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DALLAS, TEXAS, THURSDAY, FEBRUARY 26, 1901.

NO. 27

THE FUND FOR THE GALVESTON CENTRAL CHURCH

Now that we are doing our best to raise a fund for the building of our Central Church edifice in Galveston, it is necessary to explain to our people what disposition was made of the money raised by our Churches throughout Texas last fall and forwarded to the stricken region. It is well known that this matter was placed before our people and collections taken to repair and replace our injured and destroyed property in the storm district. Several thousand dollars were sent through the Advocate, and an equal amount was sent directly to Rev. O. T. Hotchkiss, the presiding elder of the Houston District. This was also acknowledged in the Advocate. Now, a great many of our people want to know why we are again calling upon them for additional collections. Well, the reason is very apparent if they will only think for a moment. Nearly all of that money was used at the time in relieving the necessities of our stricken people and in rebuilding their destroyed church property on the mainland. After this work was done, there was only a pittance of the fund left. None of it was

used to help our Central Church enterprise, except the amount that Rev. W. D. Bradford raised in his visits to the conferences outside of the State. That amount, with the small remnant left over of the other fund, is now on hand and constitutes the nucleus of the amount necessary to build the Central Church edifice. It foots up a little more than six thousand dollars. The call that we are now making is to add to this fund a sufficient amount to build the house for our Central Church congregation. So it does not matter if you did contribute something to the fund last fall, it all went to other portions of the storm district and not to the enterprise now on foot. Nothing, so far, has gone to that important work, only as above indicated. Therefore, we are appealing to you to help our people at Central Church to build them a place of worship. They are not able, and they are looking to us for help. Let the preachers explain the matter at once to their congregations and plead with them for a collection for this most urgent cause. Do not delay, but act at once, and then report the result to us immediately.

THE HOLY GHOST IN THE WORK OF THE MINISTRY.

The direct witness of God's Spirit with the witness of the believer's spirit ought to be the gracious experience of every professed child of God. This experience is not peculiar to the ministry, but it is the common right of all who accept the Lord Jesus Christ in the pardon of sin. But there is a special sense in which the Holy Ghost is essential to the work and success of the ministers of the gospel. The latter portions of the gospel according to St. John are replete with this idea. There, Christ is talking especially to his twelve disciples, the men whom he called and commissioned to the one definite work of the ministry. There we learn that the Holy Ghost is the agent of ministerial comfort. Christ was preparing to leave his disciples and to have no further personal association with them. This thought was a source of great distress to them. So the Master said unto them: "If ye love me, keep my commandments, and I will pray the Father and he shall give you another Comforter, that he may abide with you forever." That promise holds good to the faithful ministers of to-day. In the midst of all their discouragements, they have this un-failing source of comfort. The Holy Ghost is the agent through whom the ministers are taught the deeper things of God, and by whom the words of Christ are brought continually to their remembrance. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." To obtain a mental insight into the words of Christ is the result of inquiry, but to obtain a spiritual insight into them requires the agency of the Holy Ghost. When thus learned, they become spirit

and life. Speaking of these spiritual revelations to the inner consciousness, the apostle says: "But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." Therefore, the preacher of the gospel who has access to this source of comfort, and to whom the Holy Ghost is making these spiritual revelations, and whose mind is being continually refreshed by the Spirit with the things which Christ has said, is prepared to preach the truth with spirit and power to those who sit under his ministry. He has the Holy Ghost in his pulpit preparation and work. He is a Spirit-filled preacher of the gospel. But in order to this end there is one absolute condition with which we must comply, namely, "If ye love me, keep my commandments." Without loving obedience to the commandments, we have no claim upon the special comfort and inner spiritual revelations of the Holy Ghost. They come to us as the result of obedience to commandments and sympathy with the divine will. And when we comply with this condition, "we can do all things through Christ which strengtheneth us."

PROVIDENTIAL DISASTERS DO NOT REFORM PEOPLE.

Providential visitations occasionally check the excessive wickedness of individuals and communities, but no permanent reformation is wrought by them. After they have passed by and the people have partially recovered themselves, they proceed with their evil doings as though nothing had occurred. We noticed the truth of this in our recent visit to the city of Galveston. No such awful natural calamity ever befell a people in this section of the country as came to Galveston last September. Its horrors

will never be fully known to the outside world. If there were any power in such a catastrophe to reform and regenerate society, then we would have a right to expect nothing in that city by the sea but a community of saints. But such is not the case. The most of those people who were devoutly religious before the storm are still religious to-day; but the bulk of them who were wicked and profigate then are in the same condition now. That is those of them who escaped death from the winds and the waves. The liquor business is still flourishing, gambling dens are in progress and houses of shame are in full blast. Vice and immorality are just as rampant as though half of the city were not in ruins and nine thousand of the former inhabitants were not swept away. We need not be surprised at this, for people are not materially changed in their moral characters through this sort of agency. In fact, many of them are made harder and more confirmed in their wickedness by its results. Hence, God has not ordained storms and waves and fire as a means for the conversion and salvation of mankind. Occasionally these calamities may have a salutary effect, but as permanent instrumentalities they are not to be counted upon as saving agencies in the plan of human recovery. The heart is naturally wicked and its only hope of salvation is found in the gospel of Jesus Christ. The preached word, applied by the Holy Ghost, is God's sure method of saving humanity. If men are not saved through this agency, then we need expect no permanent moral results in the characters of the people through the devastations of floods and storms. Only the gospel of Christ is the power of God unto salvation to those who believe it. When we have given this to the world, then men are without excuse.

LAWS RESTRICTING THE SALE OF LIQUOR.

The laws restricting the liquor business would reduce its evils to a minimum if they were reasonably enforced by the proper authorities. But these laws are not enforced. They are for the most part either evaded or openly defied by the liquor dealers throughout this State. Before a man can get authority to engage in this business he has to give a bond with good securities that he will comply with the law and run his place in an orderly manner. That bond requires him not to sell intoxicants to any person under twenty-one years of age, or to a student of any institution of learning, or to any habitual drunkard, or to any person after having been notified in writing, through the Sheriff or other peace officer, by the wife, daughter, mother or sister of the person, not to sell to such person; and that he will not permit any person under the age of twenty-one to enter and remain in such place of business; and that he will not permit any games prohibited by the laws of the State to be played, dealt or exhibited in or about such place of business; and if in any of these par-

ties they be kept in compliance with the law, he can be fined three or four months for the person thus licensed and the full amount of damages can then be collected from him or his bondsmen, if he is found guilty of its offense in the courts. He is not allowed to keep open his place of business on election days, or on Sundays. He is not to permit any indecent language, or any noise calculated to disturb any persons doing business, or residing near his saloon. There are a few of the explicit restrictions thrown around the liquor business by the laws of Texas. Yet in every community where the liquor business is permitted to run, it violates, either directly or indirectly, every one of these provisions. The very bonds given by these men are almost invariably nothing short of frauds. This is the fault of the County Judges, whose business it is to require and pass upon these bonds before the license is granted. It is an open fact that miners go to these places daily and they can get what they want from these law-breakers. Drinking drunkards make these places their resorts as long as they have a penny with which to buy drinks. The reason of this is, the laws are not enforced against these offenders in home and community. As a rule they are the most degraded and abandoned class of men in the State, and they make it their constant study to see the laws made as far as possible. They are the trained adepts in the art of violating law and evading public sentiment under their feet. Some of them are the most consummate villains in the community. Take for instance, the two devils incarnate who recently burned Pure Hall to death in this city. Their guilt was not classed with the "devils" and "demons" of Dallas. It was on the corner of Elm and Preston Streets, in a large brick building and in the heart of the city. They were the partners of the Ardmore-Buck brewers. Now when men are taken from such a class of society as this by these infamous old brewers and turned upon the community as the dispensers of liquor, what can you expect from them, but the violation of law and the perpetration of deeds of devilry? Yet our authorities take but little cognizance of the doings of these human fiends until now and then they break over all bounds and check the work with their cruces. And we go along from year to year and permit this very class of men to run our elections and control our affairs. There have the restrictions placed around the liquor business are used literally upon the statute books of the State.

Conversion and regeneration often in marked contrast. In conversion the believer renounces the traditions of sin, and sets his soul to it that it is true, in regeneration God renews the soul we purchase the other world with it and upon the Father that he is true. J. Wilcox Chapman.

The Spirit of Christ, when it enters the mind, always witnesses and makes us feel that every thing we do, we do in His name, as He witnesses.

DANGER OF APOSTASY.

BY REV. W. B. HUGHES.

No. 2.

We might safely rest our case on the testimony received from the Lord's sermon on the mount, which clearly shows not only the possibility of apostasy, but the danger of the apostate being at last cast into hell, where the worm dieth not, and the fire is not quenched. But let us proceed to substantiate the teachings of Christ to the end of the New Testament. "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness. There shall be weeping and gnashing of teeth." (Matt. 8:11, 12.) In this text Jesus teaches us that some of the unfortunate children of the kingdom will be cast out where there will be weeping and gnashing of teeth. Thus, the severest punishment pronounced upon the wicked is given those unfaithful children of the kingdom.

Let us turn next to Christ's own explanation of the parable of the sower. Matt. 13:18-23. "Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he no root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that receiveth seed into the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth some a hundredfold, some sixty, some thirty." This parable illustrates the sowing of the gospel and its results upon human destiny.

The seed sown is the word. The different characters of ground represent the various kinds of hearts and the effect upon their future. The wayside heart represents a very large class, upon whom the word has no good effect. The Saviour says: "He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he no root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended."

St. Luke 8:12, says: "These have no root which for awhile believe, and in time of temptation fall away." He was a believer, but in "time of temptation fell away," as thousands to this day are doing.

He also that received seed among the thorns is he that heareth the word, and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. Luke says: "But they on the good ground are they which, in an honest and good heart, having heard the word, keep it and bring forth fruit with patience." Keeping the word with patience is the condition of Christian fruitfulness and the price of heaven.

Matt. 25:14-30. This parable is designated the parable of the talents, and is too long to quote here. We see the reader to turn to it and read it. The will and the Master is, in this parable, chapters, describing the great judgment day, and the final awards which will then be meted out. After seeing of the foolish virgins who once had light, but whose lamps had gone out, and who were never permitted to enter into the marriage, or heaven, in their sentences his description of that awful day, by saying: "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, and to another two, and to another one; to every man according to his several ability; and straightway took his journey. After a long time the lord of those servants cometh and reckoneth with them." To the two who had improved their talents he said: "Well done, thou good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy lord." Of the wicked and slothful servant, who hid his lord's money, he said: "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

We call attention to the following lessons taught by our Lord in this parable, which not only demonstrate the

possibility of apostasy, but the danger of the eternal punishment of the apostate:

1. These were all three servants of their lord, or Christians, and members of the household of their master—"his own servants."

2. They were all entrusted with their master's goods, or the grace of God, "according to their several ability." It was not a spurious profession, but "the lord called his own servants and delivered unto them his goods."

3. After a long time the lord of those servants cometh and reckoneth with them. This is the judgment day, which Jesus was then describing.

4. Those who were faithful and improved their lord's money, or the grace given, received the welcome plaudit, "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy lord."

5. The slothful servant, who hid his lord's money, received the fearful sentence, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

With this description by Christ of the awards of the great judgment before him, how can any man believe the doctrine of unconditional final perseverance of the saints?

Read what is said of the man who once had the evil spirit cast out:

"He that is not with me is against me; and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first." (Luke 11:25-26.)

The Master here teaches that there is no neutral ground, and that we are for him or against him. He said, when the unclean spirit is gone out of a man, if he permit his heart to be emptied of the grace of God, the unclean spirit with seven others more wicked than himself, will return into the heart out of which it came and dwell there, and the last state of that man is worse than the first.

To this the words of Christ to the impotent man whom he had healed apply, when he said unto him: "Sit up, now, lest a worse thing come unto thee." (John 5:14.) "For it had been better for thee not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." (II Pet. 2:21.)

So far is the backslider, from being once in grace always in grace, according to the teaching of Christ he is in a less hopeful condition than he was before the unclean spirit was cast out. Surely the apostate who persuades himself that he will be finally saved, just because he was once converted is of all men in the most hopeless condition.

From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the Living God." (John 6:66-69.) Here we are told in so many words, "From that time many (not just a few) of his disciples went back, and walked no more with him." Mark you, this was not a temporary departure, or going back, but it was permanent. "For they walked no more with him." So fully did Christ recognize the free agency of all men, and the possibility of apostasy, even in the apostles themselves, "then said Jesus unto the twelve, Will ye also go away?"

Christ never asked any silly questions, and could have had no good reason for asking this question if it had been impossible for the apostles to have gone away, one of whom did go away, and Christ says he was "lost" and the "son of perdition."

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a

branch, and is withered, and men gather them, and cast them into the fire, and they are burned." (John 15:1-6.) Christ is the true vine, and the Father is the husbandman. "Every branch in me that beareth not fruit he taketh away." The branches were in Christ, and he adds: "Now are ye clean through the word I have spoken unto you." So there can be no mistake about their vital connection with Christ. Now note what Christ says of those branches which have thus far drawn their life from him: "Abide in me, and I in you. As the branch cannot bear fruit except it abide in the vine, no more can ye except ye abide in me." Now let Christ apply his own figure: "If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they are burned."

1. No language could make a vital connection between Christ and these disciples clearer. He says "branches in me" and "ye are clean through the word I have spoken unto you." They were in Christ and clean.

2. The unfruitful branches are taken away, or cut off by the husbandman. This is the separation from Christ, or apostasy.

3. And they are burned. Thus the apostate is finally consumed, and sent to where the fire is not quenched and the worm dieth not.

How language could make a vital connection between Christ and his disciples clearer, or the cleansing power of his word more emphatic, I can not see; and the final separation of the soul from God, and its utter consumption by fire, can not be gainsaid.

WHY METHODISM IS DIVIDED INTO TWO DISTINCT BODIES.

Irreconcilable Differences of Church Policy and Policy are the Chief Obstacles.

BY REV. J. A. WALKER, D. D., OF ATLANTA, GA.

Methodism was divided into two distinct ecclesiastical bodies by the General Conference in 1844. Fifty-two delegates from the Southern Annual Conferences signed the following declaration:

"The delegates to the conference in the slave-holding States take leave to declare to the General Conference that the continued agitation of the subject of slavery and abolition in a portion of the Church, the frequent action on that subject in the General Conference, and especially the extra-judicial proceedings against Bishop Andrew, which resulted on Saturday last in the virtual deposition of him from his office as superintendent must produce a state of things in the South which renders a continuance of the jurisdiction of this General Conference over these conferences inconsistent with the success of the ministry in the slave-holding States."

The General Conference adopted the following resolution concerning this declaration:

"Resolved, That the committee appointed to take into consideration the communication of the delegates from the Southern conferences be instructed, providing they can not in their judgment devise a plan for amicable adjustment of the difficulties now existing in the Church, on the subject of slavery, to devise if possible, a constitutional plan for a mutual and friendly division of the Church."

The report of the committee was a plan of separation which permitted the Annual Conferences in the slave-holding States, if they found it necessary, to unite in a distinct ecclesiastical connection.

The Southern delegates, on the day after the adjournment of the General Conference, issued an address to the ministers and members of the Methodist Episcopal Church in the slave-holding territories. In this address they said:

"We deprecate all excitement; we ask you to be calm and collected, and to approach with all the candor and forbearance the occasion demands. The separation proposed is not a schism, it is not a secession. It is a State or family, separating into two different States or families by mutual consent. As the Methodist Episcopal Church will be found north of the dividing line, so the Methodist Episcopal Church, South, will be found south of the same line."

The various Southern Annual Conferences took action approving the separation and appointed delegates who met in Louisville, Ky., in 1845,

and organized the Methodist Episcopal Church, South.

The General Conference of 1848, composed of delegates from the Northern Annual Conferences, declared "The Plan of Separation" null and void. The Southern Church appealed to the courts to determine disputed property rights. The Supreme Court of the United States sustained the claim of the Southern Church and declared that the "separation was not a secession, but a division, in pursuance of proper authority."

EFFORTS TO UNITE NORTH AND SOUTH.

Various efforts have been made to bring about such fraternal relations as would prepare the way for organic union; or, if that was not possible, such a form of federation as would unite Methodism in one ecclesiastical organization with each Church independent and yet neither the rival of the other. All these efforts have been futile. While there is not living a single person who was active in this controversy, it has been found impossible to unite the two Churches upon such a basis of fraternity as would abolish the rivalry and friction existing between the two bodies in certain portions of the country.

The representative of the Eagle was authorized to solicit from a number of representative Southern Methodist ministers their views upon this subject. The following questions were sent to a few prominent men: "What was the cause of separation?" "Has the cause been removed?" "Is organic union desirable?" "If not organic union what form of federation of fraternal relation is desirable and practicable?"

The answers are given below without comment. Each writer speaks for himself without knowing what any of the others has written. The manuscript has been submitted to the Rev. Dr. E. E. Hoss, editor of the Christian Advocate, Nashville, Tenn., who said, "It could not be made fairer."

VIEWS OF SOUTHERN MINISTERS.

Bishop Warren Akin Candler, D. D., of Atlanta, Ga.

"The cause that separated Methodism into two organizations has not been removed, but rather has increased, in the progress of years. The organic union of the two Methodist Episcopal Churches is not desirable. The chief obstacles in the way are the irreconcilable differences of Church policy and policy. The fraternity of 'The Plan of Separation of 1844' carried out to the letter in the United States and the inflexible determination not to overlap the work of each other in foreign fields or carry on competing missionary operations is the most desirable fraternal relations which are practicable."

Bishop Eugene Russell Hendrix, D. D., of Kansas City, Mo.

"The growing conviction among the wisest of both Methodisms is that, owing the friction at some points which the commission on federation seeks to relieve, we may best do the divine will in our present distinct jurisdictions where God has placed us. But though in two General Conference jurisdictions with some differences in policy, as each seeks to meet the peculiar needs of its own wide field, we have in common the same precious doctrines preached from the beginning, the same wonderful hymns sung with holy rapture by the fathers, the same controlling spirit which seeks to give the gospel to the poor, and the same recognition of the supreme and last command of our risen Lord to disciple all nations of the earth."

Bishop John Casper Granbery, D. D., of Ashland, Va.

"In reference to federation I beg leave to quote from a paper which was approved by the joint commission of the two Churches, of which I was a member, appointed in 1898:

"The two Churches are one in faith, and in most features of policy. They closely resemble each other in religious fervor and in methods for extending the kingdom of God and edifying believers. The reasons for harmony and hearty co-operation between them are very strong. We do not desire to reopen any disputes of 1844 or of later date. We view the present situation, its responsibilities and opportunities. Where one of these Churches has been long and firmly established, giving evidence of healthy and vigorous life, is growing surely and rapidly and is active and enterprising in providing for the spiritual needs of the community according to the doctrines and usages of Methodism, it seems unwise that the other should enter and seek to divide the Methodist people. If a feeble start has already been made, the societies which have been formed make slow and doubtful progress and are maintained year after

year by the help to withdraw would est of the kingd move an unseen competition and sources in men a tivation of needy

Bishop Robert I. D., of Nashville, T.

"The cause whi dism into two or claim of the G. 1844 of the rig by simple reso or even a claim any law of the not been remove Organic union of is not desirable is made that ene The chief obstac ganic union as th ration has not b vorerence in ceo with successive t The form of fede relation which is which was agree Commission on F accepted by the t the one Church of the other."

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The Rev. J. A. of the Midland, Tenn.

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"A practical fe mutual agreement of territory at he Church withdraw where the other b The Rev. J. An of the Florida, Leesburg, Fla.:

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"The best form is that of more r a higher regard l less concern for and more zeal and the salvati federation are Brotherly love an and right are the harmony."

The Rev. Samu itor of the Balti cate:

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"The two Met ed wonderfully —each attaining gree of prosperi maintain a health 'Provoking one a good works."

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year by the help of missionary funds, to withdraw would endanger no interest of the kingdom of God, but remove an unseasonably and unprofitable competition and augment the resources in men and money for the cultivation of needy fields."

