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EDITORIAL.

A GREAT WASTE COUPLED WITH DEGRADATION.

The saloon business as carried on in this country represents a stupendous investment. On account of this it has wrought itself into the commercial interests of our country in such a way as to make it well nigh inseparable from the moneyed interests of our State and National Governments. It has knowingly permitted itself to be taxed so as to develop into a monopoly of its own and now it claims the protection of law because it is made to contribute to the municipal, county, state and national treasuries of the country. And notwithstanding the evils that it brings to the people of every community where it is tolerated, yet it has the right of way in our Christian civilization and no one seems to have any power to molest it. It debauches our citizenship, corrupts our politics, subsidizes the press, keeps its hired attorneys, makes widows of our wives, converts children into orphans, piles up criminal cases in our court dockets, multiplies victims for our prisons, tramples laws under its feet, and yet we seem to be powerless to cope with its march to devilish conquest. Statistics tell us why we are helpless. To begin with, our country as a whole has \$175,000,000 invested in the saloon business, while this tremendous amount as an investment is dispensing \$902,000,000 worth of intoxicants to the drinkers of this nation! To produce these intoxicants 74,000,000 bushels of grain and 6,000,000 gallons of molasses are used by the distilleries and breweries annually. This grain turned into bread would feed half of our population without any trouble. It has been correctly estimated by one of our reliable exchanges that the farmer for thirty bushels of grain gets \$12, but when the liquor man converts it into intoxicants and seas it by the drink, he gets \$349. These figures, which do not overstate the statistics of the liquor business, tell us why the bar-room is invincible. It has thus entrenched itself in the business of our country and through the medium of cold dollars and cents it makes the laws that give it life and protection, and it elects the officers who stand by its interests. In other words, the bar-room controls public sentiment through the medium of money. The breweries and distilleries have accumulated vast fortunes, and they do not hesitate to place this wealth wherever the life and welfare of the liquor interests demand it. It watches the Legislatures of the States and the Congress of the United States with a wakeful eye and it will stoop to any method necessary to block any sort of anti-saloon legislation. Therefore through this great liquor medium we are wasting the money and the agricultural products of this country, and the result is the moral degradation of the manhood of this nation. For the sake of money we are protecting a business whose ravages are devastating our homes, destroying the characters of thousands of our citizens, and

using materials for our criminal courts, our jails, our penitentiaries, our lunatic asylums, as well as filling perdition with the souls of the children of men. And the primary reason for this condition of things can be traced back to the individual citizen of this government. What we need to relieve this awful situation is an aroused conscience upon the part of our people. We need to teach them the enormity of this whiskey curse and to impress upon them the intrinsic value of manhood over and above that of cold dollars and cents. Public sentiment has not yet reached the point at which it appreciates the unbridled evils of the bar-room and at which it places men above money. The fact is, in this respect, our Christian civilization is yet in its infancy and our Christian institutions are still in their swaddling clothes. The greatest work of the Church is yet to be accomplished. After all, "The love of money is the root of all evil," and this is the tap-root of the liquor business. Just at this point is where the Church has its work to accomplish, and right here is where our Christian civilization is nixed down to the hub.

THE GOLDEN RULE.

The Golden Rule has its origin in Christ. Man could not have produced it. It is divine in its nature and requirements. It reduces human duty to a simple axiom and places it where the most ignorant and obtuse can easily understand it. The wayfaring man need not err therein. "And as ye would that men should do unto you, do ye also to them likewise." No man wants another to do him injury in person, character or estate; and this rule requires him to act righteously and charitably to all others. But before a man can comply with this duty he must bring himself into harmony with the law of God. And not until we love God with all the heart, mind, soul and strength can we love our neighbor as we love ourselves. To love God thus presupposes repentance, faith and regeneration; and when these changes have taken place in the mind and heart, then the Golden Rule stands out as a guide of life. When we love God as we should, we are in a position to love mankind and to do by them as we would have them do by us. Therefore the Golden Rule is not the outward expression of a rule of conduct, but the inward experience of love. When the root of the matter is within us then the outward application of it to others becomes an easy task. When universal love prevails among men, the Golden Rule will be all of the law that we will need. By it we can then readjust all of our relations to a standard of righteousness. It will settle all individual differences and solve all international complications. War, ill will, strife and personal hostilities will cease upon the earth. The gospel of Christ is intended to bring about just this order of things among men. Christ embodied and exemplified this condition of life while in the flesh. He loved God perfectly and he loved hu-

manity as he loved himself. No malice lived in his heart, no enmity found expression in his speech, no violence went forth from his acts, and nothing that could injure mankind found encouragement in his teachings. His was a perfect life and a perfect character. His truth is a perfect truth and the ages have made no improvement upon his instructions. He anticipated all of the needs of the generations born and unborn. He is still in advance of the moral and spiritual apprehension of mankind. The world has not yet come up to his standard of duty. The Golden Rule is not yet the law of life. We are still striving to approximate its requirements in our Christian endeavor.

"RENEW A RIGHT SPIRIT WITHIN ME."

The above quotation is found in one of the most penitential and devout prayers of the inspired Psalmist. The whole passage reads, "Create in me a clean heart, O God; and renew a right spirit within me." A clean heart is the result of grace in the moral nature—a radical change wrought in the motives and purposes of the heart. Such a change leaves the soul clean and transparent, and it becomes a fit temple for the habitation of the Holy Ghost. But there may come, even into that sort of a heart, a disagreeable spirit. This may not amount to actual sin, but it is an infirmity of temper and disposition for which we ought to earnestly ask God for relief. It makes itself very unpleasant and captious in its relation to other people. It occasionally misjudges, it often finds fault, and frequently prejudices blinds its estimate of the virtues and excellences of fellow Christians. This is why a great many otherwise very good and useful people make themselves unlovable and repellent. They are un-congenial and easily offended. They possess a species of what is properly called sour godliness. They claim a monopoly of conscience, and in their judgment everything that happens to offend them is a sin in other people. They are so morbidly conscientious that they are governed in all things by a set of little rules of their own creation, and they fall out with you if you do not agree with them in these mechanical matters. Really, they are so very religious that they can not tolerate you if you differ from them touching anything out of which they have erected a hobby. In other words, they are very good folk, but they are without the right spirit for which the Psalmist so earnestly prays in this text. It is perfectly wonderful how a great many of these good souls can succeed in making themselves very disagreeable and exasperating. In word, in manner and in deed they are pre-eminently gifted in rubbing people the wrong way. Such is their angularity that you can not approach them from any point without running up against their idiosyncrasies. They suffer from a sort of spiritual dyspepsia, and there is but little that is bright and attractive in their dispositions. The Lord may find pleasure in folk of this character, but ordinary

humanity has nothing in common with them. Our religion ought to so tone up our tempers and dispositions as to make us courteous and kind to those whom we meet in the walks of life. We need to pray, "Renew a right spirit within me." It does not cost much to be polite and considerate of the feelings of others, but the investment pays a large dividend. To overlook this sort of spirit is to develop into a smug and repulsive misanthrope. Such a religion as this has no relation with the world, and by it men are not won to Christ.

MEN OF AGE IN THE MINISTRY.

There is an apparent demand for young and vigorous men in the ministry. Congregations are calling for them and our older and more experienced men are being forced into the background. We certainly have nothing to say against young men, on the contrary we have everything to say in their favor. They are the hope of our pulpits and of the Church. The more of them that come into the ministry the better it will be provided they are consecrated and well equipped for service. But we want to say a special word for our older men whose knowledge is mature and whose experiences are rich in the things of God. There is no good reason why an up-to-date aged man should be required to take a back seat to the ministry. It is not the case in the other natural and pursuits of life. In the legal profession men of age and experience are to the fore-front and so it is in business circles. In these departments of life the men who have grown gray in service are the men who are sharing enterprise and responsibility. Upon them is resting the burden of duty and responsibility. It ought to be doubly true in the ministry. No preacher ought to grow old and white in spirit and efficiency until his bodily powers fail him. From fifty to sixty-five years of age he ought to do the best work of his life. If he was kept pure with the progress of thought and mental development he is at this period more than any other, better qualified to preach the gospel, to minister to the people pastorally, and otherwise help them in spiritual and moral improvement. He has the knowledge, the experience, the sympathy and the tact to make himself eminently useful. The Church cannot afford to relegate its old men just at the time when their service is most helpful to the work of the Master. We need their counsels, their store-houses of knowledge, their tenderness, and their vital spiritual experiences. They have been tried for all of these years and we know how to place them on all matters touching the welfare of Zion. Therefore our conferences ought to make larger use of these veterans who have borne the heat and burden of the day instead of wasting them in retirement.

Be patient with every one, but above all with yourself. I mean do not be disturbed because of your imperfections, and always rise up bravely from a fall.—Francis de Sales.

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COMMUNICATIONS.

A CONSECRATED ENGINEER, AND OTHER THINGS IN CUBA.

The annual meeting of the Cuban Mission closed at Havana yesterday. In the course of the proceedings many interesting facts were brought out. Among other things which I learned was the story of an army engineer, devout as Cornelius and full of faith and liberality as the Centurion of Capernaum. The case is all the more striking because army officers as a rule rarely attend Church services in Cuba. As one brother put it to me: "We sometimes see a Major at the services, very rarely a Colonel, and never a General." A few men as pious as Gen. Robert E. Lee or as prayerful as Gen. Stonewall Jackson in our army now would be a Godsend to the islands we are occupying.

Well, Jackson's piety is matched by the faith and zeal of this engineer. His name is Reuben Bateson. He is a graduate of DuPauw University, and is a man of excellent professional attainments. He is not a preacher, and the Christian work he has done was necessarily restricted to the hours when he was off duty. But in those limited hours he has sold over 1500 copies of the Bible.

It should be remarked in this connection that in Roman Catholic countries it is far better to sell the Scriptures than to give the book away. If one goes out to distribute the Bible by gift he will necessarily place it in the hands of many who do not want it—often in the hands of those so bitterly hostile to it that they will destroy it. But a purchaser shows by his willingness to buy an interest that assures the keeping and reading it. Engineer Bateson's work, therefore, is one of no small importance. He found no serious opposition except in one case. He was invited into a house in the little town of Casa Blanca, just across the bay from Havana, under the pretense of a desire to buy a Bible. When in the house he was carried into a retired room, where two men laid violent hands on him, as if they would kill him. While one held him by the throat he asked to read a passage or two from the book to show it was no evil thing he was selling. He read, "God so loved the world that he gave his only begotten Son that whosoever believeth on him, should not perish, but have eternal life," and other passages of similar import. The words broke down the free spirit of his assailants completely, and what promised to be an assassination ended in one of them buying a beautiful Bible—one of the best bound in the engineer's stock.

More recently Bro. Bateson has resigned his engineer's position with a salary of \$125 a month to accept a salary of \$30 a month as a Colporteur of the American Bible Society. His devotion has been further marked by his contributions during the past year. He paid \$100 to the cause of foreign missions, \$100 to the Twentieth Century Fund, and \$60 to his pastor's support, besides many other smaller amounts to the incidental and other expenses of the mission. His distribution of the Bible by selling over 1500 copies during the past year has been his most notable and valuable service, however. In connection with the other workers of our mission he sold 1600 copies on the 4th of July last in one day. He and Bro. MacDonell, one of the pastors in charge at Havana, organized a Bible selling campaign for that day—the day being favorable because it was a holiday and all would be free to work. Companies went to various favorable points in different parts of the city and province of Havana and worked from dawn till dark. When night came it was found they had sold this large number of copies. That heaven will work. The Word of God is a living Word—no dead and forceless mass of leaves with black letters on them. An instance in point showing the vitality and vigor of the book was given to me yesterday. Years ago there was a notable Judge in Havana before whom a man was tried for stealing a box of books. Among the books was a Bible which fell into the hands of the Judge. He read it and gave it to his little granddaughter to read. It greatly impressed her. Growing to womanhood, she was married. Subsequently she lost her husband and her property, and was left in widowhood with little chil-

dren to maintain. Her mind was filled with what she read in the book. Our mission's influence reached her. She was instructed more perfectly in the way of life. She was converted, and is now one of the teachers in the very successful school which our brother, Rev. T. E. Leland, is conducting at Havana. How wonderfully our God finds those who seek him! This Bible distribution will no doubt yield much more of the same sort of fruit. I look for marked results this year from it. But where shall we put the people we gather? Except at Matanzas our services and our schools are still held in the ill-adapted residences, which we rent at high prices. They are all we can get, and they command high rentals, because of the disproportion between the large number of people as compared with the small number of houses in Cuban cities. In Havana there are on an average over ten persons to the house, and twelve out of every thirteen houses have only one story. There is not a five-story house in the city; less than thirty with three stories; less than 2000 out of about 25,000 (the whole number) with two or more stories. In view of all these facts, in this city of 250,000 people rents are high and steadily rising. Moreover, when we have secured the best house possible, it supplies but small and awkward quarters for our work. Our men are not given a fair chance to succeed, and the results of their two years' work are simply remarkable.

Since Christmas we have finished the first Protestant church ever built on the island of Cuba, although it is not yet fully paid for. It is a beautiful and commodious structure at Matanzas. The very fact that we were building such a house attracted attention and drew people to us before we moved into it. It gave them confidence that we had come to stay. Everybody knows where we are, for it occupies a prominent corner in the heart of the city. The very boot-blacks and street gamins can tell one where it is, and even they know the name of Bro. Baker, the preacher in charge. I tried some of them by questions to see if they could tell me anything about it, not intimating who I was. Not one failed to give me correct information. By consequence of building this house we now have 116 members with a large number of probationers to be received later if found proper persons after fuller instruction and longer trial. We have a good congregation, which is steadily increasing. Presently we shall have a self-supporting Church. It contributed over \$700 the year past. Similar results would speedily follow the building of churches at Havana, Santa Clara, Cienfuegos and Santiago—our other stations. We have a good chapel at Caondo near Cienfuegos, largely the gift of Ex-Gov. E. E. Jackson, of Maryland. The land on which it was erected is the gift of an old lady in the village. We are offered land in Alquizar, Ranchuela and Cruces if we will build. None of these places have less than 2000 people in them. Only one of them indeed is so small as that. In Havana, Santa Clara, Cienfuegos and Santiago we must buy ground and build. The people can and will help themselves. In Matanzas the people have contributed about 500. At the other points named the people will give as much or more. They can not since the desolating war do as much as they would if they were more wealthy. Every day we delay to buy ground the price of property rises. Prosperity is rapidly returning to Cuba. Immigrants are coming in by hundreds and thousands. Now we can buy at reasonable figures, but not as cheaply as we could a year ago; not nearly so cheaply as two years ago, when I begged the Church to give me \$30,000 for an admirable property in Havana. A year after it was offered me at that figure the price rose to \$60,000. Now it can not be had at all. Why is the Church so slow and unbusiness-like in its benevolence? This procrastination to do our duty is most extravagant and wasteful. There is great prosperity in the United States, while great spiritual destitution exists in Cuba lying at our doors wounded as the man who fell among thieves on the Jericho road. Where is the Spirit of the Good Samaritan? Are we more like the priest and the Levite? Will the representatives of the religion of the compassionate Jesus look on this bruised and broken people and then selfishly pass by on the other side? God help us if we fall short of the fullest measure of duty and compassion to this sorely needy people! If we do we shall deserve the blasting judgments of the divine displeasure.

WARREN A. CANDLER.

Matanzas, Cuba, Feb. 25.

HOW TO PROMOTE REVERENCE IN THE HOUSE OF GOD.

There are at times problems presented in this life, seemingly the most perplexing to solve, but which when we have solved them, seem then the easiest to answer. For instance, a man may say: "I desire to have a beautiful flower garden surrounding my home. How am I to get it?" The simple answer is: "By cultivating flowers." Another says: "I have in mind a little story that I believe will be both beautiful and interesting, and which I desire to preserve. How can it be done?" The only answer is: "By simply writing it." Says a third: "I want my boy to be an eminent scholar. How can he attain that object?" Taking it for granted the boy has the capacity to become a scholar, the only way to make him such is to educate him into scholarship.

While these examples are simple, they illustrate, and have their counterpart in every phase of life. Whatever we decide we want to do, or what is best to be done, we must make special preparation for it. Not only is this true with reference to accomplishing an object, but likewise in attaining to certain conditions, so that, if we desire to promote reverence for the house of God, we must cultivate that desire to be reverent for his house.

Let us review, in a sense, the decadence of the feeling that we once had for things holy and righteous, and see if we can not trace, through the labyrinth of the past, the various steps downward and away, which that feeling has taken, and thus be enabled to determine the extent of our shameful neglect of reverence, and what we will have to do in order to promote again this feeling of worshipful reverence that we once enjoyed.

There is scarcely a young man or a young woman of the age of 25 but can remember as little, innocent children around our mother's knee, that quiet, subdued, peaceful feeling that used to steal over us when entering the church on some bright and happy Sunday morning to hear His Word and to sing His praises. The sun seemed to beam more softly through the windows on those Sabbath days, and the very birds in the trees seemed to know that Sunday was at hand. In those days when possibly more reverence was observed than is now you heard no loud conversation on trivial topics or laughter, but all necessary conversation in God's house was carried on in whispers. On entering the pew, father and mother would bow their heads for a moment in reverence, and utter a silent prayer, asking God to bless his own word that day, and when, after the strains of some soul-stirring hymn had died away, and the minister would say, "Let us kneel and pray," nearly all the congregation would kneel, and many fervent "Amen's" told the heart's story of those who uttered them. Above the pulpit and back of the minister might often be seen in large letters the words, "The Lord is in His Holy Temple," and the services were so inspiring, uplifting and comforting you felt sure he was there and that God was on his throne. Not that ministers were better or more competent then than now, but the people were more attentive, more reverent. Their worldly wants were not so great and their minds were not so crowded with secular matters as they are today. Fill your hearts with reverence for God and things holy, and there'll not be much room left for sin. Reverse God's house and you'll shun and despise things contrary thereto. Furthermore, reverence will help you to decide questions of right and wrong which otherwise might be hard to decide, because its cultivation makes our natures more sensitive to things irreverent.

Now, while these remarks to a certain extent have been retrospective, yet there is a very practical side to the question which should be discussed; that is, the many ways in which reverence may be destroyed. We have time only to notice a few. One is the destruction of the family pew system. When it became stylish for the father and the mother to sit up near the front and their children to sit in the rear of the church and talk through the service, then reverence began to wane.

"In days of old,

When truths were told,

And fathers held their sway,

the children in the household were educated to believe that it was the right and proper thing for them to go to church and sit in the same pew with father and mother, and anything to the contrary was considered highly improper and unbecoming.

Another way in which reverence

may be destroyed is one I will have to be very careful about in stating in order not to be misunderstood, therefore will fortify it by Scripture. Paul says: "If eating meat make my brother to offend, I will eat no meat while the world standeth." One of the greatest sins of this age is our insatiate desire one to outdo the other. This desire seems to infest the body social to the very core, so much so that in many cases it has entered the sacred precincts of the Church, among the thoughtless, and unless we are very careful we find ourselves paying greater heed to clothing our bodies with extravagant raiment than clothing our immortal souls with righteousness. How careful should we be along these lines, and how seriously should we consider and ask ourselves the question, "Is my costly apparel to those less fortunate around me what Paul the Apostle considered his eating of meat was to those around him?" This is no frivolous, light question, but doubtless has decided the eternal destiny of many a poor, unfortunate soul.

Again, a lack of proper regard for the institutions of the Church, the sacrament, baptism, etc., promotes irreverence within the Church. We behold it on every hand; sometimes knowingly and sometimes thoughtlessly. I will only notice one phase of the first named. Once a month, in memory of the death of our Lord, we gather in the attitude of reverence around the sacramental altar, as a token of our love for him, to commemorate his death and suffering. We gather to partake of the Lord's Supper. This is no light, trivial affair. It is an institution that has behind it the sacred history and memories of 1900 years. It is an institution that has evidenced the faith of millions. On that holy occasion we draw near with faith and eat the bread and drink the wine, representing the broken body and the shed blood of our blessed Redeemer; the body and blood of one on whom we had no claim except what he freely chose to give us. The body and blood of one who was crowned with honor and glory and power before the world was, but who came to earth to die for you and me, dying at the hands of sinners he came to save. Can mind of man conceive a being whose name is deserving of higher honor and reverence than his? Who dares to answer that question affirmatively? And yet, I am told, that some of the members of the Churches of our land, while kneeling at the sacramental altar in the attitude of humiliation and reverence, thoughtlessly dip their gloved fingers into the sacramental plate in partaking of the emblem of his broken body, and clasp in their gloved hands the cup containing the emblem of his shed blood. This is not done with the idea of being irreverent by no manner of means. But would you accept a kind friend's invitation to dine, and then while at table fail to remove the covering from your dainty hands? How careful ought we to be along these lines! Our mothers used to remove their gloves when kneeling at our Lord's table. Why should not their daughters?

Finally, why should we cultivate reverence for the house of God more than any other house? In the first place it makes us better Christians. We love our Church better, we love each other better and we love God better when we know that there is one place in the world where we can all meet together as brothers and sisters and feel that in God's sight we are all equal.

A better reason why we should cultivate reverence is the fact that the Bible gives instances of one place being considered more holy than another, on account of God being there. In Exodus 3:5 we read where the Lord said to Moses: "Draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." That was before the time of tabernacles, temples or churches, but because God was there the ground was made holy. Also in Exodus 25th, 26th and 27th chapters we read a minute description of the building of the tabernacle with its holy of holies, its mercy seat and the ark. Then we read of the setting aside of Aaron and his sons for the holy office of the priesthood, the holy garments they should wear, as well as the holy oil to be used in the services.

Again, in Kings, 8th chapter, we read King Solomon's great prayer of dedication of the magnificent temple he had builded, containing a holy of holies, and how he prayed that the Lord might come and dwell therein.

With this Scripture then to strengthen our position, is there any reason why we should not strive to promote reverence for our Church? The Roman Catholics recognize the importance of

this factor of young people's influence over. Let us love I believe we it, and let us forts for the throw around that we kne dedicated by influences v render our him.

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BISHOP KE

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THE DANGER OF APOSTASY.

BY REV. W. H. HUGHES, No. 4.

In the next place, we propose to notice a few of those passages of Scripture, in the epistolary writing of the New Testament, where the possibility and danger of apostasy are clearly set forth. It is fair to assume that when properly understood there is nothing in the writings of these inspired men which will conflict with the teachings of the Master on this doctrine. Christ taught that he was the true vine, and that certain unfruitful branches were in him, and which were once clean were taken away and burned in the fire, which was, of course, their final and eternal destruction.

So the apostles constantly taught conditional final salvation. But the advocates of unconditional final perseverance of the saints assume that every one who professes religion and goes back to the world is either self-deceived, and was never converted, or else if truly converted, a little spark will remain, and he will be eternally saved.

We have endeavored to guard these points, as far as possible, by showing that the persons referred to in the text we quote were soundly converted, and apostatized, and many of them finally lost.

As the conversion of Saul of Tarsus was miraculous, and the account of it is more largely elaborated than any other conversion in the Bible, and as he is the most voluminous writer in the New Testament, we put him next on the witness stand to testify on this very important subject. Let us first take his own personal experience:

Question 1. "Paul, is it possible for you as the great apostle to the Gentiles to apostatize and be finally lost?"

Answer: "Yea, was it unto me if I preach not the gospel."—I Cor. 9:16.

Question 2. "But, Paul, preaching is your public and official duty. But is it necessary for you as an individual Christian in order to be finally saved in heaven to watch over your personal and private life?"

Answer: "Yes, I keep under my body, and bring it into subjection, lest by any means, when I have preached to others, I myself should be a castaway."—I Cor. 9:27.

The word "woe" used by Paul with regard to himself if he preached not the gospel is the very word Jesus used with reference to Judas when he said, "Woe is that man by whom offenses come."

Was Judas lost? If so Paul could have been lost, and so can any man who betrays his Lord. Now we ask, "Is it reasonable to assume that Paul, after thus expressing himself with regard to his own spiritual possibilities, would preach or write a different doctrine to others?"

Let us see. In writing, "To the Church which is in Corinth, with all the saints which are in Achaia," he said, "But I fear lest by any means the serpent beguiled Eve, through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."—II Cor. 11:3.

Did the subtilty of the serpent beguile Eve to her fall and ruin? If so, the example is perfect.

Gal. 4:6-9: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then no heir of God through Christ. Howbeit then when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage?"

These words are so plain that comment is scarcely necessary. That these persons were soundly converted none will deny. "How turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage. Before they were converted they were idolaters; they did service to them which by nature are no gods." Now they turn again to the weak and beggarly elements and desire again to be in bondage. If a man can be saved in heaven in his idolatry, then unconditional perseverance may be true and universalism as well. Therefore the apostle begins the next chapter by exhorting the Church to "stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage."—Gal. 5:1. If they could not fall, why exhort them to stand fast?

I Tim. 1:19-20: "Holding faith and a good conscience; which some having put away, concerning faith have

made shipwreck, of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme."

Dr. Clarke says: "They have been driven to and fro by every wind of doctrine, and getting among shoals, quicksands and rocks, have been shipwrecked and engulfed." If they had never had faith and a good conscience they could not have put them away, and if they had not been in the old ship they could not have shipwrecked faith. And the Spirit, foreseeing some would deny the possibility of apostasy, he cites Hymeneus and Alexander as examples, whom he says he had already delivered unto Satan that they may learn not to blaspheme. Some people will never learn not to blaspheme until Satan gets them. I suppose every lost soul, instead of blaspheming, will cry for water to cool their tongues, as did the rich man. Paul certainly did not intend to teach us that he had delivered Hymeneus and Alexander over to Satan for him to make them better. If so, the Roman doctrine of purifying by the fires of purgatory may be true, and our unconditional perseverance friends might do a great work for the Church if they would turn all such characters in the present day over to his Satanic Majesty. Can Satan make a man better after an apostolic ministry and the grace of God have both failed? If so, unconditional final perseverance of the saints may be true.

I Tim. 4:1-2: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." No language could be plainer than this. It is the expressed utterance of the Holy Spirit that "some should depart from the faith, giving heed to seducing spirits and doctrine of devils." Faith bringeth salvation, and without faith it is impossible to please God. But these depart from the faith. If they never had faith they could not depart from it. If they were never pure they could not be seduced. And yet the advocates of unconditional perseverance say they shall certainly be saved in heaven. Would not a man who had "departed from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having his conscience seared with a hot iron," be out of harmony with the saints in glory? Read Matt. 22:11-13 and you have the answer: "And when the king came in to see the guests, he saw there a man which had not on a wedding garment. Times lasting several days, until relieved by death. But we know that Jesus was nailed to the cross because, after it was reported that he had risen from the dead, Thomas insisted that he would not believe except he should see the print of the nails in his hands; and when Jesus appeared to him, he bade him reach hither his finger and put it in the nail-prints. The crucifixion took place about noon, and death came at about 3 o'clock. There are seven recorded utterances by Jesus while on the cross. It is not unlikely that Jesus spoke other things, but these only are preserved. These "words from the cross," probably in the order in which they were spoken, are given in the following references: Luke 23:34; John 19:26, 27; Luke 23:43; Mark 15:34; Matt. 27:46; John 19:28; John 19:30; Luke 23:45. It will be observed that with the exception of the cry, "My God, my God, why hast thou forsaken me?" given by both Matthew and Mark, each of these sayings is recorded by only one of the evangelists. Luke and John each record three, Matthew and Mark one in common.

The burial of Jesus presents a study of great interest. It brings out in a striking way two characters whose presence and service morally light up the dark scene of the death. It was a brave thing which Joseph of Arimathea and Nicodemus did. We could wish that they had openly espoused Christ's cause while he lived; but it was a great thing, a braver thing perhaps, that they should in the eyes of the whole multitude, have tenderly taken down the dead body of the rejected and murdered Christ and given it most honorable burial. This is the first and only reference we have to Joseph; of Nicodemus we have had two glimpses before (John 3:1; 7:50). Having done this noble thing, we can hardly doubt that they went forward thereafter to do more; that they came to know that he whom they buried rose from the dead, and that it was given to them to see him; and that they ceased thereafter to be secret followers, and openly confessed their faith in him and served him. The risen Christ, we may be sure, did not forget the men who bore his body from the cross to the sepulcher.

THE BEAUTIFUL SCAR.

I stood on a clear June night amid the lights of a great city. The glint of the moon, riding full orb'd and beautiful, fell full and clear on arch and roof and tipped the highest points with silver. Through the windows of an upper room floated out the melody of song. I had heard it a thousand times before, but that night that song, coming from so strange a place, seemed softer, sweeter and filled with more meaning than I had ever known before. This is what I heard:

"There's no time for idle scorning, While the days are going by; Let your face be like the morning, While the days are going by. Oh! the world is full of sighs, Full of sad and weeping eyes, Help your fallen brother rise, While the days are going by."

There, wedged between the gluttony of a restaurant and the saturnalia of a saloon, was a little mission. I ascended. The song was hushed. The music had ceased. The hall was filled to overflowing. Making my way through the throng, I stood before a pale-faced young man simply clad, illiterate and slow of speech. On his face had fallen a strange and fascinating light. Curiously and closely I surveyed the throng.

I saw not the flash of a single diamond, I heard not the rustle of a single silk. On some I saw the strange light that played on the face of the pale-faced young man before whom I had stood in the beginning. On some I saw seep'd the terrible ravages of sin; and on some I saw enthroned the awful ruin of violated law. The sermon was brief. The illiterate young man of simple raiment, slow of speech, and with the strange light, told that multitude of sinful men and that throng of fallen women of the Man who died for them, how He loved them, how He left His father's home in glory and came down to this dark world to be mocked and murdered, and that if they would believe in Him and obey Him, He would make them happy in this world; redeem them from the power of the grave, and enthrone them, sceptered and crowned kings and queens, in heaven. The effect was electrical. The altar was thronged with penitents. I saw a woman make her way down the aisle, whose appearance I shall never forget. It is impossible, it was too hideous. Her face was scarred from burns. Her cheeks were swollen from many a night's debauchery. Her eyes were bleared and bloodshot, and every feature reflected the internal flame of strong drink. The fume of liquor was upon her. She knelt at a front seat, many said they were converted. She did not. The audience was dismissed. Next night the hall was again crowded. Again the woman was there, and again she got on her knees at the front seat. The young man with the pale face and strange light got on his knees beside her, and said something to her. She arose to her full height. I could scarce believe my own senses. She seemed another woman. Her face was radiant. The swelling of the bear eye appeared to have gone. There was an unaccountable fascination about the scars. The old woman stood transfixed before me; and I said, this, this alone, is enough to strike mute the cruel speaker of infidelity.

