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# TEXAS CHRISTIAN ADVOCATE

Per Annum, \$2.00.

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

To Preachers, \$1.00

Vol. XLVI.

Dallas, Texas, Thursday, May 24, 1900.

No. 39

## EDITORIAL.

### NORTHERN METHODIST GENERAL CONFERENCE.

This great Methodist body is still in session in Chicago. In some respects it has proven itself slightly radical. From the two New York Conferences there were sent to it memorials asking the General Conference to eliminate the special legislation prohibiting certain amusements, such as dancing, card-playing and theater-going. These were referred to the Committee on the State of the Church. After taking the matter under careful consideration it was by a large majority decided not to amend the legislation in question, but to take it out of the body of the Discipline and place it in the Supplement, where it will become more advisory than mandatory. This is to all intents and purposes a backward step, and a concession to the worldly element in the membership of the Church. Then, too, the "woman question" has again had its place before the body. It came up on its merit last Tuesday, so we gather from the press dispatches, and after a heated discussion, the vote was taken and it was decided to admit women as delegates to the General Conference. According to a former action, women are already licensed to preach in that Church; and now there are but two more steps for them to take and that will be to admit them to the traveling connection, ordain them, and give them pastoral charges. These changes will ultimately come if the trend of things is at all reliable. These changes are giving well-grounded alarm to many of the more conservative members of that great branch of Methodism and grave fears are entertained as to the final result. The conference has just elected two new Bishops, to-wit: Rev. J. W. Hamilton, who for the past years has been the Secretary of the Freedman's Aid Society, and Rev. David H. Moore, for a long time the brilliant editor of the Western Christian Advocate, at Cincinnati. The former is one of the most radical and aggressive members of the Northern Methodist Church. He is by far a less able and prominent man than Gilbert Haven was prior to his election to the bishopric, but more pronounced in his views of the color question. We have conversed with him and heard him express himself on these matters. Bishop Hamilton is scholarly, brilliant, and genial, but he is ultra and erratic as a great leader in Zion. But inasmuch as the colored contingent were denied a Bishop of their own race, Bishop Hamilton is the next best man for the negroes in the College of Bishops. Bishop Moore is a very different type of man. He is broad, conservative, judicial and practical. His experience as preacher and editor has shown him to be eminently fitted for high responsibility. We congratulate our sister Church in the elevation of this great and good man to this high position of trust and honor. The election of these men has consumed a whole week of the conference. Ballot after ballot was cast before the result was reached. Many men were advocated by their special friends and sev-

eral of them very nearly reached the goal, but finally the two successful ones forged to the front. From the reports sent out we are left to infer that the candidating for these two positions would have done credit to a political convention. We hope that no such tactics will ever find place in our General Conference. So far we have been free from them, and may the good Lord keep us above such things in the work of the Church. However, we indulge the hope that despite these tendencies in the Methodist Episcopal Church, she will steer clear of the breakers and continue to go forward in her great mission of preaching the Gospel to the world.

### THE STATE EPWORTH LEAGUE CONFERENCE.

The State Epworth League Conference met in its eighth session last week, carried out a profitable program and adjourned. Waco was the place of the meeting and the Artesian City did the entertaining in most commendable style. Rev. Jno. R. Nelson, aided by his brother pastors and laymen, left nothing undone in their efforts to give to the young Methodists of Texas a royal welcome. Waco is well adapted to a gathering of this character. It is centrally located and accessible to all parts of the State on account of its fine railroad facilities. Then, too, they have the best auditorium in Texas. It will seat from four to five thousand people, and the arrangement and acoustics are well-nigh perfect. From the platform the speakers are in full view to all parts of the building, and if a good, clear tone of voice is used every word can be distinctly heard all over the room. The attendance was not so large as in former years, but the preachers and young people of the different conferences were well represented. Neither was the enthusiasm up to the other State Conferences, yet there was genuine earnestness enough to make the meeting lively. For the most part it was a gathering whose object was business, coupled with a continuous effort to impart useful instruction to the young Leaguers. The program was elaborate and among the speakers were men of eminence in Church work.

The meeting was preceded by a day of missionary counsel, conducted by Dr. Lambuth, Rev. P. L. Cobb and Bishop Wilson. It was participated in by the presiding elders and many pastors. Dr. Lambuth and the Bishop made stirring addresses upon the needs of the educational movement in China. Such has been the progress of our work in that Empire that we have created the necessity for a great school in Soochow, and the natives have proposed to extend material help to us in its erection and endowment. These two competent judges of the enterprise think that this is our time to act in the matter, and they want Texas to do something handsome to promote the movement. The completion of a thing like this, they say, will assure the success of our work over there.

At night the conference was formally opened by a sermon on the Chinese work by Dr. C. F. Reid, of Korea. He has spent about twenty years of labor in China, and he is well prepared to speak with authority on that subject.

He has recently been appointed to superintend our operations in Korea. His sermon was a comprehensive and compact presentation of our mission movements in the Celestial Empire, and it left a fine impression on the audience.

On Wednesday morning the conference met at 9 o'clock in the great auditorium, and found all things in readiness for the occasion. Suitable decorations were everywhere visible, and the young people were in possession of the hour. Prof. J. D. Evans had charge of the music. His choir was well in hand, and this part of the service was delightful. In the absence of President Works, who was detained on account of sickness, Vice-President Rev. J. R. Nelson took the chair. Rev. E. A. Bailey conducted the devotional services. The Hon. J. H. Riggins, the newly-elected Mayor of the city, was introduced and delivered an eloquent address of welcome. His speech was received with enthusiasm. Rev. J. T. Smith, of the East Texas Conference, made a happy response. At this juncture Dr. H. M. DuBose, editor of the Era and the General Epworth League Secretary, appeared and spoke on "Youth and Books." The theme was well adapted to the taste and style of the speaker, and it afforded him a congenial field, and his genius for the pictorial and the descriptive in platform work was at its best advantage. A piece of finer work painting, interspersed with beautiful thoughts, one rarely ever hears. At the close of this address Dr. Gilby C. Kelley, pastor of Tullip Street Church, Nashville, Tenn., was introduced and spoke on "Twentieth Century Thank-Offering." Dr. Kelley is a small man in person, with a florid face, but he is a large man in brain and scholarship, and his address was in keeping with his reputation and standing as a preacher and platform speaker. He indulged in on surplus words, but went at his subject with a directness that brought the matter home to his hearers. He spoke with an intense earnestness that held the throng from beginning to end, and the Leaguers were greatly edified by the deliverance. The Hon. R. W. Hall, the Panhandle orator, was to come next, but, to the regret of all, he was detained on account of sickness. We all looked for a rare treat in him, but were doomed to disappointment. So Dr. Reid came forward and spoke of the help to his work by his Leaguers in the foreign field. It was an entertaining and instructive speech. Many of the incidents were very touchingly related and showed the usefulness of the organization in China. Then followed a unique address by Rev. T. J. Duncan on "California and 1901." This had for its aim the arousement of interest upon the part of the Texas Leaguers in the next session of the International Epworth League, which is to meet in San Francisco next year. Duncan is a rare genius and he hit off some of the speakers who had preceded him with sparkling wit and harmless humor. The most of this was directed to the address of this writer, who had spoken feebly on a given subject. The old man renewed his youth and bubbled over with a medley of adjectives which brought forth peals of good-natured laughter. His parody on the speech of Dr. DuBose was an enjoyable piece of justifiable fun, and no one seemed

more delighted than the genial Secretary himself. This closed out the daylight services, and at night a great throng gathered to hear Bishop Wilson discourse upon "China, the Open Door." The music was fine and it put the people in good mood for the remainder of the service. The Bishop has aged in appearance since he was last in Texas, and there was a feeble look about him. He is just up from a severe spell of sickness, and he shows the marks of exhausted strength. But however feeble in body he may have been, his mind was alert and penetrating, and he went into his subject with vigor and power. To give even a synopsis of his masterly address would be to mar it. He spoke for upwards of an hour, and there was majesty and momentum in his thoughts and words.

We had to leave the next morning and did not get to take in the last day's exercises. The program for that day was good, but two of the principal speakers were not present and their places had to be supplied—Bishop Key and Dr. E. E. Ross.

In the election of officers, Frank Reedy was made President and Rev. W. W. Watts, Miss Mattie Wright and Prof. Palmer were elected Vice-Presidents. J. E. Ellis, of Holland, was elected Secretary and Treasurer.

In the afternoon, Dr. Lambuth delivered a great speech, and then Rev. Abe Melick, and Rev. W. B. Vaughan conducted the Leaguers out to the Dr. phange and gave them a delightful reception. The little folks enjoyed this very much.

At night the session of the conference was closed with a sermon of rare breadth and power by Bishop Wilson, after which, the delegates held a kind of jubilee service and dispersed. The conference was placed back to an annual meeting instead of a biennial gathering.

### THE WOMAN'S BOARD OF FOREIGN MISSIONS.

The annual meeting of the Woman's Board of Foreign Missions will meet this week in Paris, Texas, and continue in session about one week. It will be composed of representative women from all sections of the Church, and their coming together will be of great importance. We are glad that they are again to come to Texas. We represent one-seventh of the entire membership of the Church, and this fact is bringing us into prominence. It is the place for our connectional people to come. Along with these good women are some men of high standing amongst us. Bishop Wilson will be with them and give them the benefit of his counsels and preaching. Dr. C. F. Reid, of Korea, will also address them. And our own Bishop Key will deliver a sermon by special request. These men will lend additional interest to the gathering. Then the board will review the work of their department in the foreign fields during the present year and plan for the enlargement of their work for the year to come. Since their organization they have wrought well and now their operations in the interest of the Church have taken on a wide range and great responsibility. Their schools, their workers and their energies are in China, Mexico, Brazil and other far off portions of the world. We are glad

that they are now in Texas in their annual session, planning for the conquest of the world for Christ. May peace and harmony attend their deliberations. May the Holy Spirit guide them in all of their deliberations. We extend to them a cordial welcome. The editor of this department in the Advocate will be with them, and with her and through her will go the greetings of Texas Methodism. Our columns are open to them through her, and we give at their command. And we wish them the largest measure of success.

### JUVENILE MISSIONARY SOCIETY.

Our Discipline makes provision for the organization of a Juvenile Missionary Society in our pastoral charges, but in Texas we are not doing much in this department of Church work. The importance of this can not be too greatly emphasized. If we are ever to make our Church a missionary Church it will have to be done through systematic training. This sort of training, if done at all, must be done during the childhood. These years are golden and they are open to instruction. More than that, they are precious in the amount of work in the Church, and when properly directed they do it with zeal and persistence. In their childhood is the time to mold and shape them to respond to a good missionary woman be appointed in each charge to see them together and lead them into a juvenile society. Put into their hands one missionary literature prepared for children so that they can become acquainted with the missionary needs of the world and learn to know something of the men and women in the foreign fields. Teach them a little self-denial by having them to be with their parents in their little sacrifices. This is the way they do in the Virginia Conference, and there they are called "The Rose Buds." Their little activities are all over the State and a General Manager directs their work and contributions from Richmond. Reports from their work are to be found in every issue of the Richmond Advocate. There is a page given to them. This has been going on for years, and that conference is in the forefront of missionary contributions and enterprise. It is wonderful how much is done during the year by the cause of missions in these Rose Buds. This is what we need in Texas. Why can we not have something of the sort all over the State? What are our good women? The Advocate will enter heartily into the movement. Why can not we begin and call the organization "The Texas Stars," and organize one in every pastoral charge? We have only just started up with great enthusiasm in the First Methodist Church in this city. If you would like to have one started, just write to the Advocate for information and we will put you into correspondence with the managers of the movement here, and directly we ought to be able to report scores and scores of them in the Advocate. Then in the after years we will have a trained missionary Church in Texas. And this is the only way it will ever be brought about. The children alone afford us the opportunity.

"Reality plants a thorny hedge around our dreamings, but the sporting grounds of the possible are ever free and open."

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COMMUNICATIONS.

SOME OF THE GREAT LESSONS OF THE ECUMENICAL CONFERENCE ON FOREIGN MISSIONS.

It is impossible for a thoughtful person to attend such a gathering, and witness such interest as the great conference in New York presents, without being impressed with its significance.

The character and purpose of the gathering are unique. The first meeting of the Christian Church, after the ascension of our Lord, was the meeting in which Matthias was chosen to fill the vacancy in the apostleship. The second meeting chose the seven deacons, of whom Stephen was chief. The third was the meeting of the apostles at Jerusalem, when Paul and Barnabas and certain others from Antioch went up to Jerusalem in the interest of world-wide evangelization. Now, this third meeting was somewhat ecumenical in character and was missionary in purpose—perhaps more missionary than any of its successors for four hundred years and more.

The New York Conference is numbered the third Ecumenical Conference in modern missions, the first having been held in London in 1878, and the second in London in 1888. There were 158 delegates at the first and 1579 at the second, while at the third there were 1599 delegates and over 600 foreign missionaries, besides honorary members and visitors. These represented 115 missionary societies or boards, and came from 48 different countries of the world. There were 75 meetings held, with an estimated attendance of 163,000—more than 2900 at each meeting. To a thoughtful person such a meeting indicates a tremendous impulse behind it. It is not only doubtful whether there has ever been so important an assemblage of Christian workers, but it is doubtful whether there is anything in the creeds of Christendom that could produce such a meeting. We believe that nothing less than the last command of our Lord, the one thing for which his Church exists, could produce such a meeting. Let the reader study this point and suggest some other feature of the kingdom that can gather so many from so far.

In an ecumenical gathering the provincial feeling and denominational differences are submerged. To many it was a great thing to get a higher and deeper view of our exalted and common Lord. The kingdom of Christ is larger than the "shibboleth" of any denomination or any dozen denominations. The lines of cleavage between departments of work, or divisions of the one great army, are all lost in one grand effort to save the world.

Though often counted as divergent forces, we are absolutely one when we face the common foe. It is worthy of note that the obscuration of denominational differences is on the increase in mission fields. Missionaries have more and more been taught that the power that saves the heathen is not in the truths that separate, but in those that unite all Christian denominations.

The fraternal spirit of Christendom has been wonderfully strengthened. The vision of the Church has been extended far beyond provincial lines, and the purpose of the Church is higher than merely teaching the ipse dixit of canonized worthies of past centuries. The supreme aim of the Church is henceforth to be to make Christ known to the Christless nations of all the earth.

The Church's measure of the importance and magnitude of woman's work in world-wide evangelization is, as yet, far below its normal strength. The first Woman's Foreign Missionary Society was formed about thirty years ago. They now number about ninety-five societies, with an annual income of about two and a half millions.

In the Church at home, the women are supposed to constitute about two-thirds of the entire Church. When we calculate their wider and more efficient field of operation—in the home, in the Church, in the school room and in the heart of childhood—we are possessed of some of the reasons for believing that the sphere of woman is going to greatly increase; also an honest measurement of the forces in the field, of the results already achieved, as well as the healthy growth of the plant now operating for future success. Again, weigh woman's debt to the gospel and the need of her unredempted sisters whom no one can reach but woman herself. These reflections, with many others, certainly make out a clear case for immense growth in "woman's work for woman."

The old and oft-stated truth that the one advancing column that has never failed to conquer and vanquish the generations of the past is the advancing column of childhood and youth, finds its equivalent in the Church. The "uprising of the young" is one of the significant developments of the closing century. The volunteer movement among students is only fourteen years old, but the movement has vindicated its right to live. The missionary work

being done in the young people's societies in all the leading denominations introduces a large force into the army of Christian missions. The student volunteer movement of Great Britain within the last eight years has sent 586 missionaries to the foreign field. When the vast army of the young become aroused for the rescue of the heathen, their influence will be felt to the ends of the earth. And when a large per cent of them are the graduates of our colleges, we may well believe their work will be of the noblest quality. If it be true that the colleges and schools of a nation give form and ambition to the dominant influences of the nation, there is reason for large faith in the achievements that are to follow the "uprising of the young."

As woman's work and the awakening of the young are comparatively new movements in the Church at home, so is the medical missionary movement among the workers in heathen lands comparatively modern. There are 355 hospitals and 753 dispensaries scattered throughout Oriental countries and islands of the sea. They have over ninety thousand in-patients and more than two and a half millions of individual patients. These constitute a wide door of entrance to the heathen heart. Just as truly as Jesus was both "Son of God" and "Son of Man," so surely does his kingdom concern itself with both the souls and bodies of his creatures. Medical missions are calling the Church back to the early commission of the Lord. "He sent them to preach the kingdom of God and to heal the sick." Even a divine ministry sent to the soul can not be indifferent to the body. Jesus often found a suffering body the surest gateway to a benighted soul, and the marvelous achievements of medical missions show that gateway to be yet open. However rude the heathen may be, to lighten the burden of disease is sure to find a tender place in the heart.

Dr. Jacob Chamberlain told us of a high caste Brahmin, whose daughter he had healed of what was considered an incurable disease, and the father fell at his feet and embraced them and began to pray and worship. The doctor protested no, no; I am only a man, do not worship me. Worship God. The father replied, "If God has sent my daughter healing mercy through you till my daughter is whole, let my love and worship return in the same way to Him."

The question of comity is destined to be a live issue within the next decade. In the earlier days of missionary enterprise, when the great mission fields were far apart, and missionaries were few and seldom saw each other, and more seldom their Home Boards that sent them out, it is not surprising that there was little harmony among the workers. But changed conditions require a change of method. By a wide survey of the field it is so evident that the spirit and purpose of Christ can be much strengthened by a closer fraternity and a stronger unity of method. Needless lapsing in territory, as well as prodigal waste of resources, are destined more and more to get hold of the heart of the Church. It is encouraging to know that with the Churches and boards at home the question of comity is getting more and more upon the conscience and heart.

Twenty years ago such a topic at home would not have had much encouragement. But needed truth in this matter is rapidly coming to the notice of the Church. Dr. Schreiber, of Germany, hit the point exactly when he said, "Comity, like charity, must begin at home." One fact may serve to point this question of comity: In the City of Seoul, Korea, there are eight hospitals and dispensaries—two Episcopalian, three Methodist and three Presbyterian; and out of the entire lot there is not one respectable establishment. One well-equipped hospital, with its dispensary attached, would be worth more to the people than all the present scattered attempts, according to Dr. Avison, a Presbyterian medical missionary from Seoul.

I will close this article with a short extract from Dr. Sutherland's address on "Comity." It reflects the most conservative side of the discussion at New York:

"When closely and impartially investigated the causes which keep evangelical Christians apart shrink into small proportions—too small to plead as a justification of rivalry, wasted resources and vast portions of the vineyard left untillied. And, although the time may not be opportune to introduce the large and complicated question of the organic union of Protestant Christendom, yet as to the desirability of comity and co-operation in foreign mission work there is now a remarkable consensus of opinion among missionaries, and also among leading members of the Home Boards.

"In promoting the spirit and practice of comity there are certain things which should be studiously avoided, such as the unnecessary overlapping of fields of labor and all unfriendly criticism of the missionaries of sister Churches or their methods of work. In the second place there are certain

things to be carefully cultivated. The spirit of comity needs to be cultivated among the missionaries. The same spirit needs to be cultivated among members of the boards at home."

JOS. B. SEARS.  
Calvert, Texas.

SKETCH OF DR. WALTER R. LAMBUTH.

Dr. Walter R. Lambuth, Secretary of the Board of Missions of the Methodist Episcopal Church, South, presented a paper at the Ecumenical Missionary Conference, New York, April 21 to May 1, on the present status of "Self-Support Among Mission Churches."

Dr. Lambuth is of missionary parentage; his great-grandfather having been a missionary from the Atlantic coast to the wilds of Tennessee in 1809. His grandfather was missionary to the French and Indians in 1821, and his father missionary to China in 1854.

The Doctor was born in Shanghai, China, November 10, 1854. He came to the United States for education, graduating from Emory and Henry College, Virginia, in 1875, and from the Vanderbilt University Medical Department, Nashville, Tennessee, in 1877. In the autumn of this year he and his wife sailed for China, where they spent nine years.

Dr. Lambuth engaged in both evangelistic and medical work, but the demands of the field later on necessitated his giving his time and strength to the medical department. He established an anti-opium refuge in Shanghai and a dispensary at Nantziang, edited a paper in Chinese, served on a committee for translating the Scriptures into the Shanghai dialect, and in 1881 was appointed the Superintendent of the China Mission. After a brief vacation spent in the pursuit of further medical study he returned to China in 1882 and establishing a hospital in Soochow began the training of medical students. The failure of Mrs. Lambuth's health in 1885 necessitated their going to Peking for a year, during which time he reopened the Methodist hospital and organized the Medical Department of the Methodist University.

In 1886 he was appointed Superintendent of the Japan Mission of the M. E. Church, South, where he labored for five years, engaged entirely in evangelistic and educational work. He was the founder of the Methodist college in Kobe.

In 1892 he was elected Missionary Secretary by the Board of Missions of the Methodist Episcopal Church, South, and in 1898 Senior Missionary Secretary. During the years of Secretaryship he has been editor-in-chief of the Review of Missions.

Being a member of the Business Committee which proposed the holding of the Ecumenical Conference in New York City, Dr. Lambuth has from the first been profoundly interested in its success, and as Chairman of the Committee on Self-Support has been anxious to see this important subject given the emphasis which it deserves.

PRESS COMMITTEE ECUMENICAL CONFERENCE.  
156 Fifth Avenue, New York.

OBSERVATIONS ON CHURCH MUSIC.

As I have been working in an humble way in the Methodist Church about thirty-five years, leading Church music most of the time, and studying the subject as best I could, I think that perhaps I might say something on it of profit to a few of the readers of the Advocate.

In the first place, I claim that Church music is God's very fondest praise or it is criminally unlawful. It is a part of his worship he has provided for from the first and always, and I believe he will bless a people that will praise him oftener and more largely than they praise. He has taught us to praise him on all occasions and with every kind of instrument; but, mind you, all his teachings are to be read with the accent on "praise" rather than on the instrument named.

In the next place, I claim that God's praise originates in and goes from the human heart or nowhere, and that all men, and many animals, are by nature judges of the action of the heart. My dog, my horse, my children, my friends and my neighbors can tell about as well as I can when my heart inspires my action and when it does not, and all respectable Methodists claim that God has more sense than to be mocked with insincerity or deceived with spurious praise. But the average good (goody) Christian thinks and teaches that when the Savior said "Judge not," he meant that a Christian must be so stupid that he could not tell a fish from a scorpion or bread from a stone, but must as reasonably expect grapes of thorns and figs of thistles as from their natural stocks.

In the next place, I claim that Holy Ghost, heart-inspired praise is largely independent of the "old songs" or the "new music" for its vitality and effect. I am not certain that a heart chock full of the love of God could not sing "Yankee Doodle" with saving effect upon a sinner; or at least with more

and better effect than that with which the modern chorister can sing "Amazing Grace." It is true that while our Church provides the best music extant for her use, she can tolerate just any amount of the most loathsome trash—so-called music—to be substituted with fortitude past finding out; but I think the more serious trouble lies less in the music than in those who sing it. I don't intend to give up the old or refuse the new, but with his help I will do my best at his praise with both.

In the next place, I claim that "whatsoever is not of faith is sin," and that therefore no unregenerate has the power to praise God, and that the Church compromises herself whenever she allows one to sound his brass and tinkle his cymbal within her walls and credit himself with an act of worship. Certainly no such unregenerate has the right to gather up others of his kind, perhaps more wicked than himself, and take up their abode in one end or some far corner of the church, clear away from the congregation, and monopolize the music, to the delight of the great adversary. It is a stupid attempt to forge God's praise, and the Church that will tolerate it, much less encourage it, is far, very far, gone out of the way. No; they may gather all the fiddles and horns in town, and then scream and saw and blow themselves prostrate, and nobody with sense enough to get in out of the rain will suppose that they will ever reach a single note of God's praise. God has not yet admitted that he needs that class of ministers in saving lost sinners. In the name of common sense, who ever saw, or heard, or read, of pungent conviction coming upon a sinner within a mile of a fiddle, much less through its effect? And who that ever heard a deeply religious congregation sing but would scorn any and every instrument made on earth as a substitute? I like instruments, all of them, in their places. I can use several myself, but I had rather lead a few dozen of the worst old cracked, screeching voices in town, set to the magic ring of heavenly inspiration, than pre-empt over a band of ten thousand unregenerate Gilmores, with an instrument for the hands, the feet and the mouth of each, rendering the finest composition to date. There are some good Christians who can not sing and who can use an instrument. These, I think, might use most any they wish to; but I don't believe I have found a Church in Texas that is yet far enough removed from its swaddling clothes to tamper with instruments of any kind, especially fiddles and horns, with religious propriety. The trouble is, however, that a very few of the Churches would have anything left if they should dispense with instruments, they have neglected the cultivation of congregational singing so long. I know two Churches of about six hundred members each that judging from what I hear at the prayer-meetings, where the fine singers do not go, could very little excel a Christmas tin-horn band. If this is not nineteenth century civilization going backwards, I don't know what it is. I doubt that we have the right to impose such stuff on even darkest Africa as religious civilization. We need missionaries from where people have some religious discretion ourselves. I think.

