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EDITORIAL.

MAN'S SECURITY AND HAPPINESS.

Some time ago we wrote of man's dignity and place in the universe. This article was followed by another concerning man's duty and life-work. We now conclude the series with a few observations upon man's security and happiness.

Whoever contemplates his position in the universe and adjusts himself harmoniously thereto; whoever accepts the will of God as the ultimate standard of righteousness and the law of his life; whoever accomplishes the will of God in all its fullness and details with the utmost fidelity and efficiency, will enjoy a tranquil security which the world can neither give nor take away, and a profound spiritual happiness beyond the reach of the vicissitudes of time. The unseen angels of God encamp about him. He hides himself in the pavilion of the Almighty. The everlasting arms undergird and encircle him. He has chosen the good part which shall not be taken from him. His name is in the book of life.

To be one with God, one in thought, in feeling, in purpose and deed, is the meridian of spiritual development and the very essence of a consecrated life. If we undertake to do the will of God we thereby become the agents of God, and thus while we assume the obligations of such a relation we become entitled, at the same time, to all the privileges and advantages growing out of it. If a man had an agent in the field he would furnish him with letters of introduction and helpful testimonials of all sorts, he would provide him with sufficient funds to defray his traveling expenses and to pay his board. He would sweep away all the barriers in his way. He would break down all opposition. He would lay under contribution all his resources to render the agency a great success. The application is easy. If God wants us to do a certain thing, and if we are honestly trying to do it, God will stand by us and support us to the last limit of his resources. He has his heart set upon the enterprise, we are striving to accomplish it, therefore Divine wisdom and power are guaranteed to us. He will smile complacently upon our sympathetic cooperation and bless the enterprise we have in hand. He who goes out into the wide world bearing a commission from God will find the way opened up, obstructions broken down, means abundantly provided, friends waiting to help and everything necessary for an efficient prosecution of the task. As long as he fulfills this commission his enemies will be powerless, his health will be preserved and his life will be safe, apparently insuperable barriers will vanish, he will realize that he is invulnerable and invincible. The eternal purpose of God to do a thing invests with undying vigor and incalculable power every instrument and person connected with it. The fathers used to say, "Every man is immortal until his work is done." An American thinker, varying the phraseology somewhat, has said substantially the same thing: "Every man's task is his life-preserver." This is true. While we tread the humble path of duty with an unfaltering step and with an eye single to the glory of God, we need not fear. Nothing that walks the face of the earth can touch the anointed of God. There is a divinity that hedges in such a life. Unless a man is identified with God and the plans of God he is constantly in danger. His life is an erratic movement. He flies off at a tangent. There is nothing to hold him to the center. He mistakes the decoy-lights of the world for steadily shining luminaries and follows the impulses of a heart that is alien to God. Collapse, irremediable ruin is the result.

But to walk and talk with God is to have all the sweet and hallowed joys of a divine communion, and also the safeguard and protection of a celestial companionship. Under such an ægis, who can fear? Within such charmed precincts, who can doubt?

Whenever you determine to do God's will, then and there God determines to give you the opportunity if it takes a thousand years and exhausts the exchequer of the skies.

Such a man abides forever. His soul is immortal. His character is an incorruptible and deathless possession. His record is an everlasting ngredient in the history of the universe. In the dying hour he may unclothe himself of fleshly habiliments—"shuffle off the mortal coil"—but the breath of God which was breathed into him will survive forever, and all that is worth having, Christian manhood and the memory of a well-spent life, will go with him and abide with him. There is something which can not be wrapped in a winding sheet, which can not be screwed down under a coffin lid, which can not be buried beneath the clods of the valley—even that soul which bears the image and the superscription of God, and which has been redeemed by the all-powerful blood of Christ. Character, too, is beyond the reach of the tooth of time and the disintegrating forces of nature. And our record, like an everlasting, luminous trail of light, will linger and abide when we are dead and gone. Our security lies in our identification with God, and our happiness is the testimony of a good conscience and the hope of a blissful and immortal repose beyond the tomb.

CONNECTIONAL NEWS.

Dr. Lambuth, in Wesleyan Advocate: There are, it seems to me, abundant tokens that the call of God to the Church "at home" to re-enforce the laborers it has sent into the foreign field is more than usually urgent and distinct. Despite our want of faith, our past partial obedience, our feeble love, our sluggish effort, and our very great weakness, he yet leaves to us the command to "go into all the world" unrepealed, and still offers to us the high and holy fellowship of service with those who, counting "not their lives dear unto themselves" have gone to the ends of the earth doing his will.

To the express command of his word he has added many more indications of his will. He is scattering light all around us. Many thoughtful men among us are grasping the matter of missions with a broader, deeper and diviner insight, while from the hearts of those nearest the sin, shame and degradation of the "Christless millions" come pleas that ought to startle the most sluggish among us.

Highways among the heathen have been thrown up, along which the messengers of peace may go in increased numbers, and with something of the "haste" that the "King's" business requires. Powers hitherto antagonistic, or indifferent to the spread of the "truth as it is in Jesus," have been laid under contribution to the "furtherance of the gospel." "Events in the slow history of their ripening" have succeeded each other so quietly and so unobserved by us, until to-day they bring before even the casual looker for the "signs of the times," a rich and ripe harvest, waiting and welcoming the reapers. Civil forces and governmental projects, patriotism true and intense enough to see the wants of one's own country, statesmanship broad enough to see beyond the geographical limits of a single nation, commerce with all its vast enterprise, complicate machinery and quick sensitiveness to all that affects men in their present or prospective relations—all, all of these are coming—have already come to see the kingdom of God as never before; and these all turn to the gospel of the Son of God as the strongest conservator of all men's interests with a new hope and an assured confidence as never before. Barriers to the progress of the gospel have been broken down, obstructions have been moved out of the way until to-day we witness in the great empire of China, the very heart and stronghold of heathendom, holding, perhaps, one-third of the population of the world, the removal by imperial edict from "the various editions and complications of the Chinese Code, all claims placing restrictions upon the propagation of the Christian religion." Verily "no imperial edict of the present century has been so significant, none can be more influential."

Bishop Hargrove in Methodist Review: To say that the woman is a helpmeet for man is most explicitly and emphatically to affirm that a woman is not a man; and all attempts to make the woman a man in the Church or elsewhere is to pervert the divine intent and order. Constitutional differences, specific and distinct, present the two in widest contrast. If he is distinguished for courage, she is for fortitude; if he for strength, she for delicacy; if he for analysis, she for synthesis; if he for reasoning, she for intuition; if he for persistence, she for patience; if he for invention, she for application; if he for firmness, she for flexibility; if he for grandeur, she for gracefulness; if he for boldness, she for beauty.

Rev. G. T. Sullivan writes from Memphis, Tenn., under date of March 31: Our Methodism in these parts continues to grow. The pastors are quite busy with details of their charges. The city pastors are arranging, each, for a spring campaign in revival work. The semi-centennial at Hernando was a success. Bishop Galloway was in fine "trim" every way, preached in his own inimitable way, and raised about $4000 on the church debt. This old historic Church, Asbury, takes on new life, and moves forward with a membership of 775.

E. E Hoss, in Christian Advocate, Nashville: A few weeks ago, after consultation with a number of brethren interested, I issued a call through the Advocate for a convention of the editors and publishers of our Church papers to be held in Nashville on May 6. Owing to the fact that several of the editors have since expressed their inability to be present at that time, and for other reasons that I need not now mention, I hereby withdraw and cancel the call.

W. P. Lovejoy, in Wesleyan Advocate: Here is a startling statement from an unexpected quarter:

It is a notable fact that during the entire history of the modern missionary enterprise, covering a little more than a century, it has never yet happened that missionaries have been recalled from the foreign field for the sole reason that they could not be supported abroad. Very often these exiled workers have been in great straits, and the question of decimating their ranks has been seriously discussed; but it is affirmed that up to the present date no men or women actually at work in the field have ever been recalled, and a belief has taken root in the minds of missionaries generally, that such a deplorable event will never occur. But this is the very crisis which now confronts us in Southern Asia. Four missionary families on furlough have been notified not to return, and nine other families have been singled out for early retirement from the field. My pen almost refuses to write the words. That such a crisis should come upon any Church or mission is startling enough and sad enough, but that it should fall to the lot of the Methodist Episcopal Church to furnish the first recorded instance of a retreat of this kind is humiliating in the extreme.

These words are from the pen of Bishop Taoburn, of the Northern Methodist Church, himself the Missionary Bishop residing in India. I have emphasized the sentence in the above paragraph, which, I doubt not, has fallen like a thunderbolt upon our Northern brethren. Whether they will meet the urgency that is on them and avert the catastrophe that threatens their missionary interests remains to be seen.

The crisis is not confined to India, as the following words testify:

Let no one suppose for a moment that this is a crisis affecting India alone. It has been gravely proposed to discontinue one of the missions in China, and private advices from the field in question indicate an immediate contraction of the work. The blow has fallen on India first, but the other foreign fields will share the same fate if the impending crisis is not successfully met. Backward movements of this kind are not easily arrested. They are very apt to gather momentum rapidly. For several years past the influences which are now culminating in impending disaster have been at work, and if not met and mastered quickly they will soon be felt in every nook and corner of the foreign field.

This distressing state of things exists in spite of the fact, as the Bishop tells us, "the cost of her mission work has been reduced one-half, while its success has been increased four-fold."

As yet, so far as this writer knows, it has not been proposed to recall any of the missionaries of our Church, but no advancement at home will, sooner or later, result in a missionary crisis abroad. We can not stay where we are and live. A backward movement is death. A crisis abroad means a crisis at home. Decline in the foreign field is the result of a decline at home. The pulse of the Church at home registers its beats abroad.

GENERAL CHURCH NEWS.

Western Advocate: The proposition to put into the Second Restrictive Rule a word that has never been in it, viz., "male," so that if the Church thus willed, there could be no question that only "male members" could be "delegates for an Annual Conference," has received only 386 of the 3868 ministerial votes thus far reported. This represents about the proportion absolutely committed to the exclusion of the women. For it can not be assumed that the 2531 no-votes out of the 9746 cast on the proposition to insert the words, "and said delegates may be men or women," are absolutely and irreconcilably opposed to the eligibility of women. Each vote shows an overwhelming wish on the part of the ministers, that if the Constitution is changed at all, first it shall not be changed to read, "and said delegates must be male members;" but second, it shall be changed to read, "and said delegates may be men or women." The General Conference that proposed the Hamilton Amendment, construed the Constitution as it is, to make women eligible; and proposed that a vote against it should instruct the Cleveland General Conference, so far as one body might influence another its equal, to so declare.

The Baltimore proposition proceeded upon the idea, expressed in its preamble, that without a change in the Constitution women are ineligible; while the Colorado Conference action offered the same amendment, but expressly declared that its adoption was not essential to the admission of women. Thus the consolidation of their propositions as the Baltimore-Colorado proposition, had the effect of leaving the question of eligibility under the Constitution as it is, undecided. Hence, that question, whether the Baltimore-Colorado Amendment is carried or defeated, goes to the General Conference to be decided on the cases presented by the women elected under the old regime; the total weight of the defeat of the Hamilton Amendment being favorable to their cause.

Northwestern Advocate: Concerning the publication of Dr. Lanahan's book, upon which we comment elsewhere, Rev. Dr. W. F. Whitlock, Chairman of the Book Committee, gives to the daily press the following:

"In view of the unrest caused to many Methodists of the present generation by the statements given to the public with reference to the import and purpose of John Lanahan's recent utterances before the Baltimore Preachers' meeting, impeaching the good name of the Methodist Book Concern, it becomes necessary to officially explain that the matters treated by Dr. Lanahan occurred twenty-four years ago, and the Doctor's charges were thoroughly exploited at that time before the tribunals of the Church; that the men whose reputations were involved (and who were exonerated from any criminal complicity in the irregularities discovered) have been dead for many years.

"Dr. Lanahan's sole object in going over the subject again, after so long a time, appears to be his own vindication as against what he deems the unsatisfactory finding of the financial experts who passed upon the matter and the verdict of the ecclesiastical court rendered at that time. Certain occasional allusions to the subject by prominent churchmen have also had their influence in determining Dr. Lanahan's course.

"It should be understood, however, that from that period, twenty-four years ago to this day, no breath of suspicion has clouded the reputation of any man connected with the publishing affairs of our Church. Our Book Concerns have paid towards the support of our worn-out preachers and for other Church purposes during the last eight years more than $1,000,000, and they deserve the unqualified confidence and commendation of the Church."

A Roman Catholic's opinion of Methodism; by a French Abbot, F. Martin, in Western Advocate: Protestantism results in individualism, individualism produces forces isolated and circumscribed, but it produces these in innumerable centers, each perfectly distinct from the other and endowed with free and intrinsic energy. Each one is a living human molecule; hence conscient of itself. Now, find the means to combine these separate forces, to give them a common motion, to direct them toward a common end, and you will have a colossal power. The reason is this, that instead of having simply a common general motion communicated from without by some external force, a motion which tends always to slacken or abate, and, hence, ever in need of being stimulated—you have a motion with its source in millions of active individuals, not only moving themselves, but also stimulating each other; pushing themselves out and precipitating themselves toward some definite end with an accelerated energy of their own.

This is precisely what happens in Methodism. By reviving every member of Protestantism, Methodism has created a multitude of centers each with an intrinsic force really wonderful, and has given to them this twofold purpose, to seek inwardly a living experience of evangelical truth, and outwardly to propagate this truth, principally in opposition to Romanism. These are no longer simply individuals called together by chance, but a formidable army composed of legions of the whole Protestant world, prepared to assault the Roman Catholic Church.

Every Protestant, electrified by the Methodist current, feels a certain obligation, first, to possess in himself the divine life, and then to combat, attack, resist, and spread his belief to the remotest parts of the earth. From this comes that enthusiastic fervor which we see in individuals and associations, that absence of the fear of man, that need of expansion, that courage, and also, since I must say it, that generosity in seeking to win others which seems to embrace the world in its loving arms, while for this purpose it pours out its gold, its literature, and its persuasive words.

What has been the result of this revival? The introduction of Methodism into the Protestant world has not been, as some superficial observers have believed, an event of small importance, and much less an event to be ridiculed by calling it hypocrisy or buffoonery. This revival has shaken the whole Protestant world from one pole to the other. In order to be convinced of this one needs only to study or observe the events of the day. In its rapid and prodigious development it has invaded, dominated and electrified Protestantism in Germany, Switzerland, France, England and the United States of America. Its freedom from any particular form permits it to penetrate all kinds of churches, national and independent. Its action on the political, social and religious world of our time has been beyond calculation.

Methodism has not yet been profoundly studied by us, for which fact we are to be blamed. It has operated not only on the learned but on the masses, and communicated its spirit to all. The religious life of to-day, the life of action and of expansion, has its center in Methodism. Orphanages, works of charity, educational institutions, propagation of the truth, evangelization, preaching and practice, all this has been generated by Methodism and all lives to-day through Methodism.

This is the Church of the future that the Roman Catholic Church will have to meet.

THE PRESS.

The Hymnal.

The new hymnal is a work of genius. it has the appearance of being the product of one mind—no committee could have accomplished it—and the man whose conception it was, ought to have credit for it. The old hymnal was forced upon many Churches by ecclesiastical influence, to their hurt, though most of them refused to deprive themselves of the incomparably better songs of the Sanctuary, Laudes Domini and the other Century books. The new hymnal is now in the lead, though the Century is not made of people who will accept the second place very long. And there is large margin for improvement even yet—which will consist in a higher quality of the hymns. A considerable proportion of the praise-books of all the Churches are padded with materials which are not hymns at all. A poor hymn is better than a rich sonnet of dogmatics for a praise service. One can see in many of these hymns the working of the rhymester's mind. He has sat himself down to weave some teaching or doctrine into verse. It is purely mechanical; literary carpenters work. The ascriptions which are employed have no heart in them. They are so much dead material. They stir no emotion, inspire no worship, have no genuine warmth, have no fitness whatever for the uses of praise. Now, as we have said, a very poor voice uttering the genuine sentiments of the heart is better than the best of them. That is why "jingles" are sung. Jingles though they be, they have some life in them, they express a real feeling and supply a real desire. There is no good, but much harm, in putting dead wood, cut in odd and even lengths, into a hymn-book.

The Psalter is very largely constituted of genuine lyrics—though there are poems in it which are not hymns, nor intended for use as such. The old songs which rose from time to time in the Churches and which have come down to us, are all genuine hymns, and therefore they survived. The two Bernards sang inspiringly, though unfortunately our translations, like all translations, fail to bring over to us the quality of the originals. In leafing over this new hymnal we came upon that matchless song, Whittier's Eternal Goodness. The poet had not sat himself down to compose a hymn. It is spontaneous as a fountain, and as pure. Every line is a catch of sweet music. Its imagery is surpassingly beautiful. It breathes the soul of faith, love, submission, trust and humility. The original complete song is marred at its beginning with a touch of dogmatics, but the selecter has taken it at the point where the poet really began to sing, and there it is, the perfection of beauty and sweetness.

There are others which use has enshrined more deeply in the affection of the Churches, but there are not enough of genuine hymns in existence to make a book as big as this, not even if we include the hymns in the Psalter. The hymnal which is to be an improvement on this will be the one which is wholly clear of dead rhymes, which will contain no poetry which is not a genuine voicing of the true heart, at least none in which there is not a saving element of real worship. But most thankful we are that we now have a book which will take care of itself, which will not need to be forced upon an unwilling people, to their hurt, but which will be chosen because it is worthy of the choosing.—*Interior.*

Expulsion of Missionaries.

It begins to be believed that Russia is encouraging Turkey to expel all French, English, and American missionaries from Armenia, with the understanding that missions of the Greek Church shall take their place. Of course this substitution is to be effected diplomatically. It is to be made to appear that the objectionable missionaries are promoters of sedition and rebellion, and hence are to be expelled as a matter of public safety. Already a Congregational missionary, the Rev. George C. Knapp, of Bitlis, is under arrest and order of deportation. Fortunately we have the right of extra-territoriality; i. e., the right to try Americans in our own courts, which in this case is well for Mr. Knapp. Already the American Board of Missions have sustained the loss of $160,000 in mission property, in addition to private losses. That society has 172 missionaries in Turkey, and property valued at $1,580,000. It has expended in missionary work there in the past sixy years $7,000,000. Its officers insist strongly on Government interference. The Porte declares that only such missionaries as are inimical to the public peace will be expelled; but it is evident that this is a very flexible condition in the hands of the wily Turk.—*Western Advocate.*

The Decline of Eloquence.

I verily believe that the startling decay of eloquence in the United States, since the days of Webster, Calhoun and Clay, is largely due to our inability to be serious about serious things. A man has to have a very great name, indeed, in order to secure attention for a non-humorous oration on a matter of public concern. * * If the plague of jocularity has extinguished eloquence in legislative halls, what will be the effect upon the pulpit of the jesting which is becoming all too common there? It is safe to say the effect will not stop with the decay of pulpit eloquence. A sadder result will be the engendering of widespread infidelity of the sneering, irreverent sort. Between the high themes of the gospel and the "foolish jesting" which St. Paul says "is not convenient," there is such a wide discrepancy that men will not long believe in the sincerity of the messenger nor the truth of the message if these great themes are presented in a jocose, trifling manner. Much of this evil has come from the foolish but popular notion that the pulpit must be entertaining. This is the tap root of all pulpit sensationalism. It is mulched and fertilized by the manifold foliage of the sensational press falling upon the people daily.—*The late Prof. H. H. Boyesen.*

Leniency Towards Crime.

In a recent address President Andrew D. White reviewed the statistics of homicidal crime in this country, and of the acquittal, escape, or pardon of those guilty of it, in such a way as to startle his hearers. Forty thousand murders have been committed in the last six years in this country, he is reported to have said; and only 7351 murderers are in prison. There were 3567 homicides reported in this country in 1889; in 1895 the number went up to 10,500; yet only one in forty-five of those convicted of this crime were executed in 1889, and only one in seventy-four of those in 1895. The abuse of the pardoning power by State Governors, and the maudlin sentiment in the community at large, miscailed mercy, but really most fearful cruelty," together with the perversion of legal methods, are largely accountable for the non-punishment or inadequate punishment of this most serious of crimes. Ten thousand lives will be taken by violence the coming year, the lecturer predicted, two-thirds of which would be spared if would-be murderers had not learned that the risk of atoning for their crime was one which they could afford to run. Crime will continue to increase so long as the children are educated in it by "dime novels, sensational newspapers, posters and melodrama," and so long as old and young are herded together in prison. It will decrease when it is sharply, surely and speedily punished, when journalism becomes cleaner, when vicious books and pamphlets are stamped out, and when moral instruction is introduced into schools—*Zion's Herald.*

Suppressing Indecent News.

The English Parliament has a bill under consideration which proposes to empower a Judge to prohibit the publication of indecent details given in testimony during trials of divorce and like suits. While such censorship of the press in this country might be abused at times, the conduct of our press in many instances has itself suggested the need and justice of restraint. Some exceedingly vile people find themselves in court now and then, either as defendants or as malicious witnesses who are interested in making a disgraceful charge good as against a rival or enemy. It ought to be conceded that some unsavory facts and truths must not be paraded before men, women, and children in homes to which the newspaper is frankly admitted. Social sinners generally keep their sins out of sight, and when they are brought into court for punishment the public ought not to be slimed all over by the disgusting details which even the social sinner has tried to conceal. The world has too many low-minded fellows who are ready to publish alleged "news" which decent papers indignantly reject. Some facts infect society like a plague. There is a definite appetite for such reading in some readers who wear good clothes and appear in good social circles. It has been noted that an exceptional form of suicide begets other suicides of the same kind. The details of an exceptional ingenious robbery educates others to like modes of crime. Evil is tolerated, and eventually embraced because its visage has been made familiar by contemplation, just as the old lines assert. The very fact that crime is prevalent increases that prevalency. "Evil communications corrupt good manners" is another sound saying. The good, also, is infectious. Human history suggests that there is such a thing as epidemic virtue, else the bottom drops out of the whole philosophy of worthy example. There is a definite fester in conversation about transgression against human and divine law. Silence is a disinfectant and deodorizer. A publisher has no right to print that which he, if he is a gentleman, would not name to a lady in private conversation. The paper that spreads before an innocent family the details of a disgusting divorce suit should be banished from all decent homes, and we do not see why the editor, also, should not be outlawed personally. The editor of the London Times, in which paper we read the outline of the proposed English prohibition, declares that if the law is passed he will give all such matters a second censorship, and gladly co-operate with the courts to suppress evil contents from the Times. The present possibility of damaging publication gives the blackmailer a leverage over his persecuted victim, and the tide of evil in newspapers is raised much higher, and decent homes are all the more effectually besmirched. We wish a "free people" in this country could hope for some form of deliverance.—*Northwestern Advocate.*

TEXAS PERSONALS.

The following brethren paid the ADVOCATE a welcome call during the week: Revs. M. A. Smith, D. T. Brown, S. Crutchfield and Bro. W. B. Gribble.

Rev. Sam W. Small will begin a protracted meeting in Whitesboro May 12, to continue for two weeks. He may be addressed at that point, in care of H. H. Robertson.

Rev. S. W. Holt writes us that his health is so much improved that he could act as a supply upon some circuit until the ensuing Annual Conference. Address him at Winchester, Texas.

Rev. H. C. Morrison, D. D., our Missionary Secretary, spent several days in Dallas during the last week. He preached at First Church in the morning and at Floyd Street at night. We heard glowing reports of both sermons. The Doctor made the ADVOCATE a highly appreciated call. The cause of missions lies heavily upon his heart, and he is utilizing the utmost of his strength and resources in the interests thereof.

SOUTHERN METHODIST PERSONALS.

Memphis Advocate: Bishop J. H. Vincent, of the Methodist Episcopal Church, will preach the commencement sermon of Vanderbilt University June 14.

Kansas City Star: We congratulate ourselves on the fact that Bishop Hendrix resides here. His presence and counsel are indeed an inspiration to us, and his influence is felt throughout the city as a citizen and a Christian minister.

Baltimore Advocate: Bishop Hargrove captured the brethren. His kind and brotherly spirit in the chair and in the cabinet won the Baltimore Conference preachers. The man who abuses the Bishops had better let Bro. Hargrove alone if he wishes to be on good terms with the members of our body.

St. Louis Advocate: Bishop Duncan's first visit to St. Joseph has made a very happy impression on our people. He preached Sunday morning at the Hundley Church to a large congregation, the service at Francis Street having been given up for the occasion. The Bishop's spicy address to the Sunday-school in the afternoon will not soon be forgotten. At night, he preached to a full house at the Olive Street Church. The good Bishop graced with his presence the preachers' meeting on Monday morning and enlivened and edified the gathering with a very practical informal talk, particularly along the line of church building.

Pacific Advocate: At the Merced District Conference Bishop Wilson preached Saturday at 11 a. m; also Sunday at 11 a. m. We have heard the good Bishop several times during the last few months, when we thought he reached the highest notes of his power, but when he had finished his discourse on Saturday we felt that he had swept out far beyond anything that we had ever witnessed before. And, remarkable to say, not a word or sentence from start to finish was uttered that could not have been understood and comprehended by all present. Bishop Wilson's presence and ministry is the greatest investment made by the Church on this Coast in many years.

GENERAL PERSONALS.

Exchange: Rev. Theodore L. Cuyler, pastor of the Lafayette Square Presbyterian Church, New York, completed on Easter Sunday his fiftieth year in the ministry. He is to-day one of the purest and best of men, and one of the most popular newspaper writers of the country, as well as one of the ablest preachers. His trumpet has never "given forth an uncertain sound." For fifty years he has not missed a Sunday from his pulpit on account of sickness.

St. Louis Advocate: Miss Clara Barton has sent to the Armenian Relief Association a telegram in which she describes the condition of affairs at Marash, in Armenia. "There are 12,000 refugees here. The problem of how to help sufferers here and in Zeitoun comes upon us with crushing force. The misery is past human imagination. Cold, famine, small-pox. We are using $500 a week for food, clothing and bedding, and it is barely inside starvation rates. Can not more be sent? Do those who contribute wish us to continue giving at such a low rate? The medicines of the city are exhausted, and we have sent for more to Aintab. We forward detail reports of all moneys used. To-morrow we cut down one-half of our help for lack of funds. Thousands of pounds are needed to save these people from a miserable death. When will it come?"

DEVOTIONAL.

Things Divinely Abhorred.

"Thou art of purer eyes than to behold evil, and canst not look on iniquity," on grievance, on disorder, on impureness, on anything lacking in spiritual beauty. This is the character of God. We have become accustomed to associate the word "holiness" with the word "God," but there is no need to do so. A god is not necessarily holy. There are gods of evil, gods of outrage, gluttonous, libidinous, foul gods. The gods of the heathen are idols. It is a pity that we have become so familiar with the word "God" as always to think of purity along with it. That makes our God like all other gods, and all other gods like our God.

We must remember that in all mythological conceptions of divine life and power there is a stain of earthliness, selfishness, vanity; the pantheons of the world are full of moral hideousness. If we distinguish and specialize, and say there is only one God who is holy, then we strike the right chord of music, then we know what our god is. Everything depends upon the character of God; the whole defense of Christianity rests upon this character; the whole thought and outgoing of inspiration must be vindicated by the character of the God who is said to have inspired men. Bad gods mean bad inspiration; a holy God means holy inspiration. We risk everything upon the moral character of God, and we say that no man could have invented such a conception. That is our policy; that is our rock. Why trouble ourselves with metaphysical theologies? . . .

Here, then, stands the luminous fact that the God of the Bible is always represented as holy, pure, righteous, just. Meanwhile we have only to deal with the conception of the Bible. Our immediate point is not really to inquire into it; we are struck by the fact that, somehow or other, the idea of ineffable holiness has been expressed in human language. Somebody expressed it; some mind, somehow, has got the notion that all heaven is white with purity, radiant with holiness. No man ever had that dream; it is not human; it is not superhuman, above human; yet there is a human tenderness in its expression, a bent, lowly, human reverence in its setting forth.