Surely this is the end of all controversy. Two years passed by. Again I stood on that same street amid the lights of that same city. The same moon was blushing its mellow light on sinful men, and the little stars were twinkling down their love to the restless throng that crowded the great highway. I thought of the little mission; the pale-faced young man with the strange light, simply clad and slow of speech. I thought of the song, "Help your fallen brother rise;" but above all I thought of the woman. I wondered if she was dead; if she was alive, and if the strange light had failed. The mission had been moved to another part of the city.

It seemed that none remembered the young man simply clad. My inquiries were answered roughly, sometimes with an oath. An old man, bowed beneath the weight of years, with beard long and neglected, was as hurriedly as possible about to turn into a side street. I asked him of the pale-faced young man with the strange light. The old man gazed for a moment steadfastly in my face, and with quivering lip and tremulous hand pointed his finger toward the radiant way of the stars, and vanished in the darkness.

On the outskirts of the city, in a cabin covered with morning glories, I stood face to face with the woman. I cannot tell of the change. It is impossible. My men is palsied. I looked in her face and there was the same old

GET Macbeth's "pearl top" and "pearl glass" lamp-chimneys; they are made of tough glass, tough against heat; they do not break in use; they do from accident.

They are clear, transparent, not misty. Look at your chimney. How much of the light is lost in the fog?

Be willing to pay a little more.

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light. I looked in her eye and it was clear and luminous. I looked on the scars and they had grown more beautiful, and I said I would rather be that old woman and trail a morning glory over a cabin door where God is and finally find a coffinless grave in the potter's field than to lounge where chandeliers flash their purple spots where God is not, and finally be buried in the tombs Caesars.

LEWIS N. COOPER.

FLASHES FROM MY FLINT MILL.

Character, like stratified rock, is built of little things, grain by grain.

The gates of the Celestial City are to be unlocked with the key you bring.

Human strength blended with divine can do anything that ought to be done.

The furnace will melt the rock and bring out the iron, but it can never put the iron in the rock.

They who read only the Bible need to inherit Solomon's knowledge, or should pray continuously St. James' prayer for wisdom.

Firmness of purpose is like the needle of a compass which, though forced to point in another direction, flies back to the north as soon as released.

A. H. BEZZO.

Stockdale, Texas.

Suppose we make a compact together to-day, and seal it with a royal seal, that we will listen to no word about another that is not kind. Let us shun other people's faults; they are plague-spots, the handling of which will poison our own fingers. If one seeks through a half-acre lot for weeds, he sure he will find them; and if he looks for flowers, he will find them, too. What we go out to gather, that shall we carry home.

Let not the word "yoke" frighten you; we must bear the weight, but God helps us to bear it. It is a burden that two must carry and God shares it with us.—Fenelon.

NURSING IN ALASKA.

Need of Proper Food and Care for Miners.

The character of the food used in the mining camps is such that many strong men break down under it. Scurvy is a very common disease. They drink quantities of coffee and that does its work with thousands.

A nurse, Mrs. L. Lovell, who has been employed in different places in Alaska for the past three years, writes to say that she has induced many patients to leave off coffee and take Postum Food Coffee, which is very popular now in many of the mining camps, for they have learned its value.

She says of herself that she has been a great sufferer from the use of coffee, and had a most shameful bilious complexion. She says, "I not only suffered from the look, but had a very serious stomach trouble. When I finally quit coffee and began using Postum Food Coffee my stomach began to recover its normal condition, and my complexion gradually changed, until now, after a month or more use of Postum, my complexion is as fair as a school girl's."

I send you a list of many names of miners that have given up coffee and are using Postum, and in each case there has been a remarkable improvement in health.

I had one patient almost gone from scurvy. He could not retain any food but lived on Postum until strong enough to take other food and got well.

I am going to take up a large supply of Postum next trip."

Secula

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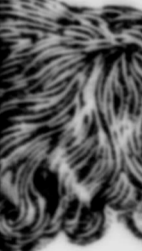
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is "pearl top" glass lamp- are made of ough against not break in rom accident. , transparent, ook at your much of the e fog? pay a little

all lamps and their you can always order chimney for any lamp e who writes for it. EN, Pittsburgh, Pa.

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S. N. COOPER.

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Secular News Items.

It is estimated that the South received \$150,000,000 more for its cotton crop last year than it did for the year before.

The Pope's income for the year 1900, including that from real estate in Italy and elsewhere, invested securities, special gifts and Peter's pence, is estimated at \$1,375,000.

The oath of allegiance was administered to about 1000 natives in the northern part of Luzon recently, and more than 50,000 have taken the oath in the Province of Iloilo, Panay.

A cyclone passed over a part of the town of Wills Point last Saturday, and did \$65,000 worth of damage to property, and four lives were lost. Several other persons were injured.

Mr. William C. Whitney has just paid \$69,000 for a horse, announces the Chicago Times-Herald, in spite of the fact that he might have purchased one of the best automobiles in the market for \$2500.

Gen. Chaffee has received orders to reduce his force in China to a legion guard. He has now 1800 soldiers. It is reported that he will go to the Philippines and relieve Gen. MacArthur of his command.

The papers report that Mr. J. Pierpont Morgan recently gave a worker among the outcast classes of New York a check for \$500,000. Rich men are just beginning to realize the stewardship of wealth.

It is believed by many that the greatest evil which threatens our Government is immigration. Last year 400,000 immigrants came to our shores. The greatest number of immigrants now come from Russia and Italy.

There are now about 40,000 regular troops in the Philippines. The Government desires to increase the army to 100,000 by July 1. The army bill recently passed provides for recruiting from the native Filipinos 12,000 soldiers.

Rev. Edward Dunbar, who wrote the old Sunday-school hymn, "There's a light in the window for thee, brother," sleeps in a pauper's grave at Coffeyville, Kan. Some Church people have fittingly erected a marble slab over his grave.

There is said to be a complete failure of crops in parts of Russia, and famine now prevails. It is estimated that it will require five million and a half of roubles to relieve the sufferers. The Russian Government will contribute 5,000,000 of these, and asks private charity for one-half million.

The Texas Senate has adopted a concurrent resolution adopting as the "official flower" of the State the "Blue Bonnet," or "Buffalo clover." This is somewhat amusing when we consider that the Blue Bonnet is not Buffalo clover, nor any other sort of clover, but belongs to a different family of plants, the centaureas, of which there are numerous species, none of which have any resemblance to any variety of clover.

It is easy to begin strife, but difficult to end it. The statement is made on the authority of an unnamed British officer at the front that Lord Kitchener has expressed the opinion that he and his troops will not be home for five years. Lord Kitchener is certainly too

discreet to have made such a remark, though it will in all probability prove to be a correct statement of fact so far as it applies to the British troops.

Canada is a little country—not in territory, but in population, wealth and resources—as compared with the United States; but her railroad system is one of no mean proportions. The annual railway report, just out, shows a total of \$998,268,101 paid-up capital invested in railroads, an increase of \$33,598,829 for the year; gross earnings of \$79,749,270, an increase of \$8,496,488; net earnings \$23,940,472, an increase of \$1,502,835. A very encouraging report, surely.

The United States Senate has passed a bill saving the Government over \$1000 a year by dispensing with the services of a committee clerk. It seems that the Committee on Foreign Relations had two assistant clerks, each drawing \$1449 a year. There is to be hereafter only one clerk, who is to get \$1800. The two assistant clerks were needed because the clerk of the committee never came to the capitol—never even came to Washington, for that matter—and absolutely did nothing but draw his salary. He has been retired and one of the assistant clerks has been promoted to this place.

No natural obstacles are insurmountable by the engineering genius of the age. The waters of the Nile have been dammed up by as wonderful a piece of work as the pyramids, thus assuring a certain harvest every year from the richest land in the world; a tunnel is about to be constructed under the straits between England and France, and it is seriously proposed to even build a submarine tunnel from Vaqueros, in Spain, under the Straits of Gibraltar, opening out at Tangier.

Commercial London did not lose a chance to make a small fortune out of the Queen's funeral. Enormous charges were made for opportunities to see the solemn pageant. Ambassador Choate's Secretary was asked \$500 for one day's occupancy of a room in a small hotel on the route of the cortege. The people at Windsor fittingly offset this sordidness by refusing in any way to make gain out of the burial ceremonies of their beloved sovereign. It is pleasanter to think of Windsor than of London in this connection.

The mortality in the ranks of the Grand Army of the Republic in Illinois in 1900 was the largest in the history of that department. Out of twenty-four thousand members seven hundred and twenty died. And this will fairly represent the conditions in all the departments of this famous society. The increasing speed with which the death-list of the veterans mounts up compels the realization that the days of '61 are almost ready to be merged into the time whose history is that of the written page, and not of the living witness.

That mob murder can be prevented when the authorities of a State are determined that it shall be shown by the action of Governor Yates, of Illinois, who called out the militia last week to escort Albert Shenkle, who had been convicted of a heinous crime, from the jail at Springfield to the courthouse at Carrollton, and then saw him safely on his way to the penitentiary. By the Governor's prompt action the State was spared the disgrace of a lynching, upon which a crowd of citizens seemed determined. The example set by Governor Yates should be followed by the Executives of all States.

Drunkenness is spreading in France so rapidly as to cause alarm, and even the military authorities think it necessary to make an effort to check it. Drunkenness is also exerting a very damaging influence upon the industries of France, for drunken workmen cannot successfully compete in efficient labor with total abstainers or even moderate drinkers. The action of the United States Government in instructing its Consuls in foreign countries to furnish information that would enable American manufacturers of liquors to extend their trade will in course of time prove to be a curse as it is a disgrace to the nation.

Bishop Potter, of the Protestant Episcopal Church, is reported to have said in his Washington's birthday address at the University of Pennsylvania, speaking of the prohibition of the army canteen, that "under the guise of surrender to the disciples of Mrs. Nation, Congress played squarely into the hands of its nearest saloon and the infamies of its

back parlors." To be logically consistent the Bishop should have advised that saloons be established in connection with the University of Pennsylvania and other educational institutions because some students will patronize outside saloons if there be no places where liquor is sold under the control of the university authorities.

Admiral Sampson has been getting into hot water by talking too much. Recently, in a letter to the Navy Department, he objected to the promotion of a certain young officer for meritorious service, on the ground that he had come up from the ranks of the common workmen—the machinists—and not being an Annapolis graduate, hadn't the social standing on which the snootocrats lay such stress. Some one gave the letter out, and in consequence there has been a buzzing about Sampson's ears and in Congress which threatened to withhold from Sampson himself confirmation to the high grade of Rear Admiral to which the President nominated him. It isn't wise to be too much of a snob—the American people aren't ready for that yet.

The \$5,000,000 Twentieth Century Fund of the English Wesleyan Church has reached \$4,989,000. The total cost of the collection to date in round numbers is nearly \$75,000. But towards this more than \$40,000 has already been received in interest on the money deposited in the banks. Within a few months the total expenses will have been more than met by the interest, so that every penny actually subscribed will remain intact for the purposes of the mission. The twentieth century contributions of the M. E. Church already amount to about \$10,000,000, or one-half the sum sought.

The Northwestern University has received from Dr. N. S. Davis, Sr., a portrait of himself, painted by Zan D. Klopfer, a Russian artist now residing in Chicago. The portrait was received with marked appreciation by the trustees. Dr. Davis was the first trustee of Northwestern University elected after the university received its charter. For fifty years he has been one of the most devoted and useful members of the board, and was most generous in the institution's days of extremity. He is now 84 years of age, and has spent sixty-four years of continuous professional work. His heart is young and his interest in Northwestern University is as deep as ever.

The Hon. Wm. M. Everts, one of the most eminent lawyers and citizens of the country, died at his home in New York City, February 28, at the age of 83. For some years he had been quite feeble, and had almost passed out of public notice. He was a great lawyer, and was retained in some of the most noted cases of his day. He defended President Johnson in his impeachment trial; in the Alabama claims against England he represented the United States; he was chief counsel for Henry Ward Beecher in the celebrated Tilton-Beecher case, and in the Hayes-Tilden contest he represented the Republican party. Subsequently he was in turn Attorney-General of the United States, Secretary of State, and United States Senator. In all these positions he displayed distinguished ability.

The humiliating defeat in the war with the United States, involving the loss of all that remained of the greatest colonial empire the world ever saw, naturally opened the way for a more aggressive attack on the monarchy and let loose the tongues of agitators of every description. The French are looking on with interest, having themselves experienced one more change from monarchical to republican government thirty years ago, and Zola and Nordau as well as the radical leader George Clemenceau predict that Spain is on the verge of a great revolution that will end in a republic. The change would of course be in the line of progress, but in view of the many discordant elements and warring factions, it may be doubted if a Spanish republic would be as stable as even the present monarchy, which, though threatened, is propped up by sentiment and tradition.

The Holy Synod of Russia has at last done what many persons have long believed it would never dare to do. It has fully excommunicated Count Tolstoi from the spiritual privileges of the Greek Church. Instructions have been sent to all the Bishops, and through them to the priests everywhere, forbidding any of them to officiate at the Count's obsequies, or to sing masses for the repose of his soul. The burial of his body in consecrated

ground is prohibited. For years the Russian authorities have allowed Count Tolstoi to utter opinions far more radical than those which have sent many other men to prison or exile. It was supposed that they feared to attack the man for very shame's sake. If such was ever the case, the conditions are now changed. And, indeed, when some of Tolstoi's recent absurd doctrines are remembered, it is small wonder that they have thus ended the captious patience of the Russian hierarchy.

London has its yellow journals that will compare favorably with American journals of that class. A paragraph in one of the London half-penny papers recently announced that the Wesleyan converts in Lagos had "passed a resolution that Wesleyans may practice polygamy." The statement was based on the fact that during Mr. Findlay's recent visit to the Lagos district some members of the native Church, restless for the rapid extension of the cause, pleaded for some modification of the present rule which rigidly excludes polygamist converts from membership. Mr. Findlay gave them no encouragement to hope that the committee would deviate in any degree from the policy which all the societies in West Africa firmly maintain on this question, but the fact that the request was made was sufficient occasion for the assertion by the London journals that permission had been granted. It is scarcely necessary to state that it will not be.

Transaction of public business in the Austrian Reichsrath has become well-nigh impossible. Racial quarrels are of daily occurrence. The Czechs are adhering to their program of obstruction and insist on speaking in their own tongue. That is exasperating to the German members, and actual fighting has taken place almost daily. The feud has reached such a bitterness that members are becoming reckless. Last week a Czech Deputy taunted a German colleague with cherishing a design to unite with the German Empire. Instead of denying the accusation, the Deputy acknowledged it to be his purpose to bring about such a union, and retorted by accusing the Czechs of favoritism for Russia. The wrangling in parliament and the obstruction of all business is causing discontent among the people. One day last week the Reichsrath was visited by a large mob of unemployed workmen. They were not permitted to enter, but they raised angry and discordant cries that could not have been very pleasing to the Deputies.

By the adoption of the Senate amendments to the Army Appropriation Bill, specifying the relations which shall exist between this Government and that of Cuba, the House removed the possibility of an extra session of Congress, against which the leaders of both Houses had been bending their energies for some weeks. By this amendment the President is authorized to leave the management of Cuba to its people as soon as a satisfactory Government shall have been established under a Constitution which shall define the relations between Cuba and the United States in accordance with certain stipulated conditions. The first of these conditions runs as follows: "The Government of Cuba shall never enter into any treaty or other compact with any foreign Power or Powers which will impair, or tend to impair, the independence of Cuba. Neither shall it in any manner authorize or permit any foreign Power or Powers to obtain by colonization or for military or naval purposes or otherwise lodgment in or control over any portion of said island."

Heiskell's Ointment Heals the Skin. Prove it on a stubborn case of pimples, eczema, tetter, eruptions, ulcers, or any eruption. The cure is permanent. It costs a cent, at drug stores, or by mail, postpaid. Back up its good work with Heiskell's Medicated Soap, 25 cents. JOHNSTON, HOLLOWAY & CO., 551 Commerce St., Philadelphia. "Heiskell's Ointment is giving the greatest satisfaction where other ointments fail."—Sisters of Charity, St. Ann's Infant Asylum, Cleveland, O.

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PURE AND SWEET and free from every blemish is the skin, scalp, and hair preserved, purified, and beautified by CUTICULAR SOAP. It prevents the cause of pimples, blackheads, red, rough hands, dry, thin, and falling hair, and baby blemishes, viz: the enlarged, irritated, inflamed, or sluggish condition of the PORES. No other soap is to be compared with it for preserving, purifying, and beautifying the skin, scalp, hair, and hands. No other soap is to be compared with it for all the purposes of the toilet, bath, and nursery. Thus it combines in ONE SOAP at ONE PRICE—namely, 25 CENTS—the best skin and complexion soap, and the best toilet soap, and BEST baby soap in the world.

ADVOCATE AGENT ABROAD.

Pilgrimage Among People and Preachers—In Their Homes.

The continued sickness of Sister Morrow and the children prevented Bro. Morrow from filling his appointment at Pine Forest, twelve miles west of Mt. Vernon, so he sent me out there in his stead. In spite of the cold and cloudy weather, good audiences greeted me Saturday morning and night. They thought Morrow was to preach, Sunday morning it sleeted a little and was chilly indeed, but a fair congregation gathered, and at 2 o'clock in the afternoon there was a large congregation. Bro. Morrow was present at the 11 o'clock service Sunday, but had to return home immediately afterward, and a cold rain setting in just before night prevented a night service. This kept up until Thursday morning. Pine Forest is in Hopkins County, nearly half way between Mt. Vernon and Sulphur Springs, and is in the midst of a very fertile section of country. It is almost as thickly settled a neighborhood as a New England township, and they have a large, comfortable church and a new organ. The farmers all "live at home and board at the same place," as a brother phrased it when I spoke to him about their prosperity. It is a sight to gladden the eye and swell the heart to look over the checkered scenery of well tilled farms joining each other for miles, with the smoke curling above the trees in azure swirls from hundreds of chimneys.

As do all preachers when they go to Pine Forest, I went direct to Bro. B. F. Sheppard's. But Sister Sheppard was at her daughter's, who is ill, and Bro. Sheppard turned me over to the tender mercies of Brother and Sister D. Y. McKinney and their interesting family of four good boys and sweet, promising daughter, Miss Ferna. And I was glad—for I was in the presence of historical people. Bro. McKinney's father was a nephew of Bro. Collin McKinney for whom Collin County and its county seat (McKinney) were named—the only instance in Texas where a county and its capital are named in full with Christian and surname for one man. And the son of Collin McKinney is Bro. Scott McKinney, now a superannuate of the North Texas Conference. Bro. D. Y. McKinney was born near where Clarksville now is, in Red River County, in 1829; moved to Grayson County in 1844; came to Pine Forest in 1881, and has lived there ever since. His father died a few years ago at his son's home here, aged over 77 years. Bro. McKinney saw old McKinzie College from its infancy, and "Old Master" was a familiar figure and personage to him from his early boyhood.

Probably no man's home in Texas—or elsewhere—has sheltered and befriended so many boys and young men who are now making history for the Southern Methodist Church as that of Bro. B. F. Sheppard, of this place. It was here that Bro. J. C. Carr, of the East Texas Conference (now at Beckville), found a home and a friend. At this home lived Bro. Tom J. Beckham, of the North Texas Conference (now at Wichita Falls), whose earlier aspirations were encouraged by Bro. Sheppard. Here Bro. H. K. Agee, of the same conference (now at Fairlie), lived and worked, and found a sympathetic friend and adviser; here Bro. P. L. Smith used to come frequently and stay, and his career in the same conference is not watched with greater pride by any one, as he occupies such a prominent position, than by Bro. Sheppard; here Bro. J. W. Hill, of the same conference (now at Wesley Church, Greenville), served his second charge in the itineracy—the memory of which pastorate lingers with all who still live here as a bright spot on which they still like to look and of which they speak often; here the first boyhood days of promise of the great things to come from that prince of pulpit orators, Sam R. Hay (now at Shearn Church, Houston), first began to dawn, for Sam, so says Bro. Sheppard, attracted the entire community on Friday "parade day," by his eloquent and magnetic oratory when the regime of the "old field school-house" used to draw people at the "Friday Speakin'." These brethren say that young Sam—or they still affectionately call him—was not only bright, intellectual and studious, and religious as a boy, but was a leader and very popular. They predicted great things for him—and are not astonished at the position to which he has attained as a preacher. Bro. Sheppard's eyes filled with tears in speaking of him as he mentioned Sam's visits out to him and his family, and how that there is no other

place where Bro. Hay and his will find a truer home with more genuine love than in this comfortable farm home at Pine Forest. It was a benediction to be with such a man as Bro. Sheppard, and hear the affectionate manner in which he spoke of all these brethren whose careers he had been instrumental in shaping for good. It was here, also, that Bro. W. A. Stuckey, of the North Texas Conference (now at Sulphur Springs), first started out as a preacher, with Bro. Sheppard trying to inspire him—seeing then, he says, the strength and success in the young man. And Bro. Sheppard himself has some noble boys, full of promise and true to the old lines of Christian manhood. One is off studying medicine, the others are on the old farm. I enjoyed two delightful days with them during the rain that kept us all in doors—and close together. The colleagues of Bros. Sheppard and McKinney as stewards are Bros. O. M. Payne, T. J. White and J. R. Gay. It naturally follows that with such men as a "cabinet" all the interests of the Church and of the pastor committed to their charge are well looked after. Then these brethren are seconded by unofficial members who are a tower of strength. Sister M. A. Edwards and her two noble, intelligent Christian girls (one of whom is the organist of the church) and her manly son, a loyal Christian and teacher in a neighboring school—such a young man as would be the pride of any mother's heart and joy of a sister's life—are the kind of material of which Pine Forest Church is composed. And there is the Minter family—what shall I say more? One could not fling a rock in any direction out there without great danger of hitting a Minter. There is R. R., and A. H., and J. V., and S. O., and W. H. Minter and their families, by no means a few, but a host, all ready to "come up to the help of the Lord against the mighty." And the Pine Forest High School, graded and fully equipped—one of the best in any country district in Texas—is presided over by a noble representative of Christian manhood, Prof. E. P. Greenwood. He and his wife are an uplifting force in the community. She is a Minter! Just before I left in the rain to take the train at Weaver Bro. Sheppard subscribed for the Advocate to send to his sister, Mrs. C. H. Barnett in her far-away home in Walla Walla, Wash. She is a Methodist.

Bro. Sheppard's "handy-andy" boy, Ezekiel (supposed to be a "son of Ham," but not of a prophet), drove me over to Weaver—five miles—behind a large, fine mule named Kate. But Ezekiel forgot to take a whip along—and Kate was in no hurry to splash and flounder through the mud and water in the face of a driving rain from the north. So, simply because a clever and accommodating negro boy forgot a needed whip, I missed my train—and had to stay at a flag station twenty-four hours! But it proved to be a good mishap—if a thing that is good can be so called. I met the only steward on Bro. Morrow's work I had not found—and got his subscription. It was Bro. J. M. Wilkins, and his family. He is a prosperous farmer, and has just bought the gin and moved to Weaver. It was raining, and I expected to get a belated train in a short time, so I had to decline their kind invitation to spend the night with them. But again I found a similar "mishap." While shivering in the rain and floundering in the mud, just at dark, Mr. B. Lollar, whose wife is a devoted Methodist—and he a high-minded man of Christian principles, the merchant and postmaster—found me, and insisted that I go up and get supper. I did—and remained with them that night—my train not getting there until after midnight! But in their beautiful, comfortable home I had a most delightful stay. Their two bright little girls were away attending school at Sulphur Springs. The Advocate will be a welcome visitor to that home hereafter.

After a pleasant and rapid ride over the smooth road-bed of the Cotton Belt in one of their new chair cars I reached Dallas Wednesday night; and, after having what Bro. Blaylock calls "getting the spurs stuck into me" in a good, brotherly way at the office, I found myself at 8:45 p. m. next night snugly ensconced in one of the luxurious chair coaches of the Katy Flyer going south. Early next morning I was awakened to board the I. & G. N. going south; but hardly had I settled in the soft cushions of one of their comfortable coaches on that fast train when I was aroused by a talented-voiced porter crying: "Round Rock—change cars for Georgetown."

I spent a day or two with Bro. Evans' people, and in the Annex of the Southwestern University (one of the best managed, safest, most thorough educational institutions in the United States for the right training of young

men and women, especially for turning out, under the regime of the Annex, the highest type of pure, gentle, cultured and refined womanhood). I secured a few subscribers, and promised Dr. Evans I would come again, and took my journey northward.

Ascertaining that Bro. J. B. Sears' little boy was dangerously sick I boarded the Sap at Rockdale, after securing a few subscribers, and went to Cameron. There I found Bro. Kilgore "up to his eyes," as he said, with selecting the windows, etc., for the magnificent \$12,000 church they are building, and his family, with many others, suffering with grip. So, after spending a day in the delightful home of Brother and Sister W. H. Triggs, and Sister Sarah Albright (Sister Triggs' mother, with whom I boarded while at the University in Georgetown in 1875, 1876 and 1877), and securing several subscribers, I went to Milano and spent a few hours with Brother and Sister Collier and their bright children; got several new subscribers, had a supper fit for an epicure, then boarded the fast I. & G. N. train north, and soon found myself in Jewett, with hearty assurances of a most cordial welcome from Brother and Sister C. M. Thompson.

I "skipped" Franklin because Bro. Chambers told me he wanted me to come when he would be untrammelled with previous engagements. I met Bro. H. M. Sears, the presiding elder of the Calvert District, on the train, who explained that Bro. Chambers' previous engagements meant a visit to several points preparatory to beginning a fine new church in Franklin. Bro. Sears says the work in his district starts off better than any year in its history, he is informed. He wants a young preacher for Durango, made vacant by transferring Bro. Brucewell to Weimar and Osage, which in turn was made vacant by Bro. Powell accepting a position as teacher in McKinnon Seminary in San Antonio with Dr. J. E. Harrison. Durango is a good work, and will be a fine place for a young preacher to work up and show what stuff is in him.

One visit I made before I left Mt. Vernon charge I want to tell about because it impressed me. Bro. Morrow said he wanted me to meet Brother and Sister S. J. Jackson, who are renters on Bro. Clifton's place, where they have lived several years. I found them very intelligent, Bro. Jackson being educated, consecrated to Christ and a loyal Methodist. He is a full-blood Indian! While enjoying my visit and talk with him, I could not keep out of my mind the small-souled members of whom we still have a few who oppose missions. The prophetic stanza of Perenn's great cornation hymn came to my mind:

"Let every kindred, every tribe, On this terrestrial ball, To Him all majesty ascribe, And crown Him Lord of all."

WM. A. BOWEN.

A NOTE FROM DR. BRUNNER.

I know you will rejoice with us when told that a gracious revival of religion has been vouchsafed to the Hiwassee College community. Students and citizens alike were blessed of the Lord. There is no telling how far the influence of a revival extends, especially of a revival in a college. Samson's "locks" with fire brands tied to their tails could fire but a limited space of the Philistines' wheat fields, and for but a limited period of time. But who can set bounds to the results growing out of the revival here? The results are far-reaching, territorially and eternally.

One of our preachers—W. H. Henderson of the Decatur Circuit—died suddenly about a week ago. He had preached Sunday afternoon, and had gone home with one of his members in apparent good health. Next morning he was found dead in bed. None of us know when we are to be called from time to eternity.

J. H. BRUNNER, Hiwassee College, Tenn.

To the Pastors of the Northwest Texas Conference:

Brethren—The General Board of Education, on account of the Twentieth Century Movement, have had unusual expense upon them during the past year. Dr. Hammond, under date of March 1, in a letter to me urges the importance of the board having more money by the time it meets in May.

If you have taken your collection for education, please send it to me at once, and state that it is from assessment for education. If you have not taken your collection, please do your best to do so in time to relieve the board.

F. B. SINEX, Treas. Board of Education.

MOTHERHOOD

Is a natural instinct which shows itself in the girl as soon as she is big enough to play the mother to her doll. Unfortunately the womanly health does not always keep pace with the motherly instinct, and when real motherhood comes it often comes to mothers who suffer intolerably during maternity and who are unable to nurse the weakling child which frets and moans in their arms.



Motherhood is prepared for and provided for by the use of Dr. Pierce's Favorite Prescription. It cures nausea, tranquilizes the nerves, gives a healthy appetite and promotes restful sleep. It makes the baby's advent practically painless, and gives the mother abundant strength to nurse her child.

Accept no substitute for "Favorite Prescription." There is nothing "just as good" for weak and sickly women.

"Two years ago I was very sick and began taking your 'Favorite Prescription,'" writes Mrs. Ed. Hackett, of Chardon, Geauga Co., Ohio. "When my baby boy came he weighed twelve pounds and a half. Have had good health ever since, until about three weeks ago, when weaning my baby, I contracted a heavy cold. Am taking your 'Golden Medical Discovery.' I am thankful that poor sufferers have such a grand chance to regain their health by using Dr. Pierce's medicines. It would take pages to tell the good it has done in our family, and in a great many more families under my observation."

"I thank you for your kind medical advice." Dr. Pierce's Medical Adviser in paper covers is sent free on receipt of 21 cents in one-cent stamps to pay expense of mailing only. Address Dr. R. V. Pierce, Buffalo, N. Y.

