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EDITORIAL.

The One Thing Needful.

MEN in middle life or old age looking back over the past are compelled to admit that they are sorely disappointed. Life tested by worldly standards or even by one's own ideals must be pronounced largely a failure. His- y is absolutely inexplicable except n the hypothesis that life is a probation. If this present experience is preparatory, fitting us for a higher and diviner destiny; if the attainment of character is the supreme aim of all our endeavors then we have an adequate solution of the problem. Revealed religion teaches us that life is a disciplinary process and it is marvelous how fully all the facts of experience and all the moral phenomena of history harmonize with the proposition. A theory which explains all the facts ought to be accepted as truth.

This question of character towers transcendently above every other consideration. It is the one thing needful. It is the pearl of great price. If in reviewing the past we find that while other departments we o real progress in build- le spiritual manhood, then s an undisguised and em- ilure. If on the other hand we at while losing ground in all particulars we are nevertheless ving in grace and in the knowledge Christ, we may safely affirm that our ife is a thoroughly accentuated success. Character is the goal and experience is a movement conducive thereto. He who sees this has all the condensed wisdom of the world. Here are the pith and marrow of science, philosophy and religion. This is the ultimate lesson. A distillation of all literature, of the law and the gospel would give us as the final residuum the conclusion recorded above. Until this is realized and acted upon we must need blunder and despair. "Fear God and keep his commandments, for this is the whole duty of man." "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."

If the pursuit of knowledge is the chief end of man, then life ends in a deplorable collapse. How little we know or can know! Can learning minister to a mind diseased? pluck from the memory a rooted sorrow? or raze out the written troubles of the brain? Tried by the intellectual standard, our career here is an unmitigated farce. If pleasure be the goal of human endeavor, the case is still as bad; who has ever enjoyed even one brief day of unalloyed bliss? In regard to the vast majority of our race, pain and suffering exist in stupendous disproportion. Pleasure flies from us, and if attained, proves superficial and evanescent. If wealth be the ultimate goal, it seems strange that just as soon as we amass our treasure we leave it or it leaves us. And if honor be the true stake, why is it that innumerable millions of the race pass into everlasting oblivion? Every path but that of duty leads to failure and despair.

Thus by the constitution of our being, by the environment of life, by all the lessons and admonitions of history we are shut up to the pursuit of religion. Character is alone imperishable. We drop everything else at the portals of the tomb. Character is a perennial source of peace and hope. The testimony of a good conscience lifts one above the vicissitudes of time. He is indifferent alike to the world's benison or ban. Most of us seek the things which perish in the using. The solemn charge committed to our keeping is too often a matter of indifference. We must fix our eye on eternity and our hearts on the things of God. The patience developed by some great loss is an infinitely better thing than the original treasure. The faith that comes to us after some crucial trial counterbalances a millionfold all the attendant distress. If we are doomed to slow but certain impoverishment, it matters but little if the heart expands in generosity and love. If perplexity, disappointment and bereavement weigh us down, we need not care if hope casts her anchor within the veil. The Christian graces which beautify life, the noble habits which dignify manhood, the aspirations which pulse in a pure heart, a will trained to obedience, a deportment in harmony with the law of God, a serene contentment and confident hopefulness make up the true treasures of life. If these be lacking, all is lacking. Integrity and peace are the better part.

Alas for those who live for time and sense! How bitter the final awakening! How poignant the irremediable grief! There is no solace now. It is too late. The opportunity is fled. None can be counted happy except those who, when the end is come, can look up and serenely say: "Father, I have glorified thee upon the earth; I have finished the work which thou gavest me to do."

THE reports from Washington indicate that the office-seekers are there in force. What a pitiable sight—freeborn, educated, stalwart American citizens begging for place and money! Office-seeking is America's humiliation. Anything rather than honest work and slow gains. If this thing is not stopped by the establishment of a wisely-regulated civil service, America will rot to the core.

BUILDING castles in the air is most certainly unprofitable employment. The revery which dwells in the past and the anticipation which dwells in the future unfit us for practical life. Dream-life is vanity.

GLADSTONE'S open letter on the Cretan question is a great document. It is the best encouragement the Greek cause has received in a month. It is a scathing arraignment of the Turk, a wholesome criticism of the Powers, an inspiration to the Hellenes and a gratification to the friends of humanity everywhere. This paper will so crystallize and concentrate public opinion in England, France and Italy that coercion of the Greeks will be impossible. "One blast upon his bugle-horn were worth a thousand men."

REVERENCE lies at the bottom of all moral excellence. Flippancy is a barrier to all spiritual progress. Seriousness is the fountain of penitence and reform. The fear of God is the fruitful soil of character and peace.

WE doubt whether a man should desire universal approbation. We ought to desire the indorsement of the wise and good. Sometimes a man's enemies constitute his best passport to fame. He who does his whole duty will provoke hostility. To champion truth and righteousness is to expose oneself to the darts of envious criticism. Popularity means compromise and cowardice. It s a cheap ware n the devil's market. The price of it is a good conscience.

FROM the divine standpoint each day of human life is a crisis. Then the tide is at the flood. To use it or refuse it makes the difference between prosperity or adversity. To suspend our vigilance or abate our fidelity even for a moment may prove fatal. There are no off days. Not even one lost opportunity can be retrieved. No wonder circumspection is so forcibly recommeded. No wonder the scripture is forever dinning the word watch into our ears.

GLEANINGS FROM THE FIELD.

Let sickness waste; the soul will survive it. Let poverty show its hard hunger teeth; there is a feast just beyond, and what a song with the feast! What of persecutions? What of the wave rising up, swelling, and threatening to engulf us? The wave will only take to the green shore of immortality. Let death come at any time in any form; it only gets as far as the body. it reaches not the soul. The real life is hid with Christ in God.—S. S. Journal.

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Going up the Matterhorn we were all tied together. In the perilous places, on icy slopes, clinging to the face of rocky precipices, too faint to bear another pound of burden, if any one had slipped or stumbled, it would have involved peril and almost certain death to all. . . . No man liveth to himself nor falleth alone. We are all bound together. We are always on icy slopes and on the face of precipices. We have no right to do what is even safe for us, if it is dangerous for others.—Bishop Warren.

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My character to-day is, for the most part, simply the resultant of all the thoughts I have ever had, of all the feelings I have ever cherished, and all the deeds I have ever performed. It is the entirety of my previous years packed and crystallized into the present moment. So that character is the quintessence of biography; so that anybody who knows my character—and there is no keeping character under cover—knows what for forty or more years I have been doing and been thinking. Character is, for the most part, simply habit become fixed.—The Rev. Charles H. Parkhurst.

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Rev. Dr. J. C. Little, President of the Garrett Biblical Institute, said in his address on Ministerial Education at the St. Louis Conference, these wise words:

"The fault of the pulpit of to-day is flippancy;—treating the Bible and the great truths of religion as though they had comical aspects, and as though these were of surpassing interest. In the twenteth century it will be seen that a man who deals with the gravest questions of the hour and of the ages must be grave himself,—a man of tremendous earnestness. Something more than gilded gabble, fluent chatter, is demanded by the needs of the human heart."

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In the conduct of life, habits count for more than maxims, because habit is a living maxim, become flesh and instinct. To reform one's maxims is nothing; it is but to change the title of the book. To learn new habits is everything, for it is to reach the substance of life. Life is but a tissue of habits.—Amiel.

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Theodore L. Cuyler, in Independent: During a revival of religion in one of our great universities two students were awakened who were intimate friends. One evening they agreed to go and call upon one of the professors and ask for his advice. They came to his door, when one of the two stopped and said: "I believe I won't go in." His companion replied, "You can do just as you please; but I need all the help that a man of experience can give; I am resolved to go in." There they parted—and for eternity! The one went in, opened his difficulties to the professor, received good counsel, and decided for Christ. He became an eminently useful minister of Christ. The other threw off all serious thought, drifted into "fast" associations, and ended his career as a sot. There are two gates, and the two opposite roads into eternity. You must take one or the other! Beside that strait gate stands the Infinite Love saying to you: "I set before you death and life, choose life."

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Pittsburg Christian Advocate: No man is so great a preacher that he may not be a good pastor, and no man so successful a pastor that he may not be a creditable preacher. Indeed, it seems to us that in doing both the minister will do best in each. No man, to do his best and work the longest, should study the entire day. As a rule, four or five hours of close study is as much as a man can wisely do in a day. The other five or six hours of a ten-hour day he should give to other kinds of employment which give fresh air, exercise and diversion. The minister who spends from eight o'clock in the morning until twelve or one in his study, puts in the full afternoon in rapid, systematic and faithful visiting among his people, and has the evenings for his family, social meetings, miscellaneous reading, etc., gives the largest promise of real and prolonged success.

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Davis W. Clark, in Western Christian Advocate: Paul draws a subtle contrast between the athletic and the Christian race. In the former, the victory of one is the defeat of others. Not so in the sacred stadion. All may win. This is inspiring. Again, those who are listed for the games have gone through a ten-month regimen. Diet, drink, exercise, sleep—all has been by rule. And this for a petty wreath of parsley or pine. But the Christian's discipline is endured for the sake of the crown of immortal life. Coming to his personal experience, he exclaims, "I run in the stadion, not in a wavering line, but in a straight line toward the goal. I box, not as one striking out in the air at an imaginary antagonist. I rain blows upon my body until I fairly blacken it. I lead it around like a slave in fetters. And I do this, lest, having myself heralded others by name into the Christian stadion, I should be cast out of it in disgrace, as one who had broken its rules."

The spiritual is the thought of God in and behind the literal. The literal is man's language in which God has declared his thought. It is the thought of God with which the expression is loaded that gives it power. The spirit compares with the letter in importance, as the thought of God compares with the words of man.—Rev. Frank H. Gardner, Rock Falls, Ill.

A PLEA FOR LAW AND FAIR DEALING.

We are in the midst of troublous times in our Israel. Our papers are discussing and conferences resolving about issues of tremendous import. Unless there is much wisdom and forbearance, coupled with great grace, there will be widespread evil. All right-thinking persons on both sides of the "second blessing" controversy, desire to avert the evil, promote the glory of God, and extend the Redeemer's Kingdom. To such as these I speak in this paper. The whole truth lies on neither the one side nor the other—it is partly on both, and each must share somewhat of the blame.

Naturally conservative in my disposition, I have all along occupied middle ground on this question, and have endeavored to study it on both sides. Individually, I believe thoroughly and unquestionably the doctrine of entire sanctification according to the Wesleyan statement. To my mind the Wesleyan statement as contained in our standards is scriptural, logical, and in accord with the experience of believers in all ages of the world. There was a time when I did not believe this doctrine. Twelve years ago, after careful study, I became convinced of its truth, and about the same time I received Christ by faith in my own heart in a much richer and more blessed sense than I had ever known before. I am still far from satisfied with myself, but the joy and graciousness of that anointing abides with me to this day. Worlds could not buy what I received then. Not only has it helped me, but it has enabled me to help hundreds of others. From that day to this, as occasion has offered, I have not hesitated to preach the doctrine and urge believers to seek the experience.

Apparently, we are nearing a crisis in the Church, growing out of the discussion of this question and related subjects. Already it seems to me much harm has been done, and unless there can be clearer vision on both sides, more is likely to follow.

In the spirit of modesty and true humility I ask for a hearing from all concerned. I shall write with kindness and in perfect candor, and while I would regret it, am even willing to have my motives misjudged if I can help toward a peaceful settlement of the unpleasant differences that now divide the body of Christ.

Taken in the aggregate, there are a large number of persons in Texas, and readers of the Texas Christian Advocate, who believe in the doctrine of entire sanctification according to the Wesleyan statement. Many of them profess the experience, and co-operate with the leaders in every movement to spread the work. I am in most hearty sympathy with every proper and legitimate plan for the extension of this doctrine and experience. I come, however, to plead for the supremacy of law—of Church law as it bears on Church members.

(1) Law should be observed for its own sake. Nothing can long survive without due respect for law. Disregard for law will defeat any organization on earth. As Methodists we cannot afford to disobey in any sense the disciplinary regulations of the Church.

(2) We should rigidly observe every law of the Church for our own sakes. To treat lightly the rules and usages of the Church that have the sanction of authority, is to beget in ourselves a lawless spirit that will after a while degenerate into disregard for all law, and very probably into extreme looseness.

(3) For the sake of the very experience which we wish to commend to others, it is of the highest moment that we rigidly observe every rule of the Discipline. Any disregard for law only exposes us and the experience which we advocate to the just criticism of inconsistency between profession and life.

For a preacher, traveling or local, to hold a meeting in the bounds of a pastoral charge over the protest of the pastor, is clearly an unseemly act, contrary to the spirit of our law and polity. The strict letter of the law may not forbid such a thing, but Christian men are to be controlled by the courtesies and proprieties of life, and by the spirit rather than by the letter of the law. True, there may be pressing invitations, there may be great need of the meeting, but if that particular part of the field has been assigned to one certain man, he must be held responsible for it and no other should invade his territory over his protest. If he is not the right man for the place, and does not preach the gospel for which the people are hungry, let his displacement come through the regular channels of Church action, and not by invasion. So long as we are Methodists we must abide by Methodist law. If the law is not right, seek its correction, but observe it while it stands.

Another point I beg to be heard on. Under no circumstances let those who are in sympathy with the present holiness movement voluntarily leave the M. E. Church, South. The Church needs you. Under her ministry and at her altars you were brought to Christ. There is a debt of obligation to the Church on you that you can never repay if you leave her folds. Whatever of increased light and grace, or spiritual power you may have received, should be given to the Church. And be it remembered that the Church wants you in her midst. There are a few rash ones, who, perhaps, desire otherwise, but the great heart of the spiritual part of the Church acknowledges the new life and power which the holiness movement has brought, and has no desire whatever to lose its advocates. Of course you will not give place for a moment to any suggestion of "Come-outism," that child of the devil. No argument is needed here on the subject. Ffteen or twenty years ago there were a few wild fanatics who were silly enough to advise such a course. But the leaders of the holiness movement among our people have been so pronounced in their condemnation of such action that the idea never obtained foothold in our Church.

We should be equally far from any thought of organizing another Church. I do not know that such an idea was ever mooted, but in view of some recent occurrences it is not improbable that the thought has been suggested that a separate Church with the Wesleyan statement of holiness for its platform would bring relief. Not so. There are too many denominations now. Beyond a doubt, at the judgment, certain leaders who have organized separate Churches on insignificant differences will be called to account for having wasted the Lord's money and divided the flock. Besides, a new Church, organized on a doctrinal formula, a mere theory of holiness, and having no other controlling reason for its separate organization, would inevitably fail of the very object it seeks to accomplish. The generation that gives it birth will in all probability likewise fold its winding-sheet about it and bear it to the tomb. One generation cannot form the beliefs and opinions of the next. Seventy-five years ago the Methodists of the United States were practically a unit in their acceptance of the Wesleyan statement of holiness. Twenty years ago, nineteen-twentieths of the Church rejected it absolutely. Since that time there has been a considerable disposition to return to the old doctrinal paths, until perhaps one-fourth of our members believe with the fathers. Suppose a new Church, entirely Wesleyan in its views, should be organized. What guarantee have we that it would remain sound in the faith? For these and other reasons, it is far better that we "contend for the faith once delivered to the saints," in the "union" and not out of it.

Again: Do not join the M. E. Church. The temptation to do this will probably be the strongest presented to you. That Church professes to be more in sympathy with the doctrine and experience of entire sanctification than our own Church. It is on the ground. It opens wide its arms and gives a broad welcome. There are a number of reasons why you should not join it.

1. There is no more real sympathy for the doctrine in the M. E. Church than in our own. There is perhaps more of outward conformity to the standards than with us, but their people give quite as much proof of having lost the power of the experience as do our own.

2. The M. E. Church has no business in the South. It is here in violation of a solemn compact, and of the higher law of Christian courtesy and regard for the rights of others. Its presence is a constant menace to the peace and good will that ought to exist between the two bodies.

Its perpetuation here only hinders the coming of real fraternity and indefinitely postpones any possible organic union. For Southern Methodists who are in sympathy with the holiness movement to become disgruntled with their own Church and enter the M. E. Church in the South, is simply to damage the very cause they wish to serve. Such conduct has the appearance of proving the charge that the holiness people are schismatics and soreheads. To aid the M. E. Church in the South is to inflame our own people, and cause them to feel that those who join that Church are a lot of deserters and unworthy of confidence.

Once more: Let those who are in sympathy with the holiness movement give their entire support to all our Church papers and other publications. See that they are circulated and our people induced to subscribe. I can see no valid objection to those who wish to do so having in their homes a paper that specifically advocates holiness according to the Wesleyan statement, provided, first, that they are readers of their own Church paper, and provided, secondly, that the special paper is not antagonistic to the regular work of the Church and its general management. If such is the case, or if it is filled with railing accusation against our chief pastors, it should not receive any support.

To my mind the sum of the whole matter is this: To really and permanently advance the cause of holiness that we so much love, it is absolutely essential that we observe all the rules of the Church, remain within her pales, submit to any regulations that may seem unjust, and avoid the appearances of schism or division. Remember, Mr. Wesley died in the Church of England, and Luther never left the Catholic Church until circumstances forced him out.

Before concluding this paper, I ask that large part of the Church who do differ with the views of the minority to listen patiently to the mentioning of a few things by one who never indulged in sharpness toward those who disagreed with him on this subject.

1. I remember that you are in the majority, and on that account can afford to be magnanimous. Majorities frequently lose sight of the feelings and rights of minorities, and press so rudely and ruthlessly as to forever drive away the minority. Reconciliations can only be effected where majorities treat minorities with due respect and consideration. It may do in political circles for the stronger to trample on the weaker, but in the Church of God such treatment would be highly improper. Nothing is ever settled until it is settled rightly, and the only hope for the final adjustment of the differences that now divide the Church is for the stronger side to extend the olive branch of peace and love and Christian courtesy to the weaker.

2. Do not antagonize the doctrine or the experience. To do so is to imperil your own religious life, and greatly hinder your usefulness. I have never yet seen a man who made light of this experience, or antagonized it in public or private, who did not backslide in his own heart, while if a pastor, his work went down on his hands. The Holy Ghost is jealous of the subject and fact of holiness, and visits with leanness the soul that either by innuendo or open attack opposes the great work. You may say you do not oppose holiness, but only a theory of holiness, or the method of its advocates. This is dangerous ground for you. The great public never draws fine distinctions, and unless you are exceedingly guarded in what you say, the people will set you down as a fighter of real holiness. If you think the holiness people in your charge are going too far with their special meetings (as they sometimes do), it will probably not be the best plan to make an open attack. A better way is to attend all their meetings. Take such part in them as opportunity may offer. Let them see that you really are in sympathy with genuine holiness, and that you only desire to prevent extravagancies and improper things. In this way you will soon be in high favor with this element of your people, and if your spirituality is strong and your sympathy genuine, you will have no difficulty in persuading them to follow your advice.

3. Do not strain the law. In another part of this paper I have counselled the holiness people to be guided by the spirit of the law rather than by the letter. I beg the other side not to resort to legal remedies until every other measure is exhausted. This is eminently a time to let "patience have her perfect work." Do not take legal steps until the infraction of law is clear and unmistakable. When there is a large majority on one side of any question, and that majority is in power, it is comparatively easy by strained interpretations to make the law suit almost any case that may be in hand. Be sure you do not act until there can be no question about the violation of law. Better wait and have the General Conference enact laws to meet the needs of the times, rather than to put a forced or strained construction on existing laws.

4. Do not use a severe penalty until it has been demonstrated that a mild one will not cure the evil. Mild penalties will serve to show the attitude of the Church as well as severe ones. If a cure can be effected, a mild penalty will be much more likely to accomplish this desired end than a severe one. If the mild one fails, it is then patent to all that severe measures must be used, and when used they will not provoke criticism. Suspension from the functions of the ministry, or deposition from the ministry, ought to be penalty enough where there is no involvement of moral character. If after trial this proves in vain, let expulsion from the Church be the penalty.

5. Do not exalt ecclesiasticism above spiritual life and power. Our Church has become a great denomination, a great system, a great machine. Let it be filled from one side to the other with vital godliness and baptized with the Holy Ghost, and no man can estimate its power. But otherwise our strength becomes a source of weakness. The perfection of our vast connectionalism causes us to be peculiarly liable to the temptation of making a sort of fetich of our ecclesiasticism, and forgetting the real sources of power. If I mistake not we are suffering some at this point just now. Great as is the Church, and important as it is for us to perpetuate our Methodism, let us see to it that our consecration to Christ does not degenerate into a mere devotion to an ecclesiasticism. I speak as unto wise men; judge ye what I say.

6. Do not discount men because they have co-operated with the holiness movement. Nearly all of them are true men. They are consumed with a burning desire for the glory of God and the good of the Church. They may not always do as you think they ought, but in their heart they are loyal to every right thing and do not desire to go contrary to the wish of the Church. They have a right to their views, and should not suffer in the estimate of their brethren or in the class of appointments to which they are sent.

Finally: This paper has not been written for controversy, but with a sincere desire to promote peace, love and good will between brethren of divergent views. Schism, either by sudden division or by the slow processes of sloughing off, must be avoided. If there is the spirit of Christ animating both parties in the Church, it can and will be. In hope of such a blessed result I send this forth. Amen.

W. F. LLOYD.

Fort Worth, Texas.

A physician cannot be very successful unless he is enthusiastic about his profession, * * and I tell you a Christian will never amount to much unless there is enthusiasm in his Christianity.—H. M. Wharton, D. D.