Where is the man who dreamed an immaculate God? Not immaculate in a negative sense, as having no faults, but a God energetically righteous, troubled in his soul until the equipoise be recovered, searching all heaven that he may find some means by which to bring back that which is errant, treacherous, out-of-the-way. Call it poetry; it is the highest poetry. Say it is a theological imagining; it is the finest imagining ever known to the human mind. If we have lost our reverence for it, it is because we have become too familiar with it. We may become as familiar with the word "holy" as we are familiar with the fact light. Light has lost nearly all its friends,—sunlight, early sunlight, the sunlight of the dawn. . . .

Why could not man have dreamed this holiness? Because man could never have dreamed the real nature of sin. No man could form a right estimate of sin. Sin does not appear to the sinner to be as black as it really is. He has surrounded his sin with palliations, excuses modifications. He has put in pleas, if not of defense, yet of mitigation; he would urge extenuating circumstances. He is partial to himself; he is not a righteous judge; and therefore he can not give righteous judgment. Only God can tell what sin is. Until we know something of the reality of sin, we can not understand the gospel, the cross, the agony of forsakenness, the unutterable distress of orphanage: "My God, my God! why hast thou forsaken me?" Until we settle these great questions so as to find in them basis of thought, we never can go with any profitableness or satisfaction into questions that are collateral and are of the nature of detail.

The holiness of God is the most original idea known to the human mind. The real character of sin is a matter of revelation, and not of conjecture. We must know from above what we have done when we have shattered one of God's commandments. We did not make the commandments, therefore we can not estimate them, we can not say what damage has been done. So hath it come to this, my friends, that we shall do what we like, and then estimate the damages? We must be told what we have done. Only God can tell us; to his book, therefore, we must repair, and put it to this inquiry,—What is iniquity? What is this hateful sin? What is this lapse of soul that has necessitated hell? No matter about the future hell, the perdition that lies beyond the tremulous veil; but this hell of self-accusation, remorse, despair. What is this thing that bows the royal head of man, and makes him look into the dust, as if he could find a friend beneath his foot? What has taken the fearlessness out of his countenance, the resonance out of his voice, the tenderness out of his love? What has poisoned the very fountain of his life?

These questions can not be discussed as between man and man, as between the sinner and the broken law. They are to be answered by revelation, and all the revelation with the Christian religion claims goes to show that sin is the abominable thing that God hateth, that God can not look upon iniquity, that he "is of purer eyes than to behold evil;" there is no complacency in God towards transgression. We are not here to dispute it or inquire about it, but to read what the professed revelation says, and to acknowledge the marvelous and argumentative consistency which prevails throughout the whole biblical statement regarding the nature of God, the nature of sin, and the destiny of the transgressor. To the law, to the testimony, to the Book, you claim to be inspired, and there, only there, can you get answers that go as deep as the questions.

Yet it required the God who can not look upon iniquity to come down to it, to handle it, to destroy it. Only infinite purity can handle the mystery of sin. No man could mix himself up with it, because man is himself involved in it, and for an additional reason. In the degree in which man is respectable is he sensitive and vain. He says he has a character to maintain. How human is that plea! He dare not be found in certain circumstances because he has a character to maintain. There are certain people to whom he will not and dare not speak on the street because he has a character to maintain. A half character is always dainty about itself and about its reputation. A character that considers its own balance, and wonders how people will like this or that circumstance, is a very poor character. It required infinite holiness to come down and save the world. It required God to get at us. Jesus could go with publicans and sinners; the disciples could not, because the disciples had a character to maintain. If they went, they went in his company, and under his protection, and under his patronage; and when men asked them any questions, they pointed to the Master, and said, "We are here because he is here." They all murmured because "he was gone to be guest with a man that is a sinner." Only God can sit down with the sinner, only infinite purity can save the world. The sunbeam can not be contaminated, the sunbeam touches the pestilences of the air, and is uncorrupted. It is even so with Jesus Christ, the light of the world, the Son of Righteousness, the expressed image of the essential substance of God. He can not be corrupted. He sits down with the publicans, and in his presence, they blossom into some new promise. The salvation was great because the sin was awful. The case was met along the lines of its own necessity. Here is no tragedy on the one side, and a little temporary display of interest on the other. Blood tackles the great mystery of death. God comes to seek man; the great Shepherd comes after the little lost world, the world that wilfully slipped its foot into darkness which itself brought on, and the Creator will not rest until he has found it and reset it among the jewels of his household.

Mark the consistency as between the one and the other. Ruin can not be met by temporary repairs. According to the necessity of the case must be the means adopted; and if it were a mere literary question—a question of poetry and dream—I would call attention to the one point and to the other as exquisitely and perfectly balancing one another, and to the astounding fact that it required the Creator to balance the tragedy wrought by the creature. Make of it what you please. We are discussing what is written; we are going to revelation with the question, What is God? Who is he? What does he want? What does he mean? What is this iniquity on which he can not look? He can look upon many things, he can look upon little things—they do not offend his greatness. Nay, he likes the little things. He loves to look on flowers, though their days are but a handful; yet, whilst they live, they reflect his smile. He looks on little children; not one of all the little one is toddling over part of his universe but he takes care of it less its little foot should slip. Not a sparrow falleth to the ground without our Father. Consider the lilies of the field, for they owe themselves to God. Consider the fowls of the air, for their little hearts are pulses of God's eternity. It is not therefore because it is little that God turns away from it, but because it is wrong, hateful, out of square, out of proportion, out of himself. He can not look upon iniquity. When he turns in that direction, his face burns like a furnace. . . .

Do we really want to save men? This is God's purpose. Herein he shows how much he hates the sin by showing how much he loves the sinner. When we do not care for a person, it is of no consequence to us what that person does, but in proportion as we care for any one then every action is of consequence, every word has some hidden meaning in it, every look is a symbol. Why do we so anxiously scan that countenance, and listen to that voice, and estimate those statements? Because we love the person who is behind them, and responsible for them—our love explains our anxiety. It is thus with the living God in his own degree, according to the infinity of the lines of his being: because he cares for the sinner he hates the sin.

It is even so with earthly parents. Whatever keeps your son away from you, you hate. If he is away following the paths of evil, and is no longer confidential and trustful at home, what is it that excites your anger, your holy indignation? The evil. You say, "Until he knew such men and followed such practices, he was the light of the house, the music of the home; but, since he has got into these ways and these habitudes and companionships, he is breaking my heart. I hate the thing that keeps my child from home. Multiply that by infinity, and you begin to approach the feeling of God as revealed in Holy Scripture. He is troubled for us, he is complacent with man, he is angry with sin. Jesus came to save us from our sins, therefore he is called Jesus. He wants to save us every one; he wants to save the worst of us. To the self-righteous he has nothing to say, but to the heart-broken and the self-accusing, the humble soul, he has all his sweet gospel to tell. Do not let us be afraid of him.—*Rev. Joseph Parker, D.D., in The Quiver.*

OLD AND YOUNG

TRADES FOR BOYS.

Carpenters' tools have a fascination for most boys. Before he has reached his teens the young mechanic likes to handle the sharp-edged chisel, saw, hammer, and plane. The desire to shape and mold rough pieces of wood into useful and ornamental articles is born in us, and while young we should give the inclination free play. A box of tools makes a pleasant and useful holiday present for an ingenious boy. The tools are packed in neat wooden chests, consisting of a small saw, hammer, screw-driver, wrench, awls, files, braces, planes, and measuring rod. This amateur tool box has given many a pleasant time to children, and has been the means of developing latent talents for carpentry and cabinet-making.

A good carpenter is a genius. There are many carpenters who are not even good mechanics. They can not put up a simple house without the supervising directions of a "boss." Such men have missed their calling. The young lad who takes up this trade for a living should first find out if he is in love with the work, and then proceed deliberately to master all of its details. The factory worker is a mere machine compared with the skillful carpenter. The former does the same work over again day after day almost automatically. After once mastering his simple duties he requires no brains to perform them. Such work is stultifying to the mind; it makes mere machines out of the workers. Yet thousands of our American boys are entering the factories to waste away their lives in making a pin head or some other small object, while the trades are urgently calling for good, skillful, intelligent mechanics. The work of the carpenter grows and develops each day under his manipulation. It makes brains as well as muscle, and is far nobler and more healthful to the whole body and soul than the machinelike operations of the factory hand.

Moreover, a good carpenter sees a chance constantly of becoming independent. Our modern system of housebuilding demands men with something more than the mere gift for handling tools skillfully. Brains of a high order are needed to give the modern improvements to handsome houses, and workmanship of this class commands high salaries. The cabinetmaker has work to do as delicate as that of the watchmaker, and as he carves and shapes his designs he finds a healthful mental enjoyment that makes labor sweet.

In our industrial schools of to-day boys are taught to handle tools quite intelligently before they have reached the age of serving an apprenticeship under a skillful carpenter. All of this early preparation in the schools is a great advantage, and the pity is that we are not supplied with more industrial schools, where every child could be taught to handle tools and other implements in an intelligent manner. A graduate of one of the industrial schools has a decided advantage over another boy who has never had the opportunity of studying in one.

Boys should place themselves under some good carpenter as soon as they have finished their schooling. There should be no waste time between the closing of the school life and the taking up of the duties that are to decide his future. It does not follow that all other studies should cease, however. On the contrary, there is all the more need of studious habits, and the boy who starts out with the right habits is sure to succeed. An hour a day or evening spent in book study will greatly help the hand and mind in performing the daily labors. Habits of study formed at this time will cling to one throughout life. Because school life has ended no not throw off all study and let the mind deteriorate. Change the line of studies, selecting books that are instructive and pleasing. Many boys are so enthusiastic over their new trade that they are ready to read anything concerning it. They should then be supplied with the books and periodicals upon their chosen work. Every boy is enthusiastic over the particular work in hand; it may not last long but it should be encouraged while it is in him. The chief thing is to form the habit of daily study and reading. In time, then, he will select his own reading with proper discretion.

A great deal of the glamour and enthusiasm of a trade is worn off after the first six months in harness. There are many hard days, unpleasant tasks, and hasty orders that must be endured. After spending this length of time in handing boards up to other builders and in pounding nails into sideboards and beams, one begins to feel a little weary of the whole job, and wonders if after all he has not made a mistake in his trade. Other boys who are not learning a trade may make more money a week, and the labor may seem more congenial. The young apprentice does not receive much. If he gets his board and clothing for the first two years he is doing well. He may never have pocket money, except when he earns it doing special jobs. But he must persevere and not let some side issue swerve him from his work. One of the saddest things is to see a young fellow give up his trade to take up some unskilled labor because it happens to pay a little more for the time. All of his early apprenticeship then counts for nothing. We have many such people in this world, men who to-day regret that they never finished their apprenticeship to some trade. They are now classed as unskilled labor, and it is exceptional for them to get wages half as large as those paid to a skill mechanic.

When despondent the young apprentice should take consolation in the thought that he is preparing for the future, and that the day will come when he can stand head and shoulders with those who to-day are earning more money than he, but are learning nothing.

After two years the young carpenter should understand pretty well how to do the rough work in building—how to square a board, how to set and dovetail joices, and even how to make the framework of a simple building. He will have had experience in setting window frames and in measuring and making window blinds. He will know how to make allowances for chimney and fire places, and how to arrange the interior for winding and straight stairs. In short, he will know something of architecture as well as of carpentry. He will understand the natures of good foundations, and in theory at least he will understand the erection of a building.

But now he should adopt for his evening study another phase of his work. He should study in the daily papers the price lists of building materials, and begin to calculate how much plaster and how many laths, boards and shingles a building of a given size would take. When a building is to be erected he should try to make itemized calculations as to its cost. He must do this work later, if he would ever be a master builder, and the sooner he becomes acquainted with the practical figuring part the better it will be for him. During the third year he ought to receive wages besides his board and clothing. If he is bright and willing to work he will get his pay. A carpenter knows the value of his assistants.

In order to make himself a perfect builder there should be constant progress, and the field is unlimited. Brick and stone buildings must be erected as well as wood, and the young carpenter must make himself acquainted with the fundamental laws of physics. What is the resistance of certain stones and of walls built of stone and brick? How deep must a foundation be sunk in order to hold a wall of a certain height and thickness? What allowance must be made for the action of frost and heat? All of these questions will open up fields for study and reading that will keep the boy busy every night. The weight and tension of building materials must be understood as well as the cost.

Then the cabinetmaking branch of the trade is an important one to study. Handsome buildings must be finished off in hard wood, and this is a science almost by itself. The exquisite carvings and moldings must be made and placed in position carefully. A study of fine cabinet work will give one a greater valuation to his employer. In short, the young carpenter can find plenty to do and read to make himself a perfect builder, and when he has once become thoroughly proficient in his trade he need never fear about a good living. Such men are really rare, and they are in urgent demand most of the time. Those out of work are generally the unskilled laborers or those who only half know their trade. Let enthusiasm, perseverance and thoroughness mark every step of progress, and the builder at thirty will find himself a strong, independent and useful member of any community.—*George E. Walsh, in Christian Advocate, New York.*

SUNDAY-SCHOOL DEPARTMENT.

Address all communications for Sunday-school Department to Rev. L. W. Clark, Sulphur Springs, Tex

SECOND QUARTER—LESSON 5, MAY 3.

FAITH—Luke 17:5-19.

GOLDEN TEXT: Lord, increase our faith.—Luke 17:5:

Our lesson is on the subject of faith, and the gospel represents this as the condition of salvation. We are saved, not because we believe, but faith is the condition of the soul in which God can and does save us from all sin.

Paul teaches that we are justified by faith only, not of works, lest any man should boast; he is careful to eliminate every semblance of work, or self-dependence, making the condition of a believing soul the only necessary prerequisite to justification. The work of regeneration is all divine, and is instantaneous. Just as God said: "Let there be light, and there was light," so he speaks the word, and "God who commanded light to shine out of darkness hath shined in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ."

The seed of life is thus sown in the soul, and we are to take the sincere milk of the word that we may grow thereby. The apostles here said unto the Lord, "Increase our faith," and he rebuked them by giving them the figure of the mustard seed; if they had faith only in proportion to the mustard seed, they could perform wonderful things. This does not mean the quantity of faith, nor does it intimate that faith does not grow, or increase, but, on the contrary, it refers to the living quality of faith as contradistinguished from a dead or inactive faith. They had a kind of faith, but they had not manifested a progressive faith. They had done some things, such as following Jesus and adhering to his teachings and accepting his miracles, but their faith had not taken root in the heart and expanded itself in their lives and characters.

If your faith, however small, had procreative life in it, as the mustard seed, there would be no limitations in your development, for the life of faith is Christ, and he is the life, the truth, the way.

Man has nothing to do with the infusion of life, in the work of regeneration, but he has much to do with the increase and growth of this life force, and Jesus calls the attention of the apostles to the fact that he could help them no more than to answer the conditions of their faith by putting life into the seed; then the conditions of faith are as necessary to the growth of this life principle as the conditions of the soil is to the increase of the life principle in the mustard seed. Going on to perfection is the expanding life force molding and forming our whole being in conformity to the life within us, just as the seed placed in the soil molds and fashions the crude elements about it into the symmetrical leaf, stalk and full corn in the ear.

This work of going on to perfection is the combined work of human faith and divine grace.

"Seest thou how faith wrought with his works and by works was faith made perfect." Regeneration was all the work of God performed in the midst of the condition of faith, the hindering cause that prevented the work of grace was removed and the soul is found in the condition of a trusting soul; having been broken up by the plowshare of repentance, the soil is left in the loamy and productive condition of faith, and God casts the seed of life into the congenial soil, and, as the chemical affinities in the mustard seed impart life into the elements about it, so the life of Christ is placed into the soul made ready by faith, and the living principle, under the combined action of the human and the divine, becomes a healthy plant whose life goes out into all the affections and appetites and desires, and molds our whole being into the divine image, making servants to God's laws of every spring of action.

There were ten lepers healed, and only one returned to give God the glory. The healing virtue had entered, but did not manifest itself in the actions of the body.

The presence of a growing mustard plant is evidence that the mustard seed has been planted in the soil, for no other power is known to form and fashion the elements into the peculiar form of stalk, leaf and seed known as the mustard, so the actions and conduct of men reveal the character of Jesus Christ only when the seed of the Christ-life has been sown in the soul.

The babe in Christ is a perfect Christian just as the babe is a real person, or human being, but it has all its functions in embryo, and must take the milk to grow. The human life force has been placed into this body, and begins at once to weave the crude elements into a human body, developing the life force as the body grows, the one working with the other, so that, when grown, the whole body is under the control of human life, animal life, and not vegetable or mineral life. The soul controls and directs the animal and physical, and the actions of the body become the indices of the faith of the heart, the citadel of the soul. Faith is more than mental assent; it is that which gives direction to human action. The man, then, who thinks and acts in harmony with the life of the seed sown in the soul, is being molded in the image of Christ whose life constitute the affinities of the gospel seed.

But when our works are opposed to this life force, we are being fashioned by some other power.

No man accuses the thistle of having come from the cabbage seed; so no one will say the man whose character is manifested by works opposed to the laws of God is being assimilated by the life forces of the divine seed.

The elements having fallen into the grasp of the chemical affinities of the cabbage seed, can not claim credit for assuming symmetrical shape, nor can the blushing flower attribute its beauty and fragrance to any cause save the all-fashioning power locked up in the cell of the seed.

Faith that does not form and fashion human character is a dead faith, and the human body that does not show the faith of the soul by its actions, is certainly not under the control of the soul, but is dead; for, as the body without the soul is dead, so faith without works is dead also.

The growth of character is governed by natural law just as the growth of the plant. A child does not become a devil in an instant, but probably long years are required for the processes of assimilation. We recognize the fact that human character is not matured in early youth, and while it is plastic the gospel time exists.

The family holds the youth under the care and direction of parental love until twenty-one years have passed over his head. The courts regard him incapable of acting for himself until time has been given for the slow processes of development of character. Instantaneous development is unknown in the economy of God, but creation is always instantaneous, for God needs no time for his part of the work, but when he co-operates with human agencies, he waits for the human conditions and assimilations.

He waited 4000 years for the world, through grace, to get ready for the life of Christ and his resurrection. He is still waiting on human agencies, and the millennium is being delayed by us. The heathen have not been converted because we have not developed to that point where we will pay our honest debts to the Church and send the gospel to earth's remotest bounds.

Men profess to be perfect in life when even casual observance detects words and deeds unlike the Christ seed, and so long as there are seen in the actions of our bodies evidences that some spring of action is not fully directed by the Christ-life, we are not perfect.

When we remember the meaning of the word perfect, when taken in connection with Christ as the measure of its meaning, we falter when we dream of attaining this perfection in the short period of human life, but grace can run fast when all obstacles are removed.

Action is the test of sincerity, and the profession of the mouth while the deeds of our lives are not in accord are sounding brass and a tinkling cymbal.

There is no such thing as love unexpressed in action. There is no such thing as unlived piety. There is no religion that can not be discovered in our daily life.

Religion makes men humble; it makes men modest; the more of Christ we live the less of self we have, and it is not honoring to God to profess with our mouths that which our fellow fails to find in our lives. It requires action to develop, and the life of the seed is powerless when chemical action is delayed. If the sun should cease to shine all vegetation would die, but its beams might fall on the inactive rock for ages. Two forces combine in our Christian growth, and out of these unlimited power and grace are developed. It may be the mustard seed, but if it has the life in the seed it will come to be a mighty tree in which the fowls of the air may lodge.

NOTICE.

To the Pastors and Sunday-school Superintendents of the Texas Conference:

DEAR BRETHREN—The Texas Conference Sunday-school Convention will be held at this place, beginning May 26, and I write to ask you to see that the delegates to this conference be elected as soon as possible, and their names be sent to me at the earliest date you can, so that I may know just how many to provide homes for. In sending names please be careful to say whether they are ladies or gentleman, as some of our people prefer to entertain ladies, while others prefer to take care of men. I will do all in my power to get the railroads to give reduced rates, and will give notice of the results of my efforts through the ADVOCATE.

Please do not delay this important matter, but elect your delegates and send me their names at once, and thus save yourselves and our people of unnecessary trouble. Let us come up to the conference loaded with zeal and interest in the great Sunday-school work. W. W. HORNER.

Hearne, Texas, April 21.

A Bold Attempt to Rob.

A bold attempt at robbery is being perpetrated upon the people everywhere in the South, in the efforts of unscrupulous persons to sell them an inferior article to take the place of Simmons Liver Regulator, the Red Z. It's worse than robbery. It takes the money of the sick and afflicted, and gives in return preparations as unlike Simmons Liver Regulator as is the character of such deceivers compared to the man of honor and integrity. Forewarned is forearmed. Save your money and protect your health by taking nothing but Simmons Liver Regulator, the Red Z. It's The Old Friend that for more than sixty years has blessed the homes of the land, and brought long life to many a sufferer with liver troubles. You can rely on its doing as much for you. Health and wealth come to him who takes Simmons Liver Regulator. Look for the Red Z on the front of the package, that is the guarantee of the proprietors that the medicine is genuine.

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ROUND OR SHAPED NOTES
BEST SONGS TO BE FOUND IN OUR BIG 3 BOOKS! ALL FOR $1.25
TIMES OF REFRESHING 30 CENTS EACH
PURE SONGS 30 CENTS EACH
PRAYER AND PRAISE 60 CENTS EACH
J. W. BURKE Co, MACON, GA.

THIS IS AN ADVERTISEMENT.

It is written exclusively for those interested in Life Insurance. Everybody is expected to read it with interest. The advertiser does not wish to mislead you; it is a straight ad. and paid for. Every man who reads it carefully through and writes us to that effect will receive a letter of thanks

It happened that Josiah saddled his horse early one morning and went to town. When he got into the suburbs he met a policeman, who blew his whistle to let the tradesman down town know that a customer was coming. A Jew tackled Josiah to sell him some shirts, but they couldn't make a deal. A Life Insurance man tried to insure him, but could not. Another Life agent tried him with a like result. Then another agent made the same effort, but Josiah said he was of the opinion that investment in Life Insurance was not profitable. The agent assured him that this was very unwise; so when Josiah had put his horse in the most popular livery stable and registered at the best hotel, quite a number of insurance men were vieing with each other for his patronage, so that Josiah became very much annoyed and was trying to think of some plan to get rid of them. He saw quite a congenial looking gentleman enter the hotel and he noticed that the insurance men began to leave him and, indeed, to leave the building. Josiah introduced himself to the genial gentleman and asked him why was this thusness. The genial gentleman told him that the secret of the whole matter was that he was an agent for the Security Mutual Life Association of Binghamton, N. Y., whose manager for the Southwestern Department was C. O. McClure, Junction Building, Corner Elm, Ervay and Live Oak Streets, Dallas, Texas, and that wherever this Company was represented that the Old Line Companies were not able to make any successful opposition to it. The genial gentleman proceeded to explain more fully, in which Josiah became very much interested and wanted to apply for a policy at once. The agent explained that only the most healthful risks were accepted by the Company, which was the reason they had so favorable a death rate. Josiah, however, stood a most excellent examination, secured a policy at once, all of which was approved by his family.

WACO, TEXAS, March 27, 1896.

DEAR BRO. LLOYD:

Your tractate on Education is a real trumpet blast. It should be in the hands of every girl and boy, every young man and woman.

The youthful soul that is not stirred by its perusal has but small vitality and would respond but feebly to any appeal.

Full of valuable data, it is also full of fire. Put it where it will catch other minds. Put it in as many hands as possible.

It is sure to bring returns.

Yours sincerely. W. L. NELMS.

The above tractate can be obtained by addressing me with 2-cent stamp.

W. F. LLOYD, Fort Worth, Texas.

A 2-Story, 6-Room House, 3 Lots, in Georgetown, Texas; 84-acre Farm, 80 acres in cultivation, all fine land, 1¼ miles from Georgetown. For sale cheap—easy terms. (Box 582.) N. M. GAY, WACO, TEXAS.

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FEMALE COLLEGE

... and ...

Conservatory of Music

SHERMAN, TEXAS.

Offers Advantages Equal,
IF NOT SUPERIOR,
to any
Female College
in the South.

With a superior Faculty, dormitory accommodations increased and improved (including a new brick building) and all the equipments necessary for a first-class Female College, we say without hesitation that there is no necessity for a girl to leave the State for educational advantages.

The Conservatory of Music is presided over by three male Professors, who have had the best European advantages.

Forty Pianos,
A Fine Telescope,
A Well-Equipped Gymnasium
and Beautiful Home

constitute some of the advantages of this school.

For Catalogue, address

MRS. L. A. KIDD KEY,
President,
Sherman, Texas.

The journey toward God soon comes to a standstill when we no longer hunger and thirst after righteousness.

To Epworth Leagues, the Woman's Parsonage and Home Mission Societies, and Woman's Missionary Societies, Ladies' Aid Societies, and to All Concerned:

I have sent out nearly a hundred crates of strawberries and the splendid reports received in nearly every case induce me to urge you to use this method: "A Strawberry Cream" to augment your receipts. The season only lasts a few weeks longer and the best of success awaits your intelligent action. If your society hasn't the money to pay in advance for berries, send for all you can use and pay for them after the time for your entertainment—only let your order be signed either by the pastor or someone officially related to society and authorized to send same. We go to the fields and buy in the most part from good Methodist people while the berries are being gathered. We pay an honest price and ship only nice, fresh stock. Rally your society, send in your orders, name railroad you are on, pray God's blessings upon you, advertise with energy and vim, and if it don't rain you will succeed. Address

MISS FAY WOOLSEY,
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Every contract is a promise to pay immediately on receipt of proof of death. They are so paid by the Security Mutual Life Association, Southwestern Department, Dallas, Texas.

Impure blood is responsible directly and indirectly for many other diseases. Purify the blood at once with Dr. Simmons' Sarsaparilla. 50 cents and 50 doses.

A few elegant offices for general agents. Junction Building, Cor. Elm, Ervay and Live Oak Sts., Dallas, Texas.

Dr. Simmons' Sarsaparilla restores and invigorates the whole system, renovates and enriches the blood, gives appetite and tone to the stomach. Only 50 cents for 50 doses.

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If you wish any Gold or Silver School Medals for prizes, or rewards of merit, write to C. P. BARNES & BRO., Manufacturing Jewelers, Louisville, Ky., and ask them to send you their Illustrated Catalogue of these articles.
These gentlemen are reliable and will treat you right.

Why go mourning about the streets with insurance that is not popular. The Security Mutual strikes a responsive chord in the heart of the Texans such as no company ever has. They placed two million, four hundred thousand last year—ther first in Texas—and are now placing at the rate of nearly five million per year in this State.

FOR ONLY $15.

The Texas and Pacific Railway Company will this year sell to regularly ordained Clergymen, duly credited Missionaries, or others solely engaged in ministerial duties, One Thousand Mile Tickets, good on all portions of that system.

Applications for these Mileage Tickets should be made to the nearest Ticket Agent of the Texas and Pacific Railway, or address

GASTON MESLIER,
Gen. Pass. & Ticket Agt.,
Dallas, Texas.

Farmer Shaw, Dallas, can sell you as good a Berkshire Pig as can be found anywhere. Write him for particulars.

EPWORTH LEAGUE DEPARTMENT.

Address all communications for League Department to Rev. Sterling Fisher, Kyle, Texas.

FIFTH SESSION OF THE

STATE LEAGUE CONFERENCE.

SAN ANTONIO, APRIL 14-16.

The fifth session of the Texas Epworth League Conference convened in the city of San Antonio April 14-16. It was a wonderful meeting. The San Antonians expected great crowds, and before all had arrived, were ready to say, "the half has not been told." Beginning Monday evening the delegates and visitors poured into the city by car loads, and then by train loads until the local Committee of Entertainment stood aghast. After some unavoidable embarrassment and confusion, the committee rallied, recovered its equilibrium, and by the time the first session began was "out of the woods." The attendance is variously estimated at from six to ten thousand.

As Dr. Steel said of the meeting at Houston last year, we captured one of the devil's meeting houses, the committee having secured the large pavilion at San Pedro Springs in which to hold the meeting. Arrangements had been made for seating 4500.

Tuesday night, April 14, Rev. E. D. Mouzon, of Abilene, preached the opening sermon. His text was Mark 8:34, 35.

Bro. Mouzon said his text stated a law and gave the reasons for that law. It was the law of self-sacrifice, the law of self-denial. Selfishness is the curse of the world. Every form of sin has its root in selfishness.