Bishop Robert Kennon Hargrove, D. D., of Nashville, Tenn.:

"The cause which separated Methodism into two organizations was the claim of the General Conference of 1844 of the right to depose a Bishop by simple resolution without a trial, or even a claim that he had violated any law of the Church. This cause has not been removed so far as known. Organic union of the two Methodisms is not desirable so long as this claim is made that caused the separation. The chief obstacles in the way of organic union are that the cause of separation has not been removed and divergences in economy that multiply with successive General Conferences. The form of federation or fraternal relation which is most desirable is that which was agreed upon by the Joint Commission on Federation in 1877 and accepted by the General Conference of the one Church and rejected by that of the other."

SOME VIEWS OF EDITORS.

The Rev. J. A. Burrow, D. D., editor of the Midland Methodist, Athens, Tenn.:

"Organic union is desirable ultimately, but not now. The obstacles in the way are, the opposition of our people; the negro question; material differences in polity, such as the removal of the time limit, etc.; possible friction in administration.

"A practical federation would be a mutual agreement as to the occupancy of territory at home and abroad, each Church withdrawing from the field where the other is stronger."

The Rev. J. Anderson, D. D., editor of the Florida Christian Advocate, Leesburg, Fla.:

"I think it time wasted now to discuss the organic union of Methodism. Our people do not desire it. We are in a peculiar situation, which no one who has not lived in the South can understand or appreciate.

"The best form of fraternal relation is that of more religion on both sides, a higher regard for the Golden Rule, less concern for ecclesiastical success and more zeal for the glory of God and the salvation of souls. Forms of federation are worth very little. Brotherly love and the spirit of justice and right are the essential elements of harmony."

The Rev. Samuel K. Cox, D. D., editor of the Baltimore Christian Advocate:

"I do not believe organic union is desirable. The two bodies would aggregate upward of four million of members. An ecclesiastical organization of this colossal size would not only be unwieldy and be liable to a great deal of confusion and a conflict in its administrative functions, but the history of the Church has shown that the nearest it approached to organic unity the more susceptible it became to worldly and corrupting influences. A Church that would attain five millions, with an outside constituency of many millions more, could wield a tremendous influence upon the politics of the country. The temptation to exercise that power would be hard to resist; the exercise of it could not fail to be most damaging to the spirituality and vital progress of the Church.

"The two Methodisms have succeeded wonderfully in their separate fields—each attaining an unparalleled degree of prosperity. Apart, we may maintain a healthy Christian rivalry. Provoking one another to love and good works."

"The chief obstacles to organic union are, the Southern Church, as the smaller body, would not be willing to submit to absorption and elimination as a distinct organization. It has pursued its course under great difficulties and yet achieved amazing success. I think it would prefer to continue along its own distinctive line of operations. There is, further, some difference as to the polity of the two Churches, particularly as to the power of Bishops. This, I suppose, however, could be eventually adjusted.

"I know of no better plan of federation than that recently agreed upon by representative men of the two bodies, but which has not yet been put into practical effect. The Cape May Commission, 1877, would have brought the two Churches much closer together had its decisions been faithfully carried out in the letter and the spirit. The most cordial relations should be cultivated between the two Churches. At such a time as this when all the great evangelical bodies of Christendom are drawing nearer to each other,

the two Methodisms should be an example to them all in brotherly love and Christian unity."

ORGANIC UNION UNDESIRABLE.

The Rev. T. N. Ivey, D. D., editor of the Raleigh Christian Advocate, Raleigh, N. C.:

"On general principles, organic union is desirable. Unity is always desirable, and only in the organic union of the two great Methodist bodies in the United States is the fullest measure of strength attainable. The force of the latter statement is especially evident in those sections where the two jurisdictions overlap. Organic union is possible, but not now. There are certain very grave obstacles in the way at the present time. Among these is the fact that the principle of cleavage lying in the lines of Episcopal rights and functions, and which was forced into unfortunate activity in 1844 by the incident of slavery, still exists, and, of course, must be a strong bar to the federation of the two bodies of Methodism.

"The South has before it the solution of one of the gravest problems that ever confronted a nation. This is the negro problem. At I see it, until this solution be effected, certain civil and ecclesiastical elements which must enter into the solution will preclude the possibility of a practical cohesion of the two bodies.

"Then there is a large number of members of the Methodist Episcopal Church who are far from granting the contention of the Methodist Episcopal Church, South, that the latter Church was the result of a peaceful and legal separation rather than a violent secession. Until this be granted both in letter and spirit, organic union will be impossible.

"I believe that the twentieth century will witness a federation of some kind—of what kind I am not able to say. In the meantime it behooves every Methodist, both North and South, to promote in every way possible that fraternal unity which now exists to the glory of God and the good of Methodism."

The Rev. G. C. Rankin, D. D., editor of the Texas Christian Advocate, Dallas, Texas:

"The two branches of Methodism are too large to be handled with facility by one organization. When brought together in one General Conference, the body would either be too cumbersome for business or it would leave many sections of the Church at large without proper representation. Again, the tastes and predilections of the North and South are so different that friction would be the result. The radicalism of the former and the conservatism of the latter would be in perpetual collision. Then, too, the South would never consent to the social equality of the races, held as a theory by the North and believed up there to be the remedy for our social ills down here. We are thoroughly convinced that the way to help the negroes as a Church is to give them an organization of their own and then make such contributions to them as may be necessary to aid them in the development of their own institutions and to expand their own independent manhood. The colored branches of the Methodist Church have demonstrated their ability to run their own organizations wisely and successfully; and we do not believe an indiscriminate mixture of them with white people, either in the Church or in the social sphere, at all right or proper.

"The only form of fraternity that seems to be feasible is the one now existing. Federation entered into by our late joint commission is a farce; but fraternity, in the interchange of quadrennial greetings, is an apparent success. Therefore, we had better let well enough alone."

WHAT A PRESIDENTIAL ELDER HAS TO SAY.

The Rev. D. C. Kelley, D. D., presiding elder, Nashville, Tenn.:

"Methodism was separated into two organizations by differences in regard to African slavery. This cause has been removed, but other differences are being pressed."

"Organic union is desirable if political partisanship can be avoided and an unscriptural test of Church membership in the Methodist Episcopal Discipline is removed. The chief obstacles in the way are differences in regard to the episcopacy and the fear of oppression of the Southern ministry.

"The form of federation which I believe to be practicable and desirable is: Three General Conferences (one colored and two white), with a supreme advisory board, composed of delegates representing them."

OPINIONS OF GENERAL OFFICERS.

The Rev. P. H. Whisner, D. D., Sec-

retary of the Church Extension, Louisville, Ky.:

"The causes of the separation of Methodism into two organizations were too numerous to mention. They have been only somewhat removed. The chief obstacle in the way of organic union is the General Conference would be too large and too likely not to harmonize.

"I think it desirable that all the colored Methodists of the United States should be in one General Conference and the white Methodists in the two General Conferences, as now and a line of division between the two white conferences. Then have the different boards of these three General Conferences co-operate in mission, educational, publication and Church Extension work, as they could agree to do."

The Rev. J. H. Pritchett, D. D., Missionary Secretary, Nashville, Tenn.:

"I know of no one adequate cause for the separation of Episcopal Methodism of 1844. Of causes there were many, from the remote initial to the immediate culmination. I may mention three: (1) The irreconcilability of Puritan radicalism with Cavalier conservatism. Only as such was greatly modified by extraneous influences did they ever, or can they ever, come together on any great principle of either politics or religion, State or Church. They are as they always have been, as extreme as the poles of an electric battery. (2) The inevitable attitude touching slavery assumed by the Methodist Church in the beginning and persisted in as long as the evil institution lasted. If that attitude was unscriptural, then she said and essayed from time to time to do too much. Her doubtful position and eccentric course only prepared material for a final explosion. (3) The General Conference of 1836 settled the moral phase of the question in dispute so far as the Church was concerned. It said as plainly as words and acts could do so: 'Abolition as a moral and religious force in Methodism is a fraud and a failure.' Hence the conditions that confronted the General Conference of 1844 was purely a political one, created by the agitation of Garrison and his co-workers under motto: 'An anti-slavery Constitution, an anti-slavery Bible, an anti-slavery God.' Which agitation has arrayed the North against the South and vice versa, and had formed a constituency in each that made such demands upon its delegates in General Conference that the action taken was a denier resort, nothing else could be done.

"All that operated to create the division still operates in an increased degree and in an aggravated sense to perpetuate it. The history of the last fifty-six years has not altered one principle nor modified the view of either party concerning it. Moreover during all these years the polity of each has been apart from rather than toward that of the other. Organic union with the present 'animi' is a Utopian dream. It is neither possible nor desirable.

"If the above very unpleasant statements were not true, nevertheless the union would be inexpedient, because it would serve largely to make the aggregation unwieldy, economically, unspiritual, religiously, and unsafe, politically. There must of necessity be a more real union of hearts before there can be a happy joining of hands.

THE ONE HONEST WAY TO FRATERNIZE.

"I have heard and read of plans of fraternity and federation until I am sick and tired. There is but one way honestly to fraternize; that is to be brethren, not in word but in deed. Each Church must recognize the other officially and practically as an integral part of the one original Methodism, and so avoid trenching one upon the other at home or abroad, as each would avoid trenching upon her own, thus helping rather than hindering. When the true spirit of brotherhood comes (which may God speed), it will be an easy and a grateful matter to create a joint commission which shall settle all questionable matters of notes and bounds, and thus abolish the evil and sin of setting up altar against altar to the shame of our common Christianity. It will be a work of love for each to promote the interest of the other at home and abroad. A common ritual, a common hymnal, a mutual system of transfers in the ministry will all follow in order."

The Rev. J. H. Carlisle, L.L.D., President of Wofford College, Spartanburg, S. C.:

"The cause of separation was unbrotherly feeling in each section toward the other, making it easy to find or make cause for separation, whether social, political or religious. There is reason to fear that this cause has not been entirely removed. Even if both

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... willows were entirely barren, and homogeneous organic life would be a very difficult problem. Yet it is now becoming a more embarrassing question to answer to the world. Why are the Churches separate? The chief obstacle to union in the final use in such matters, the negro Churches are together the farther they are apart, appeals between brothers being the hardest to settle.

"Whatever ought to be done can be done. There ought to be more, brotherly, more Christian, intercourse between the Churches, personally, officially, theoretically, practically, than exists at present. If the current does not flow in that direction a dike of responsibility will not soon weary."

"It is gratifying to state that some paring these opinions were expressions of sympathetic interest. Christian fraternal and cordial brotherly love, which proved that while there are honest differences of judgment, Methodists, North and South are brethren of one blood, one faith and one religious experience. These brothers certainly cannot fail early in the twentieth century to find or make a way to enable them to see eye to eye and clasp hands in a union that will make all Methodists one family as all Americans are one nation.

Saturating the earth around house-plants every day with the coffee left over from breakfast is said to stimulate them. Plants that have a red or purple blossom will be rendered extremely brilliant in color by covering the earth in their pots with about half an inch of pulverized charcoal. A yellow flower will not be affected in any way by the use of charcoal.

SURPRISED.

Flavor of Food Won Her.

"When the landlady told me that the new dish at my place was the much talked of food, Graps-Nuts, I tasted it languidly, expecting the usual tasteless, insipid compound posing under some one of the various names of breakfast foods.

"I am a school teacher and board. Have usually been in robust health, but last spring I had the much dreaded symptoms of spring fever set in with great severity. I could hardly keep at my work and headaches were almost constant. Food had become nauseating and I only partook of my scanty fare from a sense of duty.

"My nights were spent in distress. The first taste of Graps-Nuts yielded a flavor that was new and attracted me at once. I arose from the table satisfied, having enjoyed my meal as I had not done for weeks. So I had Graps-Nuts food for breakfast every day, and soon found other reasons besides my taste for continuing the food.

"All of the spring fever symptoms disappeared the headaches left, my complexion cleared up, and after a supper of Graps-Nuts I found myself able to sleep like a baby, in spite of a hard day and hard evening's work. The food has never palled on my appetite nor failed in furnishing a perfect meal, full of strength and vigor. I know from my own experience of the value of this food for any one who feels strength lagging under the strain of work, and it is evident that the claim made by the makers that it is a brain food is well taken. Please omit my name if you publish this." The lady lives in Hanover, Ind. Name supplied by Postum Cereal Co., Ltd., Battle Creek, Mich.

SYNOPSIS OF A SERMON ON CHARACTER BUILDING.

REV. C. J. SEWERS.

Matt. 6:23, I Cor. 2:2 and I Cor. 6:20.

A PROPER CONCEPTION OF LIFE, OR A RIGHT FOUNDATION.

No structure can be stronger than its foundation, hence a good foundation is essential to the perpetuity of any structure. We are all building our own characters. We are building for ourselves. Christ will not build for us. Others may help us build, but the building is our own.

1. There is a difference between men. What is it that differentiates between them? I answer, their conception of life, or the foundation upon which they build. 2. Some have a low conception of life. They are selfish, sensual, appetites control, animal propensities dominate. How debasing? They judge the world by their standard. They say all men are selfish. (Satan says: "One of the devil's cardinal points of doctrine—the heart of his crazy creed and the one thing he sincerely believes—is this: No man is good, and no man so much as pretends to be good without a selfish motive. He who judges others by himself said: 'Every man has his price,' was at bottom a scoundrel, waiting for a bid and a teacher in Satan's school.") 3. Another sees life as a great playground. Pleasure is the watchword on with the dance! on with the dance! And the reverberation rolls back from pandemonium itself on with the dance! Alas, poor creatures! they dance upon the tombs of the dead, in the face of the dying and upon the consciences of the living! Life, alas! with all its possibilities—its golden opportunities—is frittered away! It is only a dream—the semblance of a substance. A catching after shadows—chasing of butterflies. Here are wrecks, falling scenes, blighted hopes, blasted fortunes, wasted energies. Whence came these wrecked lives? These are the graduates of fashion and pleasure, who worshiped at the shrine of hilarity. 4. To another, the one thing in life is to make money. Avariciousness predominates. Upon Mammon's altar, time, talent and the concentrated energies and faculties of the soul are sacrificed. Dante's description of avarice is apt: "A maunt female wolf, ever pursuing her prey, lean and lank—never satisfied. History brings her warnings. See the awful destruction of Pompeii! There is the victim of avarice transfixed in the lava. Debris, the warnings of the howling, scorching, heaving volcano, he delayed in the very presence of death to gather up his worldly goods. 5. What is our chief good, our highest end—our grandest destiny? The glory of God in our personal elevation and the amelioration of our race. The two harmonize. Whatever tends to our personal good subserves the interest of men. This opens up a field which invites all our energies, all our powers. No time to waste—not an opportunity to lose. The tides of death are sweeping about us. People are perishing. The highest destiny of men challenges our best efforts. Eternity admonishes us.

II. A SUPREME PURPOSE IS ABSOLUTELY NECESSARY TO SUCCESS IN LIFE.

We perish for the want of a dominating thought. (J. Parker.) 1. Some people appear to be aimless. They get up in the morning without a program. It is just as it happens with them. They draw up no plans. They are driving without whip, reins or aim. They think the horses they call themselves know the road. But where do they drive, but to ruin? Drifting, drifting—a lack of all trades. A little of everything, not much of anything. 2. But, says one, "I have a supreme purpose." What is it? The question is important. Such a purpose determines the tone of a man's life—it involves his eternal destiny. A man can't get rid of his supreme purpose. Is it to rise to eminence as a statesman? Then to this everything bends. Is it to redeem one's country? Then like Cromwell, as related by Macaulay, "His own character he left to take care of itself, he left it to be defended by his victories in war and his reforms in peace. But he was a jealous and implacable guardian of the public honor. He suffered a crazy Quaker to insult him in the midst of Whitehall, and revenged himself only by liberating and giving him a dinner." It matters not what the supreme purpose may be, it is the pilot that guides a man's life. 3. Then how important that the supreme purpose be a correct one. All depends on it, since we are building character for eternity and our destiny is effected by our dominating purpose. Paul said: "I am determined not to know anything among you, save Jesus Christ and him crucified."

III. INDIVIDUAL LIMITATIONS TO CHARACTER-BUILDING.

I use the word individual to impress the personality and intensity of the thought. Of course there are limitations to everything but the illimitable—the divine. But what are some of them? 1. Your character is limited to yourself. It is what you make it. Here you are the only architect. It is your own building. It is not what your neighbor thinks of you—not what your companion may say of you. He or she may give you credit for more than you are, or vice versa. It is not reputation we are to make, but character. It may be necessary to sacrifice reputation to make character. 2. It is not limited to circumstances. It is as much the duty of the merchant, the doctor, the lawyer et al. to glory in the cross of Christ as for Paul. Shall this high purpose be laid down for business? Never! No, never! 3. It is limited to environment. A man may say it matters not what I do now; I will do better hereafter. This is a delusion. Sin is corrupting the life—is sapping its foundations. Environment has to do with the physical development of a boy. Environment is absorbed in the spiritual as in the natural world. Unhealthy swamps poison the system and dwarf the constitution by impregnating it with malaria; so do immoral surroundings corrupt the moral character of men. With what are you in correspondence? In other words, what are the habits of life? Indulgence in sinful amusements? Novel reading of a trifling character? Glorifying in things earthly? Then by these character is determined. We are trembling in the scale of human existence. How can I use the world and not abuse it? How can I utilize earthly environment so as to subserve my best interest in time and throughout eternity? The Scriptures of the text answer the question. Seek first the kingdom of God. Know nothing but Christ—glorify God in your body and spirit. I know not what beside this I may do, but this I know I will do—glorify God. This is the focal point. All is made to harmonize with this one purpose. If I go abroad, or stay at home; if I practice law, or physic, or do anything else, this will I do—I will glorify God.

IV. THE ULTIMATE END—A CHARACTER THUS FORMED WILL STAND THE TEST OF THE AGES.

1. It becomes fixed in life—settled, established. He that doeth these things shall never be moved. Who-soever heareth these sayings of mine and doeth them, I will liken him unto a wise man." etc. "Character can triumph over the most adverse circumstances, turning them into means of its own advancement. It can transfigure and glorify the humblest lot. It is the possibility of this in our humanity, and its capacity for it, that gives to humanity its highest value, and it is the highest manifestations of this that give it dignity. When we know what the supreme chosen end of a man is, we know his character. This is that which determines his affinities in the moral world, where the attractions and repulsions are stronger than they are in the physical world." 2. With such a grand purpose as we are considering, life can not become sterile or monotonous. The little rills of earth dry up—you may sport in their arid channels, and the little cataracts go on a summer vacation. But Niagara never takes a holiday. It murmurs with the years; it gallops with the centuries; it thunders, foams and plunges as if God had set upon its brow the seal of eternity. Thus the petty things of earth fade before the supernal glory which opens up before the life swayed by this supreme purpose. The delectable mountains rise in grandeur on this distant horizon. From this pyramid of experience, based upon the eternal truth of God, flashes the light of the centuries; the learning of the ages and the melodies of the universe are focalized upon the cross of the Son of God. "I am determined not to know anything among you but Christ and him crucified." Alas, the world is dreaming—the comatose of sin—the precursor of death has paralyzed the multitudes of our race. But amid the hum of industry and the press of commercial interests; despite perils and persecutions, and in defiance of death itself, the apostle, with his supreme, all-absorbing purpose, rose above them all. With him nothing was concealed. "I am not ashamed of the gospel." I will not hold the truth in unrighteousness. I will make no compromises, for "I count not my life dear unto myself, so that I may finish my course with joy, and

the ministry which I have received of the Lord Jesus." To me, death has no terrors, for "I am ready not to be bound only, but to die also at Jerusalem for the name of the Lord Jesus." How is this Paul? "I am crucified with Christ." Heroic soul, press on to thy God! Can we not—yea, will we not?—join the pressing throng or God's sacramental hosts under the blood-stained banner of a crucified Redeemer, and shout victory from the ramparts of the cross until its final conquest over the empire of death? Yes!

"In the cross of Christ I glory, Towering o'er the wrecks of time; All the light of sacred story Gathers round its head sublime."

Here character is poised on the wings of immortality betwixt two worlds—invulnerable—secure. And when the shadows of death fall upon that devoted head, the splendors of Calvary reflect the golden beams of love in the deepest chambers of the soul of the dying champion of the victorious Son of God. With Paul, he exclaims, "I have fought a good fight, and henceforth there is laid up for me a crown of righteousness." Slowly I lay down the battle-ax.