Nothing can make people go blind any quicker than filling their eyes with gold dust.

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.

Sold by Druggists, 75c.

Hall's Family Pills are the best.



J. S. McKinnon, Tobey, Texas.

In complying with your request I feel that a blank sheet of paper would cover the case.

I was born May 9, 1834, in Symth County, Southwest Virginia. My parents were poor, with a large family to provide for.

The lands being owned, to a large extent, by persons who owned their own labor as well as the lands, life to begin with was one of toil; and as there was no public fund for education, we got no education.

I married and came to Monroe County, Mo., in the winter of 1858, and labored on the farm until the spring of 1861.

I have some recollections of the Civil War and prison life in Camp Douglass, Chicago.

The 4th of July, 1865, I went to work for the firm of Tobey & Booth, pork packers of Chicago. I bought hogs for them without the loss of a single day for ten years; living in Chicago until October 1, 1871, at which time I came to St. Louis, Mo., where I remained in the live stock business until the spring of 1888, at which time I bought ranch interests in Atascosa County, Texas, where I am still playing cowboy in a small way. So much for secular side.

As to my religious training, I grew up in a home that had no Christ in it. My parents were not religious. My father never asked me to or told me that I ought to be religious. I never had the privilege of kneeling at my mother's knee and learning the sweet little prayer that children so love, and that old men remember so well.

The only religious instruction our family ever received they got from the preaching of such Methodist preachers as Fulton, Aikin, Ganaway, Katler and Wiley, and one godly class-leader, Wm. Leonard, who still lives near Chilhowie, Va. My father and mother and two sisters died religous. I have two brothers and one sister living, who are religious, and I believe that the whole family will be saved through the prayers of Bro. Leonard. When I was leaving Virginia he rode five miles through the storm and darkness of a December night to bid me farewell, and, holding my hand and with streaming eyes, he said: "John, I will follow you to the gates of hell with my prayers." I got very near the gates.

I was converted at a meeting that was being held in St. Louis by an evangelist, Payson Hammond, in March, 1873.

I never saw the time that I did not want to be religous and felt that I ought to be religious. I had been almost persuaded perhaps a thousand times.

The Rev. Hammond had preached an an earnest sermon; had called for penitents and had a well-filled altar. I stood back by the door looking on. They sang "Almost Persuaded." I had never heard it before. I was surprised that a song could so accurately describe my feelings. When the last verse was sung I felt that was my last chance and I heard that voice that had followed me for fifteen years saying, "I will follow you to the gates of hell with my prayers." I walked down to the altar, accepted Christ and have the evidence in my heart from that hour to this that I am a child of God.

I was received into St. Paul's Church, in North St. Louis, March, 1873, by W. M. Letwich; had him for my pastor; aided him to the extent of my ability in building a new Church; was made Sunday-school superintendent; saw St. Paul's Sunday-school grow from 45 members to 500 and the congregation from 47 to 300. I had as a pastors, Bounds, Key, Mays, and Early and came in contact in Church work with such godly men as Scruggs, Cupples, Revs. Finney and Baker.

I came to Texas in the Spring of 1888, and took up ranch life; stopped all Sunday work; and one fellow said he was going to watch me—that I would steal.

We got our mail at a little place called Amphion, seven miles from us. A young man, J. M. Hunt, had organized a Sunday-school in an old gin, with a handful of children. I went to work with him; took charge of the Sunday-school and we soon had a new building; moved our little school into the new house, and while we would work in the school the Mexicans and some Americans would race horses near us; but with the help of my wife and two godly young ladies, Miss Nellie Barro and Miss Tommie Cole, our school increased, the horse racing stopped, and a revival of religion followed our Sunday-school work with sixty-two conversions.

That is the only place I ever saw that the people were actually hungering and thirsting for the gospel. My wife and I rode fourteen miles every Sunday for several years to take care of the Amphion Sunday-school.

The result of the Sunday-school work is a good church house, a good parsonage and a large congregation, with no debts.

I hope to see a good congregation in the near future at Tobey.

As to nationality, I am Scotch.

Now, all that I have written, judging by my feelings, ought to go to the waste basket.

J. S. McKINNON.

SAN ANTONIO RESCUE HOME.

We are grateful to those brethren who responded so promptly to the call for help from the Rescue Home Committee. The amount sent was sufficient to pay about what we owed to that date, but things are getting in the same shape; responses have ceased to come in. Let all our pastors do as a few did—take collections promptly and send in the cash. Present the matter and take a collection at every point in the charge. If you have taken one collection, tell of this work and of our needs to sustain it, and give the people a chance and they will make a free-will offering. Make out a list of select names from among your people and see them privately and ask them to help this important and growing work. There have been four conversions within the past few days, and the same number has gone recently from this Home back to their own homes and honorable positions of self-support.

The good women of the P. and H. M. Society have done something financially, but the strange part about this is, they have done so little. If a few or even one good woman in each community would get this work fully on her heart and conscience, a stream of needed help would constantly flow in.

A few boxes of clothing have been sent for the work, which have given appreciative assistance. Let us have more of these boxes. Second-hand clothing can be used, but do not put in such as is too badly worn. Go around and see your merchants and doubtless they will do as others have done—donate goods to be made up. All that is necessary is for some one to take hold and press this line of work a little and success is at hand.

Quite a number of the brethren subscribed to this Rescue Work in Llano, at the last session of our conference, and made themselves responsible for certain amounts. Only two or three have settled. The year is about half gone and we have waited in vain for these subscriptions to be paid; hence this public call before the accounts are sent directly to the individuals.

The success of the work shows that God helps as fast as we help ourselves. With thanks to him and those who support this movement, we press forward, believing that God will guide and bless as long as we follow.

J. D. SCOTT,
Chairman Committee.



Methodist Congregation, Tobey, Texas.

In sending the above picture of our Mexican congregation at Tobey, I will state that less than two years ago there was one Mexican family in our neighborhood, Samuel Garza, who has been a Methodist since 1853. At the present time we have a well-organized Mexican Church, with a membership of about sixty, I think—I have not the exact number—a good Sunday-school, an Epworth League of some forty members, and a congregation of about one hundred. And, to my mind, one of the healthy and hopeful features of our Mexican work is the fact that the mothers and children come to church and Sunday-school. I find the Mexicans an earnest, trustful, worshiping people, easy to be influenced for the right and easy to direct in religious matters—not emotional, but a people to whose reason you can appeal readily.

Judging by my own observations of the past few years, the Mexicans have been turned over largely to the baser element of Americans in Southwest Texas; and our good people have judged them by what they have been "made" by their associations with the criminal element of our American citizens. I verily believe that the work of Christianizing the Mexicans would have been far ahead of what it is if our Southern Methodists had extended the kind, sympathetic hand to them more freely, and not regarded them as being unworthy even of the small amount they give to our missionary collections.

I have seventeen Mexican tenants, and many of my nearest neighbors are Mexicans. I believe that we have one of the most law-abiding communities in Southwest Texas. People tell me that I have been fortunate in my selection of Mexicans. Not that. They have the love of God shed abroad in their hearts. My wife and I worship with them, take communion with, and give them to understand that we love their immortal souls—and, brother, we will walk the golden streets with this humble people after awhile.

We have a good school, and I find that Mexican children are ready and willing learners. We have made arrangements with a Mexican local preacher for the coming year to devote his time to our section as a missionary, and we look for good results.

I have given you an outline of our Mexican experience, and I trust it will prove of interest to your many readers.

J. S. McKINNON.

Tobey, Texas.

Mineral Resources of Texas.

By Prof. W. F. Cummins.

COAL.

The carboniferous formation is very largely developed in Texas, occupying a belt of country from sixty to ninety miles wide and two hundred miles long. It is found in Montague, Jack, Wise, Young, Palo Pinto, Parker, Stephens, Erath, Eastland, Brown and Coleman Counties. In this formation there are nine seams or beds of coal, only two of which are thick enough to be of any commercial value, the others being only a few inches thick. The seams were numbered from the bottom. Numbers two and seven are the workable beds. The outcrop of these beds is along a line extending from northeast to southwest. They dip to the northwest at an angle from sixty to ninety feet per mile. The available area of each bed is about ten miles in width. The coal, no doubt, extends farther than that with the dip of the strata, but at the rate of dip per mile, and the increased barometric elevation of the surface, puts the coal beds too far below the surface to be reached without too great expense.

Coal seam number two, or the bottom seam, crops out at Bridgeport, in Wise County; Rock Creek, in Parker County, and Thurber, in Palo Pinto County, and at many intermediate points. Mines have been opened on this seam at Bridgeport, Rock Creek, Thurber and Strawn.

The mine at Bridgeport is on the line of the Rock Island Railroad. The output is three hundred tons per day The most of this coal is sold to the railroad, yet some of it finds a market elsewhere. The seam at this place is only about twenty inches thick and the quality is about the same as at the other localities where the coal is worked along this vein. This locality is at the most northern outcrop of the bed as it passes under the newer and overlaying formation, the cretaceous, a short distance from there to the northeast.

The Rock Creek mine is in Parker County, on the line of the Mineral Wells and Northwestern Railroad. The bed there is about twenty inches thick. They have only one shaft and can put out about two hundred tons per day. The coal is of good quality and finds a ready market.

The Thurber mine is on the line between Palo Pinto and Erath Counties. The company owns about 33,000 acres of land, all underlaid with coal. They have put down eight working shafts in all. Some of them, however, have been entirely worked out and are now abandoned. The capacity of this mine is about 1500 tons per day when working full capacity. The output last pear was 532,500 tons. The most of the coal is sold to the Texas and Pacific Railroad and is used entirely by that road on its line west of Fort Worth. Some of the coal finds a market at other places. Their deepest shaft is about two hundred feet. The coal is mined by the long wall system, and is free from gas and water. The company has erected a number of coking furnaces, and the coal is found to coke nicely. The mine is three miles from the main line of the Texas and Pacific Railroad, and is reached by a switch.

The American Coal Mine is on the main line of the Texas and Pacific Railroad, one mile and a half east of the town of Strawn, in Palo Pinto County. There is only one shaft put down on the property, which reached the coal at a depth of 320 feet. The coal seam is from twenty-six to thirty inches thick, and, as is the case all along this seam, has a small dip to the northwest. The present output of this mine is about 200 tons per day, but can be brought up to 600 tons per day. The coal is sold mostly for private consumption in the towns and cities. This mine is also free from gas and water. Timber for props used in the mine is obtained in the immediate vicinity of the mine. The following is given as an average analysis of coal found in this seam:

Fixed carbon	56.98
Volatile matter	31.23
Moisture	.85
Ash	9.30
Sulphur	1.64
	100.00

The coal is mined and loaded on the cars at $2.25 per ton. The miners are paid $1.00 per ton for mining. This coal is retailed in Dallas at $3.75 per ton.

To give an idea of the value of a coal mine in operation, will say that the American coal mine near Strawn is valued at $160,000.

Coal seam number seven, the only other seam that is thick enough in Texas to work, crops out along a line running southwest, beginning near the town of Bowie, in Montague County, and passing through Jack, Young, Stephens and Eastland Counties, crossing the line of the Texas and Pacific Railroad at Cisco, where it passes beneath the cretaceous formation, but appears again on Pecan Bayou in the northwestern corner of Brown County, thence into Coleman County to the mouth of Bull Creek on the Colorado River, where, a few miles to the southwestward, it passes again beneath the cretaceous formation.

This gives about one hundred and ninety miles of outcrop on a direct line for this seam. It can safely be calculated that for a distance of ten miles to the northwestward of the line of outcrop this seam may be made available. This would give an area of nineteen hundred square miles under which a workable bed of coal may be found at a convenient depth for economical purposes.

This seam of coal has been more thoroughly prospected than has seam number two, and has been known as a workable bed for a long while. Coal was mined from this seam at Belknap as early as 1852, and used by the United States troops when stationed at that place. At a later date, when the troops were stationed at Fort Griffin, on the Clear Fork of the Brazos, they mined coal form the bed of the river on the Albert Sidney Johnston survey to supply the post. There are no mines at present being worked on this seam, owing to the lack of transportation. At one time a shaft was put down to the coal a few miles northwest from Bowie, on the line of the Fort Worth and Denver Railroad, but very little coal was ever taken out, as a great deal of water was encountered and the projectors did not find the seam as thick as they had been led to suppose.

Five miles west of Bowie a shaft has been put down and a hoisting plant erected, but no great amount of coal can be marketed, as it will not pay to haul coal by wagons, and the company seems not to think fit to put in a railroad to the mine.

Several shafts have been put down to the coal in Jack County, on the West Fork of the Trinity River, and some coal mined, but the mines could not be opened for lack of transportation.

At Coal Creek, in Young County, eight miles north of Graham, the coal has been taken out by shallow pits for local use. In the southwest corner of Young County there are several prospecting shafts, and some coal was taken out. Again still further southwestward on the outcrop, in the vicinity of Crystal Falls, on the Clear Fork of the Brazos, several tunnels have been driven into the hills on the coal, but for lack of transportation no profitable mining could be done. At all these places the seam of coal is thick enough and the coal is good enough to pay for mining when they can have sufficient transportation.

An effort was made at one time to develop the coal at Cisco and vicinity, but after expending a large amount of money the project was abandoned for the reason that the coal seam had split at that locality and was separated by a thick bed of slate and shale that had to be taken out of the mine, making the mining too expensive. This vein has been prospected considerably in Coleman County, and the vein is of sufficient thickness and the coal is good enough in quality to make the mining of it profitable when suitable transportation can be provided; especially is the case on the Colorado River in the vicinity of Waldrip.

There are other places where there are small pockets and seams of coal in the carboniferous area in Texas, but it can be set down as a fact that profitable mines cannot be opened in the entire area mentioned unless they are located on either seam number two or seven, as described above.

It is not advisable for anyone to spend money prospecting for coal, without first securing the opinion and advice of an expert in such matters.

There are other valuable coals situated in other parts of the State that will be discussed in another paper. They belong to the Cretacious and Tertiary periods, and not to the true coal measures.

There is coal enough in Texas to supply all the demands for coal when railroad lines shall be built to reach the deposits.

LETTER FROM GEORGETOWN.

The events of the week are the interment of the late I. G. John, D. D., and a gracious revival of religion, now in progress. The Church has already received intelligence of the death of Dr. John, which occurred in Nashville, Tenn., on the 17th instant. After appropriate obsequies were held in Nashville, conducted by Bishop Fitzgerald and others, the body was brought by his son, Robt. A. John, Esq., to Georgetown for interment. Hasty notice was given a number of his colleagues of the Texas Conference of the purpose of holding funeral services on Sunday, 21st instant, but the shortness of the time and other causes prevented most of those notified from coming, but brought from them letters of tenderest sympathy and expressions of the high regard and affectionate esteem in which their departed colleague was held. Of these, was a letter from the venerable J. M. Wesson, who was senior preacher, in 1847, on Brazoria Circuit—I. G. John being junior preacher, and that being the first appointment ever served by Dr. John. The tender words of this octogenarian were touching and highly complimentary to the memory of the deceased. Similar letters were written by Revs. F. L. Allen, H. V. Philpott, A. E. Goodwyn, E. W. Solomon, and perhaps others. Owing to obstruction of railroad travel by reason of recent high waters, the train was delayed and funeral postponed until Tuesday, when we had present Revs. E. S. Smith, C. H. Brooks and O. T. Hotchkiss, who paid beautiful tributes to the worth and work of their departed colleague. Local ministers of the town also took part in the services—Revs. S. P. Wright, J. G. Putman, J. R. Allen, W. M. Hayes and the writer. The occasion was solemn and impressive, the audience large and sympathetic, and at the close of the services at the church, in slow and solemn procession, the corpse was conveyed to the Odd Fellows Cemetery and buried with the imposing ceremonies of the Masonic Order. Three of his children were present—two sons, Robert and Walter, and a daughter, Mrs. Stone—two others were absent—a son, and Mrs. Mrs. J. R. Mood, of Mexico. Thus ends one of the most beautiful and useful lives of our Church and State. All honor to his spotless purity, intrepid spirit and undying devotion to the cause of Christ. He was reckoned among the pioneers of Texas, having come when but a youth, in the days of the Republic, and having spent fifty years in the service of the Church, as pastor, presiding elder, Bible agent, editor, Missionary Secretary, and editor of Missionary Review. He had almost every honor conferred upon him by the Church save that of the episcopacy. He represented the Church in five General Conferences, the two Ecumenical Conferences, and for eight years as Missionary Secretary. He was a faithful friend, pat-

W. H. PALMER,
WATERLOO, IOWA.
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A COUGH does not always indicate consumption. Mr. W. H. Palmer, of Waterloo, Iowa, writes: "I was taken with a nervous stricture of the bronchial tubes, which developed into nervous prostration, I was so weak I could not sit up. I got no sleep for days except when under the influence of opiates. For four months I suffered agonies and prayed that I might die and be at rest. One physician said I had consumption, for I had a cough that gave me no rest. But a good old physician whose medicine had failed, advised me to use Dr. Miles' Restorative Nervine and I thank God that it has brightened my days, lengthened my life and saved me from the horrors of nervous prostration."

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ron and curator of the Southwestern University. His son, Alfred, was the first to matriculate, and a member of the first graduating class. During the fifty years of his ministerial service he witnessed marvelous development in the material, social and religious development of his State. He had seen his Church grow from fifty to about seven hundred traveling preachers, and from five thousand to about two hundred thousand members. How his heart must have been cheered by such results. He rests from his labors, and others enter into them. Peace to his memory, and blessings on his family.

The revival goes steadily forward. About thirty have been converted at this writing. Let prayer go up for us all over the Church. I send our commencement programmme, which can not fail to attract. JNO. H. McLEAN.

Georgetown, Texas.

The electric light in the saloon takes the candle out of the drunkard's home.

A SLIGHT COLD, IF NEGLECTED, OFTEN ATTACKS THE LUNGS. "*Brown's Bronchial Troches*" give immediate and effectual relief.

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REDUCED RATES M. K. & T. R. R.

For the State Convention of the Young Men's Christian Association at San Antonio, Texas, April 15, to 18, the M., K. & T. R'y will sell round trip tickets to San Antonio on April 14, and for trains arriving San Antonio morning of April 15, limited for return to April 19, 1897, at rate of one fare for round trip.

Purchasers of tickets to San Antonio can secure an extension of limit to April 22, by depositing them with Teket Agent of Terminal Line at San Antonio on or before April 18th. The last trains on which tickets so extended will be honored will be M. K. and T. Trains Nos. 2 and 6, leaving Taylor A. M. of April 23d.

Reduced rates have also been authorized to the following meetings at places named:

Texas Lumbermen's Association at Houston, April 12th and 13th, limited for return until Apri 16th.

Meeting of Mexican Veterans at Galveston, April 21st and 22d, limit for return until April 23d.

Texas Gas and Electric Light Association at San Antonio, April 19th to 21st.

Grand Lodge Knights of Pythias at Fort Worth, April 21st and 22d; tickets on sale 19th and 20th, limit for return April 23d.

State Convention Young People's Society of Christian Endeavor at Houston, May 4th to 6th; Tickets on sale May 3d and 4th, limit for return until May 7th.

For rates and further particulars, apply to nearest M. K. and T. ticket agent.

W. G. CRUSH, G. P. and T. A.

SPECIAL EXCURSION RATES VIA SANTA FE ROUTE.

SAN ANTONIO GUN CLUB.
San Antonio, April 15, 16, 17.

STATE CONVENTION Y. M. C. A.
San Antonio, April 15, 16, 17, 18.

TEXAS DIVISION T. P. A.
Houston, April 16, 17.

DAUGHTERS OF THE REPUBLIC.
Houston, April 19, 20, 21, 22.

TEXAS BASE BALL LEAGUE.
Houston, April 20, 21, 23.

STATE SUNDAY-SCHOOL CONVENTION
Weatherford, April 20, 21, 22.

ANNIVERSARY BATTLE OF SAN JACINTO.
Houston, April 21, 22, 23.

GRAND ARMY OF THE REPUBLIC.
Houston, April 21, 22, 23.

CONCLAVE KNIGHTS TEMPLAR.
Houston, April 21, 22, 23.

MEXICAN VETERANS.
Galveston, April 21, 22.

GRAND LODGE SONS OF HERMANN.
Galveston, May 3, 4, 5, 6.

TEXAS ASSOCIATION OF UNDERTAKERS.
Galveston, May 3, 4.

STATE CONVENTION Y. P. S. C. E.
Houston, May 4, 5, 6.

For particulars as to rates, dates of sale and limits, call on or write to any Ticket Agent of the Santa Fe Route, who has received instructions to sell excursion tickets to the several cities named at very low rates.

W. S. KEENAN,
General Pass. Agent.

BLOOMING GROVE.

J. P. Mussett, March 29: We are in the midst of a glorious revival in Blooming Grove. Dr. J. W. Lowery is with me. God is present in saving power. Seventeen conversions and reclamations up to date, and the work deepening. We will continue through this week.

ALICE.

M. A. Turner, March 22: We are in the midst of a meeting at this place, with prospects of a great revival. Have been running eight days; three days of that time was assisted by Bro. White, Presbyterian, of Corpus Christi. Bro. W. Love Vaughan is with me, singing and talking with great acceptability. Six candidates for membership to date. Baptized three children yesterday.

QUITMAN.

Wood County Democrat: Work was begun on Monday on the new Methodist parsonage. Bro. Hughes is a rustler as well as a preacher and is determined that Quitman Circuit shall have a good parsonage. He began working at this matter some two months ago and never has become disheartened. Mr. T. A. Stephens bought the old parsonage and donated land between his residence and that of C. J. Smart, on which to erect the new one—all of which is very commendable in Uncle Tom.

