBE. WE WILL GIVE ONE HUNDRED DOLLARS FOR ANY CASE OF DEAFNESS CAUSED BY CATARRH WHICH IS NOT CURED BY HALL'S CATARRH CURE. SEND FOR CIRCULARS, FREE.

F. J. DENNEY, CO., Toledo, O. Sold by Druggists, etc. Hall's Family Pills are the best.

McLARTY - Sister Mattie McLarty (nee Youngblood) was born in Fayette County, Ga., March 12, 1830, was married to Bro. J. S. H. McLarty May 28, 1856, and died March 16, 1899, at her home in Wood County, Texas. She was the mother of nine children. One of them preceded her to mansions in the skies. Sister McLarty professed faith in Christ at the age of twelve years, and joined the M. E. Church, South. She lived a consistent Christian life until she was called home to meet her loved ones gone before. I would say to her bereaved family and friends, strive to meet her in heaven, where there is no more sorrow, pain or death, but all is joy and peace. Write to me by a friend. H. E. S.

RIDLEY - George, son of G. S. and Sue Ridley, was born February 22, 1873, and fell asleep in Jesus Dec. 29, 1899. George was a brave, noble, true-hearted boy, one whom everybody loved; a true friend, a loving and kind brother, an obedient and affectionate son. He professed religion last summer during a meeting held at Woodland by Bro. Douglas. He joined the M. E. Church, South, and lived a consistent Christian life until she was called home to meet her loved ones gone before. I would say to her bereaved family and friends, strive to meet her in heaven, where there is no more sorrow, pain or death, but all is joy and peace. Write to me by a friend. H. E. S.

TRIMBLE - P. E. Trimble was born in Cherokee County, Texas, January 25, 1822, converted at the age of eighteen in Linn County, Texas, and joined the M. E. Church, South; was married to Sister Bell Wheeler, of Tredell, Texas, December 27, 1847, departed this life December 16, 1899, at Carbon, Texas. He leaves a wife, mother, and four children to mourn their loss. He loved and honored his Church and pastors. Bro. Trimble was a faithful, consistent Christian gentleman, loved and respected by all who knew him. He filled the office of steward for several years very acceptably; was true to his Church, family and friends. He lived for the comfort and happiness of his own family. In his death the Church has lost a true member, his wife a faithful husband, his children a devoted father and the community a good citizen. The writer preached his funeral to a large congregation, after which the Woodmen of the World took charge of his remains. With impressive ceremony they committed his body to the grave, to await the resurrection morning. We shall see him again. God bless his sorrowing loved ones. J. C. MOORE.

ROBINSON - Mack Robinson was born March 2, 1851, in Madison County, Texas. At the age of nine he was happily converted and joined the Methodist Church. On December 1, 1899, a team that was driving became frightened and ran away, leaving our dear Mack almost instantly in the presence of his Master. Such, briefly stated, was the birth, the conversion and the death of one we loved. We looked upon him with pride and admiration as a companion, his kindness and gentleness, and his love for his friends, and his love for his Church and his Master. Such, briefly stated, was the birth, the conversion and the death of one we loved. We looked upon him with pride and admiration as a companion, his kindness and gentleness, and his love for his friends, and his love for his Church and his Master.

WHITTEBERG - Nancy C. Whitteberg, daughter of Wesley Z. and Elizabeth Graham, was born in White County, Tenn., February 1, 1829, and died at her home, three miles north of Kemp, Texas, July 7, 1899. She was married to P. L. Whitteberg, October 6, 1858, who still lives, but is in very feeble health. Ten children were born to them, eight of whom are living yet. Sister Whitteberg professed religion and joined the M. E. Church, South, at the age of thirteen, and was a faithful and consistent member until death. She died in the triumph of a living faith. May the Lord bless her aged husband and her children and grandchildren in their grief, and grant them may they all live so that they will all meet in heaven. C. C. DAVIS, Kemp, Texas.

FRYOR - Frederick Hale Fryor, son of Rev. W. C. and Bina Fryor, was born March 1, 1836, and was converted to his good father in heaven, who he met July 1, 1899. Thus ends the short career of one of the sweetest children the world ever knew. Little did his father think when he took care of and loved him, and now we can say that his father has loved him so soon, but, thank God, while mother and loved ones wept over the little wasted form, there was the cry of victory on the other shore, and little Hale blossoms to fade no more forever and ever. No, he will never suffer two long, lonely months again, while mother watches night and day, grieving all the while for her poor, suffering child, for he has gone where there is no more death. He speaks again: "Mamma, bring little brother and come home. Papa is here." W. H. WRIGHT, White Rock, Texas.

DEAFNESS CAN NOT BE CURED BY LOCAL APPLICATIONS, AS THEY CAN NOT REACH THE DISTANT PARTS 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 IS 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; THIS CASES OUT OF TEN ARE CAUSED BY CATARRH, WHICH IS NOTHING BUT AN INFLAMED CONDITION OF THE MUCOUS LINING OF THE EUSTACHIAN TUBE. WE WILL GIVE ONE HUNDRED DOLLARS FOR ANY CASE OF DEAFNESS CAUSED BY CATARRH WHICH IS NOT CURED BY HALL'S CATARRH CURE. SEND FOR CIRCULARS, FREE.