Swift I ascend the heavenly place, And hasten to my home; I leap to meet thy kind embrace, I come, O Lord, I come.

Sink down, ye separating hills, Let sin and death remove; 'Tis love that drives my chariot wheels, And death must yield to love. Fort Worth, Texas.

AN OPEN LETTER TO A. G. NOBLE.

Dear Brother—I have read your notice of the camp-meeting and District Conference to convene early in August at Preston Bend. Your notice brings great pleasure to my heart. I am filled with sentiments of gratitude to the Father of mercies for his goodness to me for the past fifty-five years, for your notice brings me to the review of that long period. I am perfectly delighted with the invitation you have extended to all the pastors who have in former days been on that pastoral charge. That includes myself. I was the first minister that ever preached a sermon at Preston. I have a great desire to be with you. The occasion will be a source of great pleasure to me. I now feel that if life and health last, and the money holds out, that I will be with you and add my poor mite to raise the wave of Christian pleasure higher. I shall look forward to the time of your meeting with heartfelt, prayerful concern, that God may make it a great power for good.

In the fall of 1845, Bishop Soule sent me to the Bonham Mission. At that time Preston was known by the name of Coffee's Station. There were but few families there. Col. Coffee, a very noted character in that section of the country, lived there, and gave name to the place. When I arrived at Bonham, which up to a short time prior to 1846 had been known as Fort English, I began to plan my work, aided by Bro. J. T. Simpson, of Bonham, who mentioned Coffee's Station, but added: "You need not attempt to have an appointment there." He did not think I would be treated with common respect if I should go there. I soon found that Col. Coffee was an acquaintance of mine—that we were together in the campaign commanded by Gen. Tarrant a few years before, in which Rev. J. B. Denton was killed. I remembered Col. Coffee well—that he was the friend of my boyhood, for I was only 13 years old when that campaign was made. So I decided to plant myself upon these old friendships and use them for all they were worth. I therefore wrote to Col. Coffee, explaining to him who I was, where our acquaintance was formed, and of many trying scenes through which we had passed together, and of the many acts of kindness he had done for me. I also informed him that I had become a Methodist minister, and had been assigned by the conference to that mission work, and felt like I could confide in him to aid me by his influence in arranging an appointment at his place.

A reply came promptly. Col. Coffee invited me to his house, assuring me that I had his sympathy. When I arrived at Col. Coffee's, he informed me that there was no house in the place to be had except the shed-room of a saloon, but the owner of the saloon assured him that order should be maintained at all my religious services. Col. Coffee said I could preach at his house, but it being a little out from the little village, he did not think the people would come to it. So I

The doctor sometimes passes a harder sentence than the judge. But the sentence of the doctor is more often set aside or overruled than is that of the judge. In the case of Mrs. Reycraft given below, the doctor sentenced her to about eighteen years of physical punishment and misery. But she rebelled against the sentence, and commenced the use of Doctor Pierce's Favorite Prescription. In a few weeks she was a well woman.



It's a peculiarity of the cures effected by the use of Doctor Pierce's Favorite Prescription, that they are generally cures of chronic diseases. A woman suffers with diseases peculiar to her sex, she takes medical treatment, gets no better, and has no hope held out to her of improvement. Then in her discouragement she turns to Dr. Pierce's Favorite Prescription and finds a prompt and lasting cure. "Favorite Prescription" establishes regularity, dries unhealthy drains, heals inflammation and ulceration and cures female weakness.

"Four years ago my health began to fail," writes Mrs. Nellie M. Reycraft, of Glenwood, Washington Co., Oregon. "I had a very heavy dragging and weight in the region of the uterus, pain in back and loins, could not lift anything heavy, rest at night very poor; stomach deranged. One physician said I was overworked, another said I had congestion and falling of uterus. He treated me nine months and said I would not be well until I had passed the change of life. I was only twenty-seven years old then. I became discouraged, and began using Doctor Pierce's Favorite Prescription. Took a teaspoonful three times a day; began feeling better right away. Am using my third bottle now, and feel I am in good health. I believe Dr. Pierce's Favorite Prescription has restored me to health. If suffering women would give it a fair trial they would give it praise."

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took the saloon as the best that could be done, after looking over all the ground. I preached in the shed-room of the saloon about half the year. To my relief, a lady came to Preston and took charge of the hotel. She was a Methodist lady by the name of Turner. This good woman kindly invited me to preach at the hotel. Here everything was nice. God blessed my poor labors. During the year I organized a small Church of some twelve or fifteen members.

There are many incidents of rather a romantic, yet of an interesting, character that occurred with me that year. I may write of them at some future time. I have heretofore been a little slow to refer to many of the early scenes in child-life, and also in my early experience as a minister, lest some one should say, "Surely that old fossil must think that he has fought, bled and died for Texas Methodism." Such reflections have often crossed me to close my lips in the past.

But to conclude. You say, "Former pastors will rejoice to know that Preston Bend is forging to the front." That is true. I rejoice with you in all your joys, and am oppressed by all your burdens. Your triumphs are mine. As a superannuate, I feel that if these active men go up I go with them; if they go down, I am willing to go down with the general wreck. Let one and all look forward to the camp-meeting at Preston with prayer and faith that God may do great things for us. A. DAVIS.

Waxahachie, Texas.

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Reference: This paper.

STUTTERER, READ THIS.

DRS. RANDOLPH & McCULLOUGH, 81 George Hotel, Dallas, Texas.

Dear Sirs—At the request of my sons, Sam, Bee and Arthur, I take pleasure in stating to you that they are well and talking all "no. k." and permit me to join them in expressing our great joy and undying gratitude to you for the prompt manner in which you cured them of stammering. With kindest wishes for you, I am yours truly, S. B. THOMAS, Chireno, Texas, Jan. 10, 1901.

H. E. Whitehead, Cumby, Texas; H. M. Lightfoot, Eastland, Texas; L. J. Rummel, Leitcher, Texas; Miss Jessie Dowlen, Honey Grove, Texas. These parties and many others have been cured recently.

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QUITS - from \$19.50 up-  
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45 to box 200 Lamps,  
300, FREE - with 400  
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16 Street, Galveston, Ky.  
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CLASS SEWING  
VOCATE 1 YEAR

**THE SOUTH—ITS LITERARY WRITERS.**

Mrs. Augusta J. Wilson.

Part IV.

The human mind in its immortal vigor and fecundity, like as said of the fabled garden of Amidas, as soon as one flower is plucked, spontaneously puts forth another. This is a pleasing metaphysical fact, and in the field of literature is of infinite service, as it leads to multiplicity and variety of modes of thoughts and expression. It seems that there is or should be a limit to the power of invention to the mind, and that it would be a moral impossibility for the prolific writer of books, such as was Dickens and Walter Scott, to preserve distinct and separate the lines of their plots and the delineations of their numerous characters. There will sometimes be sameness and monotony, although, as in the "endless sea of human faces" there is a resemblance, but there are rarely two exactly alike. There has been but one Shakespeare, of whom it is said when he had exhausted all known worlds imagined new ones. Notwithstanding there may be great similitude in the productions of fiction writers, yet it may be said that it is the attribute of genius to be fresh as the dew and reviving as the sunbeam.

The versatility that characterizes the works of Dickens, Scott and Shakespeare may not be predicated of the writings of Mrs. Wilson. There may be change in the scenery that serves as the background to the stage of action upon which the characters that enter into the plots move and act, but there is at least a similarity in the moral and plan of the story. In the third work from her pen it might reasonably be supposed that the power of invention with her would necessarily flag and the stock of her resources would be diminished. The title of the book, "Inez; or the Fall of the Alamo," was well calculated to impress the public mind. Who has not heard of the "Alamo," that bloody tragedy in Texas history? The scene of the book was laid in stirring times and in a land which would open up to the mind a field of daring adventure that would furnish rich material for the pen and the imagination. It is said that it is the purpose of the author to re-write "Inez." It certainly does not compare in freshness of style and vigor of thought with "Inez," nor in the strength and force of plot and character with "St. Elmo," still and remembered as the latter may be with its profuseness of scientific allusions and technicalities. Recorded in 1847, "Inez" has its merits and is worth the reading.

The exposure which it makes of the Roman Catholic Church in its propaganda, constitutes in itself an object and purpose well worthy of the writing of the book. Rome! Papal Rome! cruel has she been in the past. If the records of history are true. She is now shorn of her temporal power, Babylon! Babylon! the great has fallen! Has she been purged of her ambition to rule the nations of the earth by a sword? There are many who say she has not, and are apprehensive that her withering touch may fall upon this American republic.

The beautiful and touching force with which Mrs. Wilson portrays the religion of the Gospel to be "a root to sustain; a foundation to support; the bond of charity; the curb of evil passions; the consolation of the wretched; the stay of the timid; and the hope of the dying" renders her books morally and spiritually edifying to the reader. They go forth on their holy errands to invite mankind to earthly happiness and eternal life.

Part V.

High, honored, and delicately responsible is the sphere that the author occupies. As he penetrates the realm of mind and unfolds in classic prose, or "high immortal verse," the unspoken thoughts and feelings that lie in cradled slumber in weary human hearts, he becomes a teacher to mankind, and adds to the sum of human enjoyment. The task of the writer no doubt becomes enamoring as in its tolls the mind glances from earth and scales "the high heaven of invention, and gives to airy nothings, a local habitation and a name." It was exquisite joy to Milton, no doubt, when he composed his "Paradise Lost," as he lay down at night to let his mind soar amid immortalities spiritual and unveiled, or to brood in creative fancy over the beam of earth and to portray that wilderness of fragrance and bloom where angels best armed guard over the slumbers of the first pair of human lovers.

It is to be presumed that the work of composition is to Mrs. Wilson a delightful task, if the number of vol-

umes she has written and published is taken as an index and as evidence. In this article the design is to call call the attention of the reader to her last work. Besides this one, and those already noticed, she has written three others, "Vashti," "Macaria" and "Influence." The one now under consideration bears the peculiar title: "At the mercy of Tiberius." The phrase calls up to mind the ill-famed tyrant of that name, who was the second Emperor of ancient Rome, and one would infer from this circumstance, that he constituted a central figure in the story. Nothing of the kind occurs, save that the hero of the drama has an unusually imperious temper, and makes all things submit to his sway.

This work of the distinguished writer is considered by some to be her best production. It certainly has its points of literary excellence. The style is varied; now plain and simple, now flowering into poetic luxuriance of language and thought in the descriptions which are given of the beauties of nature and of the works of art presented. The moral and social teachings are pure and elevating and are well calculated to benefit the reader. Following her theory that works of fiction should be didactic and abound in scientific instruction, there are many erudite phrases and allusions to awaken thought and investigation. This may be regarded as a feature of merit by those who have the taste and patience to consult lexicons and encyclopedias, whilst to others it forms an objection.

The literary career of Mrs. Wilson in its success and fame, the high moral sentiment that pervades her writings and the grace of her style and language, should serve as an incentive and an example to the young female minds of the South to intellectual culture and effort. They should read her books, not for the mere excitement of the story of love that each contains, but for the animation it gives to the taste for the instructive, the beautiful and the good.

As a writer she will stand in the front rank, if not at the head of Southern writers.

J. M. GREENE.

**MISSIONARY INFORMATION IN A NUTSHELL.**

Selected from "The Evangelization of the World in this Generation," by John R. Moffat.

Carey's first Bengali Bible sold for \$20; now a copy may be purchased for a few cents.

It took Carey nearly five months to go from Dover to Calcutta in 1793. One can make the trip now in three weeks.

In 1890 there were only 100 foreign missionaries. At the present time there are 15,460, including women workers.

The collective gifts of all Protestants to foreign missions in 1890 were about \$75. In 1899 Dr. Dennis estimated the givings at \$19,000,000.

It should be remembered that all modern facilities of increasing our knowledge of the heathen are given, and thereby have increased our obligations.

In 1817 Moffat was three months in making the journey from Gravesend, England, to Cape Town, South Africa. Now the voyage lasts less than two weeks.

At the beginning of the century there were six Protestant missionary organizations. Dr. Dennis gives 537 as the present number of foreign missionary society auxiliaries.

In 1890 the Bible existed in only sixty-six languages and dialects; now the British and Foreign Bible Society reports that the Bible is translated into 106 languages and dialects.

The thoroughly organized news agencies which, through the secular press, bring before the members of the Church facts regarding the most distant and needy nations, serve to awaken interest.

The cable and telegraph systems are of the greatest importance, and are used constantly by the missionary societies. They bring us the important news from the remote parts of the earth in a few hours after an event takes place.

The printing press has greatly multiplied the power of the Church to disseminate Christian truth. Sixty years ago printing was done by hand presses.

and only from one to two hundred impressions could be taken in an hour; now there are presses which print, bind and fold 96,000 papers in an hour.

The greatest railway enterprises of the time are those now built or projected in non-Christian lands. At the present time England, America, Germany, Belgium, France, Italy and Japan are either building or projecting railways.

A hundred years ago nearly one-third of the globe was absolutely unknown. At the beginning of Queen Victoria's reign, practically nothing was known of the interior of Japan, Central Asia, Tibet and Afghanistan. Now there are not less than eighty-eight geographical societies and one hundred and fifty-three geographical journals.

Learning is a good thing; but it is better to learn a few useful things well than to have a smattering of much, but to no profit. If we try to plow too large a field, the weeds will overtake us before we can sow for the harvest.

**WE BUY** lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass. Try them.

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THIS MAGNIFICENT SEWING MACHINE AND TEXAS CHRISTIAN ADVOCATE, ONE YEAR.

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**Texas Christian Advocate,**  
DALLAS, TEXAS.

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THIS AUTOGRAPH IS NEVER ON A POOR SHADE-ROLLER AND NEVER ABSENT FROM A GOOD ONE.

GET THE GENUINE HARTSHORN

Secular News Items.

Maurice Thompson, the author, died at Crawfordsville, Ind.

The Central London Railway is to be equipped with American-made electric motors.

Two men charged with prize fighting at Lake Charles were fined \$25 and costs, and given fifteen days in jail.

Thirty cases of loot, forwarded to France from Pekin, will be reshipped and returned to the Chinese Government.

President McKinley has ordered the duty on tobacco exported from Cuba to be reduced one-half, to aid the planters.

Harvard University gives up its weather stations in Egypt after ten years of observations, retaining that at Assiut.

The Senate Committee on Postoffices has restored the pneumatic-tube service stricken out by the bill when it passed the House, and added \$500,000 for its extension.

The British Parliament was opened by King Edward VII in person on the 11th, with a good deal of pomp and ceremony. The coronation oath, so objection to the Catholics, was duly taken. The King's speech defined his new policy.

The nomination of Gen. N. A. Miles to be Lieutenant General of the army of the United States was confirmed by the Senate. Many other promotions followed, some in routine, others by the President's selection of officers from the volunteer army.

The astonishing feat of sending messages by wireless telegraphy between St. Catherine's, Isle of Wight, and the Lizard, a distance of two hundred miles, has been performed by Signor Marconi. Perfect communication between the two points is now established.

The London Daily Telegraph publishes the following from De Aar, February 21: "President Stein addressed the Boers yesterday and told them they must all shift for themselves, returning to Orange River Valley as best they could. He and Gen. De Wet took 25 of the best horses with which to escape."

Gov. Roosevelt, Vice-President-elect, has completed his hunt for mountain lions. In an interview he denounces as fabrications all the newspaper stories that have been printed about his success. He, however, modestly announces that he killed twelve mountain lions, and otherwise had a good time on his vacation in Colorado.

There is an anti-Jesuit movement now in progress in Spain. It originated in the enthusiasm excited by a play which illustrates the unwholesome methods adopted by the Jesuits in their effort to secure political power. In Madrid and Valencia, various demonstrations against the Jesuit Churches have already taken place, and it is believed that the excitement will speedily spread to other parts of the kingdom.

Driven to the limit of endurance, China now refuses to go further. A brief and abrupt meeting note from the Chinese court has reached the Foreign Ministers at Peking, partly refusing any further extension than those of Yi Hsien, Governor of Chan Si, who will be decapitated, and Prince Chiang, who will be allowed to commit suicide. This stubbornness is spoken of by cablegrams as causing a diplomatic earthquake. The end is not in sight.

It will be recalled that last summer the half of the British war loan of \$50,000,000 was allotted to investors in this country, and that they would have been more than pleased to have furnished the money for the entire loan. The London Financial World referred at the time to America as the world's financial banker, a view in which the Swiss Government evidently shares, as \$15,000,000 of its bonds were recently tendered in the New York market.

Justice Senter, of the Court of Quarter Sessions in Paterson, N. J., began some eighteen months ago, to use a military battery to produce a wakening effect on the maddled inhabitants that were brought before him. The battery is concealed beneath his desk, and is connected with the metal rail on which prisoners usually lean. The current is turned on by the simple, and of course invisible, pressure of the Judge's knee. The terror inspired by the shock not only sobers the prisoner, but inclines him to tell the truth. Last week an Italian was brought before the court charged with a felonious assault. He stoutly denied his guilt—until the battery was turned on; and

then he freely confessed it—a confession for which he will probably receive a sentence similar to that imposed on Kerr for his connection with the Jennie Bosscheter case. He admitted afterward that he would not have confessed if his life had not been "scared out" of him by the unexpected shock. The lawyer of the accused will appeal the case, and test the right of the Judge to employ such extraordinary methods of extorting a confession.

Lord Salisbury, at the opening session of Parliament last week, reiterated the Government's assurance that there would be no change of policy toward the Boers—that "to allow them to retain any portion of their independence would involve incessant, continuous warfare," that "unless the British were masters and conquerors there could be no hope of abiding peace." The Boers therefore need hope for no compromise or cessation of the prosecution of the war.

Another result of joint-smashing is to be seen in the fact, now reported, that the town of Winfield, Kan., awoke recently to find that every one of the stained-glass windows in one of the churches of the town had been "wrecked" and the pulpit and the pipe organ ruined. One of the demolished windows was a memorial to the generosity of Miss Helen Gould, of New York, and cost \$50. The whole damage to the church will amount to \$2000. On the wrecked pulpit was found an unsigned letter scrawled as follows: "We will show you how to treat the saloons, and will give you as good as you send. The next saloon in town wrecked means that some one of you will be killed."

Dispatches from Washington state that those who successfully opposed the canton bill are making an effort to add to the bill appropriating \$5,000,000 in aid of the World's Fair to be held at St. Louis in 1905, amendments which will prevent the sale of liquor at the fair and which require it to close on Sunday. Whether they will succeed in this remains to be seen. It would, however, be well for the management of the Exposition to consider very carefully whether for purely financial reasons, to say nothing of moral considerations, it would not pay to respect the temperance and Christian sentiment of the country—a sentiment, by the way, that is too strong and pronounced to be regarded with indifference.

The Senate last Saturday passed the bill which releases the appropriation of \$3,000,000 for the Louisiana Purchase Exposition at St. Louis in 1904. It was amended by providing an appropriation of \$250,000 for a Government exhibit at the Charleston Exposition, to be held next December. Before the bill passed amendments were adopted closing both Expositions on Sunday.

The New York papers state that at a masked ball recently given at the Gotham home of Senator Clark, society of the gilded type manifested its exquisite sense of humor in a notable manner. Among the evidences of wealth and enterprise seen at this gathering of the select was a bar set up in the ball-room. It was just such a bar as can be found in any saloon, and it was well stocked with drinkables. The guests patronized the bar liberally all the evening, just as the guests of an East Side mixed ale party do, and when the time came to wind up this recherche affair fifteen of the bright spirits, made up as Kansas joint-smashers and led by a baroque Mrs. Nation, attacked the bar with hatchets and demolished it amid great hilarity.

In Vol. 5, No. 1, of Publications of the Southern History Society (Washington), Dr. J. L. M. Curry draws an interesting picture of "The South in the Olden Time." Many lights are introduced which throw out the South's institutions and customs in their true colors; and which ought to clear away misapprehensions in reference thereto from any Northern mind capable of receiving light. In the same issue of the "Publications" attention is called, in the "Notes and Queries Department," to the fact that Dr. Curry has prepared with much care, from personal recollections and available documents, a civil history of the Confederate Government, which will soon be published. The work is the outcome of a resolution passed at the Louisville Confederate reunion.