With this, I am yours for the revival and cultivation of congregational singing by those who know the love of God.

RICH'D H. BARROW.  
Columbia, Texas.

MUSIC AND LIFE.

It is said that boys are the material out of which men are made. We are also told that the "boy is the father of the man." This truth should be a factor in leading us to do all that we can to help train them into such men as shall make them famous for good in the world—men of sterling integrity, men of refinement, men that are gentlemen—gentlemen in the true sense of the word—men that are the very "sons of God."

There is to-day less of the feeling among practical men that the study of music makes boys effeminate. The man who is an effeminate musician would have been effeminate if a book-keeper, tailor, carpenter or "cowboy." Effeminacy is hereditary, born in the man, and not due to his education or calling.

But there are worse things than effeminacy. We might mention the deterioration of character, the slipping down to low moral depths of the boy who spends his out-of-school hours on the street instead of being in his home studying his lessons or practicing on some musical instrument. When we have been annoyed by some street hoodlum, we might have been pardoned if we had wished that some of the toning-down and refining influences of music were evident in the lad.

Careful mothers feel easier about the moral welfare of their boys when they are at home studying their music than when they are off with "the boys," not knowing where they are nor what they are doing, seeing, saying and hearing. Who of us have not seen cases where,

if the father had spent a little money on music teachers in educating his small boy, thus keeping him in the home, he would have spent less on lawyers in keeping him out of jail in after years?

The boy is bound to have fun and a good time, and this costs money. For which purpose would the parent rather give him money to spend? Gaming, drinking, carousing, betting, horse-racing, or, to put it a little more mildly, theater-going, balls and dancing, baseball with its betting, Sunday century bicycle runs with their beer drinking, etc., or for music lessons and the refined social and Church associations with which it surrounds him, with the consequent influence on character in either course? We will not stop for an answer, but will look into some other features of this latter phase of the question.

We will follow the musically educated boy when he goes out into the world—"breaks the home ties." He goes from his native farm or village to a city, where he is a homeless stranger. When living in his old home he spent his evenings at the choir rehearsal or with other musical young people, where he played or sang, or was out serenading, or was in some home of refinement rehearsing for an entertainment. Or perhaps he was practicing at home on some new music which he was soon to play in public. He has always been accustomed to refined society, and now that he is a stranger in a strange city, he calls at the Young Men's Christian Association rooms or goes to church or to the Epworth League meetings. He soon makes friends with other musical young men, joins their musical clubs, is taken by the members into their homes and also introduced by these young men into the refined homes of their friends. As a result, our boy has been saved by the grace of music—saved by his parents and family, saved to his friends and country, and saved to himself and his God.

These rollicking and fun-loving boys grow into our serious men of practical and active life. Perhaps that boy who is now studying music may yet be a minister. And imagine how it might be to play the organ or conduct the music in a church where the minister really desired the use of good, solid organ music, anthems and hymn tunes—where the minister really helped instead of hindered the music of his church.

But suppose the boy develops talent and such a love of musical art that he feels he can be happy only when he becomes a good professional musician. If you can convince him that thorough preparation is necessary—a preparation that will place him in those vacant rooms that we hear are located "at the top" of the profession—well and good. You will do the world a good turn when you exert an influence and lend a hand in placing him up there.

The incoming century will see, experience and enjoy a marvelous awakening and development of the spiritual, emotional and esthetical nature of man. And one of the greatest influences in this development will be music. Music will be taught to every child in our public and private schools, instrumental as well as vocal music. There will be innumerable choral societies, vocal quartets, orchestras, string quartets, and every other kind of musical club and organization, including better and larger choirs. There will be "music in the air." Yes! in the heart—music everywhere. Then we shall have congregational singing, congregations singing anthems and choirs singing the grandest choruses as a regular part of worship. Sunday-schools and young people's meetings singing real music instead of—what do you call much of what we now hear? Music is to be an ever-present part of the life of the incoming century, as has been newspapers, magazines and books of this. And many of the young people now living will see the beginning of this great spiritual, musical and esthetical activity.

What can be done to hasten the coming of this glorious time? If a suggestion were to be offered, it might be limited to this: Never let an opportunity slip for getting some boy to study music. Help get him into the choir if he is prepared, or into a good musical club for young people, vocal or instrumental. It might be well to "labor" with hard-headed, close-fisted or prejudiced fathers and tender-hearted and indulgent mothers to let their boys go into music. And while doing this, do not forget the violin, cello, flute and wood and brass wind instruments which make up our orchestras.

Even adults need recreation, and in music they may find it, and that of the most delightful quality. Music needs to be made a larger part of home and social life, because of its elevating and purifying influence on character, for its power in developing the mental faculties, and for its fascinating qualities in leading its devotees to a greater appreciation of the beautiful in nature and in all branches of art. A truthful and delightful summing up of musical

influence is given from Archbishop I. "God intended n- elevate, and to in- tellect itself, by pu- tion and the hear- having inspired t- clared that mus- heaven itself eter- others should, as i- gates of heavn; should fall f-om the seeing the magnif- thought to repres- should cast away t- the glorious colort- when the post- the song of his e- eternal fruition; need no more to h- hands in view of t- Almighty God; w- sion of all the ot- been fulfilled that should survive the- as it were, throu- give her lessons to architect and the painter and the po- for eternity the ch- CH.

Dallas, Texas.

CHURCH

A recent number an excellent editor Shall we Sing?" interrogatory are point, as far as th- the degeneracy of important part of that an humble l- doned for ventur- awakened by the q- we Sing?"

John Wesley, t- Methodist Church, gospel, which being brother Charles h- of God led thousa- a saving knowled- is in Christ Jesus. tive plea:

"Stay, thou insulte- Though I have dor- Cast not the sinnet- Nor take thine eve-

Who that has so- followed the inspi- every sentence of- zas of this beautif- And then emergit- that evidently ovr- penitent he exultin-

"O for a thousand- My great Redeem- The glories of my- The triumphs of-

O for a return to- honored music of- the sinner, instr- fill the soul of the- tures of delight- music may be and- cultivation of the- the young in the- but there is little- gly soul or give- roving. And if t- taken by the choi- ring songs in wh- singing that is to- order to monopol- near an approach- the time and place- be benighted, the C- new zeal and God's-

The writer is an- for a return to old- not imply that he- years have not e- the burden of his- being led through- that memorabl- hymns as

"Show pity, Lord- Let a repenting re-

Or

"O for a glance o- To take this stubl- And thaw with bea- This heart, this- mine," etc.

Nor do I believe- less of the penite- then, dark as wet- tense as was the- pense was ample- changed and I wa- singing. "What w- O my soul," etc. s- sermon and song- its way to the hea- eated in the ethic- can all avail the- practice, hence to- broadest latitude- singing and a ret- which have in th- of good results, edify the Christi- penitent and br- fold of Christ. V- Dallas, Texas.

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"God intended music to beautify, to elevate, and to influence even the intellect itself, by purifying the imagination and the heart. He it was who, having inspired this glorious art, declared that music should become in heaven itself eternal; that when all the others should, as it were, faint at the gates of heaven; when the chisel should fall from the sculptor's hand on seeing the magnificent ideals that he thought to represent; when the painter should cast away the brush in view of the glorious coloring behind the stars; when the poet should breathe no more the song of hope, but should enjoy eternal fruition; when the architect need no more to build a house with hands in view of the eternal temple of Almighty God; when the sacred mission of all the other arts shall have been fulfilled, that then glorious music should survive them all, and flying in, as it were, through the gates of light, give her lessons to the angels; and the architect and the sculptor, and the painter and the poet, should all become for eternity the children of song."

CHAS. W. LANDON,  
Dallas, Texas.

**CHURCH MUSIC.**

A recent number of the Advocate has an excellent editorial entitled "What Shall We Sing?" The answers to the interrogatory are good and to the point, as far as they go; but such is the degeneracy of the Church in this important part of religious service that a humble layman may be pardoned for venturing a few thoughts awakened by the question, "What Shall We Sing?"

John Wesley, the founder of the Methodist Church, preached a pure gospel, which being set to music by his brother Charles has in the providence of God led thousands and millions to a saving knowledge of the truth as it is in Christ Jesus. Listen to his plaintive plea:

"Stay, thou insulted Spirit, stay,  
Though I have done thee such despite,  
Cast not the sinner quite away,  
Nor take thine everlasting flight."

Who that has sought pardon has not followed the inspired bard through every sentence of this and other stanzas of this beautiful, prayerful hymn? And then emerging from the gloom that evidently overshadows the truly penitent he exultingly exclaims:

"O for a thousand tongues to sing  
My great Redeemer's praise,  
The glories of my God and King  
The triumphs of his grace."

O for a return to the time and God-honored music of sentiment to convict the sinner, instruct the mourner, and fill the soul of the Christian with raptures of delight. Modern Church music may be and is all right for the cultivation of the voice and training the young in the rudiments of music, but there is little in it to feed the hungry soul or give comfort to the sorrowing. And if the same care were taken by the choir to select soul-stirring songs in which all could join in singing that is too often exercised in order to monopolize the music by as near an approach to the operatic as the time and place will allow, all would be benefited, the Church inspired with new zeal and God's name glorified.

The writer is an old man, but a plea for a return to old-time methods does not imply that he is pessimistic. Forty years have not erased from memory the burden of his prayer as a penitent, being led through the labyrinths of that memorable event by such old hymns as

"Show pity, Lord, O Lord, forgive,  
Let a repenting rebel live."

Or

"O for a glance of heavenly day,  
To take this stubborn heart away,  
And thaw with beams of love divine  
This heart, this stubborn heart of mine," etc.

Nor do I believe that God requires less of the penitent to-day than he did then, dark as were those hours. Intense as was the agency, the recompense was ample when the sentiment changed and I was enabled to join in singing, "What wondrous love is this, O my soul," etc. Thus by harmony in sermon and song inspired truth finds its way to the heart. All are not educated in the ethics of music, neither can all avail themselves of the choir practice, hence to such is due the broadest latitude in congregational singing and a return to gospel hymns which have in the past been so fruitful of good results, would do much to edify the Christian, encourage the penitent and bring sinners into the fold of Christ. W. A. KENDALL,  
Dallas, Texas.

**TO WHOM DID TEXAS BELONG?**

The question of the original ownership of Texas is discussed by several of its historians—Yoakum, Morphis, Brown, Thrall—but possibly Yoakum

is clearest and fullest on the subject. Even to the careful reader there is doubt as to whether the Spanish or French had the best title as it passed into the hands of the Anglo-Saxon race. Certain it is that Austin and his colonists and all the early settlers found and acknowledged Mexico as in possession, and all their legal acts were based on that fact. But original title to this vast country now called Texas seemed to rest on technicalities—some of them very obscure—and sustained chiefly on the part of Spain by bold assumption. Others have claimed that the act of establishing a republic here in the early days by the Americans was secession, simple and pure, supported by popular sentiment in the United States, on the ground of this Mexican possession. But as to original title at the period of inauguration of the republic, that is another question. It is well known, and clearly stated by all historians, that Ferdinand de la Salle in his fruitless search for the mouth of the Mississippi—along whose bank the French had colonies—sailed into Matagorda Bay, and thence a short distance up the Lavaca River, where he established old Fort St. Louis, in honor of his French king, in 1685. He organized a French colony, raised the French flag, planted and cultivated the cereals, and claimed the whole country for the French crown, on the ground of discovery and settlement. There was a small fringe of Mexicans and Aztecs along the west and north-west, but really the whole country at that time was inhabited by nomadic tribes of Indians, with no lands in severalty. The LaSalle settlement was broken up, but the French continued their claim to the country, and it was certainly on the maps understood to be a part of the original Louisiana purchase by Thomas Jefferson from Napoleon Bonaparte. As far as a civilized race was owner, it was French by right of discovery and settlement. And yet Mr. Jefferson respected the technical claims of Spain, and did not press the matter in the Louisiana purchase from the French. At that time, and for the years following, our Presidents and leading men maintained that Texas was a part of the Louisiana purchase and belonged to the United States. When the Spanish authority ceased in Mexico, the Spanish technical claim passed into the hands of Mexico, and there it stood when the Americans established the Republic of Texas. It will be remembered that the Democratic platform of 1844 declared for the "reannexation of Texas at the earliest practicable period." On that platform Polk was elected. And it was to restore the United States boundary to the Rio Grande that brought on annexation and the war of 1846. But as to original ownership—back of the French the Spanish, then the Mexican, the Aztec, the Indian, the old Chippewillers, the Mound-Builders, and a line of prehistoric races for three thousand or more years. Every title deed to the time of the election of James K. Polk was based on a hardly defensible technicality. Admitting our claims through the Jefferson purchase of Louisiana, the French courts have invalidated most of the acts of Napoleon—and here we are in "grand old Texas," led by Providence and Sam Houston and the mighty men who came with him. Old Thomas H. Benton, in a grand speech in the United States Senate, declared for the "recovery" of Texas, and admitted that the treaty of 1819, by which Spain was allowed, on a weak technicality, to hold this territory, was a grave blunder. After all, where men tangled up things by claims, treaties, technicalities, this mighty Yankee nation now claims that Providence has come in and straightened things out! Whether this territory has been discovered, purchased, ceded, taken by force or by a declaration of independence, or obtained by a technicality—here we are, and by Divine grace we will cultivate "Emanuel's Land." H. G. H.

**THE SUPPORT OF SUPERANNATED AND PASTORS.**

The question of how to increase the fund for the support of the superannated preacher is now coming up again for solution. We may well ask, "Is there really any solution for it? Are not the conditions such that we can not have a reasonable hope that any solution will be offered?"

To my mind it is not at all reasonable to suppose that the Church which has worked its men on third-rate salaries while they are in active service will suddenly, when they can no more go to the front, be so generous as to provide an adequate support. There is, however, one possible provision for the support of future superannuates in the Church. Every pastor should be paid an adequate sum for his services while he is an itinerant preacher. Then let him do as other men, which means that he must lay aside something each year, or make some kind of investments which will provide against old age, and for the time when he can no longer serve in the active pastorate. Now, just here is where the average Board of Stewards fail; yes, I may

as well say it, forty-nine out of every fifty fall here to do their duty.

On arriving at his new charge the pastor assembles his stewards, and they make an assessment on the basis of how little he can barely get through on and have just something to eat. There is no thought of the library that must be constantly added to if the pastor is to do his work well, there is no thought of how he shall live when old age comes on, no thought of how he is to get two, three or four weeks vacation that he needs.

The officers and members of our Churches are calling for young, active, strong, well-prepared men as their pastors, and few of our Churches are paying a sufficient sum to maintain such a pastorate on its level even though such a ministry may be had at the time. Even though the Church has done something toward affording facilities for an educated ministry, yet it takes a good deal of money to go through training school and college, to say nothing of a three years' course of theological training; and when this expense has been met by the young minister it requires something to maintain it. Our Churches need to quit crying out for a better educated ministry until they learn how to give such a ministry an adequate support. There are many of our preachers now in our conferences who are no more in demand simply because so much of their time must be given to "making ends meet" that they have not had the time for profound thought, nor have they been able to have books necessary for the proper study and investigation. The recent statistics show that we have 6120 pastors and the average amount received per annum is \$378—a fraction more than \$1 per day. Can any reasonable man entertain the slightest hope that the time will ever come when our Church can maintain a high grade ministry on this paltry sum? In comparison to what professional men receive it is a mere pittance. The statistics further show that only a few more than half are provided with parsonages. The only proper way to solve the problem; the superannuate's support is to pay the pastor an adequate sum, make it possible for him to make provision for himself during old age, and if he will not do so, let him suffer the consequences as other men do. But as matters are now the average pastor must be a first-class financier to avoid debt. I know there is quite a general idea among our people that our pastors are improvident and reckless in money matters. There are some such men in our conferences, no doubt, but it is not true in reference to the great majority. The pastor moving around from place to place has no opportunity to settle down and grow up with a community, thus gradually increasing the value of his property as most men do. Besides he is not allowed to engage in business pursuits however great the opportunity might be. Three moves are equal to a burn. If he has any property he has no time to attend to it, and cannot remain with it to make anything out of it. The salary is all he gets, and this a fraction more than \$1 per day. Surely Ingersoll was right once at least when in his lecture on the denominations he said the Methodists had done more preaching for less money than any people the world had seen. According to our polity this matter is left entirely in the hands of the Board of Stewards. The fault lies primarily with them, and more remotely with the membership at large. As a general thing the stewards are good business men in private affairs, but the average Church has nothing approximating an adequate financial system. And if they have the system, usually system is all, they seldom put energy enough into it to work it to any degree of success. The same slackness in private affairs would find them in bankruptcy. We talk of an educated ministry, a consecrated ministry. What the Church needs most is competent stewards, energetic stewards, consecrated men, who attend to the Lord's business with plan and push.

There are any number of superannuates now in our conferences who, if they had all the back salaries due them which negligent and careless stewards allowed to go unpaid, would have ample for all needs as long as they live. A better stewardship is our crying need. If this can be had it will result in a better paid ministry, and this will solve two problems: 1. The support of the superannuates. 2. A more efficient ministry.

NATHAN POWELL,  
Bastrop, Texas.

**HOW TO KILL A CHURCH.**

A few weeks ago the Advocate published a receipt for killing a prayer-meeting. I will give you a plan to kill a Church: A few kicking members who will not have anything unless it is in perfect keeping with their particular ideal, and are always ready to kick at the preacher, at the preaching and at the official members, never go to a prayer-meeting or Sunday-school, can so affect a Church that it can not grow, but lingers for a few years, decays and

finally dies. But a shorter way and a more violent death may be accomplished in the following manner by the preacher: First, let him hold himself in his own estimation above his people, never visit his membership; if he occasionally meets one, never inquire about their spiritual state, but let his salary be the leading topic, first, last and all the time; let the people see that if the collections come up all right all is well, whether there are any conversions or not. Next, let him dictate everything that is done in the bounds of his work, whether in his Church or otherwise, and kick at everything that don't go his way and everybody that will not submit to his dictation, absolutely refuse advice from every source; never attend preaching except at his own Church. Then imagine that he is like Ishmael—every man's hands against him, go around and talk about his members and his neighbors, and complain that his neighbors' children say they don't like him; and to make things look favorable for his side, will prevail upon and conduct himself in such a manner as to make himself repulsive to everybody. If this kind of treatment don't kill a Church, you can have no hat.

D. E. CANNON,  
Florence, Texas.

**SOME HISTORY ON BOTH SIDES OF THE SOUTH AFRICAN WAR.**

N. L. OWENS.

The war in South Africa is just now a matter of great interest to nearly every one, and we are very naturally taking sides; as we each fully believe on the right side. It is a good thing that human sympathy has become world wide. But how often do we ask, Are my sympathies the result of prejudice, education, misinformation or truth? In order to help truth seekers I will give a short synopsis of history which will be helpful. In those "convinced against their will" I shall be of little service, except perhaps to leave them a little more determined to hold their own opinion, as there is a certain type of mind that facts will neither convince nor silence. Such is human nature.

In 1652 a company of Dutch immigrants founded a colony at the Cape—the Cape of Good Hope. This for one hundred and fifty years remained a Dutch possession. During the war of 1795 the French overran Holland and her colonies. In 1802 the English captured the Cape from the French and in the settlement of matters, soon after, it was ceded to England, and from that date it has remained a British colony. In 1834 Great Britain abolished slavery in her colonies, compensating the slave owners, but the drafts of the Cape Colonists being negotiable in London Jewish money changers got the big share. This together with the fact that their slaves had been freed without their approval for their religiously believed in slavery—that is, in some one being their slaves, so exasperated them that large numbers of them sold their farms for what they could get on a forced market, took off from their shores the dust of British domination and marched northward in search of new homes and pastures." The real history, therefore, of the Transvaal begins with the "great trek," or general exodus of from 1834 to 1847. Speaking of this time history says: "The heavy lumbering wagons carried their families while around them were their flocks and herds. The men were brave, stalwart fellows, speaking a strange language, with strong cultural accent—a mixture of aboriginal Dutch, African, and English—their appearance was unorthodox, but their homely features betokened earnestness and force of character." "This farmer of the wilderness, rough and unsmooth, often surly and suspicious, has a great and stirring history behind him in South Africa, of which he is and has a right to be proud. He and his fathers have struggled, and trekked and warred, and been massacred, and have suffered in blood and purse and pastoral wealth for two hundred and fifty years. Their struggles and strange vicissitudes are little known, while their dogged and unconquerable spirit has been misunderstood." And permit me to add that all this might have been spared them only there is an eternal law of retributive that declares that "Whoever a man soweth, that also shall he reap." For they sowed slavery in its most abhorrent and cruel forms in Cape Colony, and reaped, as the least just recompense possible, the loss of their property in their slaves; and as they had exacted uncompensated labor, so when compensation for those slaves was given they fell into the hands of money sharks, who exacted the full tale with compound interest added, leaving many of them in financial ruin. So manifest and certain is Divine retribution. When they moved north of the Orange river they were then in a great, beautiful, fruitful land, free to make their home so long as they did not interfere with the rights of others,

for by a very ancient unwritten but living law of South Africa, otherwise unoccupied land is free—a much more liberal doctrine than that of Henry George. But they were not content to do as Dr Livingstone whose reputation for unprejudiced truthfulness can not be questioned, and who lived for years their not-for-all neighbor, says of the Transvaal Boers of 1838 and later years: "Coming with the prestige of white men, and deliverers from the cruelty of Kaffir chiefs, they were received by the Bechuanas gladly, who, however, soon found out that their new friends were much less desirable than their old enemies. The Boers proved the most friendly natives to perform all kinds of hard labor for nothing and compelled them to find their own food, and also their own implements. And from the more hostile tribes they stole domestic animals in the most cold blooded manner. Their plan was to force a number of natives known to be friendly in those regions they were going to stand and ranging these in front of as they went, a shield, the mounted Boers fired over the heads of these friendly natives till the devoted people fled, leaving wives, children and cattle in the capture." This says the Doctor, was done in like manner during his residence in the interior, and on no occasion was a drop of their blood shed. Their contempt for, and appreciation of a native was best expressed when they told the Doctor that he might as well treat Balafoos as Africans. It such means the Boers, on taking possession of the country, subdued and enslaved, or dispersed the different tribes of natives—Bechuanas, Corannas, including the powerful tribe of the Basutos—the only contract or treaty recognizing the rights of the natives in the Dutch land in those years was I think, in 1842 when the Griquas, tired of oppression, sought and sick with hope abandoned, sold their farms to the Orange Free State at whatever price they could get for them, and moved in a body to independent Kaffraria. And in 1846 a treaty was concluded with the Basutos for the territory known as Basuto land, and in this case the superiority of British was recognized, as the Basuto king agreed on were promised by the government of Cape Colony in 1846. It was most natural that the natives should fight for their homes, and to receive the same methods the Boers had used. How could the Basuto commit of treachery and war and blood and massacre? Had they not sowed and sown the tines and families in treachery and murder? Yes, the life long liberty of those who had welcomed them as friends! My wonder is that an avenging Nemesis has not found them and exacted payment in fearful retribution, long ago, and it is useless to say that the children should not suffer for the evils of their fathers, nor would they, but they have followed their fathers steps as far as they were able, and leaving better light have the greater condemnation.

(To be continued.)

**A SCIENTIFIC BREAKFAST.**

Rightly selected food will run more than half the disease. Try a scientific and healthy breakfast. A quart of some kind, preferably cooked, a dash of Grape-Nuts, with cream, two soft-boiled eggs. Put two eggs in a tin pint cup of boiling water, cover and set off for nine minutes. Whites will then be the consistency of cream and most easily digested. One slice of bread with butter, cup of Postum Cereal Food Coffee.