F. J. DENNEY, CO., Toledo, O. Sold by Druggists, etc. Hall's Family Pills are the best.

McLARTY - Sister Mattie McLarty (nee Youngblood) was born in Fayette County, Ga., March 12, 1830, was married to Bro. J. S. H. McLarty May 28, 1856, and died March 16, 189

ER OF TION.

ple inflammation of may seem at first, it smach, kidneys--in reached its progress

lost, the soft bones of face. While sprays, from such treatment.

DISEASE,

me, meet with disap dangerous disease, althy, stimulates and

SS

L. ATLANTA, GA.

ch perfect resignation we had scarcely ever he hallowed influence other abide with the

son of G. S. and Sue February 22, 1873 and Dec. 29, 1899. George lo, true-hearted boy loved, a true friend,

IAN PENS WEAR LONG ALWAYS USED

ESTABLISHED 1880

abinet \$5.00 1900 style Square Quaker of kind of all cabinets at sale in real door on hinges, steel

HMA

suffer from any form of we want to send you free bottle of the famous Kola It is Nature's Sure Remedy, and we guarantee that it will cure you.

LEPSY OR FITS

son in the U.S. suffer- SY or FITS to send e-sized bottles (16 full l guarantee to perman- e that will take may e others fail I cure.

ETTING CURED

pl. W. Kansas City, Mo.

April 26, 1900.

but without a murmur; died without a struggle. Oh! to die the death of a Christian--to die as only a child of God can! His last words were: "Mamma, how long before we go home?" What a blessed thought to know he has gone to a home that is a home indeed. His eyes were given him up, just in the bloom of youth--the pride of papa, the joy of mamma, the pride of brothers and sisters, the light of home? How can we say good-bye? God help us to live in such a way that we will meet our loved one in heaven.

HIS LOVING SISTER. McCLESKEY - Mary Ann McCleskey was born in Madison County, Ala., January 15, 1833; moved to Texas in 1875; died February 18, 1899. She professed religion and joined the Church in 1861, and was faithful unto death. She once said to the writer that the happiest moments she had was when alone, in meditation and communion with God. Sister McCleskey was afflicted and suffered much, but she evinced great patience and submission. Doubtless she now realizes that her affliction has worked for her "far more exceeding and eternal weight of glory." She was entirely willing to die even longed to go, that she might be at rest. She leaves an aged father, two sisters and one brother. God bless the lonely father, and bring them all to a happy reunion in heaven.

H. P. SHRADER. Hum, Texas.

ATTRY - Vina Autry (nee Beaman) was born August 28, 1827, about ten miles south of Hallettsville, united to Mr. F. A. Autry in the bonds of matrimony July 1, 1852. She professed faith in Christ and joined the M. E. Church, early, under the ministry of John P. Cook in 1857, and has lived a consistent member of the Church until the day she fell asleep in Christ the 21st day of February, 1900, at the old home where she first settled after marriage, a few miles south of Hallettsville. To know her was to love her. She had many friends. Her home was one of the preachers' homes. She has left a kind, bereaved companion, eleven children and many dear loved ones and friends to mourn their loss. May God in his mercy mercifully bestow grace upon the souls of their immortal souls, and they all so live they may meet her in heaven, with the general assembly of first born, never to part again, is the prayer of pastor.

A. G. NOLEN. Williamsburg, Texas.

SHUFORD - Gordon, the little son of Walter and Mattie Shuford, was born April 11, 1881. On March 31, 1899, death's angel came and called him to a heavenly home. He seemed well and hearty on the morning of his death, which was the Sabbath. But about 11 o'clock a. m. he was taken with fever. All attention was given him, but in vain. At 6:30 p. m. he left us. Gordon was smiling whenever he went. He was very bright, and seemed to have not the ways of other children. His whole life seemed to say "this earth was not his dwelling place." He was much devoted to his Church and Sunday-school. His ideal of his future was to be a preacher. He had learned many passages of scripture, and a few nights before his death he awoke and repeated a portion of the twenty-third Psalm. Beautiful and short was his stay upon earth. Sad was the parting, but it was filled with hope to meet again. Let us strive to be as pure and ready when the call shall come to us as was little Gordon. We shall meet beyond the river.

HIS PASTOR. Meridian, Texas.

CORNELIUS - Mary K. Cornelius (nee Reynolds) was born in Mount County, Ala., August 13, 1861, came with her parents to Texas in the fall of 1875, and lived in Ellis County, Texas, till the year 1885, when she came with her husband to Brown County, where they lived happily together until March, 1898, when her soul took its flight to glory. She joined the M. E. Church, South, when a girl, and lived in the same Church till death. A pure, noble woman never lived than Sister Cornelius. She loved her Church, her family, and above all else she loved her Savior. To him she gave her life. For three years she was a great sufferer, she bore it patiently. The writer made three visits to her home, and always, after prayer, she looked happy and resigned to the Master's will. She leaves a husband and several children. May they meet her in heaven. Her mother preceded her only a few months. They both sleep close together in the Zephyr Cemetery. May God comfort the bereaved.

J. W. FORT. "Fortune favors the brave." It is also favorable to those who purify their blood at this season by taking Hood's Sarsaparilla.

TEXAS CONFERENCE.