The sermon was a strong, eloquent plea for self-forgetting service, setting forth the fact that only in this can a life fulfill its divinely appointed purpose.

The crowds began to gather again early on Wednesday morning, and the house was well filled by 8:45 o'clock, when the opening song and prayer service was conducted by Dr. W. F. Lloyd, of Fort Worth.

A choir of 260 voices, presided over by W. A. Hemphill, led the singing, and wave after wave of melody rolled through the beautiful grove, as the immense audience joined in singing: "Jesus, Lover of My Soul," "O Happy Day," "Sunshine in the Soul," "When the Roll is Called Up Yonder," etc.

At 9:30 o'clock, the President, H. E. Jackson, of Mexia, called the conference to order. Secretary Ragsdale, announced committees on Literature and Publication, Temperance, Resolutions and an Auditing Committee.

Judge O. A. Kellar was introduced, and in behalf of the Mayor and the Business Men's Club, delivered the address of Welcome. Judge Kellar said: "You have come here representing every condition in life, from the Church and the school, from the shop and the farm, from all avocations you have gathered here to advance the cause of religion. During the Sixteenth Century King Arthur went forth at the head of his brave knights to redress wrongs and to lead men to better lives. He was doomed to disappointment. In this later century, under the banner of the lowly Nazarene, the Church, assisted by such organizations as the Epworth League, is doing the work, and is engaged in a conquest infinitely better in its results. To all who fight in such a cause, the city of San Antonio stands always open."

He was followed by Rev. J. E Harrison, President of San Antonio Female College, who was humorous at beginning. He said:

"My Friends—After fighting without and fears within—after days of muscular exercise in walking and nights of mental gymnastics in planning—after prolonged use of the vocal chords in discussing—after sometimes singing as scared boys sing when passing by a graveyard, 'Come on, my partners in distress,' to the tune usually applied to 'Hark from the tomb,' and after now and then philosophizing 'It's a long lane that makes no turn,' the committee to whose care was committed the immense but acceptable task of providing for the entertainment of 5000 Epworth Leaguers have, at last, by unanimous voice decided that you are welcome and that I may publicly say so. This honor I esteem very highly, because I am permitted to represent the growing and hopeful Methodism of San Antonio, and to tender in her name a welcome to the most wonderful and inspiring assembly of young people ever assembled in the great State of Texas."

Miss Virgie Kelly, of Longview, responded to the address of welcome. Here are a few extracts from Miss Kelly's address, which was excellent throughout, and read in an audible, distinct voice:

"I stand here to-day as the representative of the Epworth Leagues of Texas, to thank you for your kind words of welcome. San Antonio should, indeed, be proud of herself to-day; she has covered herself with glory in keeping the good names of our Texas forefathers as lovers of hospitality unimpaired. The royal reception, the hearty handshake, the pleasant homes to which we have been taken, all these things betoken that 'out of the abundance of the heart the mouth hath spoken.'

"However, we are not surprised. We expected nothing else, and accordingly prepared ourselves to stand a great deal of it. It has, indeed, been a true Epworth League welcome, and I am sure every Leaguer here this morning will unite in saying, 'I thank you.'

"Sixty years ago Texas was in a turmoil. From the banks of the Rio Grande the Napoleon of the West was approaching, leading 4000 men. Far off in the southern skies could be seen the first shadow of the coming evil to our fair land—the Mexican eagle, soaring high as if loth to come near the hated land, just yet, but still seeming ready at any time to alight and carry off in its clutches that which is most dear to every human heart—life and liberty. Finally it ceased its flight northward and hovered over the town of San Antonio, while under the shadow of its wings Santa Anna and his merciless men stormed the Alamo—and that brave hero who sent forth the message, in words that burn themselves deep into our hearts to-day, 'I will never surrender or retreat,' fell, while by his side also every one of those brave men who had crossed the line made by their commander's sword point and said with him, 'Victory or death.' 'Thermopylæ had her messenger of defeat, but the Alamo had none.'

"Yesterday another army 'stormed the Alamo.' They came with a single purpose, determined to gain some point, and the determination that was in their very soul rang out in the tramp, tramp, tramp of every soldier as he marched from the north, east, south and west and surrounded the city. A well organized army, fully equipped for war. Clad in the whole armor of God, having on the hemlet of salvation, the breastplate of righteousness, their loins girt about with truth, their feet shod with the gospel of peace, having the shield of faith and carrying the sword of the Spirit. Over their heads floated a banner of white and gold, with one lone star gleaming in the center, and over that star emblazoned the words, 'All for Christ.'

"They came shouting and singing. Their war cry, the words inscribed on their banner, their battle song. Listen—

"All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem
And crown him, Lord of all."

Rev. J. W. Hill, of Gainesville, responded in his inimitable style.

These addresses will all make most interesting reading, and for the benefit of many of our readers, we shall give such of them as we find space for from time to time.

Bishop Key stepped to the front of of the platform and announced that owing to a delayed train Dr. J. C. Morris, of Nashville, Tenn., who was to have addressed the Conference at that hour, had not arrived, and that in his stead Dr. W. D Bradfield, of Weatherford, would address the Conference. Dr. Bradfield's address was on "The Duty of the League to the Non-Churchgoing." It was an impassioned appeal to the Leaguers to enter upon the work of saving the great army of non-church-goers.

Look out for this address which recites some startling facts.

At the close of the morning session thousands remained for dinner on the ground, where lunches were served in abundance.

AFTERNOON SESSION.

At the afternoon session the inadequacy of the pavilion to the crowd was again shown. Several wagonloads of chairs were fitted into the vacant spaces and around the platform they were arranged so close that one could scarcely sit in comfort. Even outside the pavilion benches were placed, yet hundreds came who could not get even standing room.

The song and prayer service was conducted by E. P. Newsom, of Brenham.

Bishop Key took the chair and reports of officers and Conference Presidents were called for.

The report of the North Texas Conference showed the following Leagues and memberships:

Dallas—17 Leagues and 721 members.

Terrell—11 Leagues with 481 members.

Greenville—10 Leagues with 571 members.

Sulphur Springs—19 Leagues with 592 members.

Paris—12 Leagues with 446 members.

Bonham—12 Leagues with 571 members.

Sherman—23 Leagues with 927 members.

Gainesville—19 Leagues with 906 members.

Montague—16 Leagues with 587 members.

Total—139 Leagues with 5521 members.

The report stated that several Leagues had been organized since the conference. Two districts had organized District Conferences. The report stated that the missionary spirit is not as general among the Leagues as was desired, and many of them had paid little or nothing toward the mission pledge. The contributions for this purpose were reported as follows: Dallas, $181 70; Terrell, $98 36; Gainesville, $102 25; Greenville, $114.75; Paris, $75; Bonham, $98 95; Sherman, $145; Bowie, 33 05. Total, $849 66. This amount, the report stated, had been paid by sixty-six Leagues.

Miss Toothaker reported for the Texas Conference a total of 100 Leagues with a membership of 6170.

R. M. Kelly, of Longview, reported for the East Texas Conference. He said at the organization of the League, September 10, 1895, there was a membership in the Conference of 1095, which had been increased at the date of the last conference to 2060, distributed as follows: Pittsburg, 655; Marshall, 317; Tyler, 593; San Augustine, 193; Palestine, 289; Beaumont, 389. He reported that $269 05 had been collected for mission purposes. Mr. Kelley said his was the youngest League Conference in the State.

The report for the Northwest Texas Conference showed a total of 217 Leagues with a membership of 9214, an increase for the year of 71 Leagues and 2713 members.

Dr. Harrison made a verbal report for the West Texas Conference. He said the reports from the different Leagues had not reached him in time for tabulation. He said there were in the conference 81 Leagues, with a membership of 2381. There had been collected, he said, for the mission fund about $250. Dr. Harrison said there had been a healthy growth in his conference since the last State Conference. Dr. Harrison said it was intended to organize every district within the bounds of the conference this summer.

Dr. Steel, the General Secretary and editor of the Epworth Era, made his report next. He said there were 2400 chartered Leagues with a membership of 140,000. "I think," Dr. Steel added, "one-fourth of these are in Texas." (Applause.)

Dr. J. C. Morris, pastor of McKendree Church, Nashville, then addressed the conference on the subject: "The needs to be supplied by the League."

When Dr. Morris had concluded, Bishop Key announced the Committee on Nominations as follows: J. M. Barcus, Northwest Texas Conference; I. S. Ashburn, North Texas Conference; J. T. Smith, East Texas Conference; E. P. Newsom, Texas Conference; M. B. Jones, West Texas Conference; P. H. Hensch, German Mission Conference.

Then after benediction, the doxology was sung and the conference took a recess until 7:45.

Rev. E. W. Solomon, of Austin, led the opening services for the night session.

Bishop Hendrix' address on the "League and Missions" was the feature of this session. He is just from a tour of the mission fields—China and Japan—and brought a message of invitation from Corea.

He said: "Before beginning my address I have a pleasant duty to perform. Before I left China I was made the custodian of an Epworth League banner by the largest Epworth League in China, with request that I present it to the Epworth Leagues of America. And where shall I find a larger representation of the Epworth Leagues than here at the Texas State Conference? The inscription upon this banner in Chinese characters reads, 'All Above 10,000 Follow Jesus,' which is the Chinese roundabout manner of saying, 'All For Christ.'"

In the course of the address the Bishop said:

"If I could but impress upon the mind of the young Christian the merit of this spirit I would have you to sustain not only three missionaries in pagan lands, but many.

"The past century is distinctly a century of preparation. It has been a continuous struggle to open to the world the hermit nations of the East, and the civilizing of the barbaric islands of the ocean, until to-day there are no more cannibal isles, and with the single exception of Thibet, no more hermit nations.

"Of the twenty Chinese provinces all save one have been entered by the spreaders of Christianity, and but a few weeks ago we have received word that the edicts against the religion have been repealed, and hence-forth foreign missionaries will stand under the protection of the Chinese government. The very massacres, I sincerely believe, were but a test of Providence to see if our faith in the good work were strong enough to keep it up. And so it has proven. For the eleven noble workers who were murdered there were landed thirty-three in their place.

"Thus, I say, this has been the century of preparation—the next, I do firmly believe, will be the century of possession."

SECOND DAY.

The enthusiasm and religious fervor of the thousands who packed the the great pavilion were at flood-tide on the second day. It was a great day, both for the Leaguers and for the city of San Antonio; and before it closed the theme of conversation in office and store, on the streets, and even in the saloons, was the Epworth League.

The sunrise prayer-meeting at the pavilion was conducted by Rev. J. A. Wyatt, of Lewisville, and was well attended.

The morning session of the conference opened at 9 o'clock, and by the time the prayer and song service, conducted by Rev. Sterling Fisher, of Kyle, was closed, the pavilion, in which extra seats had been placed, so that near 6000 were accommodated, was comfortably filled.

The first address of the session was by Prof. H. C. Pritchett, Principal of Sam Houston Normal School at Huntsville, upon the subject, "How May We Achieve Success in the Literary Department." It was an excellent address and was received with much applause. This is generally regarded as the most difficult work of the League, while it is second to none in importance. We shall publish Prof. Pritchett's address and hope that all our young people will read it carefully. It can not fail to quicken their interest in good literature.

J. E. McAshan, of Houston, followed with an address on "The League as a factor in the Methodism of the Future." The address showed much thought, and was splendidly delivered. It will be found in this issue.

E. P. Newsom read the report of the Auditing Committee, which related that the committee had examined the books of the Secretary, A. K. Ragsdale, and found them correctly kept; $3666 34 had been paid in on the missionary fund; $3000 had been forwarded to the Mission Board; $63.75 had been paid out for expenses, leaving a balance of $602.65.

Rev. W. L. Nelms, Chairman of the Mission Committee, presented their report. It commended Bro. Ragsdale for his faithful work in behalf of the cause, and showed that 275 Leagues had responded with their assessments, while 319 had paid nothing; $3000 is needed for the mission work of the coming year.

Bishop Hendrix then spoke a few words about the missionary work of the Christian Church. 'Ours is the only religion," he said, "that has had the vitality to cross the sea. The test of our faith is how much of the missionary spirit we have—this vitality which reaches beyond the seas. I thank the Epworth League in the name of the Church for its timely help, and help was never more needed than now."

ELECTION OF OFFICERS.

The Committee on Nominations recommended the following officers for the ensuing year, and they were elected:

President—E. D. Steger, Bonham.

First Vice-President—Rev. Sterling Fisher, Kyle.

Second Vice-President—Miss Mary E. Decherd, Austin.

Third Vice-President—C. C. Cody, Georgetown.

Secretary—Wesley Peacock, San Antonio.

Treasurer—C. H. Morris, Winnsboro.

These officers will have to bestir themselves if they match the zeal and efficiency of the retiring officers, who have won the admiration and love of all the Leaguers of Texas, and to whose untiring labors the marvelous success of the League in Texas is to be largely attributed.

RESOLUTIONS.

Resolutions were adopted thanking the city and citizens of San Antonio for their hospitality, which was ample and generous, the railroads for the splendid transportation provided with much courtesy and attention, and the newspapers for their full and accurate reports of the conference.

FREE ENTERTAINMENT ABANDONED.

This resolution was adopted:

Whereas, The State Conference has grown so large; and,

Whereas, It has come to be almost impossible to give free entertainment to it, even now; therefore be it

Resolved, 1. That in the future the

(Continued on fourth page.)

FORT WORTH, TEXAS,
APRIL 17, 1896.

DEAR BRO. BLAYLOCK:

Please inform the young men and women who read the ADVOCATE that the Business Department of the Polytechnic College will run all Summer. As you are well aware, there is no better place in the South for them to learn Bookkeeping, Shorthand, Typewriting, and Plain and Ornamental Penmanship. We defy competition in both work and prices. The months of June, July and August will be a capital time to take a Business Course. Already we have heard of several who expect to put in the Summer in such study. Good board can be obtained at from $10 to $15 per month. Students entering any time after May 1st can have a three months' course in either Bookkeeping or Shorthand for $20; Ornamental Penmanship, $20; Plain Penmanship, $5 per month; Typewriting, $8 for the course.

Thanking you for your kindness in making this splendid opportunity known to the boys and girls, I am,

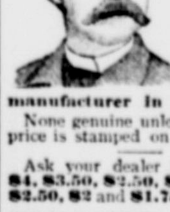
Yours in Christ,
W. F. LLOYD.

ASK YOUR DEALER FOR

W. L. DOUGLAS $3. SHOE BEST IN THE WORLD.

If you pay $4 to $6 for shoes, examine the W. L. Douglas Shoe, and see what a good shoe you can buy for **$3.**

OVER 100 STYLES AND WIDTHS,



CONGRESS, BUTTON, and LACE, made in all kinds of the best selected leather by skilled workmen. We make and sell more $3 Shoes than any other manufacturer in the world.



None genuine unless name and price is stamped on the bottom.

Ask your dealer for our $5, $4, $3.50, $2.50, $2.25 Shoes; $2.50, $2 and $1.75 for boys.

TAKE NO SUBSTITUTE. If your dealer cannot supply you, send to factory, enclosing price and 36 cents to pay carriage. State kind, style of toe (cap or plain), size and width. Our Custom Dept. will fill your order. Send for new Illustrated Catalogue to Box N.

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The old are made young,
The weak are made strong,
The vital force is restored,
Hope springs once more in every breast,
Life puts on a rosier hue.

Have you lived just right?
Do you need new strength?
Would you be young again?

Send me your name and address and I will write you personally how I was made new again. Just by a simple home remedy. Send stamp for reply.

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Box 2103 KALAMAZOO MICH.

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The Breakfast Cocoa
MADE BY
WALTER BAKER & Co. LIMITED
DORCHESTER, MASS.

COSTS LESS THAN ONE CENT A CUP.
NO CHEMICALS.

ALWAYS ASK YOUR GROCER FOR WALTER BAKER & CO'S. BREAKFAST COCOA MADE AT DORCHESTER, MASS. IT BEARS THEIR TRADE MARK LA BELLE CHOCOLATIÈRE ON EVERY CAN.

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We manufacture the BEST **DRESSED LUMBER** to be had in the Yellow Pine District.

Send Us Your Orders and We will Give You Good Lumber and Prompt Shipment.

Beaumont Lumber Co., Beaumont, Texas.

Sewing Machine and this Advocate $22

ease and cure

There is ease for those far gone in consumption—not recovery—ease. There is cure for those not far gone.

There is prevention for those who are threatened.

Scott's Emulsion of cod-liver oil is for you even if you are only a little thin.

SCOTT & BOWNE, Chemists, New York

ELECTROPOISE
(TRADE-MARK.)

La Grippe, Colds, Insomnia, Piles, Catarrh, Dyspepsia, Constipation, Liver and Kidney Diseases, Malaria, Scrofula, Diabetes, Bright's Disease, Dropsy, Female Complaints, Rheumatism, Sciatica, Abscess, Tumors, Eczema, Etc.,

And the long line of acute diseases are eradicated by the use of the ELECTROPOISE more quickly than by any other means. It strikes at the foundation of all diseases in the system, is the most successful and valuable remedial agent known, and cures where ALL OTHER AGENCIES FAIL. It is a safe, easily understood home treatment, and is in use by many thousands in the United States.

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For a forty-page Descriptive Circular of the great curative agent, address

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Agent for Texas, New Mexico and Arizona,
Southwest Corner 22d and Strand,
Galveston, Texas.



ABDOMINAL BELTS for Corpulency and Umbilical Rupture. Immediate relief and solid comfort. Write for particulars and prices.
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25 S. 11th St., Philadelphia, Pa.

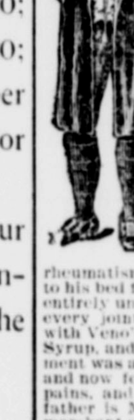
MYSTERIES OF HEALING

Never in the History of This City Has Any Medicines Performed Such Remarkable Cures as Have Veno's Curative Syrup and Veno's Electric Fluid.

These Two Remedies Make Rheumatic and Paralytic Cripples Walk and Cure Weakness, Catarrh, Malaria, Constipation, All Stomach and Liver Troubles.

J. R. Cole, Jr., a Prominent Attorney of Dallas, Induced W. Munzesheimer to Try Veno's Remedies—Was Taken From a Sick Bed and Made Well by Them.

(Dallas News, Nov. 18th.)



Wonders never cease, said a gentleman who had used Veno's remedies. I have doctored for catarrh and dyspepsia for years, he said, without even relief, but Veno's Curative Syrup has completely cured me. Many regret Veno's departure from Dallas. His lectures and cures have engrossed the attention of everybody for the last three weeks. The following is a sample of the cures performed by his medicines:

State of Texas, County of Dallas, City of Dallas. } ss.

Personally appeared before me, a notary public in and for the State and County aforesaid, W. Munzesheimer, who, being by me duly sworn according to law, deposes and says that he had been afflicted with inflammatory rheumatism for three weeks and was confined to his bed for five days, and for eight days was entirely unable to walk, was swollen in nearly every joint and very weak. He was treated with Veno's Electric Fluid and Veno's Curative Syrup, and in three days after the first treatment was able to be out of bed and walk around and now feels all right, entirely free from all pains, and walks about as well as ever. His father is Mr. Mr. M. Munzesheimer, a general merchant at Ardmore, I. T. The young man is well known by J. R. Cole, Jr., a prominent attorney of this city, who induced him to try Veno's remedies.

W. MUNZESHEIMER.

Sworn to and subscribed by the said W. Munzesheimer in my presence this 18th day of November, A. D. 1895.

[SEAL.] C. J. EVANS, JR.,
Notary Public Dallas Co., Texas.

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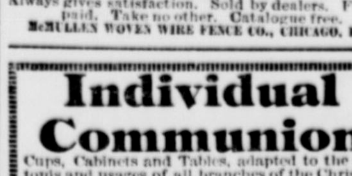
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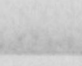
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The ADVOCATE is an old friend, and gets better all the time. I could not do without it.

Mineral City, Texas. L. B. GARNER.

I will take this opportunity to tell you how pleased I am with my "Favorite" Sewing Machine which I received last spring. Have tried several machines, but this excels them all. Would not be without it. Wishing the dear old ADVOCATE much success, I remain, yours respectfully,

"Have tried several Machines but this excels them all."

MRS. EMMA I. PENNER,
Wichita Falls, Texas.
April 13, 1896.

UNANSWERED LETTERS.

APRIL 16.—J H Trimble, sub. J C Weaver, subs. W H Killough, sub for 2 years. Jas A Walkup, sub. C N N Ferguson, subs. C Rowland, sub. J W Bowden, sub. C S Cameron, has attention. J C Russell, sub.

APRIL 17.—J W Cullen, sub. G W Templin, sub. I A Thomas, sub. B T Hayes, sub.

APRIL 18.—Jno E Stephens, has attention. M B McKinney, subs. I N Broyles, sub. J R Atchley, has attention. M J Allen, subs; 2 cards.

APRIL 20.—J L Yeats, sub. C S McCarver, sub at half price. J B Luker, subs. T T Booth, has attention. J W Sims, sub.

APRIL 21.—W P Hardy, sub. Jno E Roach, sub. N C Little, sub. J D Hudgins, sub. R S Heizer, sub. S J Vaughan, subs. M B McKinney, subs. G S Sandel, sub. J P Mussett, sub. M H Major, sub at half price. M T Allen, subs. R F Bryant, sub. N B Read, has attention. G J Irvin, sub. J C Weaver, has attention. W J Sims, sub has attention. W F. Brinson, sub. Sam'l Morriss, subs.

APRIL 22.—J M Booth, subs. W K Strother, subs. E Hightower, sub. A R Nash, change. G W Templin, subs. W S May, subs. J W Blackburn, sub. S H Morgan, sub. D F Fuller, sub. W W Watts, sub.

IN another part of the paper will be found a series of resolutions passed by the Board of Stewards of First Church in honor of their late pastor, Rev. E. L. Spragins. Bro. Spragins' untimely death made a profound impression upon the whole community, and his funeral was an imposing scene. Several brethren from abroad attended, among whom we note Bishop J. S. Key, Rev. E. W. Alderson, Dr. W. F. Lloyd, Rev. S. Crutchfield, Rev. J. Marvin Nichols, Rev. E. R. Edwards, Rev. P. A. Edwards, Rev. W. A. Edwards, Rev. R. M. Powers, Rev. Joel S. Graves.

WE regret that a severe spell of remittent bilious fever confined us to our bed for some ten days and prevented us from attending the State Conference of the Epworth Leagues. This will also explain why some manuscripts have not received attention and why our correspondence is in arrears.

STATE ORATORICAL CONTEST.

The Southwestern University won a $75 diamond medal at Sherman, Texas, April 17, through its representative, Gordon B. McGuire. This contest was between the three first-class colleges of our State, and Southwestern University has never lost but one medal, that being won by the representative from Baylor University in 1895. The delegates to the convention, which meets annually the day before the contest, were: John Sharp, President; G. W. Batsell, Grady Society; Geo. S. Slover, San Jacinto Society. Representative McGuire was a member of the Alamo Society.

GEO. S. SLOVER.

Georgetown, Texas.

The Son had to go to the cross, that the world might see what was in the Father's heart.

Epworth League Department.

(Continued from third page.)

present plan of giving free entertainment be discontinued, and that the delegates will be expected to pay their own way or have it paid by the Leagues they represent.

2. That the city which asks for and obtains the privileges of having this conference meet within its gates shall be expected to furnish a suitable place for our meetings to be held and to arrange with hotels and boarding houses for board at lowest possible rates.

SUNDAY BASE BALL.

Ringing resolutions were adopted emphatically condemning the practice of Sunday base ball playing and the railroads for aiding and abetting it, and pledging the Leaguers to use all their influences to suppress it.

LITERATURE.

The following report of the Committee on Publication and Literature was adopted:

Resolved, That we congratulate the Epworth League upon the interesting and helpful reading course, and upon the booklets appearing each month from the pens of Bishops Fitzgerald and Galloway.

2. That we hereby pledge to the Epworth Era, our bright, sparkling and stirring organ, our undivided support, and will promise to do all in our power to extend its circulation.

3. That we furthermore pledge to Dr. S. A. Steel our utmost endeavors in aiding him in his untiring work to give us a paper worthy of the great cause we have chosen him to represent.

4. That we extend to the TEXAS CHRISTIAN ADVOCATE a hearty vote of thanks for its excellent Epworth League Department.

THE LIQUOR TRAFFIC.

The Epworth League is the deadly foe of the saloon. Read these resolutions, adopted amidst the loudest applause, and you will have no difficulty in knowing where the League stands.

TEMPERANCE RESOLUTION.

The Committee on Temperance reported the following resolution, which was adopted:

Whereas, The liquor traffic is the monster vice of all vices; the unmitigated evil that blights and curses our splendid civilization; the deadly enemy of the Church that menaces and subverts her every interest; the relentless foe of man that attacks him alike in the threefold departments of his physical, mental and spiritual nature, prostituting his manhood, wrecking his reason and damning his soul; and

Whereas, The liquor men are in league to carry on this nefarious traffic, supporting men for office and measures for legislation without regard to party or politics that are friendly to their interest and violating, openly or secretly, the plain letter of the law—in a word, an organized body that is jeopardizing the sacred rights and benefits of home, society and State; and

Whereas, the victims of inebriacies for which the liquor traffic is directly responsible are considered by all men of thought the subjects of a deplorable disease, and these diseases have increased to such an alarming extent as to be a menace to the moral, religious and intellectual advancement of our people;

Therefore, as Epworth Leaguers in conference assembled, representing 25,000 Leaguers and 185,000 Methodists in the State of Texas, we reaffirm and publish to the world that we are in league offensive and defensive to wage a relentless war on the liquor traffic, and by the principles and genius of our holy religion and Church renew our faith and courage to fight it everywhere and every time it may lift its horned head, or show its cloven foot until the saloon power is broken forever and absolute prohibition reigns throughout the entire world. Unto this glorious end we pledge ourselves:

First—To a campaign of education, using text book and lecture, pen and tongue for a creation of a prohibition sentiment among our young people.

Second—To vote and work for prohibition wherever the question is submitted to the people, and whenever the measure is carried to use all honorable means to have the prohibition law enforced; and,

Resolved, That it is the sense of this conference that the State should assume the charge and care of the victims of inebriacies and the confirmed habitues of narcotics, and make ample provisions looking to their care and protection.

J. R. NELSON,
WESLEY PEACOCK,
THEO. BERING,
R. C. AYRES,
MISS S. GIBSON,
Committee.

Rev. George R. Stuart, of Cleveland, Tenn., was then introduced and spoke of the Epworth League and temperance. Bro. Stuart is known far and near as a temperance orator, and his impassioned and dramatic denunciation of the liquor traffic aroused the audience to the wildest enthusiasm. Shouts of "Amen" came from all parts of the big pavilion, and several times when he sought to stop he was urged to continue, and finally concluded his address amid a chorus of protests.

We wish we could reproduce entire the address of Bro. Stuart. It was an eloquent, pathetic, powerful, logical, unanswerable arraignment of this iniquitous traffic. We give some extract from it:

My subject: "The League and Temperance," is a misnomer. Temperance can be applied only to things which are legitimate. You can not lie temperately, because God says, "thou shalt not lie."

You can not drink liquor temperately, because the Bible says not to look at the stuff. My subject is, properly, "The Epworth League and the Infernal Liquor Traffic."

"I believe in helping the widow and orphan, and helping them in time. Stop the thing that is making widows and orphans; and nothing is making so many as the liquor traffic."

"Some politicians will tell you that the free coinage of silver will save the country. The liquor bill of this country is $1,200,000,000 annually, and all the silver in the country amounts to only $600,000,000. We spend all the silver twice every year for whisky, and yet are prosperous. All the silver and gold in this country amounts to a little more than $1,200,000,000. We spend all the silver and gold every year for whisky and yet prosper."

Bro. Stuart then showed how that of the dollar spent for liquor only 5 cents goes into the legitimate channels of trade, while 95 cents goes to pay internal revenue and taxes; that if every drunkard would spend for meat and flour and calico what he spends for liquor, the demand for these necessaries of life would so increase as to raise their value, while the purchasing ability of the people would correspondingly increase.