For Nervous Depression

Use Horsford's Acid Phosphate.

Dr. W. E. Pitman, Lynchburg, Va., says: "I have used it in nervous depression and dyspeptic troubles, with good result."

LINDALE.

G. W. Riley, March 25: Our first Quarterly Conference was held last Saturday and Sunday, with a good attendance and with good results. Dr. Adams, presiding elder, did some extra preaching. The financial results were good for the condition of the country and in the face of the hardest times these people have ever had. The Board of Stewards fixed the preacher's salary at the same figure as before. We are now well into our third year on this charge and with encouraging prospects for the best year of the three. We have had many substantial tokens of appreciation from the good people of Lindale charge since conference.

POOLVILLE.

C. E. Henderson, March 28: Our second Quarterly Conference was held at Agnes, March 27. Our dear Elder, Bro. Bailey, in the chair with his usual pleasant manner. The business was quietly dispatched; very good attendance of the officials with very good report. Peaster Circuit has two very interesting Sunday-schools—one at Poolville, the other at Peaster, The Sunday-school at Poolville has the best attendance of heads of families I ever saw. The interest is good in the school, and we are praying and working for a greater interest and better attendance than we have ever had. Bro. Baker, our much loved pastor, is doing good work, and we all appreciate his work very much. We are looking and praying for a great outpouring of God's holy spirit upon Peaster Circuit this year.

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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.

ABOUT CHURCH ORGANS.

We desire to call attention of committees appointed to purchase Organs to the fact that we now have the best line of these instruments ever sold in Texas. We are prepared to give good terms of payment and our prices are always low. Write us a card or call at our warerooms, 269 Main St., Dallas.

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Dr. Simmons' Sarsaparilla invigorates the nervous system, tones and strengthens the digestive organs, and at the same time eradicates disease. 50 cents and 50 doses.

STEPHENVILLE.

C. G. Shutt: Since the close of our meeting we have laid off the city into several prayer-meeting beats and have special committees for each one. By this means we have prayer-meeting every night except Sunday night. This plan works admirably. The meetings are well attended. We have a flourishing Sunday-school, a good working League and a Junior League of fifty-three members. The Juniors have purchased a nice library of one hundred volumes.

PETTEWAY.

J. O. Jorden: The first Quarterly Conference for Petteway charge was held at Boon Prairie Church March 20 and 21. Bro. Cochran, presiding elder, was here and preached three fine sermons and looking up the interests of the Church. We are moving along finely on this charge. This is our second year with this people. The spiritual state of the Church very good. Five have been received this quarter; three infants baptized. Financially, we are pressed, but hope to come to the front this fall with our collections. We are praying for and expecting a grand ingathering into the fold of our blessed Master this year.

SWEETWATER.

G. H. Hodge, March 24: I have just closed a meeting of two weeks' duration. The preaching has been done by Prof. W. F. Cummins and myself. Bro. Cummins has been with me about half of the time and did able and pointed preaching. The results are not what we would be glad to record, but we believe the leaven has been put into the hearts of those who have not made an open profession that will work out the glory of God in the salvation of souls. We had fourteen professions, ten accessions and the faith of the Church much strengthened, the moral and religious sentiment of the community toned up. The zeal of our people has been quickened and we are on a higher plane. God is with us and we will, by his grace, roll up a good report for the Annual Conference, with all old debts paid, the collections full and an increased number of Advocates taken.

MARRIAGE NOTICES.

Hardin—Smith.—At the residence of the bride's father at Salado, Texas, March 24, 1897, Mr. E. L Hardin, of Granger, Texas, and Miss Mary B. Smith, Rev. W. B. Andrews officiating.

Warren—Bridges.—On March 24, 1897, at the residence of the bridegroom's brother-in-law, Mr. Lee Warren and Miss May Bridges, Rev. N. J. Terry officiating—all of Clawson, Texas.

Frink—McCain.—At the residence of the bride's father, March 24, 1897, by Rev. T. J. Duncan, Mr. Herbert L. Frink, of Smithville, Texas, and Miss Willie Etta McCain, of Taylor, Texas.

MAKING MONEY IN HARD TIMES.

Mr. Editor—S. K. Jones asks if money can be made in the Plating Business in hard times. My answer is with a good outfit it's the best business I know of as people get old goods replated instead of buying new. I'm making $35 a week plating Jewelry, Tableware, Bicycles, &c., with Gold, Silver, Nickel and White Metal Got a good outfit of D. Gray & Co. Plating Works, Columbus, O. They furnish everything complete, receipts, secrets and taught me free. No experience needed. Work is elegant, customers pleased and bring us all we can do. Sister has already made $60 with her outfit. Anyone can do as we have. A READER.

A NEW TRIUMPH.

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T. A. Slocum, the Great Chemist and Scientist, Will Send to Sufferers Three Free Bottles of His Newly Discovered Remedies to Cure Consumption and All Lung Troubles.

Nothing could be fairer, more philanthropic or carry more joy to the afflicted, than the generous offer of the honored and distinguished chemist, T. A. Slocum, M. C., of New York City.

He has discovered a reliable and absolute cure for consumption, and all bronchial, throat, lung and chest diseases, catarrhal affections, general decline and weakness, loss of flesh and all conditions of wasting away; and to make its great merits known, will send three free bottles of his newly discovered remedies to any afflicted reader of the Texas Advocate.

Already his "new scientific system of medicine" has permanetly cured thousands of apparently hopeless cases.

The Doctor considers it not only his professional, but his religious duty—a duty which he owes to suffering humanity—to donate his infallible cure.

He has proved the "dreaded consumption" to be a curable disease beyond a doubt, in any climate, and has on file in his American and European laboratories thousands of "heartfelt testimonials of gratitude" from those benefited and cured, in all parts of the world.

Catarrhal and pulmonary troubles lead to consumption, and consumption, uninterrupted, means speedy and certain death. Don't delay until it is too late. Simply write T. A. Slocum, M. C., 98 Pine street, New York, giving express and postoffice address, and the free medicine will be promptly sent. Please tell the Doctor you saw his offer in the Texas Advocate.

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OLD AND YOUNG

How Mrs. McLaughlin Was Made Happy.

A TRUE STORY.

"I saw the happiest person in the whole city to-day," said Miss Nelly

"Where?" asked all the girls.

"Out at the almshouse hospital."

Then all the girls laughed with Miss Nelly at the idea of finding this happiest person in all the city of Washington out at the almshouse, and in the hospital at that.

All the girls knew who Miss Nelly meant, and why this person was so happy. And that is what I am going to tell you. It is a real happening, and real things are so much nicer than "made-up" things.

For nine years, in one corner of the white women's ward of the almshouse hospital in the District of Columbia, there has lived a little woman of fifty or thereabouts. All her friends and relatives that she had known when she was younger had died, and she was left alone, without a home. Then she was taken sick with a disease that made her lame and helpless, and so she came to live at the almshouse hospital.

She must have been a very pretty woman once, when she was young, for she is still "good-looking." Her hair is getting gray, and her brown eyes are growing a little dim, but her face has never lost its cheerfulness nor her heart its tenderness.

"I'm a great deal better off than lots of other people," she often says.

One day she confided to a friend who visited her a plan that she had long had in her heart. In the back of the little Bible she reads so often was a little picture. It was an advertisement cut from a newspaper, and was the picture of a man in a rolling chair.

"You see," she said to her friend, "some of my people give me a little money once in a while."

She called the congregation to which she belonged "my people."

"I am saving every cent I can of that to buy me one of those chairs. If I had a chair like that I could get around myself, and go out of doors sometimes. I have almost two dollars saved up already," she said joyfully.

The friend to whom she told this plan is the director of the intermediate department in one of the city Sunday-schools. The next Sunday she told her boys and girls about it.

"What would you think of trying to save enough money ourselves to buy that chair?" she asked.

"Let's do it!" Let's do it!" "We can do it!" came from every one present; for boys and girls love to do just such things.

So it all was planned right there. The boys said the girls could do without chewing-gum and pickles, and the girls replied that the boys could save on snowballs and candy; for it was to be a real self-sacrifice.

The secretary of the department gave them each a strong envelope on which was written "For the Chair." Into this their gifts were to be put.

At the end of the summer vacation the envelopes were all opened, and the contents counted. It amounted to eleven dollars and four cents.

A committe visited a kind-hearted dealer, who consented to sell them a beautiful invalid's rolling chair for that amount.

The day after Thanksgiving a party of the boys and girls, and some of the teachers went out to the almshouse hospital to present the chair.

An old man wheeled the chair to the door, then the boys and girls stood ready to roll it in at a signal from the director, who had gone inside to break the good news to Mrs. M——

"Oh, you are just fooling me!" she cried, when her friend whispered in her ear that some friends had brought her the chair she had dreamed about so long.

Then the director opened the door and in came the chair and the smiling children. They rolled it up beside the invalid, and all hands began helping her into it. Everybody was laughing soul was filled with loving sympathy, except Mrs. M——; she was crying tears of joy and excitement.

If she had been a rich, beautiful queen, seated in a throne chair of solid gold, she could not have been happier or prouder.

"I can't believe it's true," was all she could say. "Can I really roll it around?" she asked, as happy as a child. "Oh! I can go out of doors now. I haven't been out of doors for years. I wanted to go out under the trees so much this summer. Now I can go, and I can go and see my friends, and go to Church too," she said, wiping away the tears with her apron. "If I'd known you were coming, I'd 'a put on my other dress," she apologized, smoothing down her poor clothes.

Then she told about a great piece of misfortune that had befallen her a day or two before.

She kept her little savings in a small pocket-book, and a few days before, after having had her money out counting it over, she either misplaced it, or some one took it from her, as she had not been able to find it since.

"But I didn't accuse any one," she said. "I just thought I would try and bear it patiently, and God would make it all right; and he has—don't you see?" and she added, with a happy smile, "God is so good to me."

When the little party left, she was rolling away toward the sunny windows, where she had never been before, and following beside her were two or three poor old women, rejoicing in her happiness; for there was not one in that ward who had not been cheered by her kindness and encouraged by her patience. She can be seen any day riding here and there in the great wide ward, as happy as a princess, although she will never walk a step, and lives in the almshouse hospital.—Belle Spar Luckett, in Sunday School Times.

Only a Boy.

More than half a century ago a faithful minister, coming early to the kirk, met one of his deacons, whose face wore a very resolute but distressed expression.

"I came early to meet you," he said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the Church in a whole year, and he is only a boy."

"I feel it all," he said. "I feel it, but God knows that I have tried to do my duty, and I can trust him for the results."

"Yes, yes," said the deacon, "but 'by their fruits ye shall know them,' and one new member, and he, too, only a boy, seems to me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have done but my duty in speaking plainly."

"True," said the old man; "but 'charity suffereth long and is kind; beareth all things, hopeth all things.' Aye, there you have it; 'hopeth all things.' I have great hopes of that one boy—Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirkyard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation; and here, yes, here, he had been told at last that his work was no longer owned and blesed.

No one remained. Not one? "Only a boy."

The boy was Robert Moffat. He watched the trembling old man. His He went to him and laid his hand on his black gown.

"Well, Robert?" said the minister.

"Do you think if I were willing to work hard for an education, I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the Divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Some few years ago there returned to London, from Africa, an aged missionary. When he went into an assembly the people rose; when he spoke in public there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the Church of Christ on earth, had brought under the gospel influence the most savage of African chiefs, had given the translated Bible to strange tribes, had enriched with valuable knowledge the Royal Geographical Society, and had honored the humble place of his birth, the Scottish kirk, the United Kingdom, and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvests of right intentions are sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy and what that one boy was to the world.

"Only a boy!"

—Christian Messenger.

Greater Greece.

It is evident that the civilized world is in profound sympathy with the plucky little kingdom of Greece in the present difficult situation. Surely everyone acquainted with the sad history of Greece under Turkish rule, and her splendid progress since she achieved her independence, must wish to the descendants of Homer, Pericles, and Plato, an open field and fair play. The readers of the Northwestern are under great obligation for the admirable editorial discussion of the Greco-Cretan situation.

A residence of six weeks in Athens and extended trips through the country gave me such an introduction to the modern Greek that I have been ever since a thorough Philhellene, and anxious to see the Greeks achieve what they have for two generations called "the great idea"—that is, the union of all the Greek-speaking peoples under one government. Gradually she has been reaching forward to this ideal. When she achieved her independence, in 1829, her territory was comprised in the ancient Hellas and Peloponnesus and a portion of the Sporades; but in 1864 the beautiful Ionian islands were added—Corfu, Ithaca, Paxo, Cephalonia, and Zante. In 1881 Thessaly was added by the Berlin congress, as a special plum because Greece had behaved with such propriety in the exciting Turkish war; that is to say, she had refrained from complicating the situation by going into the fight. She ought to have had Epirus given her also at this time. In short, instead of having a population of 3,000,000, she should have nearly three times that number. This would carry her territory on the north up to the borders of Roumelia, Bulgaria, Servia and Bosnia, and westward to the Ionian sea. It would also include Crete and the Cyclades. This "great idea" logically includes Constantinople and the rehabilitating of the Byzantine empire, which is regarded by all but enthusiastic Panhellenes as a foolish dream. The "balance of power theory" would never permit that. Yet it is not so foolish as it seeems. The Greeks control the trade of the Levant. They have the wealth and the intelligence and a majority of the population. They are, however, held in check on the one hand by the moribund Turk and on the other by the "powers," which do not make for righteousness.

The progress made by Greece since her liberation is marvelous when we take into consideration her limited resources. In 1830 Athens was little more than a miserable, dirty Turkish town of 16,000 inhabitants, without educational privileges, without sanitary provisions, without newspapers. To-day Athens, including the Piraeus, is a beautiful city of 150,000 inhabitants, with its university, gymnasia, elementary, ecclesiastical, and polytechnic schools; with its fine boulevards, waterworks, street-railway, and sewer system; with its noble public edifices built in the ancient style of architecture, of pure marble from Mount Pentelicus, whence came the material for the glorious Parthenon; with its publishing-houses, its dailies, weeklies, and stately reviews on art, science, and archaeology.

It may not be known that Greece is the most highly-educated nation in Europe. A larger percent of her population are in school than in any other European state. She has also a less percentage of illiteracy. The University of Athens has one of the finest buildings in Europe, and has a roster of 2,500 students. Her most brilliant men are men trained in their special lines at German universities. The late Archbishop Latas of Zante, whose patriarchal presence greeted us at the World's Fair parliament, and whom I had previously met in Athens, was trained at a German university. Greece had no army, but to-day her strength on a war footing could be mobilized to 100,000 men. The reserve forces alone give a total of 104,500 men, and behind them is what is called the territorial army, numbering 146,000 men.

She had no navy, but now her entire fleet numbers nearly eighty vessels, including several armor-clads with Krupp guns, twenty-eight torpedo boats, corvettes, cruisers, gunboats, etc. No people in the world are more patriotic. The spirit of Thermopylae, Marathon, Platae, and Salamis fires the modern Greek. Accost any Greek fruit-peddler and you will find, as I have found, that behind his fruit-boxes he has hidden away a Greek history, and his eyes will flash with pride as he opens it and points to the pictures of his great countrmen and speaks of the deeds of Leonidas, Miltiades and Themistocles. I have conversed with Greek merchants and scholars and find them filled with the one sentiment—"Greater Greece." A young lady whom I met on the Gulf of Corinth, traveling with her maid to Athens to complete her senior year in the splendid Varvakion, or normal school, said to me: "I hope that my country will yet regain the glory which she had in the days of Pericles. Do you not think she will?"

While some of these aspirations will fail of realization, and are evidently chimerical, we do not doubt that Greece will enlarge her dominions. She is the fittest to survive. The Turk is doomed. He belongs to a somnolent order. His face is to the past with its barbarism, bigotry and tyranny. The Greek possesses the spirit of modern life and culture Every consideration of justice and humanity demands that Greece should have the island of Crete. The blood of every lover of liberty fairly boils as he contemplates the miserable spectacle now being enacted by the powers in their coercion of Greece. Stand to your guns, George, and do not yield one inch.—A. W. Patton, D. D., in Northwestern Advocate.

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DEVOTIONAL

BEGIN THE DAY WITH GOD.

[I offer this form of dedication to be used by each alone, in some quiet place, as a suggestion of some deeper acts.—F. B. Meyer.]

As I stand on the doorway of this new day I come to Thee, most blessed Lord, to renew my vows. My soul lies low in penitence before Thee as I recall all Thy patience and loving-kindness, Thy forbearance and tender pity, toward one of the most unworthy of Thy children. I have so often failed Thee and brought shame upon Thy face; I have disappointed Thee, when I might have given Thee pleasure; I have thwarted Thee, when I might have yielded to Thy holy purpose. My only plea is Thy most precious blood. Thou hast magnified Thy mercy in saving me at all; now magnify Thy grace in forgiving and restoring my soul. Let me now stand again in Thy holy presence, and speak with Thee face to face. "Nothing between, Lord, nothing between." From this moment I solemnly, and in Thy grace, renounce and put away the evil things which have usurped an unholy supremacy with me—the companionships that lower the temperature of my inner life, the books and amusements that have cast a shadow on my hours of fellowship, the sin that so easily besets me, the soft yielding to sloth which has robbed me of so many seasons of hallowed communion, the desire to please men rather than Thee, and to succeed in this world rather than to be a humble servant in Thy glorious household. All these I hereby steadfastly renounce and forsake. Other lords have had dominion over me, but henceforth by Thee only will I make mention of Thy name. Especially do I steadfastly resolve to renounce the devil and all his works, the world and all its vanity, the flesh and all its selfish and sinful desires, so that I may not follow or be led by them. In myself I cannot keep these resolutions; my will is like a bruised reed, my desires like smoking flax, but, O keep me true. Thou hast kept my soul from death, wilt not Thou also keep my feet from falling, that I may walk before the Lord in the light of the living? Thou art able to keep me from stumbling, and present me before the presence of Thy glory with exceeding joy; into Thy hands I commend my spirit, and I am persuaded that Thou dost accept and wilt keep what I commit to Thee against that day.

And now, Lord, I yield myself to Thee, spirit, soul, and body; that, as these were once filled and used by thy Holy Spirit, who is one with Thee and the Father in the mystery of the Holy Trinity. Never again, by Thy dear help, shall sin reign in my mortal body, that I should obey the lusts thereof. It may tempt me by its suggestions, but it shall not reign; since I desire to present myself unto God as one alive from the dead, and my members and instruments of righteousness unto God.

In my inner life I desire to be kept absolutely pure and lovely. O holy and spotless One, be in me the crystal fountain of purity! O Lamb of God, be in me the source of absolute meekness and humility! O lover of men, be in me a fire of unwaning, all-subduing tenderness! Make me instantly sensitive to the least taint of impurity and uncharity. Before ever the suggestion has assumed a tangible shape may I have detected it and taken shelter in Thee.

In my home life may I be made a blessing, its sunbeam when the days are dark, its inspiration when the days are sad and hopeless, its tender comfort when the days are full of pain and tears. Always thinking of others before myself; never imposing my private sorrows or moods; ever with the girt loin and the lighted torch; washing my face and anointing my head, and confiding my griefs to Thee only, that I may ever have

"A heart at leisure from itself,
To sooth and sympathize."

In my religious life may the neglect of prayer and Thy holy word be things of the past. Wake me morning by morning to hear as a disciple. Enable me to spring up at Thy call, and, like all Thy true servants, to rise up early in the morning to gather the manna ere the dew be gone from it. May my fellowship with Thee be unbroken through the day, and continue it so that at least once in every fifteen minutes I may look up into Thy face, even if I have not time to speak. Draw me, and I will run after Thee.

"Each moment, call from earth away,
My soul that only waits Thy call."

In my daily calling make me diligent in business, fervent in spirit, serving the Lord. May I do my work, not for the wages I may get, or to secure an advance, but so as to please Jesus. May it be the one object of my daily striving to do all to the glory of God; not with eyeservice, as pleasing men, but in singleness of heart, fearing the Lord; doing the will of God, as it is indicated in the circumstances of my life, and looking for my reward from Thy hand, O divine Master.

In my use of money I would not be anxious about the future, or hoard for myself, and keep of that which Thou hast given me for myself; I want to be Thy very slave, counting myself and all I have as Thy purchased property, and using all things as Thy representative and steward.

In my use of time and health and all the opportunities of life I desire to act with reverent care, redeeming the time, buying up each opportunity, conserving my body as the pure temple of the Holy Ghost, so partaking of recreation, food, natural scenery, travel, and all lawful pastimes that I may the better serve Thy purpose in my creation and redemption. Teach me what my talents are, which Thou hast intrusted to me, and help me to make the two, four, and the five, ten.

Now, bless me, even me, O Lord. I am Thine; Thy Father gave me to thee before the world was made; Thou didst purchase me for Thyself by Thy most precious blood; Thou hast begun a good work within me by Thy Holy Spirit; and now afresh take me to thine heart and seal me with Thy Spirit. May He enlighten, comfort, and sanctify me, teaching me to pray and opening the eyes of my heart that I may know Thee and the power of Thy resurrection, that, as Thou hast ascended into the heavens, so I may also in heart and mind ascend, and continually dwell with Thee who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.—Rev. F. B. Meyer, in the Golden Rule.

INTEGRITY.