Huntsville District--Second Round. Cold Springs cir. at Shepherd, May 5, 6 Dodge cir. Thursday, May 12, 13 Montgomery cir. at Harmony, May 12, 13 Anderson cir. at Wednesday, May 12, 13 Wadler cir. at Macedonia, May 19, 20 Zion cir. at Lake Grove, May 26, 27 Courtney and Plantersville cir. at Plantersville, June 2, 3 Madisonville cir. June 16, 17 Bryan, June 23, 24 C. C. Mickle, P. E.

Brenham District--Second Round. Cameron cir. at Salem, May 5, 6 Cameron, May 6, 7 Davilla, at Friendship, May 9, 10 Pleasant Hill, at Pleasant Hill, May 12, 13 Rockdale, May 12, 14 Caldwell, at Yellow Springs, May 19, 20 Bellville, at Buckhorn, May 19, 20 Sealy, at San Felipe, June 2, 3 Pattison, at Katy, June 9, 10 J. B. Cochran, P. E.

Houston District--Second Round. Shearn, Wed. night, May 2 Sandy Point, at Arcola, May 5, 6 Alvin, Wed. night, May 9 Columbia and Brazoria, at B., May 12, 13 Matagorda, at Ashby, May 19, 20 Tabernacle, Wednesday night, May 20 Harrisburg and Bay Shore, at Pasadena, June 2, 3 St. James, Wed. night, June 6 Rosenberg, at Rosenberg, June 9, 10 Richmond, June 13 District Conference at Alvin, June 13 St. John's, at Alvin, June 15, 16 West End, June 16, 17 O. T. Hotchkiss, P. E.

Austin District--Second Round. Eagle Lake, May 5, 6 Columbus, May 9, 10 Antonio, May 19

Cedar Creek, at Red Rock, May 12, 13 McDade, at Morgan's Chapel, May 19, 20 Webberville, at Osburn, May 26, 27 Manor, May 27, 28 Merrittown and Walnut, at M., June 2, 3 Cypress, June 2, 3 Bastrop, June 7, 8 Geo. A. LeClere, P. E.

Calvert District--Second Round. Left, May 5 Rosebud, May 7 Petteway, May 12 Marlin, May 19 Tremont and Beagans, May 21 H. M. Sears, P. E.

NORTHWEST TEXAS CONFERENCE.

Corsicana District--Third Round. Harry, at Tinkle, May 12, 13 Keweenaw, at Wesley Chapel, May 19, 20 Heister, at Houston, May 26, 27 Mexico, at Mexico, June 2, 3 Corsicana, at South Side, June 9, 10 Rice, at Reynolds, June 16, 17 Corsicana cir. at Harrison Chapel, June 23, 24 Hubbard City, at H. C., 8 p. m., June 23, 24 Corsicana sta. at C., 8 p. m., June 29, 30 Wortham, at Rabbit Hill, June 30, July 1 Groesbeck, at Groesbeck, July 6 Horn Hill, July 7, 8 Thornton, July 14, 15 Dawson, at Mt. Zion, July 21, 22 Dresden, at Navarro Mills, July 28, 29 Armon, August 4, 5 Cotton Gin, at Forest Glade, August 11, 12 Frost, at Salem, August 18, 19 Brandon, at Houston, August 25, 26 Corsicana, Hubbard City, August 29, 30 Blooming Grove, at B. O., Sept. 1, 2 The District Conference convenes at Hubbard City June 25-28. E. A. Haley, P. E.

Georgetown District--Second Round. Barnett, May 5, 6 Salado, May 12, 13 Bertram, May 19, 20 Mikdale, June 5, 6 W. L. Nelson, P. E.

Bowie District--Second Round. Alford, at Smith's Chapel, April 29, 30 Crafton, at Valley View, May 5, 6 Egan cir. at Fruitland, May 8, 9 Ellerton, May 20, 21 Paradise, May 20, 21 E. W. Alderson, P. E.

Vernon District--Second Round. Maragan, May 5, 6 Eldorado, at Dryden, May 8, 9 Wilcox Vale, May 12, 13 Graham, May 19, 20 Thrackerton, at Fish Creek, May 26, 27 Farmer, at Olney, May 26, 27 Graham cir. at Red Top, May 27, 28 Graham, May 29, 30 J. H. Wiseman, P. E.

Weatherford District--Second Round. Millsp, May 5, 6 Palo Pinto, May 12, 13 Springtown, May 19, 20 Jno. R. Morris, P. E.

Fort Worth District--Second Round. Arlington, at Thomas Chapel, April 29, 30 East Cleburne, at Watts Chapel, May 5, 6 West Cleburne, at Liberty, May 12, 13 Grapevine, May 12, 13 Smithfield, at Haslet, May 12, 13 Able, at Blue Springs, May 19, 20 Joshua, at Joshua, May 26, 27 District Conference, at Joshua, May 26, 27 Covington, at Covington, June 2, 3 Hum, at Hum, June 2, 4 E. R. Bolton, P. E.

Dublin District--Second Round. Glen Rose, at Oak Grove, May 1, 2 Proctor, at Paris, May 5, 6 Carlton, at Flat Rock, May 5, 6 Hubbard, at Cedar Falls, May 9, 10 Carlson, etc., at P. Valley, May 12, 13 Sipe Springs, at Liberty, May 18, 19 Star, etc., at R. S., May 19, 20 Desdemona, May 26, 27 De Leon, June 2, 3 E. F. Boone, P. E.