He then dwelt with telling pathos upon the happy effect of such a course upon the home, and said: "The tiny thread that binds husband and wife and children together is the thread that binds our nation together."

AFTERNOON SESSION.

The opening service of song and prayer was led by W. H. Allen, of Terrell. In the course of his remarks Bro. Allen said: "I have heard a secret since coming to San Antonio which I am at liberty to tell: that there is a quiet kick from certain quarters because the conference brings no business to the saloons; that while there are 8000 visiting Texans here not a single extra policeman has been put on the force to preserve the peace; and I am reliably informed that not a cent has been spent by the Leaguers for whisky."

Mrs. C. H. Jones, of Salado, read an excellent paper on "The Leaguer and His Bible." Those who were privileged to hear this delightful paper gathered rich suggestions from this consecrated Christian woman, who was at one time a missionary to Mexico.

Rev. V. A. Godbey, of Rusk, in a clear, carefully prepared address, showed that the League is in harmony with the spirit of Methodism.

Morris Shepard, of Pittsburg, a student in the University of Texas, addressed the Conference on the subject: "The Opportunity and Influence of the Epworth Leaguer."

Bro. Shepard is only twenty years of age. His address was eloquent and full of sound truth, and was received with great applause.

The President then introduced Dr. J. J. Tigert, who addressed the conference. His address was up to high-water mark. Here are some extracts:

"The Epworth League has passed the experimental stage—it is an accomplished fact, but it has not passed all the crises. Shall the immense energies called into activity be directed into right channels is a question engaging many thoughtful minds."

"An eloquent Texas preacher said, 'the Maid of Orleans may be needed to save a nation, but to make a nation you need the old woman who lived in the shoe.' This is illustrated in the the history of Methodism. Mrs. Wesley was the mother of sixteen children; John, the founder of Methodism, was the fourteenth."

"The new woman—what is she? *It* (applause) is a creature that has forgotten how to be a lady, and has not learned how to be a gentleman We have no use for her, and she is not here to-day."

"I did not get my Methodism from the Bible, though it is there; nor from Watson and Wesley, though it is there. God made me a Methodist when he made me a man and endowed me with reason and a conscience. Methodism teaches universal redemption. The Baptist may preach it, but he is not authorized to do by his creed. The Presbyterian may preach it, but it is not in the Westminster Confession of Faith. Methodism is the only organized agency which teaches pure Arminianism."

"The sorest trial to a pastor is a congregation of dancing, theater-going, card-playing, wine-bibbing Methodists. Let our young people everywhere take an unflinching stand against worldliness."

"If you will put into every Church a band of earnest, consecrated Leaguers, the pastor's work is greatly lightened, if not done."

"The pulpit which does not deal in old things is thrice dead, plucked up by the roots."

"The task of the teacher and preacher is to draw off the wine of truth from the dead cask of a book, and to pour it, all sparkling, into a living human soul."

"There are yet those who hold the Epworth League in the balance. Do not be found wanting."

"You need indoctrination, and next to the Epworth Era, the best thing for a Leaguer to have is the Methodist Review."

The speaker sat down after propounding and answering the following conundrum: "Why is a man on an Epworth League platform like a man in heaven?" Answer: "Because he is better off."

PLACE OF MEETING.

Tyler and Galveston were put in nomination for the place of holding the next State Conference.

Invitations were read from the directors of the Fruit Palace and the City Council of Tyler, and from the Chamber of Commerce of Galveston.

Tyler received a large majority of the votes, and its selection was made unanimous.

At the close of the afternoon session the Leagues began to gather on Military Plaza, in front of the City Hall, for a street parade. This was the unique feature of the conference. The procession was probably a mile long, the Leaguers marching four abreast, and was led by Bishop Key and Dr. Steel, with Dr. J. V. Spring, of San Antonio, carrying the Texas flag.

A prominent citizen said, "There was never before such an event in the history of San Antonio." The entire business of the city was suspended for about two hours; every doctor and lawyer and banker and clerk and saloon-keeper left his work, and, with the crowds who lined the streets, watched with open-eyed wonder the passing of this army which marched with flying banners and songs of praise.

The San Antonio Express gives the following account of the procession and the open-air service which followed:

THE PARADE.

The largest and decidedly the most striking and unique street parade ever seen in San Antonio was witnessed yesterday afternoon when the Epworth Leaguers, with banners flying, marched through the streets from the City Hall to the Alamo. It would be difficult to say how many were in line, for the procession was joined all along the route by large and small crowds of Leaguers. When the head of the procession reached Alamo Plaza, those in the rear were just crossing Soledad Street at Main Plaza, and they marched three, four and five abreast.

The young people were in joyous spirits and gave vent to their glad feelings in songs that were sung with a will. As the procession was too long for those in front to be heard by those in the rear, each section sung a different song, and fully a half dozen of the old Methodist hymns were sung at the same time. It was an inspiring sight to see thousands of young Christians marching through the streets and the sidewalks along the line of march were lined with spectators.

The parade formed on Military Plaza, in front of the City Hall, and after singing several songs, the march was begun. The procession marched around the City Hall, thence to Main Plaza and Commerce Street, along Commerce Street to Alamo Street, thence to Alamo Plaza and around the Plaza to the Alamo. The flag of Texas, borne by Dr. J. V. Spring, was at the head of the procession, and several League banners were scattered along the line.

After waiting about fifteen minutes for those in the rear of the procession to arrive, Bishop Key, Rev. George R. Stuart and Dr. S. A. Steel held an open air meeting, speaking from an express wagon. Between 6000 and 7000 people were gathered about the speakers and loudly applauded the speakers.

Bishop Key opened the service with prayer, after which Dr. Steel made a few happy remarks. He was followed by Rev. George Stuart, who made one of his characteristic speeches, arousing great enthusiasm. His subject was "Character," and he took the incident of Daniel's refusal to eat the King's meat, for a text.

The audience then sang, "My Country, 'Tis of Thee," after which Bishop Key closed the service with a few earnest words of advice. After singing "God Be With You Till We Meet Again," the big crowd dispersed.

EVENING SESSION.

The pavilion was packed again at night for the closing service, to hear the address of Dr. Steel.

The session began with a song and prayer service led by R. M. Kelly, of Longview, and closed with a jubilee meeting as impressive as ten thousand zealous, happy worshipers could make it.

Dr. Steel was greeted with tremendous applause. He was in fine trim, and delivered a characteristic address. He said:

"You are a part of a great army, one million and a half in number. In the Southern Methodist Church there are a quarter of a million Leaguers; about the same number in Canada, while in the Northern Methodist Church the number is more than a million. The Epworth League is relatively greater than the Christian Endeavor, which numbers 2,000,000 from thirty Churches, while the Epworth League has one a half millions from one Church, inspired by identity of belief and organized, not for defense, but for conquest.

"I went on board a man-of-war at Hampden Roads with a crew, nearly all young men; they showed me the armor and rapid-firing guns, and I said, 'The Epworth League is the rapid-firing gun, and will put balls through every enemy.'

"Young Methodism is—

1. Loyal to the Church. If there is any danger, it is the temptation to swing outside the Church and undertake work on independent lines. That will never be allowed. You have heard of my foot—they say it is in the habit of getting into things. I put it down on things, too; on tendencies to independent actions. The work of the Epworth League is to reenforce the regular activities of the Church.

2. Loyal to everything Methodistic. We want no wishy-washy, namby-pamby, diluted infidelity or liberalism. We believe what our Church teaches, and we will stand by it and teach it. We are not sectarian, but denominational. We are intimate with our neigbors, but a time comes when we say, 'Good evening,' and go into our own room—mother and wife, and baby and the children—a regular Methodist preacher's crowd of them. Home is the sweetest place on earth; there character is formed, and what the home is to the individual, the denomination is to the Church.

3. Loyal on the subject of worldly amusements. We are opposed to having Sally Jones, at Nigger Cross-roads up for dancing, and letting Squire Millionaire go for having a dance at his house.

4. Progressive. We are reverent toward the past, but living in the present. No time to waste on the genealogies of mummies. No time to discuss issues that are dead and out of sight.

There is not a city in the land where a wide-awake preacher will not create a sensation, if he will apply the gospel to the state of the social, industrial and political life.

We must open our churches oftener than three times a week.

5. We believe in intelligent Methodism; the Epworth Leaguer scorns ignorance.

After Dr. Steel's address, Bishop Key conducted the jubilee service, and with singing and handshaking, the great conference closed, having had a session of wonderful power.

Friday was devoted to sight-seeing, and the grand concert at night was well attended, and scored a great success.

A large delegation of the Epworth League passed through this city yesterday, returning home from San Antonio, where they had been 40,000 strong, engaged in a three days' battle with the outposts of his Satanic Majesty, more familiarly known as "Old Nick." They formed a procession at the depot on the arrival of their special train from San Antonio, and with songs of victory they moved up Congress Avenue to the capitol, where they were entertained by a speech from the Governor and by viewing the magnificent proportions of that granite building. Afterwards they dispersed and roamed in groups over the Capital City.

The large proportion of young women and young men in the procession gave evidence of the fact that the Epworth League was doing splendid work with the youth of the country, and as an auxiliary of the Church was introducing into its vestibule the class of young people who otherwise were slow to give up the fascinations of the world to enter its sacred portals.—*Austin Statesman.*

THE GOVERNOR'S SPEECH.

Ladies and Gentlemen—In behalf of the members of the administration, the citizens of Austin and the whole people, I welcome you to the capital. You will find here the loveliest spot for a city in the South; you will meet a generous, hospitable and intelligent people, and you will see the most beautiful and imposing State house in the Union. It does not represent mere mortar and granite and architectural beauty—it is symbolic of the majesty of the laws and will of the people and declares that this shall be and continue a government of law and order. (Great applause.) I am gratified to see the people of Texas mingling together as you are. It leads to better acquaintance with each other in the State; it enables you to know and appreciate each other and cultivate a purer and broader patriotism. The good will developed in time will build here, as the patriot fathers of 1836 intended, a State unsurpassed in the Union for the industrial, educational and moral progress of the people. In this real world it matters but little what becomes of individuals, it matters but little what becomes of me, but whatever comes I would rather carry with me hence to my home the consciousness of duty faithfully performed, and the respect and confidence of the good and brave than to hold any office in the public gift. I thank you for the personal compliment paid me by the call."

Prolonged applause, and after exploring the capitol from top to bottom the Leaguers returned to the depot and left on a special train for Fort Worth.—*News.*

GENERAL TOPIC FOR MAY: "CHRIST IN SOCIAL RELATIONS."

May 3: "Christ in the Home." Mark 6:1; Luke 2:40-52; Mark 10:13-16.

The Christian is required to give his whole life to Christ. He is to serve him, not only through the services and institutions of the Church, but in every private act and public duty to honor him. Paul exhorts us, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." Thus Christ becomes our pattern for every relation in life—at home, in society, in the Church—everywhere we are to follow him. We study today of Christ in the home, the sacredest, sweetest place on earth, if those who live in it obey God and love each other; the place where character is formed and where lives are made or marred. He will teach us, by his example, how we should conduct ourselves at home; how children should obey and reverence their parents, and we shall see how he brought blessing and peace into other homes by his presence.

The Child Jesus: Luke 2:40-52.

Very little is told us about the childhood and youth of Christ. We catch only glimpses of this interesting period, this passage revealing more than any other. We know that Mary, his mother, was a woman of great piety and devotion, and that Joseph was a man upright and honorable and industrious. The home was humble, and the life simple and unpretentious, the sort of home from which most really great men have come. This occurrence at Jerusalem, when he became separated from his parents and was left behind when they started on the homeward journey, and the circumstances attending his discovery, reveal the child earnest and pious and thoughtful beyond his years. The closing statement, "He went down with them, and came to Nazareth and was subject to them," tells us of his obedience and reverence toward his parents. A model child, presenting qualities to the development of which in their children the attention of all parents should be directed. Thus we may easily imagine him growing up, the pride of the town, the idol of his mother, the examplary young man who never spoke unkindly in the home, nor chilled its atmosphere with ill temper.

It is a worthy ambition for every youth to be to the home what Christ was.

In Other Homes.—Mark 10:13-16.

The picture given us in this passage doubtless represented a very common occurrence, and illustrates the Savior's love for children, and his sympathy with the anxieties and perplexities of their parents.

The disciples rebuked the parents because, doubtless, they thought their Lord was too busy with more important matters to be troubled with children. But to him there was nothing more important than helping an anxious parent, or directing in the right path the feet of a little child.

We may recall also his visits to the home of Lazarus and Mary and Martha, and the blessing which came to that home because they made him welcome.

Not only is he the example for our conduct in our own homes and the homes of others, but he is to-day the friend of parents and the protector of little children; he will dwell in our homes and take our children in his arms.

Happy is the home where he is the trusted friend and the always welcome guest.

DISTRICT LEAGUE CONFERENCE.

Following is the programme for the District League Conference of Weatherford District. This convention is to be held in connection with the District Church Conference during the last week of June.

In publishing this programme it is my earnest desire and hope that all who find their names therein will labor earnestly to make this the most interesting and profitable District Convention we have ever had.

In order that this may be so I ask all the pastors and League members to join in prayer, up to that time, for the power of God to be with us there.

W. D. WEATHERFORD,
President District League.

Aledo, Texas.

Monday Evening, 8 p. m.—Welcome Address, Miss Ella Turvin, Gordon; reply to Welcome Address, Prof. J. D. Hutcheson, Springtown; "History and Growth of Epworth League," Miss May Varlie, Gordon; "The Necessity for Epworth Leagues," J. E. Hightower, Gordon.

Tuesday, 6 a. m.—Sunrise prayer-meeting, leader, Miss Mamie Fain, Weatherford; 9:30 a. m., permanent organization of District League; 10:30 a. m., "How to Arouse and Maintain an Interest in League Work," Prof. C. S. Potts, Ranger; "Relation of Junior League to Senior League," F. G. Lanham, Weatherford; "Relation of the Social Meeting to the Devotional Meeting," Miss Mattie Robinson, Weatherford; "How to Conduct a Social Meeting," Miss Eva Grant, Ranger; 3:30 p. m., "The League Programme—How Prepared, the Subject Lesson," Miss Marcie Carlock, Gordon; "Music in the League," W. C. West, Weatherford; "The Work of the President," Abe Masters, Thurber; "The Work of the Vice-Presidents," Miss Lola Oden, Gordon; 8 p. m., League Sermon, Rev. W. D. Bradfield, Weatherford.

Wednesday, 10 a. m.—"The Epworth League and Missions," Rev. Bailey, presiding elder; consecration meeting and League rally. Adjournment.

NOTICE.

In the confusion of the immense crowd at San Antonio only about half the reports were handed in. Secretaries will please mail the delinquent reports to me at once.

A. K. RAGSDALE.

Dallas, Texas.

NORTHWEST TEXAS EPWORTH LEAGUE CONFERENCE AT WEATHERFORD.

A great time is expected. Many of the leading pastors of the conference have said they were coming with strong delegations. Here in these smaller conferences much good is accomplished. The time will be set soon. An excellent programme is being arranged and will be published shortly. We expect to make this the best conference of the kind ever held in the bounds of the Northwest Texas Conference. Prepare to come.

H. A. BOAZ,
Chairman Committee.

LEAGUE MISSION FUND.

As I was unable to give receipts for money paid me at State Conference on mission fund, I give below a list of amounts received there. We have about one-third of our last $1500 on the second year. Will not each League that has not paid remit some amount within the next ten days?

Edna	$10 00	Gober	2 70
Alvarado, Jr.	5 00	Kerens	10 00
Corsicana	8 30	Huntsville	10 00
Big Springs	7 00	South Temple	2 50
Grocebeck	10 00	Bryan	10 00
Goldthwaite	10 00	Zoakum	10 00
Polytechnic Col.	10 00	Richmond	5 40
Elgin	10 00	Bowie	20 00
Moody	10 00	Ector	10 00
Cuero	10 00	Blanco	5 00
Buda	5 00	Missouri Avenue, Fort Worth	9 75
Oak Grove	5 00	Eddy	5 00
Whitewright	15 00	Greenville	12 00
Rockdale	10 00	Beeville	6 75
LaGrange	5 00		

A. K. RAGSDALE.

Dallas, Texas.

THE EPWORTH LEAGUE AS A FACTOR IN THE FUTURE GROWTH OF METHODISM.

(Address delivered at the State League Conference at San Antonio, Texas, April 16, 1896, by J. E. McAshan, of Houston, Texas.)

A Kentucky newspaper once said about one of my speeches that I made people believe that the first words taught the children of Texas were Alamo, Goliad, and San Jacinto. I have never denied it.

An occasion like this might well stir the pulses of the most stoical citizen of Texas. Here every patriotic sentiment is aroused. Here is a spot consecrated by the sacred and brilliant memories of the Alamo. Here a great empire was carved from the dark dominions of the Montezumas. Here the flower of freedom was watered by the blood of the patriot Bowie, the fearless Travis and the immortal Crockett. Here is the cradle of Texas liberty, and I see here before me the temporary camp of Methodism. Here are the young soldiers of the cross, with high resolves and earnest purposes, giving a noble part of their lives to the work of Him whose name is above every name, and who has numbered the years of the world as its Anno Dominis are chimed by the clocks of the centuries. In such a place, with such surroundings, the dead might be eloquent.

I said I was glad when asked to address this meeting. I am requested to make a prophecy. "What influence will the Epworth League have as a factor in the future growth of Methodism?" I am not a prophet, nor the son of a prophet. "I am a plain, blunt man." The dark veil of mystery hanging cloud-like over the eternal muteness of the future is as impenetrable to me as to you. The gloom of to-morrow is voiceless, but this I know. Man is a rational, inquiring being. He carries his researches into the most distant regions of the globe and beyond it to the planets and the heavenly bodies. He looks backward to discover the first origin of the human race, casts his eyes forward to see the influences of his actions upon posterity, and the judgments that will be formed of his character a thousand years hence. He is a creature that traces causes and effects to great length and intricacy, extracts general principles from particular appearances, improves upon his discoveries, corrects his mistakes and makes his very errors profitable.

We judge by experience and from experience we know that the future is the child of the present. The shadows of great events precede the events themselves, and to-morrow lives in the light of to-day. The light of to-day is projected into the future; by that light we can see the Epworth League of the future sharing with the Church its glory as it moves forward to the elevation and improvement of mankind.

The Epworth League is a distinct feature of work inside the Church, not outside, and is a great school where young Christian laymen can develop their powers as active Christian workers. It is the training school, the religious gymnasium where moral athletes are developed and sent forth to push forward the grand work the Church is doing for the world. It is the place where rational social intercourse is promoted. Here the young are taught to infuse all the hope and light they can into life, to love justice and mercy, to hate slander and envy, to do their whole duty and leave the result with God. Here are secured intellectual and spiritual development in the young. Here the young Christian has his first taste of the joy of doing good, and here for the first time he feels the exaltation that comes from the knowledge that he is instrumental in spreading Scriptural truths and holiness in the earth. His soul is uplifted with the thought that he is not a negative influence, but a positive compelling power, and the waves of effort and of good which he sets in motion will deepen and widen until they break in ripples upon the shores of that undiscovered country.

The Epworth League of the future will be militant Methodism; Methodism in earnest, Methodism on the war path; Methodism sanctified and glorified. That Methodism which has done so much to enlarge and liberalize the liberty of enlightened religious conscience. That Methodism which silenced the barbarous doctrines of the Middle Ages, and of predestination, and which proclaimed the democratic and universal policy that provision has been made for every repentant sinner.

It realizes the mutations of Time. Time, which withers the strength of man, strews around him, like autumn leaves, the ruins of his proudest monuments. It recognizes the fact that some of the oldest and most brilliant civilizations that have ever adorned the earth, now depend upon the researches of the archaeologist and antiquary to establish the fact of their past existence. It also proclaims that whatever decay and change there may be, that life, duty, conscience, sorrow and sin do not change, and the immutable truths of religion are meant to heal and console all who suffer from the stings of sorrow, or droop under the clouds of misfortune and affliction.

Methodism has more branches, a greater membership and more Church property than any other denomination of Christianity. It shows its sense of the responsibility of occupying so conspicious a position by looking after the welfare of young Christians in the Epworth League.

Bringing people into the Church is one thing, training, cultivating and disciplining them for great spiritual work is another. It is one thing to quarry the marble, it is quite another to bring out with strong and tender touches the finished statuary.

Methodism is thus raising and training millions of disciples of humanity and harmony who will at last elevate, enoble, and purify mankind.

It is preparing itself for the great day when the peoples of the earth shall come closer together, when the standards of citizenship and character will be raised higher, when old religious hatreds will be eliminated, the elements of religion be recognized as universal, and the standard of one Lord and one God wave in triumph over the earth.

In the future growth of Methodism, and this is synonymous with enlightened, progressive and liberal religion, the Epworth League will be the great store-house and conservator of zeal—the great battery from whence will come the electrical forces of those who are zealous of good works. It is in the young that zeal and enthusiasm abound; such zeal as will remove mountains of difficulty; such enthusiasm as when its duty is once clear counts not the cost, but will go through or remove every obstacle. The young have singleness and directness of purpose and fear nothing.

The young Christian feels that it is a shame for the religion of God to be kept in a refrigerator, while every temptation is served piping hot. He feels the truth and realty of religion, and realizes that if he does not get on fire with the zeal of good works in this world, he will get on fire for a different reason in the next.

Zeal, enthusiasm and good works are the unchanging laws required for a growth in grace. The old staid amen-corner brethren of the Church, while they are necessary as precedents, are not fighters, and never push forward the frontiers of Evangelical work.

The pioneers and soldiers are the young. When men get on in years the pulse lies low in the bosom, and beats low in the veins; they only ask that their few more years as they tremble to their close may be peaceable. In the pall and lassitude of age the spirit of conciliation and compromise prevails. Old people generally will compromise with the devil himself to save themselves trouble. I know how it is myself. The Church cannot compromise with sin; there is no middle ground where both can stand

and with the young conflict and labor are as necessary as daily bread.

Now I am going to make a statement which may seem incredible and startling. The saloons exist to-day by permission of the Christian Church, and every other evil lives because Christian people tolerate it. The Church of to-day, would she but use her power, would mold public sentiment, outline state and national legislation, and control the business of the marts of trade. It is to make the Church rise in its majesty, like a young giant that has been sleeping, and hurl organized iniquity which exists but to trample upon the highest rights and best welfare of man from its high places, that is the distinctive future work of the Epworth League.

Now, brethren, let me give you a pointer. Consecrated wealth is the great need of the Church of to-day. The sinews of war are just as necessary in moral as in material warfare. A thousand men bring their bodies a living sacrifice to its altars where one man brings a large fortune. The work of the Epworth League among laymen must overcome this need, and when consecrated money and consecrated effort join their forces the cohorts of the old boy will have to capitulate.

How glorious is the work of bringing man the creature into harmony with God the Creator! Did you ever watch the trailing garments of the night, beholding the glowing firmament sparkling with unusual lustre from pole to pole, observing the lambent planets with their squadrons of satellites sailing in silent majesty between you and the fixed stars, noting the felicity of that design which has arranged the flaming constellations to serve as beacons for all nations, watching magnificent meteors play in the intermediate spaces, knowing that those luminous appearances which we observe like their white flakes of cloud, are windows, as it were, which open into other far off firmaments, lighted up like ours with multitudinous millions of suns and stars, and this continuing through infinite space until the imagination, lost and bewildered, finds no point on which to rest its weary wings in trying to follow the stupendous concatenation of the universe, and behind all this soverign and invisible power, mysterious mover of nature, universal soul of being—He who is unknown and yet revered by mortals under so many names, being incomprehensible and infinite God; who in the immensity of the Heavens directs the movement of worlds and peoples the abyss of space with millions of suns, who guides the stars in their orbits, whose throne is the center of the universe—and did the overwhelming thought come upon you of the grandeur of this being and that. He is the God we worship, and into harmony with whose perfections we Church and League are trying to bring our fellow man.

How dazzling the thought! Every telescope that is invented enlarges the universe and unfolds more and more of the glory and power of God.

But what care we for the knowledge that nightly a thousand telescopes assault the Heavens as compared with the knowledege I know that my Redeemer liveth?

Cast aside all discussion and the philosophy of the schools, and remember only that God so loved the world that he gave His "only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." Teach men how to live and they will know how to die. Prove to them immortality and they will live aright. Scatter dissentions, raise the banners of liberty, tolerance, faith in God, charity and good works. Rely on his promises and that God who is a Spirit and dweleth in mystery will guide and reward, and you will see the pleasure of the Lord prospering in your hands. When the world is placed in harmony with God by the law that is written in the heart of man, the sun shall change its course before folly shall prevail over wisdom and knowledge, and ignorance surpass prudence in the noble and sublime arts of procuring to man his true enjoyments, and of building his happiness and progress on enduring foundations.

How shall this be done? Shall the Epworth League reform the world? Oh, no, my friends! This is too big a job even for the pugnacious League, and would-be reformers are generally nuisances and accomplish little. Yet every member of the League must become a reformer. He must reform himself, and let the glory and beauty of the Christian religion shine through his example upon the world.

Individually you may never be called upon to do any brilliant, striking or heroic action, but by a daily display of Christian heroism, daring to do right, fighting the good fight, finishing your course, keeping the faith, you will become pillars in that new fabric of purified society which will usher in the dawning of a brighter era. Teach mankind how much it owes to the Bible. It is from there that all ideas of justice, mercy, truth and morality are derived.

"Honor and fame from no condition rise;
Act well your part; there all the honor lies."

In all the twenty distinct religions on the globe, there is not one wherein such lukewarmness exists as in the Christian Church. In all the other leading religions—Moslem, Buddhist, Brahmin, Hindoo or others—the religion and its ethics form the guiding principle of the lives of the devotees, while with the Christian world its religion is worn like a dress suit when on dress parade. The Christian world lives the life of practical infidelity. Let us hope the Epworth League will tear off the mask and make the life of the Church a living Bible, seen and read of all men.

Do You Suffer?

It is simply astonishing how many people have heart disease and don't know it. Its symptoms are very often mistaken for asthma or some bronchial trouble. If you suffer send for Dr. Franklin Miles' book, entitled,

"New and Startling Facts."

It is FREE by Dr. Miles Medical Co., Elkhart, Ind., or get it from your druggist. It describes the symptoms fully. Dr. Miles' Heart Cure is sold by all druggists on guarantee first bottle benefits or money refunded.

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Impress upon mankind what tremenduous destinies are bound up in this brief life; tell them how short a time they will live and how long a time they will be dead. If every member of the Christian Church had the zeal, lively faith and enthusiasm of the Moslem, the Brahmin or the Epworth League, the police power thus concentrated would wipe every form of organized sin from the face of the earth, and the banner of the Messiah would float in triumph from every citadel of that old gentleman whose name we are almost too polite to mention, and whose existence seems at times to be forgotten by the Church, but who, nevertheless, is extremely active and very personal devil, who through slightly lame from his fall gets there all the same.

Why is this true? Because it is the will of God and in line with the best interests of man. Hear what the President of the United States said in an address before the Presbyterian Mission Board in New York this month: "The evils of frontier life are serious considerations in a country where the people, good or bad, are the rulers because the conditions to which I have referred would certainly menace, within a circle constantly enlarging, the safety and welfare of the entire body politic if we could not hope that the Churches and religious teachings would from the first be on the ground to oppose the evil influences that are apt to pervade the beginning of organized communities."

What a tremendous tribute to the absolute necessity of Church work. One of the greatest factors for good in this world is to avoid temptation.

There is very little difference among men in their ability to withstand temptation; they all fall. But there is a great difference in their ability to shun temptation. You should pray as if the salvation of your soul depended upon it, "Lead us not into temptation." The Epworth League is father to the future Church and you must now form correct habits.

Be faithful, brethren!

The Christian religion is worth living for. It is worthy of the highest and holiest consecration, and any religion that is worth living for is worth dying for. Unfaithfulness, intolerance and bigotry inside the Church are great factors for evil. Be faithful!