God is our Refuge and Strength, our Rock, our Defense, our unfailing trust, because He is the God of truth. He cannot lie. What He has spoken He will make good. Because His very nature is truth, He hates all that is false. "Lying lips are an abomination to the Lord, but they that deal truly are His delight." Nothing that "maketh a lie" has any part in the things which He has prepared for the future of His people. How urgent is the voice of the Spirit through the word in reference to pleasing Him by the possession of "truth in the inward part" of our being, and how far from this standard, by nature, are we all. It is rare to find a little child who is not tempted at some time to deceive. It seems to be the inheritance of the ages.

But the habit of the strict veracity cannot be over-estimated in importance if we really desire to enjoy the fullness of Christian experience. We do not now refer to willful and secret prevarications, much less to open falsehood. Such sins are conceded to be despicable, and are positively destructive to all manly character. We refer, rather, to that secret withholding of the truth by which one party may mislead another in matters trivial in importance. Genuine honesty in our intercourse should not arise merely from motives of policy, but from a lively sense of what eternal rectitude is in itself, and also from just views of what that rectitude requires of all responsible intelligences. Whoever is willing to speak or act so that his fellow-man shall receive a false impression concerning a fact is guilty of falsehood, according to God's perfect standard. "Moral truth consists in our intention to convey to another, to the best of our ability, the conception of a fact exactly as it exists in our own minds." When such an intention dominates our whole being, then will our habits in speaking and acting result, not only in present happiness, but in right character-building also. At no point is the Christian called to be more watchful than just here; because conscience is easily paralyzed by forgetting that God, from the necessity of His nature, "requires truth in the inward parts." In the busy marts of trade the temptation to depart from strictest veracity is seldom absent. In social life the excessive touches of urbanity are sometimes only the attempted concealment of subtle falsehood. A willingness to shine in borrowed vesture, whether in the pulpit or press, is of the same ignoble character. All these efforts partake more or less of moral weakness, and form serious obstructions to the work of the Holy Spirit in the soul, unless deeply and sincerely repented of. Probably there are few persons who, on account of certain deficiencies in veracity, do not need the cleansing blood constantly applied.—Christian Advocate, New York.

"I CANNOT BEAR IT."

She had borne up under the "waves and billows" of sorrow, to the surprise of all who heard not, as she heard, "It is I, be not afraid." But one day she seemed alone in her grief. The voice of the Comforter had such a far-off sound that her heart did not respond, as was its wont. "Even so, Father," but instead, thinking herself alone, she cried in bitterness of soul, "I cannot bear it! I cannot!" and burying her face in her hands, she sobbed aloud. But presently she felt an arm about her neck, and heard in loving tone, "I'm so sorry for you, aunty."

The unexpected words of sympathy increased the sobs for a time, and then, half ashamed that the child, above all others, should have seen her so overcome, she tried to smile through her tears, saying, "I am weak to-day, darling, but it seems to me as if I cannot bear my grief any longer."

The child, evidently at a loss for words, lovingly patted the tear-stained face a moment, and then she picked up a tiny rubber band, through which she put her little hands and, childlike, stretched it back and forth, until a happy thought seemed to strike her, and she said, sweetly, "See, aunty, how I do with the rubber; I stretch it until I see it won't bear any more without breaking, and then I let up on it. Say, don't you think, aunty, God does—does that way with— with folks?"

The homely illustration was surely heaven-sent, for to the grief-stricken one it sent home the half-forgotten words, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it;" and, drinking in the sweet comfort of it, she said, with glad tears in her eyes: "There is a 'let up' to my grief now, dear, too, for through you the Comforter has reminded me of a way of escape."—Helena H. Thomas, in New York Observer.

There doesn't seem to be very much the matter with your child. He doesn't actually lose weight, but there is no gain. He belongs to that large class of children that don't seem to prosper. You look at him a little more thoughtfully than you do at the rest and say "He is not doing well." Failure to gain in weight in a child is a danger signal. Scott's Emulsion should be taken at once. It puts on fat where health demands it, strengthening the digestion.

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The Summer Term of the College will also be in progress at the same time.

Let Students and Teachers take due notice.

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CHANGE IN FORM.

This week we alter the form of the Advocate. This step has not been taken unadvisedly. We have received from the rank and file of the Methodist preachers of Texas their hearty approval of the advance movement. We have been fully assured that the Advocate would be much more popular in its present form. We feel sure our many readers will appreciate the change. We trust that all concerned will redouble their efforts in behalf of the paper. It is not an overestimate to say that the Advocate should visit each week, in Texas alone, forty thousand homes. It can be accomplished. Let us do the work.

It will take some time to adjust everything properly. In a short while we hope to have all the departments co-ordinated and the whole business in perfect shape.

In this issue of the paper our readers will find an interesting communication from Bro. J. S. McKinnon, of Tobey, Texas, touching his life, furnished at our request; also a picture of Bro. McKinnon and one of his noted Mexican Sunday-schools. Bro. McKinnon is a devout and useful layman within the bounds of the West Texas Conference. His life is a conspicuous success and his noble work for the Church a positive contribution to the furtherance of the gospel of Christ. His work among the Mexicans has been greatly blessed of God, and shows the possibilities of Christian enterprise among that people. Bro. McKinnon is a fine specimen of Methodist manhood, and his example an inspiration to young men. He enjoys the esteem and confidence of his brethren, and delights to do the will of God.



PROF. W. F. CUMMINS.

Prof. W. F. Cummins was born in Webster County, Missouri, June 13, 1840; was converted and joined the M. E. Church, South, September 29, 1849; and was licensed to preach and joined the East Texas Conference in 1860. From that date until 1870 he traveled as an itinerant preacher in different parts of the State. In 1870, on account of ill health, he located and has since belonged to the local ranks. He was for several years, just after his location, connected with the land department of the H. & T. C. R. R.

In 1881 he was engaged by Prof. E. D. Cope for the Academy of Natural Sciences, at Philadelphia, Pa., to make collections of fossils in the Permian formation in Texas. Prior to that time the existence of the Permian formation in the United States had been disputed by many of the most eminent geologists in this country, but by his thorough work and persistent discussion, with the facts collected, overcame all the doubts and questions of his learned coadjutors, and now no fact is better established in American geology than the existence of the Permian in this country.

When the State Geological Survey was organized in 1889, he was appointed Assistant State Geologist, and has held that positon ever since.

He has made the geology of the State his especial study for twenty years, and there is no one better acquainted with the mineral resources of the State.

We have made arrangements with him to write a series of papers for the Advocate on "The Natural Resources of the State," the first of which appears in this issue. Our readers can rely on the correctness of these statements, as they have been derived from personal observation by one who is every way qualified for such work.

It will be of interest to our readers to know that Prof. Cummins will make preliminary examination of any minerals, free of charge, that may be sent to him at 631 Ross Avenue, Dallas, Texas.

CONNECTIONAL NEWS.

Alabama Advocate: We are glad to see in the Wesleyan an account of a glorious meeting in Oxford, which began among the college boys and resulted in the conversion of almost every student. It was a genuine work, as was proven by the fact that at its close, Dr. Candler took up his missionary collection and raised more than double the assessment. A revival that unties purse-strings and quickens so greatly the conscience of the Church on the missionary question, bears the stamp of the Holy Spirit. Oh for such revivals all over the Church, not only in Georgia, but in Alabama as well! That is exactly the sort of revival that is needed throughout the Church; and it is the only sort. A meeting that makes ever so much noise and results in accessions and yet does not increase the zeal and effort of the Church for the spread of the kingdom of Christ and the salvation of the souls for which he died, is as "sounding brass." We have known the enthusiasm of many a service chilled by a collection, and felt that it was not an enthusiasm growing out of the presence and work of the Holy Spirit. We knew one man to get shouting happy at the close of a steward's meeting, during which he had given every cent he had for the cause of God. But such instances are rare. May the Lord grant us during this year, throughout the bounds of Methodism, a work of grace that will take hold of the hearts and lives of the Church and reaching down still further get hold of the purse and consecrate heart and life and pocket-book to God and his cause.

• • •

Rev. C. W. Huff, in New Orleans Christian Advocate: The needs of this great Western country are not understood and appreciated by the already overcrowded conferences. "The harvest truly is great, but the laborers are few." (Luke 10:2). Multitudes of people out here are thirsting for the gospel. There are many places where the people hear no preaching, and men and women are dying without gospel privileges. Southern Methodism out here is weak, but it is gaining ground rapidly. Of course, there is a prejudice against our Church out here, but this bad feeling is giving way, and I think the future prospect of Southern Methodism out here is bright. Our great need out here is this: more men—men of consecration—men who are willing to meet sinners because they are sinners, and try to lead them to Jesus—men who are willing to go on small salaries and work for the Lord. Why will young preachers persist in knocking at the door of overcrowded conferences when they are so badly needed out here in this conference? May God inspire other young men to come out here! We will extend them a warm welcome. I will say that I am pleased with my work and the people; but I have more than I can do. My work embraces enough territory for about two more men. May God send them! Should any young men desire to come West, let them write to Rev. R. A. Reagan, Rosebury, Ore.

GENERAL CHURCH NEWS.

The Independent: The Presbyterian Assemblies are making preparations for their meetings. The Northern is to be held at the grounds of the Winona Assembly and Sunday-school Association, Indiana, May 20, and Dr. J. L. Withrow, of Chicago, the retiring moderator will preach the sermon. The Southern will meet at Charlotte, N. C., the same date, Dr. R. L. Mallard being the preacher. At both Assemblies the question of the organic union of the two bodies will come up in the form of a proposition that both meet next year at Louisville, Ky., in accordance with the action taken last week in that city. The Christian Observer, of Louisville, throws cold water on the scheme, remarking that "if division between the two branches of the Church is to be deplored, a division in our own ranks would be more deplorable," and this agitation at the present time it fears "would tend to make such a division."

• • •

Sunday School Times: A German literary journal reports that King Menelik, of Abyssinia, now that peace has been made between his government and that of Italy, has promised to permit a commission of European scholars to examine the literary treasures deposited in the famous cathedral at Axum, the ancient capital city of Abyssinia, which is known to contain valuable writings dating back perhaps to the time of the Christianization of the people in the fourth century. Those who have been permitted to see these treasures report that among them are many papyrus rolls, and all of them in good condition. As the Axum temple has been regarded all along as a sacred shrine, these documents have never been disturbed by the countless wars that have been waged in Abyssinia in the last fifteen hundred years. The Axum cathedral stands in the ruins of an old heathen temple, and the manuscripts are deposited in vaults under the structure. Of equal or greater value will be the literary remains found on the sacred island of Debra Zion, in the great inland sea of Zuai, in Southern Shoa. This island has for centuries been occupied exclusively by Abyssinian monks, who, however, were not able to make use of the papyrus rolls, parchments, documents, and books found in considerable number in the cloister vaults, and some of which are claimed to have come originally from the famous library at Alexandria, destroyed by Khalif Omar in the seventh century. It is certain beyond a reasonable doubt that this collection of literary deposits is exceedingly old, a number of them dating from the time when the Abyssinian emperors ruled also over Egypt. As the entire known literature of Abyssinia is Christian, and quite a number of works lost to Greco-Latin Church literature have been found in Abyssinian translations, such as the Book of Enoch and others, it can reasonably be expected that early Christian literature will be most enriched by the examination of these literary storehouses made accessible at Axum and Debra Zion. Among the literary first-fruits of the Italian expedition to Abyssinia, we have, in the recent number of the Journal of the German Oriental Society (Vol. L, No. 3), the description of several very old Abyssinian manuscripts.

THE PRESS.

"A Doctor's Decalogue"

The followings terse sayings are attributed by the Medical Record to the late Dr. Frank H. Hamilton:

"1. The best thing for the inside of a man is the outside of a horse. 2. Blessed is he who invented sleep, but thrice blessed the man who will invent a cure for thinking. 3. Light gives a bronzed or tan color to the skin, but where it uproots the lily it plants the rose. 4. The lives of most men are in their own hands, and, as a rule, the just verdict after death would be felo de se. 5. Health must be earned—it can seldom be bought. 6. A change of air is less valuable than a change of scene. The air is changed every time the wind is changed. 7. Mold and decaying vegetables in a cellar weave shrouds for the upper chambers. 8. Dirt, debauchery, disease, and death are successive links in the same chain. 9. Calisthenics may be very genteel, and romping very ungenteel, but one is the shadow, the other the substance of healthful exercise. 10. Girls neeed health as much—nay, more than boys. They can only obtain it as boys do, by running, tumbling—by all sorts of innocent vagrancy. At least once a day girls should have their halters taken off, the bars let down, and be turned loose like young colts."

• • •

The Demon Liquor.

To-night it enters an humble home to strike the roses from a woman's cheek and to-morrow it challenges this republic in the halls of Congress.

To-night it strikes a crust from the lips of a starving child and to-morrow levies tribute from the government itself.

It defies the law when it cannot coerce suffrage.

It is flexible to cajole, but merciless in victory.

It comes to ruin, and it profits mainly by the ruin of your son and mine.

It comes to change the wife's love into despair and her pride into shame.

It comes to still the laughter on the lips of little children.

It comes to stifle all the music of the home and fill it with silence and desolation.

It comes to ruin your body and mind, to wreck your home, and it knows it must measure its prosperity by the swiftness and certainty with which it wrecks this world.

It is the mortal enemy of peace and order, the despoiler of men and terror of women. the cloud that shadows the face of children, the demon that has dug more graves and sent more souls unshrived to judgment than all the pestilences that have wasted life since God sent the plagues to Egypt, and all the wars since Joshua stood beyond Jericho.—Henry Grady.

• • •

Characterization of Gregory Lopez.

One having pressed him to tell of what family he was, and what was the name of his father, he appeared somewhat moved, and replied, with a countenance full of gravity quite extraordinary: "My country is heaven, and my Father is God, who has taught me to call no one father upon earth." Father Juan Ozorio having asked of what country he was, he replied only, "Of the same country with your reverence." A few days before his death, when I was resolved to know the name of his parents, in order to send them an account of his life and of his death, he told me: "Ever since I left all, to live wholly to God, I have considered God alone as my Father. And as to my brothers, I do not doubt but that they are dead: for I was the youngest of them all."—John Wesley.

• • •

Effectual Prayer.

An arrow, if it be drawn up but a little way, goes not far, but if it be pulled up to the head, flies swiftly, and pierces deep. Thus prayer, if it be only dribbled forth from careless lips, falls at our feet. It is the strength of ejaculation and strong desire which sends it to heaven, and makes it pierce the clouds. It is not the arthmetic

of our prayers, how many there are, nor the rhetoric of our prayers, how eloquent they be; nor the geometry of our prayers, how long they be; nor the music of our prayers, how sweet our voice may be; nor the logic of our prayers, how argumentative they may be; nor the method of our prayers, how orderly they may be; nor even the divinity of our prayers, how good the doctrine may be—which God cares for. He looks not for the horny knees which James is said to have had through the assiduity of prayer. We might be like Bartholomew, whe is said to have had a hundred prayers for the morning, and as many for the evening, and all might be of no avail. Fervency of spirit is that which availeth much.—Bishop Hall.

TEXAS PERSONALS.

We acknowledge with pleasure the receipt of an invitation to the marriage of Miss Maud Masters and Rev. John E. Roach in the Methodist Church in Lane, Texas, April 8, 1897.

❖

Dr. John Todd, of Richmond, Texas, made the Advocate a pleasant call. The doctor is delivering temperance lectures in various parts of the State to the delight of the people and the profit of the cause.

❖

The press dispatches announce the death of the venerable Rev. W. N. Bonner in Tyler, Texas, March 28, 1897. Bro. Bonner was in his 92d year at the time of his death. He had lived in Texas fifty years and in Tyler twenty-five. A good and useful man has passed into "the everlasting habitations." A full account of his life will appear next week.

SOUTHERN METHODIST PERSONALS.

New Orleans Advocate: The New Orleans District Conference will be held in Carondelet Street Church this week, beginning on Thursday, the twenty-fifth, and closing on Sunday night. Bishop Keener will preside. On Sunday afternoon a memorial service for Dr. J. B. Walker will be held. A sermon will be preached by Bishop Keener, and several talks will be made by members of the Conference. The opening sermon will be preached by Rev. C. C. Weir.

❖

Alabama Advocate: We are deeply pained to see in the Wesleyan of last week the announcement of the death of Mrs. Maria Wynn, wife of Rev. A. M. Wynn, of Columbus, Ga. Her death was not unexpected, as she had been ill for some weeks, but it was none the less sad. To her husband and children, she is an irreparable loss, and a wide circle of friends and kindred will mourn with them. Through a long life she has shared with her husband the toils and burdens of an itinerant's life, but her work is done and she rests from her labors.

❖

Rev. Walker Lewis refers in the Atlanta Journal as follows to Rev. J. W. Hinton, D. D., of the South Georgia Conference:

As a man he is charming. Although he is lost to everybody and everything while absorbed in study, and would not know his best friends on the street, yet he is genial and simple. He has walked the high places with the great thinkers, and has been where the footprints of God are seen, and still he is as gentle as a child. Transparent, sincere, true, he could not bear false witness if he would and he would not if he could. He never knowingly injured anybody, and in all his ministry he has been stainless and upright. Manly, honest, righteous, unselfish, this noble gentleman has at all times merited the same magnificent tribute the Lord gave Nathaniel: "Israelite indeed, in whom is no guile!" He is worthy to stand in that Hebrew's sandals. He is as worthy in his own.

There he stands toward the sunset! For fifty years a glorious preacher of the gospel: "keeping, amid innumerable false, his loyalty and love and zeal;" white browed, white hand, white shod, despite the flooding iniquities of earth; as innocent of intended wrong or actual injustice as the lilies are of harm! Toward the sunset? Not so! There is no sunset for that splendid life. True it may pass before many years below our horizon, but it can not set. Through endless expanse it will forge ahead, lighting its own glad way, and being a joy forever to the immortals mutually owning, and interested in, each other.

GENERAL PERSONALS.

Zion's Herald: Mr. Gladstone has just issued a pamphlet on "The Eastern Crisis," in which he appeals "from official to personal conscience." He points out that until recently misrule and cruelty in the East produced no marked impression anywhere save in England, but now the public conscience of Western Europe has been aroused. Massacres transcending in their diversity, extent and horror all historical record have been perpetrated under the eyes of the six powers whose ambassadors at Constantinople have "thought their feeble verbiage a sufficient counterpoise to instruments of death, shame and torture." With pardonable pride he points to his own vigorous Eastern policy in 1880, and its happy result in compelling the Turk, without incurring war, to listen to counsels of reason and justice, and honor the treaty of 1878. As soon as the Sultan saw that one of his principal ports was to be jointly occupied by England and Russia, he yielded at once. Now the government of England is pinned to the aprons of two young men without experience, whom a strange providence has placed over a population of 150,000,000 people, and we have the spectacle of "a David facing six Goliaths." And yet Crete was a part of Greece three thousand years ago, while the Ottoman rule in Crete is a thing of yesterday.

❖

Wesleyan Advocate: Dr. J. M. Buckley, of the New York Christian Advocate, captured all of that part of our State which he touched in his recent visit. He lectured at the Young Men's Christian Association hall, Atlanta, on Friday evening, March 12,; at Gammon Theological Seminary on Monday and Tuesday afternoons, and evenings; and at Emory College on Wednesday.

Of his lecture at the Young Men's Christian Association we have spoken. The lectures on preaching, at the seminary, were simply invaluable. We heard but one of these, but heard of the others from the best authority, and the opinion was general to the effect that in all that goes to constitute good lectures they are excellent. We could but feel that we would have given any reasonable amount to have heard those lectures years ago when we began to preach. The lecture Tuesday night on "The Miseries of a Half Developed Brain," was no doubt good for the young people. Some of us have experienced the miseries but haven't much time left in which to remedy the evil. The lecture at Emory we have not yet heard from, but feel well assured that it was highly appreciated. We thank Dr. Buckley for coming to our State and hope he will come again.

NOTES BY THE WAY.

The broad road leads to death; the narrow road, to life—largeness of life, lofty aims, genuine joys. If the gate be narow by excluding what is base and selfish, the man who enters it is broadened. That noble Scot, Norman Macleod, phrased it finely:

I desire to be broad as the charity of Almighty God, who maketh his sun to shine on the evil and the good, who hateth no man, and who loveth the poorest Hindu more than all our committees or all our Churches. But while I long for that breadth of charity, I desire to be narrow—narrow as God's righteousness which as a sharp sword can separate between eternal right and eternal wrong.

* * *

The diamond in its primitive condition is in barbaric form. No matter what its brilliancy, it is hidden beneath a rough exterior. In its original state it is practically worthless. So with thought. The mind's progeny is crudely generated. Thought, in its immeasurable potency and beauty, is impotent until polished. Thinkers of today possess advantages of which our fathers never dreamed. Centuries of meditative investigation look down upon us. Thought-provoking books are on every hand. He is irrational who offers undeveloped ideas as the product of finished thought. They must be. like diamonds. Their value lies in the amount of superstratum removed; otherwise, they are like confusion worse confounded.

* * *

A traveler met a slave-trader with his drove of human chattels. Among them was a sad-eyed, broken-hearted maiden. Touched with pity he was moved to relieve the tender girl. He asked the trader's price, the ransom was paid, the traveler pursued his journey. In a few moments the woman awoke to the fact that she was free—no more in bondage. The first thought was to find her redeemer. She sought him, fell at his feet, pled to serve him. Her former servitude was of bondage; the latter of love. What a sublime thought! We are all slaves to sin, pitied by Christ who pays the ransom. The extent of service is in proportion to our love for Christ.