Advertisement for 43-Flowers 30c. Worth \$1.25, delivered free. SPECIAL OFFER—made to introduce our goods. 20 Pkts. SEEDS—all SEEDS TO GROW—will bloom this year. 23 BULBS—2 Grand Perennials, 2 Hybrid Gladioli, 9 Fine Mixed Gladioli, 2 Rainbow Lilies, 1 Elegant Spotted Calla, 2 Climbing Sued Mignonette Vines, 2 Splendid New China Lilies, 1 Crimson, 1 Variegated. Return Check good for 25 Cents on next order; also our NEW FLORAL GUIDE, 136 pages, free with above 20c. collection. THE CONARD & JONES CO., Rose Growers, Box 21, West Grove, Pa.

Prose and Verse

By REV. J. M. GREENE, A. M., LINDEN, TEXAS.

In brief prospectus of this book its contents and features, may be outlined as follows: The prose part bears the title of "The South: Its Political, Theological and Literary Writers, Orators and Statesmen, and Miscellaneous Essays," and consists of essays on the chosen topics specified, historical sketches and sketches of personal reminiscence, all in vivid portraiture, and presenting in panoramic view the progress, development and social characteristics and historic events of the South during the past century. It is no mechanical, but a living, breathing and veritable picture and history of men and things. It commences with Thomas Jefferson, and as the First Series embraces Madison, Monroe, Washington, Mason, Patrick Henry, Wirt, Calhoun, Clay, Walter T. Colquitt, Longstreet (A. R.), Toombs, Stephens (A. H.), Sam Houston, Hilliard (H. W.), Yancey, Hill (B. H.), Jackson (Henry R.), Meek (A. B.), Chandler (Daniel), Means (A. D. D.), Weems, Simms (William Gilmore), Norwood (T. M.), et alio; as female writers, Morse (Miss Penman), Hentz (Mrs. Caroline Lee), Wilson (Mrs. Augusta J.), Rogers (Mrs. Loula Kendall), et alias. The verse consists of miscellaneous poems written at various periods during the century and in different metre, from the stately epic to the lyric, and embracing in theme and topic the sentiments, incidents and events that make up human life. The two chief poems are "Romance of the Times" and "The Brethren Sceptre, or Pedagogue Rule." The book is to be a 12mo., printed on 56-lb. to the ream No. 1 book paper, set in ten-point type, 72 to 80 pages, binding in cloth and gilt. An elegant book. Price, \$1.00 per copy in advance or on delivery of the book. Any delay in delivery not to invalidate the contract. To be delivered in 60 to 90 days.

The author solicits the patronage of the public, and especially the favor and support of his old pupils, brother ministers and alumni of Emory College, Ga., soldiers and comrades in the Confederate service, and to make their subscription cash by sending the money to the office of the

TEXAS CHRISTIAN ADVOCATE, Dallas, Texas.

March THE GE The Ge be the fr first of storms no contrary, peeted, importa since, bec may ret several n Bishopric four of th will retu work, for ly qualin was neve to-day Methodi nal abilitu re is th published with its great wa partment stantial Exterior Secretary successful did a wor I trust is things ab cation, search, I cation an divinely c and the c ties of ign crime on Nashvil WHA Surely change, w joys arrai who wish make far thy foot ware! Ge for thou sion. Th and fear, goest to t ready to t free of to mouth, at hasty to, for God l earth." How ca enter the of Lords, watch leigh who leigh their blood Young r you assoc some chr and ball t this will s than mud church an easily set ask the sa Parents, port them Church, at trouble w remember conduct of Then tr he should, obey the have goo God fo things ro and civiliz Let us a duty in th us keep us PAMF Some ar get my pa of Water l will say th yet, of th reduced th cents, or I glad to su They were quest of th preached— edition. A reading th it to me l money. Salado, 7 A Bible the worse Use Ho Dr. W. Mass., say scribed it l exhaustion happiest re

A CHAT WITH THE LOCAL PREACHERS.

There are eight pastoral charges of Southern Methodist white people in the city of Dallas and contiguous suburbs—a population of 70,000, no matter what the United States census pretends to show to the contrary—with a total membership, at the time of this writing, of 2223. If all of the members of these several charges should attend services at the same time, with their families, all of these eight houses of worship would be inadequate to furnish seating room for our own ecclesiastical household. All others would be left out of doors.

It is a fair estimate, we think, to say that in the average city of North Texas we have a following—people not in any Church who, if they would join any one, would come to us—equal to one-half of our recorded membership. More than that, there are uncounted numbers of people in this and many other cities in our bounds who have not been in side of any church for many years. And, sadder still, many of them were brought up under Methodist influence, but have gone away from us for want of a shepherd's care.

Besides, there are many places lying midway between the regularly established pastoral charges near the city that are without any ministerial care of our Church. Many of these are too remote from any of our churches to attend the stated services, and too poor and few in number of our own people to justify an effort to maintain a more convenient place of worship in the regular work. Now, what is to be done for these scattered sheep of our fold? We well remember, a few years since, hearing this same question discussed in a meeting of the City Pastors' Association. After considerable interchange of views, without reaching any settled conclusion, a grave, old-time supernumerary preacher of a half-century's service arose in his place and propounded, in slow and carefully-measured terms, the question: "What is the local preacher for?" That was the end of the controversy. What a field already ripe for the harvest was then and there pointed out and opened wide for the sixteen local preachers of our Queen City.

Let us turn to the journal of Mr. Wesley, as quoted in Watson's life of the Wesleys, and see how these immortal men improved such an opportunity.

Mr. Wesley first expounded to a little society accustomed to meet in Nicholas Street, and next day he overcame his scruples and preached on an eminence near the city to more than two thousand persons. On this practice, he observes, that though till lately he had been so tenacious of every point relating to decency and order, that he should have thought the saving of souls almost a sin if it had not been done in a church; yet, I have since seen abundant reason to adore the wise providence of God herein, making a way for myriads of people who never trouble any church.

The manner in which he filled up his time may be seen from the following account of his weekly labors at this period, at or near Bristol. My ordinary employment in public was now as follows: Every morning I read prayers and preached at Newgate. Every evening I expounded a portion of Scripture at one or more of the societies. On Monday, in the afternoon, I preached abroad near Bristol. On Tuesday, at Bath and Two Mile Hill alternately. On Wednesday, at Baptist Mills. Every other Thursday, near Pensford. Every other Friday, in another part of Kingwood. On Saturday, in the afternoon, and Sunday morning in Bowling Green. On Sunday at 11, near Hannam Mount; at 2, at Clepton; at 5, at Rose Green.

Remember that the Wesleys were local preachers; they had no settled pastoral charges, but taught school for a livelihood and spent their vacations preaching wherever an opportunity was offered, without a salary, and without any sort of compensation. That was their choice. He further says:

"Having held the living at Epworth, a charge of two thousand souls, upwards of forty years, the declining age of his father, who anxiously desired to provide for the spiritual wants of his parishioners in a suitable manner, joined with the wishes of the people of Epworth, and the concerns of the family for which no provision, it seems, had been made, induced him to write to his son to make interest for the next presentation to the living. Mr. Wesley, from his reluctance to leave Oxford, . . . refused the proposal; and the most urgent letters of

the different branches of the family were insufficient to bend his resolutions. . . . The kindness of his general character is a sufficient pledge that the refusal of the urgent request of a venerable father and a beloved mother, whose widowhood would be unprovided for, must have been to him sufficiently painful."

When we measure our lives by these splendid examples, how wide and striking the contrast. Many of us are seemingly idle, for the imaginary want of an opportunity, while in fact there is a door standing wide open, in every direction, inviting us to enter and take peaceable possession.

W. C. YOUNG, No. 345 Wall St., Dallas, Texas.

BOOK NOTICES.

Anneke.—A Little Dame of New Netherlands. This is a book by Elizabeth W. Champney, and published by Dodd, Mead & Co., New York. In the preface the author says the story is not true to the biography of the characters, whose names she has borrowed for her heroine and heroes. A real Anneke lived long ago and was loved by Killian Rensselaer and by William Nicoll; but they were born a few years too late to have had the experiences related in the early part of the narrative. But the historical events described are in the main correct and true to fact; and it has been the author's aim to create a faithful presentment of the ambitions, emotions, vicissitudes, struggles and victories which might have come into the lives of noble-minded men and women living at this period; and in so doing to show what were the influences in Holland and England which led to the founding of the Colony of New Netherlands and to its seizure by the English. The whole story is written in a captivating style and the book possesses real literary merit.

Wither?—This is a small volume written by William Edgar Simonson and published by Jno. B. Alden, New York. It is really a treatise upon immortality and the subject is handled in a masterly manner. It does not deal with any special theological doctrine of the subject, and yet it is in general agreement with modern Christian thought. The reasoning is all on a high plain, but apparently in touch with good common sense. While we do not endorse all of the author's conclusions, yet his argument will stimulate thought and accomplish good.

THE RELIGION OF DEMOCRACY.

This work is written by Chas. Ferguson and published by Funk & Wagnalls, New York. We have not read this volume, but we have glanced through it. With a great deal of it we agree, with some of it we are not in accord. But the Boston Evening Transcript says of it: "It is one of the greatest books of the decade. . . . The author probes as deep as Carlyle, and smites with the strength of kuskin. If it ever gets the reading and attention it deserves, it will make a profound sensation." Perhaps this is true, but we do not so regard it.

The Homiletic Review for March is full of able and timely articles. Prof. Sayce, of Oxford, presents "The Newest Light from the Ancient Monuments." Dr. Joseph Parker, of City Temple, London, writes of "The Present Demands on the Preacher for a Forward Movement," and Prof. Arthur T. Hoyt, of Auburn Theological Seminary, of "The Ethics of Pulpit Speech." Mr. Robert E. Speer, the young lay Secretary of the Presbyterian Board of Foreign Missions, furnishes a trenchant paper on "The Abandonment of Christian Missions in China," in which he makes thorough work with the current pleas for such abandonment. Under the title of "The Public Reading of the Bible—A Study in Vocal Exegesis," Rev. James T. Docking, throws a flood of light on a subject that greatly needs light.

Every reader will be interested in what Dean Farrar, of Canterbury, had to say on the last Sunday afternoon of the nineteenth century in his admirable sermon, entitled "Twist Two Centuries: Looking Backward and Forward." Of equal interest, from another point of view, will be the tender sermon by Rev. F. D. Power, of Washington, D. C., on "Her Majesty—the Queen." Under "England's Greatest and Best Queen," the Review attempts to set forth the public estimate of the character and position of the late Queen Victoria, giving noteworthy utterances of notable men and characteristic utterances of the press.

The various departments, illustrative, exegetical, and social, present the best work of acknowledged specialists.

"The Slavery of Our Times." This is from the pen of Count Tolstol, the great Russian author. It is published by Dodd, Mead & Co., New York. Count Tolstol has made domestic, social, political and industrial questions a study during the latter years of his life, and this interesting book bears upon these questions. It is worth an earnest reading, whether you agree with him or not in all of his conclusions.

Mr. Jacob A. Riis, the author of "How the Other Half Lives," is a man of unique and interesting personality. The story of his life is full of incident; and his experiences in his early struggles, after he arrived in America as a Danish immigrant, made him understand and appreciate those conditions of life which he has later done so much to better. His autobiography, called by the significant title "The Making of an American," which has just begun in The Outlook, is crammed full of incident and keen, amusing comments on men and things. It has as much of the story-element and as much humor as many of the best novels. The first installment appears in the March Magazine Number of The Outlook, and is elaborately illustrated.

TO CURE A COLD IN ONE DAY

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

MISSIONARY CONFERENCE.

The following is the program of the Missionary Conference to be held at New Orleans, beginning Wednesday, April 24, 1901:

April 24—10:30 a. m., The Purpose of the Conference, Rev. Jas. Atkins, D. D., 11 a. m., address, "That They All May be One," Rev. Alexander Sutherland, D. D., 2:30 p. m., address, Obedience to the Great Commission Christ's Law of Love to His Church, Bishop J. C. Granbery, 2:30 p. m., The Bible and Missions, Rev. John Fox, D. D., 7:30 p. m., Opening Session, The Healing of the Nations, or the Agency of the Holy Spirit, Bishop J. M. Thoburn.

Thursday, April 25—9 a. m., Missions in General: The Adequacy of Christianity to Meet the World's Need, Bishop E. R. Hendrix, The Methodist Revival and Modern Missions, Rev. J. H. Pritchett, D. D., The Aim and Scope of Foreign Missions, Rev. O. E. Brown, D. D., Foreign Missions—Evangelistic Work, Rev. J. W. Tarbox, Brazil, Medical Work, W. H. Park, M. D., 11:30 a. m., Devotional half-hour; Christ for the World and the World for Christ—Matt. 28:16-20, 2:30 p. m., Foreign Missions—Literary Work, Rev. G. W. Wilson, Mexico, Educational Work, Rev. S. H. Wainwright, Japan, The Duty of the Pastor as to Equipment and Leadership, Rev. W. E. Edwards, D. D., Discussion, 7:30 p. m., Missions and Education, Rev. J. F. Goucher, D. D., 8:30 p. m., The Missionary Outlook in the Far East, Rev. V. J. Allen, D. D., 11:15 p. m., Friday, April 26—9 a. m., Domestic Missions, Present Policy and Administration, Rev. D. C. Kelley, D. D., Problems of Self-Support and Administration, Rev. Horace Bishop, D. D., Growth and Character of City Population in the South, Prof. G. W. Dyer, The Need of Trained Workers to Supplement Our Regular Church Agencies in Our City Missions, Rev. W. H. LaPrade, Discussion, Devotional half-hour, Our Unity with Christ in Service—Matt. 23:1-45, 2:30 p. m., Domestic Missions, Are We Meeting Our Responsibilities to the Negroes of the South? Rev. R. J. Bigham, D. D., The Medical Education of the Negro, G. W. Hubbard, M. D., Address—The Negro and Industrial Education, President Booker T. Washington, 4:30 p. m., Section Meetings for Conference, 7:30 p. m., Laymen's meeting, address—Hon. John Barrett, 8:30 p. m., address.

Saturday, April 27—9 a. m., Woman's Work—Foreign Missions, The Aim and Scope of Woman's Foreign Missionary Work, Mrs. S. C. Trueheart, Educational Work, Miss M. L. Gibson, Bible Woman's Work, Mrs. M. I. Lambuth, Medical Work, Dr. Anna W. Fearn, Discussion, Devotional half-hour, Jesus, the Water of Life—John 4:13-14, 2:30 p. m., Woman's Work—Domestic Missions, The Work of the Home Mission Society, Miss Belle H. Bennett, Our Foreign and Factory Population, Mrs. Florence Kelly, The Literature of Home Missions, Mrs. J. D. Hammond, Discussion, 7:30 p. m., English and American Social Settlements, Miss Jane Addams, 8:30 p. m., Woman's Work at Home and Abroad, Bishop J. M. Thoburn.

Sunday, April 28—11 a. m., Sermons in Churches of the City by Missionaries, Delegates and Others, 3 p. m., Missionary Experience Meeting, 7:30 p. m., Quiet Hour, John R. Mott, 8:30 p. m., Lessons from Master Missionaries, Bishop C. R. Galloway.

Monday, April 29—9 a. m., Young People's Day, The Young People and the Church of the Future, Rev. Jas. Atkins, D. D., How to Make the Epworth League Most Effective as a Missionary Force, Rev. S. Earl Taylor, The Sunday-school Superintendent—How He May Deepen the Missionary Spirit in the Sunday-school, John R. Penner, Discussion, Devotional Half-hour, To-day—The Life Decision—Acts 28:15-29, 2:30 p. m., Young People's Day, Organization for the Missionary Purpose, Rev. E. H. Hoss, D. D., L. L. D., Missionary Training and Literature for Our Young People, Miss Belle M. Brain, The Value of the Study of Missions to College Students, Rev. A. C. Miller, D. D., Discussion, 7:30 p. m., The Responsibility of the Young People for the Evangelization of the World, John R. Mott.

Tuesday, April 30—9 a. m., Our Mission Fields, The Growth and Outlook of the Foreign Work of the M. E. Church, South, Rev. W. R. Lambuth, D. D., Survey of Our Eastern Fields—China and Korea, Rev. V. J. Allen, D. D., F. F. D., Survey of Our Eastern Fields—Japan, Rev. J. C. C. Newton, D. D., The Missionary Phase of Church Extension, Rev. P. H. Whitener, D. D., Discussion, Devotional Half-hour, Topic—Crown Him Lord of All.—Phil. 2:9-11, 2:30 p. m., Our

Mission Fields, Survey of Our Western Fields—North American Indians, Rev. J. J. Methvin, Survey of Our Western Fields—German Missions, Rev. J. A. G. Rabe, Survey of Our Western Fields—Mexico and Cuba, Rev. D. W. Carter, D. D., Survey of Our Western Fields—Brazil, Rev. E. A. Tilley, Discussion, 4:30 p. m., Section Meeting for Conference, 7:30 p. m., The Forward Movement in Our China Mission, Rev. C. F. Reid, D. D., 8:30 p. m., Prayer and Missions, John R. Mott.

The New York Evangelist, whose present editor is a woman, and a very progressive sort of woman, too, proposes to substitute for the Sunday paper a weekly paper to be printed Monday afternoon, in which will appear in concise form all the news of value which would otherwise be lost by not reading the Sunday paper. The plan is to do the entire work of the edition on Monday and mail the paper that evening, so as to reach a majority of its subscribers on Tuesday. If the enterprise is sufficiently encouraged, the paper will be issued at \$1 a year, or a little less than two cents a copy. The Evangelist gives the following reason for this Sunday newspaper alternative: "There are many who disapprove who yet feel forced to buy and look it over, because it contains what they can not get elsewhere. The news, especially the foreign news, and all the foreign correspondence, are saved up through the week and can be found only in the Sunday edition, so that those who would keep in touch with the times find absolutely no alternative but to read it."

Tonight

Just before retiring, if your liver is sluggish, out of tune and you feel dull, bilious, constipated, take a dose of

Hood's Pills

And you'll be all right in the morning.

Get Married

and join our party to the International Epworth League Conference, at San Francisco, July 18, 1901. Round Trip, Two Routes, Thirty Days, \$4.50. Write Wesley Peacock and Byron C. Roach, San Antonio, Texas.

The Demand for the Original MOODY & SANKEY Gospel Hymns

still unabated, each season THOUSANDS OF CHURCHES give these universal favorites preference over any in Prayer, Revival and other Devotional meetings. Now 1 to 6, Complete, 730 Hymns with music small type, 15 cents. Words only editions, 10 to 25 cents. Send for descriptive catalogue. The Biglow & Main Co., New York and Chicago

An Album of Tragedy, Beauty and Horror.

Ten Victims Found February 22, 1901.

The second edition of my Album of Galveston, "The Day Before and the Day After the Great Storm," came from the press March 1, 1901, greatly improved. The first edition was rapidly sold at 75 cents. The present Album is printed in both English and German and is a marvel of beauty. It contains 111 superb half tone engravings, printed on heavy book paper, with a strikingly handsome cover in Nile green. It embraces over 80 pictures that are terribly tragic, presenting a graphic portrayal of the fearful storm in all its horrors. This Album will ever exist as a handsome souvenir of that fatal disaster, contrasting the buildings the day before the storm with their ruin the day after. It has the distinction of being the only book published by local authorities who were ON THE SPOT and who produced the album from their own original photographs. It contains a splendid map of the city and the storm-swept district, an extra supplement 8x10, giving panorama of the wreckage on the beach, burning the dead, the morgue, handling and hauling of corpses to sea, etc. The supplement comes loose and makes a unique wall picture, and is alone worth the price. This Album will be the more interesting in after years. Time since the storm only enhances its value. There is no such book in existence. Published by a member of the Texas Press Association, who suffered by the storm and was in it. Sent postpaid for 75 cents. Liberal terms to agents in Europe and America, and especially in small towns. Agents are making big money. Stamps accepted. Address

W. W. DEXTER, Houston, Texas.

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

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

WOMAN

Conducted by M. Society's Address all correspondence E. How Texas.

Is this a glow? Where the skies? Why the eyes? Where tears flow?

Has she a sad? Does Love to dream? Knows she the joy of glad? Of truth and glad?

Has she a treat? Pain hides, Where joy is hid? Under life's heat?

My sister! ye but bitter mine; Life's chaff woe; Of love and part.

"Only a woman smile? To be a woman honor and love?"

My sister! le With her th Hasten, be late. Night closes spair.

Hasten, best strength. Of love as given. Should from riven. And I should length.

In the near of Before Him see. And bear His me. What should I say? —Mrs. J. H.

W. Our auxiliary ported yet. With eight or now 17 members all working, one year old last.

We had when we ca last, but by part of the our personal by the 15th gratifying to a home. Ju make room i our auxiliary which has it to follow. E sted in the uniting in the sonage comb which is \$20 local work \$ tingent fund season is ju money. All t place are wo es completed is not commu subscription parsonage painted and the most be ferd. Our valuable. I enhancing in in the near of a little city.

MR. Stamford,

JUST

"I once m says Bishop that for year he could wish Jesus Christ, have become things: "First, I somewhere. T es the grave have read al They shed no the darkness away the o stone blind. "Second, I go down into I am going. Unseen arm a to sleep on t I know that "Third, I daughters"—a in his eyes—

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, 129 Masten Street, Dallas, Texas.

MY SISTER.

Is this a maiden's face? Where is the glow? Where the bright gleam as out of happy skies? Why the deep shadow in her wistful eyes? Where tears seem waiting ever quick to flow? Has she a maiden's heart? Why is it sad? Does Love not whisper in her ear sweet dreams? Knows she no spring to send forth purest streams Of truth and knowledge, making all life glad? Has she a woman's soul, in whose retreat Pain hides, and hunger never satisfied? Where hopes have blossomed, languished, and soon died? Under life's frost, or in its scorching heat? My sister! yes—heart answereth to heart; But bitter is her cup, while sweet is mine; Life's chalice ever filled with choicest wine Of love and hope has been my happy part. "Only a woman," is her curse and shame; No smile for her, but scorn and cruel frown; To be "a woman" is my highest crown; Honor and love wait ever on the name. My sister! let me hasten then to share With her the riches of my high estate; Hasten, because the day is growing late. Night closes round her with a deep despair. Hasten, lest this overflowing cup of strength, Or love and honor, which to me is given, Should from my selfish grasp be justly riven. And I should stand with empty hands at length. In the near closing of my life's short day, Before Him who my inmost heart can see, And bear His word, "Ye did it not to me." What should I answer then—what could I say? —Mrs. J. H. Knowls, in N. Y. Advocate.

W. H. M. SOCIETY.

Our auxiliary has never been reported yet. We organized in January with eight or nine members, and have now 17 members, all connectional and all working. Our town is new, just one year old the 11th day of February last.

We had no church or parsonage when we came the 1st of December last, but by the untiring efforts on the part of the pastor and people we had our parsonage so we could go into it by the 15th of December, which was gratifying to a preacher's wife without a home. Just as soon as we could make room in our home we organized our auxiliary with nine members, which has increased to 17, with more to follow. Every woman seems interested in the work. Our women are untiring in their efforts to get the parsonage comfortable and free of debt, which is \$200. We have raised for local work \$50; our dues, \$2.69; contingent fund, 70 cents, collected. Our season is just coming for us to make money. All the denominations at this place are working to get their churches completed. The Methodist church is not commenced yet, but part of the subscription has been raised. The parsonage will be worth \$1000 when painted and papered. It is situated on the most beautiful avenue in Stamford. Our church property is very valuable. Property at this place is enhancing in value all the time and in the near future we will have quite a little city.

MRS. I. E. HIGHTOWER Stamford, Texas.

JUST THREE THINGS.

"I once met a thoughtful scholar," says Bishop Whipple, "who told me that for years he has read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things: "First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon the darkness. They shall not take away the only guide, and leave me stone blind. "Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream. "Third, I have three motherless daughters—and he said it with tears in his eyes—they have no protector

but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel."—Selected.

To the Third Vice-Presidents, W. H. M. S., Northwest Texas Conference:

My Dear Sisters: I have just mailed a card to each auxiliary in our conference, asking you to please send me the names on your Baby Roll. If you will do this it will be a great favor to me and will help along our work. Most of the cards were addressed either to the President or Corresponding Secretary of the auxiliary. I beg you to attend to this at once. Yours in the work. MRS. J. T. BLOODWORTH, Haskell, Texas.

Hon. Wayne MacVeagh concluded his eulogy on Chief Justice Marshall as follows: "When we come at last to believe that the true mission of nations, as of men, is to promote righteousness on earth; that conferring liberty is wiser than making gain; that new friends are better for us than markets; that love is more elevating than war; that the humblest life is sacred; that the humblest human right should be respected, then our beloved country can worthily discharge the sacred mission confided to her and maintain her true dignity and grandeur, setting her feet upon the shining pathway which leads to the sunlit summits of the olive mountains and taking abundant care that every human creature beneath her starry flag, of every color and condition, is as secure of liberty, of justice and peace as in the Republic of God. In cherishing these aspirations and in striving to realize them, we are wholly in the spirit of the great Chief Justice, and we can in no way so effectually honor his memory as by laboring in season and out of season to make this whole continent of America 'one vast and splendid monument, not of oppression and terror, but of wisdom, of peace and of liberty, on which men may gaze with admiration forever.'"

BREAD WITHOUT BUTTER.

In September, 1852, we left Virginia. On December 24 we camped in Texas. Christmas morning I peeped out from our tent. All nature was covered with the beautiful snow—a reminder of the grandest event in the world's history—a Savior is born. As soon as we could place our foot on land, we ordered the dear old Advocate, and to-day I would eat my bread without butter before I would do without it. So let her come. A. J. PRICE, P. M. Carlisle, Rusk Co., Texas.

Humors

Come to the surface in the spring as in no other season. It's a pity they don't run themselves all off that way; but in spite of pumps and other contrivances, they mostly remain in the system. That's bad. Hood's Sarsaparilla removes them and cures all the painful and disgusting troubles they cause. Nothing else cleanses the system and clears the complexion like Hood's.

UNANSWERED LETTERS

- March 5—E. L. Spurlock, sub has attention. S. N. Allen, subs. W. M. Leatherwood, sub. W. B. Bayless, sub. E. A. Potts, sub. C. R. Wright, sub. Jno. A. Wallace, sub. Henry M. Long, change made. C. S. Cameron, sub. J. J. Campbell, sub. D. W. Gardner, sub. A. L. Seales, sub. G. W. Riley, sub. D. W. Gardner, has attention. J. A. Pledger, sub. Geo. A. Nance, sub. Thos. Gregory, sub. B. C. Anley, sub. E. S. Williams, sub. J. T. Bloodworth, sub. March 6—J. W. Hill, sub. C. V. Oswalt, sub. S. W. Turner, sub. R. B. Moreland, sub. J. D. Young, sub. W. T. McLaughlin, sub. J. A. Young, change made. L. P. Palmer, sub. T. W. Lovell, sub. Jno. R. Steele, sub. Robt. L. Ely, sub. J. M. Mills, sub. W. W. Goldthugh, sub. March 7—B. H. Passmore, sub. J. H. Trimble, trial subs. R. O. Bailey, trial subs. W. J. Sims, sub. M. K. Fred, sub. T. G. Woods, sub. W. H. Crawford, sub. W. A. Gilleland, sub. C. A. Tower, sub. C. V. Oswalt, sub. O. F. Senebough, sub. C. G. Shutt, change made. J. T. Griswold, trial subs. W. L. Harris, sub. R. M. Morris, sub. P. R. White, sub. D. W. Perkins, sub. J. W. Harmon, sub. Wm. J. Morphis, trial subs. E. G. Hecutt, sub. J. R. Ritchie, sub. March 8—L. G. Rogers, has attention. G. W. Langley, sub. E. V. Cox, sub. G. D. Wilson, sub. G. F. Boyd, sub. C. S. Cameron, sub. L. P. Smith, sub. A. P. Hendrix, sub. March 9—J. E. Stephens, sub. W. B. Bayless, sub. S. R. Hay, sub. Miss Mattie M. Wright, sub. A. E. Carraway, sub. E. H. Lovejoy, sub. J. D. Hudsins, sub. J. H. Moreland, sub. March 10—C. R. Wright, sub and change of address. J. P. Skinner, sub. Chas. Davis, sub. J. P. Lowry, sub. J. P. Rodgers, sub. A. L. Seales, sub. C. N. Morton, trial subs. C. M. Harless, o. k. J. T. Kirkpatrick, sub. Geo. H. Phair, sub. M. H. Mayor, sub has attention. R. C. Anley, sub. J. M. Perry, sub. J. L. Morris, o. k. March 12—C. M. Threadgill, sub. C. E. Gallagher, sub. J. W. Story, sub. W. A. Gilleland, sub. Jno. H. McLean, sub. I. J. Coppedge, sub. I. Alexander, sub. W. F. Mayne, sub. W. H. Terry, sub. J. R. Wages, sub. C. M. Shuffler, sub. P. A. Edwards, sub. Eugene T. Bates, sub. J. W. Bowden, sub. W. P. Edwards, sub. H. H. Goode, trial subs.

CIGARETTES.

Every parent whose boys use cigarettes should send 5c to DR. J. S. HILL, of Greenville, Texas, and get a copy of his new pamphlet on "Cigarettes and Other Forms 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 fends in lunatic asylums.

EXAMINING COMMITTEES

The following are the Examining Committees for Beville District: For License to Preach—Joe F. Webb, J. T. H. Miller and Geo. M. Gardner. For Admission on Trial—B. H. Passmore, C. Williamson and J. M. Linn. For Elder's and Deacon's Orders—J. W. Gibbons, R. S. Adair and I. S. Napier. J. M. ALEXANDER, P. R.

They never did fail; they never will fail. What? Cheatham's Laxative Tablets—to cure a cold at once. Carry them in your vest pocket. Always ready. Guaranteed. Price, 25 cents.

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

Will sell round trip tickets to Corsicana, account Macalester. Dates of sale March 28 and 27, limit March 29. Date as per Convention Rate Sheet No. 2. This makes rate from Dallas \$2.25. M. L. ROBBINS, G. P. & T. A. S. F. B. MORSE, P. T. M.