That breakfast can work like a locomotive and perfectly nourish small men. Your nervous troubles, heart palpitation, stomach and bowel troubles, kidney complaints and various other disorders will gradually disappear and firm solid health will set in.

Why? You have probably been living on poorly selected food, that is food that does not contain the required elements the body needs. That sort of food, and coffee, is the direct or indirect cause of more than half the ill the human body requires.

Grape-Nuts is a perfectly cooked food and both that and the Postum Cereal Food Coffee contain the microscopic particles of phosphate of potash obtained in a natural way from the grains of the field and by scientific food experts incorporated into food and drink. That element joins with the albumen in food to make gray matter, which is the filling of the brain cells and the nerve centers all over the human body.

A man or woman thus fed is scientifically fed and rapidly grows in vigor and vitality and becomes capable of conducting successfully the affairs of life. To produce a perfect body and a money-making brain, the body must have the right kind of food and the expert food specialist knows how to make it. That is Grape-Nuts and Postum Cereal Food Coffee, produced at the pure food factories of the Postum Cereal Co., Ltd., at Battle Creek, Mich.

Secular News Items.

The Grand Vizier of Turkey gets twice the salary enjoyed by the British Premier and his perquisites are about as much more.

The U. S. Supreme Court finally decided the Kentucky Governorship case in favor of Gov. Beckham, dismissing the writ of error from the Kentucky Court of Appeals.

The Boer envoys, Messrs. A. Fischer, C. H. Wessels and A. D. W. Wolmarans, were enthusiastically received by the people of Washington. They were received Monday at the State Department very cordially, but they were powerless to promote the prime object of their mission, viz. to cause the United States Government to intervene to bring about peace. The meeting between the delegates and Secretary Hay lasted one hour. The Secretary in answering them quoted the President's message, and declared that strict neutrality existed, and that all offices of mediation had been exhausted.

Capt. Charles S. Riche, United States engineer in charge of the Texas District, received instructions by wire from Washington to advertise for thirty days for bids for digging the Buffalo Bayou ship canal. This means that the specifications which were sent to Washington two weeks ago have been approved.

Hon. W. A. Clark, of Montana, resigned his seat in the Senate last week, a resolution having been presented by the Committee on Privileges and Elections affecting his title to a seat. He took the precaution, however, to resign in the absence of Gov. Smith from Montana, when the Lieutenant Governor, Clark's strong friend, was acting in his place. Immediately after Clark's resignation the Lieutenant Governor appointed him to fill out the unexpired term. Gov. Smith is wrathful and claims that Clark has gotten the appointment under circumstances and conditions which indicate collusion and fraud. He refuses to recognize the appointment and has appointed Martin McGinnis as Senator. Everything is in a muddle now, but it looks as though Clark is out, after all.

The Board of Health of San Francisco has adopted a resolution declaring that bubonic plague exists in that city. The health authorities say that while there are no living cases there have been six deaths during the past three months and they have decided to take precautions against the development and spread of the disease. Absolute quarantine has been declared against San Francisco and inspectors stationed at El Paso and Texline. No passengers or goods of any kind will be admitted into this State from San Francisco.

The postoffice appropriation bill was passed finally, the amendment to appropriate \$225,000 to carry out existing contracts for the pneumatic tube service being agreed to.

The St. Louis strike situation, from the last report, is very serious. Riots occur daily and Monday one boy and three men were killed.

The fifteenth annual entertainment of the Texas State Fair will be held on its grounds in the City of Dallas, State of Texas, September 29-October 14, 1900. Never before since its organization, in 1886, have the financial affairs of this great institution been in so solvent a condition. Never before has its very foundation been so firmly established as where it now stands, and never before have its prospects been so bright for a long and successful future.

William Le Queux has started out on his travels once more from his winter home, in San Remo, Italy. This time he takes his way across Siberia, going as far as Irkutsk, on the new Trans-Siberian Railway, as special correspondent of the London Daily Mail, the ultimate object of his journey being Port Arthur. In addition to his correspondence he intends to write a big illustrated book descriptive of Siberia as it really is.

Preparations of an elaborate nature are going on in those parts of Louisiana, Alabama, Georgia, North Carolina and South Carolina in the area of totality for observing the solar eclipse Monday, May 28.

In a collision between a party of drunken negroes and some white merchants in the little town of Four Oaks, N. C., eighteen or twenty people sustained injuries. Eighteen drunken negro railroad hands and timber cutters, all armed, went to the little vil-

lage, threatening to kill every white man there. The negroes commenced cursing everybody and raised a disturbance. The town policeman, John Sanderline, attempted to arrest a negro for disorderly conduct, whereupon the negroes mobbed him, beating him into insensibility. A number of white men came to the policeman's aid, but were knocked down or shot at. Much mischief would have been done by the negroes but for the action of the white merchants and railroad employes of the town, who fought the blacks successfully.

In an interview in New York City Michael C. Murphy, President of the Board of Health, made the sensational statement that the cargo of coffee brought from the bubonic plague-infected port of Santos, Brazil, by the steamship Taylor last autumn, and which the authorities would not permit to be landed in this city, was loaded in cars in Weehawken, N. J., and secretly sent to Chicago, where it was consumed.

Rear Admiral Ahmed Pasha, of Turkey, arrived in New York last Friday. He said that his mission to this country had no connection with any work of diplomacy. Instead, the purpose of his mission, he said, was to inspect American warships and methods of naval and ordnance construction, with a possible view of purchasing a cruiser for the Turkish Government.

Prof. Roy Wilson White, an instructor in law department of the University of Pennsylvania, was struck down and brutally murdered Saturday night in Philadelphia. It has not yet been positively established that the motive was robbery, as the only article missing was the Professor's watch. A small sum of money in one of the pockets was undisturbed. Three men, two of them negroes, have been arrested on suspicion of connection with the crime.

The Transit Company, in St. Louis, failed to come to an agreement last week with the strikers, and on Saturday Judge Elmer Adams, of the Federal Court, granted a sweeping injunction. So, for one week at least, the striking employes of St. Louis will be face to face with the Federal authority.

Admiral and Mrs. Dewey have returned to Washington after a pleasant trip. The Admiral's only expression of opinion was that it had been "very enjoyable."

Details have been received from Koping, Sweden, of a terrible tragedy on board of the steamer Prince Carl, plying between Koping and Stockholm. Shortly after passing Quicksund, at midnight, a man suddenly shut all the doors of the cabins and saloons, and then with a revolver in each hand, and with a dagger and knife in his belt, he began firing at every one he encountered. Seven people were killed, including the Captain and a lady passenger. The murderer escaped from the steamer, but has since been apprehended. He gave his name as Philip Nordlund, and confessed to having also robbed the Captain.

There were 5582 immigrants landed in New York last week. The immigration during the four months of the current year totals 116,175, as compared with 77,760 for the same period in 1899. It is said that the immigration during 1900 will break all previous records.

As a matter of political expediency the Republican leaders are now disposed to favor independent congressional investigation of the Cuban scandal. International lawyers fear Neely will escape punishment owing to the fact that he can not be extradited.

Prof. Paul Haupt, of Johns Hopkins University, has just sailed for Europe. He has been making a special study of the ethnography of the Philippines, and has gone abroad to collect data on the subject. He believes that the United States should follow the example of England, which has made a careful study of the habits and ideas of its subject races.

Mafeking, after a siege of 214 days, has been relieved, and the British have taken possession of the place. In Kroonstad it is said that President Kruger will surrender when Lord Roberts crosses the Transvaal border. When the relief of Mafeking was assured, London went wild with joy, and the enthusiastic demonstration thus called forth has never before been equaled.

Not since the famous Chicago fire of 1871 has there been a month in which the losses by the insurance companies of the United States have been as heavy as they were last month. In April the enormous total of \$25,900,000

for this country and Canada was reached. From Florida to the St. Lawrence River, from Vancouver to Texas, the flames were steadily and disastrously at work. Millions were licked up by fiery tongues at ill-fated Hull, in Ontario, and in Texas from one end of the State to the other the companies are heavy losers. It is said by local insurance men that this loss represents more than their companies will take in during the course of the next six months. The average or normal loss in Canada and this country each month is about \$6,000,000 or \$7,000,000.

The arrival of the Boer Envoys in New York has caused quite a stir among the politicians, and it is said much discomfiture to the White House. The President is very sorry that the Envoys should visit America just at this time, because he realizes that they may exert a very disagreeable influence in the coming campaign. The Democrats are making preparations to make capital out of the Boer situation, and the Envoys are to be starved throughout the middle West, under Democratic auspices. The Envoys are receiving invitations to visit all parts of the country.

E. P. Thompson, the Havana postmaster; H. Reeves, Deputy Auditor of the Island, and Edward Moya and Jorge Mascario, Cuban clerks in the stamp department, have been arrested. It is considered now that Reeves is equally guilty with Neely. The arrest of Thompson caused great surprise in the city. It is looked upon as the precursor of many other arrests.

From the latest report we learn that President Kruger, President Steyn and all the most prominent leaders of the two Republics, after a prolonged interchange of views, are determined to continue the war and not to consider unconditional surrender, but fight to the end. They certainly deserve to be honored for their heroism.

An explosion occurred in the Cumrock mines near Charlotte, N. C., Tuesday night. Fifty or sixty miners are reported to have been killed. Nothing definite, however, has been learned.

Consul General Frank H. Mason in a report says that syndicates and trusts are securing the control of almost all branches of industry in Germany.

The following cablegram from Gen. MacArthur has been received at Washington: "Manila.—Whenton reports two companies of insurgents, comprising the Commandant, one Captain, two First Lieutenants, four Second Lieutenants, 162 men, 168 guns in good condition and a small quantity of ammunition, surrendered at Tarlac at 2 a. m., May 22. This is the first instance in the islands of surrender of the organizations complete, and is regarded as significant and important."

The Mexican War Veterans' Association met in Waco and the Reunion of the Confederate Veterans took place in Fort Worth. The rain interfered somewhat with the pleasures of both occasions.

Florence Nightingale, the famous war nurse, celebrated her 80th birthday in London Monday. She is quite feeble in health, but she takes a great interest in the South African war and frequently says that she deeply regrets she can not be at the front.

New Orleans, La., May 11, 1900. General J. B. Gordon, commanding United Confederate Veterans, respectfully requests that you will aid the patriotic and benevolent objects of the United Confederate Veterans by publishing immediately in your next issue, the following information, which will be of value and interest to the old veterans in your vicinity, and will aid the Louisville reunion, and our association. The reunion will be held at Louisville, Ky., on May 29, 31 and June 1, 2 and 3, Wednesday, Thursday, Friday, Saturday and Sunday, respectively.

The reunion committee is a body of distinguished Confederate soldiers, who as soldiers, know what is due to the old veterans of the South; and as Kentuckians, know how to dispense to the large number of officers, ladies and other guests who will honor them with their presence that genuine hospitality for which they have a world-wide reputation. Their first care will be for the comfort and pleasure of the private soldiers, the men who stood in the trenches and behind the guns; they come first, and everything else is to be made subsidiary to their comfort and welfare. After they are provided for, then the reunion committee will see to it, that all of the officers, sponsors, maids of honor, sons of veterans,

daughters of the Confederacy, and visitors of all classes will receive that attention and hospitality for which the citizens of Louisville are so justly noted. A great reunion hall, a magnificent structure, has been built right upon the banks of the Ohio river, where our business will be transacted.

A "Great Confederate Arch" has been erected in honor of the Confederate soldiers, and the city will be covered with flags and hunting by day, and at night will be a blaze of light, as the principal streets will be illuminated with red and white arches from which will be suspended the names of some of our illustrious dead in electric colors.

Many pleasures and entertainments will be given, some of which are barbecues, basket picnics; sham battle reproducing the battle of Perryville; representation of the gun boat battle of Fort Donaldson where 7,000 canons will be fired; excursions up and down the Ohio river; receptions tendered the sponsors and maids of honor by the Albert Sidney Johnston Chapter "Daughters of the Confederacy," and many other amusements and entertainments to nearly all of which the old veterans are invited free. A band will be stationed at each division headquarters for use from the time of the arrival of the veterans and retained until their departure.

All department, division and brigade commanders while in Louisville will have free use of the Postal and Western Union Telegraph on business connected with reunion matters.

There will be no Confederate hotel as formerly, but meal tickets will be issued to those not able to pay, and free cuts will also be supplied to them.

Our annual parade will take place as usual. The order of march will be announced just previous to the assembling of the convention.

The oration will be delivered by Rev. Dr. B. M. Palmer, of New Orleans, La., the celebrated soldier-divine, whose ministrations during the war were with the army of Tennessee.

Hon. Jas. H. Berry, Senator from Arkansas, will deliver an address upon the second day, solely upon "Incidents and Heroes of the Trans-Mississippi Department during the War."

Rev. Dr. J. Wm. Jones, of the army of Northern Virginia, Chaplain General of the U. C. V's., will deliver the "Memorial Sermon" in the reunion hall on Sunday, the 3d day of June. The splendid reunion committee will see that nothing is omitted, and the abundance and completeness of all arrangements is a guarantee that all who honor Louisville with their presence will be gratified with their reception and pleased with the attention which these peerless people so well know how to show to the guests within the gates of their hospitable city.

By order of J. B. GORDON, Commanding General. GEO. MOORMAN, Adj. Gen. and Chief of Staff.

THE STARVING MILLIONS OF INDIA.

The most heart-rending cry for bread ever heard in the nineteenth century is now coming from the starving millions of India. Thirty millions of human beings in that country are starving, and many of them now at death's door, while many have already died from starvation. There will be no harvest in that country till next October and for the next five months these people must be fed by charity or die in despair. What is the duty of Christian America? What is the duty of Christian Texas, blessed as we are with store houses of plenty? Shall we say to these starving millions that religion is one thing not connected with charity? Shall we say to them that our abundance in Texas is for Texans only? Should we not do by these suffering people as we would have them do by us if we were in their places and they in ours? I ask in the name of our Master that we, the people of Texas, open our hearts and our pocketbooks and bid these starving ones to share with us the blessings of our heavenly Father. Can we consistently say to them, "accept our religion and our Christ who said, 'I was an hungered and ye gave me meat,' and by act deny to them food enough to keep them alive?" "Inasmuch as ye have done it unto these, ye have done it unto me." "Inasmuch as ye did it not unto the least of these, ye did it not unto me." What an opportunity for Christian America! What an opportunity for Christian Texas! By saving these people's lives we can do more in the next five months to bring them to Christ than by missionary effort alone in a quarter of a century. Would they not naturally say, "Christian men and women saved our bodies, we will accept their Christ to save our souls." Just think of it seriously—thousands of men, women and children starved until they are so weak they can neither walk nor stand. Picture to yourself that look of despair written in their faces; imagine the appearance of their emaciated forms and ask yourself, "What shall I do; what is my duty now?" Let the

Tired Out

And she does not understand why. Her work used to seem so easy. You could tell her whereabouts as she worked by the snatches of song which now and again overflowed her happy lips. And now she can hardly keep up. Her head aches, her back hurts, and she feels entirely worn out.



What is the matter? The probability is that the stomach is disordered, the liver is not performing its whole duty. Poisons are accumulating in the blood, and unless these are removed, and the stomach and organs of digestion cured and strengthened, there is liable to be a serious illness. There is no medicine can equal Dr. Pierce's Golden Medical Discovery for prompt help and perfect cure for diseases of the stomach and blood. It strengthens the stomach, purifies the blood, nourishes the nerves, and brings back the happy days of health, when life is all song and sunshine.

"I suffered ten months from a complicated case of liver complaint, constipation, indigestion, depression of monthly function, and kidney disease, too," writes Miss Lula M. Irelie, of New York. "I also suffered excruciating pain in my back and head. I am glad to say that six bottles of Golden Medical Discovery, three vials of Dr. Pierce's Pleasant Pellets, and two bottles of 'Compound Extract of Sarsaparilla' cured me entirely. I gladly recommend Dr. Pierce's medicines to all sufferers."

best impulses of humanity and Christianity send back the answer.

Two or three cents a day will save a life in that country. How many will you save? Some may say "I want them saved from such an awful death, but let the other fellow do it." The command is to you and the other fellow, too. His obeying will excuse him alone. I wish I had space to give you the heart-rending descriptions and appeals sent to this country by Tyron, Lawson, Newton, Abbot, Hudson, Hume and others, all of whom are now in India, doing all they can to save these people from death. I ask the villages, towns and cities of Texas, every Church and Sunday-school, and other organizations, farmers and business men, all to join in to save the lives of these starving millions. A little from each one of you means much to them. It will save them and not hurt you. Let us act speedily and without delay. To wait means death.

I have agreed to get up and send all I can from Texas, and I shall hope that our people, who never fail in the darkest hours of sore bereavements, will not be wanting now. All cash contributions can either be sent to me at Quitman, Texas, and I will forward them at once, or sent to Inter-denominational Famine Relief Committee, Bombay, India. If you have no money, you can send corn, meal, flour or meat. If you send either of these, ship same to me at Mineola, Texas, at once and I will send it to the harbor of New York, from which this Government will pay the freight to Bombay, India.

I beg of you not to read this and lay it aside, but do something for these. D. F. SUTHERLAND, Quitman, Texas, May 17, 1900.

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WRITE WELL WEAR LONG  
ONCE TRIED ALWAYS USED

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ESTABLISHED 1860

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Dr. Bender's Sanitarium, 23 Exposition Ave., Dallas, Tex. Specialties: Diseases of Women. Obstetrical cases received. Office, Main and Lamar.

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

Notes From

EAST TEXAS

EDGE

Arthur Downs, Day at Edgewood nice program of addresses was well and appreciative day-school here enrolled, and to send relatives one's is a little gem. W seated in latest sty organ. It is not su of its size. Bro. I. ed for us at night, interesting account o he is engaged. W him with us.

CROCKET

O. A. Shook, Ma some enjoyable s with our people. past. A good sac the fifth Sunday "loved" was with educational servie were sown that bear much fruit, v future. The resp ing, and we feel t souls is being aak Our finances are only about \$41, b that God may give liberal heart and the midst of Co who teach their i not necessary to p support of the gos ought to follow s living and "preach Of course, their Ch ing. No instituti ligions can prosp workmen in anxiet

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**CUTICURA**  
ITCHING I  
Complete External Treatment

Consisting of CUTICURA S the skin of eruptions and ac ment (50c.), to allay the heat, and CUTICURA RESIN and cleanse the blood. sufficient to cure the sever and throughout the world. I Q. P. Prop. Boston. Rev 1

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D. F. SUTHERLAND,  
as, May 17, 1900.

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LL WEAR LONG  
D ALWAYS USED  
receipt of  
2 cents.

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## Notes From the Field.

### EAST TEXAS CONFERENCE.

#### EDGEWOOD.

Arthur Downs, May 21: Children's Day at Edgewood was a success. A nice program of recitations, songs and addresses was well rendered to a large and appreciative audience. Our Sunday-school here has about a hundred enrolled, and to see the crowds that attend rejoices one's heart. The church is a little gem. Well-finished, painted, seated in latest style, with god bell and organ, it is not surpassed in any town of its size. Bro. I. Z. T. Morris preached for us at night, and gave us an interesting account of the work in which he is engaged. We were glad to have him with us.

#### CROCKETT CIRCUIT.

O. A. Shook, May 9: We are having some enjoyable seasons of worship with our people, compared with the past. A good sacramental service on the fifth Sunday in April, when our "beloved" was with us, and also a good educational service, when good seed were sown that will spring up and bear much fruit, we hope, in the near future. The responsiveness is growing, and we feel that an interest for souls is being awakened in the Church. Our finances are remarkably short—only about \$41, but we live in hope that God may give the Church a more liberal heart and purse. We are in the midst of Congregational people who teach their members that it is not necessary to pay anything to the support of the gospel; that preachers ought to follow secular business for a living and "preach for the love of it." Of course, their Church is not prospering. No institution, secular or religious, can prosper which keeps its workmen in anxiety about a living.

#### HOMER CIRCUIT.

J. D. Burke, May 15: I am glad to report Homer Circuit improving some, yet we have run on to a few breakers; but by the grace of God we are going to do our best. Homer charge has ten appointments. When we came to the work there was no parsonage. We now have a very neat home for the preacher and his family, and we are living in the same. It is not finished yet, but we intend to keep on working and praying until we finish. We have had a hard pull, and we are still pulling, and will continue until everything is finished. Our second Quarterly Conference is a thing of the past. Finances reasonably good. The attendance was small because of so much rain and lateness of the crops generally. Bro. A. J. Weeks, our presiding elder, was with us, to the delight of all. We are working, praying and expecting a gracious revival all over the charge.

#### ARLESTON CIRCUIT.

W. W. Gollighugh, May 21: Yesterday was Children's Day at Bethel. The services were just grand. The program, with some amendments, was executed to perfection. Miss Ronda McJimpsy, one of our noble young girls, had charge of the whole affair, and when Miss Ronda is to do anything everybody expects it to be a success, for we all have great confidence in her. The morning was given to the children, and they used the time to the delight of us all. The collection was \$7.70. At noon we sat on the ground by fifties and were abundantly fed, and several baskets of food were taken up, that nothing be lost. After an hour well spent socially, we again met in the church, and the afternoon services were conducted by the writer and Bro. J. H. Westmoreland, our very useful local preacher, who is always ready to do his part. Bro. R. C. Boulware, our superintendent at Bethel, said: "I have

less to discourage and more to encourage me this year than I have had for fifteen years as superintendent of the Sunday-school." We have a large number of young people in the Church and they seem to be ready to do anything for the Church, and with an army of good young people and the faithful old soldiers of the Cross, we are expecting great things for the Lord this year.

### NORTHWEST TEXAS CONFERENCE.

#### EMMA.

T. W. Sharp, May 16: The second Quarterly Conference for the Emma Mission has come and gone. Our beloved was on hand, preaching to the delight and edification of all. The Quarterly Conference ordered the parsonage moved from Emma to Lubbock. We were fearful that this would cause some friction, but the conference closed in peace and harmony. We have made a good start on our Twentieth Century Offering. We expect to bring up all our collections. Our address hereafter will be Lubbock.

#### PADUCAH.

M. C. Dickson, May 16: Our work is the largest in Vernon District, covering an area of two and a half counties. We found this work without a church building or Sunday-school. We now have two Sunday-schools, with an attendance of one hundred and fifteen, and great interest is being manifested along that line. We have \$900 raised to build a church at Paducah and an appropriation of \$200 from the board. The conference claims are over one-third out. The Lord is blessing us in this work, and we believe that this section will be taken for Methodism.

### TEXAS CONFERENCE.

#### SEABROOK.

J. J. Creed, May 21: I have just closed a two weeks' meeting at this point, in which the assistance of Revs. T. R. Cain, W. P. Phillips and P. E. Nicholson was of great value. Bro. Phillips efficiently did most of the preaching. Six professed faith in Christ, two were reclaimed, and three joined the Church. While these figures are not large, we thank God for even this measure of success, and feel encouraged as we hear the people say that this is the best meeting they ever had. Our second Quarterly Conference is past, and we are looking with interest to the District Conference. We are expecting great blessings before the close of the year.

### NORTH TEXAS CONFERENCE.

#### WINDSOR.

D. T. Brown, May 22: I am being assisted in a protracted meeting here by Rev. A. L. Prewett, of Nashville, Tenn. Bro. Prewett is faithfully preaching the gospel, and some souls have been converted and others reclaimed. I have never seen the devil so stubborn and fight back so hard. Prominent members of the Church have sinned. The whole town is under condemnation and conviction. Let every reader of the Advocate this week pray God to deliver this Church and town from sin and give us a glorious revival.

#### FAIRLIE.

J. W. Beckham, May 21: The second Quarterly Conference for this work is a thing of the past. It met at Wesley's Chapel on the 19th and 20th, and was a grand occasion. Bro. Fladger was on hand in the Spirit of the Master, preaching with power and looking after all of the interests of the Church, and we had a great time on Sunday at the morning service. During the quarter we have made some important improvements on the work, having built a new parsonage and have gotten it finished, and the preacher and family are in it. We have one of the neatest and most conveniently arranged parsonages of any circuit in the district, I believe. Then we have done some improving on one of the churches which adds greatly to it. So we are getting on reasonably well down this way.