San Francisco, Cal., Feb. 22.—The Pacific Mail steamer City of Rio de Janeiro ran on a hidden rock while entering the Golden Gate early this morning in a dense fog, and sank in a few minutes. It is thought that nearly 150 persons were drowned, but it is impossible to ascertain the exact number, owing to the fact that Purser John Rooney, who had the passenger list and roster of the crew, is among the missing. At 5 p. m. ten bodies had been recovered, two white women, one white man and seven Chinese. The most prominent passenger was Rounsevell's Wildman, United States Consul at Hong-

kong, who was accompanied by his wife and two children. It is thought all were drowned. The ship was in command of Pilot Frederick Jordan when she struck. He was rescued. Capt. William Ward went down with his vessel.

A French investigator has come to the conclusion that the brains of military and naval men give out most quickly, says the Medical Record (December 15). "He states that out of every 100,000 men of the army or naval profession 100 are hopeless lunatics. Of the so-called liberal professions, artists are the first to succumb to the brain strain, next the lawyers, followed at some distance by doctors, clergy, literary men and civil servants. Striking an average of this group, 17 go mad to each 100,000. Domestic servants and laborers are not far behind; the professional men supply 15 out of each 100,000 as candidates for the lunatic asylum. Next, but with a long interval, come the mechanics, of whom only 66 in each 100,000 lose their wits. Wonderful to relate, commercial men retain their sanity the best of the whole group, as they send only 42 out of 100,000 to the mad-house."

"The English victims of arsenic poison in beer," says Popular Science, "now number more than sixty dead and more than one thousand ill. The area affected is confined within a hundred-mile radius from Manchester, but the panic among beer-drinkers has spread almost throughout the whole country. It has been completely established that the cause of the poisoning is arsenic in the sulfuric acid used in the manufacture of glucose, which the English brewers employ in place of malt and hops in making cheap beer. The poison has thus far been traced to only one establishment, which supplied glucose sugar to several breweries in the Midlands and the North. . . . An analysis shows that some beers sold in saloons contain arsenic sufficient easily to kill any persistent drinker, as much as one-sixth of a grain being found in a pint. The fact that arsenic is a cumulative poison makes it more dangerous."

The arc of the 28th parallel of north latitude between a point near Cape May, N. J., and Point Arena, Cal., a distance of 265 statute miles, has been accurately measured by geodetic triangulation. It has taken twenty-seven years to do it, and two years to work up the data and prepare the volume of 521 pages which the Coast Survey has just published. It is found that the arc does not conform with the spheroid deduced by A. R. Clark nearly forty years ago, on which the form and size of the earth as now received depend, nor does it conform with Bessel's measurements and deductions. It lies between the two. The new measurements will not only become the basis for determining accurately geographical positions in the sixteen States along the line of the parallel, but will, on the completion of the measurement of the 28th meridian now under way, furnish new and more precise data for ascertaining the size and shape of the earth.

The Filipinos seem to be taking very kindly to American methods, for they have organized a second party to antagonize the federal party, and as an illustration of the fact that political motives in the Philippines do not differ greatly from political motives in the United States, it is given out that the object of the second party is to prevent the first from getting all the offices. "The projectors admit that the scheme would be antagonistic in a sense to the Federal party. They say they are apprehensive regarding the increasing influence of the Federalists, especially since the latter have secured the backing and semi-official encouragement of the American authorities. They contend that another platform, with a peace feature added, would cover the political aspirations of the Filipinos, and that the adoption of its principles would show the Filipinos' patriotic approval of the national amendment."

Prof. Felix Adler, in an address on the "Gambling Passion and Its Consequences," said that if all the money squandered in New York at the card table were given to him he would change the face of the city. "Give this money to me," he exclaimed, "and I will undertake to build all the recreation halls and clubs which have been advocated as necessary to give relief to the poor who are pent up in their tenements in the congested districts. I would undertake also to build educational establishments all over the city. The Stock and Produce Exchanges give opportunities for gambling as much as the faro bank. But so far as the exchanges are concerned, people who look below the surface point to the work which the exchanges have done in the interest of commerce and industry. They say that the exchanges have succeeded in bringing the centers together and in creating a world's market; that while they have brought about fluctuations, they have prevented extreme fluctu-

tuations; that they are organized means for enabling men in trade and industry to ascertain at once the actual prices at any time the world over; in a word, that they are an instrument to commercial progress. But, on the other hand, it must be admitted that the exchanges have opened the door to gambling through the system of margins and options."

Nikola Tesla is planning to send a message around the world by means of his system of the wireless telegraph. The project will at once be actively begun. It has been estimated that the time required for the perfection of the apparatus will be about eight months. Tesla has given the world so many practical inventions that, however incredible his new proposal may seem, he is entitled to respect and serious consideration. The chief essentials of his system are a transmitter and a receiver, with the earth as the connecting medium. The transmitter, which is set up at one point, receives the electrical energy from the source of power, intensifies it, and sends it through a wire into the earth, through which it passes away in all directions. At a distant point from the transmitter, a receiver is set up. This is adjusted so that its vibrations are in unison with the vibrations of the transmitter. Being "in tune," as Tesla calls it, the receiver catches up from the earth the currents from the particular transmitter on the opposite side of the Atlantic, magnifying them many thousand times.

The death of ex-King Milan, of Serbia, at Vienna on February 11, ended a wretched career. Milan was probably the most disreputable of the European royalties. His quarrels with his wife and son and people, his profligacy and dissipation, made him notorious. He was less than 50 years of age, but he had outlived his usefulness. Upon the assassination in 1883 of Michael Obrenovitch, the ruling Prince of Serbia, Milan hastened back to Belgrade from Paris, where he was pursuing studies at the Lycee, and was proclaimed Prince of Serbia. Soon after his coronation he began war for independence from Turkey, in alliance with Montenegro and aided by Russia, but the Serbian forces were disastrously defeated, and the interference of the powers prevented Turkey from wreaking vengeance upon Serbia. In 1878 Milan caused himself to be proclaimed King. The independence of his country was recognized as a result of the services Serbia rendered to Russia in the Russo-Turkish conflict. Milan declared war upon Bulgaria in 1885, but his army was crushed. In consequence of his quarrels with his wife, Natalie, he abdicated in 1889 in favor of his son Alexander, now the reigning monarch of Serbia.

Advertisement for Heiskell's Ointment, describing its benefits for various ailments and providing contact information for Johnston, Holloway & Co., Philadelphia, Pa.

Advertisement for the Santa Fe Route, highlighting the "Tourist Sleeper" service and the "California" route, with details on rates and amenities.

Advertisement for "Cancer Cured" using "Soothing, Balm Oil," including a testimonial and contact information for a medical practitioner in Kansas City, Mo.

Notes Fro

NORTH TEXA

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WHEATI.

C. W. Dennis, I closed out the tin land circuit in that one-fourth of year is passed. I faithful and alive our Zion. Never my life. While religious and and indifferent to the "broad way" death. Expect, b to do something need a great rev do all we can to b that our labor will Lord. Our first of the third Saturd ary, was a great following by three presence. Revs. Mood, C. A. Sprag Archer, from Lan ley, from Cedar preached at 11 on cher. In the after did it good. A d quarterly Confer a good showing a day on Sunday from our presid Clark. The people forward to his c Have secured in c tions over 50 per. Will have no fr amount. Paid \$8, Cuba. Our predi pedge, wrought w improve still linz ple. Have not to ing, but many t found their way t to make this the

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of Serbia, ended a wretchedly the most pean royalties...

Advertisement for 'All's Rent' with contact information for Philadelphia, Pa.

Advertisement for 'me opportunity' with contact information for New York, N.Y.

Advertisement for 'RNIA' with contact information for New York, N.Y.

Advertisement for 'CURED' with contact information for Kansas City, Mo.

Advertisement for 'ASS SEWING' with contact information for New York, N.Y.

Notes From the Field.

NORTH TEXAS CONFERENCE.

LANNUS. W. A. Pritchett, Feb. 16: Last Saturday was our first Quarterly Conference...

SHERMAN CIRCUIT. Ben H. Bonds: Our first Quarterly Conference is past, and I feel it is due the people that I should make a report...

WHEATLAND CHARGE. C. W. Dennis, Feb. 25: We have just closed out the third month of the Wheatland Circuit. Impressed with the fact that one-fourth of the present conference year is passed...

WOODBINE. L. G. White, Feb. 22: Our Quarterly Conference has come and gone. Our beloved, Rev. J. L. Morris came out on time last Saturday...

credit of having the largest attended conference in his district thus far, and we are next to last on his round...

LEONARD. S. L. Ball: Not quite three months of the new conference year have passed, but the kind, good people of Leonard have been busy, and all things considered, they have done well...

FLOYD STREET, DALLAS. L. S. Barton: The work is progressing splendidly at this place. The congregations are large and the interest seems to be growing all the time...

WANTED EVERYBODY TO SEND for our ILLUSTRATED CATALOGUE of Jewelry, Watches and Diamonds. Send us your address and we will mail you one FREE.

the names of fifty families in the Church who do not take the Advocate. Have sent them to the publisher with instructions to send the paper to them on trial until notified...

TEXAS CONFERENCE.

CALVERT. C. J. Oiler, Feb. 25: Here we are at Calvert, after having passed through the storm at Galveston, and our racked nerves have had time to quiet down...

WEST TEXAS CONFERENCE.

DALE. Jas. A. Fisher, Feb. 26: Our first Quarterly Conference has been a thing of the past for a month. Bro. Fisher was on hand and preached some excellent sermons...

EAST TEXAS CONFERENCE.

JASPER. Mrs. J. G. Pollard, Feb. 26: After having spent two very pleasant years at Sabine Pass we were sent to Jasper. We were very kindly received, and made to feel very much at home...

NORTHWEST TEX. CONFERENCE.

W. H. Crawford: I have just returned from a new circuit in the Northwest Texas Conference. It is a beautiful country, and the people are very kind and hospitable...

HOUSTON CONFERENCE.

W. H. Crawford: I have just returned from a new circuit in the Houston Conference. It is a beautiful country, and the people are very kind and hospitable...

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FOR GOLF RASH. Heat Rash, inflammation, itching, irritations and chafings, under or offensive perspiration, and many other sanative uses...

But we are getting adjusted now, and believe this is going to be a great year. Our presiding elder has made a marvelous impression on our Church (and on Dallas District, as to that) and every one seems encouraged to expect great things this year...

CICICRA SOAP is beyond all doubt the most effective skin purifier and beautifying soap... Price, Boston. How to Have Beautiful Skin. Free.

The Home Circle

KINDNESS.

The kindly word, how far it goes along life's way! The kindly smile, how it lights up a sad, gray day! The kindly deed, how it repays the doer, and how it sweeps the lines of care from out the troubled brow!

—Christian Endeavor Worker.

"A MAN FULL OF RELIGION."

On one of the Samoan Islands, John Williams found a small chapel and about fifty persons who called themselves Christians, each one of whom wore a white cloth tied on his arm, to distinguish him from his neighbors.

The leader among them said that he had heard a little about the Christian religion from some people not far away, and that he used to go to them once in a while to bring home some religion.

"And when that is gone, I take my canoe and fetch some more. Now, won't you give us a man all full of religion, so that I won't have to risk my life going after it?"

"That is what is needed in all lands—a man full of religion."

A PROMISE TO MOTHER.

While drinking whiskey was the fashion all about him, Abraham Lincoln never forgot his dead mother's request to close his lips against intoxicants. Once, when he was a member of Congress, a friend criticized him for his seeming reticence in drinking to test the rare wines provided for their host making as a reason for the refusal. "There is certainly no danger of a man of your years and habits becoming addicted to its use."

"I meant no disrespect, John," answered Mr. Lincoln, "but I promised my precious mother only a few days before she died that I would never use anything intoxicating as a beverage, and I consider that promise as binding to-day as it was the day I gave it."

"There is a great difference between a child surrounded by a rough class of drinkers and a man in a home of refinement," insisted the friend.

"But a promise is a promise forever, John, and when made to a mother it is doubly binding," replied Mr. Lincoln. —Youth's Temperance Banner.

WHAT THE MASTER FOUND.

The night was shading the landscape with winter twilight when the man entered this town. He was no common man and was bent upon no ordinary mission. An empire was to be overthrown and upon its ruins a new kingdom established. It was an enterprise envied with peril. Already it had cost precious lives and priceless fortunes. The man bore himself as one who journeys through a hostile country, knowing that his enemies swarmed about him, vigilant, fearless, powerful.

He took from his breast a little book and glanced at the list of names written therein.

"I have in this community," he said, "a band of five hundred friends, who have vowed ever to be loyal to me, faithful to my cause. They know that it is in danger. This is the night of their own appointment for meeting me, that I may instruct and encourage and strengthen them."

The deep tone of the bell broke upon the air. "It is the signal for their gathering," said the man, and hastened forward. Soon he passed before a large building which served for one duty lighted room in the rear of the basement, was empty and silent. A man, evidently on guard, stood near the door. He started as the stranger saluted him.

"I am expecting to meet some friends here to-night."

The janitor looked suspiciously at him.

"You'll have to wait, then," he said presently. "There won't be anybody around here for half an hour yet."

"You are a member of the band that assembles here?"

"I'm," replied the janitor.

"Is there great zeal among the brethren of the fraternity? Are they united, loyal, eager, aggressive?"

"Well," replied the janitor cautiously, "things are a little quiet with us just at present. Times are hard, and

there's a good deal of opposition. We had a great many things to discourage us. Maybe in a couple of months we may get some outside help and shake things up a little; but we don't feel justified in making any effort right now. Will you walk in?"

The stranger entered the room indicated by a sweep of the janitor's hand. Presently an old woman came in, glanced timidly about her, and sat down as far away from the stranger as she could get. By and by came two women. Then a bevy of young girls fluttered in, sat down, bent their heads together for a convulsive giggle and lapsed into silence. A lame man limped to a seat behind the stove. After awhile, a group of women rustled in, one of them leading a reluctant boy. A third-looking man, in laborer's garb, sank wearily into a seat apart from the rest. A long interval and these entered a man in black, who stealthily tiptoed his way to a seat that faced the others. Others came dropping in, until twenty-three people were assembled in, or rather, scattered about the room. They were evidently there in peril of their lives. Everything disclosed a scene of half-restrained fear. The repeated glances at the clock, the painful intemperance with which they listened to every approaching footfall until it passed, the quickness with which all eyes were turned toward the door as often as it was opened deepening the impression that this was an unlawful assembly.

The stranger softly passed out, no one barring his way. Glancing at his book by the windshaken light of the street lamps, he went searching for his absent friends. Three of them he found on a street corner, discussing the political problems of the Government under which they lived. Seven men he found in a club room, reading, chatting, smoking. A score he found at public entertainments; a few at their places of business, lying in wait for belated customers; a half-dozen at a progressive euchre party. Some were in a neighbor's house, whiling away the hour in social intercourses. Many were at home, some too tired to go out, because they had been out all day and were planning to go out again to-morrow, and some doing nothing and warily tired of it. A few were sick; a few were ministering to them. Some were curing convulsant headaches by reading the latest novels. So in the course of the evening the band of five hundred was accounted for. Twenty-three at the rendezvous—four hundred and seventy-seven here, there, and elsewhere; dwelling, sleeping—a discouraging outlook for a struggling revolution.

"And what is all this ancient history?" you ask.

"Oh, nothing much. And not so very ancient, either. Only Jesus Christ dropping in at a recent prayer meeting in your church. That was all. And where did he find you?"—Robert J. Burdette.

THE SOUL'S LAST GREAT NEED.

The last moments of a life career are not always the best, but sometimes they convey a lesson which is more useful than any which has been taught through long years preceding. Mr. P. D. Armour, whose death was recently chronicled, was a man whose name was familiar to four continents. He had accumulated vast riches without resort to those means which have made some millionaires the deserved object of public censure. He was far from being an ideal man. Cough possessed of many rugged virtues. He has had his encomiums and post mortem praise, more of it perhaps than his simple, unostentatious nature would allow him to enjoy. We take no exception. Our purpose is merely to call to the world's attention, to the attention of the non-religious world if possible, one great significant event of his last hour on earth. Here was a man more of a giant in his day and race than many of the mighty men of history or traditions. His wealth approximated one hundred million dollars, his trade in grain and meat penetrated two hemispheres. His ships comprised a fleet, his cars would have equipped a railway. He fed whole armies. His hand controlled commerce. He wielded power such as monarchs of old might have envied. And when his three score and ten were accomplished and he laid down to die, he turned his face to the wall and looked into eternity as all mortals must and in that great moment he forgot power, he forgot wealth, he forgot earth and all that it had given him, and set his heart on God.

"Our Father which are in Heaven"

Slowly he threaded his half-conscious way through that petition which his mother had taught him when a boy. It brought him peace. If men

whose lives are too much made up of things material, who are engrossed in affairs of business and government and have little time as they fancy to think of God and of death and of the judgment to follow will but pause to take note of this death scene where one of the world's material masters went down into the shadows and seized the staff of faith we can almost say that his last hour was of greater service to his race than a whole decade of busy life. It teaches that at last we must all come to an acknowledgment of that Lord who taught us to pray:

"Our Father which are in Heaven, Hallowed be Thy Name."—The Ram's Horn.

CONTROL YOUR THOUGHTS.

Until you have learned to control your thoughts you will never be able to live a godly and righteous life. As a man thinketh in his heart, so is he, and it is because the thoughts that we entertain in the hostility of the soul are such worthless and vain ones that our words and acts often bring so heavy disgrace on the name we love. Well might the wise man say: "Keep thy heart above all keeping, for out of it are the issues of life."

When the heart is right the ear and the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with tides of ink, like the cuttle-fish, it will envelop itself in the impurity to which it gives vents. \* \* \* If you habitually permit evil things to have their right of way through you, or lodge within you, remember that, in God's sight, you are held equally guilty with those that indulge in evil acts, because you are withheld, not by your fear of Him, but by your desire to maintain your position among men.—Rev. F. B. Meyer.

THE LAWYER PREACHES TO THE PREACHERS.

A Denver lawyer recently gave an address on "The Kind of Preaching Needed To-day," saying some things which it were well for ministers to heed. Among other things he said:

"What in my judgment the pews want first and foremost is that you preach a living and abiding faith. We want men in the pulpit who can say from experience, 'I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him.' The pulpit is no place to ventilate your doubts. The pews have enough of their own to contend with."

"Men, women and children come to your pews on Sunday tired, and heart-sick with the struggle against the meanness and cupidity of others, and disheartened over their own failure to maintain their integrity. They come to you to be told how they may overcome the world, the flesh and the devil; they want to be spiritually refreshed and heartened for the struggle that comes on the morrow. Are you going to fill that want with a scientific lecture? Are you going to fill it with plums platitudes? Do you think that a lecture upon the cliff dwellers of Arizona, or stereopticon views of your travels in the Holy Land, all very good in their place, are going to meet that need?"

"Brethren, we do not fill your pews on Sunday to hear a lecture on science. We are not vitally interested in the authorship of the Book of Job, or even whether there ever was any Job; but we would like to know how we may be patient under our daily trials, as Job was said to have been. We would like to know how we may meet the tempter, who comes to us when we fail, and says to us, 'Curse God and die,' and come out conquerors."

"We do not much care whether Paul did or did not write all the so-called Pauline Epistles, but we would like to say, when the struggle is nearing its end, like Paul, 'I have fought a good fight, I have kept the faith.' We don't care whether you do or do not believe in evolution. But we do want to know how out of our imperfect and sin-stained lives may be evolved a Christ-likeness."

"I think the good minister should be much like the good physician. I want my physician to be thoroughly educated. I want him to know the anatomy of my body. I want him to be able to diagnose my complaint accurately and to know what is the proper remedy, and to have the courage to apply it, and if my complaint needs the surgeon's knife, I want him to know where, when and how deep to make the incision. I may not enjoy the process, but when the cure is accomplished I shall love and respect the one who caused the pain that health might come."