Hunt's Cure is not a misnomer. It cures Itch, Ringworm, Eczema, Tetter and all similar skin diseases. A wonderful remedy. Guaranteed. Price 50 cents.

Beville District—Third Round

- Gollad cir. at Chargo, April 15, 11 Kennedy cir. at Oklahoma, April 20, 21 Floresville sta. May 4, 5 Alice cir. at Alice, May 11, 12 Stockdale cir. at Riddellville, May 18, 19 Sutherland Springs, at Elmendorf, May 25, 26 Laverda, at Sandy Elm, June 1, 2 Laredo sta. June 8, 9 Wade's cir. at Ramirena, June 15, 16 Blansonia cir. at Middletown, June 22, 23 Oakville cir. at Lebanon, June 29, 30 Corpus and Rockport, at Corpus, July 6, 7 Beville sta. July 12, 13

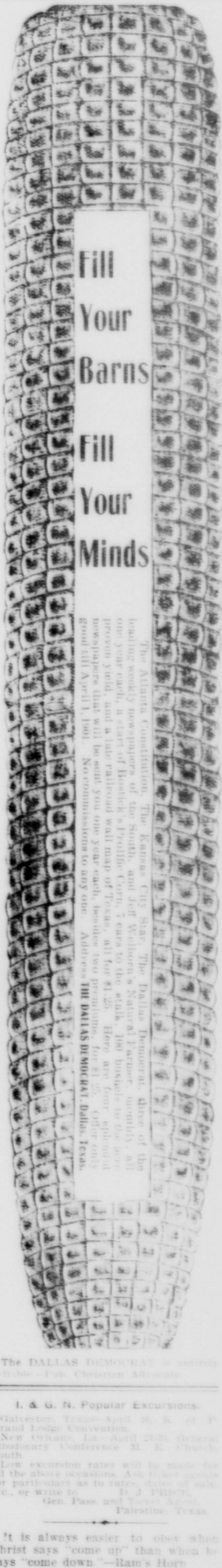
District Conference will be held at Alice, May 8-11. Wednesday will be given to the District League, and Thursday to cause of missions. J. M. Alexander, P. R.

Bonham District—Second Round

- Bonham, 4th Sun Mar South Bonham, 5th Sun Mar Bailey, 1st Sun Apr Ector, 2d Sun Apr Dodd and Windom, 3d Sun Apr Honey Grove cir. 4th Sun Apr Petty, 1st Sun May Ladonia, 2d Sun May Honey Grove, 3d Sun May Brookston and High, 4th Sun May Trenton and Marvin, 1st Sun June Lantuis, 2d Sun June Randolph, 3d Sun June Guber, 4th Sun June Fannin, 5th Sun June

Delegates to the District Conference elected this round. District Conference at Lantuis, beginning Thursday morning at 5 o'clock before the first Sunday in July. T. R. Pierce, P. R.

Advertisement for THE SATURDAY EVENING POST. Includes image of the magazine cover and text: 'Sent to Any Address THREE MONTHS 13 Weeks ONLY 25c. A handsomely illustrated and printed weekly magazine with a circulation of 300,000 Copies. Established 1728 by Benj. Franklin. THE SATURDAY EVENING POST OF PHILADELPHIA. We Will Also Send Without Charge a copy of each of the two books, The Young Man and the World and The Making of a Merchant. These books are reprints of the best of the famous series of articles for young men which appeared in the Post, written by such well-known men as Ex-President Cleveland Senator Beveridge Former Senator John J. Ingalls Harlow N. Higinbotham Robert C. Ogden And others Agents make more money quicker with the POST on account of its reputation for interesting reading. The Curtis Publishing Company, Philadelphia, Pa.



Fill Your Barns Fill Your Minds

The Atlanta Constitution, The Kansas City Star, The Dallas Democrat, three of the leading weekly newspapers of the South, and Jeff Welton's Natural Farmer, monthly, all one year each, a start of Hood's Sarsaparilla, 7 years to the month, 100 husbands to the moon, proven yield, and a large railroad wall map of Texas, all for \$1.25. Here are four splendid newspapers that will be sent you one year each, besides two premiums, for \$1.25. (Offer ends good till April 1, 1901. No commission to any one. Address THE DALLAS DEMOCRAT, Dallas, Texas.)

The DALLAS DEMOCRAT is a weekly reliable—Pub. Christian Advocate.

I. & G. N. Popular Excursions. Galveston, Texas—April 26, K. of P. Grand Lodge Convention. New Orleans, La.—April 28th, Grand Missionary Conference. M. E. Church, South. Low excursion rates will be made for all the above occasions. Ask ticket agents for particulars as to rates, dates of sale, etc., or write to H. J. PRITCH, Gen. Pass. and Ticket Agent, Palestine, Texas.

It is always easier to obey when Christ says "come up" than when he says "come down"—Itan's Horn.

March 14, 1901. of Our Western Indians, Rev. J. of Our Western s, Rev. J. A. G. Western Fields, D. W. Carter, D. tern Fields—Bra- Discussion 4:29 for Conference. Movement in Our F. Reid, D. D. discussions, John R. list, whose pres- and a very pro- y paper, proposes to y paper a weekly day afternoon, in concise form all would otherwise be Sunday paper, tire work of the mail the paper each a majority ay. If the en- encouraged, the a year, or a lit- copy. The Evan- reason for this rnative: "There ve who yet feel it over, because an not get else- tally the foreign correspondence, e week and can nday edition, so ep in touch with y no alternative If your liver is and you feel dull, take a dose of pills it in the morning. rried y to the irth League at 18, 1901. Routes, Write from C. Roach, EXRS. The Original SKEY Gymns Season. CHURCHES preference for use. Incentive meet- rnings with music. 10 to 25 atalogue. York and Chicago ragedy, Prof. ary 22, 1901. y Album of Gal- e and the Day y improved. The sold at 25 cents. rnted in both is a marvel of urch half tone ay book paper, e cover in nine 0 pictures that ng a graphic rns in all its r exist as a fatal disaster, the day before the day after, being the only authorities who I who produced original photo- lensid map of ept district, an iving panorama beach, burning dling and haul- barge loads of pliment comes e wall picture, e. This Album sting in after rns only en- is no such hoaz y a member of t. Sent post- rms to agents and especially are making big Address. ton, Texas. HELAN, no. ed Paints ent—their goods lives. NS & CO. no McKimney, it and Farnes, KEY, Ft Worth, Representative, ental Hotel, AS.

The Home Circle

HOME-FOLKS.

Home-Folks!—Well that air name, to me,
Sounds jts the same as—poetry
That is, of poetry is jts
As sweet as I've hearn tell it is!

Home-Folks—they're jts the same as
kin—
All brung up, same as we have bin,
Without no overpowerin' sense
Of their oncommon consequence!

They've bin to school, but not to git
The habit fastened on 'em yit
So as to ever interfere
With other work 'at's waitin' here:

Home-Folks has crops to plant and
plow,
Er lives in town and keeps a cow;
But whether country-jakes er town,
They know when eggs is up er down!

La! can't you spot 'em—when you meet
'Em anywheres—in field or street?
And can't you see their faces bright
As circus-day, heave into sight?

And can't you hear their "howdy!"
clear
As a brook's chuckle to the ear,
And allus find their laughin' eyes
As fresh and clear as morning skies?

And can't you—when they've gone
away
Jts feel 'em shakin' hands, all day?
And feel, too, you've been higher raised
By sich a meetin'—God be praised!

Oh, Home-Folks! you're the best of all
'At ranges this terestchul ball,—
But North er South, East er West,
It's home is where you're at your best—

It's home—it's home your faces shine,
In-nder your own fig and vine—
Your family and your neighbors 'bout
Ye, and the lutchstring hangin' out.

Home-Folks—at home,—I know o' one
Old feller now 'at haint got none—
Invite him—he may hold sack some—
But you invite him, and he'll come.

—James Whitecomb Riley.

ADVENTURES OF A PICTURE.

Many instances occur of pictures of priceless value which have turned up in the most unexpected places, or have been preserved in a miraculous fashion. A story told by G. A. Holmes, the well-known painter, touching the fine Murillo of "The Holy Family," now in the British National Gallery, well illustrates the subject:

He said a man, whom he had known when a young man, had assisted a friend with a loan of \$500, which the borrower was unable to repay, owing to misfortune. Being an honest sailor, he wished to repay the money, and some years afterwards he came along with the story that he had in his cabin a picture on canvas rolled up, and as he saw no way of repaying the loan, and did not like the affair to remain open, he asked his friend if he would accept the picture as a set-off for the debt.

The man took the canvas, which was in a grimy condition, had it cleaned and relined, and it was then found to be a fine example of the famous Spanish artist, and worth a large sum, and it was eventually sold to the National Gallery. The picture had probably been cut out of its frame in the troublous times in the early part of the century, and had knocked about in that careless way, escaping destruction by a miracle.

DISSOLVE THE PARTNERSHIP.

A Buffalo man had a dishonest partner who almost wrecked the business of the firm by his questionable financial methods. The only way to win seemed to be to buy out the scamp's interest, and get a more reliable partner. But even after this was done, business did not pick up. One day an old business man came along, and the remaining member of the old firm complained of the way fate had used him.

"Well, I can explain that," says the visitor. "You haven't let the world know that you've changed partners, partners. They still think that Smith is in your firm. The old sign still hangs over the door. You must take down 'Smith & Jones,' and put up one reading, 'Brown & Jones.'"

The next day the new sign was put up. The old sign came down. A notice was put in the windows, and on the doors, and into the newspapers. It read about as follows: "John Smith and George Jones have dissolved partnership, John Smith retiring from the business. Charles Brown has been ad-

mitted to the firm, and Brown & Jones will continue at the old stand." Everybody read it, and trade picked up.

Has your repentance found words? Have you let the world know that you have renounced the devil and all his works? It must be done. Proclaim it, brother, in word and deed; and in whatever way you say it, the world will read it about as follows: "The partnership between George Jones and Satan is this day dissolved. Jesus Christ has taken the vacancy, and the new firm takes charge forthwith."

Repentance means a consciousness of a lost condition, and we Methodists call that by the grand old term, conviction. It also means leaving sin, a surrender to Christ, and a public confession of it all.—Rev. Byron H. Stauffer.

SHATTER THE IDOLS.

When Mohammed, the conqueror of India, took the city of Gujerat, he proceeded, as was his custom, to destroy the idols. There was one, fifteen feet high, which its priests and devotees begged him to spare. He was deaf to their entreaties, and seizing a hammer he struck it one blow, when, to his amazement, from the shattered image there rained down at his feet a shower of gems, pearls and diamonds—treasure of fabulous value, which had been hidden within it. Had he spared the idol, he would have lost all this wealth.

A famous English evangelist, commenting on this, said: "If we shatter our idols, there will rain about our hearts the very treasures of heaven, the gifts and graces of the Holy Spirit; but if we spare our idols, we will miss riches unsearchable."

ANECDOTES ABOUT CHILDREN.

A little four-year-old occupied an upper berth in the sleeping-car. Awakening once in the middle of the night, his mother asked him if he knew where he was. "Tourse I do," he replied, "I'm in the top drawer."

A prominent scientist was telling the story of Pandora's box to his little son. He was telling it with all possible dramatic effect. "And she slowly lifted that lid and peeped within; and then what do you think came out?" "Germs!" cried his little son, promptly.

Little four-year-old Harry was not feeling well and his father suggested that he might be taking the chicken pox, then prevalent. Harry went to bed laughing at the idea, but early next morning he came down stairs looking very serious, and said, "You're right, papa, it is the chicken pox. I found a feather in the bed."

Little Tommy and his younger sister were going to bed without a light. They had just reached the bottom of the stairs, when Tommy, after vainly endeavoring to pierce the darkness, turned round and asked:

"Ma, is it polite for a gentleman to precede a lady when they have to walk in single file?"

"No, my son," replied the mother, "the lady should always take the lead."

"I thought so," said Tommy delightedly; "go ahead, Sue!"—Primary Education.

GRANDMA'S FOOT-STOVE.

The children had been rummaging in the garret, and they brought down such a funny looking thing—a tin box set in a wooden frame with little carved pillars.

"What is it for?" asked Jack.

"And what is its name?" asked Patty.

"That is a foot-stove," said grandma, looking over her glasses. "We used to fill it with hot coals and carry it to church to keep our feet warm. You see, there was no fire in the church, and it was very cold in winter. The frost on the windows was often so thick that they looked like ground glass."

"I remember the first time that our folks let me carry a foot-stove myself. Mother was sick and father stayed at home to take care of her, so I went to church alone. How grown-up I felt, as I march up the aisle, holding the foot-stove in mittened hand, and sat down by myself in one corner of the family pew!"

"The backs of the pews were all so high I could not see any one except the minister, away over my head in the pulpit. He was a very wise man, and used long words that I couldn't understand at all, and I grew tired of watching his breath make little clouds while he was speaking."

"Then I thought how nice it would be to curl up on the seat and take a little nap. Nobody was in sight but the minister, and he had taken off his glasses and laid them in the hymn-

book and I knew without them he never could see me when he was out on his morning walk, and passed me on my way to school. So I tucked my big muff of gray squirrels' fur under my head, and put the foot-stove to my feet, and felt so comfortable that I fell asleep in one wink."

"When I awoke I was surprised to see the pulpit empty, and the sunset sparkling through the frosty west windows. I was astonished to find that I had slept a long while; the people had all gone away without noticing me, and I was locked up alone in the church."

"Oh, grandma, weren't you afraid?" said little Patty.

"Yes, for I knew it would be quite dark before evening service, when the church would be unlocked again. It was stinging cold, too, and I put my little numb fingers on the foot-stove and tried to get the tingle out of them."

"Pretty soon I heard some one unlock the church door. I thought it was the sexton and stood up on the seat to see, peeping over the back of the pew. O Patty and Jack, how I felt when I saw it was the dignified old minister himself! He had left his glasses in the hymn-book and came back to get them. How I wished I had never taken that naughty nap!"

"However, I told him just how rude I had been, and how I went to sleep in the middle of his sermon. I cried pretty hard as I told the disgraceful story, for I thought he would scold me, and all in dreadfully long words, too, but he never said a thing except, 'The poor little pussy!' and then he picked me up in his arms, foot-stove and all, and carried me safe home."

"But what an ashamed little girl he set down on our doorstep!"—Youth's Companion.

KIND TO THE BIRDS.

Thanks to my stars, I can say I have never killed a bird. I would not crush the meanest insect that crawls upon the ground. They have the same right to life that I have; they receive it from the same Father, and I will not tear the works of God by wanton cruelty. I can remember an incident in my childhood, which has given a turn to my whole life and character. I found a nest of birds in my father's field, which held four young ones. They had no down when I first discovered them. They opened their little mouths as if they were hungry, and I gave them some crumbs which were in my pocket. Every day I returned to feed them. As soon as school was done, I would run home for some bread, and sit by the nest to see them eat, an hour at a time. They were now feathered, and almost ready to fly. When I came one morning I found them all cut up into quarters. The grass round the nest was red with blood. The little limbs were raw and bloody. The mother was on the tree and the father on the wall, mourning for their young.—Doctor Channing.

FATINA, THE MOORISH MAIDEN.

(A True Story.)

"I must speak to the foreign woman, quick. In the name of the Prophet, bring her to me."

The English missionary's wife came out from the hospital ward, and found in the waiting-room a handsome Moorish woman, enveloped in folds of white garments, the veil being a fine gauze of silk and wool, deftly fitting the top of the head like a fez, and drawn across the mouth and nose. The tissue was thin enough to show strings of pearls around her neck; it revealed also that she had attained that amount of stoutness considered indispensable to beauty in a Moorish woman.

"My little daughter is dying, come and make her well."

The missionary's heart was touched. She thought of these words spoken to her Master, and his response to them: "Can you not bring her here?" she asked.

"Ah, no! she would die in the sun. Come, I have no coin, for my husband grew weary of my sick child and divorced me yesterday, but you shall have my jewels, only be quick."

"I can not promise to cure her," said the missionary, "but I will do my best; and I do not want your jewels."

They hurried through the narrow, crooked streets of Tangiers, jostled by donkeys, by water-carriers, by beggars, by richly-dressed Turkish gentlemen, by long-haired fakirs, by soldiers with long guns. The filth of these narrow streets was indescribable, though the white walls and roofs of Tangiers made it look, at a little distance, like a pure snow-drift.

"It is so with these poor lives," thought the missionary as she sped along with her silent companion:

WANTED

A case of dirt that

GOLD DUST

Washing Powder

will not cure.

"witty travelers come to Morocco, and write charming essays on the barbarous and beautiful Moor," but they say nothing of his ignorance, his cruelty, his tyranny, his suffering."

It was a long walk. They had almost reached the dilapidated wall of the city, when the woman turned down a narrow alley, running along the wall of a small one-story house built of whitewashed stone, and entered a square, unclean court, crossing over to a still more unclean room, where the sick child lay.

Poor little Fatima! She was in a raging fever, wildly delirious, with parched lips and fetid breath.

"What have you done for her?"

"The medicine-man gave me drugs, but they did no good; so he bored a hole in her left foot to let the fever out."

The missionary groaned as she looked at the poor little brown foot, swollen and inflamed. "Was that all?"

"No; when the fever would not go out at the hole he had made, he said I must scare it away; so last night when she was asleep, he made me run up to her, shouting, 'Fatima, there is a snake in your bed!' She jumped out on the floor to run away, but fell against the door, and broke her arm."

Here the poor mother burst into tears, and the lady from the hospital wept with her.

It seemed that she must die, but in the cool of the twilight she was gently moved to the hospital built by Christian hands as a witness of the love of God in Jesus Christ. There, with soothing drinks, with cold baths, with tender care, little Fatima came back to life, and to a belief in the heavenly Father and in Jesus Christ his Son.

She has learned to read in the missionary schools, and her favorite page is the story of the little maid of Galilee whom Jesus raised from the dead.

"Teacher," she says, "perhaps Jesus came with you that day to my bedside, though we could not see him!"

"I am sure he was there," answered the missionary, "and though we could not hear him, he was saying: 'Little maid, arise!'"—Our Boys and Girls.

A SENSIBLE SUMMER.

A Way to Obtain the Greatest Benefit For the Least Money.

A little woman went to a certain Chautauqua resort last summer, and experienced a most economical and cheerful way of living. She was at that time in a debilitated condition with poor digestion, which made it imperative that she have the right kind of food and yet such that was nourishing and strengthening. "so I took an equipment of fresh, crisp Grape-Nuts. During that summer I lived on Grape-Nuts with a little cream or milk, and some ripe fruit such as I could procure."

Many meals were made of delicious Grape-Nuts alone. I experienced a peculiar clearness of intellect, and a bodily endurance never known before on the old time diet of meat, biscuits, butter, etc.

It was a continual delight, the healthy way of living combined with simplicity, economy and the highest utility, incurring no restaurant or board bill, and returning, at the end of the summer, with money in my pocket, realizing that I had lived sumptuously every day, for I had lived on the most perfect food known, and was renewed in health, strength and mental power, and had acquired a complexion so clear and fresh tinted, that I was termed a picture of health, and felt myself to be a happy woman."

She lives at Monmouth, Ill. Name given by Postum Cereal Co., Ltd., Battle Creek, Mich.

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Texas Christian Advocate

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

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DISTRICT CONFERENCES.

Ft. Worth, Peach St., Ft. Worth.....	April 16
Dallas, Lewisville.....	May 1
Bowie, Wichita Falls.....	May 7
Boeville, Alice.....	May 8
Paris, Blossom.....	June 5
Vernon, Chillicothe.....	June 26
Clarendon, Plainview.....	June 26
Palestine, Lovelady.....	June 27
Waco, Moody.....	June 27
Dublin, Rising Star.....	June 27
Gatesville, Lampasas.....	June 27
Llano, Llano.....	June 27
McKinney, Blue Ridge.....	June 27
Pittsburg, New Boston.....	June 27
Marshall, Beckville.....	June 27
Bonham, Lantus.....	July 4

A FEW WORDS FOR THE ADVOCATE.

We are doing our utmost to make a paper worthy of the Methodism of Texas. As editor we spare no labor or time in trying to fill its columns with matter helpful to the individual, domestic and social life of our people. In this we are greatly helped by our numerous correspondents, and we take this occasion to express to them our obligation and gratitude. The publisher also is doing his part to this end manfully and heroically. He does not limit his efforts to the terms of his contract, but goes far beyond his written obligation to give to the readers a first-class paper. The size of the paper according to agreement is a sixteen-page, four-column edition; but it is often a five-column edition. Sometimes it is extended to twenty pages, and this issue is twenty-four pages. This increases the expenses very materially—the matter seeking expression demands this larger space—and the publisher gladly assumes it. We are thankful to the brethren for their co-operation in extending the circulation of the Advocate, and they will pardon us if we impress upon them the importance of increasing their efforts in this direction. The only way the Advocate can help them in the work of the Church is to get the people to read it. It ought, therefore, to go into all Methodist homes, and its opportunity for usefulness can be largely augmented by an increased co-operation upon the part of the preachers and people. We are doing our best, and if the brethren will meet us half way we will help them to bring things to pass. A strong pull, a long pull, and a pull altogether will put the Advocate in position to be a great blessing to our people generally throughout the State.

"The American Negro." This is an elaborate book, written by W. H. Thomas, himself a negro, and published by Macmillan Co., New York. Upon the whole, it is a book of considerable merit, and shows that its author is honestly dealing with facts in his effort to make out just such a case for his race as will put them in their proper light before the world.

EDITORIAL BIRDSHOT.

It is possible to mistake fool-hardiness for courage.

Absalom is not the only young man whom the mule went from under.

Saul possessed elements of greatness, but jealousy destroyed him.

It requires a life time to perfect a good character, but one rash act can ruin it in a moment.

Slander is the venom of a wicked heart and its out-going withers every good name in the sweep of its progress.

There are several pulpit-ridden words that every intelligent preacher ought to make special effort to use only sparingly.

The virtues and excellencies of good people are worthy of emulation, but faults ought never to be copied under any circumstances.

Wit and humor have their legitimate use in the pulpit when they flow spontaneously, but the man who forces them into his sermon in order to provoke a laugh is a coarse buffoon.

Pure thought, chaste speech and simple manners in the minister of the gospel mark him as a man qualified to elevate the life of his people, but common thought, smutty language and a pompous bearing prove his unfitness for the place to which he has forced the Church to call him.

THE GROUND OF OPPOSITION TO THE POLICE COMMISSION.

It has been known from the beginning in a private way in Dallas why certain men want the Police Commission put out of existence, but last Saturday night we had an official demonstration of this reason. We propose to let the public into the secret, as the moral weal of the community is involved. Last Saturday the opponents of the Police Commission put in their herculean effort to show to the Legislature that the people of Dallas do not want a decent police force. They held what they called a special election, which was the most monumental farce ever enacted in the city. Gamblers and saloon bums marshaled their array of supporters and put in the day trying to bring out their vote. When the result was announced they pretended to go into paroxysms of delight because of their great victory. After embracing one another about the City Hall as the returns were delivered, then they repaired to their accustomed retreats and took up their usual lines of business. Coney Island and the resort over Branch's Saloon, notorious gambling places in the city, were brilliantly lighted and in full blast. The election had killed the Commission, and now, somewhat emboldened by their victory, they were not quite so cautious as has been their wont. So as the dead hour of the night dragged their slow length along till Sunday was approaching, Sheriff Johnson and Assistant Chief of Police Gates, with more than twenty officers, stole up to these two places and threw guards around all of the exits and then entered. There was weeping and grinding of teeth, intermingled with execrations and lamentations! But these protestations and tears made no impression upon the hard-hearted officers. They were placed under arrest and directly 225 law-breakers were marching down Main Street to the Courthouse to have their names go before the Grand Jury. It was a crest-fallen and a sad-faced gang. Only a few hours before and they were free men running over the city drumming up bums and negroes and dragging them to the polls to vote against the Commission; but about midnight they

are in the hands of the officers as alleged criminals, marching down to the temple of justice to make answer for their crimes against the peace and dignity of Texas! Of course these exemplary citizens want the Commission killed, and they would like to include Sheriff Johnson in the slaughter. These are fine specimens of citizenship to ask the Legislature to do away with the Police Commission. Our Commissioner interferes with their personal liberty, and his orders to enforce the laws vexes the righteous souls of these knights of the green clo. h. They want him eliminated, and to this end they conducted their election last Saturday. We have before us a certified list of this lot of gamblers, and were we to publish it, it would open the eyes of the people of North Texas. For the present we withhold its publication, but as to the future we make no promises. When these fellows appear at Austin in person or by attorney we may have something further to say to them. But as we looked over this list we were amazed at some names found on it. Among them is one of the prominent city officials, who has engineered the movement to have the Commission killed! He has imagined all along that he was carrying the Charter of Dallas in his vest pocket, and last Saturday he was very conspicuous around the voting places of the city. It is very plain now why he wants the Police Commission rendered non est. Under the present order of things it breaks into his midnight performances. Another one we noticed is a leading local politician, who came to the city a day or two before to help in the election. When the officers entered the resort he ran through an open window on the roof of a porch and climbed down a telephone pole, but landed in the protecting arms of a waiting policeman! He is very anxious to have the Police Commission destroyed! Shame on such men. They are a disgrace to their families and to the peace and order of the city. Men elected to make our laws and conduct our public business arrested as common gamblers violating the laws! All honor to Sheriff Johnson and the Police Commission for their bold and courageous effort to put down gambling in this city, the bane of local politics in Dallas. And they did not go round the alleys and take in a few ignorant negroes for playing "craps," but they went into the gilded dens where some city officials resort and where so-called high-toned gentlemen violate the law and marched them, like common law-breakers, to the Courthouse. They deserve the thanks of the whole community for this open enforcement of the law against these plunderers. Now let our representatives at Austin, the Legislature and the Governor, take cognizance of the character of men who are striving to so amend our City Charter as to eliminate the Police Commission. The law-abiding people of this city and country want the Commission feature to remain unchanged in our charter. The News of last Tuesday says editorially concerning this matter the following wise words:

ABOUT THE DALLAS CHARTER.

The test on the Commission question, brought on by the opponents of the Commission and pressed by them even to a popular vote, has resulted so decidedly in favor of the present arrangement that the promoters of the election must see that there is in Dallas nothing like a popular demand for any change. The contest was fairly and fully advertised by the press and otherwise. In a city containing more than 10,000 voters only 1731 persons have signified their willingness to attack the Commission feature of the charter. Considering the results and conditions as they exist in this city and at Austin, only the provisions relating to the issuance of improvement bonds and other amendments agreed by all hands to be of paramount and

pressing importance should be considered by the Legislature.

It may be set down as a fact that an overwhelming majority of the citizens of Dallas are wholly unwilling to have the present charter mutilated, or to enter into any bitter and unprofitable struggle calculated to divide the people and plunge the place into politics. Considering the "let-alone" policy of the present Legislature, one gathers that the report of the Charter Committee, in so far as it seeks to destroy the power of the Commission, will be disregarded, as it is evident that same does not reflect the desires of the people of Dallas.

THE OPPOSITION TO THE POLICE COMMISSION.

In a few issues back we gave an account of the effort of six members of the City Council to force upon the people an election in opposition to our Police Commission. Having failed in their effort through the veto of the Mayor, then one of these officious Aldermen prevailed upon eight citizens from the different wards to call the election. The gamblers and the saloon men raised by subscription money sufficient to defray the expenses of the election. There was no law for this election, but these people were and are opposed to the Commission because it forces them to obey the laws. So last Saturday the so-called election took place. It was a free-for-all voting match, in which saloon men, gamblers, bums and negroes did the most of the voting. Every man was free to vote as often as he pleased. In some instances this was done. We speak whereof we know, and if anybody questions the charge, we stand ready to make it good. The whole thing was a fraud and a farce. But with all of their effort they only mustered, out of a voting population of 10,000, 1370 votes against the Commission. The friends of the Commission took no part in the performance. They did not propose to countenance a farce where there was no law to authorize or even protect it. But the city editor of the Daily News tried to make it appear on Sunday morning that the election polled as many votes as were polled in the special election one year ago, when the citizens voted to tax themselves for the improvement of their public school buildings. The city editor of the News knows that none but property owners voted in that election, while the one last Saturday was monopolized by the hoodlum element, and that even all of them could not be gotten out to the polls. But the local editor of the News had to make the best showing that he could for his friends. Out of a voting population of 10,000, as was shown last November, only 1370 could be pulled out to vote against the Commission, and a number of these were repeaters! No such a stupendous farce was ever perpetrated by a lot of tricksters and despisers of law and order. We thus characterize the thing and those who engaged in it because they are now using this so-called election to induce the Legislature at Austin to kill the Commission. And we thus call attention to it because every law-abiding citizen throughout this portion of the State is deeply interested in the maintenance of law and order in this city. For this is the center from which public sentiment goes forth, and the country round about is influenced by what takes place in Dallas. When wickedness is unbridled in this city, then our people are hurt throughout the whole vicinity. And these elements want the Police Commission killed because it restrains them in their lawlessness.

THE ADVOCATE AND THE INDIAN MISSION CONFERENCE.

At the last session of the Indian Mission Conference the "India-Okla Methodist," the organ of the conference, was discontinued by a large majority of the members of the conference. The body then ordered by special vote, the Publishing Committee to

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Sunday-School Department.

FIRST QUARTER, LESSON 12, MARCH 24.

JESUS CRUCIFIED AND BURIED. Luke 23:35-53.

Golden Text: "Christ died for our sins according to the Scriptures."—1 Cor. 15:3.

From the Sunday-school Evangel.