#### CLARKSVILLE.

J. M. Sweeton, May 21: We closed our protracted meeting of two weeks' duration last night. Rev. E. L. Spurlack was with us eight days. His earnest preaching was acceptable and profitable. He is a young man of promise. Rev. C. W. Glanville was with us two days. Rev. W. H. Wright four days. These brethren did good and earnest work. The city pastors were with us some of the time, rendering efficient service. Rev. G. C. Rankin, D. D., editor Texas Christian Advocate, was with us at the closing out of the meet-

ing, and preached two very edifying sermons. Many of the members of the Church worked earnestly and faithfully in the meeting. Our choir, from the first to the last service, were on time to a minute, and with their soul-stirring music added much to the interest and success of the meetings; but the best of all, the Holy Spirit was present at every service. The believers testified with great joy of his presence in their souls, and tearful penitents earnestly sought him at the mercy-seat and found him, to the joy and comfort of their hearts. We had twenty-five conversions, fifteen accessions (others to follow), and eight children were baptized. We serve a good people. Love and harmony prevail among the membership, so far as we know. Our Church is well organized, having a good prayer-meeting, a splendid Sunday-school, two live, active Epworth Leagues, and a strong, zealous Woman's Foreign Missionary Society. We give God the praise for the measure of success which has attended our labors, and shall implicitly trust him in the future.

#### FLOYD.

L. A. Hanson, May 16: Our meeting at West Greenville commenced on Wednesday before the second Sunday in April and closed the fourth Sunday. Our Church at this place was organized last December, with nine members. We had only ten when this meeting began. The interest was good from the beginning. I never saw people work better. Not only our members, but the Baptists, who are strong in this immediate community. The Free Methodists and other denominations all entered heartily into the work. No one stopped to criticize any one else, but they sang, prayed and worked for the glory of God and the salvation of souls. This was the first real revival ever had in this immediate community, and it certainly will be long remembered, for it brought the people together in the bonds of Christian love. Denominational lines were entirely forgotten. I did most of the preaching. Bro. J. W. Hill preached for me in the afternoon the last week of the meeting. Bro. Dunn, a Baptist preacher, did most effectual work. Visible results were about thirty-five conversions and twenty-one additions to our Church. We had many difficulties to overcome; it rained a good deal, several services entirely rained out, the county primaries and the negro hanging were all on hand, but our brave little band worked on, unawed by shame or fear, and the Lord most graciously rewarded their labors. I am not afraid of many of the converts going back, for most of them were converted after deep repentance and much prayer. We are earnestly praying that God may give us more such revivals during the year.

### PROVERBIAL THEOLOGY.

"And as it is appointed unto men once to die and after this the judgment."—Heb. 9:27.

Death is thine by appointment, thou traveler to the bar of God. Life is thy day of probation. See thou use it wisely, lest thou be found a laggard in duty, a pauper in virtue, bankrupt in character, and thou be judged and doomed to an endless hell. Death is thy inheritance, thou pilgrim, amid the tears and graves of earth. Death is thy inevitable doom, a patrimony thou canst not refuse. "It is appointed unto men once to die." No power of thine can resist his icy touch. Thy wealth can not buy off the grim monster nor delay his coming. Thy eloquence can not overpower him, the magic of genius can not charm him to forgetfulness, the blandishments of a happy home can not close the door to his approach, the tears and prayers of loved ones can not stay his fell stroke. All—all alike—must fall beneath his glittering scythe and enter the dark and chilly gloom of the grave. Be wise, oh! therefore ye sons of men, be ye also ready when the summons comes. Death may come soon—ere the morning sun shall beck the east with his gray light, thy soul may be required of thee.

"Each season has its own disease. Its peril every hour."

Death may come suddenly like a flash from a cloudless sky. Death may summon thee to the judgment.

"Death enters and there is no defense. His time there is none can tell. He'll in a moment call thee hence. To heaven or down to hell."

And after this the judgment.

Hear, oh! ye careless ones of earth, gaily tripping along life's pathway in pleasure's rosy bowers, at Mammon's gilded shrine, or where fashion holds her court, where lust runs riot in the soul and passion sweeps the cords of thy inner nature and drives thee on in thy mad career. Tremble, for thy God has said, "For all these things I will bring thee into judgment." The

day is hastening on when thou shalt be judged according to thy works. Yea, for every idle word shall thou be judged. What are thy hopes beyond the grave? How stands that dark account? Alas, sinner, thou art condemned already and doomed if thou repent not and repent offered mercy. Sin has wrought its fearful work in thy inmost nature. Often thou hast said in thy heart, "There is no God." Thy whole life is rebellion against God and his law. Thou hast denied his power, contemned his mercy and counted the blood unholly that bought thy redemption from sin and death. Because there is wrath, because thou hast repented not and there be none to deliver. An assembled world shall witness thy doom and hear thy sentence. Depart, ye cursed into everlasting fire. Prepare for the devil and his angels. Bind ye the unprofitable servant and cast him into outer darkness." Wouldst thou, sinner, escape this fearful doom, accept the offered mercy now, not trifle with his grace. Pardon, love and eternal life in heaven are offered thee now through faith in Christ Jesus. This is thy day of destiny—heaven or hell as thou mayest choose.

"How e'er the trumpet sound  
And call you to his bar  
Mercy knows the appointed bound  
And turns to vengeance there."  
J. F. ROGERS

Marshall, Texas.

### TRANS-MISSISSIPPI CONGRESS.

Extracts from Address of Hon. J. G. R. Pitkin, of New Orleans.

Delivered Before the Senate, House, Houston & Texas Central R. R., Houston, Texas.

Whatever rates best illustrate the side of commodities to and beyond our seaboard, are of prime importance to our earning power.

A shallow stream is no less for adaptation than a thread which a bird weaves into its nest.

Houston, with her inland reached by fifteen railroads, has outgrown barge and bayou. She should have her own Galveston, as Manchester has become her own Liverpool. The rails in convergence there are so many lines of a carpet to draw sea-carriers to her.

I am for free tunnels all along our seaboard in justice to a full American delivery. Only a shallow and imprudent statesmanship can be deaf to Houston's remonstrances against shallow water.

A harbor is to sea-commerce what a scowp is to a household.

The American ship should extend the purpose of the harbor, its earnings should be as American as the river and flow back from our seaboard into the trades as ocean tides ascend and replenish our streams.

Our streams should not simply bear burdens by river and rail to our harbors, but extend its errands beyond them for the largest compass of industrial reward. Yet while we are selling motive power for foreign soils, we are hiring motive power to reach them, though boasting by orators and

other explosives our lineage from Anglo-Saxons who remained in the sea as power.

New Orleans has managed at least cost an efficient system of mechanical intestines to discharge her bills, and asks no more of her Texas kinship than what she is ready to give, justice to her commerce, by the interdict in shallow water or in an unwarranted quarantine. Don't shut your gates against her because somebody is over-alert to find fault with her in a case of international or national origin.

The time has outlived that set us into a broader area of operation, as when steel fell to rise in iron. Now, Houston and Galveston are one, great outlets await us and two oceans await their demands. We can no more compare 1850 to the straits of 1897, than carry a two-gun boat on a scow.

As the American factory now multiplies to intercept our goods, it is a great of a real embargo of operations, the American ship should extend its compass to export all the best goods of possible American origin from the ends of foreign straits.

Transportation is to constitute an article of sale as in cotton in bulk or fabric and petroleum, to say it of other people that our own resources by any day to the benefit of our own export and disastrous consequences even now the flag of the floating nations of Europe are looting our shores to fill their ports in the Gulf of Mexico.

Our balance of trade last year was a heavy mass, \$100,000,000, and what a pitiful record of American trade.

The South says our own industry she had branched the beam to old and New England, her own land had held more than 100,000,000 of her own goods was a plantation on which the machinery she controlled was to be used, and because of her own industry in 1850 of the recruiting energy of Mississippi labor. But the factories which an arm of marvelous power, she has now begun to retreat, the old Southern mistake and ring of cotton in our staple just as we export oil from cotton seed, and as our own machinery in 1850 and 1860, and our own determination to produce has been resulted to steel and coal and iron.

The South will never again be a cotton country as long as she pulls down her machinery, by her own and sends it forth from every port of her own. Manufacturers in every nation now in her forests and mines, in line with an American ship, to produce and an American ship for the world's progress. The answer should be returned in the dock, from the first cotton, as in 1850, when with nearly 1,000,000 more bales than in 1850, the South put 1,000,000 bales in the sea, in the service of her own mechanical energy, and at sea with our carrier bumps a foreign wharf.

## EYE SANITARIUM

GRANULATED Sore Eyes Cured  
By a new method without caustics, the knife or any grinding process. CROSS EYES STRABISMUS without pain or distortion from business or studies. All other Eye, Ear, Nose and Throat troubles treated successfully. For full particulars address, J. HARVEY MOORE, M. D., 305 SOUTH BIRMINGHAM.

## LADIES' KNIT SUMMER UNDERWEAR

It is true that we have all the hot weather ahead of us. That will only make these special prices the more interesting. About this time in the season there are always some broken lines. We offer them at closing prices in order that our customers may receive the full benefit in the use of the goods. They're better now than when the season is over, and the prices are just as low.

The first item is a lot of beautiful Sherry Mererized Vests, delightfully trimmed in silk and finished with silk tape in neck and arms. They were very attractive at 50c, and should be much more so at the closing price. \$1.00 price, 25c, or 3 for

Next we offer two numbers of fine White Lisle Thread Vests, one of them Richelieu and the other 2-2 Swiss ribbed. They have silk trimmed necks and arms and were considered excellent values at 25c. They're better still at our closing prices of

Here is a lot of superior quality Double Lisle Vests, 2 throughs, and finished with silk tapes at neck and arms. These were made to sell at 25c each, they invite the keenest comparison at the closing price of

In addition to the above very special lots we invite the careful attention of the cautious buyers to our regular stock, which includes qualities and values that it is impossible to duplicate at this time. The prices are the lowest possible at the old market rates, therefore very cheap now. These include some excellent numbers of Bleached Cotton Vests at

- 15c, 2 for
- 25c, 3 for
- White Lisle Vests at 25c, 35c and
- Swiss Ribbed Silk Vests, cream or black, at
- Ladies' White Union Suits, low neck and knee length, at
- 50c, 75c and

### We Prepay Express Charges

On all retail packages, value \$5.00 or over, to all towns in Texas, New Mexico, Arkansas, Louisiana, Oklahoma and Indian Territories. These terms do not apply to wholesale purchases or those on which a commission has been allowed. C. O. D. packages and heavy goods such as Domestic Prints, Blankets, Carpets, Shades, Toys, Poles, Oil Cloths, Mattings, Trunks, Valises, Books and Furniture are also excluded from this offer.

**SANGER BROS., Dallas, Texas.**



**CUTICURA**  
Complete External and Internal  
Treatment \$1.25  
Consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales, CUTICURA OINTMENT (50c.), to allay itching and soothe and heal, and CUTICURA RESOLVENT (50c.), to cool and cleanse the blood. A single set is often sufficient to cure the severest humors.  
Sold throughout the world. PORTER, DRUG AND CHEM. CO., Prop., Boston. "How to Cure Skin Humors," Free.

Our Young Folks

THINGS CHILDREN SHOULD KNOW.

That it is not good form to appear absent-minded in company.

That it is necessary to observe the rules of table etiquette strictly at every meal.

Younger children should be taught that it is not polite to take seats at the table before other members of the family have done so, but to remain standing beside the chair until all have assembled.

Do not forget to teach the children to say "good-night" to each other, as well as to older members of the family, when they go to bed. It is seldom they will do it of their own accord, because comradeship and equality render them thoughtless of little courtesies. Familiar use has robbed the phrase of its significance, but every child should know that "God" and "good" spring from the same root, with the same meaning. "Good-bye" is God be with you, and the old-fashioned phrase, "Good night to you," is "God guard the night to you." It may, perhaps, have a different meaning for the children if they know this, and perhaps the homely phrase will come more readily for each other.

A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer-meeting, or be a church officer, or a preacher, he can be a godly boy, in a boy's way and in a boy's place. He need not cease to be a boy because he is a Christian. He ought to run, jump, climb, and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against larger ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, or deceit. And, above all things, he ought now and then, to show his colors. He need not always be interrupting a name to say he is a Christian, but he ought not to be ashamed to say that he refuses to do something because he fears God, or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for things of God he feels the deepest reverence.

THE ROOSTER SAVED THE DAY.

Every schoolboy knows the tradition famous in Roman history of the geese which saved the capitol by quacking an alarm when the Gauls approached in the night. Modern history furnishes an interesting parallel.

One of the famous victories of England on the sea was the battle of Cape St. Vincent, Portugal, in 1797, when a British fleet nearly destroyed a Spanish fleet of almost double its numbers.

For a long time the struggle was doubtful, and one of the British ships, the Marlborough, was so severely crippled that her captain was thinking of surrender to save further waste of life.

The ship's mast had gone by the board, the chief officer was mortally wounded, and so many of his subordinates were disabled that the discipline of the crew began to give way. They grew sullen under the terrible fire, which they could not return with effect.

Suddenly a shot struck the coop in which a few fowls had been confined. One cock alone was still alive, and finding himself at liberty, he flapped his wings mightily and fluttering upward, perched on the stump of the mainmast and surveyed the scene of carnage about him.

Then, raising his head defiantly, he began a long strident crow. The crew answered with three cheers and even the wounded smiled. With renewed spirits the men worked the few remaining guns, and soon a favoring turn of battle drove away the last thought of surrender.—Youth's Companion.

MASTER YOUR BUSINESS.

It pays a young man, in whatever line of work he may be engaged, to acquire a complete knowledge of the business, says the British Workman.

An incident in the life of one of the most prominent railway officials in America will illustrate this. He had worked himself up from switchman to conductor of a freight train. The General Superintendent of the road was a very thorough man, and very strict in his management. No detail, however small, escaped his eye, and woe to the employe whose neglect came to his notice. He was looking around the yard one day when he met the young conductor. Stopping the young man, he asked him the length, weight and value of a new rail lying near. This being

answered, he asked how long the rail would probably last, what it would be worth when taken from the road, and what disposition would then be made of it; the weight and capacity of various cars, how many cars would make a load for an engine, and various other questions. The young man returned a ready answer for each of them. The official went away without comment. Not long after this, the young man received a telegram instructing him to report at once to the General Superintendent's office. Somewhat alarmed, he hastened to obey. He was told that he was wanted to take the office of assistant Superintendent. For several years he has been General Manager of one of the greatest railroad systems in America, and it is safe to say that he still carries with him the careful attention to details that won his position.

If you do not inform yourself concerning the details of your business you will never rise. Try to acquire such a knowledge of your work that you may be able to answer readily and accurately any reasonable question concerning it. This accomplished, your rise is almost certain. In fact, such a man can no more be kept down than a cork can be kept from floating when thrown into the water.

JOSEPHINE AND THE JELLY.

She was such a jolly little dumpling of a girl that the whole house was brighter when she was in it. Her grandma was a very young grandma, not at all like the grandmas in the picture books, with a cap, kerchief, and glasses, but a grandma who wore dresses like Roxie's mamma, and yet who was the very best kind of grandma; she could play games, and hold Roxie on her knees, would sit at the piano and play all Roxie's favorite songs, and sing them in such sweet, low tones that Roxie's little curly head would rest heavier and heavier against grandma's pretty gown, and the song would be sung softer and softer, and the next thing Roxie would know, she would find herself all covered up on grandma's wide, soft couch among the big pillows like a bird in a downy nest just waking up from a lovely nap. Carlo would raise his great head with the long, silky ears, and then get up on his feet and come to her and lick her fat, chubby hand with his pink tongue.

This day Josephine, the cook, had several glasses of jelly out on the table, and, of course, Roxie wanted some. Grandma gave her one teaspoonful in tiny bits, and told her any more would not be good for so small a girl. Roxie's mamma came in—a dear, sweet little mamma, with soft, light hair like Roxie's on her forehead, and soft pink in her cheeks, just like Roxie's. She knew what that wrinkle on Roxie's forehead meant, and she said very gayly, "Let us run out and see the chickens." Roxie jumped down and trotted out after her mamma, all tied up in a big shawl. The wrinkle disappeared, and the clouds all floated away from the jolly eyes, and Roxie forgot about the jelly. After lunch the grandma and mamma went out to make calls, and Josephine asked if she might have Roxie for the afternoon, instead of Mary, the upstairs girl, who had had her the afternoon before. Roxie's nurse was sick. When Roxie went into the kitchen she found in a row on her kitchen table a gingerbread man, horse, rooster, cat, and pig. She had a Noah's ark at once, with the salt box as the ark. For an hour Josephine and Roxie had a most delightful time. And then—I am sure I do not know what suggested it—Roxie said very sweetly:

"Phine, I like jelly."

"Do you, shure?" said Josephine. "Shure, it is good when it is good, but it's poor 'nough stuff when it is not."

"I think your jelly is very good," remarked Roxie, snuggling still closer to Josephine.

"Do you now? thin you shall have some," and Josephine went at once to the closet and brought out a glass, and got Roxie's oatmeal spoon and gave them both to Roxie.

Roxie's cheeks were very red, and she did not put the spoon in the jelly at once. She patted it, and held it up to the light, and told Josephine it was "beautiful," and then, looking quickly over her shoulder, she just put the tip of her spoon into the jelly, and took the tiniest piece; but the next taste was larger, and I am very sorry to have to tell it, but in a very few minutes more than half the jelly was gone, and part of it was taken out with her finger. Dear! if mamma had seen that!

"Shure, it's cowl'd ye are, precious," said Josephine, running to the range and giving it a vigorous shake, and pulling the big rocker in front of the range, she took Roxie in her lap, and began crooning a song of the most doleful description of a sailor lad who was lost at sea, and whose lady-love died of grief; the last Roxie remembered was a description of a tombstone decorated with turtle-doves. Roxie wondered and wondered what turtle-doves were, and then she found her-

self with her finger in her mouth, and she could not get it out. Carlo, with the kitten on his head, would not have anything to do with her, while the old cat mewed so, it sounded like "Jelly," the rooster crowed as loud as he could, "Jelly f-i-n-g-e-r-s!" while grandma's lovely green parrot turned her back indignantly, and would not notice Roxie. Neither would Josephine notice her, because Roxie's finger was in her mouth, but made beautiful gingerbread toys for a round-faced little black girl, who always ate nicely with a spoon, and mamma did not know her, and grandma would not notice her, they were both so delighted with a jolly baby who never cried when it was washed, but just put its little round head in the basin and laughed through the water that ran over its face when it lifted it up. This was really more than Roxie could bear, and she cried out: "I 'on't cry, or eat with my fin'ers."

And then somebody said, "Why, Roxie, darling, it is mamma; your own dear mamma!"

And Roxie opened her eyes into her mamma's face, with grandma's face just over her shoulder, and they cuddled and petted Roxie, who at last told them of her horrid dream.

Of course it was a dream. Did you not guess?

Was not this strange? Roxie really tried not to cry when she was washed, and she very, very seldom put her finger in her mouth, and she never liked jelly again.—Alice Dalton, in Christian Uplook.

GOOD MANNERS.

Don't be too hurried, or too rich, or too poor, to have good manners. One cold and stormy evening last winter a prosperous-looking business man stopped in the vestibule of a large office building, on his way out, and attempted to light a cigar. An arch with an armful of papers also stood within the arch, stamping his feet on the stone step to warm them as he lustily cried his wares.

The wind blew out the last match the fur-coated broker had about his person, and he turned to the boy and said:

"Here, boy, give me a match."

The lad eyed the gentleman furtively as he inquired:

"Say, mister, is that a demand or a request?"

Instead of being angry at this reproof, the gentleman—for he was such—replied kindly:

"A request, my boy, an humble request; and I'll take a couple of evening papers, too, I guess," he added, as he received the match from the youngster's hand, and passed him a quarter. "And you may keep the change."—Selected.

ONE KIND OF A BOY.

"Watch that boy, now," said Phil.

"Which boy?" said Ned.

"That boy who was at play with us down on the sand. His name is Will. He knows how to look out for himself, doesn't he?"

Phil and Ned, with their parents, had been spending some time at the seaside. Will was a boy who had come to pass the evening in the parlor of the boarding house. Here it was that Phil and Ned saw Will taking a great deal of pains to find a good place.

First, he had noticed a large book full of pictures on the table. After looking at it for a few moments, he had hunted out a large easy chair, and was tugging at it to get it to the table.

"There! He's got it squared round just to suit him," laughed Ned.

"Now he's moving the lamp nearer it," said Phil.

"And—well, if I ever! If he isn't

CONTAGIOUS BLOOD POISON



Contagious Blood Poison is the most degrading and destructive of all diseases, as it vitiates and corrupts the entire system. The first sore or ulcer is followed by little red pimples on the body, mouth and throat become sore, the glands enlarge and inflame, copper colored spots appear, and hair and eyebrows fall out. These are some of the milder symptoms; they increase in severity, finally attacking the vital organs; the body is tortured with rheumatic pains and covered with offensive eating sores.

It is a peculiar poison, and so highly contagious that an innocent person handling the same articles used by one infected with this loathsome disease, may be inoculated with the virus. It can be transmitted from parent to child, appearing as the same disease or in a modified form—like Eczema or Scrofula.

Many an old sore or stubborn skin trouble appearing in middle life, is due and traceable to blood poison contracted in early life. You may have taken potash and mercury faithfully for two or three years and thought you were cured, but you were not, for these poisonous minerals never cure this disease; they drive it from the outside, but it is doing its work on the inside, and will show up again sooner or later. You may not recognize it as the same old taint, but it is. S. S. S. has cured thousands of cases of Contagious Blood Poison, and it will cure you. It is the only purely vegetable blood purifier known, and the only antidote for this poison. S. S. S. cleanses the blood thoroughly of every particle of the poison—there is never any return of the disease.

CURE YOURSELF AT HOME.

Send for our Home Treatment book, which gives a history of the disease in all stages, and is the result of many years of close study of blood poison and actual experience in treating it. You can cure yourself perfectly and permanently at home, and your secret is your own. Should you need any information or medical advice at any time, write to our physicians. They have made a life study of blood diseases, and will give your letter prompt and careful attention. Consult them as often as you please; we make no charge whatever for this service. All correspondence is conducted in the strictest confidence.

Send for our Home Treatment book, which gives a history of the disease in all stages, and is the result of many years of



Address, SWIFT SPECIFIC COMPANY, ATLANTA, GA.

putting a footstool before it. I suppose he's all ready to enjoy it."

It was plain that Will was. With a pleased look he gazed around the room until he caught sight of a lady who was standing. He darted toward her, and said:

"Come, mamma, I have a nice place for you."

He led her to the chair and settled the stool at her feet as she sat down. Phil and Ned looked a little foolish. Presently Phil sprang out of his chair as his mother came near.

"Mamma, take my chair," he said. Ned stepped quickly to pick up a handkerchief which a lady dropped, and returned it with a bow.

They are wise boys who profit by a graceful lesson given by a true gentleman.—The Watchman.

PATCHES AND HEROES.

"Three! four! five! How funny!" cried the girls.

"Hurrah!" shouted the boys. What were they counting? Yes; the patches on poor little Constance's dress. She heard every word, and the boys' loud laugh. Poor little heart! At first she looked down; then the tears came with a great rush, and she tried to run home.

"Cry baby!" said the boys. "Don't want her to sit next to me," said Ella Gray.

"What right has she to come to our school?" whispered proud Lilly Gross. "There! Don't mind a word they say!" exclaimed Douglas Stewart, leaving the group of rude boys, and trying to comfort Constance. "Let me carry your books," he continued. "Cheer up! It is only a little way to your home, isn't it?"

Constance looked up through her tears to see the bravest boy in school at her side.

"I live in the little house under the hill," said Constance. "It isn't like your grand house."

"No matter for that. It has pretty vines and climbing roses, and it's a very nice house to live in," said Douglas. "I dare say you are happy there."

"Yes, I don't want to come to this school again," said Constance, softly. "Oh, things will be all right in a day or two," said the boy kindly. "Never mind them just now."