"I want him also to teach me how to keep in good health, and when I am sick and call him to minister to

Sick Headache advertisement featuring an illustration of a woman in distress and text describing G.F.P. medicine for menstrual irregularities and headaches.

my need, I don't want him to deliver me a lecture on materia medica. I am not much interested just then regarding the kind of microbes that are holding a convention in my body. I want to be cured. If I have appendicitis, I don't want a lecture on surgery. I am not then interested in the question whether the appendix is or is not of any use to my system, but I want a knife applied quickly and accurately.

"So it is with the pews. We want our clergy educated; we want you to be able to give a reason for the faith that is in you. We want you to study sociology that you may know what is morally wrong with the body politic. But we come to the pews on Sunday, not to hear a lecture on sociology, or psychology, but we want you to tell us how to apply the remedy."

"What, then, is the need of the pews to-day? I would answer, the spirit of the Master. How can the pulpit meet that need? I would answer, by preaching his gospel of peace on earth and good will among men."

One of the greatest needs of the world and the Church to-day is men who know how to pray. The need is felt and acknowledged, but it is easily supplied; for prayer is a most wonderful thing and few of us know much about it. When we begin to study prayer, we find it has in it something of the infiniteness of God and that in this matter the most advanced of us is but a beginner. There are mysteries in prayer that we have never explored; there is a power in prayer that we have never wielded; there are joys and sorrows in prayer that we have never tasted. Though we may have been in Christ for years, we still need to come to him as disciples, come of old with the request: 'Lord, teach us to pray.'—Rev. C. H. McVie.

MAKE THE CHANGE

Before Coffee Wrecks You.

"The right man came along one day when he told me that coffee drinking was the cause of my gastritis, nervousness, torpid liver, and trembling hands that interfered with my business, that of mechanical drawing, but coffee was my only habit and I loved it so that I did not see how I could give it up."

If he had not been so enthusiastic regarding the relief in his case by leaving off coffee and taking Postum Food Coffee I could not have mustered up will power enough to abandon my favorite beverage.

I left off coffee that day at lunch and had a cup of Postum. It was made good and had a rich, dark color, with a delicious flavor that I could not tell from regular coffee. It pleased the eye, smell and palate, so I had it each day at the restaurant for the month and discovered a decided improvement in my condition, but it was not until I left off coffee for breakfast and used Postum in its place that real relief set in. Now I am free from gastritis, headaches, and fully appreciate the value of the 'nerve case.' No more trembling hands and no more nervous prostration. I am well, and feel that I should say to others who are being poisoned by a beverage that they do not suspect, 'coffee.' 'Make the change before the poison works destruction in you.'

This letter is from a New York mechanical draughtsman. Name can be furnished by the Postum Cereal Co., Ltd., Battle Creek, Mich.

February 28, 1901. "VICTORIA" Written for the Majesty's Jubilee, by Fred Austin, Poet. The dew was on the roses bloom green, When forth there dawned, A maiden with a crown, They placed a crown, And loud rang the "God guard the crown!" And now the eunuch And once again And round her thrice Recalling sixty And all the goodly Glory and sorrow The wifely motive The loftiest as She shared her sub Welcomed the stood, And taught by her The greatest grace Yet while for peace prayed She bore the trial And, mistress of An empire of So, gathering no far, From rule who day, From Southern star, Her people in pray, Longer and longer And, through the rene Whence day doth God spare and Queen! THE TWENTY CHURCH Rev. Eli 1. He will be-tian. He will be-and therefore add the faith that is be instructed in and doctrines of will not only rec-current literature about secular th the religious p those of his own to keep step wi progress of his have a library, but well selected for he will not s to pamper sense a bank account, future, no man's cial position whic ligious paper, b lectual pabulum with its patent i or the city daily v other yellow sen cent war with s sands of Christ for one or more they might mis-agnary pertains gloated over the in which a sold duty. And yet war, magnificent fade into insi deeds of our home and abroa Church me in relation to h also be a patri kingdom, and conflict is there are planted in heroes fall with while legions of ry heights to c 2. The two will put first the first the kingdo-ness life, his go-inciples, will be ready to have the un-sin-ning, seven or any without asking thing away, any without finish on that day, frands shall be ever record be shall be shame the Church of three centuries complex of pure, and the C-plexion of An will vote as th eyes closed, but ment throne, r sits not only o but over again



"VICTORIA THE GOOD."

Written for the occasion of Her Majesty's Jubilee, in June, 1897, by Alfred Austin, Poet Laureate.

The dew was on the summer lawn. The roses bloomed, the woods were green, When forth there came, as fresh as dawn,

A maiden with majestic mien. They girt a crown about her brow. They placed a sceptre in her hand, And loud rang out a nation's vow, "God guard the lady of the land!"

And now the cuckoo calls once more, And once again June's roses blow, And round her throne her people pour, Recalling sixty years ago And all the goodly days between, Glory and sorrow, love and pain, The wifely mother, widowed Queen, The loftiest as the longest reign.

She shared her subjects' bane and bliss, Welcomed the wise, the base withstood, And taught by her clear life it is The greatest greatness to be good. Yet while for peace she wrought and prayed,

She bore the trident, wore the helm, And, mistress of the main, she made An empire of her island realm.

So, gathering now, from near, from far, From rule whereon ne'er sets the day,

From Southern Cross, and northern star,

Her people lift their hearts and pray,

Longer and longer may she reign And, through a summer night serene

Whence day doth never wholly wane, God spare and bless our Empress Queen!

THE TWENTIETH CENTURY CHURCH MEMBER.

Rev. Elbert R. Dille.

1. He will be an intelligent Christian. He will be a student of the Bible and therefore able to give a reason for the faith that is in him. He will also be instructed in the polity, history and doctrines of his own Church. He will not only read the daily papers and current literature, so as to be informed about secular things, but he will read the religious papers, and especially those of his own denomination, so as to keep step with God and with the progress of his own Church. He will have a library, not necessarily large, but well selected and steadily growing, for he will not starve mind and heart to pamper sense or pride, or to increase a bank account. In the Church of the future, no man will be eligible to official position who does not take any religious paper, but whose chief intellectual pabulum is the country weekly with its patent insides and local gossip, or the city daily with its prize fights and other yellow sensations. When our recent war with Spain broke out, thousands of Christian people subscribed for one or more yellow journals, that they might miss nothing real or imaginary pertaining to the struggle, and gloated over the most trivial instance in which a soldier or a sailor did his duty. And yet all the exploits of the war, magnificent as some of them were, fade into insignificance beside the deeds of our heroes of the cross at home and abroad. The twentieth century Church member will be a patriot in relation to his country, but he will also be a patriotic citizen of Christ's kingdom, and will know where the conflict is fiercest, where his banners are planted in victory, and where his heroes fall with their faces to the foe, while legions of angels crowd the starry heights to celebrate their triumph.

2. The twentieth century member will put first things first. He will seek first the kingdom of God. (a) In business life, his goods, but never his principles, will be for sale. He will be ready to have his books expurgated by the unsinning angels any day of the seven or any hour of the twenty-four, without asking a minute to hide anything away, and face the judgment day without flinching; for he knows that on that day, when all cheats and frauds shall be doubly damned, "what-ever record leaps to light, he never shall be shamed." (b) In political life, the Church of Pentecost had power in three centuries to change the moral complexion of the whole Roman Empire, and the Church of the twentieth century will change the moral complexion of America, for its members will vote as they pray—not with their eyes closed, but as in sight of the judgment throne, remembering that Christ sits not only over against the treasury, but over against the polling booth.

The twentieth century Church member will not pray thy kingdom come—which means good government; and thy will be done—which means good laws—brush the dust from his knees and go and vote for bad measures or bad men, and no crack of party whip or plea of party expediency can make him. He will not desecrate the holy cross by putting it opposite the name of any man whose neck is calloused with the collar of boss or saloon. (c) In Church life. Here, too, he will put first things first. He will be at least as regular in attendance upon the Church as upon the lodge, and as sure to be in the house of God on holy days as in his place of business on secular days. He will take at least as much interest in God's cause as in his own affairs, read the Bible as much as he does the newspapers, take as much interest in a revival as he does in a political campaign, and show even more interest in getting his dearest friend converted than in making five dollars. For while he will recognize that it is proper for a Christian to be at his business betimes, and to meet his social engagements, and to take an interest in civic affairs, he will also recognize the fact that these are not the highest concern of a Christian, if his profession is an honest one. We do not profess that they are; we do profess that the Christian religion is.

The twentieth century Church member, if a man, will be as punctual at revival service or at prayer-meeting as at his business engagements, and, if a woman, she will be as devoted to the cause of Christ as to her domestic or social duties, and when Christians shall promote religion from the fourth or fifth place to the first place in their lives, it will rise 100 per cent in the estimation of the world, and nothing shall withstand the progress of the gospel.

He will recognize his stewardship of money. The twentieth century minister will never think of apologetizing for

What Shall We Eat

To Keep Healthy and Strong?

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed diet of grains, fruits and meats is undoubtedly the best, in spite of the claims made by vegetarians and food cranks generally.

As compared with grains and vegetables, meat furnishes the most nutriment in a highly concentrated form and is digested and assimilated more quickly than vegetables or grains.

Dr. Julius Remusson on this subject says: Nervous persons, people run down in health and of low vitality should eat plenty of meat. If the digestion is too feeble at first it may be easily strengthened by the regular use of Stuart's Dyspepsia Tablets after each meal. Two of these excellent tablets taken after dinner will digest several thousand grains of meat, eggs or other animal food in three or four hours, while the malt diastase also contained in Stuart's Tablets cause the perfect digestion of starchy foods, like potatoes, bread, etc., and no matter how weak the stomach may be, no trouble will be experienced if a regular practice is made of using Stuart's Dyspepsia Tablets because they supply the pepsin and diastase so necessary to perfect digestion, and any form of indigestion and stomach trouble except cancer of the stomach will be overcome by their daily use.

That large class of people who come under the head of nervous dyspeptics should eat plenty of meat and insure its complete digestion by the systematic use of a safe, harmless, digestive medicine like Stuart's Dyspepsia Tablets, composed of the natural digestive principles, peptones and diastase, which actually perform the work of digestion and give the abused stomach a chance to rest and to furnish the body and brain with the necessary nutriment. Cheap cathartic medicines unsuiciding under the name of dyspepsia cures are useless for relief or cure of indigestion, because they have absolutely no effect upon the actual digestion of food.

Dyspepsin in all its forms is simply a failure of the stomach to digest food and the sensible way to solve the riddle and cure the indigestion is to make daily use at meal time of a safe preparation which is endorsed by the medical profession and known to contain active digestive principles, and all this can truly be said of Stuart's Dyspepsia Tablets.

All druggists throughout the United States, Canada and Great Britain sell them at the uniform price of fifty cents for full treatment.

introducing the subject of giving into his sermon any more than he would of apologetizing for speaking of repentance, justification or sanctification. Think of introducing one of those latter subjects with a joke to put the audience in a good humor and prepare them to hear something disagreeable! How often have we been nauseated and made to hang our heads in shame at the way the subject of money is often introduced to nineteenth century Church members! The very mention of money is by many supposed to be so distasteful that something must be done to relieve the situation.

But the twentieth century Christian will know that the Bible says ten times more about the Christian use of money than about justification, sanctification, heaven or hell. He will recognize that while unconsacrated money is a rod in the hands of the wicked to smite and break to pieces Christ's kingdom, consecrated wealth is the golden scepter with which he is to subdue the world to his sway.—Exchange.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

Place, Camp County, Texas, April 1, 1899. Dr. E. W. Hall: I will say that you have discovered the greatest kidney medicine on earth. I have had kidney trouble for fourteen years and one bottle of your Kidney medicine has cured me. It will cure all kidney troubles, and I feel good like telling you what great work your medicine will do. It is the best on earth. J. R. WOODS.

Wild oats will never yield wheat.

At best life is but short. Do not make it shorter yet by rank neglect of that couch of yours, when one bottle of Simmons' Cough Syrup would cure you. Guaranteed. Price 25 and 50 cents.

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We handle everything that is best in the Implement, Wagon and Vehicle line. Write us for your wants.

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# Texas Christian Advocate

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

Some time ago Rev. Jay Benson Hamilton, D. D., of the Methodist Episcopal Church, and brother to Bishop Hamilton, wrote to a number of the representative men of Southern Methodism, asking their views of the possible union of the two Episcopal Methodisms. After receiving their replies he wrote a very fair article on the subject, which was published in a late number of the Brooklyn Eagle. On another page of this issue we reproduce his communication in full, and it makes interesting reading.

All correspondence intended for the Branch House or the Nashville Advocate, should be addressed to Barber & Smith, Dallas, Texas; and not to the Texas Advocate. And all matters of cross character intended for the Texas Advocate should be addressed either to the Texas Christian Advocate or L. Blaylock, Dallas, Texas. A few of our people persist in mixing the business of these two firms and there is no excuse for such a blunder. Whenever it is done by them, confusion and delay are the inevitable results.

Be patient with the weaknesses of your fellowman. None of us are perfect and it is natural for a brother occasionally to get himself befogged and become entangled in the meshes of doubt and ignorance. In such condition he is not able to perceive his bearings very clearly, and thus he drifts from his proper moorings. He then comes to the conclusion that the whole world is at sea, but it is because he is in that condition himself. He simply needs a little nursing, mixed with patience, and by and by he will come round all right. Do not rail upon him and severely condemn him, but help him in the time of his need and give to him a little kindly sympathy, and the probability is you will save him to himself and to the Church.

There is but one kind of human nature in the world and we are all more or less possessed of it. It comes into this world with us and throughout our earthly pilgrimage it remains a part and parcel of our lives and characters. We have no way of getting rid of it, and we would hardly be men and women without it. It is essential to human existence. But our human nature is susceptible of education and large improvement. The first element in this process is regeneration, and when this is radical and thorough, then our human nature becomes the very best part of us. It rises out of the conditions of the purely natural and absorbs a large percent of the spiritual and the supernatural, whereby we "are made partakers of the divine nature." Therefore, when human nature is made by regeneration like the nature of God we "become meet for the inheritance of the saints in light." There is nothing wrong with this sort of human nature.

## EDITORIAL BIRDSHOT.

The hatchet is mightier than the law—in Kansas.

Virtue often sleeps, but vice is always on the alert.

In some parts of the country the bar-room is face to face with consternation.

Force and fright rarely ever produce a permanent reformation in the hearts of people.

The only way to affect the lives of mankind for good is to regenerate their consciences.

Heart failure is not peculiar to the physical organism, but the spiritual man suffers seriously from its influence.

The preacher who goes through life with no conversions under his ministry may well question the validity of his call to preach.

If you excuse yourself from pastoral visiting upon the ground that you are a student, then you had better ask to be assigned to school work.

The steward who is always apologizing for the inability of his list to pay anything to the current expenses of the Church ought to be relieved of his stewardship.

The local preacher who really feels called to preach is rarely ever found loitering around his pastor complaining of snubs and slights, but he goes into the by-ways and finds a few people who are without the gospel and makes a place for his ministry.

## THE CITY COUNCIL AND THE COMMISSION.

There are six members of the present City Council who are very anxious to get rid of our Fire and Police Commission. There are two reasons for this. First, they do not want any restriction placed upon their extravagance. Second, they want the Police Department put back into ward politics. The former reason has two or three heartless corporations to inspire it; and the second has the saloons and gamblers back of it. A resolution was brought before the Council recently to order an election and find out whether or not the people want the Commission continued. Notwithstanding the City Attorney decided that the Council had no authority to order such an election, yet as there were only eight members of the body present, six of them proceeded to pass the order for the election. They brought in a long list of petitioners, claiming that the people demanded it. We examined that list very carefully. It was headed by all of the Jews in the city except one of the largest wholesale and retail firms, who refused to have anything to do with it. Then followed a few of the business men, a list of gamblers and saloon men, and concluded with at least four hundred people who represent nothing. Ninety-nine out of a hundred of all these names are the same men who opposed the creation of the Commission. Why our Jewish citizens, with the above exception should go so heartily into this we do not know, unless it is because they are opposed to our Christian Sunday. They get their support from Christian people very largely. So far, they have had nothing to complain of at our hands. But be it said to the credit of Mayor Cabell, he promptly vetoed the action of these six aldermen and his veto was sustained at a full meeting of the Council. In this official action of the Mayor he is entitled to the support of all good people. But this crowd are determined to rule or ruin. They have gone ahead and, as citizens, ordered the election any way. Yet they have no law for it, and

no legal method for conducting the election. It will be open to wholesale abuse and no man can be interfered with for fraudulently voting. The hoodlums can vote as often as they please, and not an officer can interfere with them. Yet they want a fair expression of the sentiment of the people! The friends of the Commission will have nothing to do with it, but make their fight at Austin. The Advocate stands for our Christian Sunday, and the Commission is our only hope in Dallas.

## TEXAS PERSONALS.

Rev. T. S. Armstrong made us a pleasant visit this week.

Miss Lily Shropshire, of Corsicana, informs us that the next session of the Corsicana District League will meet at Kerens on April 17-19.

Rev. J. T. Griswold, of Seymour, is in the city under medical treatment and hopes to be back at his work at an early day, fully restored to health.

We are pleased to have had a pleasant visit this week from Rev. R. C. Hicks, of Roxton. He spent last Sunday in this city with Brother Nichols and his people.

We have heard with regret of the death of the wife of Rev. C. F. Smith, of Jacksonville, Texas. She died at Magnolia, Miss., where she was visiting her people. A suitable obituary will follow soon.

Mrs. Hopkins, of Pittsburg, is in the city visiting Mrs. Lightfoot. They both made the Advocate a pleasant visit last Monday. We were delightfully entertained by the family of Mrs. Hopkins at the recent session of the East Texas Conference.

In another column will be found an important communication from Judge E. P. Hamblen, of Houston, concerning the duty of the Church throughout Texas to the Central Church enterprise in Galveston. Read his generous words and then proceed to act at once.

Capt. John H. King, of Pilot Point, has been quite ill for several weeks, but we are glad to note his improvement. His home is known over the whole country up that way as the friendly retreat of the tired itinerant, and the brethren generally will rejoice with Bro. and Sister King in the prospect of his early recovery.

We are in receipt of a letter from Rev. T. J. Simmons, our local preacher in Sherman, telling of the death of his aged mother back in Georgia. In 1872 we were the pastor of that good woman, and she was pure gold. Heaven is enriched by the presence of such a consecrated character.

Rev. O. T. Hotchkiss took a collection for the Galveston Church last Sunday, and the result is \$100 added to the fund. Good for Bastrop. But any other good congregation will do the same thing if the preacher will only make the explanation and then put his heart into the collection.

We notice in the Daily News that the officials of our Church at Terrell have granted their pastor, Rev. G. S. Sexton, a leave of absence for four months to visit the Holy Land, and that he will embark early in next month. What will that popular man do next? He headed his people in putting through a Church enterprise last year that seemed to be impossible in the beginning, and now he is going to make a tour of the world! Well, he deserves it.

## METHODIST NEWS.

Mr. A. B. Steele, of Atlanta, Ga., has given \$500 to the North Georgia Orphan's Home, at Decatur.

The Canadian Methodists lack only about \$20,000 of reaching their million dollars for a Twentieth Century Offering.

Our Trinity congregation in Charleston, S. C., already have the sum of \$12,000 subscribed toward the new church they contemplate erecting at an early date.

This year the Bishops will hold their annual meeting at Louisville, Ky., not far from the first of May. They have to meet at this time in Louisville to attend the Board of Church Extension session, and as the Missionary Conference will detain them until nearly that time at New

Orleans, they will make their meeting immediately follow that of the Church Extension Board.

Randolph-Macon College reached the age of three score years and ten the 3d of this month. Services commemorative of the historic event were preached by Bishop Granbery and President W. G. Starr.

Mrs. Deems, widow of Rev. Dr. Charles F. Deems, who went from the Methodist Church in North Carolina to the pastorate of the "Church of the Strangers," in New York, died February 3, 1901, aged 84 years.

Bishop Key recently dedicated a church in the City of Mexico. Dr. Lambuth says it is one of the handsomest Protestant churches in Mexico, and is the third church builded by our people during the past year.