Jesus was arrested in the garden of Gethsemane not far from midnight. He was brought bound to Annas. Probably from the time of his arrest he was subjected to indignities, for it was the custom of the times to treat a prisoner as if he were already a convicted criminal. Certainly with the beginning of the so-called trial he was treated with violence. One of the temple officers struck Jesus because of his answer to Annas (John 18:22). After the first examination before Calaphas, in the interval before the gathering of the Sanhedrin at daybreak, they smote him, and spat upon him, and subjected him to all manner of insult (Matt. 26:67, 68). That treatment probably continued through several hours. Herod and his soldiers had also subjected him to indignity (Luke 23:11). Finally, by direction of Pilate, in the vain hope thus to satisfy the vengeance of the Jews, he had been scourged, a punishment of the extreme cruelty, under which prisoners sometimes died. Following this scourging the soldiers of Pilate had put a crown of thorns upon him, and further treated him brutally (John 19:1-3). It was in this pitiable condition and evidently in the hope that his appearance would excite their pity, that Pilate brought Jesus forth in the sight of the Jews, and said, "Behold the Man" (John 19:5). Thus exhausted through the long strain of the sleepless night, his fearful soul-struggle in Gethsemane, and all the sufferings of the twelve hours since his arrest, Jesus at last was sentenced to crucifixion, and went forth bearing his cross. Little wonder that his strength proved insufficient to carry the burden, and that another was conscripted to carry it for him (Luke 23:26).

On the way to the place of crucifixion Jesus was followed by a company of women, who "bewailed and lamented him" (Luke 23:27). These were "women of Jerusalem" (v. 28), and so must be distinguished from the women who belonged to his immediate circle of personal friends who had come with him from Galilee. This is manifest in addition to the fact that Jesus addressed them as "daughters of Jerusalem," by the woes which he predicted should come upon them and their children. They probably belonged to that class of humane women who had organized themselves into a sort of Red Cross Society for the special purpose of mitigating the sufferings of prisoners and ministering to those who were put to death. It is altogether probable that it was they who provided the "wine mingled with myrrh" (Mark 15:23) which was offered him before his crucifixion, a sort of anodyne to deaden the pain, but which he refused to receive.

The fact that the inscription which Pilate wrote was placed over his head (Matt. 27:37) indicates that the cross used was the traditional Roman cross. It was not the universal custom to nail victims to the cross, for they were frequently bound to the cross by thongs, and thus suspended, left to suffer tedious and indescribable tortures, sometimes lasting several days, until relieved by death. But we know that Jesus was nailed to the cross because, after it was reported that he had risen from the dead, Thomas insisted that he would not believe except he should see the print of the nails in his hands; and when Jesus appeared to him, he bade him reach hither his finger and put it in the nail-prints. The crucifixion took place about noon, and death came at about 3 o'clock. There are seven recorded utterances by Jesus while on the cross. It is not unlikely that Jesus spoke other things, but these only are preserved. These "words from the cross," probably in the order in which they were spoken, are given in the following references: Luke 23:34; John 19:26, 27; Luke 23:43; Mark 15:34; Matt. 27:46; John 19:28; John 19:30; Luke 23:45. It will be observed that with the exception of the cry, "My God, my God, why hast thou forsaken me?" given by both Matthew and Mark, each of these sayings is recorded by only one of the evangelists. Luke and John each record three, Matthew and Mark one in common.

The burial of Jesus presents a study of great interest. It brings out in a striking way two characters whose presence and service morally light up

the dark scene of the death. It was a brave thing which Joseph of Arimathea and Nicodemus did. We could wish that they had openly espoused Christ's cause while he lived; but it was a great thing, a braver thing perhaps, that they should in the eyes of the whole multitude, have tenderly taken down the dead body of the rejected and murdered Christ and given it most honorable burial. This is the first and only reference we have to Joseph; of Nicodemus we have had two glimpses before (John 3:1; 7:50). Having done this noble thing, we can hardly doubt that they went forward thereafter to do more; that they came to know that he whom they buried rose from the dead, and that it was given to them to see him; and that they ceased thereafter to be secret followers, and openly confessed their faith in him and served him. The risen Christ, we may be sure, did not forget the men who bore his body from the cross to the sepulcher.

Epworth League Department.

March 24: "What I Owe to Christ."—II Cor. 8:9; I Pet. 2:21-25. (Topic outlined in Era of March 7.)

Reference Word, Debt. Matt. 6:12; Rom. 1:4. Daily Bible Readings: S. Bread; John 6:32-35, 48-54, M. Water; John 4:9-15, T. Life; Col. 3:1-17, W. Light; John 1:1-9, T. Forgiveness; Eph. 1:1-14, F. Salvation; John 3:12-21, S. What I Owe to Christ; II Cor. 8:9; I Pet. 2:21-25.

We might answer the statement of the topic in one word—everything. The daily Bible readings also suggest things we owe to Christ. Making the matter personal, we may meditate on WHAT CHRIST HAS DONE FOR ME.

1. He suffered for me. The specifications of his sacrifice in my behalf are given. (1) "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." What this means I may learn when I think of his glory in heaven and his abasement on earth. (2) He endured opposition, reviling, and persecution. "He came unto his own, and his own received him not." The Pharisees called him "devil." He was beaten and spit upon. Have I endured anything like this for him? (3) He died for me. "Who his own self bare our sins in his own body on the tree."

2. He is my Good Shepherd. He defends me against the wolves of temptation, feeds me on the green pastures of promise, gives me to drink of the still waters of salvation, and when, as sheep, I have gone astray out in the wilderness, or on the wild mountains of sin, he goes after me, that I may be brought back within the fold.

3. He leaves me an example, that "I should follow his steps." He shows me how I should be in my inner life—humble, meek, compassionate, loving, spiritually-minded; and also how I should be in my outer life—obedient, devoted to duty, self-sacrificing, helpful to all. He teaches me that I am to be, to think, to speak, to do, as he was, thought, spoke, and did, "who did no sin, neither was guile found in his mouth."

HOW I CAN PAY WHAT I OWE TO CHRIST.

By accepting him as my Savior. By coming under his yoke of allegiance. By taking up my cross of suffering and service. By self-denial for his sake. By following him as my leader. By obeying his commandments. By sitting as a learner at his feet. By consecrating myself to his cause.

By casting my care upon him. By loving his people. By doing all the good I can. By constantly avowing him as my Lord.

By closely copying his example. By being like him at all points. By faithfulness unto death.

HIS CHOICE.

"Wall, Mr. Johnsing, dey tells me you's got 'ligion an' gwine jine de Church. Say, which kin' did you take?" "What's dat you say?" "I say which kin' o' 'ligion did you choose—de Sunday 'ligion or de ebery-day kin'?" "What's de diffunce, Uncle Joe?" "Wall, in de Sunday 'ligion you hol's a high head when you passes by de ragged beggars on de street, er de blin' man a hol'in' out his hat fur a copper; an' you goes on ter chu'ch, takes yo' seat in de amen cornder, an' if dey calls on you, you prays a mighty fine prah. You prays fur de po' an' needy; den if dere is a collection taken

fur dese po' an' needy ones, you waits a while, ter see how much all de oders gibs, an' den you signs yo' name fur mo' den anybody else. Dis kin' o' 'ligion don't meddel 'bout yo' home, what you do, nur what you don't do, dar. You lays it aside when you leabs de meetin' house, an' dar it stays tell you goes back ag'in; an' all de week you libs des as you please, 'cept onc' in a while you mus' lead de prah-meetin' on a Wednesday night. Den when you's gittin' ol', an' thinks you ain't long fur dis worl', you makes yo' will an' leabs a big part o' yo' prop'ty fur ter 'stablish a widdar an' orphan home. De udder kin' o' 'ligion, when hit gits a god holt, don't gi' you no res' day nur night. Hit clings to you, an' keeps you a hustlin' ebery day o' de week, des de same's on a Sunday. Hit hurries you out in de mawnin' so's you kin git fru wid yo' wuk in time ter dig a basket o' taters ter sen' ter de po' widdar 'oman 'roun de cornder. Den when you goes in de house, an' fin's yo' ol' 'oman a tryin' ter churn an' her all fagged out wid cookin' an' 'fin' et settery, den dat same 'ligion make you pull up de big ol' roekin' cher fur her, an' den you take hol' dat dasher an' churn tell de butter done come. 'Cose you has ter do yo' part in de chu'ch an' he'p de parson all you kin, but dis kin' o' 'ligion don't stop dar—hit follors you ebery whar you goes, an' keeps you busy all de time. Den it chokes back any cuss words you's been in de habit o' usin', an' it neber 'lows you ter fall ter gib a lif' ter dem whar needs yo' advice an' insistence. Dis, now, is de ebery-day an' all-time 'ligion."

"Well, Uncle Joe, de Sunday 'ligion might do, ef I speeted ter lib always, er ef I knowd I'd die on a Sunday; but bein' as we knows not when de Son o' man's a comin', I choose ter put on de whole armor o' de Lawd, an' be ready go whenever he calls."

ELSIE MALONE McCOLLUM.

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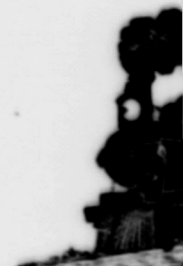
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POSSIBILITIES OF THE POSTAL SYSTEM.

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"Common is the commonplace." The most valuable of civil benefits is such a commonplace matter, that we scarcely give it a thought. It would take a winter on a whaler nipped in an ice floe to make us truly appreciative of the worth of the postal service. What a wonderful thing it is! Wonderful in its organization, with its vast machinery for the collection and distribution of letters, its railway mail cars, its route riders, the unflinching order and precision of its methods. Wonderful it is too in its results. It knits together families widely



separated. It carries across the sea some tender lover's message or perhaps a little flower picked from the daisied grave of an English churchyard. Every hour of every day the mail bag is packed with words which awaken love and laughter, and words which deepen the furrow in the cheek and dim the falling sight with bitter tears.

But with all this there is going on through the mail service a dissemination of human knowledge, a reaching out of human help which is one of the crowning blessings of our century. The correspondence schools led by Chautauqua, are sending to every village and hamlet the broader knowledge which is so eagerly craved by many who are shut in to the homely duties of a humble life. Without the mail system this plan of education would be impracticable.

Every mail, too, carries from the great centers, the advice of great physicians, which it would be impossible for the distant public to obtain were it not for the mails. Few people realize how many thousands depend on the mail service for medical treatment. Not long ago when some postal affairs were being discussed in connection with the erection of the new postoffice building in Buffalo, N. Y., some light was thrown on this subject by the statement that the mail by Dr. R. V. Pierce amounted daily to something over 1,500 pieces. Of course this is not a common case, because Dr. Pierce's relation as chief consulting physician to Buffalo's famous institution, The Invalids' Hotel and Surgical Institute, makes his advice and that of his staff of nearly a score of skilled and experienced specialists much sought after, especially by women, to the treatment and cure of whose special diseases Dr. Pierce has devoted over thirty years of almost constant labor. But though this example is out of the ordinary, it may serve as an evidence of the amazing benefits reaped by the public from the mail service. It puts every outlying hamlet in touch with the most advanced medical specialism of the day. It gives at a cost of a two-cent stamp, the skill and experience that it has taken years to acquire. Literally at the cost of a two-cent stamp, since Dr. Pierce invites sick women to consult him by letter without charge. And this would seem to be one of the most remarkable services rendered by the postal system, perhaps the supreme service of all. For while it is a splendid thing to be able to shop in New York while living in Kansas, and a grand thing to be able to command the learning of great professors while working in the Michigan woods, it is a still grander thing that by means of this cheaply supplied service, men like Dr. Pierce, who have the disposition to be helpful, are enabled to place their skill and knowledge at the disposal of those who are being dragged down by disease, without the possibility of help from those about them. When one contemplates the vast and far reaching benefits of the mail service, so briefly touched upon in this article, it makes the familiar gray uniform of the postman the most glorious of all uniforms, for it is worn by the soldiers of the army of peace. It makes one feel like taking his hat off to the on-rushing mail train, and cheering the work and wisdom of Uncle Sam.

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WACO, THE GEYSER CITY.

Waco, the Geyser City and the fifth city in the great State of Texas, both as to its commercial importance and population, has caught the spirit of progress and enterprise so widely prevalent in the great Southwest at present.

Your correspondent has had opportunity recently to see much of this widely diversified State, and nowhere has he observed a broader expansion nor a more general quickening of the pulse of all material development than in North Central Texas, with Waco near the geographical center.

The construction of new railroads, the extension of old ones, the building of large and commodious ware and wholesale houses, together with handsome—even palatial—residences and cosy cottages, may be seen on every hand. It was incidentally learned by your correspondent that the volume of trade had nearly or quite increased 25 per cent within the last twelve months.

My work in the interest of our great Annual-Conference-organ Texas Christian Advocate, in Waco, was principally within the bounds of old Fifth Street Church parish and congregation. This church is perhaps one of the largest, if not the largest church and congregation, in the bounds of the largest and finest conference in the largest and grandest State in the North American Union. Measured or estimated from any point of view usually occupied, Fifth Street Methodist Episcopal Church, South Waco, Texas, is great and important. With her two pastors, Nelson and Hotchkiss, neither of whom is senior nor junior, both of whom are equal in orders and authority, each of whom esteems the other better than himself, and a membership of approximately 900, with 500 souls in attendance upon the regular services on the Lord's Day, both morning and evening, 100 and upwards at the mid-week praying meeting, with a Senior League of singularly fine personnel and intelligence, with a well-supervised Sunday-school, Woman's Aid and Missionary Societies, and all led and directed by those consecrated, eloquent, earnest pastors, baptized and energized by the Holy Ghost, they have conversions and additions to the membership roster at almost every service. I had not seen nor heard the like in many a day.

Hotchkiss, a veritable sun of thunder, lifts his Church into higher realms with every sermon and closes with the old-fashioned mourners' call service. His singing qualities add very largely to his popularity and the power he has over men.

Bro. Nelson, with a well-trained and stored mind, holds his audience by the ears for the space of an hour, and then with the Divine Spirit upon him urges immediate and unconditional surrender of the sinner, and a move in the direction of the altar of prayer.

Old Fifth Street Church is twice a Sunday and once on Wednesday evening now a scene of Pentecost. What I saw and enjoyed in one week with the pastors and the people of that Church was a sure token and prophecy of a mighty awakening in Waco, which will ultimately in the building of South Austin Avenue Church this year of grace 1901, and the division of the congregation of Old Fifth Street Church into two congregations, with a pastor each, and a membership each, as large as the congregation is at present. This is an end so much to be desired, and the end they are devoutly praying and industriously working for.

We had the pleasure of meeting Pros. Miller and Ruffner, of Morrow Street Church and East Waco, or Edgefield. We heard very flattering and encouraging things of these good pastors, but by reason of our short stay in the city failed of the pleasure of worshipping with either one of them. We have reserved for some future date, after we have visited their charges, a more extended notice of their work and its progress.

Rev. Sam P. Wright, the Sage of Northwest Texas Conference, in age and feebleness, is making his home at present in Waco. His thoroughly consecrated daughter, Miss Mattie is doing a great work as City Missionary, and Major Henchman, whose eccentricities seem to this scribe to be of and unto the Lord, is, at his own expense of time and money, doing a work in Waco in visiting God's poor and ministering to their immediate necessities, singing and praying with and for them, which God alone can and will reward in that day when he comes to make up his jewels.

We looked in upon our Methodist Orphan Home, entered its beautiful corridors and its parlors, walked round about the grounds and buildings, and thought of the goodness of God and his allwise Provi-

dence in putting it into the hearts of Vaughan and his coadjutors to enterprise this institution for the amelioration of the sorrow, suffering and misfortune which befall these little ones. Rev. Bro. Ira Tinsdale, the new Assistant Superintendent, made our brief stay very pleasant, and added one more to the very creditable list of subscribers to the Christian Advocate.

Hold Your Horses.

Texas is riding on the high wave of prosperity. A big, high-priced cotton crop, surplus production of corn and wheat, an upward twist of smaller products, with a tremendous demand for cattle and horses, has poured so much money into the coffers of the people that there is danger in the plethora. Hold your horses and plank away a bit of your surplus for a rainy day. Don't let it all go, on the presumption that next season will follow in the footsteps of the one just past.

Plant your hares. Improve your stock and drain your fields, and with a nest-egg in the bank for a possible late spring or an over-production next season, you men of the slow can smile and smile, and be ready for what comes. The next season of plenty was a harbinger for even more plentiful Texas. The future depends in almost equal parts upon the energy of the farmer and the rains, but with an intelligent cultivation, expert advice, and a freedom from debt, the agricultural interests are bound to prosper. The fallow of sowing one's eyes in the one basket has been proven so conclusively that few progressive farmers can now be found who, aside from cotton, do not grow their corn and hays, and reserve the fruits of their own orchards. Experience is an ever-ready hand, but a good preserver, and Texas farmers are as quick to learn a thing or two as any other class—Literary Bureau, Sunset-Central Lines.

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It would be unsafe to admit, externally, what thousands of the people are taking internally!

Burlington's Secret of Health and Long Life is revealed in a secret, one-eighth folder. He sells you no medicine, but gives indisputable laws of health, strictly in harmony with the laws of nature. His prescription for internal treatment is a well-known vegetable agent which is nature's own germicide, and is the most cleansing, vitalizing, up-building agent that can be taken. It is absolutely harmless to the most delicate organ of either adult or infant, and its effects are absolutely wonderful. This treatment was first introduced to the public about the first of last September, but thousands of people in Texas are now using it. Here is what a few out of the hundreds who have voluntarily spoken in its praise, say about it. Remember, every testimonial has been given without being in any way asked for. And they are from some of the most trustworthy men and women in our State.

M. M. Young, of Levita, Texas, says: "I am well pleased with the treatment. It is helping my kidneys." Mrs. Mary McCann, of Sweetwater, Texas, says: "I am more than pleased with it. It has helped every one here that has taken it. I think it a wonderful thing, and so simple, too. I regret that I have not known it all my life."

J. E. Holland, of Corsocorville, T. X., says: "This is the only thing of the kind I have ever been willing to not as agent for. It has done me more good than anything I ever used. Before I used it I had spells with my back had to keep a rope tied to just over my head to assist me in turning over. I have used this treatment three months and can now do any kind of work. I think it the thing we need in this material territory, to keep us from 'chilling.'" W. M. Taylor, of Wheeler, I. T., says: "I have used it three weeks, and have gained ten pounds in weight. And my entire family has gained in health."

Could give hundreds of such testimonials. If you desire to read them, send stamp, and we will send testimonials from our good people as are in Texas, testifying that it has cured liver diseases, kidney troubles, indigestion, constipation, chills and fever, hemorrhages of the lungs, etc.

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and you will promptly receive the folder, explaining the treatment. As soon as Mr. Burlington's secret is in the folder, and you are ready to be cured, the folder will protect you in the discovery of the valuable secret of health.

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Notes From the Field.

NORTHWEST TEX. CONFERENCE.

CONTINUED FROM PAGE SEVEN. will go back to that cold, windy, snowy quarterly meeting. But few out on Saturday. The report from two points full. Two of my most "princplest members"—stewards—from town left their business interests and worshiped with us on Saturday. The preacher's salary was fixed at \$500. Of this amount \$121.75 paid on the first quarter. I am delighted with the West. The climate is invigorating; the air a tonic. The good wife improving slowly. We have a splendid people—old-fashion hospitality. We are anticipating a meeting here in town, beginning on the 27th of this month. Have invited Bro. R. F. Dana to assist.

BALLINGER.

W. A. Manly, March 9: Our second Quarterly Conference was held a few days ago. The reports were fairly good. Bro. Matthews, our very excellent presiding elder, was with us. He looks carefully into all the departments of Church work. He is a wise "counselor," a sympathetic brother, a fine preacher. His sermons Sunday morning and night were pleasing and instructive. Ballinger charge is improving in all respects. Our services are well attended. The membership of the Church growing. The Sunday-school and Epworth League are gathering strength at each service. The former, under the leadership of Bro. H. F. Mays, is enlarging in membership and increasing in interest each Sunday. Bro. Mays is a good and useful young man and makes a splendid Superintendent. The League, which was nearly dead when we came to the charge, is reviving and beginning to show signs of spiritual life. A few faithful young folks deserve great credit for holding on to the League work under adverse conditions. May God bless them in their earnest endeavors to promote the "Redeemer's" cause in this department of his kingdom. We believe our League will yet become a power for good among the young people of Ballinger. We are serving a most excellent people and are very much pleased with our new field of labor. Our "board" is a body of faithful, good men. They are looking after the interest of their pastor. The great need of our town is a revival of religion. We expect to begin a meeting the third Sunday in April. Pray for our success.

SILVERTON.

B. R. Wagner, March 4: We had a great day at Wright yesterday. Fine crowd. The Lord was with us. One member followed by conversion. I took my conference collection. Secured \$75.00. This is \$20 more than last year. We are growing in grace.

NORTH TEXAS CONFERENCE.

PILOT GROVE.

Sam'l Weaver, March 5: Our first Quarterly Conference is a thing of the past. Bro. Stafford came on Friday and stayed until Monday. Preached at every service, and satisfied the people in the pulpits and in the business of the Quarterly Conference. We had a pleasant time in every respect. About one-fourth of the elders of the churches told and the pastor has received many nice things outside of the regular claim. We are moving on nicely, working and planning for a revival all over the work.

SOUTH BONHAM AND SAVOY.

T. W. Lovell: We closed our meeting at South Bonham last night, March 4, after conducting two weeks. I had engaged Bro. W. B. Bayless to help me. This he did. His preaching was well received and wonderfully blessed to the salvation of souls. Bro. J. A. Black, W. A. Peterson, G. F. Ford and J. E. McMullin preached for us during the meeting. Our people appreciated them all and enjoyed their preaching. Bro. R. L. Ely and McIntire spent a day and night with us during the meeting. I never saw a kinder and more agreeable people than the people of South Bonham. They worked and sang and prayed and attended classes from the very beginning of the meeting till its close. Results: Between forty-five and fifty conversions and re-animations, forty baptisms during the meeting and about before it began. Our people are happy and so am I. To the Lord be the praise. We have an interesting conference on hand at South Bonham. I can't say it is interesting to me. But we will make mention of it later, when it is completed.

SOUTH DENISON.

W. F. Clark, March 6: Our meeting at the South Denison Hall has been in progress one week. Will close Wednesday night. Have had forty conversions, forty-five additions to the Church. Bro. J. H. Reynolds has been with me during the meeting, doing some of the best work of his life, both in the pulpit and at the altar. I have

purchased the East Denison Cumberland church, situated in a thickly settled portion of the city, also a parsonage lot. I will commence protracted services there Thursday, the 7th. I believe, by the grace of God, Southern Methodism will come to the front in Denison before the end of this conference year. We need financial support. I have a lot in South Denison. If we had a church building we would soon have a strong church. Our membership—a laboring people—is not able to build without assistance.

COLLINSVILLE.

W. H. Brown, March 11: I am at Collinsville now in a fine revival with Bro. Gibson. God is graciously blessing us. Several have been converted and the Church graciously blessed. Bro. Gibson received a fine class into his Church last night.

GREENWOOD.

H. B. Johnson, March 5: Our first Quarterly Conference is a thing of the past. Rev. J. M. Peterson, our beloved presiding elder, came in on Friday evening before conference—Saturday. It was the best Quarterly Conference I ever attended. Many of the brethren said it looked very much like old times. No district has a better presiding elder than the Bowie District. Bro. Peterson's preaching is full of the Holy Ghost. It is a great blessing to be with him and to hear him preach. The reports from all over the work showed signs of life. At the first Quarterly Conference last year there was raised \$51.00 for the ministry. At the first quarter this year \$86.80. We have also raised \$14 to fence the parsonage. On the 23d day of February Rev. C. L. Ballard, of Sherman, came to Slidell, according to promise, to begin a protracted meeting. He preached for seven days, regardless of the cold, rainy weather. Had one profession, two additions and baptized three children. Bro. Ballard is one of our greatest preachers. Methodism will never suffer where C. L. Ballard is. His two last sermons were on the "Mode of Baptism," and they will not be forgotten very soon by either side of the question. We have not been well since Christmas. Have had a very severe attack of grippe, but getting about straight now. The good sisters of Rush Branch sent wife a nice quilt last Saturday, for which she is very grateful. It shows appreciation. What Greenwood Circuit needs is a great revival, for which we are praying. We hope to get some new subscribers for the Advocate soon.

ALLEN CHARGE.

Z. V. Liles, March 8: Just a few words from Allen charge. I am glad to state that we are moving along pleasantly and hopefully in this charge. This is my second year with these good people. I believe we are making spiritual progress, and we have made material advancement. The Official Board increased the pastor's salary this year, and Lebanon has been made a half station. The first quarter's finances are well up. Our new presiding elder, Bro. Rosser, has made a fine impression. We have a loyal people. In fact, this is an exceedingly pleasant charge. I never loved a pastorate more. My association with these good people has been a benediction to my own soul. The people have helped me. I owe them much. My heart's desire is that I may be to them a helpful and useful pastor. We are planning and praying for gracious revivals. May the Lord increase our faith. Brethren, hold us with your faith and prayers. We have had a great deal of serious sickness since conference. Quite a number of deaths among the children. It was my sad duty to officiate at the burial of four bodies last week—three children and one aged mother. Four couples of our young people have married since conference—Mr. John Moore and Miss Nina Horn, Mr. William Wilson and Miss Lizzie Calhoun, Mr. John Smith and Miss Lora Sperry, all of our White's Grove community, and Mr. Noel Smith and Miss Susie Cook of Lebanon. These are all excellent young people and staunch Methodists. I like to see such young folks wedded. The gentlemen are prosperous young farmers, and the young ladies are the daughters of prosperous older farmers. When the new railroad reaches Lebanon, you may expect to hear of rapid developments along all lines in that community. We are really benefited of one of the very best years of our ministry. A great many of our people read and enjoy the Advocate.

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We, the undersigned, personally know the above named Institution to be thoroughly reliable, and we heartily recommend it.

EAST TEXAS CONFERENCE.

EDOM CIRCUIT.

J. W. Bridges, March 5: The first Quarterly Conference of Edom Circuit, for the present year, was held at Ben Wheeler the third Saturday and Sunday in February. Bro. Smith, our presiding elder, was on hand, carefully looking after all the interests of the Church. It was one of the best Quarterly Conferences that I have ever had the privilege of attending. There was a splendid representation from all the Churches present. The stewards raised the pastor's salary \$55 over the assessment last year, and paid more than a fourth of it this quarter. On Sunday, Bro. Smith raised the whole amount of our domestic mission assessment. We expect to raise our foreign mission assessment by the last of March. The outlook is very encouraging. Our new church at Shady Grove will soon be completed. May God bless those noble people. Oh, for a revival that will convict sinners, save penitents and strengthen the life of the Church. I am going to try to do the best year's work of my life.

HALLVILLE.

W. L. Pate, March 7: The first Quarterly Conference of this charge, which was held at the parsonage January 27, was well attended. The pastor was down with la grippe. The stewards raised the salary for the pastor \$35 over last year, and made the best report ever made at the first Quarterly Conference of any year in the history of the charge. The Sunday-school at Hallville is flourishing. The number of scholars in regular attendance has increased threefold since the first of January, 1901. We have reorganized the W. H. M. Society, which bids fair to do well. We closed a protracted meeting here last Sunday night, which was very helpful to the Church. Rev. J. C. Carr was with us, and preached to the delight and edification of all who heard him. The teachers in our town school all attended the meeting, as regularly as their duties would allow, but two of them—Miss Mintz-Roots and Miss Myrtle Callaway—deserve special mention and commendation for their earnest work for the salvation of souls. We thank God that we have teachers for our children who love God and who are willing to instruct penitent sinners in the life and salvation. Five professed conversions, and three joined the Church. Last Tuesday night the good people here gave us a generous pounding. All the denominations of the town were represented in the happy company of men, women and children who came to the parsonage and made its inmates happy with their kind words and useful donations. "The best of all is, God is with us," and his presence is felt in all our services.

BRUSHY CREEK.

A. A. Kidd: We came to Brushy Creek Circuit from Pittsburg. We found that our predecessor, Rev. J. B. Luker, had everything in good running order. The first day we came we got to Uncle Sam Elrod's to dinner, and before night there were twenty-seven and one-half bushels of corn put in the preacher's crib, and as wife and babies were not here yet we "boarded with the scholars" a few days. A preacher is quite at home in Brushy Creek, even if he had no parsonage; but we found a nice new five-room parsonage with two fire-places and furnished almost entire. The good ladies had put a nice enamel bedstead in the parsonage after Bro. Luker left and before we came. The second week wife and babies came, and, despite the weather, sickness and other hindrances, "the pounding came," which

brought to our bodies a goodly supply of necessities and to our social man a warrant of friendship, and to our spiritual man an evidence of love to God and his cause. Well, we began our work. We found our people helpful and we began at once to get our conference collections, and we now have about 40 per cent in cash. The Quarterly Conference came February 15-16. Presiding Elder Rev. W. F. Davis was on hand. He was holding his first round of conferences for the year and for his life as presiding elder. But we can truly say of him what Josh Billings said about the Atlantic Ocean: "Gentlemen, he's a success." Quite one-fourth of our salaries paid and a liberal assessment was made for the preacher, and so the work goes on and now our garden is prospective of vegetables—such as people eat, you know. We are doing the best we can.

TEXAS CONFERENCE.

WILLIS.

Fred L. Allen, March 8: All right at Willis. Sunday-school fine. Prayer-meeting well attended. About an average of 50. Two received by ritual since February 1. Health of town good. The pounding came in due form, except in the way of eggs. There was some to spare; but we enjoy them much. We are for the Advocate.

INDIAN MISSION CONFERENCE.

DAUGHERTY, I. T.

J. M. Holt, March 2: Our second Quarterly Conference has come and gone; was held 27th ult. Owing to other calls on our presiding elder, he could not be with us, but had a good representative in the person of W. H. Avery, of Davis Station. Five out of six of our appointments were represented. The financial report was as follows: Daugherty, \$2. Noho, \$7.10. Mill Creek, \$26.27. Price's Chapel, \$9; total, \$75.45. Income has so far been blank all the year—one of our six appointments. We have no organization, so it was reported with Mill Creek. We have raised for home missions \$9.75. Domestic missions, \$2.90. Sunday-schools \$2.90. We are now in the midst of a good meeting at Price's Chapel, doing all the preaching myself, with a broken rib, so we are trying to do the best we can, though in much pain. Praise the Lord! We believe we can see light ahead.