* * *

There is, in our educational features as a Church, a problem to be solved. We lose immensely by sending our boys to other colleges. It is a waste of means and energy to turn our best brains out to be trained to discredit and disown us. The practical question of Church economics is, the conservation of energies through our colleges. The New York Advocate contains these wise words:

It is not enough to save men. We must build men, and we must build their brains. And the brain material which we use must have been made where science and philosophy are studied from the most earnest Christian standpoint. Men must see these things through God's light, and not through man's blind conceits. But they must see them where light is allowed to shine. As a people we have a duty as sure and unmistakable to our colleges as we have to any other phase of our great work. It may be a dry and impracticable thought to you. But with the socialistic anarchist at the throat of the Republic and the insidious infidel, with "science falsely so-called," at the heart of the Church, it is high time to whet our brain swords and rifle our intellectual guns. Remember that the educated Paul did more to found churches and to set up the visible kingdom than all of the other apostles put together. Back up your Gamaliels with your paying praying.

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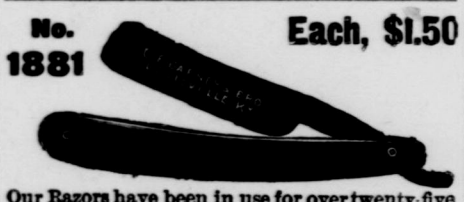
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The devil reaps a sure crop from among people who expect to become Christians after they commit one more sin.

A wise man can learn something worth knowing from a fool, but a fool is made all the more a fool by going to college.

Fortify yourself for the season, Dr. Simmons' Sarsaparilla will correct all impure blood, giving health, life and happiness. Only 50 cents and 50 doses.

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Women

Who are nervous, weak, worn out with local troubles find pure blood, nerve strength, and perfect health in Hood's Sarsaparilla.

We do not say the above to raise false hope. It has been the experience of many, very many women in those intensely trying periods which demand and consume so much

Nervous

force — those special physical trials we delicately indicate by merely using the words — Maid, Mother, Matron.

Like a confidential friend we suggest the use of Hood's Sarsaparilla, a reliable blood purifier and tonic; it has helped many others and will help you.

"I was in poor health five years, broken down in strength, and appetite all gone. Local troubles and other weaknesses intensified my misery. Nervous sick

Headaches

dizziness, heartburn and pains in my back made me think I should never be well again. A friend prevailed upon me to try Hood's Sarsaparilla. I scon began to improve and in six months it restored me to better health than for years. I have found Hood's Sarsaparilla a grand medicine for all troubles peculiar to

My Sex

I am now strong and healthy and can do a good day's work. I stand by Hood's Sarsaparilla, for it cured me after other medicines failed." MRS. LUE DIER, Carlinville, Illinois.

This and many similar cures prove that

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Is the One True Blood Purifier. All druggists. $1.
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FORBID A FOOL A THING AND THAT HE WILL DO." DON'T USE

SAPOLIO

. EPWORTH LEAGUE .

Wisdom is not confined to the aged nor folly to the young.

✠

The young man who sows wild oats shall not escape the harvest.

✠

You may seek any company for the sake of doing good.

✠

But to take pleasure in the companionship of the wicked is the sure way to ruin.

✠

Many of the maxims of the world contain false teaching. Try them by the law of God.

✠

Those who turn into the house of folly either go down to hopeless ruin, or escape with wasted opportunities and sad remorse.

✠

Satan can not hope to ruin a young man without first deceiving him: therefore be wise and avoid his snares.

✠

The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments.—Psalm 111:10.

✠

TOPIC FOR APRIL:

PARABLES IN PROVERBS.

April 4: Wisdom and Folly Personified.—Prov. 9:1-6; 13:18.

As the studies for the past quarter were confined to the "Prophecy of Isaiah," so for the second quarter we are to study the "Wisdom of Solomon" as taught in the Proverbs. These are short, pithy sentences, which set forth, in easy and forcible way, rules for the government of conduct, and since Solomon spoke them or collected them by Divine inspiration they express the mind of God and have all the force of Divine command.

In the four lessons for April this wisdom is taught by means of parables, which are defined as "narrations of fictitious events, applied to the ilustration of important truths."

Chapter nine belongs to the first of five parts into which the book has been divided, in which a master is represented as instructing his scholars.

In order to put before him clearly the characteristics of wisdom and folly, that he may discern between them and choose the best course, each of them is represented in the person of a woman, the conduct of whom serves to illustrate these qualities.

Wisdom—A Prosperous and Generous Woman.

Verse 1: Stability, comfort and elegance are represented here. Wisdom is prepared to furnish such a habitation to those who become her guests. Strength and symmetry of character are acquired by those who choose the path of wisdom. We are reminded of these lines from Dr. Holmes:

Build thee more stately mansions, O my soul!
As the swift seasons roll,
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length are free,
Leaving thine outgrown shell by life's unresting sea!

Verse 2: Nourishment, pleasing and satisfying, is prepared in abundance for the physical, intellectual and spiritual man. Not gluttony and dissipation, but generous and ample satisfaction.

Verse 3. The invitations and advantages of Wisdom are publicly proclaimed. Her benefits are not for any favored class, but, like the gospel, she calls, "Whosoever will." Dr. Clarke says: "It is a custom to the present day in Asiatic countries to send their invitations to guests by a company of females. They go to the doors of the invited and deliver their message."

Verses 4, 5: This is encouragement for the most needy and the most doubtful cases. The young, the heedless, the timid the unlearned, may "turn in hither" and take counsel and receive instruction.

Verse 6. They who accept the invitation of Wisdom will need to separate themselves from the companionship of those who refuse. No one can profit by the companionship of the good and at the same time enjoy the association of the wicked. Live—not a mere sensual existence, but live as men, fulfilling the purpose of the Creator here and enjoying the bliss of the life to come.

Folly—A Vain and Wicked Woman.

Opposed to the invitations of Wisdom are the seductive arts of Folly, personified by a foolish woman. Vice opposed to virtue; the sensual opposed to the intellectual and spiritual; unlawful pleasures opposed to lawful ones. How strange that any should be deceived.

Verses 13-15: The noisy impudence of a degraded woman is a characteristic of folly, which, instead of hiding its shame, proclaims it as though it were highly honorable. How often are young people deceived by that folly which parades in public until, from familiarity, they forget its hideousness.

Verse 16: This is the same invitation that Wisdom gives—"Let him turn in hither."

"If he turn in to Wisdom his folly shall be taken away, and he shall become wise; if he turn in to Folly his darkness will be thickened and his folly will remain.

"Wisdom sets up her school to instruct the ignorant; Folly sets her school up next door to defeat the designs of Wisdom."

"Wherever God erects a house of prayer,
The devil surely builds a chapel there.
And it is found upon examination,
The latter has the larger congregation."

Verses 17, 18: These verses present the temptation and the warning. The adage recorded in verse 17 is false, but many are governed by it. Prohibited pleasures are declared by Folly to be better than lawful ones, and dishonest gain better than that which is gotten by honest labor. It is not true.

"He who so far wants understanding as to be drawn aside by these enticements, is led on, ignorantly, to his own inevitable ruin; he knows not; will not believe; does not consider. Her guests that are treated with these stolen waters are not only in the highway to hell, and on the brink of it, but they are already in the depths of hell. Under the power of sin, led captive by Satan at his will, sometimes lashed by the terrors of their own consciences, which are a hell upon earth. The depths of Satin are the depths of hell; remorseless sin is remediless; it is the bottomless pit already.

"Thus does Solomon show the hook. Those that believe him will not meddle with the bait."—Matthew Henry.

✠

NOTES.

We acknowledge an invitation from the Secretary to attend the San Marcos District League Conference, notice of which is published in this issue. They have prepared an inviting programme, which we are sorry we can not publish. They will have a profitable meeting.

* * *

Our League mission work in Texas is of vital importance. We must not fail. Only about one-third of the Leagues have met the obligation. Will not the rest take prompt action and send in their amounts? Read Dr. Lambuth's letter this week in answer to Bro. Nelms' remittance of the third $500 on our pledge for the second year.

* * *

A personal note from the President of the Pleasant Grove League, Bro. J. T. Ellis, says: "Our League is to hold a special service next Sunday and take a collection for the 'Rescue Home' in San Antonio." An excellent plan, which we hope others will adopt.

✠

THE STATE CONFERENCE.

Arrangements for this great gathering are rapidly being completed. The Programme Committee are nearly ready to announce an excellent programme, on which are the names of several prominent speakers out of the State, as well as the best our own State affords. The Committee on Transportation, while not ready to announce definite rates, authorize us to say that rates will be as low or lower than last year, and will be announced in ample time. So let us all get ready to attend.

✠

TEXAS LEAGUES.

It is very essential for the success of our State League Conference, that you take the collection asked for the expenses of that meeting. It is much easier and more desirable to raise the funds in this manner than to attempt it by other methods at Waco.

At your devotional meeting next Sunday, please explain the object of the collection and ask for contributions for this cause. Remit the amount to me at once, no matter how small. Our Texas Leagues need the State Conference, and will of course raise the amount necessary to make it a success.

Yours in the work,
C. H. MORRIS, Treas.
Winnsboro, Texas.

✠

TEXAS LEAGUES AND THE MISSION FUND.

Let the following letter from Dr. Lambuth be read in every League. It is so important and so full of inspiration it is inclosed for publication just as it came to my hands. See how in a time of need—sore need—the League brought relief to our Mission Board. See again how great is the demand for immediate response—a full as well as prompt response—to your assessment.

Let the 15th of April mark our pledge as paid in full. W. L. NELMS,
Chairman Mission Board.

Rev. W. L. Nelms, Waco, Texas:

My Dear Brother—Your favor of March 13, inclosing New York exchange for $500, to be placed to the credit or Texas League Mission fund, received. Please find inclosed receipt for same, and accept in the name of the Board of Missions the hearty thanks of my colleague, Dr. H. C. Morrison, and myself.

It is difficult for the Leagues in Texas to realize what an inspiration their timely help has been to the board and the Church. In an hour of dire extremity, when it was otherwise impossible to send reinforcement, the Leagues came to the rescue and planted three missionaries in the Chinese Empire. Perhaps at no other time within the past ten years have missionaries been so much needed. Our mission force was greatly reduced, the board was under financial distress, and yet at the same time, under her defeat by Japan, China was reaching out as never before for counselors from the west and the power of a Christian civilization. A Confucian scholar—one of the highest in the Empire—had publicly proclaimed his conviction that while Confucius had given his followers the doctrine of the brotherhood of man, China could never be lifted to a higher level of moral and intellectual life until she accepted the newer and better doctrine of the Fatherhood of God. This is the most significant utterance of an Asiatic within the century.

While reform in the interior provinces and at the capital has been going on, and while the Central Government itself has encouraged the establishment of institutions of learning, the missionaries have not been slow to press the conquests of the cross.

Bro. J. L. Hendry, who, with his wfe, has been maintained by the Epworth Leagues, in the place of Rev. O. E. Goddard and wife, has recently written as follows:

"You can hardly imagine how rapidly changes are taking place in this country, and they seem to be favorable to the spread of our holy religion. Lately we have news of the success of the gospel in the different parts of the empire. A great work is going on in Manturia, where the people are coming by hundreds into the Church."

He adds that in the region where the horrible massacres occurred last year, when ten missionaries were struck down by a mob, over 5,000 have been baptized and received into the Church. And it is no wonder that Bro. Hendry exclaims, "The time of China's redemption draweth nigh." He urges the Church to earnest supplication in behalf of China's millions.

God grant that the Epworth Leagues of Texas will take up the plea and pass it down the line, sounding the bugle-note first uttered by Jos. Neesima, of Japan, "Let us advance upon our knees."

I trust, my dear Bro. Nelms, that the great conference at Waco will be preceded by daily prayer for the induement of the Holy Spirit. May that occasion be a Pentecost which will mark an epoch in the life of every League and Leaguer who shall represent Texas Methodism and the cause of aggressive Christianity. Yours cordially.

WALTER R. LAMBUTH.
Nashville, Tenn.

✠

LEAGUE CONFERENCE.

The San Marcos District League Conference will meet at Lockhart Wednesday night, May 19, and continue until the following night. It meets in connection with the District Conference. Each League is entitled to two delegates. We earnestly request all Presidents to give this their special attention and to see that the delegates are elected and their names sent to the District Secretary at Kyle, Texas.

J. T. ELLIS, Pres.,
W. P. WALLACE, Sec.

✠

WEST TEXAS LEAGUE CONFERENCE.

The Leagus Conference of West Texas will meet at Beeville, June 29-July 1.

The conference of the West Texas Conference has made an assessment of 50 cents upon each League to meet the expenses of programme, blank reports and other literature for the conference.

Two delegates from each League with all of our pastors will constitute the membership of the League Conference to be held in Beeeville.

The programme for the Beeville League Conference will be through the press in a few days.

Send the names of the delegates to the League Conference as soon as elected, to Bro. Lee, our pastor, at Beeville.

J. A. BIGGS,
J. D. SCOTT.

✠

BARRY LEAGUE.

We organized last July with some fifty members and we are in good working condition. The League is composed mostly of young people who are ever on the alert. The cottage prayer-meeting last fall was the means of doing much good, and we look forward with bright prospects of doing a great work in our blessed Master's vineyard this coming summer. The League, with the help of our pastor, Bro. Canafax, has succeeded in finishing our church building and now we have a respectable place of worship.

E. E. PATTEN, Pres.

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NORTH TEXAS FEMALE COLLEGE

Mrs. Lucy Kidd Key, President,
SHERMAN, TEXAS.

Schmitz Violin Recital.

The second annual recital of Prof. Fritz. Schmitz was given last evening before a delighted audience that comfortably filled the chapel at the North Texas Female College.

Mr. Schmitz is now in his second year's work at the college. The popularity which he so easily gained on his first appearance before the people of Sherman has grown steadily, until now there is not a lover of music in Sherman who does not recognize Mr. Schmitz as an artist of pre-eminent ability as wonderfully delightful entertainer. His recitals are always treats and each one seems more enjoyable than the last.

Mr. Schmitz never appeared to a greater advantage than he did last evening. His numbers were particularly bright and pleasing, and, while they were in the highest degree classical and difficult, they were so faultlessly interpreted and exquisitely expressed that one could not help but see the mastery of art that was being exhibited in the faces of the listeners.

Prof. Schmitz appeared three times on the programme, and if there was one single criticism passed on the recital it must have been that he did not play enough. No one but a master of the violin should criticise Mr. Schmitz. His tones are as clear cut, as sweet and perfect as the notes of a bird, his technique is graceful and itself delightful to the eye of the listener, who thus becomes spectator as well. His expression is artistic in the highest degree.

Mrs. Holt's two numbers last evening were beautiful and she was encored each time.

Miss Roy played a very pretty ballad in G minor, from Chopin.

There are always three present when two of God's children meet.

Dr. Simmons' Sarsaparilla will not reproduce hair on bald heads or replace amputated arms, but will purify impure blood, give health to the sick, and bring rosy cheeks to the pale face. 50 doses 50 cents.

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An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 *Powers' Block, Rochester, N. Y.*

When the right kind of a man is taken out of the miry clay he knows enough to stay out.

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When there is a coffin in the house, there is a welcome for the preacher.

The Sunday-School.

Address all communications for the Sunday-school Department to Rev. F. B. Carroll, D. D., Greenville, Texas.

SECOND QUARTER—LESSON 2, APRIL 11.

CORNELIUS CONVERTED.

ACTS 10:30-34.

Golden Text: Whosoever believeth in Him shall receive remission of sin." Acts 10:43.

Time: A. D. 40.

Place: Peter was at Joppa, and Cornelius at Caesarea, the Roman capital of Judea, some thirty-three miles to the north of Joppa.

INTRODUCTORY.

The present lesson and the one following should be studied with great care and thoroughness. The principles herein established and the events recorded really make an important era in the early history of the Church. It will aid the student in studying our present lesson to have before him in advance the great question answered for St. Peter and the great principle established by the concurring Divine revelations in the conversion of Cornelius and his household. St. Peter could not doubt, in view of the prophecies of the Old Testament, that pagans would be converted and received into the Church of Christ. He had already intimated the conversion of the Gentiles—"all that are afar off"—in his address on the day of Pentecost (Acts 2:39) and in his testimony in the presence of the people, quoting the words of the covenant made with Abraham, "Saying, in thy seed shall all the nations of the earth be blessed (Acts 3:25). The question, then, was not whether Gentiles could be saved, but could they by simple faith in Christ, without submitting to the ceremonies of the Jewish religion, be saved and formally admitted by baptism into the Church of Christ. Jewish opinion and practice said, a Jew first, then a Christian. But the Divine interference was so plain in the case of Cornelius that St. Peter now perceived that by simple faith in Jesus the Gentiles could now have the remission of sin and without the rites of Judaism be received into the fold of Christ.

CORNELIUS AND HIS VISION.

The character and life of this man, who was to be the means of demonstrating the universality of Christ's religion, upon the simple condition of faith in him, is worthy of strict notice. He was a man of prayer, of much alms-giving, who feared God with all his house—in one word, he was a devout heathen, living up to the light he had, and seeking for more. The Lord puts a just recognition upon this man's character and life. Cornelius shall hear the gospel message, and shall himself be a kind of gateway for the incoming of all the nations of the earth. His residence was Caesarea, the seat of the civil government, as Jerusalem was of the ecclesiastical, and he was a centurion, or captain, of one hundred men—Italians, or native Romans, who formed the nucleus of the garrison (v. 30-33). Cornelius was prepared for the gospel message by a vision. Addressing St. Peter, he said: Four days ago I was fasting until this hour. The first of these days he saw the vision; the second his messengers came to Joppa; on the third St. Peter set out; and on the fourth came to Caesarea. "At the ninth hour I prayed in my house"—doubtless for more light in regard to the great question of the true worship of God and the practical duties of religion. At this moment and in answer to his prayer, "a man stood by me," he says, in bright clothing—an angel (v. 3); his radiance, the outshining of his purity. It was an open vision in which the eyes of Cornelius really beheld the shining messenger before him. Let the student note that the radiant angel, clothed upon with the purity of heaven, comes to a devout and praying man. The Lord puts a premium upon devoutness as a preparation in those he will use for further service—not upon wickedness. "Cornelius," said the angel, "thy prayer is heard." A true prayer; therefore it must have been uttered out of an honest heart; and the sequel shows that it was a prayer for the great blessing of spiritual guidance and light. Thine alms are had in remembrance before God; so true is it, says Mr. Wesley, that all who seek faith in Christ should seek it in prayer and in doing good to all men. With a holy and divine complacency the eye of God looked upon the good deeds and the sincere entreaties of this honest seeker after truth and salvation. Thy prayer is heard and thine alms are had in remembrance before God. Send, therefore, to Joppa and call hither Simon whose surname is Peter; he is lodged in the house of Simon, a tanner by the seaside, who when he cometh shall speak to thee. So the mission of the angel ended. In all their beautiful and manifold ministries the angels are never employed as the direct agents or instruments in the conversion of men. This noble service is left for men. Cornelius accepted the words of the angel as a message from God and at once followed his instruction. Immediately, therefore, I sent for thee, and thou hast well done that thou hast come. So speak the honest heathen to the great Christian apostle. Now, therefore, we are all here present before God to hear all things that are commanded thee of God. Solemnity, faith, reverence and great hope of things to be revealed, are all in these words. My sending; your coming; our presence together here—all this is not man's, but God's work. And the words to be spoken are no mere human words, but words commanded of God. It was a great day for Cornelius and he had called together his kinsmen and his near friends to share with him in the glorious light of the gospel. His household religion and his deep interest in the spiritual welfare of others is a striking trait of this devout man's character.

ST. PETER'S SERMON.

V. 34-43: I perceive that God is no respecter of persons. Let the student keep close before him the problem before St. Peter: Can a Gentile, as a Gentile, be saved and admitted into the kingdom of Christ? Yes, he says, I perceive that God is no respecter of persons; he does no discriminate in favor of the Jew and against the Gentile; all may be saved by the same faith. These great words of St. Peter have been misinterpreted and misapplied in two ways. First by the moralist, who, on the authority of these words, puts his morality in place of the religion of Christ, and says: "I need not believe on Christ, nor observe the ordinances of the gospel, so that I am sincere in my opinions and live uprightly." But, in a Christian land, to work the works of God is to believe on Jesus Christ, keep his commandments and observe the institutions of the gospel. Again, by substituting natural for revealed religion, as if St. Peter had said: "I now perceive that one religion is equally good with another, so that a man is sincere in his belief, and lives according to it. The question before St. Peter, and which had been solved by him, was not whether a sincere moralist and an honest, upright Gentile can be saved, but whether a Gentile can be saved and admitted into the Church of Christ without first submitting to the rites of Judaism and keeping the Jewish law. Cornelius had lived up to the light he had, feared God and did good works, and St. Peter now perceives that he, Gentile as he was, and all like him, could be saved by faith in Jesus and received at once by baptism as one of his disciples. "In this sense only," says Alford, "had he received any information as to the acceptableness of men of all nations before God." Peter only ascribes to every one who fears God and works righteousness the capability of being saved through Christ, but not the fitness to be saved without Christ. Cornelius and his friends were already accepted in the sight of God, not in the sense that they were justified and saved men because of their natural piety, but in the sense that they could without any observance of Jewish forms and rites be saved by simple faith in Jesus Christ. As to the question of their personal salvation God did not disciminate against the Gentile and in favor of the Jew. This was a wonderful lesson for St. Peter to learn and an amazement to the Hebrew Christian community. Long centuries of tradition, history, opinion and practice lay back of it like a mighty wall, which was now broken down. Implied in it was also this lesson that henceforth the Hebrew Christian should meet the Gentile Christian on the equal platform of a brother in social life. Then follows St. Peter's sermon, the fourth of his so far recorded in the Acts of the Apostles. He adapts it throughout to his hearers, assumes that they have a general knowledge of the work of Christ and his gospel and asserts that he is Lord of all, with the emphasis on the "all"—as now including his Gentile audience; that Jesus had been anointed with the Holy Ghost, went about doing good and overcoming the powers of evil, for God was with him; reminds them of the crucifixion of Christ and of the apostles' testimony to his life and death and resurrection, and that Jesus is ordained of God to be the Judge of the living and the dead, and then reaches the great point in the forty-third verse: "To him give all the prophets witness, that everyone who believeth in him receiveth the remission of sins." It is a great, solid discourse and a glorious conclusion reached. St. Peter, now opening the doors of the Church and proclaiming salvation to all the Gentile world, here states the one only condition for the remission of sins—whosoever believeth on him. And to this glorious truth of salvation by faith he declares that all the prophets give witness. Dr. Clarke cites Isa. 9:6, Jer. 31:34, Dan. 9:24, Mic. 7:18 and Zech. 13:1 as among the examples of this prophetic testimony, and St. Paul writes his great letter to the Romans and his letter to the Galatians largely to expound and defend this doctrine of remission of sins or justification by faith.