Clarendon District--Second Round. Channing, May 2 Clarendon cir. May 5, 6 Emma, May 12, 13 G. S. Hardy, P. E.

Waco District--Second Round. Morrow Street, May 6, 7 Elm Street, May 6, 8 Fifth Street, May 13, 14 Whitney, May 19, 20 Sam P. Wright, P. E.

Abilene District--Second Round. Chalmers cir. May 5, 6 J. S. Chapman, P. E.

Brownwood District--Second Round. Range, May 6, 7 Zephyr and Mullin, May 10, 11 Goldthwaite, May 13, 14 Center City, May 13, 14 Loneta, May 19, 20 Comanche, May 26, 27 Burk, May 26, 27 May, May 26, 27 Santa Anna, May 26, 27 Hyllon, June 2, 4 O. F. Senebough, P. E.

WEST TEXAS CONFERENCE.

Cuero District--Third Round. Hallettsville, 3d Sun April Sweet Home, 1st Sun May 9 Victoria, 1st Sun May 9 Nursery, 2d Sun May 10 Lovelock, 3d Sun May 10 Youkum, May 22 Harts Creek, 1st Sun June 1 Clear Creek, 2d Sun June 1 Cuero, 3d Sun June 11 Canada, 3d Sun June 11 Port Lavaca, 1st Sun June 11 Edinburg, 2d Sun June 11 District Conference will be held at Cuero June 12-14. John W. Stovall, P. E.

Beeville District--Third Round. Kennedy cir. at Oklahoma, May 5, 6 Stockdale cir. at Riddleville, May 12, 13 Runge and Helena cir. at Runge, May 19, 20 Alice cir. at San Diego, May 26, 27 Larado sta., May 26, 27 Beeville sta., June 2, 3 Corpus Christi sta., June 2, 3 Wadde cir. at Hamilton, June 9, 10 Rockport cir., July 7, 8 J. M. Alexander, P. E.

San Marcos District--Third Round. Waelder and Thompsonville, June 5, 10 Seguin, June 16, 17 Buda, June 23, 24

San Marcos sta., June 27, 28 Lockhart sta., July 1 Belmont, July 7, 8 Luling, July 14, 15 Lockhart cir., July 21, 22 Harwood, July 28, 29 San Marcos cir., Aug. 4, 5 Kyle, Aug. 11, 12 Dripping Springs, Aug. 18, 19 Gonzales, Aug. 25, 26 I. T. Morris, P. E.

San Angelo District--Third Round. San Angelo cir. at Twin Mountain, May 5, 6 Ogona and Sonora, at O., May 19, 20 Menardville and Junction, at M., May 26, 27 Faint Rock, at Kickapoo, June 2, 3 Craly, at Marlin, June 9, 10 Postoffice, at P., June 17, 18 Mason, at Mason, June 23, 24 Midburn, June 30, July 1 Sherwood, at Christoval, July 7, 8 Theophilus Lee, P. E.

San Antonio District--Second Round. Prospect Hill, 1st Sun May 5 Anphlon, 2d Sun May 12 Utopia, 3d Sun May 19 B. Harris, P. E.

NORTH TEXAS CONFERENCE.

Dallas District--Second Round. Lewisville, June 2, 3 Jno. H. McLean, P. E.

Sherman District--Second Round. Van Alstyne, May 5, 6 J. R. Wages, P. E.

Terrell District--Second Round. Grandall, May 5, 6 Reinhardt, May 12, 13 Tolson, May 19, 20 Kemp, May 26, 27 F. O. Miller, P. E.

Greenville District--Second Round. Bethel, at Zion, 1st Sun May 5 Weston, 2d Sun May 12 Union and Roseland, 3d Sun May 19 Mountain, 4th Sun May 26 Merit, 5th Sun May 26 I. S. Ashburn, P. E.

Sulphur Springs District--Second Round. Wolfe City sta., 1st Sun May 5 Ben Franklin, at Pecan Gap, 2d Sun May 12 Fairlie, at Wesley, 3d Sun May 19 Mt. Vernon, at Center Point, 4th Sun May 26 Sulphur Bluff, at S. B., 5th Sun June 2 Campbell, June 9, 10 Camp Line, June 16, 17 Celeste, 8th Sun June 23 Leonard, 11 a. m., June 23 C. B. Fladger, P. E.

Gainesville District--Second Round. Greenwood, at Sidell, May 5, 6 Marysville, at Liberty, May 12, 13 Woodbine, at Bethel, May 19, 20 Aubrey, at Friendship, May 26, 27 Dexter, May 26, 27 J. M. Binley, P. E.

Bonham District--Second Round. Landola, 1st Sun May 5 Randolph, 2d Sun May 12 Trenton and High, 3d Sun May 19 Gober, 4th Sun June 5 Lannin, 5th Sun June 12 Lannin, 2d Sun June 19 T. R. Pierce, P. E.

Paris District--Second Round. Lamar Avenue, Paris, April 29, 30 Emberson cir., April 29, 30 West Paris, May 6, 7 Roxton cir. at Howland, May 12, 13 Maxey cir., May 19, 20 Lak. Creek, May 26, 27 Powderly mts., May 26, 27 W. D. Montcastle, P. E.

EAST TEXAS CONFERENCE.