MARCH AND THE LION.

Something Better Than the Old Saw.

The saying about the lion and the lamb in March often proves false, but there is another and a better one which is literally true. When March comes in, and finds you taking Hood's Sarsaparilla to purify, enrich and vitalize your blood, you may expect, when it goes out, that it will leave you free from that tired feeling and with none of the hollow, similes and eruptions which manifest themselves because of impure blood in the spring. If you have not already begun taking Hood's Sarsaparilla for your earlier medicine, we advise you to begin to-day. We assure you it will make you feel better all through the coming summer.

A man must be great in soul before God can give him great services.

Santa Fe Special Rates.

Cordeana—Account State Convention Knights of the Maschabees. Convention rates, March 26 and 27, limited for return March 29. Dallas—Account State Sunday-school Convention. Regular convention rates, March 24 and 25, limited for return March 28. W. S. KEENAN, G. P. A., Galveston.

The close attention to affairs by every one during the past prosperous season makes it absolutely necessary that some recreation be taken, and there is no better time than the present to decide where to spend the summer months. Points in Wisconsin, Minnesota and the Peninsula of Michigan, on THE GREAT NORTHWESTERN RAILWAY AND ST. PAUL RAILWAY, are particularly attractive, and offer every advantage incidental to a Summer Outing. Address the Dallas Office, 219 Main St. for complete information.

Book I

All Books reviewed here have been recommended by BARBEE & DALI

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Every preacher is an agent for the Publishing tor for books an the House direct

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Book Department.

All Books reviewed or noticed on this page have been bought and paid for, and are commended solely on their merits.
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DALLAS, TEXAS.

A most excellent reference book for clubs who are making a study of Shakespeare is "How to Study Shakespeare," by W. H. Fleming. Besides being an index to the successful study of the Shakespearean drama, it contains a key to the pronunciation of proper names. Price, \$1.00 net. Postage, 10 cents extra.

A very handsome and valuable set—one that every friend of letters would prize highly—is the works of Victor Hugo in nine substantial library volumes. The printing and book binding is first-class in every sense, and the illustrations are up to the standard. This set was originally listed at \$8.00 but Barbee & Smith have just placed a special price of \$4.50, net. Transportation at purchaser's expense.

Every preacher in Texas Methodism is an agent for the Dallas Branch of the Publishing House. See your pastor for books and prices, or order from the House direct.

It is remarkable how readily Boswell's Short History of Methodism has gained attention and popularity among communities where it has been introduced. Recently Rev. J. W. Hill, of Greenville, ordered about fifty for circulation in his charge. Rev. D. F. Fuller, of Kemp, also invested in about a dozen. The secret of this book's unusual success is that it has peculiar and genuine merit. The price is 60 cents, postpaid.

To any one who is familiar with the delightful writings of Mrs. Browning, a little volume entitled, "A Study of Elizabeth Barrett Browning," will commend itself. Lillian Whiting is the author, who will also be remembered as the author of "The World Beautiful." Before writing this volume, Lillian Whiting went to Europe and visited the scenes of Mrs. Browning's life. Handsomely bound in decorative cloth and containing about 200 pages, this volume will be quite an acquisition to any library. Price, 65 cents net, postpaid.

Not since Drummond's "Natural Law in the Spiritual World" has there been published a book so likely to create discussion in the religious world as P. Carnegie Simpson's "The Fact of Christ," soon to be issued by the Revell Company. It is an inquiry into the meaning of the actual reality of Christ, and is the best statement of the claims of Christianity to put in the hands of men and women who may be skeptical or honestly inquiring. There are thousands who will be helped by it.—The Interior.

The gratifying sale being accorded to the Twentieth Century New Testament hints rather strongly at its merit. The second volume, containing Paul's letters to the Churches, has just been put on the market, and orders are being rapidly filled. The remaining volume, which contains the remaining letters and the Book of Revelation, is now in preparation. Ministers say that the Twentieth Century New Testament is a most excellent commentary, often bringing to light meanings which were latent in the Authorized version. Each part in flexible cloth binding, 16mo., net 50 cents, postpaid.

A highly commended book for children is "The Bishop's Shadow," by Mrs. I. T. Thurston. In this story, says Prof. Amos R. Wells, dedicated to the loving memory of Phillips Brooks, "we have the same character that Alger, by his 'Ragged Dick Series,' has made so popular among young people—the street urchin. Here the hero has, however, in addition to an ambition to succeed and be well esteemed in life, more like Mrs. Walton's and Hesba Stretton's characters, a desire to lead a Christian life, and succeeds in spite of many difficulties and constant discouragement, in elevating himself and his companions to a higher level. The whole story is so perfectly natural and life-like that not only will young people be charmed and fascinated with it, but older people will read it through with absorbing interest, and all will receive a lesson from it. Mrs. Thurston is always an interesting writer, and in "The Bishop's Shadow" she has

not a dull chapter. The book is full of striking situations, and, while it is not at all sensational, it is well adapted to win and hold the interest of the reader. An element of special attractiveness in the story is the good Bishop, in whom every one will speedily recognize the honored Phillips Brooks. The volume has a handsome binding, and is illustrated by M. Eckerson. Price, \$1.10 net, postpaid.

Any book reviewed in this department can be obtained from Barbee & Smith, Dallas, Texas, at the price quoted. Orders receive prompt attention.

A few years ago some explorers digging in the rubbish heaps that were once the ancient city of Oxyrynchus, in Egypt, discovered a fragment of a papyrus book which contained this sentence: "Jesus says, Raise the stone, and thou shalt find me; cleave the wood, and there am I." Dr. Henry Van Dyke, of Princeton University, has taken this quotation for a text for a most excellent legendary poem, which he has entitled "The Tolling of Felix." It tells of a man filled with piety who was anxious to behold the Master's face. In the ardor of his devotion he had denied himself all human friendship and intercourse, and had become a hermit, devoting his hours to patient meditation and prayer. Although people revered him as a saint, the soul of this Felix was not satisfied. His desire to see the Savior's face was not fulfilled. Finally a saint handed him a papyrus sheet which bore these words: "Raise the stone, and thou shalt find me; cleave the wood, and there am I." His hermit life forsaken, he toiled in the quarry and with the woodmen, he succeeded

the stricken and rescued the perishing, and at last the Master appeared to him in a vision as splendid as that of the Holy Grail and commended him for his toil. "Honest toil is holy service, faithful work is praise and prayer." "The Tolling of Felix," together with "Vera," "Another Chance" and seven smaller poems are issued in a handsome cloth volume, artistically printed. Price 80 cents, net. Postage, 7 cents extra.

That the formative period of young manhood is truly strategic is a fact conceded by every one of a reflective nature. It is therefore all the more important that advisers of young men should be chosen with conscientious care. We feel that Rev. C. H. Parkhurst, of New York, is one eminently competent to speak to young men, for, besides his natural endowments, his wide experience and his deep piety especially fit him for wholesome admonition. In his "Talks to Young Men," Dr. Parkhurst discusses the many weighty questions which confront a young man who is about to enter upon life. Such questions as the value of a college training, the religious life, selecting a career, young citizenship, are presented in an appealing way, yet with genuine acumen and shrewdness. The volume is a neat, small one—just about pocket size—and will be of untold worth to any young man. Price 85 cents, net, postpaid.

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literature. He recently at one of his services gave out blank cards to his members and asked them to write thereon the six books which they considered best for a home library. The returns were overwhelming. Everything from Blackstone's Commentaries to Mother Goose's Melodies were suggested. But by a little diligence Bro. Kiker averaged up the most popular, and the other day he came to Dallas and purchased a nucleus for a good library. This plan is one of the most feasible that has ever come to our notice. Thereby the people select the books and a more personal interest is cultivated among them. Bro. Kiker's plan is meeting with merited success.

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In a recent letter Rev. C. E. Statham, of the Northwest Texas Conference, says: "The Expositor's Bible I bought is all right. I would not part with my set for twice the cost. I have nothing in my library that is more helpful to me than this set. It is certainly fine." The House is still offering the Expositor's Bible in 25 volumes, complete, for \$27.50, on easy payments.

The books noticed in these columns are kept in stock by the Dallas House and will be sent to any address on receipt of the price quoted.

Well Said.

The Courier-Journal, Louisville, Ky., in noticing the second volume of Prof. Link's "Fragments of Southern Literature," says: "Much information is found in the pages of this small volume about writers of whom we know far too little. The essay on Poe is a distinct contribution to the Poe cult. The essay is partly a correction of many erroneous statements and an appreciative picture of his life. Among the War Poets of the South are mentioned James Ryder Randall, Henry Timrod, John R. Thompson, Foster, Harry Macarthy, Gen. Albert Pike, of Arkansas; Carrie Bell Sinclair, Capt. Harry Flash, Miss Marie Lacoste, Dr. J. W. Palmer, Col. W. S. Hawkins, Capt. J. E. Cooke, Mrs. C. A. Ball, of South Carolina; Father Abram J. Ryan, and a number of singers who wrote single notable poems on the war. The balance of the volume is made up of short sketches of prominent editors and essayists of the ante-bellum period, of humorists, political and historical writers, including Thomas Jefferson and Calhoun. The volume will be a distinct and notable addition to any library of American literature."

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A CHALLENGE TO THE CHURCH.

By Rev. P. L. Cobb.

Never in the history of the Board of Missions have so many thoroughly qualified men been eager and anxious and almost clamorous to go to the foreign field. Nearly a dozen graduates of Vanderbilt University, most of whom have had experience on the home field, and a number of other picked men from our conference colleges and secular institutions are ready or preparing for service. Some of these are growing restless because they are not sent out. But what can the Board of Missions do? The failure on the part of the Church to supply funds renders the board powerless to act.

While this large force offering for our foreign work is ready to go, the need on the field grows greater and the cry for help more insistent every day. What shall we do? Our hearts burn within us. These voices at home and abroad are to us the voice of God. We have prayed for open doors, and they have been opened to more than a billion people. We have prayed the Lord of the harvest, and he has prepared laborers by the score. How long shall our indifference keep the workmen from their work? We are at a crisis. God is calling us and stirring the Church in more ways than one.

Just at the time when the great need is of funds to send the waiting laborers, God has prepared a force to assist in the cultivation of the resources and intelligence of the home Church. Only a few days ago it was our great pleasure to meet in conference preliminary to the Students' Summer Campaign twenty-one of the choice men of the Vanderbilt Theological Department. The meeting was spiritual and enthusiastic. Dr. Lambuth presided, and at the close gave opportunity for those present to enroll themselves as campaigners for the summer. Seventeen responded, and four others gave their names later, making twenty-one in all. They will go among the Churches, without money and without price, and present the cause of missions. Assistance will be rendered League officers and Sunday-school superintendents in organizing for missionary work. They will sell missionary libraries, but receive no profit from them. The only cost to the church will be the nominal sum of their legitimate traveling expenses. This has never exceeded two dollars per church, and usually is estimated at one dollar and a half. Free entertainment can always be provided. It is a great benediction to any home to have the presence and influence of these consecrated young men.

In the name of these students, in the name of the men who offer to go to the foreign fields, in the name of our brethren on the foreign field who have long been waiting for help until hope has almost died within them, in the name of the Christian ones, and in the name and for the sake of our Master Jesus Christ, who is calling us, we plead for greater activity. We call on those who should be leaders to join in an organized effort; we call on our people to inform themselves on the subject, and we plead for larger giving of time and money, but most of all for the giving of soul.

The "History of the China Inland Mission" was written a few years ago by Miss Guinness, a missionary of that society. She afterwards married Dr. Howard Taylor. They are now visiting the college and universities in this country in connection with the Student Volunteer Movement, and will have charge of the devotional hour at the General Missionary Conference in New Orleans.

THE MISSIONARY CONFERENCE.

Bishop Thoburn will preach the opening sermon at the General Missionary Conference in New Orleans. We get some idea of what manner of man he is from his book, "My Missionary Apprenticeship," written in 1881, after twenty-five years of experience in India. He writes: "The messenger of Jesus who speaks for his Master should beware of trusting to methods, helps, or any artificial appliances, and should always stand up before his fellow-men in the confident expectation of seeing them both convicted and converted while listening to the word of life. . . . God's messenger should be a man in haste, and, when standing before those to whom God has sent him, he should be very careful not to waste a single half minute. . . . We are often stronger than we know, and even after God has rebuked our unbelief by a hundred striking interpositions we still remain 'fool and slow of heart to believe.'"

Our veteran missionary, Dr. Y. J. Allen, whom we expect to attend the General Missionary Conference in New Orleans, continues his admirable work of giving high grade literature to the Chinese people. The editor of the North China Daily News writes concerning his work: "We have received the December issue of that admirable organ of the Diffusion Society, the Wan Kwoh Pao, a Review of the Times, edited by Dr. Young J. Allen. The wide dissemination of this periodical among the educated classes in China is one of the best possible guarantees for future peace and prosperity in the Empire."

He also makes reference to the Kiao Pao, or Christian Advocate, the organ of the Methodist Episcopal Church, South, Mission in China, edited by the Rev. Dr. Young J. Allen. "It is a remarkable illustration," says the editor, "of the determination of such men as Dr. Allen to give the Chinese good read-

ing matter that a magazine so large, so well written, so well printed, is supplied at the equivalent of about one penny a month."

In a personal letter, Dr. Allen writes as follows concerning the situation: "The political outlook is slightly more favorable, and but for the Chinese New Year holidays, beginning the middle of February, peace might be anticipated at an earlier date. However, it is expected that the opening of spring will see things well advanced. At all events, the prospects are so far encouraging as to admit of all of our missionaries, male and female, returning to their respective stations."

Dr. Howard Taylor, who, together with Mrs. Taylor, will help to conduct the devotional hour at the General Missionary Conference in New Orleans, is a son of Dr. Hudson Taylor, who founded the Chinese Inland Mission in 1865. This mission was founded on interdenominational lines, to meet the vast needs of inland China. At the end of last year, 811 missionaries were at work, only 75 of whom were ordained men and 768 native helpers. Mrs. Taylor is also connected through her father, Dr. Gratian Guinness, with a great missionary enterprise. He founded in 1822 the East London Institute for Home and Foreign Mission, the great object of which is to send evangelists to the regions beyond.

Dr. and Mrs. Howard Taylor have been for many years missionaries in China, and are now visiting the colleges and universities in the interest of the Student Volunteer Movement.

The growth of the Inland China Mission and its work on interdenominational lines have been unique in missionary records. The mission was founded in 1865 by Dr. Hudson Taylor, and at the end of last year it had 811 missionaries and 768 native helpers at work. Writing of the mission, Dr. Hudson Taylor says: "In 1865 there were only ninety-seven Protestant missionaries in China. None of the existing missionary societies were prepared to definitely attempt the evangelization of the interior, and the urgent necessity for a special effort was thus forced upon me."

The "History of the China Inland Mission" was written a few years ago by Miss Guinness, a missionary of that society. She afterwards married Dr. Howard Taylor. They are now visiting the college and universities in this country in connection with the Student Volunteer Movement, and will have charge of the devotional hour at the General Missionary Conference in New Orleans.

THE GOSPEL CAN MAKE ITS OWN WAY.

It is a matter of sincere regret that we can not have Bishop Wilson with us at our Missionary Conference, to open on the 24th of April. For years Secretary of the Board of Missions and afterwards in charge of our mission fields, he gathers up into his thought and life perhaps more than any other representative of our home Church the aggressive forces of a gospel which is being preached in the regions beyond. The message from him while in Japan in attendance upon a great gathering of nearly five hundred Christian workers is a trumpet blast. He seems as full of hope as the missionaries themselves. He exclaims, "Japan belongs to Christ! The eastern sky is aglow with the light of day near at hand."

A quotation from a recent letter is full of assurance: "Meanwhile, another ground of hope for Japan is in the fact with this article opened that the forces of the gospel are at work in the land. There has been of late years little or no opposition to them. The ministers of Christ are free to deliver their message in any part of the land. The Word has not been without effect. Christian Churches have been organized and many native preachers have become earnest propagandists of the truth. Enough has been done to demonstrate here, as in all the world, that the gospel is the power of God unto salvation to every one that believeth. Christian schools have faithfully inculcated the principles of the gospel along with all the best learning of the times. The result even to this time has justified the expenditure and labor."

CHAUTAQUA ANNOUNCEMENT.

The first meeting for this year of the directors of the Colorado Chautauqua Association occurred in Boulder, Colo., Saturday, January 13, when President J. J. Long, of Lariat, in the chair. Extensive improvements were outlined for the dining-hall and other buildings. It was decided to make Sunday a free day, opening the gates to the public for the sacred concerts and sermons by visiting eminent divines.

A splendid band is already engaged for the season. Gen. Fitzhugh Lee has been invited to make the Fourth of July opening address, and, from the class of talent already engaged and that applying for place on this year's platform, it is evident that the high standard of the past will not only be maintained, but even improved upon in the coming season. The tried favorites of the assembly will return for the 1901 assembly, and the new attractions are to be selected from among others of national reputation. The season this year will open July 4 and close August 9, lasting five weeks.

MANY STUTTERS CURED.

St. George Hotel, Dallas, Texas: Dear Sirs—It affords me great pleasure to recommend your treatment for 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, I. J. RUMMEL, Hearne, Texas, Feb. 1, 1901.

Many such letters can be given on application.

A dollar, like a dog, needs a master.

If the Baby is Cutting Teeth

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

MARRIAGES.

Ricketts-Frazer.—At the residence of the bride's father, Dr. L. K. Frazer, Rusk, Texas, Mr. Will Ricketts and Miss Willie E. Frazer, Rev. J. S. Mathis officiating.

Free-Strain.—At Pisgah Church, December 16, 1899, at 7:30 p. m., Mr. J. W. Free and Miss Mattie Strain, Rev. C. E. Statham officiating.

Barrack-Sherrill.—At the residence of the bride's parents, in the Salt Taul community, December 27, 1899, by Rev. C. E. Statham, Rev. C. M. Barrack and Miss Sophronia Sherrill.

Harris-Hammitt.—At the residence of the bride's father, January 23, 1901, by Rev. C. E. Statham, Mr. W. E. Harris and Miss Nannie Hammitt.

Snoddy-Bradshaw.—At Scranton, Texas, February 19, 1901, Mr. Jim R. Snoddy and Miss Flora Bradshaw, Rev. C. E. Statham officiating.

Ross-Parke.—At the home of the bride's parents, in Blanco, Texas, February 27, 1901, at 7:30 p. m., Mr. W. A. Ross and Miss Ethel Parke, Rev. James J. Rapp officiating.

Gallamore-Wasson.—At the bride's father's, near Rice, Texas, February 27, 1901, by Rev. J. C. Mimms, Mr. J. A. Gallamore and Mrs. Violet Wasson.

Mills-Ramsey.—At the Methodist parsonage in Rockwall, Texas, March 5, 1901, Mr. W. H. Mills and Miss Mary Ramsey, both of Garland, Texas, Rev. W. M. Leatherwood officiating.

Thomas-Alvis.—At Prairieville Academy School-house, near Goodshook, Texas, at 10 o'clock p. m., February 18, 1901, Mr. O. M. Thomas and Miss Bert Alvis, Rev. W. T. Morrow officiating.

Henley-Barnum.—At the home of the bride's father, Bro. A. S. Barnum, by Rev. G. C. Hardy, on February 19, 1901, Mr. J. H. Henley and Miss E. M. Barnum.

Bryson-Standlee.—At the bride's grandfather's, L. S. Bridgwater, February 19, 1901, at 10 o'clock a. m., Mr. Seth S. Bryson and Miss Ethel B. Standlee, Rev. G. W. Harris officiating.

Lucas-Young.—In Corpus Christi, Texas, at the home of the bride's father, December 1, 1900, Mr. Joseph Lucas and Miss C. G. Young, Rev. John M. Linn officiating.

Wilkinson-Singer.—In Corpus Christi, Texas, December 30, 1900, Mr. John Wilkinson and Miss Frances Singer, Rev. John M. Linn officiating.

Fowler-Loeffler.—In Corpus Christi, Texas, at the Methodist parsonage, January 15, 1901, Mr. Thos. V. Fowler and Miss Bertha Loeffler, Rev. John M. Linn officiating.

Kendall-Hodges.—At Portland, Texas, at the home of the bride's parents, February 6, 1901, Mr. Oscar Kendall and Miss Georgia Hodges, Rev. John M. Linn officiating.

Terry-Seward.—In Rockport, Texas, at the home of the bride's mother, February 14, 1901, Mr. Pickett H. Terry, Jr., and Miss Mattie Seward, Rev. John M. Linn officiating.

Westmoreland-Clanton.—At the residence of the bride's parents, near Bethany, Panola County, Texas, March 3, 1901, Mr. J. A. Westmoreland, Jr., and Miss Sula Clanton, Rev. W. W. Gollighugh officiating.

CANCER

Sufferers from this horrible malady nearly always inherit it—not necessarily from the parents, but may be from some remote ancestor, for Cancer often runs through several generations. This deadly poison may lay dormant in the blood for years, or until you reach middle life, then the first little sore or ulcer makes its appearance—or a swollen gland in the breast, or some other part of the body, gives the first warning.

To cure Cancer thoroughly and permanently all the poisonous virus must be eliminated from the blood—every vestige of it driven out. This S. S. S. does, and is the only medicine that can reach deep-seated, obstinate blood troubles like this. When all the poison has been forced out of the system the Cancer heals, and the disease never returns.

Cancer begins often in a small way, as the following letter from Mrs. Shirer shows:

A small pimple came on my jaw about an inch below the ear—the left side of my face. It gave me no pain or inconvenience, and I should have forgotten about it had it not begun to inflame and itch; it would bleed a little, then scab over, but would not heal. This continued for some time, when my jaw began to swell, becoming very painful. The cancer began to eat and spread, until it was as large as a half dollar when I heard of S. S. S. and determined to give it a fair trial, and it was remarkable what a wonderful effect it had from the very beginning; the sore began to heal and after taking a few bottles disappeared entirely. This was two years ago; there are still no signs of the Cancer, and my general health continues good.—MRS. R. SHIRER, La Plata, Mo.



is the greatest of all blood purifiers, and the only one guaranteed purely vegetable. Send for our free book on Cancer, containing valuable and interesting information about this disease, and write our physicians about your case. We make no charge for medical advice.

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SALESMEN AND AGENTS WANTED. BIG WAGES—Our Famous Puritan Water Mill, a wonderful invention—will filter 25,000 gallons of water daily. Demand enormous. Everybody buys. Own the kitchen staple for pure, clean, soft, and delicious water, pure, and drinking water, pure, and delicious and safe. Only method. Detailed Water Cure. Druggists, Grocers, Bowls, Kitchens, Bladders and Heart Troubles. Write for Booklet, New Plan, Terms, etc. FREE. Harrison Mfg. Co., 107 Harrison Bldg., Cincinnati, O.

KNOWLEDGE OF The Natural Laws Governing the Action of His Physical Organism GIVES MAN IMMEDIATE POWER OVER DISEASE.

Mrs. Prof. R. A. Long, Terrell, Texas: "From the ages of 45 to 52, I was a confirmed invalid—suffered with nearly all diseases common to women. I tried the ablest physicians and most highly advertised medicines with but little benefit. I then tried Natural Law Discovery, which enabled me to relieve myself immediately. After two months' treatment, I feel perfectly well and am able to do all my work."

H. C. La Grone, Deadwood, Texas: "Natural Law Discovery has saved my son, Ollie La Grone, curing him of heart disease. Laems like a miracle, all treatments of celebrated physicians having failed." (Above party is reliable.—Pub.)

"For fourteen years I suffered with inflammation, ulceration and falling of the womb, and heart and nerve troubles. Six of our ablest physicians had pronounced

my case incurable. Seeing Natural Law Discovery so highly recommended, I decided to try it. It gave me immediate power to relieve myself. In two months I improved twenty-five pounds in weight, and since then have had no indications of a return of my troubles.—Mrs. S. A. Hawkins, Willis Point, Texas." "Above party is known to me as reliable. I served as her pastor two years."—J. H. Myers, Terrell, Texas.

Books of instruction wholesaled to agents; single instructions to persons desiring treatment. For full particulars, write M. A. SIDES, Llano, Texas.

"The people may safely put confidence in all statements made by above party. I am personally acquainted with him, and it is a pleasure to me to recommend him as thoroughly reliable."—Jno. W. Davidson, County Judge, Van Zandt County, Texas.

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THE M... The Paradis... law is China. Book of Etiq... force in that... lation of wh... lowing is tak... When your m... You should r... Obey quickl... In the mot... And quietl... Making no n... Her toilet ar... Her washbow... Her toothbri... All bring toz... Let not the v... hot When the m... All these thin... her. Then immedia... Until her toll... Then approach... ing salu... Again retire a... Quickly and c... After which a... range; Place a s... straight. The rice cook... Let the meat... From ancient... Old people ha... Therefore, let... That your me... With labor va... Daily the thro... Thus carefull... When darkness... And your gre... desires to Carefully for... When she ma... And you may... Following the... All your super... All that know... good. NEVER Never make... ter how de... evil it may b... ingly on the a... Never use... beverage. Y... drunkard; bu... will do you n... your life. Be... Make your inf... Never make... miserable crea... woman. They... alone knows t... which drove t... Weep rather t... Never tell n... filthy stories... act is the sign... the man. You c... cut becoming i... Never cheat... play. Cheating... where at any... strengthen no... ter. Never call... matter what... cannot thro... hands clean. Never be cr... to hurt even a... is the trait of... mark of a gen... Never lie. black spots on... your opinion... other people t... yourself? Never make... cause of a m... help. Never hesita... to do a wrong... quire courage... age, moral cou... tinctly that no... stand you to... Never quarrel... gets unruly, lo... it. Never su... bad temper. Never make... who are conti... evil things. A... known by the... Never be un... father. When... have children

CANCER

this horrible malady inherit it—not necessarily but may be from some for Cancer often runs generations. This deadly morant in the blood for a reach middle life, then e or ulcer makes its ap- swollen gland in the other part of the body, rning.

thoroughly and perma- isonous virus must be e blood—every vestige This S. S. S. does, and ine that can reach deep- blood troubles like this. ion has been forced out e Cancer heals, and the rns.

ten in a small way, as the rom Mrs. Shirer shows: ne on my jaw about an inch left side of my face. It gave ven



beginning; the sore began to g a few bottles also prepared wo years ago; they are still cer, and my general health AS. R. SHIRER, La Plata, Mo is the greatest of all blood purifiers, and the only one guaranteed purely vegetable. Send for our free book on ng valuable and interest- about this disease, and ans about your case. We for medical advice. WICIFIC CO., ATLANTA, GA.

THE MOTHER-IN-LAW.

The Paradise of a bride's mother-in-law is China, according to an ancient Book of Etiquette which is still in force in that country, from a translation of which just made the following is taken:

When your mother-in-law sits You should respectfully stand; Obey quickly her commands. In the morning early rise And quietly open the doors. Making no noise to waken her; Her toilet articles hasten to prepare; Her washbowl and towel, Her toothbrush and powder All bring together. Let not the water be too cold or too hot

When the mother-in-law wakens; All these things respectfully present to her.

Then immediately retire to one side, Until her toilet is completed. Then approach and present the morn- ing salutations;

Again retire and prepare her tea. Quickly and cheerfully carry it to her; After which the breakfast table ar- range;

Place the spoons and chopsticks straight.

The rice cook soft, and Let the meat be thoroughly done. From ancient days until now, Old people have had sick teeth;

Therefore, let not the food be so dry That your mother-in-law With labor vainly eats;

Daily the three meals Thus carefully prepare. When darkness comes, And your great one [mother-in-law] desires to sleep,

Carefully for her spread the bed, When she may peacefully rest, And you may retire to your room. Following these instructions, All your superiors will praise you, All that know you will esteem you as good.

NEVERS FOR BOYS.

Never make fun of old age; no matter how decrepit, or unfortunate, or evil it may be. God's hand rests lovingly on the aged head.

Never use intoxicating liquors as a beverage. You might never become a drunkard; but beer, wine and whiskey will do you no good and may wreck your life. Better be on the safe side. Make your influence count for sobriety.

Never make sport of one of those miserable creatures, a drunken man or woman. They are wrecks; but God alone knows the stress of the storms which drove them upon the breakers Weep rather than laugh.

Never tell nor listen to the telling of filthy stories. Cleanliness in word and act is the sign manual of a true gentleman. You can not handle filth without becoming fouled.

Never cheat nor be unfair in your play. Cheating is contemptible anywhere at any age. Your play should strengthen not weaken your character.

Never call anybody bad names, no matter what anybody calls you. You cannot throw mud and keep your own hands clean.

Never be cruel. You have no right to hurt even a fly needlessly. Cruelty is the trait of a bully; kindness the mark of a gentleman.

Never lie. Even white lies leave black spots on the character. What is your opinion of a liar? Do you wish other people to have a like opinion of yourself?

Never make fun of a companion because of a misfortune he could not help.

Never hesitate to say no, when asked to do a wrong thing. It will often require courage, the best kind of courage, moral courage; but say no so distinctly that no one can possibly understand you to mean yes.

Never quarrel. When your tongue gets unruly, lock it in, if need be bite it. Never suffer it to advertise your bad temper.

Never make comrades of the boys who are continually doing and saying evil things. A boy as well as a man is known by the company he keeps.

Never be unkind to your mother and father. When they are dead and you have children of your own, you will

discover that even though you did your best, you were able to make only a part payment of the debt you owed them. The balance you must pay over to your own children.

Never treat the boys' sisters better than you do your own.

Never fancy you know more when 15 years old than your father and mother have learned in all the years of their lives. Wisdom is not given to babes.

Never lay aside your manners when you take off your fine clothes.

Never be rudely boisterous at home or elsewhere.

Never forget that God made you to be a joyous, loving, lovable, helpful being. Be one.—Independent.