The faithful man conscious of the rectitude of his intentions is open to the inspection of the world. He feels a health-inspiring confidence, an exulting alacrity. He feels that he is in pursuit of honest ends by honest means. He may be slandered, misunderstood or deserted, but he never loses the high confidence of his fellow man. His character does not resemble those weak and meager streamlets which lose their direction at every petty impediment that obstructs their feeble and sickly course. He does not resemble the torrent which carries havoc in its mad career. He resembles the ocean, that noblest emblem of majestic decision, which in its calmest hours still heaves its restless waters to the shore, filling the Heavens day and night with the echoes of its sublime declaration of independence; tossing and sporting with an imperial consciousness of strength that laughs at opposition. In power and purity of character the faithful, consecrated, Christian worker resembles the ocean, and like the ocean purifies himself by his own activity.

Faithfulness! It alone is that impress which gives to human dross its currency; without it gold has no value, birth no distinction, station no dignity; beauty no charm, age no reverence; without it every treasure impoverishes, every grace deforms, every dignity degrades, and all the arts, the decorations and accomplishments of life stand like a beacon blaze upon the rock, warning the whole world that its approach is danger and its contact ruin. Faithfulness! Without it the end of life is a joyless peril. Without it, in the midst of all that ambition can achieve, avarice amass, or rapacity plunder, the unfaithful tosses on the surge a buoyant pestilence. When Christ hallowed the earth by His presence He did not tell the people of Nazareth that wealth, honor, genius or brilliant achievement would advance his kingdom, but the most brilliant gem in the diadem of discipleship was declared to be faithfulness.

"He that is faithful" runs like a golden thread through all his discourses. This deft toucher of the organ keys of human life, whose silver notes touched and kissed the moonlit waves and charmed the lovers wandering mid the vine-clad hills of Judea, gave the faithful man all honor and glory. He that is faithful over little shall be ruler over much. All of us cannot accomplish the heroic deeds nor speak the mighty words of Paul. We cannot sing the song of Bernard nor bear the sword of Charlemagne. We cannot all display the tireless activity of Luther, Wesley, Calvin, Knox, Fenelon, Loyola, Sam Jones or George Stewart, who though divided on earth will be one in the spotless company before the throne.

We cannot all render homes happy, hearts enobled, and characters holy, but we can all be transformed by the subtle power dwelling in Christ into faithful servants, and wear the brightest crown that ever adorned the life of a human being, the crown of fidelity and truth.

"Come out from among them and be ye separate!" Put not your hand to the the plow and then look backward. If every Christian were a faithful servant to the Most High the Millennium would dawn.

I have seen a great deal of life with its sins and sorrows, its defeats and its victories, its struggles, its weaknesses and heroisms, its glare, glitter, and glamor, and I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness.

In the drama of Faust the chimes and chants of the Church make the devil shudder, and he confesses that in the presence of a genuinely good person he is powerless for evil. One genuine, good faithful man is of more power for good in the world than a hundred Churches with vast cathedral aisles and symphonies sweet and dim.

This is a great country, my friends, this America of ours. It is new and easy in many things, fast and vicious in others, yet a land of religion and religious freedom. The old world never knew the meaning of intellectual liberty until America was settled by those old Puritans, who are so amusing to Col. Ingersol, that they might worship God in freedom.

America is grand, strong and stern, like Him who made it. All this country stretching toward the setting sun is the best material gift of God to man. For the grand purpose of here working out the great problem of human freedom he held it concealed through all the ages that His own high purpose might be wrought upon it. Here is a land which is innocent. Unlike the old world, it has no pas. guilt to atone for, no crimes against man, no feuds, no ill custom of any kind, and as the years roll on all the weary and homeless, all who are stricken, downtrodden, landless and wronged, will turn their faces to it.

Hence will come a nation that will take all that is good and leave all that is bad, moulding and fashioning itself into the highest. I see now the day dawn of such a people: a people who care more to raise the humble than to exalt the rich; who understand that there is more bravery in peace than in war; who will see that all men are brothers; whose hearts will not narrow themselves to their own frontiers, but warm in sympathy with every noble cause the whole world through. In the building of such a nation your lives will be well spent.

Good citizenship is the aim of the Church. Good citizenship is practical Christianity. Not conventional good citizenship which is merely able to keep out of jail, but good citizenship that is worth a hundred cents on the dollar seven days in the week. Good citizenship that is all wool and a yard wide, and has the name blown in the bottle. Good citizenship that condones no wrong, but is always on the right side of every moral question.

The part which the Epworth League will play in the future of this land which invented the rights of man and equal laws to punish and protect, will be so brilliant that it may well thrill the pulse of patriotism. All pirates do not sail the seas. The Epworth League will have to fight piratical crafts flying the black flag which would subvert every beneficent institution and wreck the ship of state itself to enrich or aggrandize themselves.

"Ill fares the land to hastening ills the prey
Where wealth accumulates and men decay."

This League and kindred organizations must rekindle the flames of patriotism from one end of this country to the other until they blaze and flame on every hill top of our Western home and break across old ocean's flood, and freedom! freedom! is the answering call of nations starting from the spell of years. You have a trust, a mission, a duty—be faithful.

Let me say to each individual member of the League, "To thine own self be true; and it follows as the night the day, thou cans't not then be false to any man." I approve the work of the Epworth League. It carries with it and disseminates moral health. It is not every philanthropy nor evangelization even that we can endorse. Many are misguided, and their reclaimed subjects are moral lepers turned loose upon a sound community to scatter germs, microbes, and disease. Many so-called good works are obsolete and unintelligent, founded in fable and fostered in superstitution and only age or antiquity makes them respectable. Remember the wrong that is perpetrated to-day is acquiesced in to-morrow, until at last the hoary abuse shakes the gray hairs of antiquity at us and gives itself out as the wisdom of ages.

I would you all could feel what tremendous issues and destinies are involved in your faithfulness. For reward we have the promise. Have you lost friends? Have the swirling tempests of life poured the deep waters of tragedy around your homes? Have you sorrows too deep for words and too tender to be touched? Remember the dead in Christ shall rise. Have you lost fortune? Remember once I was young and now I am old, yet have I never seen the righteous forsaken nor his seed begging bread.

Have you lost health? Remember that though this body worms destroy, yet in my flesh shall I see God.

Are you nearing the grave? When life's shadows are meeting eternity's day; when we advance into the winter of life beyond which no spring awaits us on this planet; when the twilight of earthly existence is shining around us; when the world floats in its rosy light and seems more beautiful than the dawn of life; when the solem evening is at hand and the hour of fate is nigh; when we watch upon the shores of the ocean of eternity and listening to the sound of its waters become deaf to all else, remember the promise, "I will come again and receive you."

The love of God spans the ocean between earth and Heaven, and upon this bridge the spirits of just men made perfect are moving into glory.

Know you, you shall all live forever! Death cannot kill you. Other crafts may go down into the whirlpools or be shivered on the rocks, but this life within us will weather all storms and drop no anchor, and a thousand years from now will shake out signals on the high seas of eternity! What! because a valve in my heart refuses to open shall that end my life? Not so! Brethren of the League, this old Methodist mother expects great works from you. It was from the bosom of this Church that you saw your loved ones enter the eternal city, not built with hands, nor hoary with the frosts of years, whose people no census has numbered, through whose streets rushes no tide of business nor nodding hearse creeps slowly with its burden to the tomb. The city without griefs, without graves, without sins or sorrows, without births or burials, without marriages or mourning, which glories in having Jesus for its king, angels for its guards and saints for its citizens. It is from this Church your loved ones went when they wrapped the mantle of immortality about them and put aside with pale hands the azure curtains that are drawn around this cradle of a world. Their raised spirits walking in glory are now your guardian angels.

"Each pearl that left the broken string
Is set in Heaven's crown above;
As narrower grows the earthly chain
The circle widens in the sky.
These are our treasures that remain
But those are stars that beam on high."

Do not disappoint this old Methodist mother. Hew to the line. Do your whole duty and you will dwell in the secret place of the Most High and abide under the shadow of the Almighty. There is no earthly honor comparable to standing on the walls of Zion and announcing the message of God to man.

I had rather stand on Norway's frozen shore and pluck her topmost pine and write upon the high and burnished Heavens the message of love carried by the Epworth League, than scale as did Hannibal the Alps into glorious though ravished and plundered Italy.

I had rather be St. Paul with a venomous viper on my arm, bearing with zeal and enthusiasm the message of grace, mercy and peace, than to be Napoleon Bonaparte with an envenomed disregard of human rights, from whose hands great Neptune's floods could not wash the guilty stains, but rather they would wash the multitudinous seas incarnadine, and turn the green one red.

Trust in God! Bear forward the message of mercy! Lift high the torch of liberty and love, and you shall not wither as the grass nor fall as the sparrow. You who, like the stormy petrel, have lived in the tempest, will die in port.

When the great hour of unmasking shall come you will hear the chorous of angels saying: "The year of my redeemed is come." And the saved through your ministry will say: "How beautiful upon the mountains are the feet of them that bring glad tidings." And all the company of God will say: "Holy, holy, the Lord God Omnipotent reigneth. Heaven and earth are full of his glory." Behold a picture:

When the redeemed shall catch sight of that glorious city of the New Jerusalem, more dazzling bright than a thousand suns, the innumerable throng of saints and angels shall shout "Lift up your heads, Oh! ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in." And Cherubim and Seraphim shall answer, "who is this King of Glory?" And the answer shall come, "The Lord, strong and mighty! the Lord mighty in battle." Then the archangel will shout, "Lift up your heads, oh! ye gates; and be ye lifted up, ye everlasting doors, and the King of Glory shall come in." And the Heavens shall whisper, "Who is this King of Glory?" And all the innumerable and glorious company of Heaven shall answer, "The Lord of Hosts, He is the King of Glory." Then they who have burst the cerements of the tomb, the dead in Christ who have arisen and become the first fruits of them that slept shall say, "Who shall ascend into the hill of the Lord and who shall stand in his holy place?" And Jehovah shall answer, "He that hath clean hands and a pure heart; who has not lifted up his soul unto vanity nor sworn deceitfully; he shall receive the blessing from the Lord and righteousness from the God of his salvation."

When the land lessens from our vision and the floods are lifted up around us and the earth loses sight of us, and we take our last leave of its inhabitants, and of our further voyage there can be no witness but the Infinite and Eternal, our hope of obtaining rest from our labors and the Christian's home in glory, is the interest we may obtain in the mercies of our Lord Jesus Christ.

Be faithful! How do you suppose the unfaithful who has sold out his trust will feel when his naked soul stands before God?

"So live that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave, at night
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

NORTHWEST TEXAS CONFERENCE

Proctor.

W. R. Crockett, April 13: A heavy rain fell here Saturday night, which was greatly needed; also a hard wind came which blew down some outhouses and tops of barnes. Prospects for crops are good, and spiritually the outlook is favorable. Comanche County is getting to be a good farming country, and lands are rapidly cleared and put in cultivation.

Killeen.

R. J. Deets, April 11: We have had a hard pull at Killeen. We have had rain in abundance, black mud in large quantities. We are sticking to the mud, and there is no doubt about it sticking to us. I have never in life found a Church more dead and indifferent than I have found it in this place. Some few of the members are in line, but only a few. Bro. Smith, the pastor, is alive man and has hands and heart in the work; if his people will rally to him they will have a good year. Between 20 and 25 converts to date.

Gordon.

I. E. Hightower, April 20: Rev. Abe Mulkey and Louisa have been with us for ten days. The meeting was held under a large tabernacle that would seat about 600. We had large congregations all through the meeting. A very good interest was manifested all through the meeting. The crowning service of the meeting was Sunday at 11 a. m. to men, when at the close of Bro. Mulkey's heart-searching sermon twenty-five gave their names for membership in the different Churches. Some of the hardest sinners in the town surrendered to Christ. About sixty have given their names for the different Churches. Old feuds were settled and the Church greatly revived, and still the good work goes on.

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THE PROCTER & GAMBLE CO., CIN'TI.

We are still moving on in the meeting with good interest manifested. As an appreciation of Bro. Mulkey's services the people of Gordon gave him and his assistant a free-will offering of $202. Bro. and Sister Mulkey have been a blessing to us, and we can say for them, they will prove a blessing to any town where they labor. May they live to do the work of evangelists for many years.

Epworth.

Robt. B. Bonner, April 20: We are moving along nicely with our work. God has wonderfully blessed our efforts. We have papered, carpeted, seated and painted our little church, and it is now neat and comfortable. Our congregations have grown from thirty to a packed house. At night the church won't hold the people. The Sunday-school has grown from about 65 to 150. Prayer-meeting from 12 to over 100. God is so good to us. We are striving for his glory and the advancement of his cause. We have had 64 net gain since conference. We are expecting greater blessings than these.

Alvarado.

C. L. Browning, April 17: We began a meeting at this place on the 19th of March. I asked the people to imagine that I was an evangelist from New York, or some other foreign port. I begged them to talk about the meeting and support me like they would a New York evangelist and we would have a great meeting. I explained as well as I could how distance lent enchantment, and even magnified into greatness the small things of earth. (No reference to any evangelist, of course.) We invoked the blessings of God to attend our efforts, and then began. From the first the meeting was a success. It soon reached out further than the Church, and before we had hoped we had great congregations, an altar full of penitents, and conversions at almost every service. During the second week of the meeting, Bro. Bolton joined us and did good service, remaining five days. In the meantime Bro. Ballard, our book man, came upon the ground and remained over a few days after Bolton left, and did some good preaching. Dr. Bourland and G. W. Owens each spent a day and did valuable service. On the 11th of April Bishop Key came in and preached Saturday night, dedicated our Church Sunday at 11 o'clock and preached again Sunday night. The meeting resulted in about 40 conversions and about as many additions to our Church, a few joining other Churches. The meeting has greatly blessed our Church and town; the pastor is encouraged and convinced that any pastor who has a loyal people can hold a meeting in his own charge.

Seymour Mission.

R. A. Walker, April 18: This is our third year on this mission, and from the present outlook will be the best. The more you know of Methodist people the more you love them. The mission is moving up on all lines but one, and this is too well known to mention. We have more to encourage us than ever before; prospects for crops are good and people are moving back to our country. Have received sixteen members since conference; dismissed none, and with the help of $25 from the W. P. and H. M. Society have weatherboarded and painted the parsonage, with a little other improvements; all amounting to about $75. We have a cozy little parsonage, with three rooms and a hall, all nicely canvassed and papered. Have not had what some people call a pounding, but, preachers, were you ever interrupted from your study by the noise of a wagon stopping at your back-gate and the driver saying, "Here's a hundred pounds of flour," or a nice ham, or a load of corn or sorghum and so on? or walking along the street and some one say, here is a nice pair of shoes or a hat? This has all happened to the writer this year. Bro. C. W. Daniel, our new beloved, made a fine impression on his first round, but his last round he completely captured the whole business. He is loved by all.

EAST TEXAS CONFERENCE.

Hemphill.

H. L. Hare: Our second Quarterly Conference is over. Bro. C. F. Smith, presiding elder, was present; preached for us Friday night and Saturday at 11 o'clock. I do not suppose it will affect Bro. Smith much, so I want to say that he is the biggest little man I ever saw, and I feel 50 per cent better since he was here. Bro. Ellis Smith, of San Augustine notoriety, was here Sunday; preached a fine sermon, one that will do good; administered the sacrament of the Lord's Supper and baptized one infant. There was reported $42 for the support of the ministry. Yes, we have some very intelligent young folks, and they are keeping up with the times by organizing a League at Geneva, and the young people at Milam are going to do likewise next month (that is the other little town that ought to have paid half the amount named above.) I thank God that I was sent to Hemphill.

Jefferson.

G. V. Ridley, April 13: Our Sabbath-school has increased wonderfully, our Epworth League organized February 18 is growing steadily in numbers and enthusiasm, our congregations are excellent, attentive, and we hope may become receptive—that is the decided trend. The inside of our church building has been completely overhauled, a beautiful corrugated ceiling takes the place of the plaster, and it is so constructed as to avoid all monotony; critical observation does not weary because of the symmetry in its diversity; squares tastefully distributed between the windows, doors and overhead, all divided into quarters, gives a pleasing and interesting field for the range of vision. To the ladies of our Church we are indebted for this needed and handsome piece of work. They have been indefatigable in their efforts and richly deserve the thanks which the Board of Trustees have tendered them. Last Wednesday evening I received into the Church, by baptism, an aged citizen ninety-two years old, led to Christ at home by the story of the cross, face to face work. Many more evidences of Divine power are manifest. O that it may become general.

NORTH TEXAS CONFERENCE.

Reiley Springs Mission.

S. M. Ownby, April 19: The second Quarterly Conference of Reiley Springs Mission was held April 11 and 12, with Bro. I. W. Clark, our beloved presiding elder, in the chair, who presided, gave advice and words of encouragement to the satisfaction of all. He preached four sermons for us, which certainly captured the entire inhabitants of Reiley Springs. Finance much behind. We have missed one appointment this year; have taken in one new class, and looking after the second one.

Chisholm.

I. A. Thomas: We are having good congregations, and accessions at almost every service. We organized an Epworth League at Poetry with eighteen members a short time since, and ten have joined that number. We had our second Quarterly Conference, and finances were behind, and seven deaths during the last quarter. Christmas Eve the Austin Chapel was blown to the ground, breaking lamps, stove, pulpit, table, organ and pews. Our people were few in number, but they rallied to the front, bought lumber and hired a carpenter, put him to work, furnishing everything on the ground to rebuild the house, and yesterday, April 14, after the house was up, with flooring and ceiling not quite on, the carpenter having gone home, the church burned to the ground, and now everything is gone but the old pews. The house was new when it blew away; had no insurance; it was not finished, so we could not insure it when it burned down. It is all a mystery as to the origin of the fire, but supposed to have been incendiary.

Cold Hill.

S. M. Owenby, April 20: Had fine service Saturday night. Sunday was a big day with the people of Cold Hill; had the largest congregation Sunday that we have had since we came to this work. The Lord was with us in great power; had 4 accessions; the entire Christian part of the congregation promised to pray for a sweeping revival of religion at this place. We went to Liberty in the evening, at which place the Lord was with us in great power. Many were made to rejoice in the Lord, and hard-hearted sinners were made to weep. At this point we expect to organize a new class soon. This people will commence a weekly prayer-meeting. We are greatly encouraged about our work. We see great signs of development in spiritual things. We have been asking the Lord for the victory over the sins of this country, and we believe the Lord will give it to us.

TEXAS CONFERENCE.

Chilton and Lott.

C. E. Simpson, April 20: Our second Quarterly Conference, which was held at Chilton, is just over. Only three out of fourteen of the official members were present. Some were sick, and of course all had good excuses for being absent. Finances were in advance of last year at this time. Bro. Cochran preached us four good sermons, which we greatly appreciated, and gave us an excellent lecture in the afternoon Sunday on the work of the League. The communion services were greatly enjoyed. One thing pleasing and noticeable was two little boys came and took the sacrament with their father. This is as it should be.

Iola.

I. B. Gordon, April 15: Our second Quarterly Conference met at Zion March 21 and 22. Bro. W. Wootton, our presiding elder, was present and presided to the delight of all, carefully looking after all the interests of the Church. He preached six excellent sermons. They were full of the Holy Ghost. We all feel that we are bettered by his visit. Had dinner on the ground Saturday and Sunday. One infant baptized Sunday, and 4 received into the Church. This is a kind, good people to serve; we love them all. They know how to take care of a preacher and family, and have been sending something to the parsonage most every day; such as hams, fruit, two hogs, butter and such things as make a preacher's heart glad.

WEST TEXAS CONFERENCE.

Cuero.

W. Love Vaughan, April 20: Our meeting closed yesterday after three weeks' duration; between 50 and 60 professions; nearly 50 additions to our Church; will be 50 by next Sunday, as several more have promised to join. Bro. Mathis has been ably assisted by Bros. W. J. Sims, of Hallettsville; J. A. Phillips, of Thomaston, and A. C. Biggs, our presiding elder, of this place. The interest increased to the end, crowds thronging every service, but ennui and lassitude of Bro. Mathis, from continual preaching and sitting up with a long afflicted sister, induced a close, to be resumed at a distant date. In the near future he expects to open up at Nashwood, a suburb of Cuero, under a large arbor. He is a promising young preacher, strikes out from the shoulder, untiring in his labors of love, greatly beloved by his people. A beautiful feature of this meeting, as well as the Yoakum and Hallettsville meetings, was we housed nearly all the converts in our house. This is as it should be. Our Epworth League Convention was a mammoth thing, it seems. Bro. Mathis was very desirous of going, but duty and the salvation of souls before pleasure with him. The fields are white unto the harvest! Let's thrust in our sickles and reap the golden grain! Oh! the work grows sweeter and sweeter. I go to Karnes City from here to assist Bro. Williamson, who opens up the 22d. God bless the ADVOCATE and its great work. I urge the people to take it wherever I go, and you may expect a number of subscribers from here.

NEW MEXICO CONFERENCE.

Gallup, N. M.

T. L. Adams, April 13: We have just closed a gracious revival. Rev. L. L. Gladney, pastor, San Marcial, and Rev. G. H. Worthen, evangelist, did the preaching. A number professed conversion. Our roll of Church members nearly doubled and a number added to other churches. Some are hungering for full salvation. We have just moved into our new, nearly furnished parsonage. It's a four-room adobe, nice and comfortable. The work of the Lord seems to move forward in this conference.

No lamp is a good one without its particular chimney.

The Index tells what Number to get; sent free.

"Pearl top" or "pearl glass."

Geo A Macbeth Co
Pittsburgh Pa

"EAST, WEST, HOME IS BEST," IF KEPT CLEAN WITH

SAPOLIO

WOMAN'S DEPARTMENT.

All matter intended for the Woman's Department should be addressed to Mrs. Florence E. Howell, 28 Masten Street, Dallas, Texas.

A SPRING SONG.

Spring has come, oh, beautiful spring!
Hark, don't you hear that glad bird sing
A gush of melody, wild and sweet
That makes the heart and the pulses beat?
Flowers are bursting into bloom,
Filling the air with their sweet perfume;
Flowers, those glorious gifts of God,
Smiling upon us from the sod.
Even the stream, as it glides along,
Is singing a happy, joyous song,
Reflecting the plum trees bending low
Beneath their blossoms as white as snow;
And kissed by the bright sun overhead,
The peach blooms are blushing a deeper red.
Oh, beautiful spring, if our life could be
Always as bright and fair as thee!
Oh, that our hearts could be always glad
With never a thought to make them sad!
But I know, when this life on earth is o'er,
When I reach the far-off, shining shore,
When I cross the river, dark and cold,
And enter the Savior's blessed fold,
I shall find the spring of eternal life,
Where death cannot enter, where comes no strife;
Where the throbbing heart will forget its pain,
And bloom and blossom with love again.

[MISS] EMMA HOMAN.

Pottsville, Texas.

A TRIBUTE.

(From the Woman's Parsonage and Home Mission Society of First Methodist Church, Dallas, Texas.)

When a good man dies, especially in the full vigor of manhood, it would seem to human understanding that the Divine plan had been thwarted, and that the loss is inexplicable. But when by the eye of faith we look beyond the bounds of time and fully realize that it is not all of life to live, nor all of death to die, but that a gracious Heavenly Father overruleth all things, then that which was so sad and mysterious to us is more fully understood, and we realize that—

"These severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise."

Rarely, if ever, in this city has death claimed one more universally and deservedly esteemed and loved by the community than was Rev. E. L. Spragins, pastor of the First Methodist Church of our city. This fact was attested by the gathering of the various nationalities represented in our city to pay the last tribute which the living can pay the dead.

The church, draped in emblems of mourning, crowded to overflowing; the floral offerings pronounced the most beautiful and elaborate ever seen in this city; the appropriate and specially prepared music by the choir; the impressive services, participated in by Bishop Key, of the M. E. Church, South, and by the pastors of the various Churches of other denominations in the city; and the lengthy concourse which followed the remains to their last resting place, spoke most eloquently of the affection and esteem in which he was held as pastor and friend. As a society, and as individuals, we have seen and experienced the soothing and helpful influence of his brotherly sympathy around the bed of the sick and dying, his cheering of the sorrowful and despondent, his comforting of the widow and the orphan in their dark hours of affliction and desolation. But, whether viewed in the light of pastor, friend, husband, or father, his was an ideal character, so symmetrical and well-rounded that no "storied urn or animated bust" is needed to perpetuate his many virtues. His cheerful, sunny countenance, beaming with good will to all, was but the reflection of a happy heart, full of genuine love to all of human kind—the practical love which was ever lifting some burden from other shoulders, ever shinning upon somebody's darkness, or healing somebody's wounds; ever going about, like his Divine Master, doing good, proving himself a partaker of the Divine nature. As a Church and as individuals we miss his earnest words of exhortation delivered to us from the pulpit; we miss his genial presence going in and out among us on errands of love and mercy, and to our human hearts there comes a feeling of utter bereavement that he is no longer with us as our pastor and counselor. We feel indeed "as sheep without a shepherd." But, although he was stricken down in the pride and glory of manhood's prime, our Christianity teaches us that death does not end all, but that immortality lies just beyond for the good, the true, the pure—

"The living are the only dead;
The dead live never to die;
And often when we mourn them fled,
They never were so nigh."

In the midst of our own sorrow our hearts go out in sympathy to his bereaved wife, our dear sister, who has endeared herself to us anew in this trial, by her beautiful example of Christian faith, trust, and submission to the Divine will.

It is our earnest hope that she may long abide among us, an inspiration to higher and holier living. We commend her and her three little ones to the tender care of our gracious Heavenly Father, the God of all consolation, who will be to them "a very present help in trouble."

"Oh then, my sister, be brave to do and bear;
Thy life is bruised that it may be more sweet;
The cross will soon be left, the crown we'll wear—
Nay, we will cast it at our Savior's feet—
And up among the glories never told,
Sweeter than music of the marriage bell,
Our hands will strike the vibrant harp of gold,
To the glad song, "He doeth all things well."

MRS. HALLIE L. EVANS,
MRS. FLORENCE E. HOWELL,
Committee.

MRS. R. W. THOMPSON, of Dallas, District Secretary of the Woman's Foreign Missionary Society, of Dallas District, wishes each auxiliary W. F. M. Society of the district to elect a delegate to attend the district meeting to be held in connection with the District Conference of the Church in Plano, May 27. She urges that each auxiliary of the district will send a delegate, so that the work on the district may be fully discussed, and the cause of foreign missions be thereby given a forward impetus which may result in much good to the cause represented.

IF you are one of those who think the heathen are happy enough as they are, and that we would only increase their responsibility by sending them the gospel, suppose you put the matter in a clearer light by considering how you would like to exchange places with a heathen, especially with one belonging to some barbarous tribe. How would you like to live where there is neither law nor order; where human life has no sacredness and property no rights; where might makes right, and the weakest must go to the wall; where womanhood is utterly degraded, and dishonored, and childhood has no protection; where education is unknown and the mind becomes corrupt like a stagnant pool, in which slimy reptiles crawl and breed; where vice is fostered and virtue is unknown; where religion, if the term may be used in such a connection, is only a degrading superstition, without guidance for this world or hope for the next? In a word, how would it suit you to have your cot where life's ills must be endured without comfort, and where death is but a leap into outer darkness? Until you have settled this question, never say again that the heathen are happy enough as they are.—Missionary Outlook.

TREASURER'S REPORT.

First quarterly report of the East Texas Conference for quarter ending March 1, 1896.

MARSHALL DISTRICT.

Connectional members: Marshall, 51; Longview, 23; Beckville, 21; Henderson, 16; Kilgore, 5. Added during quarter: Marshall, 13; Longview, 2. Total local members: Marshall, 52; Longview, 8; Henderson, 16; Kilgore, 10. Local members added during quarter: Marshall, 14. Monthly meetings held: Marshall, 3; Longview, 3; Beckville, 1; Henderson, 1. Members present: Marshall, 48; Longview, 36; Beckville; 8; Henderson, 19. Subscribers to Our Homes: Marshall, 12; Longview, 8; Henderson, 6; Kilgore, 4. Subscribers added: Marshall, 2. Have you received leaflets? Marshall, yes; Longview, yes; Beckville, yes; Henderson, yes. Sick and strangers visited: Longview, 95; Henderson, 10. Papers and leaflets distributed: Longview, 23; Henderson, 36; Cottage prayer-meetings or Bible readings: Longview, 1. Garments distributed: Longview, 22.