Pittsburg District--Second Round. Queen City, at Forest Home, April 28, 29 Quitman, at Shady Grove, May 5, 6 Dauterfield, at Harris Chapel, May 12, 13 London, at Cedar Grove, Thursday, May 17 New Boston, at New Boston, May 19, 20 Dalby and DeKalb, at D. S., June 2, 3 Fairview, Saturday, June 9 Texarkana, at State Line, June 16, 17 Red Water, at Maud, Tuesday, June 12 Naples, at Omaha, June 19, 21 Leeburg, at Pleasant Grove, Thursday, June 21 Musgrove, at Musgrove, June 21, 22 John Adams, P. E.

Palestine District--Second Round. Crockett cir. at Porter Springs, April 28, 29 Crockett sta. at Crockett, May 6, 7 Trinity and Lovelady, at L., May 12, 13 Wells, at Wells, May 19, 20 Groveton cir. at Carmona, May 26, 27 Jacksonville cir. at Pleasant Hill, June 2, 3 Beechy Creek cir. at Concord, June 9, 10

'Worth ITS in Gold'

HONBAX, I. T. DR. RADWAY & CO. New York--Gentlemen: I send enclosed M. O. for which you will please send me one dozen Radway's Ready Relief and one dozen Radway's Pills. Your Ready Relief is considered heretofore to be worth its weight in gold. This is why I am induced to handle it. I have handled --- Oil for some time, but I consider the R. R. R. far superior to this, as it gives better satisfaction. J. M. ALEXANDER.

ALWAYS READY RELIEF

Radway's Ready Relief cures the worst pains in from one to twenty minutes. For Headache, toothache, or nervous, tooth-ache, Neuralgia, Rheumatism, Lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effects a permanent cure. Sold by druggists. BE SURE TO GET RADWAYS.

Holcomb cir. at Ratcliff, June 16, 17 Alto cir. at Atos, June 23, 24 Grapeand cir., June 30, July 7 West Palestine, V. A. Godbey, P. E.

Beaumont District--Second Round. Quarterly Conference Monday, 30th Orange, May 5, 6 Port Bolivar, at Bethel, May 12, 13 Beaumont mts., May 19, 20 Beaumont sta., May 26, 27 Chester, at Chester, June 3, 4 Preaching from May 29 to June 1 Leggett cir. at Oakdale, June 2, 3 Livingston cir. at Livingston, June 9, 10 T. J. Milam, P. E.

Tyler District--Second Round. Cedar Street and St. Paul's, at Sood's, May 2 Grand Saline, at Union Chapel, May 5, 6 Landale, at Mt. Sylvan, May 12, 13 Mims, May 19, 20 New York, at Fincafield, May 26, 27 Alton, May 26, 27 Malakoff, J. T. Smith, P. E.

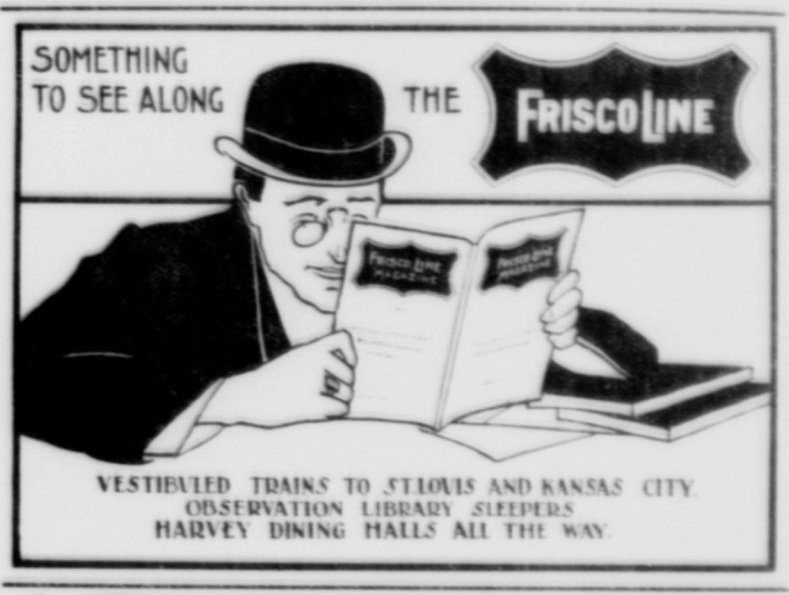
Marshall District--Second Round. Kellysville, at Trinity, April 29, 30 Jefferson, at Jefferson, April 29 to May 4 Harrison cir. at Rock Springs, May 1, 2 Henderson cir., May 12, 13

H. & T. C. R. R.

Short and Quick Line Between North and South Texas Sunset-Central Special. THROUGH SLEEPERS: HOUSTON and DENVER, via Ft. Worth and Ft. B. & O. HOUSTON and WACO, via Brownsville. HOUSTON and AUSTIN, via Brownsville. AUSTIN and CHICAGO, via Waco and Dallas. Chair Cars on Day Trains. Houston and Austin Houston and Denison. S. F. B. MORSE, Pass. Traf. Mgr. M. L. ROBBINS, G. P. & T. A. HOUSTON, TEXAS.

Southern Pacific SUNSET ROUTE.

New Orleans, Houston, Galveston and California. SUNSET-CENTRAL SPECIAL. S. F. B. MORSE, Pass. Traf. Mgr. L. J. PARKS, C. P. & T. A. Houston, Texas.