The scholars had been talking of heroes a little while before; they had been wishing to be like Alexander, Caesar and Napoleon. There was not a hero among them, except this same Douglas Stewart, who dared to stand out before all his schoolmates; and he friend this poor, forlorn little girl.—Sunday School Visitor.

A STRIKING TEMPERANCE LESSON.

"It was in the beautiful bar-room of the Tabor Grand in Denver," said Eli Perkins. "A group of handsome young men were laughing and drinking, when a poor tottering tramp pushed open the door, and, with sad eyes, looked at them appealingly."

"Come in, Senator, and drown your cares in the flowing bowl!" they said, jeeringly.

"I will come in, thank you," he said, "for I am cold and hungry."

"Take this brandy, Senator," they said, mockingly, "and drink to our health."

"After swallowing the liquor the tramp gazed at them for an instant, and then, with a dignity and eloquence that showed how far he had fallen in the social scale, he began to speak:

"Gentlemen," he said, sadly, "I wish you well. You stand where I stood a few years ago. You and I complete a picture of my life. I was, alas! a senator. My bloated face was once young and handsome as yours. This shambling figure once walked as proud as

yours. I, too, once had a home, and friends and position. I had a wife as beautiful as an artist's dream, and I dropped the priceless pearl of honor and respect in the wine cup, and, Cleopatra-like, saw it dissolve and quaffed it down. I had children, as sweet and lovely as the flowers of spring, and I saw them fade and die under the curse of a drunken father. I had a home where love lit the flame upon the altar and ministered before it, and I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, and I broke and bruised their beautiful wings, and at last strangled them, that I might be tortured with their cries no more. To-day I am a husband without a wife, a father without a child, a tramp without a home to call his own, a man in whom every good impulse is dead. All, all swallowed up in the maelstrom of drink.

"Young gentlemen," he said, as he passed out into the darkness, "whichever way you go—whether you follow your mothers', wives' and children's prayers, and enjoy their love on earth and dwell with them in heaven, or whether you become a saddened soul forever lost, like me, I—I wish you well!"

"I shall never forget that sad picture," continued the humorist. "It was wit and humor ending in pathos. Tears dimmed the eyes of the youth as they watched a despairing soul disappearing in the darkness."—Eli Perkins.

A high school girl said to her father the other night: "I've got a sentence here I'd like to have you punctuate. You know something about punctuation, don't you?" "A little," said her cautious parent, as he took the slip of paper she handed him. This is what he read: "A five-dollar bill flew around the corner." He studied it carefully. "Well," he finally said, "I'd simply put a period after it like this." "I wouldn't," said the high school girl. "I'd make a dash after it!"—Cleveland Plain Dealer.

HARD TO BREAK.

But the Coffee Habit can be Put Off.

"I was a coffee user from early childhood but it finally made me so nervous that I spent a great many sleepless nights, starting at every sound I heard and suffering with a continual dull headache. My hands trembled and I was also troubled with shortness of breath and palpitation of the heart. The whole system showed a poisoned condition and I was told to leave off coffee, for that was the cause of it. I was unable to break myself of the habit until some one induced me to try Postum Food Coffee.

"The first trial, the Food Coffee was flat and tasteless and I thought it was horrid stuff, but my friend urged me to try again and let it boil longer. This time I had a very delightful beverage and have been enjoying it every since, and am now in a very greatly improved condition of health.

"My brother is also using Postum instead of coffee and a friend of ours, Mr. W., who was a great coffee user, found himself growing more and more nervous and was troubled at times with dizzy spells. His wife suffered with nausea and indigestion, also from coffee. They left it off and have been using Postum Food Coffee for some time and are now in a perfect condition of health." Grace C. M., Cuyahoga Falls, Ohio.

Put a piece of butter the size of two peas in the pot, to prevent it boiling over.

THE RELIGIOUS DUTY OF THE LITTLE PRINCE.

The religious duty of the little Prince of the Little Prince in a memorandum not only that it should be a reverence for God, she should have and love which encourages his ego for him, and not clinging; and that and an after life sent in an abstract view, and that know, as yet, no and not think of her knees, or the kneel are less frequent in their prayers.

THE RIGHT.

He who has led each passing minute the secret of a No one knows but not take into care importance of us it should be used.

We have started in impressive year of the cent point in the great had been talking, as we can remember twentieth century," century is to beget tory. It has been marvelous advance. In the principal we has been a mighty are enjoying our ordinary life-kings could not pe There have been in religious, mis and philanthropic.

Last year and a our lives be filled Shall we make our having lived the years, the day minutes of our lives pose that by the ti the end of life we finished and well d Time is to be unness and conscient ment is to be emp to have it. Some this or that, for t time." Such perso conception of the It is not necessary all the time. A ce creation is necessary this will be the upling of the physic larger and better s plished. There is maiden sitting in a pearls slip, one by card she holds in they are irretrieva illustration of lost ever from our poss to live as God wou

No one uses h who spends them t body or his sou. it too weakly. He the benefit of him and for the glory arch sighed becau day," in which m been done. Surely not been employe followed by polena

The new year w may be filled with crated efforts to Let it be a year i and service. Let in business, ferven the Lord." "Wha find to do," let u might." "Whether whatever we do," God's glory."—Chri

BURDENS THAT.

To-day I visited in girl who had just amputation of a l that when she first lose the limb, it. But she spent a lit and knowing now will, because in no any hope that her l she accepted the d geons quietly. Prom was no further strug her wonderful chan essence in what she will of God. The m cross, it is no longe

This is a secret w for it changes all t row for him; who every one's lot many are not easy, many it. It is not possible from our life. No will change bitter pleasure, grief to jo faith will make du

# POISON

corrupts the entire system, and throat become sore, the eyebrows fall out. These are the vital organs; the body is

on handling the same articles virus. It can be transmitted like Eczema or Scrofula. due and traceable to blood thfully for two or three years never cure this disease; they row up again sooner or later, cured thousands of cases of table blood purifier known, ily of every particle of the

er Home Treatment book, istory of the disease in all be result of many years of



once had a home, and osition. I had a wife as an artist's dream and I priceless pearl of honor the wine cup, and, Cico-w it dissolve and quaffed ad children, as sweet and flowers of spring, and I e and die under the curse father. I had a home the flame upon the altar before it, and I put out and darkness and desola- n its stead. I had aspira- tions that soared as morning star, and I broke heir beautiful wings, and led them, that I might ith their cries no more, husband without a wife, ut a child, a tramp with- call his own, a man in god impulse is dead, wed up in the maelstrom

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## The Home Circle

### A ROYAL MOTHER.

The religious instruction of her children Queen Victoria regarded as a sacred duty to be delegated to no one else. Of the little Princess Royal she wrote in a memorandum: "I am quite clear not only that she should have great reverence for God and religion, but that she should have the feeling of devotion and love which our heavenly Father encourages his earthly children to have for him, and not one of fear and trembling; and that the thoughts of death and an after life should not be represented in an alarming and forbidding view, and that she should be made to know, as yet, no difference of creeds; and not think she can pray only on her knees, or that those who do not kneel are less fervent and devout in their prayers."—Selected.

### THE RIGHT USE OF TIME.

He who has learned how to spend each passing minute has come to know the secret of a rightly improved life. No one knows how to live who does not take into careful consideration the importance of using each moment as it should be used.

We have started upon a year which is impressive because it is the last year of the century. It is a turning-point in the great record of time. We had been talking a great deal, as long as we can remember, about "the nineteenth century," and soon the whole century is to become a matter of history. It has been a great century, of marvelous advances and achievements. In the principal sciences and arts there has been a mighty march forward. We are enjoying many things to-day in our ordinary life which the mightiest kings could not possess a century ago. There have been also great advances in religious, missionary, educational and philanthropic departments.

There will come for each one of us a last year and a last day of life. Shall our lives be filled with achievement? Shall we make the world better for our having lived in it? Shall we use the years, the days, the hours and the minutes of our lives to such good purpose that by the time we have come to the end of life we shall find our work finished and well done?

Time is to be used with thoughtfulness and conscientiousness. Each moment is to be employed as God wishes to have it. Some people talk of doing this or that, for the sake of "killing time." Such persons surely have little conception of the importance of life. It is not necessary to work and plod all the time. A certain amount of recreation is necessary, but the result of this will be the upbuilding, the recreating of the physical powers, so that larger and better work may be accomplished. There is an old fable of a maiden sitting in a boat and letting the pearls slip, one by one, from the silken cord she holds in her fingers, and as they are irretrievably lost we have an illustration of lost moments, gone forever from our possession. Let us learn to live as God would have us live.

No one uses his moments aright who spends them for the injury of his body or his soul. Nay, this is putting to the benefit of himself and of others, and for the glory of God. The monarch sighed because he had "lost a day," in which no useful deed had been done. Surely the life which has not been employed for good will be followed by poignant regrets.

The new year which is opening out may be filled with earnest and consecrated efforts to live to God's glory. Let it be a year of faith and prayer and service. Let us be "not slothful in business, fervent in spirit, serving the Lord." "Whatever our hands find to do," let us "do it with our might." "Whether we eat or drink or whatever we do," let us "do all to God's glory."—Christian Leader.

### BURDENS THAT BEAR US UP.

To-day I visited in a hospital a young girl who had just submitted to the amputation of a limb. She told me that when she first learned she must lose the limb, it almost killed her. But she spent a little time in prayer, and knowing now that it was God's will, because in no other way was there any hope that her life could be spared, she accepted the decision of the surgeons quietly. From that moment there was no further struggle. The secret of her wonderful change was her acquiescence in what she believed to be the will of God. The moment we accept a cross, it is no longer a cross.

This is a secret well worth learning, for it changes all trial, pain and sorrow for him who has it. There are in every one's lot many experiences which are not easy, many which try the spirit. It is not possible to eliminate these from our life. No alchemy of grace will change bitter to sweet, pain to pleasure, grief to joy. No strength of faith will make duty always easy or

battles with temptation mere play. Every life has its discomforts, its losses, its disappointments, its adversities, its keen pangs of anguish. The love of Christ neither saves the life from trouble, nor deadens the sensibilities so there is no pain.

But when the hard and trying experience is accepted, the bitterness is taken out of it. It was this that sweetened the cup of Gethsemane for the Master. A study of his prayers that night shows the movement of his heart towards peace. "O my Father, if it be possible let this cup pass from me; nevertheless not as I will, but as thou wilt." "O my Father, if this cup may not pass away from me except I drink it, thy will be done." The secret of his victory over the sorrow is given in his words a little later. "The cup which my Father hath given me, shall I not drink it?" The bitterness was gone. Yet nothing had been taken from the terrible experience that lay before him. Not a drop had been emptied out of the cup. The difference was that the mind of the holy Sufferer had been brought into perfect acquiescence.

So it will be in every phase of life which has in it uncongeniality, hardship, repulsiveness, pain or cost for us; we can get the victory over it by coming to it with an acquiescent mind.

There are people we do not like—they repel us. We try to think of them as Christ does, and our heart begins to yearn to help them. Then the repulsiveness is gone.

A duty is distasteful. We think we can not do it, it is so uncongenial. We remember then that the Master has set the task for us, and at once it is transformed.

We face self-denials and sacrifices which it seems to us we can never make. As we think of them, however, we realize that Christ is calling us to enter a little way with him into his own experiences of suffering. Our shrinking is immediately changed to glad acceptance.

We come up to the edge of a great sorrow. It seems our heart will break. As we pray, however, our will sinks into God's will, and we have peace. The sorrow is not alleviated, but we have acquiesced in it, and the bitterness is past.

The old legend says that when their wings were brought and laid on them, the birds complained at being compelled to carry the burden. But when they had accepted them, lo, their burdens, which they so dreaded, lifted them. So it is with every burden which our Father lays upon us—when we accept it it becomes wings.—Rev. J. R. Miller, D. D.

### REALITY OF THE SPIRITUAL LIFE.

To the minds of some, that inward element of the Christian religion which is imparted by the Holy Ghost in conversion is a vague, mysterious feeling, belonging to the realm of the imagination rather than that of reality. They consider it of very little importance for the life that now is, but exceedingly important in relation to the life to come. That it is a mystery every one must confess; but it is not therefore unreal. Many mysterious things are quite real. Physical life is a mystery, but it is a real thing which we may know and enjoy. Spiritual life is as real and as manifest as physical life or intellectual life.

We are much occupied with the physical life, and must be so long as we continue in the flesh. The support of the body, the health of the body, the comfort of the body, the adornment of the body, constitute the chief interest of some men and women, and occupy most of their time and thought. Others devote themselves chiefly to the intellectual life. They are not much concerned about what they shall eat, where-withal they shall be clothed, or where they shall sleep at night; but they are deeply concerned about the books they shall read, the sciences they shall study, and the knowledge they shall treasure up. They watch with great satisfaction the growth of their mental faculties, and take pride in the superiority of their culture.

But there is a spiritual life also. It is as much superior to the intellectual life as the intellectual life is superior to the physical life. It is much higher than the intellectual life as righteousness is higher than knowledge. When Jesus said, "I am come that they might have life, and that they might have it more abundantly," he did not refer to the physical or the intellectual life, so much as to the spiritual. It is larger, sweeter, grander than any other life. Is it important to provide for the support of the body? It is far more important that the spirit be provided with food convenient for it where-by it may live and grow. "Man doth not live by bread only." Is it important that physical disease be prevented, avoided and warded off? It is far more important that spiritual disease be prevented and warded off. There is pain more intense than physical pain; guilt,

remorse and shame are harder to bear than fevers and paralysis; sin is worse than leprosy.

To be a Christian is to have a new life. "Ye must be born again." "That which is born of the flesh is flesh, and that which is born of Spirit is spirit." "If any man be in Christ Jesus, he is a new creature." The disciples of our Lord were in some sense Christians before the day of Pentecost. But they were ignorant of the deep things of the kingdom of God. Jesus had taught them diligently, but how little they knew of the truth which he had sought to impart to them! He frequently reminded them that a great change would take place in them when the Holy Spirit should come, and so it was. Before, they were timid and cowardly; afterward they were bold as lions. Before, they were stupid and lethargic; afterward they were all on fire with holy zeal. Before they were troubled with doubt and uncertainty; afterward they were characterized by faith and full assurance. Before they were weak as children; but they "received power after that the Holy Ghost came upon them." The chief thing in their minds before was the physical life and the interests of this world; afterward, they forgot the comforts and honors of this world in their delight in "the things which are not seen." This spiritual life is within reach of every one. It is the gift of the Holy Spirit. "To be spiritually-minded is life and peace." "The Spirit giveth life." This is not a vague and uncertain fancy, but a life, which we may feel and know and enjoy.—The Christian Advocate.

### OUR OLD THOUGHTS.

Old friends, old haunts, old songs, old books—where is the heart in which these have not their cherished places? Though often forgotten, perhaps at times hastily despised, they never quite lose hold of the affections, and even in our best moments we can yet find a parallel for our present happiness in the joys of long ago. And shall the old places and faces, the old pursuits and pleasures, be thus remembered without recalling at the same time our old thoughts? No, surely, for it was the thought of the moment that gave color to the landscape, voice to the song, sense to each word read or uttered and meaning to all. Leave the old thoughts out of the reckoning, and memories which would sustain and ennoble our moral being are transformed into an idle dream, a hollow mockery. But, reviving our old thoughts, what would otherwise be visionary becomes real, and along with our former environment comes back our former self, showing us clearly what once we were and gave promise of becoming.

When we have advanced a little further into the future, think with what eagerness we shall seek to recall the impressions of to-day. Our present thoughts shall then steal in upon us as visitants from a bygone world—may they convey to us through the midst of intervening years many a smile of encouragement, many a message of hope and consolation, many a lofty inspiration to our lasting joy and strength!—Joseph M. McFarlane.

### THE SMALL BOY IN THE HOUSE.

Mrs. Sangster has this wise word for the mothers of the small boys of to-day—the men of to-morrow:

"Look out, too, that the small boy is welcome in the parlor and in the sitting-room. Let him stay where mother is, and bring his friends into the house, which should never be too nice or too richly furnished for his occupation. A boy who is freely given a place to play in the house, or out of doors, will not

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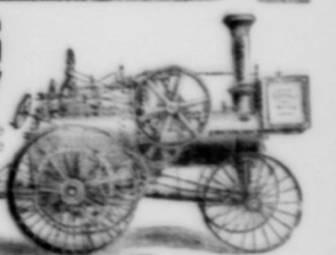
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Office of Publication—Corner Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas.

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

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

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It would afford the editor of this paper pleasure to accept all of the invitations that are coming to him for dates to visit the churches of the different brethren and preach to their people, but we are tied up in all of the engagements that we can possibly fill between now and next fall. There is only one of us, and we have but forty-eight Sundays at our command, leaving out the ones occupied by the Annual Conferences, and when you distribute these among over seven hundred organized churches in Texas, they do not go very far. So it is impossible for us to make any other new engagements for the present.

From all portions of the work we are receiving very encouraging words concerning the Advocate. If the preachers and the people are not measurably pleased with the work we are endeavoring to perform, they are very kindly keeping that unpleasant fact from our eyes and ears. Of course, this is most encouraging, and we are putting forth every possible effort to make the paper meet the demands of the times. Our only object is to glorify God and build up the cause of Christ through the medium of Methodism. But to do this most effectually we must visit the homes of the people with the weekly issues of the Advocate. Therefore, we earnestly ask our preachers to continue their efforts to place the paper in the hands of our people. Take a copy of it into your pulpits and make a five-minute talk to your congregations on the importance of making the Advocate a member of their households. We believe that the people will take the paper if the preachers will press its claims upon them. Send for sample copies and try it.

We are much obliged to the brethren for their promptness in sending us good contributions. We have the largest list of voluntary correspondents of any organ in the connection. It is this fact that gives variety to the paper and that fills its columns with wholesome reading matter. Yet we have a number of able preachers and laymen throughout Texas who ought to wield a trenchant pen, but who persistently remain silent. They are losing their best opportunity to do good in a wide field. A communication published in the Advocate is read by tens of thousands of people, and who can estimate the ex-

tent of its influence? We would be glad to hear from our leading lawyers, doctors, educators, and from more of our elect women. These columns are open to people who have anything to say and who know how to say it.

THE DALLAS POLICE COMMISSION.

The Police Commission for the city of Dallas, which was created by the last Legislature, is now in operation. It is represented by Captain A. G. Brown, Captain Boren and the Mayor of the city. The former is personally responsible for the police department. Captain Boren is responsible for the fire department. The Mayor is a sort of fifth wheel as long as the other two stand by the recommendations of each other. We now have in Dallas a political Mayor, and when the time arrived, awhile back, for the election of a Chief of Police, he undertook to control the action of the Commission, and thereby run in a Chief according to his own liking. And it looked for awhile as though he was going to succeed, but things settled down and Mr. Brown's choice prevailed, and we are to be congratulated. He was not permitted to foist upon the Commission and the city a man after his own heart to stand at the head of the police department. The right sort of a man was selected, and Dallas will not be run by a Chief who stands in with gamblers and barkeepers. But the Commission is in danger from another source just now. Our Mayor is strictly opposed to the Police Commission. As it now stands, he can not run it. So the next step is to elect representatives from this county in sympathy with the Mayor, who will use their utmost endeavor when the Legislature meets to repeal that part of the city charter creating the Commission. This will put things back into the hands of gamblers and barkeepers. There are three candidates running for the office of legislator now pledged to this plan. When canvassing throughout the county they took special pains not to let this fact be known, but as soon as they struck Dallas they publicly announced their intention, if elected, to do away with the Commission. So that on next Saturday, if these three gentlemen, who belong to the Mayor's school of politics, get nominated in the primaries, then away will go our only protection against the thugs of the city. We trust, therefore, that our friends in the county outside of Dallas will make particular inquiry as to these gentlemen before casting votes for Representatives. The better element of people in this city want no change in the charter touching this matter. We now have the best police system that the city has ever known. It is run on business principles and politics have nothing to do with it. Gentlemen are placed upon the force and ward heelers have no showing in uniform. And if we can keep it where it is, Captain Brown will give to the city in a short time the best police system in the State of Texas. It now is, and will become more so, a credit to the community. But if these politicians get into the Legislature and work their longed for change, then we will drift back under the control of the basest element in the city. We look to the moral element in the country to stand by us in this matter. They will have no trouble to locate the schemers who want to get into the Legislature for the sole purpose of overturning this department of our city government.

A GREAT AUDITORIUM FOR DALLAS.

Such is the importance of Dallas as a commercial center that great gatherings make this a common meeting point. No city in the State is so popular for purposes of this character. The great State Fair for years has been turning the attention of the people in this direction and thousands of them hold their annual convocations at this point. To the present there has been but one barrier to success in managing these convocations, and that is a large building for the accommodation of their sessions. Of late this has be-

come a problem, but we are glad to report that a solution of the question seems nigh at hand. Some time ago the leading business men of the city met and discussed the best plan for the erection of a great auditorium. The Daily News took the matter up and its columns were made to teem with interviews from all classes of citizens on the wisdom of the move. The business men kept the thing going until committees were appointed and the matter taken under systematic advisement. The result is that a feasible plan has been adopted and ways and means for raising the necessary funds to put it through have been agreed upon, and active operations are now in progress to reduce the details of the plan to practice. It meets with favor among all classes of our citizens, and responses are being made to calls for subscriptions in a way that looks like success. It has taken the form of a joint stock company, and it is to be pushed through in a real business like way. It is to be an immense structure, supplied with all modern conveniences, and centrally located. We rejoice at the prospective success of the enterprise. It is badly needed. The Churches need a place of this kind for the special union services. It will thus become a great help to our religious work in the city. Especially will this be the case two years from now when the General Conference comes to this city. It will bring from first to last thousands of our Texas Methodists here to witness the proceedings, and we want them all to have an opportunity to see that great gathering to the best advantage. The auditorium will give them this opportunity. We are glad that it is to be made a success. The Advocate will co-operate in every way with the progress of the enterprise.

A SUNDAY ON THE WHITE ROCK CIRCUIT.

Last Saturday I went up to Clarksville where I was met by Rev. W. H. Wright, of the White Rock Circuit, to go with him the next day four miles in the country to dedicate Bethel church edifice. Brother Sweeton, of the Clarksville Station, had a meeting in progress, and he had arranged for me to be with him Saturday night and preach to his people. So I stopped over with him and rendered that service. Clarksville is the capital of Red River County, and an old community. There has been a town there as far back as in the early fifties, but it did not grow a great deal until the railroad passed that way. Since then it has been going steadily forward. It now has a population of 2,500 or 3,000 people. The county is a rich section of the country and the town has shared in its prosperity. They have one of the most attractive courthouses in North Texas. It is built of red stone, and it is convenient and a handsome piece of architecture. The buildings indicate money and good taste. The most of the modern improvements are everywhere visible. Our Church there is strong and growing. A few years ago we had but little strength there, though the McKenzie College was only four miles away. But now we have a strong and influential membership. In the days of their weakness they managed to erect a commodious wooden Church structure and from time to time they have enlarged and renovated it until it has up to date met all of the uses of a place of worship, but now they are contemplating a larger and more modern house to take the place of the old one. When this enterprise is accomplished, then Clarksville Methodism will be right in the forefront of our station work in the North Texas Conference. I preached to a most excellent congregation at night and slept under the roof of the good pastor and his family. Bro. Sweeton is doing a most excellent work and his congregation is prospering in things spiritual. The next morning Bro. Wright and myself started out to the new Church building four miles in the country. We soon came in sight of it and it was apparent that the people were going to take part in the dedicatory services. They were

arriving from all points of the compass. They kept coming until it seemed that there were at least two hundred and fifty buggies and surries driven into the large grove. There must have been more than a thousand thrifty country Methodists in and around the building. All the circuit was represented. I have not seen as many babies in one congregation in twenty years. And they, too, took part in the service. But they had a right to their share of attention. If we ever do anything with the race, it will be through the babies. If we will take care of them, the Church of the future is assured. And the Church is the place for them. Let their mothers continue to bring them. A preacher who has not voice enough to drown out their crying, and romping, ought to be located! So they had the right of way at this delightful service. The building will seat, when crowded, about four or five hundred people. The rest of them were at the windows and around the doors. That community is not wealthy, but out of their hard-earned money they have built as nice a little country Church as one wants to see. It is painted and well seated. Two of the original Building Committee had died before the work was done. Their widows and children were present. In preaching to such people I had liberty. The fact is, I felt at home. I am a countryman by birth and bringing up and I love to preach to country people. We had a most profitable service. At its close, the people spread out their table linen and great abundance of everything good to eat was prepared. It reminded me of old times. After dinner we again assembled and listened to an edifying sermon from Bro. Sweeton. Thus the house which the people had builded was set apart to the worship of Almighty God. It is a sacred place. Near by the fathers of Methodism used to preach in a school-house. Their work made the new church possible. They are gone, but we have entered into the fruits of their labors. Bro. Wright is now closing his fourth year on this circuit. He has done faithful work. The man who will follow him next fall will have a goodly heritage. I met a number of his people. They are among our most substantial members. His work takes in historic ground. At White Rock, one of the first Methodist Churches was organized in Texas. At that time that portion of Texas was included in Arkansas and was known as Miller County. In '38 Bishop Thomas Morris held the Arkansas Conference at Fayette, ordained Rev. J. W. P. McKenzie and sent him to the mission which at that time covered all that section of what is now North Texas—at least that part of it that one man could reach. In Miller County he did the most of his work. Many of the old men remember him still and never grow weary of talking about him as a man and a preacher. But in the near future we are going to devote a considerable space to this great man and his work; so we desist for the present.