While St. Peter was uttering these glorious words the Holy Ghost fell on all who were hearing the Word. Forgiven of their sins by faith in Jesus, their baptism followed, not as a means of pardon, but as symbolizing the cleansing work of the Spirit and their public confession of Christ and admission into the fellowship of his Church. On their baptism Alford has this note: "Can any one forbid water? The expression 'forbid' is interesting as showing that the water was brought to the candidates, not the candidates to the water. This is rendered certain when we remember that they were in the house."

Such is the Divine order for the Gentile: 1. Heard the Word. 2. Believed unto the remission of sins. 3. Baptized with the Holy Ghost. 4. Baptized with water, and thus formally identifying themselves with the followers of Jesus. And for adults this order holds for all that are "afar off" until this day.

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THE WOMAN'S DEPARTMENT

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

ANYWHERE.

Any little corner, Lord,
In the vineyard wide,
Where thou bidd'st me work for thee,
There I would abide;
Miracles of saving grace
That thou givest me a place
Anywhere.

Where we pitch our nightly tent
Surely matters not;
If for thee the day is spent,
Blessed is the spot;
Quickly we the tent may fold,
Cheerful march through storm and cold,
With thy care.

In the death of Dr. I. G. John, which occurred recently in Nashville, Tenn., the Church at large has suffered a great loss, and the Church in Texas has been especially bereaved. He has been a strong and representative man in the councils of the Church, and has discharged his duty faithfully and well in whatever position he has been called to fill. The editor of this department of the Advocate has claimed the friendship of this noble Christian man for years, having been a frequent contributor to the columns of the Advocate during the years that he was editor, and she would hereby extend to the bereaved family heartfelt sympathy in this time of sorrow and loss.

Tribute from the Woman's Board.

The following tribute from the Woman's Board of Missions of the M. E. Church, South, to the memory of Dr. John, taken from the Christian Advocate, Nashville, is timely and appropriate, coming as it does from representatives of the W. F. M. Society, which had ever in him a firm friend and wise counsellor:

To those interested in mission work, it would seem that a man so full of the spirit of Christ as was Dr. I. G. John could not be spared from the Church.

So many, bearing the name of Christ, either oppose missions, or are wholly indifferent to the laims of millions whose redemption has been purchased by His blood, that when one like Dr. John is found, one who from early youth was so full of holy zeal, so saturated with the Christ-spirit that he never counted "life dear" if, by sacrifice of home, of comfort, of strength, he could promote the interests of the Master's kingdom, it is natural to wish that he could live on indefinitely, lending his example and influence to the work which is to be the test of fidelity in that "great day."

Gentle as the "beloved" disciple in all the ordinary intercourse of life, he was bold and brave in the battle for the right. Where his personal interests alone were involved, he could gracefully submit rather than strive; but if such submission meant damage to the work committed to him by the Church, he was firm as a rock in demanding and maintaining these rights. He was every inch a "man."

Such was the estimate of this brother by the W. B. F. Missions when they heard with sadness the announcement that he had ceased to labor on earth and had entered into rest.

The board would hereby express their high apreciation of his sympathy with their work in all its departments; of his kind and courteous consideration for them when perplexed by problems difficult to solve; of his readiness to aid by word and pen the cause represented by this body.

To his bereaved companion and children they extend their loving sympathy in this hour of sorrow. He will be sadly missed in the home made so beautiful by his presence and influence. It will require time and grace to adjust themselves to the changes made by his removal. May the "Comforter" abide in the household, bringing all into such close communion with Christ and heaven that they will realize how thin the veil that separates them from him who has gone before.

MRS. W. G. E. CUNNYNGHAM,
Chairman,
MRS. S. C. TRUEHEART,
MRS. H. N. McTYEIRE,
MRS. J. D. HAMILTON.

A CARD.

To the Members of the Woman's Foreign Missionary Society of the Texas Conference:

Dear Sisters—Among the many blessings the Father has given me, none is more tenderly appreciated than your love, as manifested in the token received to-day. The surprise I felt when the resolution was offered in our annual meeting last July was renewed when the roll was opened and the certificate read that recognizes me as an honorary life patron of the Woman's Foreign Missionary Society of the M. E. Church, South, made so by the gift of three hundred dollars by the Texas Conference Society. The certificate has a place among my choicest treasures, and you have my warmest love and most fervent prayers, as well as gratitude unexpressed.

Yours in the love and work of our Redeemer, MRS. S. PHILPOTT.

Dew, Texas. March 22, 1897.

MISS TARRANT'S LETTER.

Dear Mrs. Robinson—Your good letter was received last month, and I was glad to hear from you. I appreciate your letters very much. The days are flying by, and almost before I know it my junior year at the Training School will be mine only in memory and in the good that it has brought me. To say that I have thoroughly enjoyed my work, that the year has been fraught with many and peculiar blessings, is to speak mildly. I feel that I have grown stronger spiritually, and in my house-to-house visiting I believe that God has used me for his glory. Yes, it is more than ever my desire to consecrate my life to God's service in whatever field he sees fit to place me.

Now a word in regard to the scholarship for next year. After talking the matter over with Miss Gibson, I have decided to pay my expenses next year by acting as her stenographer. This arrangement of course will give the North Texas Conference Society an opportunity to send some one else as the beneficiary of the scholarship. I am writing as soon as this decision was made, in order that no time may be lost in transferring the benefit of the scholarship to another. I hope most earnestly that North Texas Conference Society may have another representative here next September, and that the scholarship may never be idle.

Words are very weak to express my gratitude to you and the Conference Society. Only when I have entered upon work in the foreign field—if it is His will, thus fulfilling the purpose of the scholarship—shall I feel that I have begun to show you my appreciation of the help the N. T. Conference Society has given me.

Still asking an interest in your prayers, I remain,

Yours sincerely,
MARY M. TARRANT.

Kansas City, Mo.

THE SCHOLARSHIP IN SCARRITT BIBLE AND TRAINING SCHOOL.

The present term at the Scarritt Bible and Training School will soon end, and Miss Tarrant, the present beneficiary of the scholarship of our society, writes me that she will be able to pay her expenses at the school next year, acting as stenographer for Miss Gibson, principal of the school. Our scholarship will be free therefore, ready for another applicant. Miss Tarrant has improved the opportunity well; but she finds that she can pay her way by her own efforts and leave the scholarship for some one else.

Is there not a lady within the bounds of the North Texas Conference who is ready to say: "Here am I; send me?" One who is willing to consecrate her ransomed powers to the home or foreign missionary cause? If so, we will be glad to hear from her.

That the members of the Conference Society may see that our scholarship fund has not been wasted, I will send Miss Tarrant's letter that it may be published. MRS. E. J. ROBINSON,
Cor. Sec. North Texas Conf. Society.
504 Robinson Street, Paris, Texas.

NOTICE.

To the Pastors of the Northwest Texas Conference:

The Board of Church Extension instructed me to secure blank applications for aid. I have them on hand. State whether you want application to the Conference Board or the Parent Board. Application will not cost you anything. This notice will not appear again. Address, W. J. LEMONS,
Burnet, Texas

TYLER DISTRICT.

Committees of Examination:
For License to Preach—W. P. Pledger, C. H. Smith, R. J. Birdwell, F. A. Downs.
For Admission on Trial—R. H. Greathouse, Albert Little, M. I. Brown, E. R. Large.
For Deacon's Orders—G. W. Riley, A. A. Kidd, S. N. Allen, D. L. Cain.
For Elder's Orders—W. W. McAnally, J. M. McCarter, T. B. Vinson, P. R. White.
JOHN ADAMS, P. E.

HUNTSVILLE DISTRICT.

The Huntsville District Conference will be held at Conroe, Texas, July 1-4. I have appointed the following Committees of Examination:
License to Preach—J. L. Massey, R. W. Adams.
For Ordination (Deacon's and Elder's Orders)—G. E. Clothier, W. W. Horner.
For Admission on Trial—G. H. Collins, G. S. Sandel.
W. WOOTTON, P. E.

MARSHALL DISTRICT.

Committees of Examination:
For License to Preach—A. J. Frick, W. W. Graham, B. T. Hayes.
For Admission on Trial—D. P. Cullen, J. M. Mills, H. B. Smith.
Deacon's Orders—W. A. Sampey, C. F. Smith, J. C. H. McKnight.
Elder's Orders—D. F. C. Timmons, Ellis Smith, D. W. Towns.
O. P. THOMAS, P. E.

FORT WORTH DISTRICT.

Committees of Examination:
For License to Preach—E. F. Boone, A. P. Taylor, E. V. Cox.
For Admission on Trial—H. A. Bourland, Horace Bishop, W. F. Lloyd.
For Deacon's Orders—J. G. Miller, H. A. Boaz, S. J. Rucker.
For Elder's Orders—M. H. Major, J. D. Crockett, C. L. Ballard.
G. S. WYATT, P. E.

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Northside, at Union Chap	3d Sab in Apr
Kellyville, Avinger	4th Sab in April
Henderson sta	1st Sab in May
Henderson cir, at New Salem	2d Sab in May
Marshall, First Church	3d Sab in May
Hallville, at Bethel	4th Sab in May
Harrison cir, at Pt. Caddo	5th Sab in May
Beckville, cir, at Allison Chap	1st Sab in June
Arleston cir, at Harmony	2d Sab in June
Jefferson sta	3d Sab in June
Church-hill, at Oakland	4th Sab in June
Coffeeville	1st Sab in July
Kilgore cir, Bellvue	2d Sab in July

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A WISE PHYSICIAN.

BROAD OF OPINION HE THROWS PREJUDICE TO THE WIND.

Dr. J. Limes Endorses Dr. Williams' Pink Pills Because He Has Found Them Efficacious. Believes the First Duty of a Physician is to Cure His Patients.

From the Capital, St. John, Kansas.

Hearing that Dr. J. L. Limes of St. John, Kansas, had used Dr. Williams' Pink Pills in his practice with great success, a reporter called upon and interviewed him regarding the matter.

Your reporter found the doctor a very pleasant and affable man of probably fifty years of age. We were much impressed with his manner, as it was kindly and dignified. When we broached the subject of our call, he became enthusiastic at once and proceeded to give the following for publication:

"My attention had been called to Dr. Williams' Pink Pills for Pale People by several persons of my acquaintance who had been greatly benefited or entirely cured by their use. I determined to give them a trial in my practice and if they proved to be satisfactory I would adopt them and use them regularly. Since I began prescribing them I have never had cause to regret my determination. I have used Dr. Williams' Pink Pills in a number of cases of nervous troubles, neurasthenia, rheumatism, etc., and in every case have been exceptionally well pleased with the results, and I can honestly and conscientiously recommend Pink Pills for the above diseases.



"I shall continue to use them and recommend them to my patients, for I consider there is nothing better for the diseases they are recommeded to cure than Dr. Williams' Pink Pills. If you desire to use this for publication you can attach my name. I am well-known in this part of Kansas and also in Fayette County, Ohio. I am Secretary of the U. S. Pension Examining Surgeon's Board for Stafford County Kansas, and Chairman of the Republican County Central Committee for the above named county."

Yours faithfully,
JESSE L. LIMES, M. D.

We also ascertained the Doctor's standing in St. John by a few interviews with prominent people, which we herewith publish along with the Doctor's statement regarding Pink Pills:

"I am well acquainted with Dr. J. L. Limes and know him to be an honorable and straightforward man, and what ever he may say can be relied upon. E. R. BENEFIEL,
County Supt. of Schools, Stafford County, Kansas.

St. John, Kansas, July 14, 1896.

I have known Dr. J. L. Limes for a number of years and can recommend him as a prominent physician, and a man well liked in this vicinity.
HOWARD GRAY,
Cashier Commercial Bank.

I have known Dr. J. L. Limes for several years, and as a physician he is very prominent, and his reputation for honor and integrity are too well known to be questioned for an instant.
H. J. CORNWELL,
Editor St. John News.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Pink 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.

There is always hope for the man who can be taught what a fool he has been by one mistake.

OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

FITCH.—Ida Lee Fitch, wife of Y. D. Fitch and daughter of A. and M. A. Shaw, was born in Upshur County, Texas, October 20, 1872; married January 16, 1890, and departed this life at her home in Neches, Texas, February 23, 1897, at 5 o'clock a. m. She was the mother of four children, one of whom (the yougest) preceded her to the heavenly Canaan. She and her husband were both members of the Missionary Baptist Church, being baptized by Elder Warren July 27, 1890. The death angel was not an unexpected visitor in this home. Sister Fitch had been very sick for some days and talked frequently about dying. She did not fear death. Her chief concern seemed to be for her husband and little children. She assured us that she was ready to meet God in peace if it were his will to take her then. When the summons came she was happy. calm and submissive to the will of the Lord. ADA MOORE.

Neches, Texas.

ANDERSON.—Rosa E., wife of H. E. Anderson and daughter of Rev. A. Avery, of the Little Rock Conference, was born November 20, 1857, and died February 27, 1897. She was converted in 1872 and joined the M. E. Church, South, in which she continued faithful. In her all the domestic virtues blended was a kinand obliging neighbor,a true was a kind and obliging nabor, a true and faithful companion, a loving and devoted mother. Her Christian life was exemplary; happy, cheerful, sweet-spirited, always shedding rays of sunshine in her home. She leaves a husband, cix children and a host of relatives and friends to mourn their loss. Her last words while in a state of consciousness were: "Praise the Lord!" And now, separated from the body, faith lost in sight, hope ended in glad fruition, her pure spirit has a place among the blood-washed throng with harp and hymn to praise Him forever. May God comfort the grief-stricken husband and children and ultimately may they all join her around the throne of God and share with her the bliss of that fair and fadeless land.
A. B. ROBERTS.

STOUT.—Margaret Jeanette Curtis was born in Collin County, Texas, December 4, 1853. Her mother died when she was four years old, and her grandmother, Mrs. McBride, raised her. She professed religion when a girl; joined the Methodist Church and lived a good Christian woman till death overtook her. She was married to J. M. Stout August 8, 1878; moved with her husband from Collin County to Wise County, December, 1894, where she died February 1, 1897. She leaves a husband and six children and many friends to mourn their loss. Her husband, J. M. STOUT.

LEDBETTER.—Little Ethel Ledbetter was born December 12, 1896, and died near West Point on the 9th day of February, 1897. She was the only child of W. A. and C. E. Ledbetter. She was a bright and healthy child; never knew what sickness was until she was taken with that awful disease, membranous croup. She only lasted a few days, and then God thought best to take her from this sinful world. She was the joy and pride of our household, but now her place is vacant. Her days were numbered. She was only loaned to us for a short while. Oh, how our hearts ache with grief when we think of doing without her! But she is in a much brighter home than we are. God has transplanted the little blossom in a brighter home above. We have a precious treasure in heaven now. We miss her sweet little voice and footsteps so much, but all we can do for comfort is to look on high and try to meet our darling little angel in heaven, where there is no more parding and sorrow. MAMMA.

CHIPMAN.—Hettie Pearl, daughter of G. H. and Hattie Chipman, was born in Brackett, Texas, March 7, 1886; died in Benton, Texas, February 7, 1897. Pearl was a bright little Christian. She was converted and joined the Methodist Church in October, 1895. Her bright, sunny disposition made her a universal favorite. She was sick more than five weeks and suffered much, but she endured it with patience. She leaves many relatives and friends to mourn her departure, but they know where she has gone, and some sweet day they expect to meet her again. Her pastor,
S. J. DRAKE.

CLEGHORN. — Clarissa Cleghorn (nee Hudson), wife of Rev. J. H. Cleghorn, was born in Dooly County, Ga., March 6, 1843, and departed this life March 10, 1897, aged fifty-four years and four days. Sister Cleghorn united with the M. E. Church, South, when eleven years of age, in Coffee County, Ala. She was first married to James Powell, who left her in three or four days to rejoin his regiment and afterwards died in a hospital. Sister Cleghorn lived well—indeed, she exemplified in her everyday life the true spirit of a Christian wife and mother, and when she came to meet death she was ready and willing to go. Death with her had lost its sting and the grave its victory. HER PASTOR.

JOHNSTON.—Mary Ann, the seven-year-old daughter of Robert and Nannie Johnston, died at their home on Sandy, Stephens County, January 15, 1897. Little Annie was sick but a short time, but death to her was not unexpected. Several days before the end came she called her parents, brothers and sisters around her bed and told them she was going to die, and bade each one a loving farewell, concluding each time with an earnest "God bless you." She spoke in like manner to all the neighbors that were present and to her little playmates who had been sent for, that she might see them for the last time on the shores of earth. May the dear Lord comfort the members of the sorrowing family by taking up his abode in each of their hearts. And let us bow to his will, and resolve by his grace to meet precious little Annie in the sweet-by-and-by.
Eastland, Texas. R. S. HEIZER.

BRIM.—J. W. Brim, the subject of this sketch, was born in South Carolina May 25, 1829; moved to Texas in February, 1856, and died at his home, in Franklin County, Texas, December 28, 1896. Deceased was five times married—the last time to Mrs. Elizabeth Gilmer; was the father of nine children, eight of whom were by his last wife. Bro. Brim was converted in early life and connected himself with the Missionary Baptist Church, in which he lived for twenty years, after which he joined the M. E. Church, South, in which he lived a consistent member until the time of his death. A good citizen, neighbor, father, husband and Christian is gone to his reward on high. He rests from his labors, but his work abides. May we all be prepared to meet him in the home above.
J. W. C.

CHITWOOD.—Mary Ann Chitwood (nee Norris) was born in South Carolina April 15, 1814. Her father moved to Habersham County, Ga., when she was a child. Mary Norris was married to John J. Chitwood February 9, 1834, and became the mother of our children, two of whom preceded her to the better world, where, with the father, they awaited the coming of mother. Having professed religion and joined the Methodist Church while young, it is no wonder that all her children and grandchildren are faithful Christian workers. One of her grandsons is now President of the Epworth League at Oak Grove. Grandma came to Texas in 1888 and lived with her son, Jas. J. Chitwood, till her death, January 17, 1897. Her life was a grand success and her death triumphant.
M. B. JOHNSTON, P. C.

McWHORTER.—The subject of this sketch, little Price Burton McWhorter, son of B. O. and Hallie McWhorter, was born October 8, 1894, and died January 13, 1897. Little Price was a bright little fellow and promised much to this world, but the blessed Lord had use for him in a higher sphere and he is with us no more. Bro. and Sister McWhorter, relatives and friends are greatly afflicted over this awful stroke of Providence, yet we believe it was for their eternal good. Little Price's grandmother, Sister Margaret McWhorter, is a sister of Sister Abbie Allen, whom we all know. 'Tis so sad about the little fellow in the home, but the blessed Lord knows best and he doubtless will sanctify this affliction to the good of all. J. T. BLOODWORTH, Pastor.

HALL.—Harold Monroe, only son of Dr. R. L. and Sister Ada Hall, was born July 20, 1894, and died at Elmo, Kaufman County, Texas, January 5, 1897, aged two years, five months and fifteen days. May the Lord bless the father and mother in their bereavement and enable them to live so as to meet little Harold in heaven.
C. C. DAVIS.

Terrell, Texas.

WRIGHT.—Miss Tee Wright, daughter of John S. and Mary E. Wright, was born in Shelby County, October 11, 1870; died at her home February, 1897; was converted at the camp-meeting held at the Newburn Campground, near her home, August, 1888; joined the M. E. Church, South, of which she lived a consistent Christian. She was the fourth one of the family who died in less time that six months. Heart trouble, in connection with great grief, was more than she could stand. She was ably treated by Dr. Leak, family physician. On the night of her death

ARMSTRONG & McKELVY	Pittsburgh.
BEYMER-BAUMAN	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FAHNESTOCK	Pittsburgh.
ANCHOR, ECKSTEIN	Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION	New York.
SOUTHERN, SHIPMAN	Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN	St. Louis.
JOHN T. LEWIS & BROS CO	Philadelphia.
MORLEY	Cleveland.
SALEM	Salem, Mass.
CORNELL	Buffalo.
KENTUCKY	Louisville.

PLEASE bear in mind the fact that the "best," or the "standard," in all lines commands a fair price. See list of the brands of Pure White Lead which are the standard. They are the best. Avoid those brands said to be "just as good," offered for "less money," and of "so called White Lead."