Best Line to the 'Old States'

One reason why most people go back to the 'Old States' via the Cotton Belt is because the Cotton Belt makes from one to five hours quicker time than other lines. The Cotton Belt offers you the quickest and shortest route to the 'Old States' without unnecessary change of cars. Both day and night trains are equipped with comfortable Pullman and Tourist class cars. Also first class cars for day and night. Wagon and Pullman cars are going west when you will, and we will tell you what your route will cost and what train to take to make the best time and enjoy the ride. We will also send you an interesting little booklet, 'A Day on a Cotton Belt Car.'



# DR. PRICE'S BAKING POWDER

Is a pure baking powder—  
no alum, lime or ammonia.

No acid but that from grapes—which is pure, pleasant and healthful—enters into Dr. Price's Baking Powder.

Fruit acids are accounted by hygienists the most important of the elements of the food of man, and of these the acid of the grape is most prominent.

Dr. Price's Cream Baking Powder is not only the most efficient and perfect of leavening agents, but owing to its constituents is likewise promotive of health.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—There are many cheap baking powders made of alum. Using the aluminate chemist says that alum disorders the stomach and causes acidity and dyspepsia.

PAGES FROM MY DIARY.—No. 1. SWITZERLAND.

The much-dreaded English Channel was rough, but I, as usual, was among the fortunate ones who escaped seasickness, and took several naps during the passage. We traveled all the next day, and had some amusing experiences trying to make the Frenchman understand us, and trying to understand him. That the French are very stupid was soon concluded, and he, no doubt, was equally as disgusted with us.

We made no stop until Switzerland was reached. This country truly deserves to be titled "God's land of mountains and lakes." If I could only picture a small bit of the beauties of this country, I should be satisfied. For here abound lofty snow-capped peaks, rugged chains, many glaciers from which gush the milky streams of melted snows, fertile valleys and tranquil lakes that reflect the foliage-covered mountains in their crystal bosoms.

We spent some days at Lucerne, which is situated on a lake of the same name. The waters of this lake flow like a torrent into a stream that runs through the city. The stream is spanned by two old wooden foot-bridges, crossing diagonally. On the coverings of the bridge are painted queer pictures, some historical and others telling of the various points and of the "Dances of Death."

It was as we walked by the side of the lake that we saw the true Swiss peasant dress. The women wear the dark skirt and bright aprons, velvet bodices, with white sleeves, caps made in various shapes of black velvet and lace, and hanging from their shoulders and around their necks are silver chains, which perhaps have been handed down from many generations.

One of the things of chief interest is the "Lion of Lucerne," cut into the solid rock, commemorating the bravery of the "Swiss Guard." The lion is lying with a lance piercing his side, while he protects the national flower with his paw.

No one who visits Lucerne can afford to miss a trip to the summit of the Rigi, a mountain rising almost straight up from the lake. The popularity of the Rigi is well deserved, for I think the view from its peak is unsurpassed by any in Switzerland, especially if one

desires a general idea, or panorama, of Swiss lakes and mountains.

This journey was made doubly enjoyable by the trip on the lake. The scenery of the lake is most magnificent, and on one of its banks, at the water's edge, is the little chapel which is associated with the traditions given by Schiller in his William Tell. The lake closely resembles a cross in form, and it takes not quite three hours to travel its length.

I had pictured a mountain sunrise many times, and had thought the picture in my mind's eye beautiful, but as we stood on the top of the Rigi and watched the sun rise, I felt that words could not express, nor brush paint, a scene half so grand. Long before the people in the valley had dreamed of day, the trumpeter sounded forth his call, and men, women and children poured forth from their resting places, dressed in various garbs, each eager to see aurora as she should first appear. Faint rays of light in the east were the first to announce the approach of day, then the far western sky took on a purple hue, and the high snow-capped mountains in the distance became a rosy glow. Soon the mountains were bright with sunlight. As the sun rose higher and higher in its course, its rays pierced the valleys far below and many lakes became visible, while some were hidden by the clouds that hovered over them. It was a wonderful sight, and so awe-inspiring that not a word was spoken as we gazed in unconscious silence upon the handiwork of God.

There is so much to tell of the beauties of Switzerland that I can only describe those scenes most favorite. To me, the best of all is the Valley of Chamoni.

Chamoni is reached only by stage. As we drove along the shelf-like road that leads from Le Fayet, with the torrent of the Arve River almost directly below, the driver pointed out the various points of interest. We were drawn by six large horses, decorated with bells (Switzerland abounds in bells), which kept up a lively tune, accompanied by the crack of the whip.

Once, as we looked between two mountains, in the distance we saw a mass of ice break away and go crashing down the mountain side, resounding through the air like the roar of distant cannon. At another time a

cloud, which had insisted upon hiding Mt. Blanc from view, broke just enough for us to see the snow-covered peak glistening in the sunlight.

It was from Chamoni Valley that I did my first mountain climbing. We started early in the morning, with our Alpine stocks in hand, to climb the Flegel, a mountain on the side opposite Mt. Blanc, our object being to get a good view of that mountain.

Our route for about a mile led us along the valley. The air was full of the sweet odor of new-cut hay. At one place we passed an old woman, busy with her great scythe and rake. She never raised her head nor knew that we were passing, so intent was she at her work. Other women were busily knitting, lifting their eyes occasionally to see that the cow which they were tending had not wandered across into their neighbor's grass, for fences are rare things in Switzerland.