ABILENE DISTRICT CAMP-MEETING.

There is to be a great district camp-meeting at Abilene, beginning June 27, and continuing about two weeks. A tabernacle of large dimensions has been erected close to the town and a great many small tents will be placed on the grounds for the use of campers, so that every accommodation possible will be afforded to make the occasion a large success. The preachers of the district will attend, aided by many distinguished ministers from abroad. A number of the connectional men and Bishops are expected also, and the preaching will be of a high order. It will be an old-fashioned camp-meeting of the genuine Methodist type. Dr.

Chapman, the presiding elder, will lead the hosts, and a wonderful meeting is confidently expected. The railroad has granted good rates from Fort Worth and El Paso and all intermediate points, so that Abilene can be reached at small expense. If therefore you want to attend a good camp-meeting and have a religious time, coupled with rest, go up there and take in this meeting. Abilene is a delightful community to visit and the trip will be highly interesting.

A SPECIAL REQUEST.

A recent visit to the old site of the McKenzie College has suggested to us the thought of bringing out an edition of the Advocate at no distant day devoted largely to literature bearing upon the life and character of this great man and his work as an educator and a preacher. We want, therefore, to ask all of the preachers now in any of the Texas Conferences who were students of Dr. McKenzie to drop us a postal card giving us their address. We think there are still a great many of them, and we want to know who they are, and where they live.

TEXAS PERSONALS.

Editor Cullom, of Garland, called to see us Tuesday.

J. D. Waddill, G. L. Brockman and J. E. Davis, of Nevada, called to see us Tuesday.

We have received an invitation to the commencement exercises of Clarendon College and Training School, June 1-6.

Mrs. L. A. Burk, wife of our pastor at Jefferson, made us a delightful call the past week.

We are pleased to have had a visit from Dr. A. Owens, of Cisco, recently. He was in the city and did not overlook the Advocate.

We are in receipt of an invitation to attend the second annual reception of the Alumnae Association of the San Antonio Female College.

Mrs. W. T. Andrews and her daughter, Miss Ola, of Florence, Ala., are visiting the son of the former, Rev. W. R. Andrews, at Salado, Texas.

Rev. I. T. Stafford, of Atlanta, Texas, went down to the League Conference last week and stopped on his way back and made us a delightful visit.

While at Waco last week we were pleasantly entertained at the home of Mrs. Doctor Willis, and in them all we found earnest Methodist people.

We were pleased with a good, social visit last week from Rev. Ben H. Bounds, of Howe. He is a genial spirit and makes one feel better to meet him.

We appreciate an invitation to be present at the marriage ceremony of Miss Minnie Curtis and Mr. John Arnold to take place at Roanoke, Texas, June 6.

Rev. C. M. Threadgill, of Paris, will deliver the commencement sermon of Wall School, Honey Grove, May 27, and Dr. W. E. Boggis, of Dallas, will deliver the annual address, May 29.

We were delighted with a visit last week from Rev. E. W. Alderson, of the Bowie District. That part of the world is serving him well, and he is said to be doing some of his best work up there.

Rev. E. L. Spurlock, of Cedar Hill, has been up at Clarksville helping in a revival meeting and on his way home looked in on us a short while. He has some good Church enterprises on foot in his work.

We had the pleasure last Sunday night of tarrying under the hospitable roof of Bro. and Sister W. K. Snell, of Clarksville. They are working members of the Church and true friends of the preachers.

Rev. Chas. Brown, of Abilene, spent a few days in the city this week, and called to see us. He is much interested in the district camp-meeting, which is to meet at his place the 27th of June. He says it will be a big success.

We are in receipt of a beautifully gotten-up invitation to the commencement exercises of Coronado Institute, located at San Marcos. The exercises



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will take place June 3-6 and Rev. Thos. Gregory will preach the sermon.

Rev. A. O. Evans, of Colorado, will deliver the Commencement sermon of the Weatherford College, and Rev. R. Wright, of Hillsboro, will deliver the annual address.

Rev. Geo. Stuart has just closed a most successful revival service at Paris. For the past ten days he has been aiding Rev. C. M. Threadgill in his meeting. As we passed there the other day it was on everybody's lips.

Last Monday on my way from Clarks-ville I met up with Rev. J. A. Stafford, of Honey Grove, and Rev. C. E. Lamb, of Dodd City. The former had just closed a fine meeting, in which he was aided by Rev. R. H. H. Burnett, of Oak Cliff.

Rev. Hubert D. Knickerbocker, of Weatherford, was in the city last week and paid his respects to the Advocate force. His people have given him a vacation and he is going across the water to see the old country very soon.

At Sherman the other day we met Sister Archer, wife of Rev. P. C. Archer, of Denison. She thinks that they have the best church building there to be found in Texas. It cost about \$16,000 and is handsomely finished and furnished.

At the State Epworth League Conference last week there were many of the presiding elders and pastors present. It looked like an Annual Conference. The fellowship was fine. The young people and the preachers make a good mixture.

We were delighted to have a visit from Dr. C. F. Reid, our Korean mission-ary. He spent Monday night in the city with friends and did not forget to pay his respects to this office. He was on his way to Paris to attend the meeting of the Woman's Board of Foreign Missions.

We had the great pleasure of spending an afternoon last Saturday at the home of Bro. and Sister John McKenzie, near Clarksville. This is a historic spot, as it is the scene of the labors of Dr. J. W. P. McKenzie of sacred memory. In a later edition we will make special note of this visit, as all Texas Methodism is interested in this spot where Dr. McKenzie did his great life work.

METHODIST NEWS.

Dr. James Atkins and family have gone to Waynesville, N. C., to spend the summer on account of the health of Mrs. Atkins.

Dr. L. W. Munhall, the eminent evangelist, is planning to go to London, England, the coming July to engage for three months in evangelistic work.

Chancellor Kirkland resigned as President of the Board of Missions before the board adjourned Saturday afternoon, and Bishop Wilson was elected President.

Rev. Dr. Stephen L. Baldwin, Secretary of the General Committee of the Ecumenical Missionary Conference, is quite ill at his home in Brooklyn, from the result of overwork.

North Carolina Christian Advocate: Rev. J. M. Rhodes, President of Littleton Female College, has given his entire interest in that property to the North Carolina Conference. This institution is now owned wholly by the Church. President Rhodes has made the building up of this school his life work and after a remarkably success-

ful administration he turns it all over to the Church. Certainly he deserves the thanks of all who are capable of appreciating the spirit of generosity.

Bro. B. F. Haynes feels that he is unable longer to carry the burden of further publishing Zion's Outlook, so it will hereafter be in the hands of J. O. McClarkan and E. M. Bounds.

Dr. A. Coke Smith was elected to fill the vacancy in the Board of Missions caused by the death of Dr. Sledd, of Virginia. Dr. R. G. Porter was elected to fill the vacancy caused by the death of Dr. C. G. Andrews, of Mississippi.

The General Conference of the A. M. E. Church Thursday elected five new Bishops as follows: M. M. Moore, Washington; Evans Tyree, Nashville, Tenn.; C. S. Smith, Nashville; C. T. Shaffer, Philadelphia, and K. L. J. Coppen, Philadelphia.

Acting under the advice of the Board of Bishops, the Committee on Episcopacy of the M. E. Church decided to recommend to the General Conference that an additional Bishop be elected, to take charge of the work in Eastern China.

Michigan Christian Advocate: In 1828 there were thirty-seven religious papers all told, and the New York Christian Advocate, with a weekly issue of 15,000, it was claimed, had a larger issue than that of any other newspaper in the world, not excepting even the London Times.

Bishop McCabe, who occasioned considerable surprise several days ago by preparing and giving out for publication a set of satirical resolutions referring to the outside work performed by the Bishops, may be censured by the conference for his action. Chairman J. M. Buckley declared that the Committee on Episcopacy would investigate Bishop McCabe's action and report to the General Conference.

We are in receipt of the following note from Rev. J. H. Brunner, under date of May 13: "To-day our pastor, Rev. J. E. Lowry, received into the Church sundry persons who were converted in the late revival in Hiwassee College. Among these Francis Moser, now eighty years old, along with a son, a bald-headed man, and a granddaughter in the bloom of young womanhood. Thus three generations took the solemn vows together. Our pastor, in his thanksgiving prayer, said it was the first time in his ministry that three generations had thus come into the Church at the same service. It was an impressive scene."

STATE LEAGUE DEPARTMENT.

A REMINISCENCE.

As I sat in the great auditorium at Waco I thought of Waco in 1852 and 1853, when my father landed there in an ox wagon. We lived at the Barron Spring and cultivated the Barron farm in 1852, and I, an 8-year-old boy, played marbles on the hill where we were sitting. Waco was then a village, but about one frame house in it. The huts were made of boards gotten out of the Brazos bottom; no railroads, telegraph wires and telephones, and we got our supplies from Houston by ox wagons. The swamps were still to be seen, and the beasts of the forest roamed the country almost unmolested. My father and mother were Methodists. I was born a Methodist. We located five miles above Waco, near Bosqueville, where I was raised. Our school-house was made of cedar logs—one of the logs cut out to give us light. Our seats were made of slabs, with wooden legs. We finally built a college at Bosqueville, and I actually went to college. I graduated under a one-eyed President by the name of Jeff Davis after over a three years' course, fighting for the Southern cause. I looked on the great city, its machinery, its commerce, its schools and churches, and then looked on the great State League Conference of young life, and I said, "Behold, what hath God wrought." Then looking out on the twentieth century, I thought, "Oh, God, what are the possibilities of the next fifty years?" I am glad I am a Methodist. I am glad that through the prayers, tears and toil of my father and mother, I am identified with forty-eight years of Texas history. I am glad I've been permitted to give twenty-four years of honest labor to the Church in the Northwest Texas Conference. I am gladder still that I am permitted to look out on the twentieth century and, with the young life of Texas Methodism, reconsecrate my life to God and cry deep down in my heart, "All for Christ and Christ for all!" Young Leaguers, let me appeal to you: the inheritance into which you have come has cost the sacrifice of our fathers, the prayers and tears of our mothers. The

victories of the future will still cost sacrifice, prayer, tears, toil and money. Will we not gladly give all for Christ? R. V. GALLAWAY.

Thornton, Texas.

No doubt there will be much said about the convention at this place, but as I am not a Leaguer—except in spirit—I would like to say a few words as an outsider. I pronounce the convention a marvel of success on every line.

I reside in this city and had the privilege of attending the convention held here three years ago. I think there were a larger number of delegates present then than at the one this year, and apparently more enthusiasm. But I, being an outsider, could see things perhaps that others would not notice. During the convention of three years ago, at any hour of the day, could be seen—in spite of the magnificent program—a crowd of giddy young men and women hanging over the banisters of the suspension bridge, strolling through the park, or giggling around a soda fountain; and to each of these was pinned a little badge denoting them as delegates. Then, when they had no other place to go and some special feature of the program was announced, they were all on hand in a sort of light, frivolous spirit, ready to laugh and cheer at everything said or done, whether right or wrong.

Not so this time. This spurious enthusiasm was not seen. Should one take a stroll through the city during the hours of service, you might think there was not a delegate in town. But step, if you please, into the great auditorium, and there you behold a sight that would send a thrill through the heart of every Christ-loving soul. Every delegate in his place, and, apparently, like the old ox, ready for sacrifice or service!

The delegates who attended this convention were young men and women of talent, piety and earnestness, and I do not hesitate to say that this convention was truly the representative of the muscle, bone and sinew of the Epworth League in Texas.

Those who failed to come certainly missed a rare treat. If there were nothing else of importance throughout the whole convention, it was worth traveling a thousand miles to vote as a delegate against the army canteen. That resolution has made me love the Epworth League as never before.

Let every League which was represented at this convention feel proud of your delegates. I believe they brought a great blessing to this city and a holy enthusiasm upon the cause of Christ that has set in motion a vibration that shall never cease.

I know that I voice the citizens of Waco when I say, 'Come! Come again!'

WM. E. FISHER.

Waco, Texas.

TWENTIETH CENTURY MOVEMENT.

To the Members of the North Texas Conference:

Dear Brethren—As Dr. J. D. Hammond, our Educational Secretary, has kindly consented to give ten days to our conference in the interest of our Twentieth Century Educational Movement, let us do our utmost to make his work as profitable as possible. You will find a list of the appointments in last week's issue of the Advocate, and also a very strong article from the editor urging attendance upon these meetings. I hope all of our people will read that article. These occasions may mean to our conference thousands of dollars for our thank offering, if we do what we should do to make them successful. Now is our opportunity, and if we let it pass unimproved we may write "Ichabod" forever on our banners. The preacher who fails to attend these meetings and carry as many of his laymen as possible, thereby getting the best methods of work and the inspiration to push it to successful accomplishment, will be likely to fail in the end, and will go down into the new

century with an awful weight of responsibility for that failure.

Dr. Hammond has studied this movement more closely than any other man in our Church, and is thereby better able to give us the information we need to enable us to adopt the best methods of work. He is not only prepared to give us the result of two years hard study of this subject, but also the accumulation of the best thought of the wisest men who have written on it and the experience of those who have been successful workers. Let us not miss this opportunity to profit by his wise counsel.

We regard this as the greatest movement of the century. The future of our Church depends upon the success of the movement. The success depends upon our efforts, not spasmodic, effervescent efforts, but intelligent, persistent, all-absorbing efforts, based upon faith in God and our holy religion and fired by a sense of personal responsibility. The preacher who thus prosecutes his work will receive his reward. Let every preacher, every member of the Board of Education every District Secretary of Education and every educational committee-man in each pastoral charge attend the meeting in his own district. While these meetings will create enthusiasm among the masses, they will be of special benefit to those who occupy the responsible position of leaders and workers. As Dr. Rankin has well said: "The use that we make of these occasions will be the turning point in our success, and we can not afford to neglect them in the least. Therefore let the North Texas Conference make great effort at this time to move forward in this momentous enterprise."

O. S. THOMAS.

CHANGE IN DR. HAMMOND'S APPOINTMENTS.

Dr. Hammond will be at Van Alstyne instead of Whitewright Tuesday, June 5. This change is made at request of the presiding elder, Bro. J. R. Wages. C. M. HARLESS, Sec'y Board of Education, N. T. C.

The Ecumenical Conference on Foreign Missions is over and is pronounced on every hand the greatest missionary assembly that has ever been held. It now remains to make its work permanent. That will depend to a very great degree on the report of the conference, its character, the extent to which it is circulated and the manner in which it is used. As to the report itself it is now in the hands of a special committee, who have had large experience and who will employ trained men. The editorial end in view is to omit nothing essential, to admit nothing non-essential. The plan includes three parts: 1. The story of the conference; its inception, organization and conduct and its place in the history of missions. 2. The contribution of the conference, the papers, addresses and discussions. 3. Appendices, including the complete program, the organization and roll, a list of missionary societies, a summary of missionary statistics, a carefully prepared Bibliography of the best missionary books and an index.

The report will be published in two volumes of about five hundred pages each, paper, printing and binding of the best. Originally, the price for the two volumes was fixed at \$2.50, advance subscribers to receive it for \$2.00. The funds of the conference, however, will cover the cost of putting it on the press and will thus enable the committee to reduce the price from \$2.50 to \$1.50 and to advance subscribers from \$2.00 to \$1.00 for the two volumes. They will be ready for delivery early in the fall. Subscriptions, accompanied by the money, may be sent to the Publication Committee, Ecumenical Conference, 156 Fifth Avenue, New York. Checks should be made payable to Edwin M. Bliss, Chairman.

No one who is fit for heaven wants to go there alone.—Ram's Horn.

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**Sunday-School Department.**

SECOND QUARTER. LESSON 9. MAY 27.

PARABLES OF THE KINGDOM.  
Matt. 13:24-33.

Golden Text: "The field is the world."—Matt. 13:38.

From the International Evangelist we take the following applications of the lesson:

In the lesson of April 1, on the Beatitudes, and throughout the Sermon on the Mount, we found Jesus speaking of the kingdom of heaven. In that sermon he speaks of this kingdom nine times. But then he was describing chiefly the characteristics of the subjects of the kingdom. John had proclaimed at the opening of his mission that the kingdom of heaven was at hand. Jesus, in his Judean ministry, had continued the same proclamation. With that proclamation he later on charged the twelve when he sent them forth, as still later also the seventy. Perhaps the earliest use of the term (or its equivalent, "the kingdom of God") was the reference to it by Jesus in the conversation with Nicodemus (John 3:3), in which also he speaks of the conditions of entrance into the kingdom. Of this kingdom we find him still speaking during the forty days between his resurrection and ascension (Acts 3:3). Evidently it was a subject of pre-eminent importance in the thought of Jesus.

In the present lesson we have introduced the parables of the kingdom. There are seven of these "kingdom" parables given in this chapter, namely: The Sower, the Wheat and Tares, the Mustard Seed, the Leaven, the Hidden Treasure, the Pearl of Great Price, and the Net. In addition to these Matthew gives later on five other parables of the kingdom, namely: The Unmerciful Servant (18:23), the Laborers in the Vineyard (20:1), the King's Marriage Supper (22:2), the Ten Virgins (25:1), and the Talents (25:14). Mark adds one other, the Seed Growing Secretly (4:26). These are all of the parables used as direct similes of the kingdom of God, that is in connection with which the words "like" or "as" are used. But there are a number of parables besides these that are just as strictly parables of the kingdom, as for example: The Sheep and the Goats (Matt. 25:31), the Rich Man and Lazarus (Luke 16:19), and the Pounds (Luke 19:12). Indeed, nearly all of the parables are of this character. Christ's teachings related to little else than the kingdom. He came to introduce it into the world, and his great effort was to make men understand its nature and its laws.

The three parables of the lesson, and the one preceding it, the parable of the Sower, and the one from Mark (4:26), the Seed Growing Secretly, might not be inappropriately be called "Parables of the Vitalities of the Kingdom." They all illustrate the life principle of the kingdom—that it enters in as a germ, that it falls into the soil and world as a seed, and institutes a new vital process that from a small beginning grows to large proportions. Each of these parables has its distinctive feature which gives it its individuality, but they all have this element in common. The kingdom is a life. It is a vital force that comes into the soil of human nature from without that is capable of transforming it. And the parable of the Tares teaches also that evil is introduced into life from without, and springs up as a foreign growth. "An enemy hath done this." But the thought particularly worth seeing is that the kingdom of heaven, that is, the Christian religion, comes down from above, that it is not a product of evolution of the native elements of human nature, that it is something that comes into the soul, as seed into the soil, as leaven into the meal. The soil does not produce the seed, but is assimilated by the seed; the meal does not evolve the leaven, but is transformed by the leaven. So Christianity is not a natural evolution, but comes in as a power of revolution. In other words, Christianity is a seed of heavenly origin and of divine planting.

But in the interpretation of the parables we must get at the particular thought that lies at the center of each one, and recognize that there may be a number of things in the parable necessary to the setting forth of this idea which were not intended to have any teaching significance. We err greatly, and may run off into endless and profitless vagaries, if we attempt to make every element of a parable have spiritual meaning. Take the parable of the Sower, for example. The great thought of that parable is that the truth which comes to a man is rendered profitable or unprofitable by the conditions presented in his own character. The highway, the stony ground, the weed-and-brier-choked field, the good soil, stand for conditions into which the seeds of truth fall, and determine whether they will

bear fruit or not. Hence the importance of keeping hearts prepared for the reception of truth. That is the lesson of the parable—everything else is secondary.

So also the parable of the Tares. Its lesson is that evil having come into the world, it is God's policy to let it remain along with the good until the last day. The righteous and the unrighteous are to be left mingled together until the day of final separation. That is all it was intended to teach. Incidentally and indirectly it may imply a number of things—as the existence of an "enemy," who sowed the tare seeds—indeed, Jesus in his exposition directly afterwards explained that this "enemy" was the devil. The same general lesson of the dwelling together temporarily of the good and the evil is taught in the parable of the Net, given in vs. 47-50.

The central idea of the parable of the Mustard Seed is the extensive development of the kingdom from a small beginning. The contrast is between the minute seed and the great tree developed from it. History illustrates this parable—the obscure, and in the sight of the world, the contemptible beginnings of Christianity, and the large proportions to which it has now grown—a movement that began with one man, a Galilean carpenter, who was put to death on the cross, leaving only a handful of followers, but which now numbers perhaps four hundred million adherents, and is the dominant power in the highest civilization of the world. And history moreover furnishes many illustrations of the way in which a single seed of truth finding lodgment in one man's heart, springs up and widens out into amazing results—such, for example, as the germ-truth that fell into the heart of Luther as he climbed the Sacred Stairs at Rome. God's way of revolutionizing the world is to drop a seed into it.

The parable of the Leaven is an intensive representation of the workings of the kingdom as that of the Mustard Seed sets forth its extensive development. The Kingdom is a transforming power. It makes over human nature and human society. It is adapted to human nature. Leaven would not change sand into bread. The meal has the capacity for transformation. So human nature. And the leaven has the potency for complete transformation.

**Epworth League Department.**

Lesson Topic for May 27: "Have Patience."—Matt. 18:21-35.

We take the following comments on the lesson from the Central Advocate:

1. What is patience? It is the silent and calm fortitude which bears without resentment and without anger the persecution of its enemies. It is the spirit which reviles not when it is reviled; which makes no bitter answer when malice attacks reputation and endeavors to destroy character. It was exhibited in all its perfection by the "Man of Sorrows" as he confronted the false witnesses against him at the judgment bar of Pilate, and it has since shone forth from the lives and the characters of many of his most illustrious disciples in the centuries that have passed since that memorable morning when the leaders of the Jews thirsted for the life of the Holy One and the Just. It is also the spirit of forbearance and love, best exemplified in the divine kindness to sinful man and the deathless love of the mother for her wayward child. Patience, in this sense, hath much employment, since perverse children in every generation have apparently taken pleasure in piercing the heart of the Savior as well as in wounding mother love.

2. Toward whom is the child of God to exercise patience? First, toward his personal enemies. Although the situation has greatly changed with the advance of civilization, yet there is still much brutality and malice in the world, and the devout Christian is pretty certain to have some enemies who will do whatever is in their power to make life unpleasant for him and to diminish his influence among his neighbors. His natural feeling would be to measure out to them the same judgment they award him, but he is commanded by the Word to be patient toward them, leaving with their God the avenging of any wrongs they or the Church may suffer at the hands of the tongues of the perverse sons of Belial who love to set communities by the ears and to put revengeful and passionate feeling into the hearts of others. He is also to be patient toward the weak brethren of the household of faith. Some there are whose burdens must be carried by their stronger neighbors. Toward these the Christian must exercise the attribute of patience, mingled with love.

3. What is the final result of Christian patience? Perhaps sometimes it may not appear to the child of God to be very important. There will be discouragements by the way. More than

one of those toward whom patience has been steadfastly exercised will not appear to have been affected in any way. In confirmed hardness of heart they will seem to go their ways, and the one who prays for them and ever exhibits patience almost divine toward them sees no results. But it is the duty of the Christian to obey, leaving results with his Father. Years ago an humble Methodist preacher saw a confirmed drunkard tottering along the streets of the town in which he was stationed, and made up his mind, with God's help, to save the poor creature. He cultivated the man's acquaintance; discovered that he came of devout Methodist ancestry; bore with him patiently; followed him frequently to the door of the saloon; received in the spirit of the Master reviling and cursing, and finally had the great pleasure of receiving the man into the Church, of which, after the lapse of a quarter of a century, he is still a member. In that instance patience was abundantly rewarded.