The Methodist Protestant is authority for the statement that the trustees of a Methodist Church in Alabama have introduced a tax of \$10 per annum upon every member of the congregation who chews tobacco. It is said to work well.

Bishop Thoburn is quoted as saying that those who insist upon the canteen as a necessary evil because it takes the place of something worse, would revise a part of the Lord's prayer to read, "Lead us into moderate temptation lest we fall into very great evil."

Here are some interesting items concerning the Emory College commencement: The sermon is to be by Rev. John Matthews, D. D., Nashville, Tenn.; literary address by Rev. I. S. Hopkins, D. D., St. Louis; alumni orator is Prof. Luther M. Brittain, C. S. C., Fulton County.

Michigan lost one of her best and most useful men and ministers and educators when Lewis Ransom Fiske, D. D., LL. D., until recently President of Albion College, Mich., breathed his last, in Denver, February 11. The death was not looked for. He often had been ill, but recovered working strength so soon that his friends expected him to appear again in their midst. The ailment is said to have been grip, but Dr. Fiske's 76 years doubtless counted with the disease quite to account for all, and men must call it a natural death at the end of a natural life.

## HELP IS COMING.

We greatly regret the necessity of appealing to our Church at large in behalf of our Church work in Galveston, but the necessity exists, our appeal is being made and help is coming. The most liberal response by far that we have thus far received is from Bro. O. T. Hotchkiss and his good people at Bastrop. He presented our cause and they gave him \$100 for our help. There are at least fifty churches in Texas that are able to do as well. Many could do more. To-day I received \$1 sent by a young lady in the extreme northwestern part of the State. We very much appreciate such offerings. So in small amounts and in larger ones help is coming. By the blessings of God and the help of Southern Methodism we will build the Lord a house in this city. Send on your help.

SETH WARD.

Galveston, Texas.

## PLEAS FOR THE GALVESTON CHURCH.

I have just read the strong appeal you make in behalf of our Central Church at Galveston, and am much impressed by what you have said; but even your gifted pen fails to state the situation as it exists in that unfortunate city. Words are inadequate to properly express what they have suffered and their present needs.

The entire coast country suffered greatly. All of our churches in Houston were more or less damaged, but we have repaired our damages without calling for outside aid, and besides have contributed to the rebuilding of other churches and assisting our pastors in this district. I am satisfied that the good people of Houston are willing to do more, and will contribute to the building up of our Central Church at Galveston. Our business affairs have been much affected by the storm, but still we have much to be thankful for. The central and northern portions of our State have been unusually prosperous during the last year, and will contribute liberally to help our brethren in Galveston if the matter is properly brought before them. The other denominations at

Galveston have buttons from all them to do effort. Our Church suffering for you in the State of the collection (March for the Galveston Church all Churches the same day) than if each the collection preachers then this collection of Galveston they really excitement and people will respectfully send you for your co

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Sunday-School Department.

FIRST QUARTER, LESSON 10, MARCH 10.

JESUS TND CAIAPHAS. Matt. 26:57-68.

Golden Text: "Thou art the Christ, the Son of the living God."—Matt. 26:16.

Our Sunday-school Magazine contains a well written article under the head of "The Lesson Illustrated," from which we take the following:

"But Peter followed him afar off." (vs. 58). It was now that Peter was sifted as wheat; for, instead of standing by his Master, he followed him afar off, and at last denied him. Had Peter been bound with Christ he would probably have stood faithful; but the devil who was sifting him had a much finer sieve than that to run him through. He brought him to no formal trial, where he could gird himself for a special effort, but to an unobserved, casual questioning by a slave girl. The whole trial was over before he knew he was being tried. So do most of our real trials come. How to Beat the French" was the title of a lecture delivered in 1860 by Prince Frederick Charles, then a young soldier with abundant enthusiasm but no fame. One of the chief points—borrowed by the way confessedly from the French tactics—was this: "Never defend passively, but offensively." The same principle is taught by the Latin proverb from the history of the wars of Rome with Carthage: "Carry the war into Africa." One of Solon's laws was that, in case of insurrection in the city, he who does not attach himself to either party or act on either side shall be branded with civic infamy. Let us learn not to follow Christ "afar off," for it removes us from the Source of help and strength and leads us into temptation.

Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death." (Verse 59.) What an array of witnesses might have been summoned if the Sanhedrin had really desired to know the truth! Lazarus and Mary Magdalene, the son of the widow of Nain, and the daughter of Jairus, the nobleman's son, and the daughter of the Syro-Phoenician woman, Bartimeus and Zaccheus, and a great company of lame who had been healed, lepers who had been cleansed, blind who had been made to see, sick who had been raised from their beds, demons out of whom devils had been cast, well as the sorrowing, the sad, the sinful and the suffering who had been made to rejoice—would have joyfully borne testimony to his love and power, and to the truthfulness of his claims. The same thing still often happens, and many men refuse to look at the true witnesses for the gospel, which are many and strong.

"At the last came two false witnesses." (Verse 60.) "A lie that is half a truth is ever the blackest of lies." So these perjured witnesses distorted and misrepresented our Savior's words regarding the temple, and put upon them an altogether wrong interpretation. "The perjury was all the more perjured because it bore some distant resemblance to truth." Men still try to pervert the teachings of our Lord, and try to make them mean what he never intended. This has been the tactics of the enemies of Jesus in all ages and in all countries. They distort the doctrines of Christianity, and impute to Christianity deeds done by bad men in the name of Christianity. Sometimes even professed followers bear false witness against Christ by unchristian deeds, by neglect of duty, by worldliness. Our Lord said: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." We are to thus bear witness by our lives, our deeds, and our words.

"But Jesus held his peace." (Verse 63.) Jesus made no reply because a reply would have been useless. He refused to "cast pearls before swine," or to "give that which was holy to dogs." There is a time to be silent under false accusations, and refute them only by our lives. "Speech is silvern, silence is golden." It is reported of Titus Vespasian that when any one spoke ill of him he was wont to say that he was above false reports and if they were true, he had more reason to be angry with himself than with the relator.

"Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right-hand of power, and coming in the clouds of heaven." (Verse 64.) Our Lord now breaks the

silence which he had preserved, for to have continued it would have been a denial of his Messiahship. "The high priest has given him the opportunity of proclaiming his gospel in the presence of the council, and he will not lose it, though it seals his condemnation. 'He cannot deny himself.'" Dean Chadwick very powerfully brings out the fact that Jesus, the world's greatest religious Genius, the ideal Representative and Guide of humanity, the perfectly sinless One, as Renan, Mill, and Strauss all describe him, died for asserting upon oath that he was the Son of God.

Epworth League Department.

March 10. A Castaway.—1 Cor. 9:24-27. Temperance Meeting. (Topic outlined in Era of February 21.)

Reference Word. Abstain. Acts 15:29; 1 Thess 5:22; 1 Pet. 2:11. Daily Bible Readings: S. Daniel and His Companions; Dan. 1:8-21. M. Rechabites Commended; Jer. 35:12-19. T. Praise of Integrity; Prov. 11:1-11. W. Denying Ungodliness; Titus 2. T. Stumbling-Blocks; Rom. 14:12-23. F. Regard for the Weak; 1 Cor. 8. S. A. Castaway; 1 Cor. 9:24-27.

Paul here refers to the Isthmian games of the ancient Corinthians, and uses them as an image of Christian earnestness. To succeed any one or all of these games demanded that body and mind should be at the highest earnestness. To succeed in any one or by temperance; hence the appropriateness of title and scripture references. In preparing for the games the contestants went into training that may well illustrate the Christian's preparedness for the contests of his religious life. This training included:

1. Self-denial. Athletes abstained from wine, rich food and worldly pleasure. For the time they became prohibitionists of everything that enfeebled muscle or shook the nerves. Jesus said, "if any man will come after me, let him deny himself;" and Paul, "I keep under my body."

2. Industrious practice. In various exercises the contestants strengthened and hardened themselves for the final trial. An idler was expelled from the gymnasium. The Christian must "exercise himself into godliness." Religious sloth stagnates the blood of piety. Health of body and soul is conditioned on activity.

3. Obedience. Each candidate for the prize took an oath that he would violate none of the regulations. The wish of the trainer was law. Shall we be less obedient to our Master?

4. Keeping the purpose in view. Victory was the sole object. For this was endured all the harsh training and regimen. The chaplet of leaves was the "corruptible crown" that made him who won it the idol of his community. Paul records a personal vow showing that he has only one aim, to reach which he bends all his powers. (Verses 26, 27.)

EARTHLY AND HEAVENLY PRIZES.

Only one can gain the earthly; all the heavenly. One is corruptible; the other, incorruptible. One wins the applause of men; the other, the commendation of God. One gives a transient glory; the other, an eternal. One is earthly; the other, heavenly.

LOSING AND GAINING.

He who failed to win the prize was a castaway, because he was rejected by the judge. He lost standing as a combatant because he was not first. Exhausted in body, broken in spirit, he departed.

If we, from lack of earnestness and self-denying watchfulness, shall lose the heavenly prize, we shall be castaways; the Judge will reject us. We shall be as ships wrecked in sight of land, cast away with all on board. This teaches the possibility of apostasy, the doctrine of backsliding. If Paul realized the danger of falling, the necessity of bringing his lower appetites into subjection, should we not watch and pray and work lest we should become castaways? Intemperance of any kind will endanger our winning the prize.

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To the Secretaries of the Leagues of the Texas League Conference:

As Secretary of the Texas Epworth League Conference, I am anxious to get into correspondence with every Secretary of the conference, in order to make a full report of the work being done in each League, by our next Annual Conference at Austin. This can not be done without your co-operation. Will you not, dear Leaguers, respond to this appeal and thereby assist me in this work for the Master?

Through the storm of September 8, I lost all records and addresses of the various Leagues, which will make this year's work doubly hard for me; but if each Secretary will just give me a little help, the work can go forward.

MISS ABBIE WHITING, Secretary Texas League Conf. 2006 M 1/2, Galveston, Texas.

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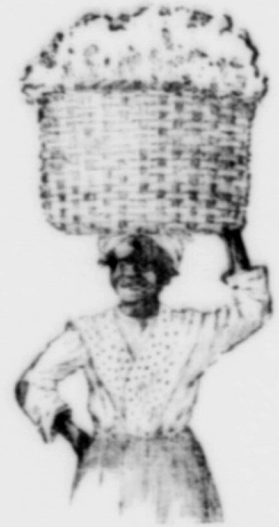
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### Mrs. Parce's Story.

#### HER TROUBLE MADE HER AFRAID TO RETIRE AT NIGHT.

##### Nervousness, the Disease that Wrecks the Happiness of so Many Women, Conquered at Last.

From the Herald, Binghamton, N. Y.

"It was two years ago this summer that I was in a miserable condition as the result of hard work. I was completely run down, pale and losing flesh, and so nervous that I could not sleep or even get rest. It was dreadful to go to bed at night all worn out and lie awake for hours with nervousness. If I did fall asleep it was to wake up in the morning as tired as when I went to bed.

"My head troubled me a great deal, too, both with pain and dizziness. If I stooped over at any time I would be so dizzy I could hardly see or keep from falling down. I was troubled somewhat with indigestion at this time, but the nervousness was the greater trouble. If I became a little excited my hands would shake so I could hardly hold anything in them. I felt that something must be done so I employed our best physicians. They did all they could for me and although I obtained some benefit from their treatment, not one of them did me any permanent good.

"I had, of course, read of Dr. Williams' Pink Pills for Pale People but had never taken any of them till Mr. Robert Van Kuren, of Jordan, recommended them to me so strongly, from his own experience with them, that I got some and before the first box was used up I began to feel that they were doing me good. I kept on taking them according to directions and got from them the only real, permanent benefit I have had from any remedy. It did seem so good to get a night's sleep and to be refreshed by it. I am a firm believer in Dr. Williams' Pink Pills for Pale People and I have, and shall, recommend them to my friends. I generally keep a box in the house to take in case I feel a little run down."

Signed, ELLEN PARCE,  
48 Spruce St., Binghamton, N. Y.



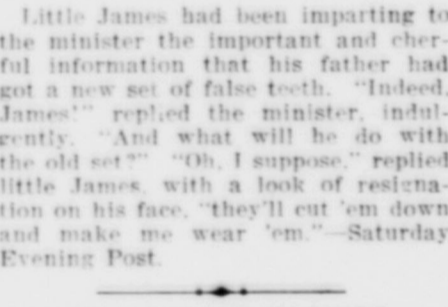
At all druggists or direct from Dr. Williams Medicine Company, Schenectady, N. Y. on receipt of price, 50 cents per box; 6 boxes, \$2.50.

Little James had been imparting to the minister the important and cheerful information that his father had got a new set of false teeth. "Indeed, James!" replied the minister, indulgently. "And what will he do with the old set?" "Oh, I suppose," replied little James, with a look of resignation on his face, "they'll cut 'em down and make me wear 'em."—Saturday Evening Post.

#### WELL SINKING MACHINE.

The accompanying illustration is from a photograph of a 500 ft. mounted gasoline driven well sinking machine of the well known elliptical type, with all improvements to date. As illustrated, it is fitted for handling cable rock drills, can also be fitted for handling of hollow rods and revolving attachments for rapid sinking of pipes through the soft strata. The machine is built heavy to stand the hard usage necessary, and from its high standing as a driller, it has become known as "The Standard" to which others refer. The gasoline engine for power is of their own manufacture, and one of the very best engines on the market, sold at full actual horse power, i. e., actual power transmitted to the belt, not at the usual indicated power. They make a large line of heavy Pumping Machinery, Air Water Lifts, Stationary, Portable and Traction Gasoline Engines.

Interested parties should correspond with the manufacturers, THE AMERICAN WELL WORKS, Aurora, Ill., Chicago, Dallas, Texas.



Why did the fly fly?  
Because the spider spied her.  
Why did the owl howl?  
Because the woodpecker would peck her.

### SMALLPOX AT KEMP.

Having received so many inquiries concerning smallpox in the town of Kemp, I ask the Advocate to publish these lines. Several negroes have been sent to the camps at Kaufman by the health authorities. Four white families have had the disease. To-day—Monday, February 18—there is no new case, and all the old ones are about well. During the prevalence of the disease two cases terminated fatally. All has been done that we could do for the afflicted, and I deeply regret that exaggerated reports have been spread abroad, to our damage. The gain derived by such a course can not continue. No effort has been made to keep knowledge of the presence of the disease in our midst from the public. But our physicians and people have so faithfully and intelligently managed it that the spread of the contagion has been limited, and unless new developments arise, two weeks hence Kemp will have no sign of smallpox.

D. F. FULLER.

### A BOY'S COMPOSITION.

Water is found everywhere, especially when it rains, as it did the other day, when our cellar was half full. Jane had to wear her father's rubber boots to get the onions for dinner. Onions make your eyes water, and so does horseradish, when you eat too much. There is a good many kinds of water in the world—rain-water, soda-water, holy-water and brine. Water is used for a good many things. Sailors use it to go to sea on. If there wasn't any ocean the ship couldn't float and they would have to stay ashore. Water is a good thing to float in, like a life preserver. Water is used for a good many things. Sailors use it to go to sea on. If there wasn't any ocean the ship couldn't float and they would have to stay ashore. Water is a good thing to float in, like a life preserver. Water is used for a good many things. Sailors use it to go to sea on. If there wasn't any ocean the ship couldn't float and they would have to stay ashore.

Farm and Ranch says: There are about 50,000,000 acres in Texas covered with cattle ranches, ranging in size from nearly 2,000,000 acres to half a dozen sections. The X. I. T. or Capital Syndicate is the largest of these, and is owned and its profits absorbed by a foreign corporation, covering a little more than the area of five average counties, and situated in the northwestern portion of the Panhandle. The King ranch, west of Corpus Christi, is, we believe, the largest cattle-raising property in Southwest Texas, and contains probably 900,000 acres. It is the property of the King estate, and is managed by Hon. R. J. Kleburg. The largest individual cattle ranch in Texas, and probably the largest in the United States, is the C. C. Slaughter ranch or ranches, mostly on the Staked Plain and north of the Texas and Pacific Railroad. This property consists of 1,373,680 acres of land and about 54,500 cattle, pure-breds and grades, with all needed houses, barns, corrals, wells, windmills, tanks and reservoirs, with broad fields of sorghum and alfalfa for feed, for Col. Slaughter has learned that it takes feed as well as breed to make the sort of beef people are willing to pay top prices for.

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Communication with the other planets had become an old story. "Say," exclaimed the man at the interplanetary long distance 'phone, "you clean on Mercury, quit trying to cut in! I'm talking to a gentleman on Mars!"—Chicago Tribune.

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

"Don't despise small things," said the Manayunk Philosopher. "Even an humble banana skin may be power behind the throne."

### CIGARETTES.

Every parent whose boys use cigarettes should send for DR. J. S. HILL, of Greenville, Texas, and get a copy of his new pamphlet on "Cigarettes and Other Poisons of Tobacco Using." It is the only book of its kind published. Every boy should read this little book, whether he uses cigarettes or not. The book gives the author's observation of cigarette fiends in lunatic asylums.

The son of a laborer to-day can know more of astronomy than Galileo ever knew, more of mathematics than Newton, more of geology than Hugh Miller, more of geography than Cook or Froberisher, more of literature than either Addison or Steele. Education has rapidly reduced the proportion of illiterates. Our public school system—unsurpassed anywhere on the globe—has multiplied itself five-fold in thirty years. In 1899 our public schools cost \$123,809,412, a larger sum than combined Europe expends for a like purpose. The pupils now number 15,179,424. Our technical schools, colleges and universities outnumber those of England, France and Germany, and are more generously endowed and equipped. The endowment of Yale, Harvard, Cornell or Chicago University is from two to five times as large as that of Oxford or Cambridge or the University of Paris or of Berlin. In one year gifts aggregating \$79,000,000 were donated by wealthy men for educational purposes. Our public libraries also are more numerous than those of Europe. In a single year Andrew Carnegie established twenty, at a cost of over \$2,500,000, and thirty-four other donors gave several millions for educational and humanitarian purposes. Our literary market is far the best on the globe. We now average some five thousand new books every year, that being considerably more than the output of any other country. —Success.



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**WOMAN'S DEPARTMENT.**

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 179 Masten Street, Dallas, Texas.

**EXECUTIVE MEETING.**

By direction of Mrs. J. H. Bowman, president of W. F. S., North Texas Conference, an executive meeting will be held in the First Methodist Church, Dallas, on Saturday, March 2, at 2:30 p. m., to consider matters of interest connected with the work of that Conference Society.

**THE CHINESE RESENTMENT.**

The recent "uprising," or anti-foreign movement in China, has been a source of anxiety and concern to the entire Christian world. We have heard expressions from individuals, and read printed utterances, charging the Christian missionaries with the trouble, this being a one-sided view—a false view—to take of the situation, as all well informed, unbiased minds agree. In consideration of the fact that such a view has been taken by some, however, we reproduce the following extracts from an article which appeared in the October number (of last year) of Harper's Monthly Magazine, which article is both timely and suggestive; and coming as it does from a secular periodical, we believe it will be read with particular interest by those of our members who may not have already seen the article.—Editor Woman's Department.