We began our climb most briskly, but as the path became steep and the atmosphere rare our breath became short and we were forced to stop many times to rest. Far up the mountain we could see a mule with its pack and driver, but soon they were out of sight, and left us to plod our weary way alone. We were over three hours climbing to the top. All our toil was amply rewarded when we at last stood on the top of the Flegel. The scene that greeted us there was a feast for the most artistic. From the valley Mt. Blanc appeared only ordinary in size, but every step of our way up the fountain its snow-clad peak had grown higher and higher, until it was revealed in its true glory—verily the king of Swiss mountains! In beautiful contrast to the rugged mountain peaks of rocks, snow and ice, which surrounded us on all sides, was the peaceful valley and the little town of Chamoni which lay nearly 3000 feet below. We shall never forget the scene, so peaceful and yet so grand.

Another interesting excursion was across the Glacier des Bossons, which comes down from Mt. Blanc. It took wooden socks over my shoes, my Alpine "stock" and the help of the guide to keep me from slipping. This glacier is now in motion, and it evidently was at one time much larger. High up on the mountain large rocks are smoothly polished and deeply scratched, showing the wear of moving ice.

We were prone to tarry in this land of mountains and lakes, but for want of more time our plan carried us on. MARGARET JOHN MORGAN.

### TO THE FRIENDS OF THE LATE REV. R. M. POWERS.

Bro. R. M. Powers was the first stationed preacher of our Church in the city of Terrell, Texas.

During his pastorate, through his guidance, was built the first Methodist Church ever erected in that city.

The greater part of the time from his first pastorate there till his death he was largely identified with the interests of our Church in Terrell.

The time has come for the old church building to be replaced with a new one. Money has been secured to erect a handsome brick, and contract let, house to cost \$10,000.

It is proposed that the friends of Bro. Powers put to his memory a memorial window in the new building. This I regard as eminently appropriate.

The window is to be one of magnificence and beauty, costing \$250.

The friends in Terrell propose to give one-half of that amount. I start the subscription for the remaining \$125 with '90. Who will follow? I call on all his old friends who would like to aid in this enterprise, especially the preachers who have served under him as their presiding elder. Money to be paid by first of August. Send money or subscription to Rev. George S. Sexton, Terrell, Texas. O. P. THOMAS, Wolfe City, Texas.

### UNCLE DICK SAD—THEN HAPPY.

I went to Cooper last Sunday to preach for Bro. Hunter's people. This is a nice little city of about two thousand souls, about midway between Greenville and Paris, on the Midland Railroad. The country is rich and thickly settled.

Bro. Hunter is in the prime of life—hearty and strong. His people say they all love him, and that he is a good preacher and a fine pastor. He has a nice family of three girls and two boys. His wife went to heaven last January. I am informed that she was ready for the call, and when it came the golden gate opened and with a shout she entered the city, and is forever with the Lord.

I only preached once. The church was crowded from door to pulpit.

I came home feeling sad over the small collection at Cooper, and wondering why. I had gone in the name of the Master—had preached the best I could, explained all about the Orphanage, told them that we had one hundred and ten children in the Orphanage and that they were dependent on

Sterling Silver.



TWO-THIRDS ACTUAL SIZE. PRICE, \$3.50 SET OF SIX.

Our 52 PAGE CATALOGUE illustrating Silverware, Watches, Rings, Jewelry, Optical Goods, etc., sent FREE. C. P. BARNES & CO., 504 & 506 West Market St., Louisville, Ky.

the free-will offering of the people for every mouthful of food and every garment they wore, that we were educating and doing the best we could for them; but the people did not respond. So I complained to my wife about it. Well, she smiled as a good woman can smile, and said there is a letter here for you with a check in it for fifty dollars. Oh, I said, you are mistaken, it's five dollars. But here is the letter, and it speaks for itself:

"Dear Uncle Dick—I send you herein a check for fifty dollars for the Orphanage. This is from an unknown friend. Yours truly."

This short letter was received Monday night, when I came home from Cooper. Who this unknown friend is, or where they live, whether man or woman, young or old, I do not know. But this I do know: My heart leaped for joy when the check was found. The Orphanage needs the money badly; but the Church needs the faith and love and pure Christianity that moved this person to make this gift as much as the poor children need the money. Will not every Methodist who reads this send me a check, postal order or registered letter for what they can give? We were compelled to buy another hundred acres of good farming land for the boys to cultivate, and this must be paid for. We have no money to pay for this only as the good people send it to us. Some can send more, some less—all, every one, can send some. Brethren, sisters, children and preachers, please, all of you, send us something. Will not the Advocate editor, publisher and clerks start the ball to rolling? and we will pay for the farm at once.

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

### METHODIST SCHOOLS.

The twentieth century will witness a wonderful advance in all our Church schools. None can be overlooked or neglected. It is not likely that any will receive more help than they need from the special collections and thank-offerings. Some, if not all, will need more than can be apportioned to them.

Just now, additional rooms and equipments are needed at Coronado Institute. There is a pressing demand for more rooms in both the music and literary departments. The trustees are anxious to supply these during the summer vacation. A meeting of the Board of Trustees has been called for April 4, at which time we hope to plan a definite forward movement for an extension of the west wing of the building, some forty feet, with music rooms above and class rooms below.