**NORTH TEXAS LEAGUE.**

We can only entertain two delegates from each League and the pastor.

The names of delegates must be sent in by the 1st of June. The names of pastors who are coming must be in by June 5; otherwise entertainment will not be provided.

The League Conference has been held in our larger towns. Plano has only 2900 inhabitants. Send names to Alfred Mayes, Plano, Texas.

S. A. ASHBURN.

**AN APPEAL.**

The Epworth League Board, at its present sitting, having carefully looked into the interests of the League department, finds it prospering in a satisfactory way, except that the circulation of the Epworth Era, the League organ, is far below what it should be, and far below the financial needs of the League Department, the sole support of which is the subscription patronage of the League paper. Twenty thousand subscriptions are needed to make the Era and the League Department self-sustaining.

We now earnestly appeal to our pastors and Leaguers to make an immediate and thorough canvass in the interest of the extension of the Era's circulation. The League has brought a great blessing to our young people, and has proven a helpful force in every part of our Church work. The necessity for an immediate and thorough canvass in every League in the Church is therefore earnestly asked by this board. A great interest of the Church and the spiritual well-being of our hundreds of thousands of young people are involved in the faithfulness with which this call is met.

We are very faithfully yours in the work.

W. A. CANDLER, Pres.  
J. W. NEWMAN, First Vice-Pres.  
W. T. McCLURE, Second Vice-Pres.  
J. M. BACUS, Third Vice-Pres.  
H. M. DU BOISE, Sec'y-Editor.  
THOS. B. KING,  
E. H. RAWLINGS,  
W. F. McMURRAY,  
R. E. ALLISON,  
Nashville, Tenn., May 2, 1900.

**DISTRICT CONFERENCES.**

**SHERMAN DISTRICT CONFERENCE.**

Our District Conference convened at Whitewright May 9-11. The weather was ideal. A large number of the lay delegates and local preachers were present, and our presiding elder, Bro. J. R. Wages, was in fine spirits—at his very best—and the hospitality of the town was complete, all of which combined to make us have a very enjoyable time. The following visitors were with us: Rev. G. W. Owens representing the Advocate; Rev. R. W. Thompson, the Orphanage; Bro. W. C. Everett, the Branch Publishing House, and Rev. J. M. Binkley. Mrs. W. H. Johnson presented the "Rescue" work on Thursday night, and secured a nice collection of some \$400 for the Home at Dallas. The ladies of the Home Mission Society held their district meeting on Thursday afternoon, and quite a number of lady delegates were present.

The licenses of all the local preachers were renewed, but it is the order of the conference that, from this time on, no license of any local preacher will be renewed unless he be there to make report or have there a written report of his work and ask for a renewal of his license. Rev. Ed L. Sherman was granted license to preach, and also recommended to the Annual Conference for admission on trial.

Rev. J. D. Majors was recommended for readmission into the Annual Conference.

The following were elected delegates: J. A. Bohrer, Rev. A. G. Noble, W. T. Sears and D. C. Maddox, with

H. N. Tuck, P. G. Hammach and Rev. D. E. Starr alternates.

The next conference goes to Preston Bend Camp-ground. It is the purpose of the Preston Bend people to entertain us there next year in tents at the camp-ground and hold a week of "camp-meeting" in connection with the District Conference.

I close the report of the conference with the report of the Committee on the Spiritual Condition of the Church, signed by I. W. Clark for the committee:

"We are glad to report that so large a per cent of the charges of the district have reported good revivals. It is a fact that our Church is retrograding in the matter of revivals, and the thoughtful mind is constantly asking why we do not have the soul-stirring revivals we used to have.

"We really believe that much of the dearth of spirituality is due to the ministry of our Church, and we believe the time has come for us, as preachers, to wake out of sleep and sound the alarm.

"Do we visit our people in their homes as much as we should, and pray with them and exhort to consecration of life? Do we depend on the prayers of the Church, and expect results in answer to our petitions? Do we insist on the present, living Christ as an experience in the hearts of the people? Do we insist on good works as the evidence of our religious experience and as the light of the world?"

"Inconsistent living in our Church is a hindrance to our people, because of the bad example and because such living is dishonoring to the Holy Ghost. The Church is the body of Christ, and he is seen by the world only through the lives of his members, just as the character of a man is known by his actions. We honor our parents by obedience to home laws, and the Church member honors the Church by heeding her admonitions and in obedience to the laws made for our government. The Bible tells us obey the powers that be, for they are ordained of God. Respect for the Church and her ministry is secured by the obedience of her membership. No family that does not respect the home government can enjoy the respect of the community, and parents who do not enforce home discipline can never enjoy the esteem of their neighbors.

"Our ministry is not respected by the world as it used to be; not so much because our preachers live immoral lives, as because they tolerate ungodliness in their members, and thus become particeps criminis.

"An act is wrong and damaging to the Church because it is disregardful of Church authority and brings the Church into contempt in the eyes of the world. When we fail to insist on godly living we dishonor God, for the reason that we prefer the friendship

**THE VALUE OF CHARCOAL.**

Few People Know How Useful it is in Preserving Health and Beauty.

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

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

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

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

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

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

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

**A Badly Sprained Arm!**

HOUSTON, TEXAS.  
DR. RADWAY & CO.—Dear Sirs: August 25th last I had a badly sprained arm. After using six different (what were called) remedies, I never got relief till I used Radway's Ready Relief, which eased the pain at once and cured me in two days. My father, who is 56 years old, says: "Radway's Ready Relief and Radway's Pills are the best of all medicines." We keep them in the house the year round. Respectfully,  
THOS. HANSDORF-GILL, Special Police, City Hall.

**RADWAY'S READY RELIEF**

A Cure for all Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations

**Rheumatism, Neuralgia, Frostbites, Chills, Headaches, Tooth-aches, Asthma, Difficult Breathing.**

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this need any one SUFFER WITH PAIN. Sold by Druggists.

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**YELLOW PINE LUMBER.**  
GLAWSON, TEXAS.

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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.

**Late Scientific Discovery.**

It Teaches the Natural Laws Governing the Circulation of the Blood.

An understanding of said laws enables any one to control the heart beats, change the system with electricity, increase the blood's circulation to an extent sufficient to relieve pain, bad feelings, fever in not over thirty minutes, and to cure all chronic diseases caused by impure blood and sluggish circulation. It is the opinion of leading scientists that it is the most valuable discovery ever made, and because it gives a person power over himself. This is no talk, but I have such recommendations and testimonials as will convince you that it is as represented. No medicine, not magnetism, not faith, but an entirely new discovery. It has been demonstrated in many cases, never failed in a case, never required more than three months to effect a cure. Gives man more power over himself than he had thought possible.

Satisfaction guaranteed. For particulars write  
M. A. SIDES, Willis Point, Texas.

The above party is perfectly reliable.—Publisher.

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**The Revival No. 3.**

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Atlanta, Ga., Kansas City, Mo., Cincinnati, O.

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JNO. R. SMITH, Morris, Texas.

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To find a town in Texas that will appreciate and aid in the establishment of a Select School for Girls. Strictly first-class and limited. Address  
M. H. W., this office.

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Church, Peal and Chime Bells, Best Made,  
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of the world to are told that ravens when preachers see must condone their people, a for their family God and distributed on faith

Methodist unit in feeling work is connected obligations are member suffer should suffer no greater all our work than er preacher a ments on a b he is carrying charge and st downfallen Ch

"Every free him the burden God will be growth when h in the relief of is certainly fa not rejoice in brother, and I have any satisfaction."

"We too often applaud by set gain reputation imitations un of God. We st fashion religion brings forth testimonies to fession. We st Church so live be their bond; t our Church shal mendations.

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"Higher Critics infidelity by pre doctrines of rep and holy living. "We should pre ard of holiness a of our Lord by l Men should not Church who do pline by keeping cessful preacher ablest pulpit m down in sympath es of his membe ample the footst lives much of h with God and l committing to l otherwise harass peace. Casting him is honoring

"Resolved, The denice and detern Church of world! fined by our Bish ference, and will mand the respec wise enforcement "We detest the Sabbath day l of amusement, b unveiling of mo for drilling mill and we will not unholy use of G the worship of A W. K. STR

**PARIS DISTRICT**

The thirtieth se District Conferer afternoon, April 2 mon was preached or on Tuesday ni erce organized fo day morning. Apr siding elder, Rev. in the chair. Im ganization the con attend the fune Ratney, the mess; the day preceding, sad, for we loved Appropriate resolu later by the confer been sent to the vocate and also to

There were sixty delegates present. on the questions of Discipline, and out here offer a few it est. Five protact reported with 111 tional conversions services. Most of t good spiritual co places with world trouble with world the usual disciplin being taken with Attendance upon Church is splendid others not so good.

# Sprained Arm!

HOUSTON, Texas.  
**AY & CO.**—Dear Sirs: August 1 a badly sprained arm. After rest (what were called) remedies (which was I the pain) at me in two days. My father, Mrs. A. D. says: "Rayway's and Rayway's Pills are the remedies." We keep them in our house. Respectfully,  
**ROBERT GIL,** Special Police.

**READY RELIEF**  
 Colds, Coughs, Sore Throat, Bronchitis, Pneumonia, Inflammation of the Lungs, Inflammation of the Throat, Neuralgia, Headaches, Tooth-Ache, Asthma, Difficult Breathing.

WORST PAINS in from one to NOT ONE HOUR after reading this SUFFER WITH PAIN.

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 Cured in 24 to 48 hours. Key until the patient is returned home. Having a case, we positively will cure you. All expenses of patient for treatment or board.

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 Natural Laws Governing the Blood.

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 ival No. 3.

**INTERESTED?**  
 EXCHANGE. Desirable Georgetown, Texas, on in July. Call on or 1744, Mexican, Texas.

**NTED**  
 Texas that will ap- establishment of a Girls. Strictly first-Address I. H. W., this office.

**LLS.**  
 SWEETENED, FAR SOUNDING, DURABLE, UNDRY.

**LLS & PEALS**  
 in Earth making, ILLS & PEALS, etc., etc., ILLS & PEALS, etc., etc., ILLS & PEALS, etc., etc.

**LLS & PEALS**  
 in Earth making, ILLS & PEALS, etc., etc., ILLS & PEALS, etc., etc., ILLS & PEALS, etc., etc.

of the world to the power of God. We are told that God feeds the young ravens when they cry, but some preachers seem to think that they must condone sin to stand in with their people, and thus secure a living for their families; and this dishonors God and distrusts the promises conditioned on faith.

Methodist preachers should be a unit in feeling and sympathy. Our work is connective, and our Church obligations are alike, and when one member suffers the other members should suffer with him. There can be no greater affliction or hindrance in our work than criticisms from a brother preacher and uncharitable comments on a brother's methods while he is carrying the burdens of his charge and struggling to lift up a downfallen Church.

"Every preacher should take on him the burdens of his brother, and God will reward him in spiritual growth when his prayers are answered in the relief of his co-worker. A man is certainly far gone in sin who can not rejoice in the prosperity of his brother, and he is a devil who can have any satisfaction in the failure of another.

"We too often make effort to gain applause by sensational preaching, or gain reputation as revivalist by manipulations unwarranted by the Word of God. We should insist on the old fashion religion and an experience that brings forth good works as living testimonies to the truth of our profession. We should demand that our Church so live that their words shall be their bond; that to be a member of our Church shall be the best of recommendations.

"Our preachers should go back to the old standards and preach repentance and regeneration as complete works of grace, and thus honor the work of the Spirit. They should be men of God and never compromise the gospel by inconsistent living. They should be men of clean lips and pure in thought. They should rule their own spirit and present blameless lives, unambitious of promotion, but glad to have a place in the ministry of the Word. They should protect the honor of the Church as a father protects the virtue of his daughter, by a healthful enforcement of the Discipline of our Church. They should fight 'Higher Criticism,' agnosticism and infidelity by preaching and living the doctrines of repentance, regeneration and holy living.

"We should proclaim a high standard of holiness and follow the example of our Lord by living what we preach. Men should not be tolerated in the Church who do not honor the Discipline by keeping our rules. The successful preacher is not necessarily the ablest pulpit man, but he who gets down in sympathy with the weaknesses of his members and teaches by example the footsteps of our Lord; who lives much of his life in communion with God and honors the Spirit by committing to him that would otherwise harass and destroy his peace. Casting all of our care upon him is honoring God.

"Resolved, That we will, by all prudence and determination, rid our own Church of worldly amusements, as defined by our Bishops and General Conference, and will by God's grace demand the respect of the world by a wise enforcement of our Discipline.

"2. We deprecate the desecration of the Sabbath day by taking it for a day of amusement, buggy riding, visiting, unveiling of monuments, as a day for drilling military companies, etc., and we will not fail to oppose such unholiness of God's day set apart for the worship of Almighty God."

W. K. STROTHER, Secretary.

### PARIS DISTRICT CONFERENCE.

The thirtieth session of the Paris District Conference closed Friday afternoon, April 27. The opening sermon was preached by Rev. J. M. Sweetser on Tuesday night, and the conference organized for business Wednesday morning, April 25, with the presiding elder, Rev. W. D. Mountcastle, in the chair. Immediately after organization the conference adjourned to attend the funeral of Rev. R. G. Rainey, the messianic of whose death, the day preceding, made all our hearts sad, for we loved and honored him. Appropriate resolutions were passed later by the conference and a copy has been sent to the Texas Christian Advocate and also to the family.

There were sixty preachers and lay delegates present. Reports were heard on the questions in their order in the Discipline, and out of these reports we here offer a few items of general interest. Five protracted meetings were reported with 111 conversions, 16 additional conversions were had in regular services. Most of the charges were in good spiritual condition. In some places the brethren were having trouble with worldly amusements, but the usual disciplinary measures were being taken with satisfactory results. Attendance upon the services of the Church is splendid in some charges; in others not so good. Nine of the preach-

ers had begun on the collections ordered by the Annual Conference, several of whom had most of the collections secured. One charge reported its entire assessment covered by cash and subscriptions. The committee charged with the interests of outlying territory and the established missions of the district recommended the need of a new mission in the east end of Red River County, also that Maxey Mission be raised to a circuit.

The Home and Foreign Mission Societies were represented by the District Secretaries, Mrs. A. P. Boyd and Mrs. G. W. Bedford. The majority of the organized societies are doing well. Two hundred and fifty dollars had been pledged (and nearly all provided for) by three societies to the Twentieth Century Educational Fund. Two newly organized Home Mission Societies were reported and one Foreign Missionary Society.

The names of nine local preachers were called, and after due recommendation their licenses were renewed. Luther O. Rogers and Robt. E. Porter having passed the Examining Committee and being well recommended were licensed to preach. Sixteen of the Sunday schools of the district are organized into missionary societies.

L. W. Ross, F. M. Bishop, W. K. Snell and Wm. Huddle were elected delegates to the next Annual Conference.

The youngest charge in the district—West Paris—entertained the conference, and from the reports of the preachers and lay delegates they did it nicely. The editor of the Advocate was with us Wednesday night and Tuesday morning, preaching and addressing the conference in the interest of the Advocate.

On Wednesday evening the district family (or rather the gratifying part of it) was invited to a sumptuous Methodist spread at the home of our presiding elder, where hospitalities were graciously dispensed by Sister Mountcastle and Miss Willie, and gratefully received by seventeen hungry Methodist preachers, including the editor of the Advocate.

Bro. R. C. Hicks was detained at home on account of sickness and could not be with us, and was present during the conference only a short while. His report, however, showed his charge to be in good shape.

This being the fourth year of Bro. Mountcastle's work on the Paris District, in view of his removal at the end of this year by the time limit, an appropriate series of resolutions were presented, expressing the sincere appreciation of the members of the conference of his faithful work and attention to the interests of the district. Many remarks were made warmly endorsing the sentiment contained in the resolutions. They were adopted by a rising vote.

The conference meets next year in Blossom. J. J. CLARK, Sec'y.

### GATESVILLE DISTRICT CONFERENCE.

The District Conference for Gatesville District met at Killeen, May 10, 1900, with Rev. J. G. Putman, presiding elder in the chair. The weather was beautiful, but the attendance was not large. All of the pastors were present except one, and his entire charge was unrepresented. The local preachers and delegates who failed to attend missed the opportunity of a life time. The utmost harmony prevailed throughout the session, and two noble young men, David P. Harris and Wm. J. Mayhew were granted license to preach, and Rev. Oliver C. Swinney was recommended to the Annual Conference for admission on trial.

Bro. Frank Reedy was on hand at the opening session, representing our great Publishing House, and displaying his books. The brethren and good people of Killeen were highly pleased with Bro. Reedy, and he not only most earnestly represented our great book concern, but made many friends personally and for the House.

Rev. Jas. M. Sherman covered himself with glory and captivated the brethren with his sermon on "Missions," and Rev. G. S. Wyatt did likewise with his sermon on the "Twentieth Century Movement." We thank both boards for sending to us these men of God.

Sister W. H. Purcell was on hand, representing her work with her usual zeal, and Rev. J. W. Story, from Belton, looked in upon us for a part of one session.

This district is on fire with its opposition to the saloons, and is also going to press the Twentieth Century Movement. The reports from the charges indicate a gradual upward move along all lines, and while the district does not boast, yet it has a noble band of preachers, all of whom seem to be in great favor with their people.

Rev. O. P. Kiker covered himself with glory and praises on all hands for his untiring efforts to make delegates and visitors feel at home, even if he did blunder on introductions, but Kiker wets a noble people, and good homes in great plenty were ready and anxious to entertain this body. All

praise to Killeen and her pastor.

Among our lay delegates was that grand old soldier who fought at San Jacinto on April 21, 1836, for Texas independence, Judge S. S. Munger, of Lampasas.

C. M. Stribling, of Pido-oke; Jas. M. Robertson, of Meridian; John R. Smith, of Brookhaven, and Rev. David P. Harris, of Killeen, were elected delegates to the Annual Conference, with S. S. Cox, of Killeen, and S. S. Munger, of Lampasas, alternates.

The Advocate was looked after and well represented by Bro. Reedy, Rev. G. S. Wyatt and others.

Lampasas was selected as the place to hold our next session, and as the editor of the Advocate always looks hungry and would doubtless enjoy some good sulphur water, he is here and now most cordially invited to come down and be with us next year, preach and help eat fried chicken. Please make a note of this invitation now, Doctor.

Rev. J. G. Putman, our much "beloved," presided throughout the session to the gratification of all. He is one of the most tender and lovable "beloveds" to be found in any district, and yet he presides with a firm hand and looks well after all of the interests of the Church. He is not only in great favor with all of his preachers, but with the membership as well.

Sunday, the 13th, was a great day in Killeen, and the conference adopted by a rising vote ringing resolutions of thanks for the many courtesies extended. JAS. M. ROBERTSON, Sec'y.

### TEMPERANCE.

From the report of the Committee on Temperance made at the Gatesville District Conference May 12, 1900, appear the following resolutions:

"Resolved, 1. We recommend that the first Sunday in July be set apart as 'Temperance Day,' and that suitable services be conducted in all of our congregations where it is practicable, and that this day be made a rally day on which preachers and other obtainable speakers put forward the evils of the open saloon, and try to show the people their responsibility and obligation in regard to them.

"2. That we recommend that each Epworth League have a special committee on temperance, whose duty it shall be to keep before the people continually the work and progress of the Temperance Reform Movement.

"3. That a standing committee of three be appointed by the presiding elder, whose duty it shall be to make a survey of the entire field, to plan for prohibition rallies at such times and places as they deem profitable; also to decide when and where it may be advisable to open regular prohibition campaigns."

### BRAKES MAY BE APPLIED.

The Terrell District Conference requested the Texas Christian Advocate to remind its readers of the provisions of the State law for protection of wives and children of persons addicted to the habit of drink. The following paper was prepared by a member of the conference and covers the points. We print it in full:

What shall we do for temperance? Shall we go on theorizing, or act more and talk less? This article is talk—hence cheap; but a "little child shall lead them," and

"Even I, myself, wanting to be taught, May yet impart a hint that's worth your thought."

The Terrell District Conference, by its Temperance Committee, recommended that the Advocate remind its readers of such rights as they have, and, better, that they use them. For several years the State laws have required liquor dealers to make bond for what is generally termed beer license in the sum of \$1000 and for whisky

license in the sum of \$5000. These bonds differ in amount only. The conditions required of the bond makers are numerous, and if you would turn to the law, or get a blank bond and read it, you would likely conclude that the requirements of the law are a farce or the temperance people a failure. If the law is a farce, why do liquor men comply with it? If temperance people are not a failure, why do we not use such rights as we have? There seems indeed to be a sword for temperance in the condition of such bonds, the substance of which is that obtaining liquor, by whatever means, in the house of a bonded dealer by any man, whether habitual drunkard or not, entitles the mother, wife, sister or daughter of such man to recover on such bond as liquidated damages the sum of \$500, if due notice has been duly served upon such liquor dealer not to sell to such man.

Doubtless there are many obstacles precluding recovery, but as "eternal vigilance is the price of liberty," what shall be the price of temperance? Let us learn which is inefficient—the law or we? If we fall, both fail; if the law fails, thereby and therein we learn its defects. A master once gave a servant five talents; to another he gave two and to a third but one. He who made use of such as he had was given other talents; but he who tried not was deprived of even that which he had. Could we blame a Legislature for making application of this lesson to us? The argument that Legislatures have unreasonably made laws unenforceable is unreasonably when made by men who have done little, who have sought less and who know not how to apply them. And the argument that in the application of law both bench and bar are dishonest is sheer nonsense. True, there are dishonest men among them, but have not preachers been hung for having poisoned their wives? Dear mother, wife, daughter or sister, if you have a son, a husband, a father or a brother, and you wish to protect either him or your own fireside, get an honest lawyer to help you. If any printing house kept in stock blank notices "not to sell," it would be an easy matter to begin unaided, but the bare fact that such notices are not printed is strong evidence of a lack of demand for them consequent upon a lack of vigilance for temperance.

But to say all the foregoing is unavailing, have we not still a remedy? In Texas a deed was made of real property, or certain limited area of the face of the earth. This deed expressed a money consideration and the further consideration that the property thereby deeded should never be used for certain vices. It contained a provision also that if used for such vices the makers of the deed might retake the property. The property was sold again and again, the subsequent deeds making no reference to the prohibitory clause in the first deed. The property, thus in the hands of a subsequent purchaser, who doubtless had no actual notice of the vice clause in the first deed, was used for the vices prohibited. A suit was brought to forfeit title and recover the property by the makers of the first deed, which was finally decided in the higher courts. The substance of the decision was that the vice clause was valid, and regardless of the circumstances it had no reference to persons, but applied to and ran with the land. Thus the title was forfeited and the makers of the vice clause were rewarded by the recovery of the property.

Shall it ever be your privilege to sign a deed? If so, see that it bears a clause that the property thereby conveyed shall be retaken by you in the event it shall ever be used for public prostitution or liquor traffic. Compare the number of houses of ill-fame and liquor traffic with the number of pure homes and places of business. Suppose the title to the land on which the pure homes and business houses stand prohibit pollution of their own face of the

earth, right where would increased prostitution and increased liquor traffic find space? If we make use of such as we have, may we not hope for a State concession embodying the vice clause in deeds or patents to State land? Does not the State, in some degree, recognize liquor traffic as an evil? Does it not expressly declare public prostitution a crime? Might not another State concede even so much and possibly all will have banished the predominant curse of life from the face of the earth? Let no man argue to you that people once having the principles of virtue and temperance, and nobly expressing it in their public deeds, will recant and reopen the floodgates of vice. Tell them that the possibility of apostasy has never yet, and never shall, shut the mouth of pleading Christianity!

HINTON SMITH,  
 Crandall, Texas, May 10.

**GILLOTT'S** For Fine and Medium Writing—No. 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 120 or 150 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 extra space to wit: at the rate of ONE CENT PER WORD. Money should accompany all orders.