TYLER DISTRICT.

Lindale: Connectional members, 18; added during quarter, 4; total local members, 16; monthly meetings held, 3; members present, 34; subscribers to Our Homes, 11; subscribers added, 4; have you received leaflets? yes; papers and leaflets distributed, 36.

Tyler Auxiliary sent no report.

PITTSBURG DISTRICT.

Connectional members: Pittsburg, 7; Fairview, 15; New Boston, 15; Mt. Pleasant, 7; New Boston, Juvenile, 24. Added during quarter: Fairview, 3; New Boston, 1. Total local members: Pittsburg, 3; New Boston, 7; Mt. Pleasant, 6. Monthly meetings held: Pittsburg, 3; Fairview, 1; New Boston, 3; Mt. Pleasant, 3; New Boston, Juvenile, 6. Members present: Pittsburg, 14; Fairview, 9; Mt. Pleasant, 48. Subscribers to Our Homes: Pittsburg, 10; Fairview, 3; Mt. Pleasant, 6. Subscribers added: Pittsburg, 10; Mt. Pleasant, 5. Have you received leaflets? Pittsburg, no; Fairview, yes; New Boston, yes; Mt. Pleasant, yes; New Boston, Juvenile, yes. Sick and strangers visited: Mt. Pleasant, 100. Papers and leaflets distributed: Mt. Pleasant, 36. Cottage prayer-meetings or Bible readings: Pittsburg, 6; New Boston, 3; Mt. Pleasant, 3.

Fairview has inaugurated Bible readings.

PALESTINE DISTRICT.

Connectional members: Palestine, 28; Crockett, 16; Jacksonville, 10; Rusk, 21; Lufkin, 26. Added during quarter: Palestine, 8; Crockett, 16; Jacksonville, 2; Rusk, 3. Total local members: Lufkin, 9. Monthly meetings held: Palestine, 2; Crockett, 3; Jacksonville, 1; Rusk, 3; Lufkin, 3. Members present: Crockett, 20. Subscribers to Our Homes: Palestine, 16; Crockett, 4; Jacksonville, 2; Rusk, 10; Lufkin, 8. Subscribers added: Palestine, 2; Crockett, 1. Taking home mission reading course: Rusk, 20. Have you received leaflets? Palestine, yes; Crockett, yes; Jacksonville, yes; Rusk, yes. Sick and strangers visited: Crockett, 50; Jacksonville, 20. Papers and leaflets distributed: Palestine, 36; Crockett, 36; Jacksonville, 36; Rusk, 36. Cottage prayer-meetings or Bible readings: Crockett, 6; Rusk, 9.

Trinity sent no report.

SAN AUGUSTINE DISTRICT.

Connectional members: Carthage, 6; Garrison, 4; Timpson, 15; Center, 12; Nacogdoches, 9; Shelbyville, 3; Added during quarter: Timpson, 3; Center, 2; Nacogdoches, 1; Shelbyville, 3. Total local members: Carthage, 6; Garrison, 18; Nacogdoches, 14. Monthly meetings held: Carthage, 3; Garrison, 3; Timpson, 4; Center, 4; Nacogdoches, 3; Shelbyville, 2. Members present: Carthage, 36; Garrison, 48; Timpson, 40; Center, 32; Nacogdoches, 30; Shelbyville, 21. Subscribers to Our Homes: Carthage, 4; Garrison, 6; Timpson, 4; Center, 8; Nacogdoches, 6; Shelbyville, 4. Subscribers added: Garrison, 5; Center, 4; Nacogdoches, 1; Shelbyville, 1. Have you received leaflets? Carthage, yes; Garrison, yes; Timpson, yes; Center, yes; Nacogdoches, yes; Shelbyville, yes. Sick and strangers visited: Timpson, 25; Nacogdoches, 9; Shelbyville, 4. Papers and leaflets distributed: Timpson, 40; Center, 32; Nacogdoches, 26; Shelbyville, 25. Cottage prayer-meetings or Bible readings: Carthage, 3; Garrison, 3; Center, 12; Shelbyville, 3. Garments distributed: Timpson, 20; Nacogdoches, 12; Shelbyville, 12.

Nacogdoches, Juvenile, no report.

BEAUMONT DISTRICT.

Connectional members: Orange, 13; Beaumont, 6; Jasper, 3; Liberty, 5. Added during quarter: Orange, 1; Beaumont, 3; Liberty, 5. Total local members: Orange, 8; Beaumont, 49; Jasper, 6. Monthly meetings held: Orange, 3; Beaumont, 3; Jasper, 2 Members present: Orange, 50; Beaumont, 33; Jasper, 14. Subscribers to Our Homes: Orange, 21; Beaumont, 8; Jasper, 4; Liberty, 1. Subscribers added: Orange, 7; Beaumont, 3; Jasper, 3 Taking home mission reading course: Orange, 21; Beaumont, 20. Have you received leaflets? Orange, yes; Beaumont, yes; Jasper, yes. Pledged to systematic giving: Orange, 16. Sick and strangers visited: Orange, 300; Beaumont, 4. Papers and leaflets distributed: Orange, 60; Beaumont, 60; Jasper, 12. Cottage prayer-meetings or Bible readings: Orange, 9; Beaumont, 2. Visits to corrective or benevolent institutions: Orange, 6. Garments distributed: Orange, 48.

Village Mills, no report. Liberty, just organized.

The Conference Secretary distributed 749 leaflets.

Totals—Auxiliaries: Adult, 28; Juvenile, 2. Connectional members, 379. Added during quarter, 70. Local members, 232. Added during quarter, 14. Monthly meetings held, 65. Members present, 540. Subscribers to Our Homes, 165. Subscribers added, 38. Taking home mission reading course, 61. Pledged to systematic giving, 16. Sick and strangers visited, 617. Papers and leaflets distributed, 1297. Cottage prayer-meetings or Bible readings, 60. Visits to corrective or benevolent institutions, 6. Garments distributed, 114.

P. S.—I regret to send in my quarter report with so many of the auxiliaries blank, but when the Corresponding Secretaries fail to send me their reports I can't do otherwise. Sisters, there is a time to send in these reports, and let me urge you to do it promptly on the first of March, June, September and December. Lets have system in our work. Send a duplicate of your report to your District Secretary. Report your work that others may be benefited, that one may gain inspiration from another, and bear in mind that a prompt report from the smallest auxiliary is just as necessary for a good conference report as one from the largest auxiliary in the conference..

We have five new auxiliaries to report since January 1, 1896: Pittsburg, Fairview, Shelbyville, Liberty and Livingston. We hope to have as many more next quarter.

MRS. GEO. CALL,
East Texas Conference Cor. Sec.

If you are not against the saloon, what are you doing in the Church?—Ram's Horn.

Do Not Do This.

Do not be induced to buy any other if you have made up your mind to take Hood's Sarsaparilla. Remember that Hood's Sarsaparilla cures when all others fail. Do not give up in despair because other medicines have failed to help you. Take Hood's Sarsaparilla faithfully and you may reasonably expect to be cured.

Hood's Pills are purely vegetable, carefully prepared from the best ingredients. 25c.

Heart work is something that can not be paid for in money.

A purely Mutual Company, with the expense absolutely limited—The Security Mutual Life Association. Write Southwestern Department, Junction Building, Dallas, Texas, Corner Elm, Ervay and Live Oak Streets.

Dr. Simmons' Sarsaparilla effectually aids weak, impaired, and debilitated organs of both sexes. Its action is quick and lasting. 50 cents and 50 doses.

The M., K. & T. is now running through Wagner Vestibuled Buffet Sleepers from Dallas to St. Louis and Chicago on the KATY FLYER, leaving Dallas at 7:20 a. m., "Daily and Sundays too." Twenty-four hours to St. Louis and 31 hours to Chicago—the fastest time and the best service.

CHATTANOOGA, TENN.,
Southern Baptist Convention.

Excursion tickets will be sold at rate of one fare for round trip from all stations on or via the Texas & Pacific Railway, May 4th and 5th, 1896, limited for return fifteen days from date of sale, with privilege of fifteen days' extension by depositing with Joint Agent at Chattanooga.

Four hours the quickest route to Memphis, with through sleeper and coaches.

For further information call on or address your nearest ticket agent, or

GASTON MESLIER,
G. P. & T. A., Dallas, Texas.

DISTRICT CONFERENCES.

We have compiled from the ADVOCATE files the following list and dates of District Conferences. It may be that some have been overlooked. Will the presiding elders whose conferences are not in this list please send us time and place of their conferences:

District.	Place Held.	Date.
Gainesville	Denton	May 7
Waco	Mt. Calm	May 14
Georgetown	Round Rock	May 19
Waxahachie	Ennis	May 27
Dallas	Plano	May 27
San Marcos	Kyle	May 27
Gatesville	McGregor	May 28
San Angelo	Paint Rock	June 5
Terrell	Garland	June 11
Marshall	Beckville	June 11
Cuero	Hallettsville	June 12
Huntsville	Millican	June 17
Vernon	Seymour	June 18
Llano	Bandera	June 24
Bowie	Chico	June 21
Weatherford	Gordon	June 25
Dublin	Dublin	June 30
Greenville	Merit	about July 1
Austin	Weimar	July 2
Tyler	Troupe	July 2
Paris	Deport	July 2
Pittsburg	Gilmer	July 9
Palestine	Groveton	July 9
Sulphur Springs	Celeste	July 9
Beaumont	Kountze	July 16
Abilene	Abilene	July 29

1896	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.	1896	Sunday	Monday	Tuesday	Wednes.	Thursd.	Friday	Saturd.
Jan.	...	...	...	1	2	3	4	July	...	...	...	1	2	3	4
	5	6	7	8	9	10	11		5	6	7	8	9	●	11
	12	13	●	15	16	17	18		12	13	14	15	16	17	18
	19	20	21	22	23	24	25		19	20	21	22	23	24	25
	26	27	28	29	30	31	...		26	27	28	29	30	31	...
Feb.	...	...	...	...	...	...	1	Aug.	...	...	...	...	...	...	1
	2	3	4	5	6	7	8		2	3	4	5	6	7	●
	9	10	11	12	●	14	15		9	10	11	12	13	14	15
	16	17	18	19	20	21	22		16	17	18	19	20	21	22
	23	24	25	26	27	28	29		23	24	25	26	27	28	29
	...	...	...	...	...	...	...		30	31	...	...	...	...	...
Mar.	1	2	3	4	5	6	7	Sept.	...	...	1	2	3	4	5
	8	9	10	11	12	13	●		6	●	8	9	10	11	12
	15	16	17	18	19	20	21		13	14	15	16	17	18	19
	22	23	24	25	26	27	28		20	21	22	23	24	25	26
	29	30	31	...	...	...	...		27	28	29	30	...	...	...
Apr.	...	...	...	1	2	3	4	Oct.	...	...	...	...	1	2	3
	5	6	7	8	9	10	11		4	5	●	7	8	9	10
	●	13	14	15	16	17	18		11	12	13	14	15	16	17
	19	20	21	22	23	24	25		18	19	20	21	22	23	24
	26	27	28	29	30	...	...		25	26	27	28	29	30	31
May	...	...	...	...	...	1	2	Nov.	...	...	...	...	...	...	...
	3	4	5	6	7	8	9		1	2	3	4	●	6	7
	10	11	●	13	14	15	16		8	9	10	11	12	13	14
	17	18	19	20	21	22	23		15	16	17	18	19	20	21
	24	25	26	27	28	29	30		22	23	24	25	26	27	28
	31	...	...	...	...	...	...		29	30	...	...	...	...	...
June	...	1	2	3	4	5	6	Dec.	...	...	1	2	3	●	5
	7	8	9	10	●	12	13		6	7	8	9	10	11	12
	14	15	16	17	18	19	20		13	14	15	16	17	18	19
	21	22	23	24	25	26	27		20	21	22	23	24	25	26
	28	29	30	...	...	...	...		27	28	29	30	31	...	...

Quarterly Conferences

TEXAS CONFERENCE.

Calvert District—Second Round.

Durango, at Blevins....April 25, 26
Marlin....April 27
Buffalo and Oakwoods, at Buffalo....May 2, 3
Jewett....May 5
Centerville, at Evan's Ch....May 9, 10
Rogers Prairie, at Gum Springs....May 16, 17
Mt. Vernon, at Mt. Vernon....May 19
Franklin....at 8 p m, May 22
Wheelock, at Macy....May 23, 24
Calvert....at 11 a m, May 31
Hearne....at 8 p m, May 31
Bremond....June 4
Fairfield, at Fairfield....June 6, 7
Personville, at Jordan Ch....June 13, 14
Bald Prairie....June 20, 21
J. B. Cochran, P. E.

Brenham District—Second Round.

Giddings cir, at Burton....April 25, 26
Brenham sta....April 28
Sealy cir, at San Felipe....May 3, 4
Bellville cir, at Bellville....May 9, 10
Cameron sta....May 13
Maysfield cir, at Port Sullivan....May 16, 17
Deanville mis....May 20
Pleasant Hill cir....May 23, 24
Davilla cir, at Providence....May 30, 31
J. C. Mickle, P. E.

Huntsville District—Second Round.

Hempstead....April 25, 26
Prairie Plains....May 2, 3
Willis....May 9, 10
Conroe and Montgomery....May 13, 14
Westfield and Cleveland....May 16, 17
Cold Springs....May 23, 24
Dodge....May 27, 28
Huntsville....May 30, 31
W. Wootton, P. E.

Austin District—Second Round.

Webberville cir, at Osborne's S. H....April 25, 26
Elgin sta....April 26, 27
McDade cir, at Morgan's Chapel....May 2, 3
Cedar Creek cir, at Moss Branch....May 9, 10
Bastrop sta....May 16, 17
Winchester cir, at West Point....May 23, 24
Smithville sta....May 30, 31
LaGrange sta....June 6, 7
Columbus sta....June 13, 14
Eagle Lake cir....June 20, 21
Flatonia sta....June 27, 28
Weimar and Osage, at Weimar....July 4, 5
Jos. B. Sears, P. E.

Houston District—Second Round.

Cedar Bayou....April 25, 26
Velasco....May 2, 3
Alvin....May 7
Angleton....May 9, 10
Dickinson....May 16, 17
Washington Street....May 17, 18
Shearn....May 23, 24
Tabernacle....May 24, 25
Wharton....May 28
Matagorda....May 30, 31
Patterson....June 13, 14
Bolivar....June 17
Rosenberg....June 20, 21
Columbia and Brazoria....June 21, 22
Seth Ward, P. E.

NORTHWEST TEXAS CONFERENCE.

Waco District—Third Round.

Fifth Street, Waco....May 24, 25
Morrow Street, Waco....May 11, 31
East Waco....May 31, June 1
Tenth Street, Waco....June 7, 8
Bosqueville, at Mt. Zion....June 10
Aquilla, at Aquilla....June 13, 14
Whitney, at Whitney....June 20, 21
Moody and Eddy....June 27, 28
Jas. Campbell, P. E.

Waxahachie District—Second Round.

Bristol cir, at Kirkpatrick....April 25, 26
Ferris cir, at Carrol....May 2, 3
Red Oak cir....May 9, 10
Avalon cir, at Elm Branch....May 16, 17
Reagor cir....May 23, 24
B. R. Bolton, P. E.

Gatesville District—Second Rround.

Oglesby, at Oglesby....April 25, 26
Crawford, etc, at McGregor....April 26, 27
Meridian....April 27, 28
Valley Mills, at Valley Mills....May 2, 3
Harmony, at Cave Creek....May 9, 10
Hamilton, at Warren's Creek....May 16, 17
Jonesboro, at Sardis....May 23, 24
E. F. Boone, P. E.

Georgetown District—Second Round.

Berry's Creek, at Owens....April 25, 26
Salado, at Belle Plaine....May 2, 3
Temple, First Church....May 9, 10
Temple, South Side....May 10
Moffat, at Moffat....May 16, 17
Bartlett, at Holland....May 23, 24
Florence, at Wesley Chapel....May 30, 31
Taylor....June 13, 14
Round Rock, at Robinson Chapel....June 20, 21
Sam'l P. Wright, P. E.

Bowie District—Second Round.

Sunset cir, at Fruitland....April 25, 26
Bowie sta....May 2, 3
Bellvue cir, at Stoneburg....May 9, 10
Chico cir....May 15
Crafton cir....May 16, 17
Benvanue cir....May 19
Post Oak cir....May 21
Bryson and Sat Hill....May 23, 24
Jacksboro and Gibtown....May 30, 31
W. D. Mountcastle, P. E.

Abilene District—Second Round.

Buffalo Gap cir, at Spring Creek....April 25, 26
M. K. Little, P. E.

PILES ITCHING PILES SWAYNE'S OINTMENT

ABSOLUTELY CURES. SYMPTOMS—Moisture; intense itching and stinging; most at night; worse by scratching. If allowed to continue tumors form and protrude, which often bleed and ulcerate, becoming very sore. SWAYNE'S OINTMENT stops itching and bleeding, absorbs the tumors. Sold by druggists or by mail for 50 cts. Prepared by Dr. Swayne & Son, Philadelphia.

As to the great virtues of "Swayne's Ointment," we are permitted to refer to the Publisher of the Texas Christian Advocate.

Weatherford District—Third Round.

First Church, Weatherford....1st Sun in May
Couts Memorial....2d Sun in May
Weatherford cir, at Bethel....3d Sun in May
Peaster cir, at Agnes....4th Sun in May
Aledo cir, at Godfrey's Chapel....5th Sun in May
Min'l Wells mis, at Willow P'd....1st Sun in June
Whitt cir, at Christian....2d Sun in June
Mineral Wells sta....3d Sun in June
Gordon and Thurber, at Gordon....4th Sun in June
Santo mis, at Palo Pinto....1st Sun in July
Lipan cir, at Buckner....2d Sun in July
Huckabay mis....3d Sun in July
Strawn and Ranger....4th Sun in July
Eliasville cir....1st Sun in Aug
Breckenridge cir....2d Sun in Aug
Springtown cir....3d Sun in Aug
E. A. Bailey, P. E.

Vernon District—Third Round.

Haskell, at Rayner....May 16, 17
Throckmorton, at Fish Creek....May 20
Benjamin, at Goree....May 30, 31
Seymour mis, at White Flat....June 6, 7
Seymour sta....June 16
Harrold, at Ansley....June 24
Vernon sta....June 27, 28
Graham mis, at Conner Creek....July 4, 5
Graham sta....July 11, 12
Farmer, at Liberty....July 13
Chillicothe, at Doans....July 25, 26
Mangum, Eldorado and Altus, at Turkey Creek Camp-ground....Aug 1, 2
Quanah, at Quanah....Aug 15, 16
Crowell, at Margaret....Aug 22, 23
C. W. Daniel, P. E.

Brownwood District—Second Round.
(In part.)

Lometa cir, at Long Cove....April 25, 26
Brownwood sta....May 2, 3
W. M. Shelton, P. E.

Clarendon District—Second Round.

Silverton, at Tulia....April 25, 26
Plainview, at Plainview....April 28
Floyd, at Dickens....May 2, 3
Claude, at Goodnight....May 9, 10
R. A. Hall, P. E.

Corsicana District—Second Round.

Cotton Gin cir, at Shiloh....April 25, 26
Barry cir....May 2, 3
Dawson cir, at Emmet....May 9, 10
Blooming Grove cir....May 16, 17
Hubbard City cir, at Hancock....May 23, 24
Wortham cir....May 30, 31
John S. Davis, P. E.

Dublin District—Second Round.

Granbury cir, at Acton....April 25, 26
Sipe Springs cir, at Liberty....May 2, 3
Rising Star and Pisgah, at Pisgah....May 5
Hico cir, at Fairy....May 9, 10
Stephenville mis....May 12
Green Creek cir, at Cow Creek....May 16, 17
Desdimonia mis, at Desdimonia....May 23, 24
DeLeon sta....June 6, 7
E. A. Smith, P. E.

NORTH TEXAS CONFERENCE.

Sulphur Springs District—Second Round.

Leonard, at Grove Hill....April 25, 26
Sulphur Bluff....April 29
Cooper....May 2, 3
Isaac W. Clark, P. E.

Bonham District—Second Round.

Ben Franklin....April 25, 26
Lannius....May 2, 3
Fannin....May 9, 10
Trenton....May 16, 17
Bonham sta....May 23, 24
South Bonham....May 24, 25
J. R. Wages, P. E.

Sherman District—Second Round.

Gordonville cir, at Cedar....April 25, 26
Sherman cir, at Hope....May 2, 3
Pilot Grove cir, at Pilot Grove....May 9, 10
Howe....May 16, 17
J. M. Binkley, P. E.

Greenville District—Second Round.

Nevada, at Little Creek....April 25, 26
Weston, at Liberty....May 2, 3
Blue Ridge, at Verona....May 9, 10
Wylie, at Pleasant Valley....May 16, 17
Quinlan....May 23, 24
Anna mis....May 30, 31
District Conference, at Merit, about 1st of July
W. M. P. Rippey, P. E.

Terrell District—Second Round.

Fate cir, at Blackland....4th Sun in April
Kaufman sta....1st Sun in May
Allen cir, at Wilkins....2d Sun in May
Mesquite....3d Sun in May
Kemp....4th Sun in May
Pleasant Mound....5th Sun in May
Crandall....1st Sun in June
C. B. Fladger, P. E.

Paris District—Second Round.

Emberson cir, at Bethel....April 25, 26
Lake Creek cir, at Brushy Mound....May 2, 3
Maxey mis....May 9, 10
Powderly mis....May 16, 17
F. A. Rosser, P. E.

Dallas District—Second Round.

Cedar Hill, at Duncanville....April 25, 26
Aubrey....May 2, 3
Pilot Point....May 9, 10
Grand Prairie....May 16, 17
F. O. Miller, P. E.

Gainesville District—Second Round.

Dye cir, at Beulah....3d Sun in April
Era and Valley View, at Melvin....4th Sun in April
Rosston cir, at Hardy....1st Sun in May
Denton sta....2d Sun in May
Mountain Springs, at M. S....3d Sun in May
Woodbine cir, at Friendship....4th Sun in May
Argyle, at Roanoke....5th Sun in May
Denton cir, at Cedar Grove....2d Sun in June
Sanger cir....3d Sun in June
R. M. Powers, P. E.

WEST TEXAS CONFERENCE.

Cuero District—Third Round.

Waelder cir....May 9, 10
Hallettsville cir....May 16, 17
Cuero sta....May 23, 24
Nursery cir....May 30, 31
Yoakum sta....June 6, 7
Victoria and Port Lavaca....June 20, 21
Sweet Home cir....June 27, 28
Leesville cir....July 4, 5
Rancho cir....July 11, 12
Morales cir....July 18, 19
Edna sta....July 25, 26
Clear Creek cir....Aug 1, 2
Weesatche cir....Aug 8, 9
A. C. Biggs, P. E.

R ADWAY'S **R** EADY **R** ELIEF

No matter how violent or excruciating the pain the Rheumatic, Bedridden, Infirm, Crippled, Nervous, Neuralgic, or prostrated with diseases may suffer,

Radway's Ready Relief

WILL AFFORD INSTANT EASE.

For headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effect a permanent cure.

Instantly stops the most excruciating pains, allays inflammation and cures congestions, whether of the Lungs, Stomach, Bowels, or other glands or mucous membranes.

Radway's Ready Relief

CURES AND PREVENTS

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Rheumatism, Neuralgia, Headache, Toothache, Asthma, Difficult Breathing.

CURES THE WORST PAINS in from one to twenty minutes. Not one hour after reading this advertisement need anyone SUFFER WITH PAIN.

INTERNALLY—A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Sick Headache, Diarrhœa, Colic, Flatulency and all internal pains.

RADWAY'S READY RELIEF.

☞ Price 50 cents per Bottle. Sold by all Druggists.

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LOUISVILLE, KY.

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GENTS' " $3.50 "
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BABY " 75 Cents and $1.00

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IRION & GIRARDET

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THE MK and T

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CHICAGO

WITHOUT CHANGE.

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THOS. G. HAMMOND, City Passenger Agent,
W. G. CRUSH, Gen. Pass. and Ticket Agent,
M., K. & T. Ry. of Texas

San Angelo District—Second Round.

Mason, at Bethel....4th Sun in April
Junction City....1st Sun in May
Sonora and Ozona, at Ozona....3d Sun in May
Jno. W. Stovall, P. E.

Beeville District—Second Round.

Wade City cir, at Wade City....4th Sab in April
Oakville cir, at Bethel....1st Sab in May
Stockdale cir, at Sunny Side....2d Sab in May
Lavernia cir, at Campbell's S. H....1st Sab in May
Karnes City, at Kenedy....4th Sab in May
Runge cir....5th Sab in May
Floresville sta....2d Sab in June
Skidmore....3d Sab in June
John S. Gillett, P. E.

San Antonio District—Second Round.

Eagle Pass....4th Sab in April
Del Rio....1st Sab in May
Campbellton....2d Sab in May
Tobey....3d Sab in May
San Miguel....4th Sab in May
Carrizo Springs....5th Sab in May
J. D. Scott, P. E.

San Marcos District—Second Round.

Buda cir....4th Sun in April
Dripping Springs....1st Sun in May
Belmont cir....2d Sun in May
Harwood cir....3d Sun in May
B. Harris, P. E.

Llano District—Second Round.

Blanco cir, at Kendalia....4th Sun in April
Willow City cir, at East Walnut....1st Sun in May
San Saba sta....2d Sun in May
Cherokee cir....3d Sun in May
Llano sta....4th Sun in May
M. A. Black, P. E.

EAST TEXAS CONFERENCE.

Beaumont District—Second Round.

Colmesneil, at Mt. Hope....May 2, 3
Leggett, at Hortense....May 9, 10
Livingston, at Oakdale....May 16, 17
Liberty, at Liberty....May 23, 24
Beaumont and Sab'e Pass, at Amelia....May 30, 31
Newton, at Laurel....June 13, 14
Burkeville, at Newton....June 20, 21
Jasper sta....June 27, 28
Jasper cir, at Pinetucky....July 4, 5
Wm. A. Sampey, P. E.

San Augustine District—Second Round.

Timpson sta....April 25, 26
Garrison, at Mt. Pleasant....May 2, 3
San Augustine mis, at Ransom....May 5, 10
Chireno, at Black Jack....May 9, 10
Shelbyville, at Watkin's Hill....May 16, 17
Center sta....at night, May 17
Tenaha, at Joaquin....May 23, 24
Minden, at Liberty....May 30, 31
Carthage, at Bethlehem....June 6, 7
Linn Flat, at Pine Flat....June 13, 14
Nacogdoches cir....June 20, 21
Nacogdoches sta....at night, June 21
Chas. F. Smith, P. E.

Palestine District—Second Round.

Crockett and Lovelady....April 25, 26
Crockett cir, at Porter Springs....May 2, 3
Holcomb cir, at Liberty Hill....May 9, 10
Grapeland, at Guiceland....May 16, 17
County Line, at Miller....May 22
Brushy Creek, at Concord....May 23, 24
Jacksonville cir, at L. Turnpike....May 30, 31
Elkhart cir, at Elkhart....June 6, 7
Alto cir, at Shiloh....June 13, 14
Rusk sta....June 20, 21
Wells mis, at Forrest....June 27, 28
Jacksonville sta....July 4, 5
Saron mis....July 8
Trinity and Groveton, at Groveton....July 11
L. M. Fowler, P. E.

Tyler District—Second Round.

Mineola, at Mineola....April 25, 26
Athens sta....May 2, 3
Walton, at Cottonwood....May 9, 10
New York, at Fincastle....May 16, 17
Whitehouse, at Noonday....May 23, 24
Troupe and Overton, at Fount'n Head, May 30, 31
District Conference, at Troupe....July 2-5
John Adams, P. E.

JOSEPH GILLOTT'S STEEL PENS

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Pittsburg District—Second Round.

Fairview and Rose Hill, at Rose H....April 25, 26
Texarkana, State Line, at State L....April 26, 27
Queen City, at Law's Chapel....May 2, 3
Atlanta sta, at Atlanta....May 3, 4
New Boston, at Godley's Prairie....Fri, May 8
Dalby, at Bethel....May 9, 10
Daingerfield, at Harris Chapel....May 16, 17
Quitman, at Salem....May 23, 24
Naples, at Omaha....May 30, 31
Leesburg, at Union Ridge....June 6, 7
Musgrove, at Musgrove....June 13, 14
Linden, at Jones Chapel....June 20, 21
Winfield, at New Hope....June 27, 28
T. P. Smith, P. E.