"AS A LITTLE CHILD."

A little boy was once sitting by the roadside in the country, reading the story of Nicodemus in the third chapter of John's gospel. He had just come to the verse: "Except a man be born again, he cannot see the kingdom of God," when some one came up beside him.

"What does it mean to be born again?" asked the stranger.

"It means a great change," answered the lad.

"Then tell me," said the other, "what do you understand by the 'kingdom of God?'"

Then the little fellow answered very tenderly and sweetly: "It is something here" (laying his hand on his breast), "and it is something up there."—Selected.

A Scottish congregation presented their minister with a sum of money and sent him off to the continent for a holiday. A gentleman just back from the continent met a prominent member of the church, and said to him: "Oh, by the bye, I met your minister in Germany. He was looking very well. He didn't look as he needed a rest." "No," said the church member, very calmly, "it was na him; it was the congregation that was needin' a rest."

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.

Weatherford, Texas, June 23.—For seven years I was suffering with kidney trouble and found no permanent relief. After using dozens of bottles of different kinds of kidney medicine, had come to the conclusion there was no cure for it. I was induced to try Hall's Great Discovery, and I find that I am cured by the use of one bottle. J. C. McCONNELL.

Hobley—Doing anything now, Hobley? Hobley—Yes; writing for the press. Hobley—Stories or editorials? Hobley—Wrappers—Equitable Record.

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See us when you are going and when you will come, and we will tell you the exact time of a train. We will also send you a complete schedule for the trip and an invoice for the fare. A Trip to the Old States.

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Action of His ER DISEASE.

Seeing Natural Law I immediately myself. In two months -five pounds in weight, have had no indications of troubles.—Mrs. S. A. "Point, Texas." "Above to me as reliable. I stor two years.—J. H. XAS.

uction wholesaled to structions to persons de- For full particulars, SIDES, Llano, Texas.

safely put confidence made by above party, acquainted with him, re to me to recommend reliable"—Jno. W. Fra-idge, Van Zandt County, FS, Llano, Texas.

with the Makers.



PLOW.

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OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: at the rate of ONE CENT PER WORD. Money should accompany all orders.

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

POETRY CAN IN NO CASE BE INSERTED.

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

REV. D. W. TOWNS.

The subject of this sketch was the son of Jas. L. and Emily G. Towns, and was born in Russell county, Ala., October 23, 1826. He came to Texas in 1850.

He joined the M. E. Church, South, about one year before he was converted. In a meeting held in Carthage by Bro. J. C. A. Bridges, that noble soldier of the cross, he was shoutingly converted. He knew he was saved from his sins.

Bro. Towns filled all the offices in the Church up to elder in the ministry. He was Sunday-school superintendent, steward of his circuit, an exhorter, then in 1861 he was licensed to preach. Not only was he licensed to preach, but he preached four times a month. At the fourth quarterly conference of 1861, Rev. W. A. Sawyer, P. E., he was recommended to the Annual Conference for admission on trial. At Jacksonville, Bishop Kavanaugh, President, he was admitted into the conference on trial by a unanimous vote. Here was the beginning of a ministry of nineteen years. The fields of this ministry were not hazy, nor were the beds roses without thorns. His first year was junior preacher on the Shelbyville Circuit, with J. T. Smith. This was a glorious year to him. Over two hundred souls were converted, and nearly that many joined the Church. His next appointment was on the coast—the Wallisville Circuit. This was a hard work—mad water, mosquitoes, but a splendid people, and some devoted followers of the Master.

At the close of this year he was ordained deacon, at Tyler, by Bishop Parker. Here he was assigned to the Church Hill Circuit, in Rusk County, and the next year he served the Sexton Circuit. At the close of this year he was ordained elder, at Beaumont, by Bishop McTyeire, and sent to the Concord Circuit. In June of this year he was happily married to Miss M. H. Thomas, at Sexton. In 1867 he served the Malakoff Circuit. The next four years he served the New York Circuit, the next two years the Starville Circuit, the next three years the Canton Circuit, the next two years the Marshall Circuit, the next two years Ekhardt Circuit, and the next year was appointed by the Bishop to Liberty Circuit, but by the Master to heaven.

He went to his work at Liberty immediately after conference, but preached only once and was taken sick on the 5th of January with cold, which resulted in pneumonia. He was sick about ten days. He was among strangers, but he had every attention that skilled men and kind Christian hearts could give. He did not seem to know that he was dangerously sick. The last few days he was delirious. He died Jan. 15, 1867, at 7 o'clock p. m. He did not need dying testimony. Those who knew him from childhood say there never was a better boy. The writer was his presiding elder, and never saw a cleaner, purer man in his life than D. W. Towns. This is the testimony of all who knew him. He was a true Christian, a perfect gentleman, a good preacher, kind husband, a devoted father. His mother and wife had only been in heaven a short while when he joined them. We are sad over his death, but we will soon join him in the sky. May God and the conference look after his children.

R. W. THOMPSON.

TOWNS—Rev. D. W. Towns was born in Russell County, Ala., October 23, 1826; came to Texas with his parents—Jas. L. and Emily G. Towns—and settled in Pecos County in December, 1850. He joined the M. E. Church, South, August 28, 1852; was converted soundly at Carthage, under Rev. J. C. A. Bridges, July 21, 1854. He was licensed to exhort September 27, 1857; was licensed to preach the gospel September 25, 1857; was admitted on trial in the East Texas Conference in December, 1861. He was ordained deacon at Tyler by Bishop Parker, December, 1863, and was ordained elder at Beaumont by Bishop McTyeire, December, 1865. Thus we mark his progress for the first four years of his itinerant life, and this is the index to his future work. For nineteen years he served with unflinching fidelity in the East Texas Conference, but just as the golden leaf of time was turned and he began to introduce himself to the new year and to the new century, the call was made for him to transfer from the conference and Church below to the conference and Church above. January 18, 1867, he was gathered to his fathers, and is now upon his new employment in the Church triumphant. He leaves two children to mourn for him—Ruby, aged 12 years, and John Adams, aged 11 years. Their mother, who stood by his side and who was the inspiration of his life, preceded him to the better land all the time he was here. How sad for the little ones to be bereft of mother and father. But God cares for such, and they have already found shelter and parental care in the home of our brother, J. H. Armstrong. Already they are Christians and members of the Methodist Church. This is a result of proper training. Bro. Towns was one of the purest men I ever knew. He was my associate when I was a boy, my intimate friend as I grew into manhood. No one knew him better than I did, and no one loved him more. As I glanced at the announcement of his death, I was shocked and grieved. I recounted the associations of earlier life, and unbidden tears came to my eyes. How sad the last few years of his life had been, but it is over now and he and his companion together await the coming of their little ones. He leaves many relatives, and his friends can not be numbered. We will meet him after awhile, when our work is done. Pray for his two children. May the great Head of the Church lead them to noble and successful lives. T. S. ARMSTRONG.

PROF. VIRGIL MILTON DUBOSE, A. M.

This honored name carries the writer back in memory to his boyhood days, when, in 1842, his brother and he, school boys, mounted on a little gray pony, compassed ten miles per day, attending the Republican Academy, of Marshall, Texas, presided over by Professors Virgil M. Dubose and Andrew W. Tarlton. At that early date, Marshall was possibly the foremost town of the State in educational facilities. Early in the 'fifties, possibly 1851, inspired by these educators, and under the leadership of that philanthropic citizen, Col. W. R. D. Ward, two large brick buildings were erected for school purposes, one for boys and young men, known as the Marshall University, and the other for girls and young ladies, styled the Masonic Female Institute. These, when completed and equipped, were doubtless in advance of any other institutions of the State. Col. Dubose was the orator on the occasion of the laying of the corner-stone of the university, and by his eloquence and influence added much to the development and success of these pioneer institutions.

He was quite an orator, and much in demand in these days, on educational, Masonic and Fourth-of-July occasions. He was a man of fine personal appearance, princely manners and noble bearing—a gentleman of the old Southern type—unfettered by any age or section. From Marshall he came to Jefferson, and for a time engaged in the practice of law, but finally returned to the school-room, and was associated with Rev. Joshua Clark, principal of the Murray League Institute, of Upshur County, which for a series of years was one of the most popular and prosperous institutions of Eastern Texas after its life he assisted his son-in-law, Rev. L. W. Clark, A. M., in the conduct of flourishing institutions of learning at Leesburg, Mt. Pleasant and Honey Grove, until, by loss of hearing and encroachment of age, he retired from public service and spent pleasantly the evening of his life with his two surviving children, Mrs. Clark and his son, Virgil.

He was a native of Troupe County, Ga.; son of Peter and Mary Dubose; born July 4, 1811; was educated at Miami University, Ohio; was happily united in marriage with Miss Thalia F. Fitzpatrick, January 13, 1842, and the same year emigrated to the Republic of Texas, locating in Harrison County. He united with the M. E. Church, South, in 1844, the year of his separation from the M. E. Church, and by one who knew him well was characterized as a "devout, self-sacrificing Christian, and never known to complain of man or Providence," and who further adds "that his death was as calm and peaceful as had been his life." In the eighty-seventh year of his age, after a long and useful life, in the parsonage home of his son-in-law, Rev. L. W. Clark, presiding elder of the Dallas District, under the tender ministrations of his faithful wife and loving children, the weary wheels of life stood still, and he fell on sleep January 8, 1901, Oak Hill, Texas. Peace to his memory! Upon the faithful companion of his life, after a long and useful life, in the parsonage home of his son-in-law, Rev. L. W. Clark, presiding elder of the Dallas District, under the tender ministrations of his faithful wife and loving children, the weary wheels of life stood still, and he fell on sleep January 8, 1901, Oak Hill, Texas. Peace to his memory!

JNO. H. McLEAN.

VANDIVER—C. G. Vandiver was born December 19, 1832, in Lamar County, Tenn., and came to Texas in 1855, and died December 25, 1900. He was married to Miss Mary Jiggins, of McLennan County, Texas, in 1859. Bro. Vandiver was a member of the M. E. Church, South, for about thirty years. He was a good neighbor, a kind and affectionate husband and father, and was a model Christian, loved by all who knew him, both old and young. He was consecrated to the Lord and devoted to his cause, always punctual in his attendance on public worship and ever ready to take an active part in advancing the cause of Christ. His death was lamented by all; but our loss is his gain, for he could truly say, as St. Paul, "I have fought a good fight, and have finished my course," and there was a crown of bright glory waiting for him. While Bro. Vandiver has gone to join the redeemed, the good that he has done for God and his people and the good influence he has set in motion will continue to beat on the shores of time as long as time lasts. His counsel and advice were sought by every one when in trouble or in need. They knew that in him they had a friend on whom they could rely. We pray that his mantle will fall on some of our children or young people that he has admonished and endeavored to lead to a higher and nobler life, and that they will take the stand for God and his Church as Bro. Vandiver has done. His bereaved wife and children have the assurance that he has gone from labor to reward, for he died in the triumph of a living faith, and I was full to overflowing with the love of God. J. D. CLOWER.

McLAURIN—Hugh McLaurin was born in South Carolina, July 12, 1852; came to Webberville, Texas, when a young man; was converted about ten years ago and joined the M. E. Church, South, and lived an exemplary Christian life till God called him home September 28, 1899. Funeral services were conducted at his home near Webberville, at 10:30 a. m. the 27th by Rev. W. R. Campbell, of Austin, and Rev. A. J. Anderson, of Webberville. He quietly lived his religion every day, and made no loud demonstrations; was loved by all who knew him; was ever ready to do a kindness, and never turned the poor away unaided; was first married in 1885, of which union there are two boys. (May the Heavenly Father lead these precious boys in the way of life everlasting.) His wife died January 19, 1894. He was again married to Miss Lulu Martin, of Odessa, Mo., October 14, 1896. But love could not keep the grim monster, death, from our happy home. He suffered patiently for five weeks, and knew from the first that the angel of death was hovering

over him. He talked much of dying, and always with the brightest hope of the life beyond, and telling us to meet him in heaven. He often said, "Thy will be done. And while we suffer and weep here, we know that he is with the redeemer, and resting in the sunlight of God, and that he is waiting at the gate called Beautiful till we shall meet him there. Not quite four short, happy years we were permitted to enjoy together here, but up there we shall live together through all eternity, and God shall wipe all these tears away, and this aching heart shall be comforted. The last time he talked with me of death he said: "Darling, we shall meet again." Yes, I know we shall meet to part no more, for there are no good-byes in that beautiful home of the soul. His loving wife.

LULU MARTIN McLAURIN, Webberville, Texas.

COX—Mrs. Rhoda Lee (Hearne) Cox was born in Alabama, December 13, 1820, and died in Hearne, Texas, January 9, 1901. "I heard a voice from heaven saying unto me, right blessed are the dead who die in the Lord." How appropriate these words of Holy Writ with reference to the death of Aunt Rhoda Cox. Her end was peace. Without a struggle she closed her eyes and sweetly fell asleep in Jesus. Her sick-room was not a gloomy place. Her cheerfulness, faith and hope made it radiant with a heavenly light. Often during her illness it was our privilege to pray with her, and it was always a benediction to approach with her a throne of grace. On Thanksgiving Day, although confined to her bed and suffering untold pain, she talked of how much she had to thank God for, enumerating the many blessings he had bestowed upon her. All that untiring love of a devoted sister, a loving (adopted) daughter and friends could do was done to soothe her pain and make happy her last days. She was indeed the preachers' friend, and sadly we shall miss this mother in Israel. She was dedicated to God in holy baptism when six weeks old, and had been a consistent member of the M. E. Church, South, for more than sixty years. "Truly she rests from her labors, and her works do follow her." C. L. FARRINGTON, Hearne, Texas.

MULLENS—Mrs. Mollie Mullens (nee Bryce), wife of Thomas Mullens, departed this life in Rusk County January 30, 1901. She was born in Rusk County, August 20, 1830. When only 10 years of age, at Old Caledonia Church, she professed religion and joined the Methodist Episcopal Church, South, and remained a faithful member until God called her up to glory, to forever be a member of the Church triumphant. While on her deathbed she told her Christian and devoted mother that she was ready to go, and that nothing seemed to bind her to this world but her husband, to whom she had been married but a short time. For ten years Sister Mollie was a member of Christ's Church on the earth, and during the three years I have been her pastor she has demonstrated in many ways her love for Christ and his cause, always willing to put in her mite to send the gospel to heathen lands. Her father, J. R. Bryce, preceded her to that home above, and her good mother remains still, and laments her departure. Weep not, mother and loved daughter. You can meet her up yonder. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors."

D. L. CAIN.

HEATH—William Freeman, son of J. G. and Mrs. F. L. Heath, was born in Madison County, Texas, April 1, 1870. His education was obtained in the common schools, and he took a business course at Waco. He taught several terms of public school, and was very acceptable. He then accepted a clerkship with Wm. Horbuck, of Midway, Texas, which relation he sustained for two years. He then became manager of said business, which relation he sustained up to the time of his decease. On December 25, 1898, he was happily married to Miss Pauline Thompson, there came to him joy and sunshine to his home a little girl, the day before he died a little boy. He joined the Methodist Church when a mere boy, and was in full communion with same at the time of his decease. He died at his home in Midway, Texas, December 25, 1900—his marriage anniversary. By his virtuous life, hospitality and affable manner, he had gained and retained scores of friends. May God comfort the sorrowing ones. CHAS. U. McLARTY.

ASHER—On Friday, February 1, 1901, at 2:30 a. m., Mrs. Alice Asher bade farewell to her friends and relatives and her spirit returned to God who gave it. She bore her sufferings with patience and meekness. Not a murmur escaped her lips. Skillful physicians and her loved ones did all they could for her, but to no avail. The Lord claimed her for his jewel. Sister Asher was the youngest daughter of Mr. and Mrs. W. C. Carpenter. She was born near Smiley, Gonzales County, Texas, where she lived and died. She was married to Mr. Frank Asher December 18, 1888, and joined the Methodist Episcopal Church, South, in July, 1889. Her life within the inner circle of dearest friends and home loved ones was always cheerful and unselfish. Even in her affliction she was bright and happy for their sakes, and even to the very last so self-forgetting in pain and suffering that she forgot the name of her words and the thoughts of her smiles are indeed sacred remembrances. Tears and repining grief are not in keeping with the close of such a life. She has gone home, and heaven seems not far away when one has quietly and gently just closed her eyes upon us to awake among the angel bands, "where are joys forevermore." And what can we do but scatter the purest and loveliest of flowers over the silent form and the new grave, and garland the sweet blossoms of memory around the name which we can never bear without tender thoughts and hallowed recollections. True she has gone, we shall see her no more on earth; the voice that made gladness in her lovely home is silent now; the



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presence that graced the social circle will be absent from us; the life so full of kindly emotions, of benevolent action, of unerring delicacy, of true friendship, is all over. We have only the memory of that life and presence left us; not a life of great deeds to be heralded to the world, but a character of unusual symmetry, for a warm heart and generous impulse made association with her a delight—like the perfume of exotics. May the All-Wise Father, who took her to himself, lead with tender hand the husband, father and mother, sisters and brother he has bereft, and may the Comforter fill their sorrowing hearts with his own presence and blessing, and may they finally be an unbroken family at God's right hand. J. L. KENNEDY, Rancho, Texas.

BAIRD—Lila O., daughter of Rev. John C. and Ophelia Gaze, was born in Bell County, Texas, September 11, 1873; professed faith in Christ at 3 years of age; married to John C. Baird September 12, 1890; departed this life in Lipscomb County, Texas, January 29, 1901. When we reached this charge we found Sister Baird very feeble in body, but strong in faith, hope and love. When we first visited her and asked of her future hope, the answer was given calmly, "All is well. I have no fears. Would like to live to raise my children if God so will; but his will be done, and not mine." Her father reached her some days before her departure. With him the writer spent the two last days of her earthly life, reading God's Word, praying, singing and talking of his goodness, and while praying she would join in with a hearty "Amen, Praise the Lord!" Such was the manifest presence of the Lord that we could at times hardly realize that we were in the death chamber, and when the last moment came and the immortal spirit left the earthly home, we found no place for tears, and as we looked on the lifeless form we were reminded of the Master's words, "She is not dead, but sleepeth," and then, thank God for that religion that is good to live by and good to die by, her death was just what we expect of one who walks with God. And now she is not found here, for God has taken her to himself. To the bereaved ones, I will only repeat her words, "Meet me in heaven." PAUL BENTLEY, Higgins, Texas.

ADAMS—Mrs. M. A. Adams was born in Hopkinsville, Christian County, Ky., May 12, 1815, and went up to her reward from San Angelo, Texas, January 28, 1901, at the age of 85 years, 8 months and 11 days. Her parents moved to Jefferson County, Ala., when she was a small child. Early in her young womanhood she was converted and joined the Cumberland Presbyterian Church, of which she remained a member for a number of years. She came to Texas in 1853, and as there was no C. P. Church near her she joined the M. E. Church, South, and continued a member of the same until her death. In January, 1856, she was married to Mr. John Adams, a devoted Methodist, who went to his reward in 1865. Of this marriage there were twelve children, of whom only three survive—Mr. F. J. Adams, of San Angelo; Mrs. Mary A. Williams, who is temporarily with her brother, and Mrs. Leonora Wallen, of Caldwell. Besides these a number of grandchildren and great-grandchildren are left behind with the beautiful character and consecrated life of this mother in Israel as a rich heritage. Firmly true in principle, strong in faith, quiet, unassuming in disposition, she steadfastly followed and served the Master by doing good to all with whom she came in contact. J. D. SCOTT.

BOWLEY—C. Y. Bowley was born June 1, 1828, in the State of Maine; was married to Miss Amanda McAlphin, in the State of Mississippi, July 24, 1851. He died at his home on Clear Creek, in Brown County, Texas, October 11, 1899. He leaves a wife and six children, several grandchildren and many friends to mourn their loss. One daughter had preceded him to the Christian's home and rest. He died as he lived—rejoicing in the religion of Jesus and pointing upward. The writer formed his acquaintance fourteen years ago and was intimately associated with him for twelve months, being his pastor, and have frequently met him since. I recall the happy hours spent at his home and his earnest, faithful Christian work. It seemed that he could never do enough for his pastor and the cause of Christ that lay so near his heart, which cause he and untiringly in life by being born again and uniting with the M. E. Church, South, wherein he lived labored and rejoiced, honored and loved until called from labor to rest. Bro. Bowley was a faithful Sunday-school superintendent in his old days, going five miles to superintend and lead in this noble work. We would say to the sorrowing widow and children, while you weep it is not as those who have no hope. You

March 14,

know where come to you, faithful to God will meet him, wings come to labor and yet being dead yet his memory meet him in heaven.

FARRISH—John and Sister June 12, 1882, Little Down. His suffering God, not verily for the little hath taken his bereaved mother gave, and the blessed be the rebless in the that it is well.

FARRISH—of Henry Parr 20, 1872, and d and Bro. Parr 27, 1882. To 1 five children—Sister Parrish. The loved God true wife, a k was loved by went home to remains were and her fun writer May. Parrish and th her mantle fal

WALKER—into the home Walker a six Hulan, the of and sunshine sisters were. "Huey" that mamma with father's busin home a great ly watch for h the first to m his chief deli "papa." After days, he fell a February 21, 18

BOOKER—R and Indiana R. Rober was 8 days old—a r just the age to satisfaction to been dedicated tism by Rev. I. Macy. As we his suffering, to the burying there, but in lifted to that own hands, w host of blood again see little gone before, Jesus.

CLEMENTS, sketch, in Jesse 1822, and depar 1827, was a Cle in Randolph C. thence to Loui after six years County, living thence he wen from there to spent the re Clements was the year 1828 Church, South, sistent member higher." He w part in the w way. Bro. Cle and it has pres He leaves a w nineteen grand friends to r loss is his gal and all prepar of their pastore

SMITH—Mrs November 5, 18 came with her was married 1827, was a Cle camp-ground, and her husb ern Methodist Sister Smith re of the same u at her home in adion to earthl home above. I family call her behind an ag number of 44 She has a son Church of whic her, and an ex All the fami know are rel to leave the w till the resurre will be a glorio of tears. To a and children w and such a cro of wife and mov

PHILO—E in Virginia, M Dawson. Texas father moved near Morrivot a little child, y united with the boyhood, and the League 3 moved to Tex, joined the Ch From there he He has been liv He was marrie of Cherry Mou 12th of last I brief married li with regularity from in gripps he turned for which he took tion could stand taking the dru in a few hour death. Physich friends tried to

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know where to find him. He can not come to you, but you can go to him. Be faithful to God and some sweet day you will meet him over there, where sad partings come no more. He rests from his labors and his works do follow him. He being dead yet speaketh. We will cherish his memory and by the grace of God meet him in heaven.

J. W. BROWDEN.

POSEY—George Dewey, son of Bro. John and Sister Amanda Posey, was born June 12, 1838, and died January 21, 1901. His suffering was intense, but thank God, not very long. He that said, "Suff' for the little children to come unto me," hath taken his own. May God give the bereaved parents grace to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Oh, rejoice in the consciousness of the fact that it is well with the child.

D. W. PERKINS, P. C.

PARRISH—Sister Etta I. Parrish, wife of Henry Parrish, was born November 20, 1823, and died February 5, 1901. She and Bro. Parrish were married February 27, 1850. To this happy union were born five children—three dead and two living. Sister Parrish was a true Christian lady. She loved God and her neighbors; was a true wife, a kind and good mother. She was loved by all. She died happy, and went home to God and loved ones. Her remains were buried in Turner Cemetery, and her funeral was preached by the writer. May the good Lord bless Bro. Parrish and those precious children. May her mantle fall on them.

G. M. FLETCHER.

WALKER—January 27, 1898, God sent into the home of Mr. and Mrs. J. M. Walker a sixth gift of his love—James Hulan, the only boy. He was the pet and sunshine of the family. When the sisters were at school, it was "Huey" that whiled away the hours for mamma with his sweet baby ways. His father's business kept him away from home a great deal. "Huey" would eagerly watch for his return, and was always the first to meet him. It seemed to be his chief delight to mind and please "papa." After an illness of twenty-five days, he fell asleep in Jesus, in Oak Cliff, February 21, 1901. These 414-15.

MRS. W. W. WILSON.

BOOKER—Robert Elmer, son of J. T. and Indiana Booker, died in their home, near Franklin, Texas, August 13, 1899. Robert was 8 years, 11 months and 13 days old—a modest, affectionate boy, kind in the age to be some help and a great satisfaction to the home. Robert had been dedicated to the Lord in holy baptism by Rev. P. L. Allen in July, 1892, at Macy. As we stood over this child, saw his suffering and finally yielding to death, our thoughts naturally carry us to the burying place. We do not linger there, but in our imagination we are lifted to that place, prepared by Jesus' own hands, where dwells an innumerable host of blood-washed saints. Then we again see little Robert, with his brother gone before, in the very presence of Jesus.

W. W. EDGAR.

CLEMENTS—The subject of this sketch, Jesse Monroe Clements, was born in Jackson County, Ga., February 4, 1822, and departed this life December 12, 1900. Bro. Clements was principally raised in Randolph County, Ala. He moved from thence to Louisiana in the fall of 1850, and after six years he moved to Texas, Smith County, living there ten years. From thence he went to Kaufman County, and from there to Corsell County, where he spent the remainder of his life. Bro. Clements was born of the Spirit about the year 1858, and joined the M. E. Church, South, in which he lived a consistent member until God said "come up higher." He was always ready to do his part in the work of the Church in any way. Bro. Clements had but one child, and it has preceded him to the glory land, and he leaves a wife, four grandchildren and nineteen great-grandchildren and a host of friends to mourn their loss; but our loss is his gain. May his grandchildren and all prepare to meet him, is the prayer of their pastor.

W. P. EDWARDS.

SMITH—Mrs. Emma Smith was born November 5, 1825, in Cornwall, England; came with her parents to America in 1847; was married to Francis Smith June 12, 1857, was converted at old Camp Creek camp-ground, in Tennessee, in 1865, she and her husband uniting with the Southern Methodist Church the same year. Sister Smith remained a faithful member of the same until January 8, 1901, when, at her home in Fannin County, she bade adieu to earthly things and passed to her home above. Her neighbors, friends and family call her blessed. Sister Smith left behind an aged husband and quite a number of children and grandchildren. She has a son who is a steward in the Church of which she was a long a member, and an exemplary young man he is. All the family, so far as this scribe knows, are religious. What a heritage to leave the world! Sleep on, my sister, till the resurrection morn, then there will be a glorious reunion beyond the vale of tears. To the sorrowing companion and children we would say, be faithful, and such a crown as rests upon the brow of wife and mother shall be yours also.

L. A. BURK.

PRICE—E. Millard Price was born in Virginia, March 12, 1829, and died in Denton, Texas, February 19, 1901. His father moved to Tennessee and settled near Morristown when Millard was quite a little child, where he was raised. He united with the Methodist Church in his boyhood, and was an active worker in the League and Sunday-school. He moved to Texas eight years ago, and joined the Church at Virginia Point. From there he came to Denton, where he has been living for the past five years. He was married to Miss Clint Watson, of Cherry Mound neighborhood, on the 12th of last December. During their brief married life he held family prayers with regularity. He had been suffering from a grippe, and with an aching head he turned for relief to an opiate, of which he took more than his constitution could stand. In a short while after taking the drug he went to sleep, and in a few hours he slept the sleep of death. Physicians were called, after friends tried to arouse him and could

not, and did all in their power to counteract the fearful effects of the poison; but their efforts were vain, and without speaking a word, or even a smile of recognition for his sorrowing bride, who was with him, he passed away. His body was taken to Cherry Mound, and after funeral services in the old church, conducted by the pastor, was laid tenderly to rest in the family cemetery.

A FRIEND.

GARNER—Died, at her home in Waco, Texas, at the mature age of 75, Mrs. Sarah J. Garner. Deceased was born in Middle Tennessee, and came to Texas about 1849, and settled in San Antonio. She was received into the Methodist Church in Waco by Rev. John Carpenter in 1867. Her husband died years ago, and was buried at Little Rock, Ark., whither he had gone on business. Four children—three daughters and one son—were born to them, and live to call her blessed. Of recent years she has seldom been able to attend the services of the Lord's house, but her life was one of unbroken devotion to the Lord. Her last illness was brief, as she desired it should be, and she slept and was at rest. The bereaved have the consolations of grace, and may they have, without an exception—children, grandchildren and all—a glorious reunion in the city beyond.

M. S. HOTCHKISS.

FINCHER—Joseph M. Fincher was born in the State of Georgia, August 25, 1828, moved to Texas in 1853 or 1854; settled in Gregg County; was married to Miss Nannie Killingsworth in 1855, afterwards moved to Harrison County; in 1859 came to Tarrant County, Texas, and lived with his daughter and son-in-law, Mr. and Mrs. Hiatt, until his death, which occurred on January 1, 1891. Bro. Fincher was converted when a young man, joined the M. E. Church South and lived a consistent Christian until death. Bro. Fincher was quiet, never talked very much, but when he spoke it was always sensible and to the point. He was buried by the Masonic fraternity at Rehoboth graveyard, Tarrant County, Texas. He leaves four children—one daughter and three sons—to mourn the loss of a sated father. Weep not, children; your father is in heaven.

E. D. L. TIMS.

SANDELL—William Byron Sandell, infant son of J. R. and Fannie R. L. Sandell, was born October 29, 1899, and went home to the many mansions February 22, 1901. This makes three of their children in the last three years. We can not understand now God's dealings with us, but there is a day coming when these things will all be revealed to us. The parents of this child are submissive to God's will, believing that he doeth all things well. Dear parents and friends, you will find your loved babe again if you will live and work for the Master. He only stayed with you long enough to entwine the love of papa, mamma, sister and friends around his little form, then went home to join his loved ones that just preceded him. May the Lord bless and comfort his parents and friends, and one day gather them all around God's throne in heaven.