If our friends all over the West Texas Conference will kindly remember us when you make your thank-offering and make it large enough for a liberal distribution, then, with an extra effort by our home people, this can be done.

Remember, friends, that when we built, and rebuilt, were burned out and again rebuilt, each time on a larger plan, yet we have steadfastly adhered to our original purpose, that this school shall never be jeopardized or

burdened with a debt. This is one Methodist school that has not now, has never had, a debt against it in all these twenty years.

In our times of great need, the trustees have often borrowed money to build with, always being personally responsible for it, keeping the school absolutely free.

Our San Marcos Methodists are loyal to the Church, and are not confining their offerings to this school, but have already subscribed, and partly paid, on this thank-offering more than one dollar per member, over and above specially directed subscriptions for this school.

We need \$6,000 or \$8,000, not to pay debts, but to enlarge and furnish our buildings and equip the school for the session beginning with the new century. J. H. COMBS, President Board Trustees, San Marcos, Texas, March 25.

**MORPHINE.** Cures Chronic Cough, Whooping Cough, Asthma, Indigestion, Spasmodic Hoarseness, St. Cough, Croup, Sore Throat, Etc. Endorsed by physicians, ministers, and all other ranks of practitioners. Invaluable in all cases. Total abstinence of tobacco, opium, etc. Established 1850. **WELLS' CHEMICAL CO.,** Franklin, Wis.

### A SUBSTANTIAL OFFER.

Morphine, Cocaine, Chloral, Whisky and Tobacco Habits cured in 24 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.

Godard Sanitarium, Station A, Dallas, Tex. The physicians composing this firm are thoroughly reliable.—Geo. W. Owens.



### SPRINGTIME

brings thoughts of carriage buying. Who buyers have learned that there is but one money between them and carriage satisfaction, hence the popularity of the Enterprise. No need to choose anything less durable than an Enterprise when our prices bring their possession within reach of the short purse.

Write for our new 25-page Vehicle Catalogue, which will be sent free of charge.

Parlin & Orendorff Co., DALLAS, TEXAS.

### Sewing Machine

And Texas Advocate 1 year for \$22.50.

### A Money-Making Business Proposition

WE WILL OFFER YOU, if you will write us for terms, on our great new book—WORDS OF COMFORT; OR, SUNDAY MORNING THOUGHTS, by Dr. J. B. Cranfill. Introduction by Bishop Gallowsay. Illustrations by the world famous artist, Frank Beard.

Report from E. E. L. Beckwith, of Gregg County, received the day we write this, shows 20 orders for his first four and a half days' work. He writes: "I had 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 South County."

G. E. McCreary, working in Falls County, reports "Words of Comfort" and Bibles sold in four days.

Mr. Beckwith made an average of over \$6.00 per day.

Mr. McCreary is making over \$8.00 per day.

Sold by subscription only, on the exclusive territory plan. Write quick and secure your county. If you want to make money fast, don't miss this opportunity.

Prospectus and full outfit for 25 cents (stamps will do). Anyhow send for Descriptive Matter free. Yours truly,

THE SOUTHWESTERN CO., Publishers, Waco, Texas.

## Deal with the Makers




When you buy a carriage, buggy or harness. Choose from the biggest stock and lowest assortment, and pay only the cost of making a fit for one moderate profit added. Our plan of selling direct from the factory insures satisfaction—your money back if you're dissatisfied with your purchase—and enables you to save the dealer's profit.

Our complete illustrated catalogue, showing many styles of high grade vehicles, harness, robes, blankets and horse equipments, with detailed descriptions of each, mailed free. Write for it and learn how cheaply you can buy when the jobber's and dealer's profits are cut out.

**THE COLUMBUS CARRIAGE AND HARNESS CO., Columbus, O.**



Per Annum, \$2.00.

Vol. XLVI.

EDITOR

THE ASSURANCE AN OF THE GC

That the religion of very strongly to the e of men is a seceder produces a conscious stirs the deepest sens human heart. Without we would be robbed joy that comes from a and adoption in the fa this experience is the found conviction lodgment and the volitional realm is where cesses of regeneration by the Holy Ghost, an net life undergoes a Out of a realizing sens comes the experience. Its vital existence thri tions. Often with peopl permanent this experie highest raptures of tri tation. It is almost ser and intensity. Here surance of the gospel, all that is contemplated of Christ. It has a p as an experimental sid perience is to come th are not to stop with exuberance that comes religious excitement, and character are to be subjected to the exact rules of the gospel. O perience will prove as seeds which fell into t of the parable, whic sprang up, but when they became scorched away because they had of earth. To be perman our religion must mat in our personal, dome business relations. He find the ethics of the ence of human duty. God, and love mankin to express itself in tru esty, temperance, social nevolence. It must li above things grovelin ignoble. It must shi onness, justice, for mercy. Without these will become a hollow ing brass and a tinklin with them we become esery good word and wor pacy with God through Christ. We have the money that God dwells in him. In our hearts perience of assurance u we show that we have b We love God, and mer works and glorify our in heaven. Thus we e surance and the ethics. The former is between the latter is between us of mankind. The one of consciousness and t the sphere of practic spirit himself beareth w spirits that we are tl God," but "if ye contin then are ye my disciples two go hand in hand. A fore, ever and anon to the fact that we can not of salvation alone upon we were once regenerat