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

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the doctor informed her mother, who was very sick at the time, that Miss Tee was dying. She says, "Doctor, tell her she is dying," as her custom has been to let her people know that they are dying and get an expression from them of their future prospect. The doctor told her she was dying. It did not frighten her. She asked them to sing, as she had grown too weak herself. She had during her sickness sang some beautiful songs. There being no one present who could sing, she called her mother to come to her. Mother not being able, she said, "Mamma, you can't come now; but you will soon come home," then sweetly passed away. I. F. PACE.

HILBURN.—Samuel R. Hilburn was born in Middle Tennessee, November 6, 1832; professed religion when fourteen years old; joined the M. E. Church, South, July, 1856; was married to Miss Mary Wilson February 3, 1858, and died at his home, three miles southwest of Waxahachie, February 3, 1897, at 3 p. m., it being the same day of the month and same hour of the day of his thirty-ninth marriage anniversary. Three children were born to Brother and Sister Hilburn—Mrs. Ella Pierce, Samuel E. Hilburn and Mrs. Katie D. Shelton—all of whom are members of the Church of their father. Bro. Hilburn was a Texan of the true and sturdy type, his father having moved to Texas when Sam was twelve years of age, and settled fourteen miles below Corsicana, on Chambers Creek, in 1844—the first settler in Navarro County and before Texas was annexed to the Union—where they lived most of the time for the first two years on wild meats, without salt or bread, as there was but little corn in all the country, and yet this seemed to have tendered his heart and nature toward the poor and suffering. A man with a warmer heart I think I have never known—liberal almost to a fault. He was one of the pioneer of Ellis County, and his influence and force of character had much to do in molding society in this county. When any question arose they always knew where to find Sam Hilburn—always on the side of good morals. Religion with him was an absolute principle interwoven into all of his actions and dealings. No surprise, then, that he should die so triumphantly after twelve months of almost constant suffering. As a citizen, few men in the county were better known or more beloved, as was clearly evidenced by the large congregation that attended his funeral, the sermon being preached by the writer in our Church at Waxahachie, of which he was a member. In business he was honest to a cent; as citizen, true and trustworthy; as a friend, none truer that I have ever known; as a father, so devoted and kind; as husband, true, tender, so considerate. He loved his Church with an undying love. He was emphatically the preacher's friend, and his splendid home their home. So we shall miss him much in his home, in the Church, in the community; indeed, the world is poorer now that Sam Hilburn is gone; but heaven is richer. By the grace of God we shall see him again. May God bless the sorrowing ones. May they never forget his prayers and loving advice. They know where to find him. May they make an unbroken family in heaven. JOHN S. DAVIS.

Waxahachie, Texas.

VAUGHN.—Sister Mattie Vaughn, wife of Rev. R. B. Vaughn, died in Cisco, Texas, March 1, 1897, her earthly pilgrimage lasting a little over forty-four years. Over ten weeks Bro. Vaughn faithfully waited by her bedside while consumption did its sure work. When the end came she gave him assurance that "all was well in earth and heaven." For many years she had been a member of the Methodist Church, and her life was such that she felt free to lay down earthly duties and go to her eternal reward. She promised her dying father that she would never go to any place of questionable amusement, which promise she faithfully kept till death. She always felt a deep interest in the Church and in the salvation of souls, consequently her prayers were constant for the success of her husbands preaching. She suffered much, but tried to let patience have its perfect work. But the Master has said, "It is enough; come up higher," and she has gone to the mansion prepared for her. May the God of all comfort be the stay of the bereaved husband.

J. H. CHAMBLISS.

In Memory of A. M. McDonald.

A good man has passed away. Another of God's servants has quit the walks of men and gone to be with God and the angels in heaven. Earth is poorer and heaven is richer by the admission of the spirit of A. McDonald into its blissful clime. Born in Limestone County, Tennessee, January 18, 1822, and died February 18, 1897. He came to Texas in 1840, and settled near Marshall, Harrison County, and was married in 1849 to Miss Laura Collier, who still survives him. He moved to Falls County in 1876, from which time he identified himself with the interests of that county until the day of his death. He leaves a wife and five children (all grown) to mourn their loss. Bro. McDonald was a model man in more ways than one. Honest, upright and square in all his dealings with his fellow-man, he kept his financial affairs in perfect order; was never at sea in business, but kept his bearings well in sight. He was blessed with a sufficiency of this world's goods and had it well under control. Though he was not what some would term "big rich," though a competency for a good support and to leave behind enough to start his family well in life. He was the only man I ever knew who seemed to be contented with what he had. He was always ready to show his liberality to the Church and to the poor and needy. He had been a member of the M. E. Church, South, for many years, and well did he bear his part of her burden—ready at any time to support the institutions of the Church he loved. When the steward came around he never went away empty-handed; the preacher had a warm welcome at his house. He had the grateful habit of attending to his own business and not other people's. He made no-to-do about what he was doing or had done; he was satisfied to have the approbation of his Heavenly Father and sought not the praise of men. Being so very reserved and unostentatious, we never heard him speak of any act of kindness or charity which he had ever bestowed. He will be greatly missed by some of the poor in this vicinity—always ready to encourage those who were struggling over the rough places in life. To know the man well was to love him and admire him. He fought the battles of life and came out victorious, through faith in the blood of Jesus Christ. And to-day, while we would attempt to write a word in his memory, he, no doubt, is in the enjoyment of "that rest that remains for the people of God." May his widowed wife find sweet consolation in the promises of God and all his children endeavor to emulate him, that some sweet day there may be a happy reunion around the throne of God. W. C. HEDRICK.

Wilderville, Texas.

MOUNT.—Robert Calvin Mount was born in Bradley County, Tennessee, June 25, 1826; was married to Martha I. Wallace July 19, 1857, at Palestine, Texas, Rev. R. R. Morrow officiating; died at his home, one mile north of Chico, Wise County, Texas, February 22, 1897, aged seventy years, seven months and twenty-seven days.

The subject of this notice came to Texas in an early day. He professed faith in Christ and united with the Church when about twenty years of age. He took a decided stand for Christ and maintained a high standard of practical Christianity.

He was elected to important positions of trusts in State and Church.

He was a man of strong will, never afraid to openly speak his sentiments and take a positive stand for right. He loved the Church, sought to advance its interests and rejoiced in its successes. In conversation with the writer he often spoke of God's goodness in sparing him so long, and even declared that his afflictions had proved great blessings.

Realizing that his days were numbered, he gave his family and friends unmistakable evidence of his preparation for the life above. He was conscious to the last moment, and only a short while before his departure exhorted unsaved friends around his bedside to seek salvation. (May his words lead them to Christ.) The last sixteen years of his life was one of suffering, having been afflicted with rheumatism, which rendered him helpless, suffering untold agonies, but with patience and submission that told of his reliance on the almighty arm of Jesus. His loss is not only keenly felt by his sorrowing wife and children, but by the Methodist Church, of which he was a faithful member, and the whole community, for he was active in all things pertaining to the moral and spiritual development of the community.

Rev. P. W. Byrd preached his funeral, from Job 14:10, to a large and weeping congregation, assisted by Revs. F. C. Pearson, W. B. Wallace, J. T. Standfield, H. E. Smith, J. P. Lowry and the writer.

He leaves a wife and thirteen children to mourn their loss, but in hope. God help us all to look up to a higher life and seek a sweeter home, where we can meet loved ones where parting is no more. JESSE G. FORESTER.

ROBERTS.—John Henry, infant son of Rev. J. H. and Maggie Roberts, was born December 25, 1896, and died January 29, 1897. The little one was only left to the parents a few brief weeks and then went away. They are bereaved, but it is "well with the child."

J. W. DICKINSON.

Ovilla, Texas.

CLINGAN.—Mrs. Minnie H. Clingan (nee Rogers) was born March 8, 1870, in Giles County, Tenn., and moved to Texas in 1882 and settled near Waxahachie. She married Mr. D. H. Clingan January 9, 1890, and died in Texarkana February 2, 1897. She was a noble woman. She died in perfect peace. She leaves three children and a noble husband, with many others, to mourn in sorrow. May the gospel of our Lord be the consolation of all.

N. A. KEEN.

DEETS.—Maudie Lee, daughter of N. J. and M. E. Deets, was born November 28, 1888; died January 20, 1897. Little Maudie was a very bright, affectionate child; carried sunshine everywhere she went. She suffered much, and all that loving hands could do was done, but could not stay the hand of death or the disease that so quickly wore her life away. She loved the Sunday-school and was seldom absent. She dearly loved the sweet songs of Zion and her little lips were sweetly warbling a favorite stanza a few moments before her death and are now doubtless singing in the heavenly choir. Weep not, dear father and mother; she has gone before. Strive to meet her there where there is no parting, no heartache, no sad farewell. We will meet her in the resurrection morn.

JOHN W. MURPHY.

Alvord, Texas.

LIGON.—We buried this afternoon Sister M. E. Ligon, wife of Bro. J. Y. Ligon. They belonged to our Church and have for about four years. Sister Ligon suffered a long time, and in spite of Dr. Lee Dye's skillful attention she died. Brother and Sister Ligon joined the Church in Callahan County, I believe, about four years ago, but under whose ministry I know not. While our hearts were grieved as we laid away the sufferer, yet we were rejoiced to know and to feel that there is a home to which she has gone where suffering is unknown and where rest is perpetual. Sister Ligon was born in 1873 and died February 26, 1897. Her husband, father and mother, Bro. and Sister Mitchell, are greatly afflicted over this sad yet loving stroke of Providence. They have one child, a little boy about four years old, I believe.

J. T. BLOODWORTH.

Plainview, Feb. 27, 1897.

HOUCHEN.—Abner Calvin Houchen was born in Bourbon County, Ky., June 22, 1819, and died at the home of his son-in-law, Bro. Lee Webb, January 20, 1897. He was happily married to Miss Jane Sharp March 9, 1853. God blessed their union with twelve children, seven of whom, with their mother, are left to weep over his late departure. Bro. Houcher was converted when he was about thirty-four years old and united with the M. E. Church, South, and lived a faithful member until death. Bro. Houcher was afflicted several years befor his death, all of which he bore with Christian fortitude. The writer visited him several times. I found him a well-informed man in the doctrines and polity of his Church. Like Abraham, he died in a good old age * * and was gathered to his people. His good wife and children feel lonely, but in a few years, if they are faithful in the service of God, they shall go up and join him in his beautiful home above. His pastor,

L. L. NAUGLE.

WATFORD.—Bro. Hillary Watford was born in South Carolina in 1818 and died at Hayes, Robertson County, Texas, December 2, 1896; was married to Miss Martha Kieth in the year 1838. To this happy union seven children were given, five of whom preceded him to the glory land. The dear companion of his youth and two children, all lovers of that God that had been the near companion of husband and father all through his long pilgrimage on earth, yet survive him. Bro. Watford was converted at fifteen years of age; served as class-leader thirty years, and was a power in the Church for good. He served through the late Indian war; was also in the late war in the Confederate army, maintaining his Christian integrity under all circumstances. His death was triumphant. He leaves a wife, two dear children and grandchildren and a host of admiring friends to mourn his death. Bro. Watford was seventy-eight years a member of the M. E. and the M. E. Church, South.

J. O. JORDEN.

YOUR ENEMY STOLE IN

An enemy stole in . What has happened into your house one . . Simply this: the cold has settled on your kidneys. They are overcharged with blood and inflamed. Instead of passing the waste matter out of the body they are damming it up in the blood. Every minute, yes, every heart beat adds to the poison in you. Normal action of the kidneys will purify the blood. Nothing else will.

day last week and touched you lightly in passing. You thought little of the matter at the time, for the enemy was only a vagrant current of air. But now you are beginning to learn what mischief the little intruder did, for your back is stiff and painful. Your head aches, and at times you feel dizzy.

Warner's Safe Cure

is the friend in need. It will reduce the inflammation, so that the grip on the tissues of the blood-vessels is relaxed, and the uric acid is sent on its way out of the body.

Thus You Overcome Your Enemy

Large bottle, or new style, smaller one at your druggists.

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Macbeth's; but you want the Number made for your lamp. Let us send you the Index.

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Pittsburgh Pa

East Texas Conference.

Pittsburg District—Second Round.

Pittsburg sta, at Pittsburg ..... Apr 4, 5
Queen City, at Law's Chapel ..... Sat, Apr 10
Atlanta sta, at Atlanta ..... Apr 11, 12
Mt. Pleasant sta, at Mt. Pleasant ..... Apr 17, 18
Dalby cir, at Bassetts ..... Fri, Apr 23
New Boston, at Godley's Prairie ..... Apr 24, 25
DeKalb mis, at Austin's Chapel ..... May 1, 2
Gilmer cir, at Hopewell ..... Wed, May 5
Daingerfield cir, at Harris Chapel ..... May 8, 9
Musgrove cir, at Parish Chapel .... Wed, May 12
Linden cir, at Harmony ..... May 15, 16
Quitman cir, at Stinson's Chapel ..... May 22, 23
Park mis, at Maud ..... May 29, 30
Leesburg cir ..... Wed, June 2
Fairview and Rose Hill, at Fairv'w .. Sat, June 5
Texarkana, State Line, at State Line .. June 6, 7
Naples cir, at Naples ..... June 12, 13
Winfield cir ..... June 19, 20

The District Conference will convene at Atlanta on July 8, at 9 a. m., and embrace the second Sabbath. Delegates will be elected on this round. T. P. Smith, P E.

Beaumont District—Second Round.

Beaumont sta ..... Apr 3, 4
Liberty cir, at Smith's Chapel ..... Apr 10, 11
Orange sta ..... Apr 17, 18
Beaumont and Sabine mis, at Silsby .. Apr 24, 25
Kountze cir, at Kountze ..... May 1, 2

Will give balance in few days. T. J. Milam, P. E

Palestine District—Second Round.

Palestine sta ..... Apr 3, 4
Crockett sta ..... Apr 10, 11
Wells mis ..... Apr 17, 18
Lufkin sta ..... Apr 22
Homer cir ..... Apr 24, 25
Crockett cir ..... Apr 28
Grapeland cir ..... Apr 29
Holcomb cir ..... May 1, 2
Brushy Creek cir ..... May 8, 9
Jacksonville cir ..... May 13
Alto cir ..... May 15, 16
Rusk sta ..... May 22, 23
Jacksonville sta ..... May 29, 30
Elkhart cir ..... June 12, 13
Trinity, L. and G ..... June 10
Saron mis ..... June 19, 20

The Palestine District Conference will convene in the Methodist Church in Jacksonville, Texas, June 30, 1897, at 9 a. m.
L. M. Fowler, P. E.

Tyler District—Second Round.

Emory, at Golden ..... Apr 3, 4
Tyler, Cedar Street ..... Apr 11, 12
Wills Point mis, at Myrtle Springs .... Apr 17, 18
Wills Point sta ..... Apr 18, 19
Mineola, at Big Sandy ..... Apr 24, 25
Whitehouse, at Chandler ..... May 1, 2
Tyler cir, at Red Spring .. .. May 8, 9
Malakoff sta ..... May 15, 16
Walton, at Elm Grove ..... May 22, 23
New York cir ..... Fri, May 28
Athens sta ..... May 30, 31
Grand Saline, at Craigleville ..... June 5, 6
Canton, at Morris Chapel ..... June 12, 13
Edom, at Holly Syrings ..... June 19, 20
Lindale cir ..... June 26, 27
Tyler, Marvin ..... June 27, 28
Troupe and Overton ..... Wed, June 30
Tyler City mis ..... at will
District Conf. at Grand Saline ..... July 8-11

Delegates to the District Conference will be elected this round. John Adams, P. E.

Marshall District—First Round.

Coffeeville, at League ..... 1st Sab in Apr
O. P. Thomas, P. E.

San Augustine District—First Round.

Sexton, at Sexton ..... April 3, 4
Hemphill, at Pine Grove ..... April 10, 11
J. T. Smith, P. E.

Texas Conference

Brenham District—Second Round.

Benarnold mis, at Ward's Chapel ..... Apr 10, 11
Rockdale sta ..... Apr 14
Cameron sta ..... Apr 18, 19
Lyons cir, at Lyons ..... Apr 22
Giddings cir, at Ledbetter ..... Apr 24, 25
Deanville mis, at Porter's Chapel ..... May 1, 2
Cameron cir, at Salem ..... May 5
Davilla cir, at Lebanon ..... May 8, 9
Lexington cir, at Early Chapel ..... May 15, 16
Brenham sta ..... May 18
Chappell Hill sta ..... May 23, 24
Caldwell sta ..... May 26
District Conference, at Caldwell ..... May 27-30
Pleasant Hill cir, at Salty ..... June 5, 6
Milano cir ..... June 9
Maysfield cir ..... June 12, 13
J. C. Mickle, P. E.

Houston District—Second Round.

Wharton, at El Campo ..... Apr 3, 7
Angleton, at Island Chapel ..... Apr 10, 11
McKee Street ..... Wed night, Apr 14
Alvin ..... Apr 17, 18
St. John's ..... Wed night, Apr 21
Columbia, at Brazoria ..... Apr 24, 25
Dickinson, at Hitchcock ..... May 1, 2
Cedar Bayou, at Barber's Hill ..... May 8, 9
Matagorda ..... May 15, 16
Patterson, at Brookshire ..... May 22, 23
O. T. Hotchkiss, P. E.

Austin District—Second Round.

Merrilltown and Walnut, at Walnut ..... Apr 3, 4
Hotchkiss Memorial sta, Austin ..... Apr 4, 5
Webberville cir, at Osborne ..... Apr 10, 11
Manor sta ..... Apr 11, 12
Manchaca cir, at Manchaca ..... Apr 17, 18
First Street sta, Austin ..... Apr 18, 19
Tenth Street sta, Austin ..... night, Apr 20
McDade cir, at Center Point ..... Apr 24, 25
Elgin sta ..... night, Apr 26
Cedar Creek cir, at Hill's Prairie ..... May 1, 2
Bastrop sta ..... May 2, 3
Winchester cir, at Ford's Prairie ..... May 8, 9
Smithville sta ..... May 9, 10
LaGrange sta ..... night, May 14
Eagle Lake cir ..... May 15, 16
Columbus sta ..... May 22, 23
Weimar and Osage ..... May 29, 30
Flatonia sta ..... night, May 31
H. M. Sears, P. E.

Calvert District—Second Round.

Durango, at Pleasant Valley ..... Apr 3, 4
Chilton and Lott, at Golinda ..... Apr 4, 5
Rosebud, at Cedar Spring ..... Apr 6, 7
Hearne ..... Apr 11, 12
Calvert ..... at 7:30, Apr 12
Bremond and Reagan, at Bremond .... Apr 17, 18
Personville, at Young ..... Apr 24, 25
Fairfield, at Mt. Zion ..... Apr 25, 26
Buffalo and Oakwoods, at Buffalo ..... Apr 28, 29
Jewett, at Liberty ..... May 1, 2
Centerville, at Centerville ..... May 8, 9
Rogers Prairie, at Gum Spring ..... May 15, 16
Petteway ..... May 22, 23
Mt. Vernon, at Mt. Vernon ..... May 26
Franklin ..... May 31
J. B. Cochran, P. E.

Huntsville District—Second Round.

Millican cir, at Wesson ..... Apr 3, 4
Madisonville cir, at Midway ..... Apr 10, 11
Zion cir, at New Hope ..... Apr 17, 18
Courtney and Plant., at Stoneham ..... Apr 21
Hempstead and Waller, at Waller ..... Apr 24, 25
Hockley cir, at Smith's School-house ... May 1, 2
Navasota sta ..... May 8, 9
Prairie Plains cir, at Bay's ..... May 15, 16
Willis sta ..... May 19, 20
Conroe and Montgomery ..... May 22, 23
Cold Springs cir ..... May 29, 30
Dodge cir ..... June 5, 6
Huntsville sta ..... June 7, 8
Bryan sta ..... June 12, 13
W. Wootton, P. E.

Northwest Texas Conference.

Georgetown District—Second Round.

Little River, at Little River ..... 3 p m, Apr 3
Little River, at Wilson's Valley ... 11 a m, Apr 4
Florence, at Pleasant Grove ..... Apr 10, 11
Belton ..... Apr 17, 18
Sam'l P. Wright, P. E.

Abilene District—Second Round.

Midland sta ..... Apr 3, 4
Anson cir ..... Apr 15
Truby mis ..... Apr 17, 18
Merkel cir ..... Apr 21
Roby cir ..... Apr 24, 25
Snyder cir ..... Apr 27
Jas. S. Chapman, P. E.

Weatherford District—Second Round.

Millsap ..... 1st Sun in Apr
Whitt ..... 2d Sun in Apr
Santo ..... 3d Sun in Apr
Lipan ..... 4th Sun in Apr
Gordon and Strawn, at Strawn .. 1st Sun in May
Eliasville ..... 2d Sun in May
Breckenridge ..... 3d Sun in May
Ranger ..... 4th Sun in May
Huckabay, at Scarborough ..... 5th Sun in May
E. A. Bailey, P. E.

Waxahachie District—Second Round.

Italy sta ..... Apr 3, 4
Milford cir, at Derr ..... Apr 10, 11
Hillsboro sta ..... Apr 17, 18
Itasca sta ..... Apr 24, 25
Alvarado sta ..... May 1, 2
Grandview cir, at Auburn ..... May 8, 9
Midlothian sta ..... May 15, 16
Red Oak cir, at Sterrett ..... May 22, 23
Osceola cir ..... May 29, 30

District Edworth League Conference at Alvarado April 29, 30. B. R. Bolton, P. E.