\*\*\*\* "China occupies a unique position among the great nations of the world. In ancient times she was almost perfectly isolated from the Western world by natural and artificial barriers. On the Western border are almost impassable mountain ranges effectually cutting off intercourse from that direction; and before the days of steam and electricity, the long perilous journey by sea almost as effective a barrier from the East. After centuries of this almost uninterrupted seclusion the time of transition came. A small cloud may sometimes be seen rising out of a serene sky in the West. At first it attracts but little attention, because of its seeming insignificance, but it may be the messenger that precedes the refreshing shower that brings vegetation out of the parched ground and fills the land with plenty, or it may indicate the gathering of the storm that sweeps over the country with irresistible force. So it was when years ago a little company of traders established themselves in Canton. Their presence was a matter of comparative indifference. They were considered representatives of the outer "barbarians" seeking to better their condition out of the wealth of China, and so long as they conformed to the laws of the country, they were suffered to remain. The self-sufficiency, pride and arrogance of the literati and rulers blinded them to the fact that possibly the coming of these foreigners might become a great blessing to their own people. Instead of being welcomed, and an effort being made to profit by the new methods and energy of these strangers, they were regarded with suspicion; and every occasion was taken to interfere with their freedom of activity and the development of commercial and political relations which might have been mutually advantageous. The result of the adoption at that time of a more enlightened and liberal policy would have been that China to-day would be among the most powerful and prosperous of the nations, although it must be admitted that the selfish and illiberal conduct of the East India Company was not such as to allay the fears and inspire the confidence of the Chinese. Nor can the foreign merchant escape the responsibility of a full share of the opposition to foreigners which has always existed in China. It should be remembered that sometimes trade becomes only another name for greed which ignores every moral consideration and high principle of civilization except the one controlling item of "Profit and Loss." Hence, it sometimes becomes necessary for nations in the exercise of their sovereign rights to enact prohibitory laws for the protection of their people. The advance of civilization often brings with it evils that counter-balance its benefits. For instance, the advance of our civilization into the Philippines, which has carried with it the American whisky saloon with all its attendant drunkenness and crime, has not been a blessing unmixed with evil. It is a trite saying that "the inferior races must disappear before the ad-

vance of the superior," but it always appears that those nations which have the power to advance consider themselves the superior race. And yet may we not believe that the highest type of civilization possesses no inherent right to oppress and exterminate weaker nations with which it comes in contact? Neither for the selfish purpose of making money should trade—which is said to be the forerunner of civilization—be allowed to debase and destroy the people of a nation where it is introduced, whether by force or by voluntary treaty, simply because they belong to what is termed an alien race. But what of foreign trade in China: has it always been a blessing to the people? In the main it has been honorable and beneficial both to foreigner and Chinese, but how can one forget the awful curse of opium. Notwithstanding the repeated protests from rulers in China, the trade is upheld and sustained because it brings large profits to the merchants dealing in it, and because it is a source of large revenue to the richest colony of one of the highest civilized nations in the world. Chang Chi-tung, one of the ablest viceroys of China, recently wrote as follows: "Assuredly it is not foreign intercourse that is ruining China, but this dreadful poison, opium. Oh, the grief and desolation it has wrought to our people! A hundred years ago this curse of opium came upon us—to-day it is running like wild-fire. In its awful, deadly course it is spreading devastation everywhere, wrecking the minds and eating away the strength and wealth of its victims. This is the present condition of our country. The Chinese government formerly prohibited the use and importation of opium, under penalty of death; but the prohibition was of no avail. In all her history China has never been placed in such frightful circumstances." This is a phase of the conditions in China that Lord Salisbury might take into consideration when exhorting Christian missionaries "to temper their enthusiasm with Christian prudence." This prejudice against the opium trade, now legalized and enforced by treaty, is shared by multitudes of the better class of Chinese, and cannot be eliminated from the elements that enter into the Chinese estimate of foreigners. Nor yet can we deny the fact that part of the prejudice and opposition of the Chinese to foreigners comes from the presence of Christian missionaries in their country. But this is infinitesimally less on account of their religious teachings and educational work and benevolent work, than because of the suspicion that they are advance agents preparing the people for eventual foreign occupation. It seems impossible for an ordinary Chinese to understand a pure-

ly benevolent act or to interpret the foreigner as inspired by a genuinely altruistic motive. The English Premier spoke literal truth when he said, "Christians are not attacked in China because of their religion, but because it and other nations had got the idea that missionary work was a mere instrument of the secular government in order to achieve the objects it had in view." \*\*\*\* "Lasting political and commercial prosperity in China can only be secured by the moral uplift of its millions, by the cultivation of honesty, integrity and patriotism, and for this purpose the Christian missionary should have the opportunity of preaching the gospel. This is his work, and neither diplomacy nor commerce can accomplish it. Christianity has done more for the civilization and elevation of men than any other force ever known in the world. Follow the progress of Christianity, and note the nations that have most fully accepted its teachings, and you will note the nations where civilization is most advanced, where the arts and sciences are most fully developed, where intelligence and inventive genius are most prominent, the richest and most powerful nations of all history. Christianity is no longer an experiment in the world; its renovating power has been fully demonstrated. Whatever superiority Occidental civilization possesses over Oriental civilization is due almost entirely to the inspiration and impetus given it by Christianity. At the door of China stands Christianity, but unlike commerce it seeks first and above all else the good of the people, and in return asks nothing for itself. It will not force itself upon an unwilling people any more than it will upon an individual, but if welcomed it will gladly pour its wealth of new life, energy and moral power into the heart of the nation, and future generations will reap a bountiful harvest of blessing and prosperity."

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That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail free, only asking that when cured yourself you will recommend it to others as it deserves. It is a Sure Specific Cure and can not fail. Address, The Church Kidney Cure Company, No. 49 Fourth Ave., New York City.

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Tully, Kan. "I at menstrual pa- nervous, had no it in everything. I have taken four, with Theford's eded, and to-day innot express the you have done

bring special direc- tions, the Ladies Chattanooga Med- ica, Tenn.

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**NINE AND WHISKY** Cured at my Sanator- y 26 days. Hundreds s a specialty. Books on FREE. Address M. D., Atlanta, Ga.

**A WIND-BAG PUNCTURED.**

On last Saturday we chanced to glance over the columns of the Christian Courier and we found a report from one Mr. Morrow, who styles himself pastor of the Church of the Disciples in Seymour and Archer City.

In his article he is giving his report of the work done at the latter place. After boasting of what he had done, he states that the pastor of the M. E. Church, South, protested, but without avail, and among other things, said that we would have debated but he refused to affirm their mode of baptism. To all of this I wish to reply.

While I was at conference, and at the bedside of a dying relative he (Morrow) came to Archer City and held a meeting.

Knowing there was no Presbyterian preacher here and that I was away, he of course had the right-of-way.

He was both egotistical and abusive. He strove hard to play the role of the scholar, while he tried by all conceivable means to down everything before him, especially the Methodists.

Among many other things to little to mention, he made this unheard of proposition: "I will pay five hundred dollars to any man for a Greek-English Lexicon that will give as a part of the definition of Baptizo to Sprinkle or Pour.

On my return I proposed to meet the gentleman on this proposition and to be sure of the money (or rather sure to stop his mouth) I proposed a business method. I wrote the following statement and demanded that he sign it:

"On or before the 1st day of March, 1901, we or either of us promise to pay to C. M. Shuffler or order, the sum of five hundred dollars, in consideration that he furnish a Greek-English Lexicon that will give as a part of the meaning of the word Baptizo to sprinkle or pour.

I carried him into the Sheriff's office and presented this paper, but of course he refused to sign it, notwithstanding he boasted publicly that he could get his paper signed in Seymour for five thousand dollars.

I thereupon charged him with either ignorance or dishonesty. Ignorance if he did not know that such books were in existence. Dishonesty if he did know it and yet try to make such an impression upon the people as he did by that proposition.

I don't care which horn of the dilemma he takes. I still maintain the charge and his guilt is proven.

But "we would have debated, but he (Shuffler) refused to affirm their mode of baptism."

To this I reply: I challenged him to discuss publicly with me, the ground he had gone over in my absence. This he agreed to do; so we arranged propositions until we came to the mode of baptism, when he positively refused to affirm immersion as the only mode of water baptism.

He demanded that I affirm sprinkling or pouring.

I thereupon agreed to affirm the following proposition: "Sprinkling or pouring water upon the head of a proper subject is Scriptural baptism." This he positively refused to deny in debate.

Now, one of the two things is true. Either his memory is exceedingly defective (and in that case he should be looked after carefully) or else he knowingly misrepresented the facts in the case. I propose to show the mantle of charity over the brother's misfortune and attribute it to a defective memory, for which he has my profound sympathy.

I will state just here that that five hundred dollar book is in my library, and at any time he may inspect it for that amount.

Now the paper containing the report to which I have alluded has been stuck under the nose of several Methodists in a tantalizing way, and hence this reply.

That these statements are true and that my challenge to him was repeated twice from the pulpit of the Methodist Church in Archer City, I refer the readers of this paper to any reputable man or woman attending services at said church. I regret the necessity of placing any man in this light before the world, but every man must bare the consequence of his own folly. But there is one thing in which I fully agree with Mr. Morrow—that is, that he is not divinely called of God to the work of the ministry; but that he hath taken this honor upon himself; for a true servant of God will not entail such serious consequences upon himself. C. M. SHUFFLER. Archer City, Texas.

The winter of our discontent may be made tolerable by having ever ready a bottle of Simmons' Cough Syrup for our Colds, Coughs and like afflictions. A sure cure. Guaranteed. Price 25 and 50 cents.

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### WE MUST WATCH.

I said in my haste all men are liars. David spoke in haste. He did not consider what he was saying, and oh, my! how often we speak without due consideration of what we are saying. The blessed Christ commands us to watch. We are to watch our words, for "by thy words thou shalt be justified, and by thy words thou shalt be condemned." The tongue is an unruly member—hard to control.

We must watch our acts. It is said that actions speak louder than words, hence we must act right. We may say that we are honest, and go and steal something, hence actions speak louder than words.

We must watch our thoughts. As a man thinketh in his heart, so is he; hence we must have pure thoughts. Pure thoughts will speak pure words and do pure acts. Of the abundance of the heart the mouth speaketh.

We must watch our character. Is there anything against his moral character? Is a question that comes up annually among Methodists. Let a drop of black ink fall on a white garment, and it leaves a stain as long as the garment lasts. So, if we get a stain on our character, it will last as long as we live.

So, if we will watch our words, always speak the right thing at the right time and in the right place; watch our acts—always act right at all times and in all places; watch our thoughts—

right thinking will cause right speaking and acting; so let us think right, that we may speak and act right. May God help us to do these things.

W. J. McCRARY.

Mt. Pleasant, Texas.

In no other direction has our national development been so phenomenal as in railroad building. We operate 232,080 miles of railway out of a world total of 456,420. We handle nearly half the world's freight, or \$20,000,000 tons, out of a world total of 1,929,000,000 tons. The Pennsylvania Central alone carries more freight annually than our entire foreign commerce amounts to. We operate about 15,000,000 horse-power out of a world total of 32,000,000. Our carrying power on river and lake vessels is that of 10,500,000 horses. Ground was broken for our first great railroad—the Baltimore and Ohio—in 1828. What a mighty transformation since that sod was turned! Our various roads now employ 928,924 workers, at an aggregate salary of \$522,967,896. Last year the gross earnings of all the American lines reached the total of \$1,313,610,118. Over one-third of the whole world's \$30,000,000,000 of railroad capital is now held in the United States. In 1850 the capital held here was only \$2,000,000,000. The revenues of King George III., from England, Scotland, Ireland and the American colonies combined, did not amount to as much as the annual receipts of the

New York Central. The Pennsylvania road spent \$20,000,000 in developing a single branch. In the mechanical department of railroading we have distanced all competitors. A century ago we built on George Stephenson's model; now our American locomotives are in demand in Russia, China, Japan and half a dozen other countries, being acknowledged the safest, speediest and best in the world—Success.

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A CHAT WITH THE LOCAL PREACHERS.

The greatest decline in our numbers for the year under review in the whole connection was in the Memphis Conference, which includes the Western Districts of Kentucky and Tennessee, a territory no larger than one of the presiding elder's districts in several of the Texas Conferences. Of the 214 local preachers of that jurisdiction, the loss in numbers for that one year was 29, leaving 185 on the roll. Now 185 divided by 29 give six and eleven twenty-ninths, which is equal to six and a half years, and two of that number have already gone. If that ratio continues, at that rate, in less than five years the Memphis Conference will become extinct.

The Memphis was the first itinerant home of this writer—far back in the early '50s. There is still a lingering charm that gathers about the very mention of the name; and we have ever been wont to think of it as the paradise of the local preacher. It recalls the precious memory of the Waterfields, the Ellises, the Coles, the Whitneys, and a long list of other immortals, who have "crossed over the last river."

Our next greatest decline for that year was in the East Texas Conference. The loss in our brotherhood was nineteen local preachers. It can not be contended that this loss in that conference was in consequence of the emigration to the other conferences; for as a matter of fact, there was a decrease in all the Texas Conferences except two; and only an increase of four local preachers in those two—North Texas one, the German Mission three; making a clear loss in the other four Conferences of fifty-eight. With these alarming figures before us, we returned to the minutes of the two North Carolina Conferences, where they have had, at that time in good working order, a flourishing local preachers' conference in successful operation for nearly thirty years, with no little trepidation, to see the result of organized effort to maintain and perpetuate our existence. To our unspeakable delight, we found that North Carolina had held her own, while Western North Carolina had lost but one. At the same time, under more adverse conditions, White River and Illinois Conferences had each gained fifteen, and Western Virginia Conference had increased sixteen. Besides, there are nine other Annual Conferences that show altogether an increase of twenty-seven, which make a total increase in the twelve conferences of seventy-three. This added to the one hundred and forty six, the decrease in all the forty-seven conferences, give two hundred and nineteen in the other thirty-five. So we find that 12 conferences gained 73, and 35 conferences lost 219. Taking the loss from the greater leaves the 146 total loss in the whole connection.

We submit the foregoing calculation for the gratification of dear old brother Doubting Thomas, who is slow to believe anything he hears unless he sees the print of the nails, and can put his finger on the chapter and verse where it is recorded. W. C. YOUNG. Dallas, Texas.

A HAPPY SURPRISE.

On last Tuesday, the 19th instant, about 4 o'clock p. m., a crowd of ladies and children came pouring in unannounced with hands and arms full, and marched into the dining room to deposit their gifts until the table was filled, and around the room with sack after sack, which looked like a retail grocery store; consisting of flour, hams, sugar, coffee, rice, dried and canned fruits of different kinds, and many other useful articles too numerous to specify, down to a new broom, made by our enterprising townsman, Mr. Choice. We were indeed happy, not so much for the value of the articles, as the value of their appreciation of us. May God's richest blessings follow the dear people of Kilgore through life; and may the dear little children who took so much interest in Uncle Jemmie and Aunt Hall grow up as earnest workers in God's vineyard and become bright and shining lights. They are the hope of our country; and they will soon have to take our places to carry on the good work. If we were to indulge our feelings, we could say much more; we forbear. We closed this delightful scene with religious exercises, and the contentances of the donors denoted that they realized that it is more blessed to give than to receive. Baptists, Presbyterians and Methodists participated. Rev. J. B. and H. L. HALL.

THE CORSICANA DISTRICT MISSIONARY INSTITUTE, AND VISIT TO THE UNIVERSITY TRAINING-SCHOOL.

In response to a call of Rev. E. A. Bailey, presiding elder of the Corsicana District, the preachers of the district met at Blooming Grove, January 30, 1901, and were in session two days. The conference was very interesting and profitable. The discussions were animated, and the brethren were enthusiastic, but the spirit of the Master prevailed. During the conference we were invited by Dr. J. W. Adkisson, President of the University Training-School, to visit this very worthy institution, and in compliance with this request we did so. The facility had prepared a splendid programme, and it was rendered to the entertainment and profit of all present. This school is in its infancy. It was only projected last year, and this is its second year, and its success has been marvelous; up to date this year the enrollment has reached 85 in all departments. Present prospects justify the belief that its past success is only a prophecy of what it will be in the future.

This school is located in the town of Blooming Grove, with a population of about 700, with a good moral and religious atmosphere. The school and the Nation and her hatchet are not in demand. It is in the heart of one of the most populous and prosperous sections of the State, and is destined to serve a highly commendable purpose as a Training School. It is claimed by those who projected this enterprise, and by those whose administration it is now conducted, that this school is precisely in harmony with the educational system of the Church, as set forth by our Educational Commission, and being the only one of the kind in our Conference, that it advertises itself to be a preparatory institution. It deserves to be recognized in a very special manner and fostered as a forerunner of many other such schools in Texas.

This school seeks correlation with the Southern University in the true sense of correlation, adopting its course of study from the curriculum of the University, and advertising the central school constantly in the class-room and elsewhere, and keeping before the minds of the people that this is only a preparatory school, and not a college. It is under the management of Dr. J. W. Adkisson, a man who is thoroughly qualified, with many years of experience, assisted by an efficient corps of teachers, with extensive experience, together with a judiciously selected Board of Trustees, who are conscientiously looking after the welfare of the school and giving it their best services.

The school building, and other improvements, have cost about \$9000, and other improvements are being made to meet the demands of the school. There are five departments, viz: Literary, Music, Commercial, Education and Art, most of which are self-sustaining. Parents who have children whom they would like to have prepared for college could not do better than to patronize this institution. We can conscientiously, and we do most heartily commend it. E. A. BAILEY, P. E. S. E. ALLISON, Secretary.

Loss of Appetite.

A person that has lost appetite has lost something besides—vitality, vigor, tone. The way to recover appetite and all that goes with it is to take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion and makes eating a pleasure. Thousands take it for spring loss of appetite and every body says there's nothing else so good as Hood's.

Special Notice.

The rain and mud at Italy prevented the holding of our Preachers' Institute at time appointed. Brethren will please discuss subjects already given them, and all meet at Italy, Wednesday evening, March 21, and hear opening sermon by T. J. Duncan. HORACE BISHOP.

From An Old Subscriber.

I write to say the Advocate is a blessing to me. We were in the midst of the storm. Our town was nearly blown away. Our house was carried over our heads, leaving us on the bare floor. It seems a miracle that we were not killed. The good Lord's hand was with us. I am more thankful than I can tell, and the Advocate has been my teacher ever since I came here. (MRS.) A. L. FROST. Angleton, Texas.

Preacher Wanted.

I want a preacher for Durango Circuit. It is located in the black lands of Falls County, has four appointments; no parsonage on the circuit. I want a single man, or a very small family. The circuit will pay about \$30 for the remainder of the year. Address me at Austin, Texas. H. M. SEARS, P. E.

Dentist Wanted.

A good dentist, who is a good Methodist, could do well in Goldthwaite. Plenty of work and plenty of money to pay for it. J. A. BIGGS.

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POSTOFFICE ADDRESSES.

Address of Rev. J. H. Roerts is Midlothian, Texas. The postoffice address of Rev. D. F. Pulley is Mance, Texas.

PITTSBURG DISTRICT.

The time of the Pittsburg District Conference, to be held at New Boston, has been changed from July 11-14 to June 27-30. JOHN ADAMS, P. E.

Only the life that has mountain heights to tap the clouds can have fruitful valleys.—Ram's Horn.

GUARANTEED TO CURE. IMMEDIATELY RELIEVES MOST OBSTINATE DISEASES. WITHOUT DRUGS.



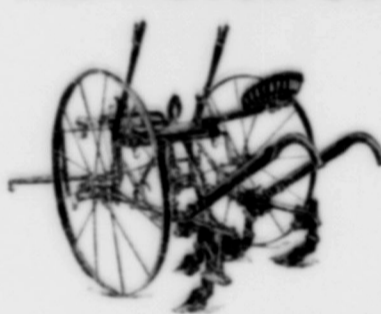
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QUAKER THERMAL BATH CURE. Hard Colds, Cures the Skin, Cures Rheumatism, Catarrh, Latrigris, Women's Troubles, Sleeplessness, Neuralgia Drops, Aches, Pains, Weakness and all Diseases of the Nerves and Blood, as well as Kidney, Bladder, Liver, Stomach and Skin Troubles, Redness of Obesity, Etc. All symptoms of Influenza, pneumonia, fevers, throat and lung troubles are positively broken up and eradicated from the system in one night. THIS IS A GENUINE CABINET WITH A DOOR, handsomely and durably made, built on a guaranteed lined on earth or your money back. Rubber lined. Firmly supported by a rigid steel frame. Will last a lifetime. Weighs 10 pounds; folds flat in 2 in. space; easily carried. In use it is an air-tight, rubber-lined bath-tub within itself, ample large for a grown person to comfortably sit in. Cleanses, purifies, and invigorates the system. Guaranteed to cure the famous Turkish, Russian, Hot Air, Sulphur or Medicated Baths, with no possible danger of taking cold or weakening the system.