J. A. GRIMES.

McDANIEL—J. M. Daniel was born in St. Clair County, Ala., September 18, 1825, professed religion and joined the M. E. Church, South, in his eighteenth year; lived a consistent Christian life over fifty-seven years; died November 12, 1900, being 75 years, 1 month and 25 days old. He was married to Miss R. Kelley in 1848, who has walked by his side, sharing his burdens and pleasures with him for fifty-two years, and who still survives to travel the balance of life's journey alone. She, with four living children, all of whom are married and have families of their own, all belong to the Church and are trying to get to heaven. He moved to Cooke County, Texas, in 1852, lived there three years, then moved to Brown County, where he lived till God said "call him to his reward." May God's richest grace support, comfort and sustain the bereft wife, children and relatives, is the prayer of their friend and brother.

G. C. FIELD, L. E. Thrifty, Texas.

HUNT—Nancy Lucinda Hunt (Marshall) was born in Monroe County, Tenn., September 1867, professed faith in the Savior at the age of 16, and joined the M. E. Church, South; was married to Bro. Thomas Hunt February 15, 1885. To this union God gave seven precious children, all of whom remain save one, who preceded her to the heavenly home. Sister Hunt was a true Christian mother, and while she was a great saint, her Master, she was ever encouraging those about her to righteous living. She was not rebellious, but meekly looked to Jesus for direction. When the end came, on the 20th of September, 1900, she said: "I have only one regret. That is leaving my husband and little ones. But they lovingly committed them to the Heavenly Father and peacefully fell asleep in Jesus. Graces are many mansions. There those who love us will watch and await our coming. May the Lord so direct, comfort and guide us that we may all meet again in that better home. Lovingly,

J. W. GIBBENS.

McMILLAN—Cornelia A. McMillan (nee Griffin), wife of J. J. McMillan, was born in Raleigh, N. C., December 17, 1824, and died at Neches, Texas, February 21, 1891, in her sixty-seventh year. The deceased was converted in girlhood and united with the Baptist Church, but later in life joined the M. E. Church, South, and continued a member in good standing to the day of her death. She had but recently come into this community from Franklin, Robertson County, Texas, where her membership was; but she had been here long enough to impress her associates with her worth as a lady and a Christian. She was married three times, on the 17th of November, 1857, she became the wife of J. J. McMillan, with whom she lived happily to the end. She left husband and three children to mourn their loss; but they sorrow not as those who have no hope. She was buried at Camp Creek Cemetery, near her old home, by loving friends, to await the resurrection of the just.

W. A. MOORE.

McDONALD—Daniel McDonald was born March 8, 1816, in Brazos County, Texas; was married to Miss Sophronia Cooley January 6, 1841. Into their God-given twelve children, Ten are living. Two had preceded father to their home on high. Bro. McDonald's last illness was short, though severe. For seven days he suffered with pneumonia. Oh, his suffering no one can tell. For fourteen or fifteen years Bro. McDonald had been a member of the Methodist Episcopal Church, South. He was steward in the Church when God released him. At his home in Milan County, Texas, February 8, 1901, Bro. McDonald, with his precious wife and children and many friends gathered around him, bade farewell to all and went home to Jesus, where pain and death are felt and feared no more. No one can tell the loss of so good a man. Bro. McDonald was a devoted Christian, a true and devoted husband, a loving father and a kind neighbor. Cheer up, loved ones; only trust in Father's God, and in a few days more you will meet where parting is no more. His pastor,

G. C. CRAVY.

HUNT—Martha Jane Hunt (nee Marshall) was born November, 1829; professed faith in Christ and joined the M. E. Church, South, in her eighteenth year; was married to Bro. David P. Hunt in 1848, August 1. She lived a devoted Christian, a true and devoted husband, a loving father and a kind neighbor. Cheer up, loved ones; only trust in Father's God, and in a few days more you will meet where parting is no more. His pastor,

J. W. GIBBENS.

BROWNING—Mrs. Maud Della Browning (nee Redd) was born in Fannin County, Texas, November 15, 1831; professed religion seven years ago, under the ministry of Rev. W. A. Coppinger, and lived a consistent Christian until her death, which took place at her home in Bailey, Texas, February 14, 1901. She was married to Mr. A. S. Browning April 14, 1858. To this union one child was born. She was a true member of the M. E. Church, South; lived religiously and died happy. She told this writer, as she did many others, that her way was clear. She has never doubted since her conversion. As a wife, she was a beloved indeed. She served the Church without selfishness. She loved her pastors, and always defended the right. The large funeral crowd and suspended business by the men of the town, bowed heads and long procession to the cemetery, are evidences of her popularity, esteem and love. She was solemnly interred in the old family graveyard Grove Hill. To the bereaved ones let me say, soon you can be with her on the banks of sweet deliverance.

W. J. BIRDWORTH.

CRADDOCK—Emma E., wife of Bro. S. S. Craddock, daughter of J. V. and Amanda M. Whitfield, was born in Fannin County, Texas, September 18, 1841; joined the M. E. Church, South, under the ministry of Rev. J. P. Hulce, August 4, 1861, in which she lived a consistent Christian life until she peacefully passed from the shores of time to that of eternity, an event which took place in her home at Sanger, Texas, December 25, 1900. These dates number the years of her pilgrimage from her cradle to her crown years that had many trials, a way that was freighted with afflictions both long and severe; yet from these she emerged as gold tried in the fire. While a place in the home is vacant and the voice of mother is heard no more, yet she has doubtless been gathered with the blood-washed through into that land of fadeless flowers. May the sorrowing companion, the motherless children, see that God in his providence has placed another glittering link in the chain that binds them to eternity and to God.

L. A. CLARK, P. C. Robert Lee, Texas.

HAZEL, Sister Susan J. Hazel (nee Oulton) was born in Harrison County, Ind., February 22, 1847; was converted and joined the church in early life. She was married to W. M. Hazel, December 21, 1872, and departed this life February 12, 1901, at her home near Lindale, Smith County, Texas. Sister Hazel was the mother of ten children, four of whom, and her husband, had already preceded her to the better world. Thus she was left with the care and responsibility of her surviving children, an aged mother, who is now about fourscore years of age and has been blind two or three years. But she bears the burdens of life with patience, never complaining, with a sweet spirit of submission and resignation to the will of Him who is Father of the fatherless and a Judge of the widows. She was true to God and the Church, a good neighbor and a loving mother, always endeavoring to bring up her children in the fear of the Lord. Her work is done, while her influence will abide. She has gone to join the family above. May the Lord bless the dear children and the grandmother, and may they all meet again in the heaven by and by.

W. F. MAYNE.

ASHBURN—Little Mary Ashburn, daughter of Rev. and Mrs. S. A. Ashburn, was born June 21, 1896, and died of membranous croup, December 25, 1899. Her body rests in the Gatesville Cemetery. Thus ended the earthly life of a sweet child—the joy of a mother's heart, the pride of a father's home. Little Mary was attractive and bright, beautiful in form and mind. She gave promise of an unfolding rare and beautiful. It was hard to give her up, but the better part must be drunk and breaking hearts said, "Thy will be done." The home has lost much of its sunshine in the departure of the little household pet, but she is companioned with the angels, evermore beholding her Heavenly Father's face. She still lives—in that better life; lives with God, and in her parents' hearts. She can not come back to them, but they can go to her. May sustaining and saving grace richly abound.

J. F. PIERCE.

ACKER—Little Maggie Ackker, daughter of Bro. H. W. and Sister Maggie Ackker, died February 16, 1901. We laid her little body resting to rest on the Sabbath, February 17. Little Maggie was the pet of the home, as she was the youngest of three girls (the baby). She even months have reached her first year. In March she would have been 3 years old. Oh, how the family aches her! When our children die, all heart and soul home, especially the baby. She is the first to be met, and with her little bright eyes, sparkling with gladness, somehow, she always comes and and weeps, feeling she was mamma's cheer continually, as he departed, she little contrasts on the floor. She met others as they came from school and somehow she was like a fresh-bloomed rose to them. Oh, how they miss her! Her little voice is hushed now, but thanks be unto our Father, who will never forget. She leaves a mother and father who are sisters to mourn for her, and a host of friends also. Look up, fond parents and sisters and friends. We can't bring her back, but we can go to her.

S. N. ALLAN, P. C.

COUSINS—James P. Cousins was born in Henderson County, Tenn., in July, 1841. The family moved to Texas in 1855 and settled in Smith County, at a little village then known as Canton, but now called Omen. Here Jim grew up to manhood. When he was 22 years old he moved to Tyler and began business for himself. When he was about 27 years old he married Miss Jennie Hill, who was raised at Little Rock, Ark. To them were born two children—a son and a daughter. The son is a prominent insurance man and the daughter is the wife of Dr. H. Rankin. About fifteen years ago Mr. Cousins joined the Methodist Church. He was a true, good man. In a quiet way he was a comfort to the writer, who was his pastor for four years. In his case, as in the case of all quiet, reserved men, his loss shall miss more than we thought. He quietly passed away February 22, 1901, at 11:30 a. m. His burial services were conducted by the writer and his pastor, Rev. V. A. Godbey. A host of friends he had no enemies—followed him to his last resting place, from whence he will rise when the saints of God awake up.

B. H. GREATBASTIDE.

COLLIER—Mrs. Elizabeth Collins (nee Smith) was born January 11, 1827; married to A. G. Collier October 8, 1847; joined the Church in 1847. Bro. Collier was a faithful Christian life till the day of her death, which occurred at her son's G. M. Collier, February 26, 1901. She was the mother of eleven children, five of whom live to mourn their loss. Her home was a place of prayer. For more than fifty years she loved her church and all its interests, and was always at church when well, and was a faithful member till she died. She was a woman of great firmness, yet she was gentle and kind to all, and everybody who knew her loved her. She will be missed at church, at home and by the pastor. She made her home with her son, G. M. Collier, for several years before she died. He will miss her most. But she is not dead, but gone to live with Christ. Why should we mourn? Our loss is her gain, and we all can meet her again in heaven, where parting is no more. May God's richest blessings rest on her children and her grandchildren, and when they, with their labors of love, in every way, will all meet in the home of the blessed, in our Father's arms.

J. W. HARMON.

MORROW—Margaret A., wife of David Morrow, was born in North Carolina, January 15, 1821; was married August 25, 1829; became the mother of eight children, five of whom survive her. She was a widow for more than twenty years. She lived with her daughter, Mrs. J. M. Gallagher, and her son, R. E. Morrow, from the 15th of February, 1901, after a pilgrimage of 8 years and 25 days the journey ended. She had prayed for a quiet setting of the evening sun of life, and thus it was so. On a beautiful morn, beneath a clear sky, no sickling wind, no smothering storm clouds, a fitting to illustrate God's wrath surrounded by her children, grandchildren, neighbors and friends, she gently "fell on down," and more than sixty years she had enjoyed companionship with her Lord. The King of Terrors she did not dread, that she had realized, as did St. Paul, that "to live is Christ, but to die is gain." Death was a welcome messenger. He she knew that every step of his journey had brought heaven nearer. "He will comfort me with his counsel and afterwards receive me to glory." Grandma Morrow is gone, but not forgotten. She was a kind, loving and affectionate mother. She will live in the hearts of her children and in the memory of all who knew her. Her husband died in a good old age, in the Church of the living God, loved, honored, revered and mourned by all. So sometime, may, try to emulate the example of this worthy life-pattern in suffering, meeting always, submissive to God's will, leaving forth fruit unto death. May a quiet providence attend each of you through life and being true to him in the home of the blest. By one who loved and lives.

N. C. LITTLE.

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the life so full of
benevolent action, of
true friendship, is
only the memory of
e left us; not a life
be heralded to the
ter of unusual sym-
heart and generous
ation with her a de-
me of notes. May
r, who took her to
ender hand the hus-
mother, sisters and
t, and may the Com-
rowing hearts with
d blessing, and may
unbroken family at
J. L. KENNEDY.

ughter of Rev. John
e was born in Bell
ember 11, 1873; pre-
t at 3 years of age;
Baird September 12,
e in Lipscomb Coun-
29, 1891. When we
e we found Sister
body, but strong in
When we first vis-
of her future hope,
even calmly. "All is
e. Would like to live
if God so will; but
nd not mine." Her
ome days before her
in the writer spent
of her earthly life,
praying, singing and
ess, and while pray-
in with a hearty
ard." Such was the
the Lord that we
we realize that we
nber, and when the
and the immortal
house, we found no
as we looked on the
re reminded of the
e is not dead, but
thank God for that
to live by and good
s was just what we
like with God. And
d here, for God has
f. To the bereaved
at her words, "Meet
PAUL BENTLEY.

A. Adams was born
stian County, Ky.
up to her reward
as, January 28, 1891,
rs, 8 months and 11
moved to Jefferson
he was a small child,
womanhood she was
of the Cumberland
of which she re-
a number of years,
in 1853, and as there
near her she joined
and continued her
me until her death,
was married to Mr.
sted Methodist, who
in 1866. Of this mar-
e-children, of whom
Mr. F. J. Adams, of
ry A. Williams, who
er brother, and Mrs.
Caldwell. Besides
grandchildren and
are left behind with
ter and consecrated
Israel as a rich her-
in principle, strong
uming in disposition,
ded and served the
d to all with whom
J. D. SCOTT.

Rowley was born
State of Maine; was
anda McAlphin, in
pl, July 24, 1851. He
in Clear Creek, in
is, October 11, 1899,
d six children, sev-
many friends to
e daughter had pre-
e lived—rejoicing in
and pointing up-
rmed his acquaint-
go and was intima-
e for twelve months,
nd have frequently
all the happy hours
his earnest faith-
It seemed that he
h for his pastor and
that lay so near his
e espoused in early
in and uniting with
South, wherein he
joined, honored and
in labor to rest. Bro.
Sunday-school sud-
d days, going five
and lead in this no-
e say to the sorrow-
ren, while you weep
have no hope. You

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EAST TEXAS CONFERENCE.

Tyler District—Second Round.
Tyler cir. at Center..... March 16, 17
Cedar Street and St. Paul, at St. Paul, March 23, 24
Lindale cir. at Mt. Sylvan..... March 30, 31
Emory cir. at Sabine Pass..... April 6, 7
Grand Saline, at Antioch..... April 12, 13
Ganton, at Wesley Chapel..... April 19, 21
Malakoff, at Oakland..... April 26, 28
Athens sta..... April 29, 31
Meredith, at Elm Grove..... April 27, 28
New York, at Murchison..... April 27, 28
Edom, at Shady Grove..... May 4, 5
Whitehouse, at Noonday..... May 11, 12
Troupe and Overton, at Arp..... May 18, 19
Marvin..... May 25, 26
J. T. Smith, P. E.

Pittsburg District—Second Round.
Queen City, at Bloomburg..... March 16, 17
Atlanta sta..... March 17, 18
New Boston, at Godley's Prairie..... March 23, 24
Ripley, at New Hope..... March 30, 31
Gilmer, at Gilmer..... April 6, 7
Mt. Pleasant sta..... April 13, 14
Naples, at Omaha..... April 20, 21
Quitman, at St. Paul's..... April 27, 28
Leesburg, at Reeves Chapel..... May 4, 5
Pittsburg sta..... May 11, 12
Linden, at Douglassville..... May 18, 19
John Adams, P. E.

Beaumont District—Second Round.
Sabine Pass and Port Arthur, at Grigsby Bluff, March 16, 17
Beaumont, First Church..... March 23, 24
Beaumont, North End and China, March 29, 31
Orange..... April 6, 7
Chester, at Midway..... April 13, 14
Leggett, at Darby..... April 20, 21
Livingston, at Moscow..... April 27, 28
Woodville, at Wolf Creek..... May 4, 5
Kountze, at Warren..... May 11, 12
Burkville, at Farr's Chapel..... May 18, 19
Jasper mis, at Magnolia..... May 25, 26
Jasper and Kirbyville, at J..... May 26, 27
Call cir..... June 1, 2
J. W. Johnson, P. E.

Palestine District—Second Round.
Crockett sta..... March 23, 25
Jacksonville sta..... March 28, 29
Rusk sta..... March 30, 31
Elkhart cir, at O'Neal's..... April 6, 7
Palestine..... April 13, 14
Wells mis, at Fairview..... April 20, 21
Trinity and Lovelady, at Glendale..... April 27, 28
Alto cir, at Mt. Zion..... May 4, 5
Holcombe cir, at Tadmor..... May 11, 12
Jacksonville cir, at Providence, May 18, 19
Brushy Creek cir, at Pace's Chapel, May 25, 26
Groveton cir..... June 1, 2
West Palestine..... June 8, 9
Grapeland cir, at Hay's Springs, June 15, 16
Crockett cir..... June 22, 23
The District Conference will be held at Lovelady June 27-30.
W. F. Davis, P. E.

Marshall District—Second Round.
First Church..... 11 a. m., March 17
Northside..... 7:30 p. m., March 17
Longview sta..... March 24, 25
Jefferson sta..... March 31, April 1
Kellyville, at Avinger..... April 8, 9
Coffeeville, at Smyrna, 11 a. m., April 15, 16
Carleton, at Murray, 2 p. m., April 14, 15
Kilgore, at London..... April 21, 22
Hallville, at Lagrone's Chap., April 27, 28
Church Hill cir, at Pleasant Hill..... May 4, 5
Beckville, at Ebenezer..... May 11, 12
Henderson sta..... May 18, 19
Harmony cir, at Mt. Pleasant, May 25, 26
Arleston, at Mt. Zion..... May 25, 26
Harrison..... May 25, 26
Henderson cir, at Lone Star..... May 18, 19
C. R. Lamar, P. E.

San Augustine District—First Round.
Appleby mis, at Appleby..... March 16, 17
Sexton cir, at Millam..... March 23, 24
Hemphill mis, at Hemphill..... March 21, 22
A. J. Weeks, P. E.

TEXAS CONFERENCE.

Houston District—Second Round.
Tabernacle..... March 22, 24
McAshan..... March 23, 24
Central Church..... March 29, 31
West End..... March 30, 31
McKee Street..... April 6, 7
Washington Street..... April 7, 8
Wharton and Hungerford, at W..... April 13, 14
Cedar Bayou, at Alexander's, April 20, 21
El Campo, at Ashby..... April 27, 28
Angleton, at Sandy Point..... May 4, 5
Columbia and Brazoria, at B..... May 11, 12
Rosenberg, at Modena..... May 18, 19
Alvin..... May 25, 26
Richmond..... June 1, 2
Matagorda, at Bay City..... June 8, 9
Dickinson..... June 15, 16
Shearn..... May 15
Geo. A. LeClere, P. E.

Brenham District—Second Round.
Fulshear and Brookshie, at B. March 16, 17
Sealy, at San Felipe..... March 17, 18
Lyons, at Yellow Prairie..... March 23, 24
Caldwell..... March 24, 25
Cameron cir, at Ad Hall..... March 31, April 1
Cameron..... March 31, April 1
Maysfield, at M..... April 6, 7
Rockdale..... April 13, 14
Milano, at Gause..... April 20, 21
Lexington, at L..... May 4, 5
Giddings, at Burton..... May 11, 12
Davilla, at Davilla..... May 18, 19
Pleasant Hill, at Pleasant R..... May 25, 26
Benard..... June 1, 2
Delegates to District Conference will be elected this round.
J. B. Cochran, P. E.

Calvert District—Second Round.
Leon cir, at Liberty..... Fri., March 16
Jewett cir, at Buffalo..... Sat., March 16
Fairfield cir, at Zion..... Fri., March 22
Freestone cir, at Steward Mill, Sat., March 23
Kosse cir, at Alto..... Sat., March 23
Centerville cir, at Leona..... Sat., March 30
Rogers Prairie cir, at Oxford, Sat., April 6
Franklin sta..... Fri., April 20
Franklin cir, at Harris Ch., Sat., April 21
Calvert sta..... Fri., May 3
Mt. Vernon cir, at Elliott..... Sat., May 4
Hearne and Wheelock cir, at W., Sat., May 11
Durango cir, at Blevens..... Fri., May 17
Lott cir, at Chilton..... Sat., May 18
Rosebud sta..... Fri., May 24
Travis cir, at Powers..... Sat., May 25
Petteway cir..... Fri., May 31
Remond and Reagan, at B., Sat., June 1
Marlin sta..... Sat., June 1
H. M. Sears, P. E.

Huntsville District—Second Round.
Courtney and Plantersville cir, at Lynn Grove, March 16, 17
Walker cir, at Mink's Prairie, March 23, 24
Hempstead sta..... March 23, 24
Bryan sta..... March 26, 27
Milligan cir, at Milligan..... March 27, 28
Navasota sta..... March 31, April 1
Madisonville cir, at Midway..... April 6, 7
Anderson cir, at Roan's Prairie, April 13, 14
Huntsville sta..... April 20, 21
Willis sta..... May 12, 13
Prairie Plains cir, at Union Grove, May 18, 19
Zion cir, at Sulphur Springs..... May 25, 26
Dodge cir, at Old Waverly..... June 1, 2
Cold Springs cir, at Shepherd..... June 8, 9
Conroe..... June 15, 16
Chas. A. Hooper, P. E.

Austin District—Second Round.
West Point cir, at Winchester, Mar. 16, 17
Smithville sta..... Mar. 17, 18
Lagrange sta..... Mar. 23, 24
Columbia sta..... Mar. 30, 31
Welman and Osage cir, at W..... April 6, 7
Flatonia sta..... April 13, 14
Webberville cir, at Webberville, April 20, 21
Manor sta..... April 27, 28
Hotchkiss Memorial, Austin, April 27, 28
Merrilltown and Walnut cir..... April 27, 28
Manhaca cir, at Manchaca..... May 4, 5
South Austin sta..... May 11, 12
Tenth Street, Austin..... May 11, 12
First Street, Austin..... May 18, 19
Center Point cir..... May 18, 19
E. S. Smith, P. E.

INDIAN MISSION CONFERENCE.

Weatherford District—Second Round.
Cloud Chief, at Friendship..... March 16, 17
Edwardsville, at Union..... March 23, 24
Gin, at Center Point..... March 30, 31
Wood, at Valley..... April 6, 7
Burns, at Ural..... April 13, 14
Choyens, at Choyens..... April 20, 21
Woodward, at Woodward..... April 27, 28
Grand..... May 4, 5
Cordell..... May 11, 12
W. A. Randle, P. E.

Wynnewood District—Second Round.
Noble..... March 16, 17
Erin Springs..... March 23, 24
Franklin..... March 30, 31
Wynnewood sta..... April 6, 7
Ada sta..... April 13, 14
Hickory..... April 20, 21
McGee..... April 27, 28
Moral..... May 4, 5
E. L. Massey, P. E.

Duncan District—Second Round.
Fort Hill, at Hill..... March 16, 17
Duncan..... March 23, 24
Chickasha..... March 31, April 1
Marlow, at Rush Springs..... April 7, 8
Minco..... April 14, 15
L. L. Thurston, P. E.

Ardmore District—Second Round.
Broadway, Ardmore..... March 16, 17
Leon and Burneyville, at B. March 23, 24
Carter Avenue, at Lone Grove, March 30, 31
Lebanon, at McMillan..... April 6, 7
Cornish, at Grady..... April 13, 14
Orr..... April 20, 21
Washita, at Pickens S. H., April 27, 28
Springer, at Elk..... April 27, 28
W. J. Sims, P. E.

Oklahoma District—Second Round.
Stillwater sta..... March 16, 17
Perry and Morrison, at B. March 23, 24
Keokuk Falls cir, at Mt. Hope, March 30, 31
Chandler sta..... March 31, April 1
Earlboro cir, at North Canadian, April 6, 7
Dale cir, at Pink..... April 13, 14
Tecumseh cir, at New Hope, April 20, 21
Shawnee sta..... April 27, 28
Hennessey sta..... April 27, 28
Billings and Enid, at B..... April 28, 29
Byron cir..... May 4, 5
Samuel G. Thompson, P. E.

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FROM MARSHALL DISTRICT.

I have just completed my first round and am glad to say that our reports show a decided advance over those of this time last year. One of the latest points visited was Harrison Circuit, where I find things completely transformed. I had requested them to pay up one-fourth the assessments for the year, but they brought up over 40 per cent of the salaries and 70 per cent of the collections ordered by the conference. Considerable improvements have been put upon the parsonage property which is located in the city of Marshall, and two new churches will be built during the year. Bro. Parsons, our new transfer, who is the lucky pastor, is being provided— not with pound packages, but with wagon loads of corn, oats, potatoes, hams, lard, eggs, butter, molasses, etc. These poundings are not figured into question right at all, and the elder can only carry off what he can eat. The quarterly meeting was held at Scottville and the house was almost filled Sunday morning. The communion service was a previous season. I hardly saw Whitehurst, but heard of him everywhere. He is a diligent pastor. First Church is said to be in a better condition than it has been for years. They are now arranging to put in a two thousand dollar pipe organ, and to hold a meeting with the aid of Prof. H. G. Davis, of Alabama. The city is budding steadily and healthily. The T. & P. road have located their handsome new shops here, and are planning to build their long contemplated Gulf line. Our Church took the impulse given to all lines of industry and outside of Beaumont we have not a more important appointment in East Texas than First Church, Marshall, nor one which provides better for the pastor's support. I preached Sunday night at North Side to the best congregation I have ever seen in that house. The new pastor and his lovely family have won all hearts. For years we have been laboring to fortify the place, and at length we have it well Garrison-ed. Gus is a man of great versatility and "inter-meddlers with all wisdom." His latest escapade is a tilt with four Mormon elders in public debate. He is now asking "where is the disputer of this world?" and sighing for more such realms to conquer. Watch North Side.

While in Marshall I met Bro. H. W. Gober, who came over to see me in regard to his new church, building at Harleton. His is a new pastoral charge formed in anticipation of improvements to be wrought by the completion of a new line of railroad—the P. M. & S. P. The road has now come into the hands of a company which is pressing the work forward, and the wisdom of our step is demonstrated. Harleton is surrounded by hills which are formed of iron ore of a superior grade, and covered by pine forests dotted with lumber mills here and there. We have a little Church in Harleton, just organized last year, whose pluck

Henderson Circuit. No one has ever preached in that section to larger or to more responsive congregations. This betokens better things. If Henderson Circuit ever expects to get upon higher ground, now is the favored time to do it. Kilgore Circuit, under Booth's leadership, is making a steady advance in all departments of our work, and Dr. Bengle has been preaching to the largest congregations that we have had in Jefferson in many years. I will give you later a more detailed report of these charges. Our men are "all at it and always at it." God is with them. C. R. LAMAR, Henderson, Texas.

SHE WILL LEAD IT.

I am a reader of your most excellent paper, Texas Christian Advocate. You will please excuse my delinquency. We are not far from the ill-fated Galveston, and suffered in proportion. I am an old lady from Missouri; came to this coast country in 1898, with an only child, a son. The first year the overflow of the Brazos destroyed all crops! Second year, the Galveston storm not only destroyed crops, but left us without a house or building to mark us out since nice little Southern home! But, many thanks to you, I have read the dear Advocate. It has come to me regularly, with its blessed truths and benedictions to my soul, house or no home, money or no money. Thank God for such services! I hope to read the paper as long as I live. May its editor and publisher live long to bless the people, but they will have to be paid for their labor. I am 22 years of age, have been a reader of the St. Louis Advocate since its first year of publication—Fifty years in Missouri I could always pay for my Advocate. I hope to be able to raise melons or something else to pay for my Texas Advocate this year. If I fail this year down here, I shall come out nearer Dallas, but still read the Texas Advocate. If I go back home to grand old Missouri, I expect to read the Texas Advocate, went back to Missouri last May on a visit to an only sister, Mrs. M. A. Kinsey, of High Gate, Mo. a widow. I had a number of my paper with me. She liked it so much she had me to send at once for the paper for her. When I came back here it was a sad sight indeed. Our once lovely home in ruins! My son's wife died from the effects of the storm, leaving him here in a strange land with three little motherless ones.

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Vol. XLVII.
EDITORIAL.
THE CHURCH AND THE OUTSIDE WORLD.

The Scriptures very clearly define the relation that the followers of Christ sustain to the world and its practices. Between them and those matters there is drawn a line of demarcation, and no sincere Christian can cross it without stultifying his conscience and compromising Christ. In accepting the teachings of the gospel as our rule of conduct we profess to become spiritual and righteous. We give up the old life and enter into a new order of things. Our taste for worldly and hurtful pleasures is changed into a love of the true, the beautiful and the good. We turn away from the beggarly elements of the world and seek those things which come down from above. Our lives are hid with Christ in God. We mix with the world in the ordinary business affairs of life, but we are not of the world and we have nothing of a doubtful character in common with the world. We become a peculiar people in motive, in thought, in purpose and in conduct. Men take knowledge of us that we have been with Jesus and they expect us to conform to the law of consistent righteousness. We will do this we not only do violence to our own profession of faith, but we inflict an injury upon the general cause of Christ. He suffers at our hands.

But we are not to understand by this that we are to array ourselves in enmity against men who make no pretensions to religion. This is far from the truth. We are enemies to sin, but not to men. It is our duty and privilege to love even the worst of men, but to discontinue their evil ways and practices. Just here many good people fail to draw the line of proper distinction. They build around themselves a wall and alienate a great many very good people, simply because they are not in the Church of God. Christ did not pursue this course. He associated with publicans and sinners and had great success in his work among them. For their sins he had nothing but loathing, but for their souls he had unbounded patience and love. He did not wall himself off from them, but drew them to him. Yet they recognized the fact that he was infinitely their superior in moral and spiritual excellence and they looked upon him for guidance and instruction. Such ought to be the attitude of all the followers of Christ toward the unconverted to-day. But in matters of this kind we have not been as wise as Christ. A great many people who need the saving influence of the Church stand aloof from Church people because of our severity and repellent methods. We have no influence with them and the moment we inaugurate an enterprise we can count on the uncompromising opposition of such people. They refuse to follow our leadership, not because we claim Christ for our Savior, but because we are constantly assuming an attitude of personal opposition to them. Instead of claiming us as their friends in matters where we can all agree, they put us down as their enemies and will have nothing to do with us. The only remedy for this abnormal condition is