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

POETRY CAN IN NO CASE BE INSERTED.

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

ADAMS—Melvin E. son of Mr. and Mrs. Fleming Adams, passed away after a short illness, March 2, 1900. He was born February 2, 1868. Melvin was sick a great deal during his life, and his parents are consoled by knowing that he is with God, where there is no sickness nor death. "Let not your heart be troubled," for, by the grace of God, you shall again see your child.

HIRAM GRAHAM.

EARP—Ora Mable, infant daughter of Mr. and Mrs. Royal Earp, born January 23, 1898, and died after a week's illness, May 12, 1899. Ora's sweet life filled the home with joy and sunshine, and now she is gone, great sorrow is occasioned. But knowing that she is with God and that he will care for their darling gives them much comfort. She is safe in the arms of Jesus.

HIRAM GRAHAM.

KIMBROW—On December 15, 1899, Volney Kimbrow, the fifteen months' old child of Bro. and Sister J. T. Kimbrow, was laid to rest in the Jones Grace-yard a few miles south of Egan. The baby was healthy and robust, and his death, while unexpected every day, was yet so hard. The precious babe is gone, but the father and mother are looking up, and press on, dear friends; Volney may be seen again.

J. W. COX.

MORRIS—Edgar King, infant son of A. D. and Minnie Morris, born February 2, 1899, died April 2, 1899. Another flower has budded on earth to bloom in heaven. Little Edgar's stay on earth was short, but long enough for his mother and father to be satisfied around him, and to be greatly missed from the home. Grieve not, parents and loved ones. God's ways are always best, though sometimes they seem hard. Look up, and trust in Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God."

GRANDMAMMA.

ANDERSON—Martha Jesse Anderson (nee Minto) was born in Irwin County, Miss., September 16, 1852, and fell asleep in Christ and left this life on Saturday, March 25, 1899. She was converted at Palestine, Church, Mississippi, and joined the M. E. Church, South, at the age of about thirteen years. She was married to C. M. Anderson September 15, 1867. They moved near Holdenheimer, Bell County, Texas, in the fall of 1869, and became the mother of seven children. Five daughters being the Methodist Church, four of whom are married. We laid her body away in the cemetery near Holdenheimer. A good woman has gone to rest, to await the coming of her husband and children. May they so live as to make an undivided family with the angels.

J. DAVID CROCKETT.

WILLIAMS—Sister Nora Williams (nee Crawford) was born in 1829. She professed religion and joined the Methodist Episcopal Church, South, in youth. She was married to James A. Williams, and became the mother of seven children. The Lord took five of these children to himself, and four still live. She was taken ill last October, and immediately they moved from their home near Honey Grove to Red Oak, in Ellis County. She still lingered till the 2nd of February, when she peacefully fell to sleep. Her last testimony was that she was ready to go at any moment. However, her consecrated life was abundant testimony. She was her pastor's friend, a devoted wife and affectionate mother. Let the three sisters, brother, father, children and husband, who still survive, emulate her godly life, and after a while they will find her again over on the other bright shore. Her former pastor,

ZODIO B. PHELPS.

BYNUM—Mrs. Elmina Elizabeth (Hall) Bynum was born in Madison County, Ark., November 4, 1828, and died at her home nine miles west of Brady, in McCulloch County, Texas, December 6, 1899. The Hall family came into "Ozark" County, Texas, in 1866. There, within the Batesville Circuit, this daughter joined the Methodist Church in August, 1862. August 2, 1878, she was married to M. B. Bynum. In 1889 Bro. Bynum and family came into McCulloch County, where they have since resided. I became their pastor in November, 1888. I am glad to can bear witness to the goodness and great worth of this Christian woman. She had an unusually sweet spirit; she was so calm and even of temper. While this was partly a natural gift, the grace of God would account for much of it. What a testimony to her Christian life that her four children are all faithful members of their mother's Church. Her last illness was brief. The brain was affected, and in a few hours she was gone. Whether she has gone we know, and best of all, the way we know. God give us the grace to walk therein.

ANDREW ANDERSON.

McCLURE—Our beloved sister, Elizabeth J. McClure (nee Morgan) was born in Talladega County, Ala., August 5, 1852, with our father, moved to Mississippi, thence to Caldwell Parish, La. There she grew to womanhood. When eleven years old our mother died, leaving a tiny baby brother two days old, to whom she devoted these sister and a dear old father—they have all crossed the river now save Sister Ione and I. She was a very tender and loving sister-mother to us. When fourteen years old she was baptized and joined the Protestant Methodist Church at Hickory Springs, La., and lived a Christian life. In 1874

she went to Virginia to visit her relatives. March 16, she was married to Rev. J. McClure. She then joined the Presbyterian Church, in which she lived a consistent, godly life till God called her away from the sorrows of earth to live with the redeemed, and back in his holy presence with all our loved ones evermore. They moved from Virginia to Missouri, then Arkansas. She died May 13, 1892. Her body was laid to rest in the cemetery at Bonoboro, Ark., to await the second coming of our Lord. A truly faithful helpmeet, the heart of her husband safely trusted in her. Sharer in his joys, sharer will she be in his reward. The tenderness of her devotion was beautiful to see. Though his health was broken, he had made a comfortable and beautiful home for them, looking forward to his own decease, but now she has gone, leaving three girls, two boys, two step-daughters, a loving companion and many friends to mourn their loss—not as those who have no hope. I pray God her children may all live so, with their father, that when their call comes they will live with their mother in our Father's house of many mansions. Her sister,

EMMA NIXON.

BROWN—Mrs. Nancy C. Brown was born in Bibb County, Ala., April 17, 1822, and died January 7, 1899. Her husband, Rev. B. W. Brown, preceded her to the home above just three years. What shouts of Abeldah! must have burst forth as her spirit sped through the gates of that beautiful city, and loved ones gone before came to welcome her home. The funeral services at the M. E. Church, conducted by Revs. L. M. Fowler, W. W. Watts and W. B. Allen, were attended by a large concourse of sorrowing relatives and friends. Deceased was converted at the age of sixteen, joined the M. E. Church, and lived a pure and beautiful Christian life—so gentle, so patient. Her trials were many, but her refuge was Christ. She was the mother of nine children, all of whom she lived to see embrace the Christian religion, two having preceded her to the "Glory Land." In 1862 she came with her family to Texas, finally locating in Louisville, Texas. She was quiet and reserved in her life, but some ever said aught against her. Ever ready to relieve the distressed and to speak words of comfort to those bowed down in sorrow. She is sadly missed by family and friends. But some day we will "cross over the river," and she will be there to welcome us home. She loved her grandchildren, and her constant prayer was that they might all be brought into the fold of Christ. During her illness of one week she said, "I am brought in your doubtful recovery, but said: 'It is all right.' A life so pure as hers is a bright testimony which needs not words. I know the familiar footsteps is hushed, a chair is vacant, but children, keep up, your loving and constant mother will be gone before, where she is watching to welcome you to that blissful shore, home of the saints, purchased by the blood of our Savior Jesus Christ.

Her pastor, J. J. FRANKS.

LOCKHART, TEXAS. MORRISON—Mrs. Christian Morrison was born November 16, 1821, and died when about sixteen years old and joined the Cumberland Presbyterian Church, South, with her husband, and until the day of her death, which occurred at the home of her son, G. W. Morrison, Bartlett, Texas, January 1, 1899. Grandmother is missed by the whole Church. She was very regular in her attendance upon the services of the Church. The home is sad and lonely because of her departure, but she has only gone to join her sainted husband, and loved one, and stand before her two devoted sons, with their children, to meet her in the home of the blessed. May they follow her godly example and meet her again in the "sweet by and by." Her pastor,

J. G. MILLER.

TAYLOR—Walter Lee Taylor, son of Henry L. and Lucy L. Taylor, was born in Meigs County, Ky., August 25, 1852, and died in Walker County, Texas, March 23, 1899. When a mere lad he was soundly converted and joined the Methodist Church, and lived a conscientious Christian life. His parents and friends have heard him shout the praises of God; but he has gone where he will shout them around the throne of God with loved ones gone before. He suffered a great deal in his last illness, but he died with Christian fortitude. A few hours before he died he called his wife to his bedside and said, "Thank God, I am so much better." But God was pleased to relieve him of his pain a few hours before he died. He was a kind husband, a devoted father, brother and son, and was always ready to help the poor. He leaves a wife, six children, a mother, two sisters and a brother to mourn their loss. "Blessed are the dead who die in the Lord." His sister,

MATTIE E. LANCASTER.

MOORE—Paris McCord Moore was born in Lafayette County, Miss., January 2, 1851, and died near Annona, Texas, April 29, 1899. Bro. Moore was the oldest boy of a large family. Their parents both died in a few days of each other in 1870, leaving a wife and child with a heavy care upon them. Three sisters and two brothers are now gone, leaving wife and two brothers to compose the remnant of the family on earth—one here, one in Williamson County and one in Oklahoma. He was converted in early life, and has lived an almost spotless life ever since. He was married to Miss Mary Mims in 1875 in Arkansas, and to them were born six children, one girl and five boys. Heaven is richly blessed with all the good that he has done. He was called from this life to attend his burial Conference at Annona, Rev. C. W. Glaspy officiated. A pure life has been taken from earth in live conversion to heaven. May God's richest blessing rest upon the bereaved wife and children. Husband and father has just gone on ahead, to greet you as you come, one by one, to the city of the living.

S. W. MILLER.

NEWMAN—The subject of this sketch, Mrs. Etta Newman, wife of Willie Newman, was born January 28, 1828, and departed this life April 19, 1899. In this noble woman the Church has lost an untiring worker and a willing supporter, the husband a good and faithful helpmate, the children a devoted, kind and patient mother. In her the preacher has lost a true friend and a willing helper. She loved her Bible dearly, and claimed each promise as her own. A good woman gone. We miss her home is sad and lonely. Heaven is richly blessed with all the good she has done. Dear little ones, put all your trust in mother's God, and some sweet day you will see her again. She leaves a devoted husband, a dear mother, brother, sister and a host of friends, who sadly miss her earthly voice. Good-bye, loved one, till we meet again. Her sister,

JOSIE JAMES.

MONTS—Monroe, son of William and Sallie Monts, of Hester, Texas, was born in Lee County, Miss., August 2, 1851, and died at their home at Hester April 29, 1899. Monroe was baptized by Rev. Porter, of Mississippi, and received into the M. E. Church, South, by George Clark, of the Northwest Texas Conference, at the age of seven, having been converted at the age of six. He lived at his father's house, while engaged in family prayer. He was an amiable and dutiful son, especially attentive to the wants of his mother, who for years has been a sufferer from a male cancer. Christian, far in advance of the youth commonly seen here, ready at all times to give a reason

for the hope that was in him. He searched the scriptures, and was very familiar with God's Word, always in his place in Sunday-school, with a perfect lesson; well advanced on all literary lines for one of his years; a peace-maker among boys; a favorite in the community. Monroe is not, for God has taken him to himself. We would commend his life as exemplary. When we think of Monroe, we will think of the building of God.

E. C. MARTIN.

PETERS—Little Samuel R. Peters, son of S. E. and M. J. Peters, was born March 12, 1898, and fell asleep in Jesus May 12, 1899. Another flower is plucked for the adorning of the celestial palace of God. "Little Sam," as he was familiarly called, was the only boy in the family. He was the idol of his father, the joy of his mother, and the pet of the whole family; but God has taken him. The darling little form will no longer be seen in the home; the sweet, innocent prattle is here forever hushed; but the remembrance of this little one is as a sweet perfume that shall give fragrance and encouragement to this life, and be a strong link that ties loved ones here to the eternal mansions beyond the sky. Let us pray for dear parents and loved ones, and know that if you are faithful unto death, you shall be reunited in a home where partings never come and where we shall reign forever in bliss and peace.

M. W. CLARK, P. C.

JACKSON—Sister Lizzie Jackson (nee Gandy) was born in Harrison County, Texas, December 18, 1827, and died at her home in Lone Oak, Texas, May 2, 1899. In infancy she was dedicated to God in holy baptism by Rev. J. M. Waskom, and at the age of fifteen was happily converted and joined the M. E. Church, South. She was married to Bro. A. R. Jackson November 18, 1850. God gave to them three precious children, two of whom he called to himself in advance of their mother. The other, a little girl ten days old, remains, we trust, to bless and console the broken-hearted father. We all know where Sister Jackson has gone. She was very reticent in disposition, yet her life was decidedly for God. She is gone, yet she lives; her tender words and unselfish acts continue to point us to God. May God comfort the bereaved husband and relatives, and help them to so live that they may meet her where parting never comes.

R. H. FIELDS, P. C.

COLLINS—Sister Lucy F. Collins, of Lockhart, Texas, departed this life March 15, 1899. She was fifty-four years old, was married to Dr. S. J. Collins in 1862; joined the Church soon after she was married. She leaves five sons and two daughters, all of whom were present at the time of her death. It is said by all who knew her that her life was one of the most exemplary and consistent they ever knew. She, for a number of years before her death, was an invalid and confined to her bed, but it seemed that through all her trials, her experience became more bright and her life more like her Savior's. She leaves a host of the warmest friends, who mourn her departure, but our loss is her gain. She has gone home. May her prayers be answered in the salvation of all her boys, and God bless the bereaved husband and family.

J. T. McCLURE.

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J. T. McCLURE.

MOORE—Paris McCord Moore was born in Lafayette County, Miss., January 2, 1851, and died near Annona, Texas, April 29, 1899. Bro. Moore was the oldest boy of a large family. Their parents both died in a few days of each other in 1870, leaving a wife and child with a heavy care upon them. Three sisters and two brothers are now gone, leaving wife and two brothers to compose the remnant of the family on earth—one here, one in Williamson County and one in Oklahoma. He was converted in early life, and has lived an almost spotless life ever since. He was married to Miss Mary Mims in 1875 in Arkansas, and to them were born six children, one girl and five boys. Heaven is richly blessed with all the good that he has done. He was called from this life to attend his burial Conference at Annona, Rev. C. W. Glaspy officiated. A pure life has been taken from earth in live conversion to heaven. May God's richest blessing rest upon the bereaved wife and children. Husband and father has just gone on ahead, to greet you as you come, one by one, to the city of the living.

S. W. MILLER.

OH, WOMAN! WHY WILL YOU SUFFER? G.F.P. FOR YEARS GERSTLE'S FEMALE PANACEA will relieve you of all irregularity and cure any form of female disease. It has cured cases that for years had baffled all medical skill. Don't wait, but begin its use NOW, TO-DAY. BUY G. F. P. AT THE DRUG STORES.

EPILEPSY OR FITS I wish every person in the U.S. suffering with EPILEPSY or FITS to send for one of my large-sized bottles (16 full ounces) FREE. I guarantee to permanently cure every case that will take my treatment. Where others fail I cure. Dr. F. E. GRANT, Depl. W. Kansas City, Mo.

RUPTURE OR PILES CURED Without the KNIFE or operation from Dupont. Fistula, Flux, Ulceration of the Rectum, Hemorrhoids and Vari-cocle. No Cure No Pay. Treat-ment. Have had made. Send stamp for pamphlet of testimonials. Drs. Dickey & Dickey, 4091 1/2 Bldg. Dallas, Tex.

MAGIC DIP NEEDLE! For locating Gold and Silver Ore, Lost or Hidden Treasures. Circu-lar. Testimonials 2 cents. F. & S. Agency, Box 99, FULTON, Pa.

A Helpless Child.

A Little Sufferer Cured of a Terrible Nervous Disease—Her Parents Praise the Remedy that Saved Her.

From the Traveller, Arkansas City, Kan. Rapid as has been the advance of medical science along many lines, it is only in recent years that a remedy has been discovered for one of the most dreadful of nervous diseases that afflict children—St. Vitus' Dance.

This and other nervous disorders that cause the pale, wan faces and peevish, irritable dispositions of so many children can now be scientifically treated by a remedy which strikes at the root of the disease by renewing the impoverished blood and strengthening the nerves.

Words of commendation for this remedy come from all parts of the civilized world. This is the interesting story told by Mrs. and Mrs. Christopher Armstrong, of Arkansas City, Kan.:

"Our youngest daughter was for three years afflicted with St. Vitus' dance, and we almost despaired of finding relief in medical treatment. She was so helpless that she had to be fed and would fall over at times and be unable to rise.

"We had heard and read a great deal about Dr. Williams' Pink Pills for Pale People, and, as a last resort, determined to try them. The effect was almost miraculous. From the first box there was a noticeable improvement and by the time she had taken six boxes she was almost well. Altogether she took about a dozen boxes and now, at thirteen years of age, is strong and healthy, weighing 114 pounds."

CHRISTOPHER ARMSTRONG, MARY ARMSTRONG, Arkansas City, Kansas.

Subscribed and sworn to before me this 8th day of January, 1899.

W. D. KRASER, Notary Public.

The power of Dr. Williams' Pink Pills for Pale People in the vast number of diseases due to impure blood or to derangements of the nervous system, has been demonstrated in thousands of instances as remarkable as the one related above. No one who is suffering can rightfully neglect this way to restoring health.

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained in a condensed form in Dr. Williams' Pink Pills for Pale People. They were first compounded as a prescription and used as such in general practice by an eminent physician. So great was their efficacy that it was deemed wise to place them within the reach of all. They are now manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or hundred), and the public are cautioned against numerous imitations sold in this shape at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

Dr. Williams' Pink Pills for Pale People. THE STANDARD OF THE WORLD. Catalogue free. 110 Boylston St., Boston, Mass.

Mason & Hamlin ORGANS School and Home. THE STANDARD OF THE WORLD. Catalogue free. 110 Boylston St., Boston, Mass.

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.

VANE-GALVERT PAINT CO. ST. LOUIS, MO. Manufacturers of Mixed Paints. This firm needs no endorsement—their goods speak for themselves. Sold by G. W. OWENS & CO. At Ennis, Waco, Plano, McKinney, Wylie, Cedar Hill and Oak Cliff, Texas. Also for sale by GEO. MEIKER, Ft. Worth.

THE CRAZY WELL. CRAZY WELL WATER will cure Rheumatism, Indigestion, Insomnia, Diabetes, Kidney and Liver Troubles. This Water has an established reputation as being good, if not superior to the famous waters of Carlsbad. This Water is very efficacious in the treatment of all Female Complaints. The merits of Crazy Well Water are unquestioned for Nervous, Water shipped fresh from the Well at 10 cents per gallon. It is at Mineral Wells. For further information address THE CRAZY WELL, Mineral Wells, Texas. LAMES My Monthly Regulator never fails. Has Freo. Dr. F. MAY, Bloomington, Ill.

Table listing various locations and names, including Calvert St, Kousse cr., at St. Pauline cr., at Buffalo and Oak, at Franklin cr., at Rogers Prairie, Centerville, at Jewett, at Liberty, Franklin cr., at Franklin cr., at Hoarpe and Wm. Mt. Vernon, at Calvert, Rosewood, at Cedar, at Calton, Durango, at the Parkway, at Marlin, at Richmond, at Huntsville, Zion cr., at Lake, Courtney and Perryville, at Madisonville cr., Bryan, Brenham District, San Fe, Patton, at Houston District, Tabernacle, at Harborsburg and Id., at St. James, at Rosenberg, at Richmond, at District Conferen, St. John's, at West End, at Austin District, Melbade, at Moss, Melberville, at Merrittown and Cypress, at Bastrop, at Northwest, at Brownwood District, Ballinger, at Glencove, at Indi, Winter, at Town, at Coleman, at Blakely, at Turk, Indian Creek, at Fleming, at Elmer, at Comanche cr., at Center City, at Zephyr, at Burked, at Brown, at Lometa, at Goldthwaite, at Bangs, at Santa Anna, at Hydon, at Waxahatchie, at Hason, at Elmer, at Waxahatchie, at Red Oak, at Milford, at Alvarado, at Grandview, at Cypress, at Chagge, at Foreston, at Falls, at Burdwell, at Aval, at Elmer, at District Conferen, Corsicana District, Hester, at Boone, Corsicana, at East, at Corsicana cr., at Hubbard City, at Corsicana sta., at Waltham, at Groesbeck, at Horn Hill, at Thornton, at Dawson, at Navar, at Dresden, at Cotton Gin, at For, at Salem, at Graydon, at Hubs, at Blount, at The District of, Hubbard City, at Vernon District, Crowell, at Thalia, at Haskell, at Haskell cr., at White, at Prairie, at Harrell, at Ennis, at Kinkaid, at Gyles, at Willow Vale, at Eldorado, at Mangon sta., at Quanah sta., at Paducah, at Guibry, at Seymour sta., at Freuching on Sat, at Quarterly Confer, at Freuching Sunday, at Theokmorton, at Graham cr., at Graham cr., at Farmer, at Gatesville District, Meridian, at Gatesville sta., at Crawford, at Corsy's City (Haskell), at McGregor, at Valley Mills (China), at Brookhaven sta., at District Conferen, at June 19, 29 and 31, at Weatherford District, Weatherford sta., at Peaster, at Santo.

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TEXAS CONFERENCE.

Table listing Texas Conference events: Calvert District-Third Round, Huntsville District-Second Round, Brenham District-Second Round, Houston District-Second Round, Austin District-Second Round, Northwest Texas Conference, Waxahatchee District-Third Round, Corsicana District-Third Round, Vernon District-Third Round.

TEXAS CONFERENCE.

Table listing Texas Conference events: Thurber, Gordon, Fink Pinto, Mineral Wells, Counts Memorial, Hockaday, Millsap, Aledo, Springtown, Whitt and Bethesda, Ranger, Breckinridge, Elmsville, Jno. R. Morris, P. E., Clarendon District-Third Round, Fort Worth District-Second Round, Georgetown District-Second Round, Dublin District-Second Round, West Texas Conference, San Antonio District-Third Round, Llano District-Third Round, Beville District-Third Round, San Marcos District-Third Round, San Angelo District-Third Round, North Texas Conference, Sherman District-Third Round, Greenville District-Third Round.

TEXAS CONFERENCE.

Table listing Texas Conference events: Kingston, at Ballard's, McKimney, Noola, at Bethel, Allen, at White's Grove, Bethel, Union and Roseland, Weston, Merit, Quinlan, I. S. Ashburn, P. E., Paris District-Third Round, Terrell District-Third Round, Dallas District-Second Round, East Texas Conference, Pittsburg District-Second Round, Tyler District-Second Round, Palestine District-Second Round, Marshall District-Second Round, San Augustine District-Second Round, New Mexico Conference, Albuquerque District-Third Round.

Advertisement for CAT A LOG watches, diamonds, jewelry, etc. by Irion & Girardet. Includes text: 'OF WATCHES, DIAMONDS, JEWELRY, ETC. ILLUSTRATED, which has just been issued by us for 1900, will be sent FREE to anyone sending address.'

Advertisement for Houston & Texas Central Railroad. Includes text: 'WILL MAKE SPECIAL RATES FOR Confederate Veterans' Reunion, LOUISVILLE, KY. Tickets on Sale May 29th and 30th, good to return until June 8th.'

Advertisement for Southern Pacific Sunset Route. Includes text: 'New Orleans, Mexico and California. DOUBLE DAILY SERVICE BETWEEN New Orleans, Houston, Galveston and San Antonio. SUNSET-CENTRAL SPECIAL'

Advertisement for Frisco Line. Includes text: 'SOMETHING TO SEE ALONG THE FRISCO LINE. VESTIBULED TRAINS TO ST. LOUIS AND KANSAS CITY. OBSERVATION LIBRARY SLEEPERS. HARVEY DINING HALLS ALL THE WAY.'

Illustration of a woman sitting on a train seat, part of the Frisco Line advertisement.

Advertisement for Best Line to the Old States. Includes text: '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.'

Advertisement for Sewing Machine and Texas Christian Advocate. Includes text: 'Sewing Machine and Texas Christian Advocate 1 Year for \$22.50'

Advertisement for Pearl Line. Includes text: 'PEARL LINE SKINS NO DIRT'

Advertisement for Dr. Williams' Pink Pills for Pale People. Includes text: 'Dr. Williams' Pink Pills for Pale People. It cures all the ailments of a weak, nervous system. It restores the blood and gives the system a new lease of life.'

Advertisement for Crazy Well. Includes text: 'Crazy Well. Mineral Wells, Texas. Regulator never fails. Box 1, MAY, Bloomington, Ill.'