Dr. E. L. Eaton was so astonished at the wonderful cures made by this treatment that he gave of his practice and has already sold over 600 Cabinets. At Rev. J. C. Havertz, Bishop of Africa, Rev. G. A. Ragan, L.L.D., Chicago, recommends them highly, as also does G. S. Sargent, Chairman of the Senate, Congressman John J. Lentz and hundreds of others. E. A. Havertz, afflicted for years with rheumatism, was cured in six days. Rev. G. N. Barlow, D.D., afflicted for years with rheumatism, was cured in three weeks of catarrh, asthma, rheumatism, heart and kidney trouble. A lady in Massachusetts, Mrs. M. L. Cook, was cured of woman's trouble, pains, constipation, etc., and recommends it as a Godsend to all suffering ladies. Thousands of others testify to marvelous cures by this Thermal Treatment.

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We make our own wheels, and they are strong and substantial, have 16 spokes and removable boxes. It is strictly up to date, and is guaranteed as represented or money refunded. Don't fail to examine it. Ask your dealer for the "Victor," and don't let any other man have it, as it is far ahead of any Cultivator on the market. We manufacture everything to the implement line, and handle The Ban & O'Brien Wagons, Buggies, Hay Presses, Mowers, Reapers, Tractor Engines, Thrashers, of all sizes, Binder Lines. Write us for your wants.

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MANY STUTTERS CURED.

Dear Sirs—It affords me great pleasure to recommend your treatment of stammering and stuttering. I stammered from childhood, but after taking your treatment, two months ago, I can talk as well as any one. I feel like a new man. I will answer all letters of inquiry when stamp is enclosed. Gratefully yours, L. J. RUMMEL. Hearne, Texas, Feb. 1, 1901. Many such letters can be given on application.

Ever ready, always reliable, are Cheatham's Laxative Tablets. They cure a Cold quicker than any known remedy. Easy to carry, pleasant to take. Guaranteed. Price 25 cents.

Greenville District—Second Round. Commerce.....at night, March 21, 25 Floyd, at Caddo.....March 22, 24 Quinlan, at Union Valley.....March 23, 24 Fairlie, at Fairlie.....April 6, 7 Wolfe City.....April 7, 8 Lone Oak, at Lawnsdale.....April 12, 14 Kingston, at Ballard Grove.....April 20, 21 Wesley.....April 21, 22 Campbell, at Friendship.....April 27, 28 Kavanagh.....April 28, 29 Merrit, at Bethel Grove.....May 4, 5 Celeste and Lane, at Lane.....May 11, 12 Neola, at Meadow View.....May 18, 19 Greenville mis.....May 19, 20 Leonard.....May 25, 26 Commerce mis.....June 1, 2 O. S. Thomas, P. E.

All itching diseases are embarrassing as well as annoying. Hunt's Cure will instantly relieve and permanently cure all forms of such diseases. Guaranteed. Price 50 cents.

McKinney District—Second Round. McKinney sta.....2d Sun Mar Farmersville sta.....3d Sun Mar Nevada cir.....4th Sun Mar Princeton cir, at Cullboka.....5th Sun Mar Bethel cir, at Mt. Zion.....1st Sun Apr Blue Ridge, at Verona.....2d Sun Apr Union and Roseland, at U.....3d Sun Apr Allen cir, at Allen.....4th Sun Apr Renner cir, at Richardson.....1st Sun May Wylie cir, at Murphy.....2d Sun May Plano sta.....3d Sun May Weston cir.....4th Sun May District Conference, at Blue Ridge, June 27 to 30. Dr. J. H. McLean will preach the opening sermon on the evening of June 26. F. A. Rosser, P. E.

"A Lady Tells How She Made Money" I have sold sugarcane for 3 months. Cleared \$100. I make the sugarcane at home. Do not canvass. People send or come for it. Every housekeeper buys a box. It is equal to 25 lbs. sugar and retails at \$1.00, thus costing less than one-half. It is pure (not adulterated like sugar), and is better for table use, cooking, etc., than sugar, which contains so much glucose. It is 100 times sweeter than sugar and is lovely to sell. For 75c. in stamps, I will send you prepaid 1 pkg., the Formula for making it and help you start in the business. Any intelligent person can make big money. FRANCIS CASEY, St. Louis, Mo.

Dublin District—Second Round. Lingleville, at Lingleville.....March 16, 17 Slips Springs, at Macedonia.....March 22, 24 Rising Star, at Rising Star.....March 24, 25 Morgan Hill, at Oakdale.....March 30, 31 Stephenville.....April 7, 8 Granbury.....April 14, 15

NORTHWEST

Brownwood Dist. Burkett, at Dress Glen Cove, at Mid Blauvelt, at Blank Indian Creek, at Goldthwaite. Zephyr, at Mullen Center City, at M Lottoria, at McCre Comanche cir, at Conanche. Fleming, at Gusti Santa Anna, at R Bangs. Brownwood.

Waco Dist. Aubert, at Bell S West Center City, at Toot, at Okmaville Mandy. Ferguson, at Oak Grove, at Mendenham Center City, at M Wood, at Axial. Mount Elm, at M Goodenville, at M District Conference.

Waxahachie Dist. Hillsboro charge, Corson charge, Waxahachie charge, Loylace charge, Calmer charge, Ferris charge, at 1 trona charge, at 1 Midlothian charge.

Grandview charge. Bardwell, at Bird. Gay charge, at H Crisp charge, at F Eunis charge, at F Red Oak, at Red O Red charge, at S Huffer, at Midway.

Gatesville Dist. McGregor, English, Cooper, Langston, Hancock, Bro-Khaven, Johnson and Nelson, Valley Mills, Coryell City, New House, Hamilton, Jewett, Dine, at Conference Langston, Texas, the 5th Sunday.

Fort Worth Dist. Glenwood, North Fort Worth. Trinity, at Arlington, at Arden, at Coliseum College Grapevine, at Minto Smithdale, at Havi Cresson, at Long Agra, at Long Joshua, at Marysio Mansfield, at Britto Covington, at Cente Burleson, at Fares First Church, Fort Blum, at Kopperl. District Conference Street Church, Fort Tuesday, April 15.

Weatherford Dist. Springtown, at Kno Whit and Bethesda Mineral Wells. Weatherford mis, a Palo Pinto. Coats Memorial. Ranger. Strawn and Thurber Grubbs. Farmer, at Farmer. Silsbyville, at Irvin's Brocktonridge, at Ha Gordon.

Arlington District. Sweetwater, at Grey Patrom, at Cottonville. Abilene cir, at Bell. Dair. Midland. Colorado cir, at Hays Colorado, at Hays Stamford, at Sp. Cre Aspermount, at Mt. Crystal Falls, at C. Albion and Moran, a Sunday-school Conf.

Market, at Tebo. Dicks Gap, at Red Abilene sta. Anson, at Anderson. Boby, at Nienda. Snyder, at Center V. Fairmount, at Eldon. Epworth League Con. Barry, at Cedar.

Clarendon District. Hies, at Chatfield. Burns, at Theodor. Kereon, at Wesley C. Corsicana cir, at Bea Long Prairie, at Bird Brandon. Frost. Blooming Grove. Armour, at Armour. Dresden.

Clarendon District. Claude, at Washburn. Cattalia, at Mobeetia. Goldwater. Canadian, at Miami. Amarillo. Clarendon. Herford, at Herford. Clarendon. Clarendon City, at Tulsa.

NORTHWEST TEX. CONFERENCE.

Brownwood District-Second Round.
Berkett, at Dressy, March 9, 10
Glen Cove, at Midway, March 16, 17

Waco District-Second Round.
Alburt, at Bell Springs, March 9, 10
West, March 16, 17
Eddy Street, March 23, 24

Waxahachie District-Second Round.
Hillboro charge, at H., March 9, 10
Hillboro charge, at Falls, March 16, 17

Gatesville District-Second Round.
Gatesville mts., March 9, 10
McGregor, March 16, 17
Eggleby, March 23, 24

Fort Worth District-Second Round.
Glenwood, at Knob, March 9, 10
North Fort Worth, at N. P. W., March 16, 17

Weatherford District-Second Round.
Springtown, at Knob, March 9, 10
Whitt and Bethesda, at W., March 16, 17

Athens District-Second Round.
Sweetwater, at Grover, March 9, 10
Patman, at Cottonwood, March 16, 17

San Angelo District-Second Round.
San Angelo, March 9, 10
Ozona and Sonora, at O., March 16, 17

San Marcos District-Second Round.
Buda, at Buda, March 9, 10
Lockhart mts., at Red Lakes, March 16, 17

Clarendon District-Second Round.
Blau, at Washburn, March 9, 10
Cattalia, at Mobeetia, March 16, 17

Silverton, at Wright, April 15
Foydsda, at Lockney, April 22, 23
Emma, April 27, 28
Memphis, May 4, 5
Wellington, at W., May 11, 12

Vernon District-Second Round.
Benjamin, at B., Sat. Sun, March 9, 10
Granite, at G., Sat. Sun, March 16, 17

North Texas Conference.
Sherman District-Second Round.
Whitesright, 4th Sun Mar
Travis Street, 5th Sun Mar

Dallas District-Second Round.
Oak Lawn, 11 a. m., March 13
Haskell, 1 p. m., March 13
West Dallas, 11 a. m., March 17

Bonham District-First Round.
Gober, 2d Sun Mar
Pannin, 3d Sun Mar
T. R. Pierce, P. E.

Greenville District-First Round.
Greenville mts., March 9, 10
Lawrence mts., March 16, 17
O. S. Thomas, P. E.

West Texas Conference.
Llano District-Second Round.
Cherokee cir., March 9, 10
Boyce cir., March 16, 17

Cuero District-Second Round.
Hallettsville, at Moulton, 2d Sun Mar
Clear Creek, at Rocky, 3d Sun Mar

San Antonio District-Second Round.
More cir., 2d Sun Mar
Pleasanton cir., 3d Sun Mar

San Antonio District-Second Round.
More cir., 2d Sun Mar
Pleasanton cir., 3d Sun Mar

Uvalde, 1st Sun May
Eagle Pass, 2d Sun May
Travis Park, 3d Sun May

Doeville District-Second Round.
Alice cir., at Alice, March 9, 10
Corpus cir., at Aransas Pass, March 16, 17

East Texas Conference.
Marshall District-Second Round.
First Church, 11 a. m., March 17
Northside, 7:30 p. m., March 17

Ft. Worth District-Second Round.
Green City, at Elsomberg, March 16, 17
Atlanta, at Granite, March 23, 24

Palestine District-First Round.
Groveton cir., at Groveton, March 9, 10
Graveland cir., at Graveland, March 16, 17

Austin District-Second Round.
Hgin sta., March 9, 10
Cedar Creek cir., at Hill's Prairie, March 16, 17

Calvert District-Second Round.
Lyon cir., at Liberty, Fri., March 16
Jewett cir., at Buffalo, Sat., March 17

Houston District-First Round.
Dickerson, at Harrisburg, March 9, 10
Richmond, March 16, 17
Shearn, Wed. night, Feb. 28

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\$3 a Day Sure.
Send to your druggist for a box of this remedy and you will see how it works.

Indian Mission Conference.
Weatherford District-Second Round.
Arradale, at Arapahoe, March 9, 10
Grand Chief, at Ft. Tule, March 16, 17

Wynnewood District-Second Round.
Whithead, March 9, 10
Noble, March 16, 17
Leta Springs, March 23, 24

Fort Worth District-Second Round.
Fletcher and DeLoach, at Dean, March 9, 10
Fletcher and DeLoach, at Dean, March 16, 17

Weatherford District-Second Round.
Weatherford mts., March 9, 10
Weatherford mts., March 16, 17

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Weatherford District-Second Round.
Weatherford mts., March 9, 10
Weatherford mts., March 16, 17

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Avald Baking Powders containing alum. They are injurious to health

### SOME PRAYERS UNANSWERED.

I see in the Advocate of Jan. 31 an article headed "Answered Prayer," which gave an account of the grasshopper pest and impending destruction of the crops in the State of Minnesota. And how the people had reached their last extremity and asked the Governor to issue a proclamation calling on all the people on a certain day, to offer up a united prayer to God to protect them from this terrible scourge; and how, by earnest, faithful prayer, the calamity was averted.

After reading this article I was naturally led to thinking along the line of action taken by these people and the relation it (prayer) bears to human works or efforts regarding public duties. And whether prayer is ever answered when heart and hand is not a unit, or when the hand is ever ready to nullify the desire of the heart.

Suppose after holding that great prayer-meeting the great majority of the people of Minnesota had gone to work with united hand to protect the grasshoppers from the freezing wind, which proved their destruction. Would not this foolish action have brought down the condemnation of all the Christian people in this broad land, and been a source of contempt and ridicule for the professors of Christianity by the non-Christian element of the whole country?

But is it not just as absurd and ridiculous for millions of professing Christians to pray to the Lord, three times a week, to protect them, their children and homes from the power and influence of the saloon, and then at the end of the two years go straight to the habit box and with their hands nullify their prayers, and heart desires by supporting political parties whose policy is to license, protect and perpetuate the curse in every State?

But many good men say that they, as Christians, have nothing to do in politics apart from citizenship, and politics and religion must be kept separate.

Many misinterpret the meaning of "Render unto Caesar the things that belong to Caesar."

I will here make the broad assertion that no man has the right to perform any act in government as a citizen; and that every political act that he performs ought to be based on a Christian principle.

R. G. WEST.  
Weatherford, Texas.

### THE HAPPY MEDIUM.

Sensationalism and stoicism are two extremes that are to be avoided, and certainly somewhere between those two extremes there is tenable ground upon which Christianity can poise and feel secure against the onslaughts of the outside world.

Our ideas certainly do not all originate in sensations. These, certainly, are not the only avenues through which we may, and can, obtain knowledge. Ordinarily, we obtain our knowledge through the medium of the five senses, but there is knowledge that can not be obtained through the medium of the five senses; but we are indebted to reason for knowledge of the fact that we have a mind. Reason teaches me that man has a mind that is immortal. Through all these avenues the outside world has access, but here they must stop.

There is in the possession of every child of God knowledge that can not be obtained by the strategy of the outside world. The world, with its systems of ethics, does not furnish to its votaries knowledge that they are children of God. It is not strange that

when they reach their terminal, and logic fails, that they stop—wonder and criticize Christianity. Such knowledge is beyond their comprehension.

Paul says, I Cor. 2:14: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

The natural man here spoken of comes from psuk'kos, which means animal man, as distinguished from the spiritual man. So the natural man can not receive them.

Hear Paul once more, I Cor. 2:9, 10: "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit," etc. The Holy Ghost, the Holy Spirit, and Spirit, are terms that come from a word that means "air," "breath," "breathing." I Cor. 12:3: "No man can say that Jesus is Lord but by the Holy Ghost."

This information must come direct from God as a revelation. Jesus said to Simon, Matt. 16:17: "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed unto thee, but my Father which is in heaven." This language was used in reply to Peter's confession, "Thou art the Christ."

He virtually said that you never learned this from men, but from my Father, and that, too, by the Holy Ghost. Rom 8:16: "The Spirit itself beareth witness with our spirit that we are the children of God."

It is enough for me to know that I am a child of God, without stopping to philosophize. The Holy Spirit bears witness, and that is enough. Such knowledge is likely to produce emotion, and if emotion is produced I do not think that it ought to be crushed. To crush emotion is to become stoical, while to lose self-control is to become fanatical. I fear that sometimes, in trying to avoid one of those extremes, we are driven to the other, and crush out the emotional nature altogether. In ante-bellum days we were not afraid of being called fanatics. Men and women were happily converted at God's altars—shouted aloud his praises and talked of his dealings with their souls. We need power. We must convince men that God loves them and that we love them. If we loved men as we should, we would have more power in preaching.

EUGENE T. RATES  
Burkett, Texas.

### HE IS EVER MINDFUL OF US.

From my western window I can see two homes—one a grand American palace built on a slight eminence. Here all is splendor, everything modern. Both architect and carpenter have vied with each other in all the appointments of this beautiful residence. Nature, too, has thrown in her unceasing endeavors towards a perfect arrangement, for the yards are terraced, and lovely evergreens dot the wide, rolling expanse. Wealth and happiness have their fingers linked with merry, laughing childhood, and sweet old age, in this perfect home.

A little cottage is the other home. It is small and neat, with no adornment save the honeysuckle and rose vines wildly clambering its walls. In this wee house wealth is a stranger, but thrift is ever present. This truth is demonstrated in the well-kept front yard, with its nicely trimmed shrubberies and the little orchard at the rear, just waiting to be kissed into bloom by spring sunshine.

This is the home of a dear old Methodist preacher. Worn out in the service of our Master, and now with white locks, bent form and feeble steps, is only waiting to be called up higher to renew his youth in the mystic "over there."

On bright mornings, when the first glorious rays of the sun break from the east, they fall like a benediction, first on the windows of this little cottage, enveloping them in a perfect veil of sunburst glory. Here they dance in their beautiful glintings, until the imperial day god, from whose glowing bosom they emanated, rises higher and higher in his accustomed path. Now they are caught by the windows of the stately mansion and, like a benison, they hold and enrobe them in bright, glowing beauty. Great balls of fire! Methinks the whole very much resembles in its magnificent splendor a mythical palace of ancient lore.

How well this illustrates the great love and perfect justice of our dear Lord. He bathes the cottage, as well as the palace, in his warm, life-giving sunshine. He sends the rain on the just and unjust. The poor have the lovely roses and the sweet violets for their brides and their dead. The stately lily cup with its perfect, slender

throat is found in the garden of the poor as well as the conservatory of the rich. Knowing all this, feeling all this, how can we but exclaim: "Oh that how can we but exclaim: "O that men would praise the Lord for his goodness and for his wonderful work to the children of men!"

MRS. S. E. HEARTSHILL.

### For Loss of Appetite

Take Horsford's Acid Phosphate. Dr. W. H. Holcombe, New Orleans, La., says: "It is particularly serviceable in treatment of women and children, for debility and loss of appetite." Supplies the needed nerve food and strengthening tonic.

### SWEET THOUGHTS.

How sweet the thought that comes to me—  
The Savior died, poor soul, for thee;  
Though three ten thousand sins oppress,  
In Me thou hast eternal rest.

How sweet the thought that comes to me—  
In Christ alone thou canst be free—  
Free as the first-born sons of light,  
Who vie in power and love and might.

How sweet the thought that comes to me—  
Of final, glorious liberty;  
Freedom of soul without, within,  
No fear of death, or hell, or sin.

How sweet the thought that comes to me—  
When all my work shall ended be,  
In Heaven's eternal land of joy,  
My ransomed powers shall Christ employ.

F. E. BUTLER

### SPECIAL BARGAINS IN PIANOS.

Write the Great JESSE FRENCH PIANO & ORGAN CO., Jesse French Building, Dallas, Texas.

The superintendent of a city Sunday-school was making an appeal for a collection for a Shut-in Society and he said: "Can any boy or girl tell me of any shut-in person mentioned in the Bible? Ah, I see several hands raised. That is good. This little boy right here in front of me may tell me. Speak up good and loud, that all will hear you, Johnny." "Jonah!" shrieked Johnny.

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**No. 7, \$50**  
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**AUSTIN, TEXAS.**  
GETS A FIRST-CLASS SAWING MACHINE and the ADVOCATE 1 YEAR



Per Annum, \$2.

VOL XLVII

EDIT

EXPERIENCE A PRE

A definite and in the heart of the for Christ's regenerated him into the he fundamental elements ministry. With the unfit to enter the to expound the people. He can experience with sort of scholastic of literary attainments of eloquence can absence in the he He must be a man and in un of the evidences Spirit. With the religion permanence sound consciousness and literary training hand to good ad will never come afford to neglect of grace as a sir power and domin preface needs growth and increa In the preaching rience is an elem looked. It has it aration and deliv It naturally treat thoughts and wor and gives a favor the whole spirit of at times it can be self in such a defi wonderful force hearts of an audie drew upon his r facing a special of the gospel. We his experiences of sermons, and prece vious power. preachers never fi dealings with their part of the mess This is perfectly n have thoroughly t God's truth in o and have become saving power, the tell with perfect e to those whom we It becomes to us a prech it, not as as the power of It has saved us, a is capable of sav when we have car further and put t to the test and strength out of trial, we are meth of realization to them as a means strength to those v dition. We learn f these promises are we can commend t ing and the afflicte for grief, disapo tune. With the say, "I know in wh and am persuaded keep that which I him against that of knowledge there