Marshall District—Second Round.

Marshall sta....4th Sab in April
Church Hill, at Harmony Hill....1st Sun in May
Harrison, at Andrew Chapel....2d Sab in May
Beckville, at Rehoboth....3d Sab in May
Coffeeville, at Cox....4th Sab in May
Kellyville, at Lodi....5th Sab in May
Jefferson sta....1st Sab in June
Henderson cir, at Walker's Ch'l....3d Sab in June
Arleston, at State Line....4th Sab in June
Henderson sta....1st Sab in July
Kilgore cir....Tues, July 6
O. P. Thomas, P. E.

A SIMPLE CATARRH CURE.

I will send free and post-paid to anyone suffering from that loathsome and dangerous disease, Catarrh, the recipe for preparing the treatment which I have successfully used for over fifty years. I do this because I must soon retire from active practice on account of old age, and desire to benefit suffering humanity all I can before doing so. Address Prof. Lawrence, 88 Warren st., New York.

FREE

A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Disease, Poor Blood, Rheumatism, Corpulency, etc. Thousands of testimonials from grateful people who have been cured. We send the Medicine free and post-paid. You run no risk, save Doctors' bills and get well. Good Agents wanted. Write to-day. Address EGYPTIAN DRUG CO., New York.

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ONLY 2 DAYS

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W. A. DASHIELL,
Trav. Pass. Agt.
DALLAS, TEXAS.

CIGARETTES.

A VICTIM'S STORY OF THE DEADLY HABIT.

From the Evening Times, Buffalo, N. Y.

Charles Roderick, of No. 167 East Genesee Street, Buffalo, N. Y., a hale, hearty lad, stood leaning carelessly against the banister at the head of the stair.

He was dressed in his working clothes. His trousers, shirt and hands were covered with paste, for they were papering at his home. He looked the perfect picture of robust, manly health.

"Yes," he said to the Times reporter, stretching his arms and expanding his chest, "I'm as strong as an ox now, but you ought to have seen me a year ago. Why you really wouldn't have known me.

"I am almost ashamed to say it, but I am addicted to the cigarette habit The smoking of these little things and tobacco chewing bore me right down.

"I grew worse and worse. Each day, each week, saw my step more feeble, my form more emaciated, until friends predicted an early grave.

"I was unable to continue my work as steam fitter.

"I tried everything. No man ever had better medical treatment than I did, but 'twas no use.

"Just imagine a young boy like me (he is about 20 years of age) afflicted with almost all the illness known. My heart was bad, very weak and given to palpitating. I was always costive, and, oh my, so weak. I was continually spitting blood and gasping for breath. So bad did this become that I was afraid to go to sleep for fear I would choke to death.

"I believe I told you I had the best of medical treatment. Six doctors—I don't care to put their names in print—all treated me without success, and I became about discouraged."

Mr. Roderick mentioned the doctors by name to the reporter and all were among the most prominent in the city, living on Main, Delaware, Franklin, Genesee and other fashionable thoroughfares.

"About a year ago I took my first box of the medicine that has saved my life.

"I tell you frankly that Dr. Williams' Pink Pills for Pale People are the best medicine I have ever taken.

"I took five boxes of Pink Pills, just one less box than I had had doctors, and was a well man. And the pills only cost me 50 cents a box at that.

"I don't like newspaper notoriety," said Mr. Roderick, as the reporter turned to go, "and wouldn't let you use my name if it wasn't because I want others to be benefited by my discovery."

Dr. Williams' Pink Pills for Pale People are now given to the public as an unfailing blood builder and nerve restorer, curing all forms of weakness arising from a watery condition of the blood or shattered nerves. The pills are sold by all dealers, or will be sent postpaid on receipt of price (50 cents a box, or six boxes for $2.50—they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

MARRIAGE NOTICES.

Morse—Fuller.—On April 15, 1896, Mr. W. H. Morse and Miss May Fuller, all of West Dallas, Texas, Rev. J. B. Bennett officiating.

Moore—Spoonemore.—At the home of the bride's parents, at Lometa, Texas, April 16, 1896, Mr. J. W. Moore and Miss Lou Spoonemore, all of Mills County, Texas, Rev. Daniel Morgan officiating.

Baker—Barton.—At the home of the bride's mother, twenty-five miles west of Plainview, Texas, April 12, 1896, at 7 p. m., Mr. Bud Baker and Miss Mattie Barton, both of Hale County, Texas, Rev. J. T. Bloodworth officiating.

Buie—Sloman.—In the schoolhouse at White Flat, Sunday, April 12, at 11 a. m., Mr. C. A. Buie and Miss Viola Sloman, Rev. R. A. Walker officiating.

Adams—Graves.—At the Methodist Church, in Cisco Texas, April 15, 1896, at 8:30, Dr. J. L. Gordon Adams and Miss Addie Graves, Rev. J. M. Lane officiating.

Simmons — Chany. — Near Holly Springs Church, Van Zandt County, Texas, April 12, 1896, at 4:30 p. m., Mr. C. J. Simmons and Miss M. J. Chany, Rev. Frank Everitt officiating.

An Ounce of Prevention

is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

OBITUARIES.

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REV. C. H. PEELE.

Rev. Charles Hardy Peele was born in Cass County, Texas, June 25, 1866 His early life was spent in Hunt County, Texas. His father, Charles G. Peele, during his son's early life, was an official member of Farmersville Circuit. His mother, Louisa A. Peele, was also a Methodist, and delighted to entertain Methodist preachers. Both have passed beyond the river. He was converted in childhood under the daily prayers of his mother and joined the Church at Farmersville at the age of nine years, under the pastorate of Rev. Featherston. Baptized in infancy by Rev. S. W. Jones, of Cass County, Texas. Licensed to preach May 20, 1884, at Waxahachie, Texas, while attending Marvin College; R. C. Armstrong, P. E, L. M. Lewis P. C. Received on trial into the North Texas Conference at Denison, Texas, November 17, 1888; in full at Texarkana, Texas, in November, 1890. Ordained deacon at Denison, November 18, 1888, by Bishop Joseph S. Key; elder at Sherman, December 4, 1892, by Bishop Robert K. Hargrove. Transferred to West Texas Conference November, 1894, for a climatic change. The conference having resoluted against receiving transfers, as health-seekers, he was re-transferred immediately to North Texas Conference, but remained as a supply in the West Texas Conference. At the time of his death he was enrolled at Bonham, Texas, and was serving Ozona and Sonora charge in West Texas.

Married Miss Sallie Love, of Lamar County, Texas, November 13, 1889. They have two children. He had a good English education. Took a preparatory course at Greenville, Texas, under Profs. Edmund and Nolley. One year at Marvin College, Waxahachie, and two years at Southwestern University, Georgetown. He never graduated. Revs. T. E. Sherwood, Wm. A. Edwards and W. P. Read, of North Texas Conference, are among the first preachers from whom he received religious impressions. Revs. W. L. Clifton and O. P. Thomas saved, or rather rescued him from a prodigal's fate. He served the following charges: In North Texas, Clarksville Mission, two years; DeKalb Mission, one year; Pattonville Circuit, one year; Deport Circuit, one year; Dodd Circuit, one year. In West Texas, Paint Rock and Menardville (supply), one year; Ozona and Sonora (supply), from November, 1895, until death, April 3, 1896.

J. MARVIN NICHOLS,
Rockwall, Texas. Sec. of Biography.

RODGERS.—Mrs. Luquincy M Rodgers (nee Johnson) was born in Alabama, October 14, 1845; was married to Mr. A. J. Rodgers April 27, 1879, in Comanche County, Texas. She was converted in August, 1883, and united with the M. E. Church, South, in the town of Comanche in 1890. Her death was very sudden, being sick but a few hours, hence the grief of her bereaved husband and children was very intense. She died November 26, 1895. Sister Rodgers was a good neighbor, a dutiful wife, and a kind mother. Her husband, children, relatives and friends know where to find her. GEO. F. FAIR.

MATHIS.—Died April 2, 1896, and was buried at Pleasant Grove Schoolhouse in Kaufman County, Texas, April 3, Mrs. Georgia N. Mathis, wife of J. M. Mathis, Jr. She was not a member of any Church, but we have evidence that she knew her Savior; was liked by all; will be missed by all. One babe had gone on ahead. She leaves a husband and one babe to mourn her loss; also a father and brothers and one sister. Father, brothers, sisters and friends, she has only been called home to await our coming; shall we meet her there? By the grace of God let us all meet her in heaven. Her uncle,

E. A. THOMPSON.
Seagoville, Texas.

NEWSON.—John H. Newson was born in Madison County, Ga., December 16, 1829; was married first to Miss Elizabeth Murphy, March 4, 1856. She died December 26, 1856; having lived only a few months to bless and cheer his life. He was married to Miss George Ann Thomas, June 24, 1860, which happy union was blessed with ten children—one-half of which are with the father in heaven; and the others with the lonely widow to cheer and comfort her on earth. Bro. Newson came to Texas in early life and was converted and joined the M. E Church, South, at an early age, and never doubted his acceptance with God one moment, nor wavered from the faithful discharge of Christian manhood. He was a positive and uncompromising character; ever true to God and man. He was a zealous Methodist, and loved most ardently both her doctrines and polity. He was sick only a few hours, but perfectly resigned to God's will. He will be greatly missed, not only by his precious wife and dear children, but by the Church and entire community in which he lived. A better friend, a more honored citizen, a purer man, a kinder husband and father, could not be found in Camp County. The writer preached his funeral before a large audience and committed his body to the grave to await the resurrection morn. May God take care of the heart-broken widow and children, comfort and guide, and may they all so live, emulating the wise counsel of that voice forever hushed, and become an unbroken family in heaven. "Mark the perfect man and behold the upright, for the end of that man was peace." J. C. CALHOUN.
Pittsburg, Texas.

HANCOCK.—Sister Nellie Hancock was born in Wayne County, Miss., April 8, 1868. She was converted and joined the M. E. Church, South, under the ministry of Rev. W. W. Hopper, in 1883. She moved with her parents, Mr. and Mrs. H. H. Powe, to Texas and settled at Uvalde in 1877. The family afterwards moved to Alpine, Brewster County, Texas, where she was happily married to Mr. William Hancock October 14, 1886, by Rev. W. T. Thornberry, and they have resided here from that time until the day of her death, April 8, 1896, at 10 p. m., just twenty-eight years to a moment from the time of her birth. Sister Hancock was a great sufferer for three years before her death, and death to her is a sweet release. She was an ardent Christian, a devoted wife and mother, a dutiful daughter, a loving sister and friend. She leaves behind a devoted husband and three sweet children, as well as mother, five sisters and one brother. They sorrow not as those without hope. Sister Hancock died as she had lived, without a cloud in her spiritual sky.

M. HODGSON,
Pastor.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address F. J. CHENEY & CO., Toledo, O.

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HENDERSON.—Little William Robert, son of W. R. and Mrs. Emma Henderson, was born August 20, 1893, and went to live with Jesus February 20, 1896. He was a very bright child, and his departure has left an aching void the world can't fill. But listen! a voice says, "Suffer the little children to come unto me." Thank God Robert is there safe from earth's conflicts.

J. W. DICKINSON.

WORLEY.—C. P. Worley was born in Hardin County, Tenn., December 29, 1847; professed religion at the age of thirteen, at the English Chapel Church, Hardin County. He was happily married to Rebecca J. Surratt, August 4, 1870, of the same county. Then moved to Texas in 1876; he then joined the M. E. Church, South, and was baptized by Rev. F. M. Sherwood in Montague County, September 6, 1885, of which he was a member until he was admitted into the Church which he had been working and striving to enter. He took his flight to this Church triumphant on the night of December 20, 1895. He had been a faithful member of the Masonic order for sixteen years, and was buried by this body. He had one son who had preceded him to the celestial Church. He left a wife, one son and four daughters to battle with the flesh awhile longer before they join him. He loved to do the will of his Heavenly Father. His home was ever open to the ministers, and all found hospitality under his roof By his wife, REBECCA J. WORLEY.

GEORGE.—Miss Ella Watkins was born in Sabine Parish, La., October 26, 1850; was married to D. H. George December 13, 1866; departed this life at her home in Shelby County, Texas, December 24, 1895. Sister George was a daughter of Rev. Dan Watkins, of East Texas Conference, who was well known and loved by all. She was faithful as mother, wife and a faithful servant of the Church she loved so well, and the best of all she was ready when the Master called. However she had been a sufferer for several years and only at intervals enjoyed any degree of health. In her death the Church has lost a gem, the pastor a true friend and community a woman of culture and refinement. But we must not weep tears of regret, for in that realm of light we shall meet her again. Weep not, fond husband and children, she is not dead but sleepeth. She sleeps near her home and near her now bereaved husband and children. She waits to meet you at the beautiful gate.

J. D. BURKE.
Chireno Circuit.

WILLIAMS.—Lydia Austin, daughter of Dr. T. C. and Mrs. Lydia Gregg Austin, was born in Mississippi, April 27, 1871. Her mother died when she was quite a child. At eight years of age she was happily converted. Her father said she would wake him up in the night to tell him how happy she was. She joined the M. E. Church, South, at Oak Hill, Hinds County, Miss. She graduated at Huddleson & Hunt College, Harperville, Miss., 1889. She taught school two years at Raymond, Miss., and also taught at Edwards, Miss. At both these places she was much beloved. Miss Austin was married to C. S. Williams at Utica, Miss., August 8, 1895, and came to Texas, reaching Caldwell, August 10. Although Sister Williams was with us only a few months, our people learned to esteem her very highly. Quiet, gentle and unassuming in her ways, she was yet very positive in her spirituality and in the stand she took for the cause of Christ, and for the Church she loved. After an illness of two weeks, in which she suffered much, she died April 6, 1896. As she had lived so she died. HER PASTOR.

EVERHEART.—Mrs. Tee Everheart (nee Bell) was born in Johnson County, Texas, September 24, 1863; died April 4, 1896. At eleven years of age she gave herself to Jesus and thence forth cultivated in her heart those Christian graces that made her life beautiful. She loved God and her Church supremely, and counted it her highest joy to do what they demanded of her. She had an intense desire for the conversion of sinners, and was remarkably successful in winning souls to Christ. November 10, 1881, she was happily married to J. M. Everheart. God blessed this union with four boys and one girl, and upon these she has left the impress of a devoted Christian mother. In her last sickness she suffered much, but bore it with great patience. A purer, sweeter Christian character I have seldom known. Let us not weep for her; she is not dead but gone before. May the God of all grace comfort and sustain those who loved her most, and finally unite the broken chain in the Father's house above. J. F. ARCHER.
Bells, Texas.

HEMPHILL.—Herbert G., little son of A. B. and Minnie B. Hemphill, was born March 6, 1894, and departed this life March 25, 1896. Being the only child he was the petted darling of his fond parents; the idol of their hearts, the little sunbeam of their home; and being unusually bright and intelligent for one of his age, and of an affectionate disposition, he was a favorite of all who knew him. But, alas! the messenger of eternity came and loosened the ligaments that bound him to earth and his sweet little spirit returned to the God who gave it. Look up, dear sorrowing parents, and weep not as those who have no hope. Consecrate your hearts and lives anew to Him who said, "Suffer little children to come unto me, and forbid them not," and be faithful unto death and you will see your little Herbert again, not pale and cold in death, but with every power perfected and pulsating with immortal life, at the beautiful gate waiting and watching for you. C. E. SIMPSON.
Lott, Texas.

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WALL.—J. A. Wall was born in Panola County, Texas, January 20, 1844, and died March 1, 1896. He joined the M. E. Church, South, soon after the war, of which he lived a consistent member until the Master called him from labor to reward. The writer was with him often during his last sickness. I never saw any one who was more resigned than he was. He talked often about his departure. The last time I saw him was on the 28th of February. As I was leaving for our Quarterly Conference I stopped with him and had prayers, and talked with him. When I left he told me if he left before I returned I would know where to find him. So I saw him no more; he died before I returned, but, thank the good Lord, we will see him again. May God's blessings be with his bereaved wife and children. C. C. WILLIAMS.
Iowa Park, Texas.

PARKER.—John Parker, the subject of this sketch, was born in the State of Alabama, August 15, A. D. 1840; lived in his native State until he reached the age of twenty-five years; he then went to Louisiana, lived there for a time; then to Texas. He was married to Mrs. Saphronia Howell, December 14, 1865; settled in Dickens County in 1891; converted in August, 1892. Bro. Parker was afflicted for ten or twelve years and suffered greatly. He left his home and came to Matador for medical treatment, but death claimed its victim, and just as the shades of night had gathered over the quiet village of Matador on February 7, 1896, he quietly fell on sleep. Bro. Parker was unconscious most of the time for three or four days, but in his lucid moments said, "All is well; I am willing to go now, if it is the Lord's will, for I am sure He does all things well." He leaves a broken-hearted wife and nine children to mourn their loss. May the Christian's hope be their support in this heavy stroke of Divine providence. PAUL BENTEY.

WOOD.—Died at his home in Paulding County, Ga., in the presence of all of his living children except two—his oldest daughter, Mrs. J. S. Tatum, living in Hood County, Texas, and oldest son, R. M. Wood, living in Erath County, Texas—March 17, 1896, our beloved brother, J. J. Wood, after several weeks of severe illness. Bro. Wood was born near Spartanburg, S. C., on the 2d of June, 1815; moved from there to Hall County, Ga., when he was about twelve years old. There he was happily married to Miss Arminda Shockley, January 11, 1838. From Hall County he moved to Cobb, and in 1863 to Paulding County, where he died. Bro. Wood was the youngest of a family of twelve children, all of whom were reared to man and womanhood, and not one of them was ever known to use profane language, drink intoxicating liquors or use tobacco in anyway. All lived and died true, humble Christians, and have all passed over into that beautiful land except one brother, who is living in Gadsden, Ala.—Mr. Robert C. Wood, a saintly man, in his eighty-eighth year. Bro. Wood, or Uncle Johnny, as everybody called him, was a man of deep piety; a man of zeal and energy to the cause of his Church, always attending upon its ordinances. His life was in demonstration of the power and Spirit of his Master. His walk was orderly, his conversation godly. He has left a vacancy in his Church no one can fill. His last words were in the interest of his Church. He was a devoted father and affectionate husband. The writer, when a boy, lived with him five years, and during that time not a day but what family devotions were held. He never seemed to be happier than when encircled around the family altar with his wife and children, invoking the blessing and guidance of the divine Spirit. He walked in and out before his family with a pure heart and holy life. I would say to the saintly wife to weep not as if your husband was dead, for he is not dead but sleepeth. And to the children I would say, weep not as those who have no hope, for your father shall live again. His body was interred in Nebo Cemetery, surrounded by a large concourse of relatives and friends. The funeral services were conducted by Rev. W. T. Irvine. After the mound was completed over his body a very impressive scene occurred. Out of the multitude of the people came seven of his granddaughters—Misses Susan Baker, Hattie Meek, Ola Wood, Ora Baker, Cora Wood, Pansey Meek and Delia Baker—all between fourteen and eighteen years of age, and laid upon his grave a wreath of flowers, forming a cross, each wreath containing a beautiful eulogy to the memory of their grandfather. The scene was very impressive. So it is with every good man—his children rise up and call him blessed. To the bereaved family the community tender their sympathy in their sad bereavement.

T. J. OWEN.

WHEELER.—Sister H. M. Wheeler (nee Pittman) was born in Louisiana, August 21, 1850; moved to Hopkins County, Texas, with her father when quite young; married R. G. Wheeler at the age of nineteen; was converted and joined the M. E. Church, South, soon after marriage and lived a consistent Christian life until the blessed Lord said, "It was enough, come up higher." Death claimed her as his victim December 28, 1895, in Freestone County, Texas; but he found her waiting and watching and ready to pass through the beautiful gate. Sister Wheeler suffered much, but was patient and consecrated to the end. Her death was most triumphant, and now she rests from all her labors. She leaves a devoted husband and five dear children, her own father and three brothers and a host of friends, both in the Church and out, to mourn her death. Weep not, loved ones, but live to meet her inside the pearly gates. May the grace of God sustain and comfort the bereaved ones. J. O. JORDEN.

SWOFFORD.—J. W. Swofford, son of John and M. S. Swofford, was born in Travis County, Texas, February 10, 1872; died in great peace at home, near Duster, Texas, April 1, 1896. Jimmie has been a great sufferer for fifteen years. This made him more dear to the family, especially his mother. Old and young that were present at his death say they never saw anything like it—the peace that filled his soul. May the God of love keep the family. I never conducted a burial service with such a concourse of friends of the dead. The space allowed will not admit of saying what I might say of Jimmie Swofford. It is enough to know that he died well. Farewell, Jimmie, till we meet again.

GRANDPA VAUGHAN.
Duster, Texas.

WEAVER—Sister Margaret B. Weaver (nee Mason), wife of Rev. W. E. Weaver, was born in the State of North Carolina on the 12th day of April, 1843, and died at her home in Limestone County, Texas, near the town of Mexia, on the 28th day of March, 1896. She was converted and joined the M. E. Church, South, at the age of twelve and lived and died a faithful member of the same. For four months she suffered a painful and lingering illness which she endured with great patience and Christian fortitude. She was buried by the writer Sunday, March 29, in the presence of a large number of sorrowing friends and relatives. A devoted husband and eight children mourn her death. May the God of all grace comfort their bereaved hearts. C. R. WRIGHT.
Mexia, Texas.

LEE.—Died, March 25, 1896, near Dennis Chapel, Hopkins County, Texas, Mrs. E. E. Lee (nee Kelsey), aged sixty-nine years, ten months and fifteen days. She was born in South Carolina, of the old-time Methodist stock. Her father was a Methodist preacher of the old type, a regular cavalier of the saddlebags regime that preached Scriptural holiness with such power as to compel the masses to hear and receive the gospel. Sister Lee was a good woman, faithful to every trust in all the relations of life. She was married to David Lee in 1843 and settled in Upshur County among the Indians. She joined the M. E. Church, South, in 1854. The family came to Hopkins County in 1880. Her husband, a good man, died in the faith in 1885. She was the mother of eight children, and the foster mother to eight orphaned grandchildren. Her last days were weary days of pain and bodily affliction, but she bore it all without a murmur. She was anxious to depart and be at rest. She was ready to go and died in triumph.

J. N. HUNTER, P. C.

SMOTHERMAN. — Mrs. Smotherman, wife of Sam Smotherman, died February 12, 1896. She was converted in Brown County, Texas, when a small girl. Her conviction was caused from seeing her schoolmates rejoice in religion at a protracted meeting. She lived strong in the faith from that time until her death. On March 1, 1881, we were married at the home of her father, Mr. J. H. Thichoff. She was a loving wife and a devoted mother. We had four small children, whom she was bringing up to know God. She had them to kneel at their bedside every night and ask God to take care of them while they slept, and when I was absent from home she held family prayer, and often led in prayer when I called on her. We miss her so much. We both belonged to the Methodist Church at Aubrey, when she died, and I remain there still, and ask an interest in the prayers of all the readers of this paper. I pray God that I may live to train our dear little ones (four small boys) in the way that she had started them. SAM SMOTHERMAN.
Aubrey, Texas.

FINLEY.—Kate Finley, daughter of T. H. and G. A. Carson, was born in Angelina County, Texas, November 22, 1876, and died March 21, 1896 At the age of fourteen she joined the M. E. Church, South, and was true to her covenant to the last. She was married to James Finley at the age of eighteen, but her happiness was of brief duration, for in sixteen months from that time she was called away by death. The scenes of her dying hour were triumphant and pathetic in a great degree. Calling her loved ones to the bedside and embracing them, she bade them meet her in heaven, and invoked God's blessings upon them. She leaves a husband and a babe two months old, together with relatives and friends to mourn her untimely death. May God reunite them in his kingdom.

D. S. BURKE,
P. C. Wells Mission.

RHODES.—Bro. W. J. Rhodes was born in Graves County, Ky., October 27, 1843. He came to Texas in 1878; was married to Miss Aba Shelton, his present wife, in 1879; was converted and joined the M. E. Church, South, the first Sunday in August, 1871, and died April 1, 1896. The writer preached his funeral sermon to a large concourse of people, after which the Masons of Midlothian Lodge—he being their Worshipful Master—attended to the burial services with Masonic honors. Bro. Rhodes was a faithful steward of the St. Paul Church, ever ready in the discharge of duty, and to promote the cause of Christ. His absence will be sadly felt. He was a kind and affectionate father, a good husband and a true friend. No one could say aught against his character, but the best of all he was a friend of God, and I have never known a truer and a more loyal man. He leaves a wife and ten children and a host of friends to mourn their loss, but they sorrow not as those who have no hope. Sleep on, Bro. Rhodes, until the trumpet shall sound, and on that blessed morn of the resurrection you will be among the redeemed of the Lord to honor and praise him forever.

JAS. A. WALKUP.

HILL.—Mrs. Minnie Hill (nee Bennett), wife of Frank Hill, was born in Scott County, Miss., September 9, 1863; came to Texas in 1883; was married in 1886, and died March 22, 1896. Sister Hill professed religion at the age of fifteen and joined the Methodist Church. Her health had been failing for the last two years, and she did not believe from the first that she would ever get well, but was cheerful, patient, trustful and resigned through all her sickness. When the end was drawing near she said to her friends that she was not afraid to die, and that she would ever be at rest; but did not want to leave her husband and children. She suffered very much in her last hours, and was heard to repeat several times, "Oh be merciful and take me." She was a good wife and a faithful mother, and leaves to mourn their loss her husband and two children, a mother and many relatives and friends, but she has gone to the paradise of God to live in peace.

J. L. HOLLERS, P. C.

HAIGAN.—Sister Fannie Haigan, daughter of Bro. A. and Sister F. A. Baldridge, of Dallas, Texas, departed this life at Pilot Point, August 30, 1885. Sister Haigan was born November 20, 1861; married to Mr. J. S. Haigan, December 11, 1879; professed saving faith in Christ in the summer of 1890 and joined the M. E. Church, South, in which she lived a consistent member until her death. She was a great sufferer for several weeks prior to her death, though she bore it with that Christian fortitude that characterizes a true follower of Christ. She was never heard to murmur, but often rejoiced in a Savior's love. Her only regret seemed to be leaving her little children and her husband unconverted, but just before her departure she gained the victory and submissively turned them over into the hands of the Lord, and sweetly passed away. Her Christian life was pure and spotless. Her end was peace. She leaves a father, mother, two brothers and one sister, a husband and five children—three boys and two girls—a host of relatives and friends to mourn their loss.

W. F. CLARK.

HEFFINGTON.—Mrs. Mattie Heffington was born in Tishomingo County, Miss., October 10, 1856; was converted at the age of fifteen, and joined the M. E. Church, South; was married to Emory Bennett Heffington, December 5, 1871, moved to Texas with her husband in 1887, and located near Forney, in Kaufman County, where she died of measles, February 20, 1896. She leaves a mother, husband, two brothers and four children to mourn their loss. To know her was to love her. Her gentle voice is no longer heard, her place in the home and the Church is vacant, her words of counsel, her pleasant smiles, will be missed by all. Since she has gone her home on earth is darker, but her heavenly one is brighter. Gone in person, yet she lives in the hearts of all who knew her. She was an efficient worker in the W. F. M. Society; always ready and willing to make any sacrifice for God and the Church. She was unconscious for some time before her death, but she said to one during her illness, "Christ has never forsaken me, and I'm not afraid to trust him in death." "Blessed are they that die in the Lord." One by one we are gathering home. May the God of peace care tenderly for the broken-hearted ones, and "in the sweet by-and by" gather them, an unbroken family, around the great white throne where no death ever comes.

T. M. KIRK.

TISINGER.—Mr. Edward Tamplin Tisinger was born in the State of Georgia March 19, 1835, and died in the town of Nacogdoches, Texas, February 24, 1896. In 1883 he moved to Chireno, and thence, in 1890, to Nacogdoches, Texas. October 9, 1859, he was happily married to Miss Josephine E. Prichard, who bore him eight children, seven of whom still live. The wife of his youth dying April 18, 1890, he was again happily married March 16, 1891, to Mrs. Mary F. Fulgham, who survives him. He professed religion and joined the Methodist Church when only nine years old, in which he lived worthily until death. He died as he lived, all right. I heard him praising God in the midst of great pain. Toward the end he told Willie, his little boy, to "pray all the time"—good advice for all his children. His last words were spoken to his wife while in great pain. Said he: "Why don't you kiss me and let me go?" He was a good neighbor, an affectionate father, a devoted husband, a model Christian. We miss him. May God comfort those who mourn his departure. A. S. WHITEHURST.

ALLISON.—Robert A. Allison was born in Gibson County, Tenn., May 11, 1840, and died March 2, 1896. Bro. Robert moved with his orphan brothers and sisters to Greene County, Ark., in December, 1859; enlisted in the war in the Southern army; was severely wounded at the battle of Franklin, Tenn.; was taken prisoner and kept till the close of hostilities, when he came home. He spent one

(Continued on eighth page.)

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S. G. WARNER, G. P. A., Tyler, Tex
E. W. LaBEAUME, G. P. & T. A., St. Louis, Mo.

A TRIBUTE TO REV. E. L. SPRAGINS.

When I read in a letter last Thursday, "Did you know of Bro. Spragin's death?" a shaft of sorrow, regret and grief, pierced my inmost being as it has but seldom been, and in astonished emotion I said to myself, "Can it be?" Would not I have expected almost any other sooner to be called from this field of action, in which he was doing so noble a part, and in which Heaven seemed to have placed him in such beautiful surroundings, and with so ready a spirit and lovable nature he was laboring with zeal and effectiveness in his divine mission for the good of the world—surely, we thought, a long, useful, happy career must be his, dawning gradually into the sunlight of Heaven, after gladdening humanity with years of uplifting labors and sweet sympathies, for which he was so rarely endowed!"

Ah, how little we know! How slow we are to learn that this earth is no continuing city, but to meet the soul's ideals, we must seek one—even an Heavenly. To teach this most needed, this most difficult of lessons, God takes our treasured ones, our brightest and dearest, transplants them above, and says, "Now, look up, press onward. You see this is no goal—here is no real home, only a little fleeting shadow of what that dear, that wonderful, word means; Heaven alone must be your rest and recompense; there I am housing up my jewels, and your jewels, and you shall have an eternity to claim and enjoy them then and there."

I, no doubt, feel with many others, who with me knew in near relationship this truly grand-natured and passingly lovable man, whose presence was a joy and uplift with no darkening clouds at all; whose friendship was a benison, where no stain or suspicion of untruth or selfishness could any way intrude; whose brigth, cheerful devotion to duty in the light and love of Christ's blest spirit was a perpetual exemplar and inspiration in the midst of every arduous toil and difficulty, looking at it always as in the very hope and strength of God—those who knew him thus nearly, I say, were ready to think of him naturally in the language of Horace with regard to Virgil, whom he characterized as "animae dimidium meae," "the half of my soul," and his loss seems to them as no less than an irreparable one. Well may we be thankful to have known such an one; well would it be if we could have more of his spirit and could cultivate, by the help of God, more of the perennial light of Heaven, in which he showed so brightly and nobly that we can walk even here in this old earth's temptations and trials. I believe that the example of such lives as his should not be allowed to pass, but deserves to be cherished out of the pure depths of love of so many hearts which were justly his, and needs to be cherished for beacons of life to lure us Heavenward and attend us there.

But I must not dwell. This little tribute is more the outgoing of the heart's fond emotion than any attempted analysis of character or depicting of achievements. His works speak for him. Thousands mourn him as a dear and loving and lasting friend, and under God an instrument of divine good to pining souls, and an untiring benefactor in all that sanctified humanity can mean.

That grand manifestation of affection at his funeral, at which scarcely any eye was dry, the like of which is seldom seen in a lifetime, and which Bishop Key spoke of as surpassing and shaming any power of human words; that scene as the dear sacred remains of the Christian hero were brought in by his devoted officials, when we could but notice that loving, manly face of one very dear to him, whose hands were at the head of the casket and whose features were bathed with tears, as if bearing in his arms the body of an own brother; the sweet, Heavenly songs; the wilderness of flowers, breathing and speaking only of paradise, and making that last scene almost bereft of gloom, and rather like the triumphant exit of our brother's bright and beautiful spirit from the low grounds of earth to the Heavenly hills; that prayer of his close and devoted friend, of such matchless pathos and beauty, committing in its peculiarly deep sincerity and feeling, as into the ear and bosom of God, his precious loved ones to the care that never sleeps and to the love that never lessens, but ever brightens; then the long array of those loving ones, the people among whom he had spent his last and best years, as they came pressing to look the last time on the grand, dear face that had helped so many, and gazed lingeringly, as on a personal friend, or comrade of the soul—these all dwell as a picture forever in memory.

We cannot speak sufficiently tenderly of the precious ones whom he left, and pray God's richest love, consolation and care over them, and the care of those kind, noble people whom he loved and who so loved him. We recall the last scene of his struggle and triumph, when, surrendering by Heaven's special power and grace, he could relax the momentary claims of this world, and the mounting soul, breaking from all mortal shackles, could say so sweetly to the one so peculiarly, so inexpressibly near and dear, "The boat has come; Dora, do not keep me." Thank God for the grace that enables that one so nobly to bear her burden, so sweetly to say, "Thy will be done."

We will not think of our friend as away from us. No, he is near; he will be with us; he will be by us. I think I see his grand, dear face, looking at us through the veil and the cloud and beckoning us onward to Heaven, as he used to invite us so sweetly and brightly to his ideal home here. He is saying, "Come on; this is the true home; all will be right, right, forever right! God is love!"

W. F. MISTER.

Polytechnic College, Sunday, April 12, 1896.

IN MEMORIAM

"'Tis sad to die in spring time," has been said by one of our poets, when all nature is robing herself in new beauty and glory. Very sad indeed was it to First Church when on one of these bright, beautiful spring days Death, with his sickle keen, come among us and cut down in the very noonday of his usefulness our beloved pastor, Rev. E. L. Spragins. By this sad event the Woman's Foreign Missionary Society has lost one of its best friends and the cause of missions one of its strongest advocates. We will not soon forget how often he has spoken in public in behalf of our cause; nor how earnestly he emphasized his faith in this great work by expressing the hope that he might live to see his little daughters missionaries in the foreign field. He did not live to see this wish accomplished; yet we believe, as Bishop Hendrix so beautifully expressed it, that his spirit is still with us in this work, and "that from a higher elevation he can look down upon the lines of battle, and will hear the shouts of victory," when the whole world is taken for Christ by the efforts of our faithful ministers and self-sacrificing missionaries.

We come now as a society to offer our heartfelt sympathy to our dear sister and her little children in this dark hour of their great sorrow and bereavement, and in tender remembrance of our pastor to mingle our tears with theirs at this great loss.

Be patient, suffering soul, He hears thy cry.
The trial fires may glow, but He is nigh;
Fear not, for He is near, thy help to be;
Greater than all thy pain His love for thee.

Full well we know that human love and sympathy, though very sweet, can not reach down into the depths of the heart's great anguish, but we can and will most earnestly pray that He who comforted the weepers of Bethany and promised to be a father to the fatherless, and that the widows might trust in him, be very near these sorrowing ones, to comfort, strengthen and guide them until they each and all come to the home prepared for them, an unbroken household in heaven. We must not murmur at this dispensation, for we remember that

"God gave, He took, He will restore.
He doeth all things well."

MRS. N. A. SEARCY,
MRS. G. BEAUMONT.

RESOLUTIONS OF THE BOARD OF STEWARDS

Of First M. E. Church, South, of Dallas, Upon the Death of Rev. E. L. Spragins.

Our beloved pastor, Rev. E. L. Spragins, has been called by the Master to the Church triumphant to receive his reward, severing by death his sacred relation to our Church, and in parting with him we would bear testimony to his good name and works.

Bro. Spragins had entered upon the fourth year of his ministry to our Church when he was stricken by disease and removed by the hand of death. As his official board we have been thrown into the most intimate relationship to him, and have had the fullest opportunity to realize his true character and merits, and it is our pleasure to briefly speak of them.

As a man, we found Bro. Spragins strong, manly, noble, genial and true to every relation in life. As a pastor, he was gentle, sympathetic, devoted, and earnestly active in his work. No pastor has secured a more universal confidence and affectionate esteem from the membership of his charge. As a preacher, he was consumed with his mission—the salvation of men. He preached the gospel with vigor and unction of spirit, in expression adorned by the beauties of culture and literature. He drew people to him, and inspired them to high purposes and holy lives. In his death our Church has sustained a great loss, and each member of this board has given up a friend.

To his dear wife and little children, our hearts go out in tender sympathy.

W. WHITE,
J. H. TRAYLOR,
L. BLAYLOCK,
N. W. FINLEY,
Committee.

Dallas, Texas, April 21, 1896.

A. says to B.: "Times are pretty hard, you know; my boys and girls are almost grown and begin to want new clothes, you know."

Said B. to A.: "Your children are a treasure, but if you want to save your money carry your life insurance in the Security Mutual Life Association of Binghamton, N. Y.

Dr. Simmons' Sarsaparilla has a specific action upon the secretions and excretions and assists nature to expel from the system all humors, impure particles and effete matter through the lungs, the liver, the kidneys and the pores of the skin. 50 cents and 50 doses.

The like was never before seen in Texas. Payments made on receipt of proof of death by Security Mutual Life Association of New York. C. O. McClure, Manager Southwestern Department Junction Building, Corner Elm, Ervay and Live Oak Streets, Dallas, Texas.

The love that will not suffer long and remain kind, is not the kind that comes from Christ.

If the Baby is Cutting Teeth,

Be sure and use that old and well tried remedy, MRS. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

To know that it loves the law of Christ, is the soul's proof that it loves Christ.

I AM TIRED.

Everybody Is Tired—Sudden Hot Weather Does It—Every One Should be Cautious.

Depression of the nervous system at the approach of spring is the cause. General lassitude, dull, heavy sensations, continual tired feeling, with irregular appetite, and sometimes loss of sleep. Pe-ru-na meets every indication and proves itself to be perfectly adapted to all their varied peculiarities. Pe-ru-na invigorates the system, rejuvenates the feelings, restores the normal appetite, and produces regular sleep.

That tired feeling, which is the natural result of the depressing effect of warm weather immediately after the invigorating cold of winter, quickly disappears when Pe-ru-na is taken. Thousands are daily testifying to its priceless benefits.

Tired, Nervous Women.

There are thousands of them everywhere. A few bottles of Pe-ru-na would do them untold benefit. As a tonic and nerve invigorator it has no equal. It builds up the nerves, it gives strength to the circulation, and at once restores the appetite and digestion. No feeble woman should be without Pe-ru-na.

Send for free spring book. Address The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio.

A CLASS-MEETING REMINISCENCE.

It was at Brinley's Schoolhouse in Cherokee County, Texas, 1853. Wm. Eades George was our circuit preacher that year, and often held class-meetings, though Wm. Baker was our class-leader. Bro. George told of God's dealings with his soul; then requested all who felt like it to rise and speak out for Jesus. I think every Christian in the house spoke. Notably little Mittie Ford, about ten years old, rose and said, "My soul is so happy." Her bright eyes, laughing out through her tears, showed plainly she spoke what she felt. Her father rose and said, "Glory be to God, my children are all on the road to heaven, except the baby, and I expect to see her converted before I go home to heaven." He saw her converted, and she went on home before he did. Grandma Wingfield said, "I have been serving God ever since I was the size of that happy child there, (pointing to Mittie Ford) and I am not tired yet. When I came from Louisiana here to see my children, I hardly expected to see such a class-meeting as this. It is as good to meet God's people here as it ever was in Illinois, Kentucky or Louisiana. Glory be to God." A young gentleman, an O. S. Presbyterian, stopping with Bro. Ford over Sunday, said, "I did not know this is the way you conduct class-meetings. This is no other than the house of God and the gate of heaven. I am overwhelmed with God's goodness to my soul. I am going back to Nacogdoches and try to get my people to hold such meetings as this." He got to shaking hands and shouting. Bro. George was equal to any occasion, and began to sing "I care not what's your name, religion is the same; a hope that's full of glory."

Still the Presbyterian talked, cried and shouted till he laid every Methodist in the house in the shade. Many who were in that memorable class-meeting are gone on to the better land. I can not call to mind a single one who belonged to that class that has not clung to the Cross through all these years. May what few of us remain continue faithful that we may all meet above, where we will have another, a grander hand-shaking. There our meeting shall never break up. "Return again, ye days of grace."

N. E. WILLIAMS.

Sunday, June 25, 1885.

AN APPEAL FROM BRO. WYATT.

I am just in from Cresson, where the storm of last Sunday morning blew away and almost totally destroyed our church and parsonage. It is marvelous how the wind, concentrated, can make such havoc of seemingly well constructed houses. There is but little of either church or parsonage that was not literally splintered. Fortunately preacher and family were not at home or else the ADVOCATE would have been called on to chronicle their sad deaths. I could but praise God that their lives were spared. While the people are sad they are not discouraged and are determined to build both parsonage and church again. But they need help, and should be remembered in a substantial way by every Methodist in Texas in a small contribution. I, therefore, earnestly urge and request that every pastor who reads this will give his people an opportunity next Sunday or the Sunday following to help Bro. Curry and his faithful people. And may the Father of all mercies give the people a sympathizing, liberal heart. Besides the church and parsonage at Cresson, at Wheatland, on the same circuit, our church is almost a total wreck. The people there also need help worse if anything than those of Cresson. A few struggling Methodist there, mostly women, have tried hard and long to keep up our Church. I know their hearts are sore and grieved, and they would appreciate very much any mark of sympathy. Let us rally to their help.

It is a benediction to any heart to see with what tenderness the good and faithful people of that circuit rally to the pastor and his family. How they open their doors and urge them to enter. May God bless them. It makes me feel so unworthy of my place as a minister of God when I witness such kindness. G. S. WYATT, P. E.

NO SAFER OR MORE EFFICACIOUS REMEDY can be had for Coughs, or any trouble of the throat than "*Brown's Bronchial Troches.*"

A GREAT EVIL.

The minds of the people are considerably agitated at present about the lack of money and oppression of the poor. Legislation, it is claimed, is the seat of the great evil. There is a great deal charged to this source unfounded. We are wont to place our errors and sins at some one else's door. We often charge God with things unjustly when we are responsible. I do not justify legislation with its faults, but must look nearer home for a great deal of our evils. It lies in our mismanagement. We need more prudence and judgment exercised in our personal affairs. Thousands of dollars go out of our poor people's coffers that virtualy profit them nothing. Insurances are sapping the vitals of this country. The poor are gulled into the idea that by insuring they may keep their families from suffering, when it is the very thing to pinch them with poverty. I know one poor man who is carrying policies in several companies to the amount of several thousand dollars. His family go in want on this account. This is no isolated case, but the rule instead of the exception. These companies have grown immensely rich off of the people. One in ten may be benefited. Let us look at the returns: Dodd has 450 inhabitants; in the last ten years over $30,000 has gone into insurances, about $3000 has been given in return. A few years ago New Jersey and Kansas figured largely in insurances. Put their lands in loans to get money to keep up their policies. It was not long before land and insurances were both gone and the country about bankrupt. I have the statement from good authority that 75 out of 100 fail on their policies. An intelligent banker said to me, "Texas is being drained by insurances." The money goes North. Let us keep our business within our own sight. If we have a little, let's keep it; put it out at reasonable interest and it will excel any insurance. We want to get our families safe when, as a rule, we rob them. "It is high time to awake out of sleep." The thriving man, as a rule, carries no policies. Men are trying to speculate with their lives and property. It is not God's order of business to gather instantly. Man must toil, the harvest comes after awhile. This is God's order in nature. We shall reap in due season.

A. W. GIBSON.

Dodd, Texas.

Cuticura



FOR THE HAIR and SKIN

A warm shampoo with **Cuticura Soap**, and a single application of **Cuticura** (ointment), the great Skin Cure, clear the scalp and hair of crusts, scales, and dandruff, allay itching, soothe irritation, stimulate the hair follicles, and nourish the roots, thus producing Luxuriant Hair, with a clean, wholesome scalp.

Sold throughout the world. POTTER DRUG & CHEM. CORP., Sole Proprietors, Boston, U. S. A.

After a Day's Hard Work Take Horsford's Acid Phosphate.

It makes a delicious drink and relieves fatigue and depression. A grateful tonic.

Give your child to the street, and you will give the world a thief.

FITS—All Fits stopped free by Dr. Kline's Great Nerve Restorer. No fits after the first day's use. Marvelous cures. Treatise and $2 trial bottle free to Fit cases. Send to Dr. Kline, 931 Arch St., Phila., Pa.

Every man must pay his own tuition in the school of experience.

DRUNKENNESS IS A DISEASE.

Will send free Book of Particulars how to cure "Drunkenness or the Liquor Habit" with or without the knowledge of the patient. DR. J. W. HAINES, 187 Race Street, Cincinnati, Ohio.

Weak, pale and sickly women and children made healthy and rosy cheeked by using Dr. Simmons' Sarsaparilla. 50 cents and 50 doses.

Cancer and Tumors

Cured with mild oils, either external or internal; used by anyone with safety. For particulars and price of oils, address Dr. Bye, Indianapolis, Ind.

REMEDY FOR MANY ILLS.

A Medicine Which Has Been Used the World Over.

Probably almost everybody in the United States knows R. R. R. stands for redin', ritin' and 'rithmetic, and besides that, everybody who can read, write and figure knows that the same initials also stand for Radway's Ready Relief, the famous specific for all sorts of ills the human flesh is heir to. Its fame has passed out of the United States into almost every quarter of the globe. It has been used with good effect for many years.

Cramps, spasms, heartburn, colic, nervousness, sleeplessness, congestion of the lungs and stomach are among the diseases and affections for which it is a quick remedy. Dr. Radway's Sarsaparillian Resolvent is a blood purifier and a remedy for skin diseases and scrofulous affections.

His pills, too, are widely known as a remedy for liver and stomach diseases. The headquarters of the firm, which has branches all over the world, are at No. 55 Elm Street, New York.

Rich, Red and Pure Blood can be had by using Dr. Simmons' Sarsaparilla. Only 50 cents per bottle and 50 full doses for an adult.

DISTRICT CONFERENCES AND COMMITTEES OF EXAMINATION.

Vernon District.

The Vernon District Conference will be held at Seymour, June 18–21. Opening sermon Wednesday night by Rev. J. T. Griswold.

Committees of Examination:

For Recommendation to Annual Conference—S. R. Hay, G. S. Hardy, J. W. Robbins.

For License to Preach—J. T. Griswold, M. W. Rogers, Joe W. Akin.

For Deacons' Orders—N. B. Bennett, S. B. Sawyer, J. W. Hendricks.

For Elders' Orders—J. R. Morris, I. N. Crutchfield, W. G. H. Crump.

C. W. DANIEL, P. E.

Huntsville District.

The Huntsville District Conference will be held at Millican, Texas, June 18–21. Sermon Wednesday night, 17th, by Rev. E. P. Newsom, of Brenham. The pastors will forward the names of local preachers and delegates-elect to Rev. G. S. Sandel, Millican, and let every Quarterly Conference journal be at the District Conference. I trust the brethren will pray mightily for a revival at our District Conference.

W. WOOTTON, P. E.

OBITUARIES.

(Continued from seventh page.)

session at college; joined the conference and was sent to a circuit near Van Buren, Ark., but was forced to locate the second or third year on account of his wounds. Since that time he has been engaged in temperance, work, preaching, lecturing and organizing temperance societies, Sunday-schools and selling religious books and periodicals. After canvassing Arkansas, my dear brother traveled over Texas, faithfully lecturing and organizing where he went. Finally he returned to Tennessee, where he triumphantly finished his work as a Christian, and is now at rest with the faithful. The wound which caused his death was the enlodgment of a Minie ball in the hip bone. So strong was his faith that he would join in songs of praise with the ministers and friends who waited around his dying bed. D. K. ALLISON.

GADDIS.—Bro. B. F. Gaddis was born in Randolph County, N. C.; came to Texas about eleven years ago and settled in Italy, Ellis County, Texas. He was married to Miss Mattie Young, of that place. I was his pastor in 1894, witnessed his conversion and received him into the M. E. Church, South, where he lived a happy Christian until his death, March 26, 1896. He was sick and confined for some time to his room, but perfectly resigned and submissive to our Heavenly Father's will. Bro. Gaddis lived a consistent and exemplary life, was a useful citizen, and was worthy the confidence and respect he won from everybody. I preached his funeral sermon to a large congregation, after which his body, followed by a large concourse of friends and loved ones, was laid to rest in the Italy Cemetery to wait for the morning of the resurrection. He leaves a wife and a great host of friends to mourn their loss, but we are assured it is his great and eternal gain. JAMES A. WALKUP.

TARPLEY.—Ethel Hay Tarpley, the only child of Bro. and Sister Ed. Tarpley, was born September 3, 1893, and died of membraneous croup at Abilene February 8, 1896. Little Ethel was a lovely child. She was large for her age, and exceptionally intelligent. She loved the Sunday-school. She was the joy and life of her home. Her sudden taking-away was a fearful blow. But we rejoice that she is not dead, but alive and happy forever with God. How her parents miss her and long to hear her voice once more! But they have not lost her, for they know just where she is. God loved her so much that he took her to be with him. Peace, troubled hearts! God sits on his throne, and never makes a mistake. As we stood around the little casket, we sang in sorrow the song she used to sing, "A little Talk with Jesus." We comforted ourselves with the thought that she was even then talking with him, and we went and told all to Him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

E. D. MOUZON.

Abilene, Texas,

BUTLER.—Florence Head Butler, son of G. H. and Susan L. Butler, was born February 20, 1894, and died April 7, 1896. Little Florence was a sweet, promising little boy, and fondly loved by his parents and family and all who knew him, but was only permitted to remain on earth long enough to so entwine himself about the affections of the family when his little spirit was transplanted from mother's embrace to the loving Savior's bosom, who said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." So, dear parents, press onward and upward; while he can not come back to you, you can go up, through faithful discharge of Christian duty, to meet him and be forever with him and the Lord and all the redeemed host of God. Your pastor,

T. B. VINSON.

Starrville, Texas.

Disabilities Removed.

The civil disabilities of ex-Confederate officers having been removed, the President availed himself of the talent thereby placed at his disposal by appointing Major-General Fitzhugh Lee, the brilliant Confederate cavalryman, to the Consul-generalship of Cuba, vice Ramon O. Williams, resigned. At any time this is an honorable and important position, but at this juncture it is scarcely possible to overestimate the confidence it implies in the wisdom, courage, and patriotism of the appointee. He is a narrow man who will not rejoice that such an appointment is possible, and altogether safe and proper.—*Western Advocate.*

There is no possible excuse for any honest, intelligent man not succeeding in supporting his family handsomely. The Security Mutual is in Texas. The people want it. Their business is only limited by the number of men who show it to the people. Write C. O. McClure, Dallas, Texas.

Awarded Highest Honors—World's Fair,

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

PROTRACTED MEETINGS FOR RENNER CIRCUIT.

Alpha.....3d and 4th Sundays in June
Richardson.....1st and 2d Sundays in July
Frankford.....3d and 4th Sundays in July
Renner.....3d and 4th Sundays in August

The White Rock Camp-meeting will embrace the second Sunday in August.

C. C. DAVIS, P. C.

Renner, Texas, April 12, 1896.

5 Sores

In combination, proportion and process Hood's Sarsaparilla is peculiar to itself, and unequalled in true merit.

No other medicine ever possessed so much curative power, or reached such enormous sales, or made such wonderful cures, as Hood's Sarsaparilla.

It is undoubtedly the best medicine ever made to purify, vitalize and enrich the blood.

That is the secret of its success.

Read this statement:

"When my son was 7 years of age, he had rheumatic fever and acute rheumatism, which settled in his left hip. He was so sick that no one thought there was any help for him. Five sores broke out on his thigh, which the doctor said were

Scrofula

sores. We had three different doctors. Pieces of bone came out of the sores. The last doctor said the leg would have to be cut open and the bone scraped, before he could get well. Howard became so low that he would eat nothing, and one doctor said there was no chance for him.

"One day, a newspaper recommending Hood's Sarsaparilla was left at our door. We decided to try this medicine. Howard commenced taking it the last of February, after having been sick for a year and a

Cured

half. He hadn't taken it a week before I saw that his appetite began to improve, and then he gained rapidly. I gave him five bottles, when the sores were all healed and they never broke out again. The crutches he had used for four years were laid aside, as he had no further use for them. I give all the credit to Hood's Sarsaparilla." MRS. ADA L. MOODY, Fay Street, Lynn, Mass.

This and many similar cures prove that

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. $1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c.

WATCHES

Send your watch by registered mail or express, prepaid, and we will examine it, tell you what it needs and what it will cost to fix it.

C. P. Barnes & Bro., 540 W. Market, Louisville, Ky.

REPAIRED

This firm is reliable.—Publishers Texas Advocate.

DEATH CLAIM PAID WIDOW OF

Rev. E. L. SPRAGINS

Covenant Mutual Life Association

OF ILLINOIS.

DALLAS, TEXAS, April 18, 1896.

The Covenant Gets There--Promptness is the Watchword.

Rev. E. L. Spragins, pastor of the First Methodist Church, South, Dallas, Texas, died on Tuesday night, April 7th, was buried on Friday, April 10th. Death proof papers were executed April 11th, **and notwithstanding that under the Policy Contract, the Company had 90 days in which to pay the claim, a check for the full amount, $5000, was mailed on the same day the proof papers were received at Galesburg,** and was received in Dallas on April 16th, turned over to the widow and receipted for, as per her letter of acknowledgment attached, which reads as follows:

MR. J. O. WYNN, Manager, Covenant Mutual Life Association, Dallas, Texas:

DEAR SIR—Will you please accept my sincerest thanks for your extreme courtesy and kindness extended to me in my severe trial. Your Covenant Mutual is certainly a superior company. Such promptness and extreme kindness is almost without a parallel. Thanking you again and wishing that the future success of the Insurance Company which you represent may be commensurate with the deservings of such promptness shown in the payment to me of the $5000 on the policy of my late husband, I am, MRS. DORA SPRAGINS.

Had Mr. Spragins invested the **amount** paid us, in the **same kind** of a policy in an **Old Line Company,** his beneficiary would not have received **half as much** money as was paid by us. These convincing facts stand as an uncontradicted argument in favor of the **COVENANT MUTUAL LIFE ASSOCIATION** being preferable to investment and extravagantly high-priced insurance. For particulars, address any of our agents, or

J. O. WYNN, Manager, Dallas, Tex.

A Poll Parrot

Talks a great deal. So do a great many sewing machine agents. We have something to offer at about one-third the usual price. Machines, as a rule, are handled by middlemen, causing the purchaser to pay three prices. Our machine, sold under a guarantee, does its own talking. We have sold many and the wise purchasers are sounding its praises. We will send you, and prepay the freight, a first-class, direct-from-the-factory sewing machine, and include one year's subscription to the Texas Christian Advocate for only $22.00. Send all orders to L. Blaylock, Dallas, Texas. No doubt your neighbors are using our machines. Each and all of them sound its praises. What pleases your neighbors will certainly please you.

There is just a little appetizing bite to HIRES Rootbeer; just a smack of life and good flavor done up in temperance style. *Best by any test.*

Made only by The Charles E. Hires Co., Philadelphia. A 25c. package makes 5 gallons. Sold everywhere.

A PERFECT LITTLE PALACE:

OFFICES for a few General Agents or Wholesalers.

Junction Building, Cor. Elm, Ervay and Live Oak Sts. | C. O. McClure

GOOD LOOKS PAIN



When you see a "good-looking" woman, you nearly always see a healthy woman. Beauty is really health. It is the attractiveness of face and form that comes naturally when weakness and pain are absent. Sickness and pain drive attractiveness away.

It is difficult to make women believe their tortures can be cured at home. The popular belief is that they must suffer on and on—or go to a physician, and reveal secrets that he ought not to know.

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