Vernon District—Second Round.

Throckmorton, at Sibley ..... Apr 3, 4
Haskell, at Haskell ..... Apr 7
Harrold, at Union Point ..... Apr 17, 18
Benjamin, at Rock Springs ..... Apr 24, 25
Seymour, at Seymour ..... Apr 27
Crowell, at Highland ..... May 1, 2
Quanah, at Quanah ..... May 8, 9
Altus, at Bethel ..... May 22, 23
Eldorado, at Bethel ..... May 25
Mangum, at Deer Creek ..... June 5, 6
District Ep. League Conf., at Quanah .. May 28-30
C. W. Daniel, P. E.

Dublin District—Second Round.

Bluffdale, at Wesley ..... Apr 3, 4
Glenrose, at Paluxy ..... Apr 4, 5
Desdimonia, at Pleasant Home ..... Apr 10, 11
Morgan Mill, at Oakdale ..... Apr 17, 18
Sipe Springs, at Liberty ..... Apr 24, 25
Gorman, at Jewell ..... May 1, 2
Carbon ..... May 8, 9
Rising Star, at Rising Star ..... May 15, 16
DeLeon ..... May 22, 23
E. A. Smith, P. E.

Clarendon District—Second Round.

Floyd, at Cottonwood ..... Apr 3, 4
Plainview, at Wright ..... Apr 10, 11
Memphis, at Newlin ..... Apr 17, 18
Clarendon cir, at Mulberry Flat ..... Apr 24, 25
Kirkland, at Paducah ..... May 1, 2
Wellington, at Wellington ..... May 8, 9
Channing ..... May 15, 16
Canadian ..... May 22, 23
Higgins ..... May 29, 30
R. A. Hall, P. E.

Corsicana District—Second Round.

Barry cir, at Barry ..... 1st Sat and Sun in Apr
Blooming Grove cir, at Blooming Grove ..... 2d Sat and Sun in Apr
Brandon cir, at Honest Ridge .. 3d Sat-Sun in Apr
Dawson cir, at Emmet .. 4th Sat and Sun in Apr
Wortham cir, at Richi'd .. 1st Sat and Sun in May
Cotton Gin cir, at C. G ... 2d Sat and Sun in May
Thornton cir, at Bellview .. 3d Sat and Sun in May
Armour cir, at Armour ... 5th Sat and Sun in May
Powell mis, at Roane ... 1st Sat and Sun in June
Horn Hill mis, at Ben Hur .. 2d Sat and Sun in June

District Conference will embrace the fourth Sun in May. Jno. R. Nelson, P. E.

Brownwood District—Second Round.

Goldthwaite cir, at Lookout Mountain .. Apr 3, 4
Goldthwaite and Mullin ..... Apr 9
Lometa cir, at Lometa ..... Apr 10, 11
Coleman sta ..... 7:30 p m, Apr 16
Glen Cove mis, at Glen Cove ..... Apr 17, 18
May cir, at Clio ..... Apr 24, 25
Blanket cir, at Turkey Peak ..... May 1, 2
Fleming cir ..... May 7
Comanche sta ..... May 8, 9
Ballinger sta ..... May 15, 16
Robert Lee cir, at Robert Lee ..... May 18, 19
Decker cir, at Spring Creek ..... May 29, 30
Comanche cir ..... June 5, 6
District Conf., at Brownwood ..... July 2-5
O. F. Sensabaugh, P. E.

Waco District—Second Round.

Aquilla, at Scott's Chapel ..... Apr 3, 4
Morgan, at Fowler ..... Apr 9
Whitney, at Whitney ..... Apr 10, 11
Abbott, at Bell Springs ..... Apr 17, 18
West, at Ross ..... Apr 21
Bosqueville, at Wesley Chapel ..... Apr 24, 25
Peoria, at Cedar Creek ..... May 1, 2
Mt. Calm ..... May 8, 9
District Conference, at Whitney ..... May 18
Jas. Campbell, P. E.

Gatesville District—Second Round.

Jonesboro, at Evergreen ..... April 3, 4
Brookhaven, at Liberty Hill ..... April 10, 11
Gatesville cir, at Newlin ..... April 13
Lampasas sta ..... April 17, 18
Lampasas cir, at McReaville ..... April 24, 25
Oglesby, at Tonk Creek ..... May 1, 2
Coryell City, at New Hope ..... May 4
Crawford and McGregor, at McGregor .. May 8, 9
Valley Mills, at Coon Creek ..... May 15, 16
Harmony, at Lane's Chapel ..... May 19
Hamilton, at Warren's Creek ..... May 22, 23
G. S. Hardy, P. E.

Fort Worth District—Second Round.

George's Creek ..... April 3, 4
Covington, at Philadelphia ..... April 10, 11
Cresson, at Long Creek ..... April 17, 18
Blum, at Riovista ..... April 24, 25
Grapevine, at Enless ..... May 1, 2
Smithfield ..... May 8, 9
G. S. Wyatt, P. E.

North Texas Conference.

Gainesville District—Second Round.

Mountain Springs, at Prairie Chapel .... Apr 3, 4
Bonita and Illinois, at Plainview ..... Apr 10, 11
Aubrey, at Friendship ..... Apr 17, 18
Marysville cir, at Wolf Ridge ..... Apr 24, 25
Spanish Fort ..... May 1, 2
J. M. Binkley, P. E.

Terrell District—Second Round.

Chisholm, at Poetry ..... 1st Sun in Apr
Fate cir, at Blackland ..... 11 a m, Apr 9
Rockwall sta ..... 2d Sun in Apr
Forney, at Allen's Chapel ..... 3d Sun in April
Garland sta ..... 4th Sun in Apr
Kemp cir, at Becker ..... 1st Sun in May
Mesquite ..... 2d Sun in May
Pleasant Mound, at Reinhardt .... 3d Sun in May
Wylie cir, at Pleasant Valley .... 4th Sun in May
Cochran and Caruth ..... 5th Sun in May
Crandall cir ..... 11 a m, May 26
Kaufman sta ..... 7:30 p m, May 26

The Terrell District Conference will convene at Royse, Texas, June 3, at 9:30 a. m. Opening sermon by C. C. Davis, 11 a. m.
C. B. Fladger, P. F.

Bowie District—Second Round,

Holliday cir, at Dundee ..... Apr 3, 4
Boonsville cir, at Boonsville ..... Apr 10, 11
Jacksboro and Gibtown ..... Apr 17, 18
Bryson and Salt Hill ..... Apr 18, 19
Blue Grove cir, at Blue Grove ..... Apr 24, 25
Henrietta and Benvanue ..... May 1, 2
Chico cir, at Chico ..... May 8, 9
Crafton cir, at Cundif ..... May 15, 16
Sunset cir, at Sparks Chapel ..... May 22, 23
Bellevue cir, at Stoneburg ..... May 29, 30
Archer City ..... June 5, 6
F. O. Miller, P. E.

Bonham District—Second Round.

Bonham cir, at Savoy ..... Apr 3, 4
South Bonham, at Brotherton ..... Apr 10, 11
Gober, at Oak Ridge ..... Apr 17, 18
Ladonia sta ..... Apr 20
White Rock, at White Rock ..... Apr 24, 25
District S. S. Conf., at Honey Grove ... Apr 27, 28
Randolph ..... May 1, 2
Trenton and Marvin, at Marvin ..... May 5
Lannius ..... May 8, 9
Fannin, at Lamasco ..... May 15, 16
Isaac W. Clark, P. E.

Paris District—Second Round.

White Rock and McKenzie ..... Apr 3, 4
Clarksville sta ..... Apr 11, 12
Annona cir ..... Apr 10
Rosalie cir, at Rosalie ..... Apr 17
Deport cir, at Deport ..... Apr 18, 19
Detroit cir, at Liberty ..... Apr 24, 25
Maxey mis ..... May 1
Emberson cir ..... May 2, 3
Woodland cir ..... May 15, 16
Lake Creek cir ..... May 22, 23
Powderly mis ..... May 29, 30

The District Conference for the Paris District will meet at Roxton, Texas, May 6, 1897, 9 a. m.
W. D. Mountcastle, P. E.

Sulphur Springs District—Second Round.

Fairlie, at Center ..... Apr 3, 4
Commerce ..... 7 p m, Apr 4
Sulphur Bluff ..... Apr 10, 11
Wolfe City ..... Apr 17, 18
Como, at Forest Academy ..... Apr 24, 25
Winnsboro ..... 7 p m, Apr 25
Leonard, at Orange Grove ..... May 1, 2
Celeste ..... 7 p m, May 2
Cooper, at Long Taw ..... May 8, 9
Bailey ..... May 15, 16
Mt. Vernon ..... May 22, 22
W. M. P. Rippey, P. E.

Greenville District—Second Round,

Kingston ..... 1st Sun in April
Neola ..... Wed, Apr 7
Wesley ..... 2d Sun in Apr
Kavanaugh ..... 2d Sun in Apr
Anna ..... Sat, Apr 17
McKinney ..... 3d Sun in Apr
Allen ..... 4th Sun in Apr
Farmersville ..... 1st Sun in May
Nevada ..... 2d Sun in May
Weston ..... 3d Sun in May
Blue ridge ..... 4th Sun in May
Bethel ..... 5th Sun in May
I. S. Ashburn, P. E.

Sherman District—Second Round.

Denison sta ..... Apr 3, 4
Bells cir, at Canaan ..... Apr 10, 11
Whitesboro cir, at Shady Grove ..... Apr 17, 18
Sherman cir, at Hope Chapel ..... Apr 24, 25



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

Collinsville cir, at Macomb's ..... May 1, 2
Denison and Preston, at Colimus ..... May 8, 9
Pottsboro sta ..... May 15, 16
Gordonville, at Pleasant View ..... May 22, 23
Howe cir, at Ferguson's Chapel ..... May 29, 30
Pilot Grove cir ..... June 5, 6
J. R. Wages, P. E.

Dallas District—Second Round.

Plano ..... 1st Sun in Apr
Renner cir ..... 2d Sun in Apr
Cedar Hill and Duncanville ..... 3d Sun in Apr
Wheatland ..... 4th Sun in Apr
Grand Prairie ..... 1st Sun in May
Denton ..... 2d Sun in May
Argyle ..... 3d Sun in May
Lewisville ..... 4th Sun in May
Lancaster ..... 5th Sun in May
R. M. Powers, P. E.

West Texas Conference.

Cuero District—Second Round.

Edna sta ..... April 3
Morales cir ..... April 10
Victoria sta ..... April 17
Port Lavaca cir ..... April 24
Clear Creek cir ..... May 1
A. C. Biggs, P. E.

San Angelo District—Second Round.

Paint Rock and Menardville cir, at Kickapoo ..... Apr 10, 11
Milburn cir, at Vorgas Chapel ..... Apr 17, 18
Brady cir, at Bear Creek ..... Apr 24, 25
Pontotoc cir, at Valley Springs ..... May 1, 2
Mason cir ..... May 8, 9
J. A. Baker, P. E.

San Marcos District—Second Round.

Buda ..... April 3, 4
San Marcos cir ..... April 10, 11
Lockhart cir ..... April 17, 18
Dripping Springs ..... April 24, 25
Harwood ..... May 1, 2
I. T. Morris, P. E.

Beeville District—Second Round.

Corpus Christi ..... 1st Sab in Apr
Wade City cir, at Dinero ..... 2d Sab in Apr
Oakville cir, at Bethel ..... 3d Sab in Apr
Floresville, at Sutherland Spgs .. 4th Sun in Apr
Stockdale, at Sunnyside ..... 1st Sab in May
Karnes City ..... 2d Sab in May
Helena ..... 3d Sab in May
Runge ..... 4th Sab in May
Skidmore ..... 1st Sab in May
John S Gillett, P. E.

Llano District—Second Round.

Blanco cir ..... 1st Sun in Apr
Willow City cir ..... 2d Sun in Apr
San Saba sta ..... 3d Sun in Apr
Kingsland cir ..... 4th Sun in Apr
Llano sta ..... Mon night after 4th Sun in Apr
M. A. Black, P. E.

San Antonio District—Second Round.

Big Foot ..... 1st Sun in Apr
Del Rio ..... 2d Sun in Apr
Brackett ..... Mon. Apr 12
Eagle Pass ..... Apr 13, 14
Uvalde ..... Apr 15, 16
Sabinal ..... 3d Sun in Apr
Leakey ..... 4th Sun in Apr
Campbellton ..... May 1
Toby ..... May 2
J. D. Scott, P. E.

Radway's Pills

Always Reliable, Purely Vegetable.

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles.

SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS, INDIGESTION, DYSPEPSIA, CONSTIPATION, AND All DISORDERS of the LIVER.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders.

Price 25c. per Box. Sold by Druggists or sent by mail.

Send to Dr. RADWAY & CO., Lock Box 365, New York, for Book of Advice.

WITHIN REACH of All. A First-Class Sewing Machine (with all Attachments) and one year's subscription to the Texas Christian Advocate for **$22**

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Blood... Bubbles.

Those pimples or blotches that disfigure your skin, are blood bubbles. They mark the unhealthy condition of the blood-current that throws them up. You must get down to the blood, before you can be rid of them. Local treatment is useless. It suppresses, but does not heal. The best remedy for eruptions, scrofula, sores, and all blood diseases, is

Ayer's Sarsaparilla.

TEXAS NEWS ITEMS.

—The Georgetown people, by a good vote, levied a public school tax of one-fourth of 1 per cent. on their city property.

—Cyclonic disturbances swept over parts of the State last week, doing great damage to property and life.

—Mr. Wolters, of Fayette, introduced a bill in the House Monday to provide for the punishment of any person who may sell or trade any horse which he knows to be affected with a discharge from the nose.

—The Phoenix Lumber Company, Houston, Texas, filed a deed of trust with Charles Dillingham, trustee, for the benefit of the creditors. Liabilities and assets not given. Dillingham filed bond for $25,000.

—Village Mills and Texas Tram and Lumber Companies started their saw mills last Monday. By the use of more men the pay roll increases 25 per cent. The lumber mills are sending out increased price lists as a result of the increasing demand. All these things put Southwest Texas in a more prosperous condition than ever.

—Jefferson County gave a majority of 225 for local option in the recent election.

—The Farmer's Alliance has been resuscitated. Fannin County alone reports twenty-three with new organizations every week.

—George W. Gains, druggist at Houston, filed chattel mortgage for the use of creditors to the amount of $4,335.

—At an election held Tuesday the corporation of San Angelo was abolished by a vote of 56 for to 134 against.

—Houston is the arena for one of the greatest will-suits in Texas history. The Rice will contest is now in process, involving about $1,000,000.

—Coryell County is to have a new courthouse and jail. It is to be built of county stone except trimmings.

—Tyler, which has just gone through unprecedented business depression, is to have a new bank. At present the city has only one bank and it is impossible for it to do the business.

—Gov. Culberson signed Turney's bill empowering the Land Commissioner to forfeit all lands heretofore sold by the State under any of the various acts of the legislature for failure to pay any portion of the interest thereon.

—Mr. Bertram's house bill creating a more efficient road system for Hopkins County, was passed under a suspension of the rules.

—A bill empowering boards of aldermen of towns and cities of 500 inhabitants or over to order property owners to build sidewalks and to assess the cost of building same against abutting property owners. The Judiciary Committee to-day reported the bill favorably.

19 Waverly Place,
Newark, N. J., Dec. 28, 1896.
The Piso Company,
Warren, Pa.
Gentlemen:

I am glad to volunteer my hearty endorsement of your Piso's Cure for Consumption, as we have had the most tangible proof of its efficacy in our own family. My brother-in-law, Mr. Henry H. Hale, of Smithtown, L. I., has been cured of Bronchial Consumption by the persistent use of Piso's Cure. Five years ago, the diagnosos of two eminent physicians was that under very favorable conditions of climate and careful nursing, he might survive six months. This professional prophecy has not been fulfilled up to date, as Mr. Hale is still living, is in excellent health, and attributes his recovery entirely to the curative virtues of Piso's Cure for Consumption. No other medicinal agencies of any kind have been used, which renders Mr. Hale's endorsement more emphatic. Sincerely yours,
MRS. EDWARD RUSSELL YOUNG.

Southwestern University.

Address before the Alethean and Clio Literary Societies, Friday, May 28, 8:30 p. m., by Rev. John Matthews, D. D., of St. Louis, Mo.

Address before the Alumni Association, Saturday, May 29, 11 a. m., by Rev E. P. Newsom, A. M., of Brenham, Texas.

Baccalaureate Sermon, Sunday, May 30, 11 a. m., by Bishop E. R. Hendrix, D. D., of Kansas City, Mo.

Sermon to undergraduates, Sunday, May 30, 8:30 p. m., by Rev. John Matthews, D. D., of St. Louis, Mo.

Literary Address before the Alamo and San Jacinto Literary Societies, Monday, May 31, 10 a. m., by Rev R. J. Bigham, D. D., of Nashville, Tenn.

Commencement Day, Tuesday, June 1, 10 a. m. JNO. H. McLEAN, Regent.

BROWNWOOD DISTRICT LEAGUE CONFERENCE.

To the Pastors and Leaguers of Brownwood District:

Our District League Conference will meet at Ballinger April 20, 21. Arrangements are being made to entertain a large number of delegates and Leaguers. Let every League elect at least four delegates, and send their names at once to W. C. Hilburn, Ballinger. We urge every pastor to be present. Come praying for a gracious revival to begin and take in the entire district. R. F. BROWN, Sec'y.
Coleman, Texas.

NOTICE.

The Dallas District Epworth League Conference will be held in Denton, April 28, 29, 30. An excellent programme has been arranged. Denton will give royal entertainment. Let the preachers and Leaguers do all in their power to make the conference a success. Reduced rates on application. T. R. PIERCE, P. E.

Lock the Door

Before the horse is stolen. Purify, enrich and vitalize your blood and build up your physical system before disease attacks you and serious sickness comes. Hood's Sarsaparilla will make you strong and vigorous and will expel from your blood all impurities and germs of disease. Take Hood's Sarsaparilla now.

Hood's Pills are the favorite family cathartic. Easy to take, gentle, mild. 25 cents.

One finger lost in a buzz saw will do for most men, but a fool will fool with it again and lose two.

Dr. Simmons' Sarsaparilla imparts new life and energy to all parts of the body. Good as well for baby as for grand-father. 50 cents and 50 doses.

UNANSWERED LETTERS.

March 25—C. E. Simpson, sub. Ben H. Bounds, has attention. John H. Reynolds, sub. C. N. N. Ferguson, sub. J. R. B. Hall, sub. T. N. Lowrey, subs. G. C. Summers, sub. I. M. Woodward, subs. C. L. Ballard, sub. D. T. Brown, has attention. J. M. Perry, sub. S. D. Waddill, sub.

March 26—D. F. Fuller, o. k. J. D. Odom, change made. Wm. M. Lane, subs. Jas. M. Wynne, subs. J. M. Nichols, has attention. J. B. Elder, sub. W. T. Mor-Ellis, subs.

March 27—S. C. Littlepage, sub. T. B. Vinson, sub. Jas. A. Walkup, sub. D. C. Ellis, sub.

March 29—F. L. McGehee, sub. Mrs. A. M. Ireland, sub. N. A. Keen, sub. C. E. Lindsey, change. J. C. Carr, subs. J. T. Graham, subs. W. E. Caperton, trial subs. H. H. Vaughan, sub. J. W. Tincher, subs. R. J. Tooley, subs. Jerome Duncan, has attention. F. M. Winburn, sub.

March 30—P. R. Eaglebarger, sub. J. A. Black, subs. E. K. Bransford, sub. J. N. Hunter, subs. S. M. Ownby, subs. M. J. McCann, subs.

March 31—Jas. W. Downs, sub. J. A. Ruffner, sub. Zoro B. Pirtle, sub. R. C. Hicks, sub. G. S. Sandel, sub. R. B. Evans, subs. W. W. McAnally, sub. W. F. Mayne, subs have attention. J. D. Hendrickson, sub. J. W. Clifton, sub. W. T. Morrow, subs. J. A. Wyatt, sub. Robt B. Bonner, subs. W. W. Gollihugh, sub. J. H. Wiseman, sub. O. A. Shook, subs. J. W. Blackburn, sub.

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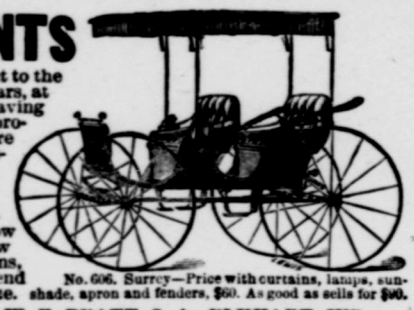
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EDITORIAL.

The One Thing Needful.

MEN in middle life or old age looking back over the past are compelled to admit that they are sorely disappointed. Life tested by worldly standards or even by one's own ideals must be pronounced largely a failure. History is absolutely inexplicable except upon the hypothesis that life is a probation. If this present experience is preparatory, fitting us for a higher and diviner destiny; if the attainment of character is the supreme aim of all our endeavors then we have an adequate solution of the problem. Revealed religion teaches us that life is a disciplinary process and it is marvelous how fully all the facts of experience and all the moral phenomena of history harmonize with the proposition. A theory which explains all the facts ought to be accepted as truth.

This question of character towers transcendently above every other consideration. It is the one thing needful. It is the pearl of great price. If in reviewing the past we find that while prospering in other departments we have made no real progress in building up a noble spiritual manhood, then our life is an undisguised and emphatic failure. If on the other hand we find that while losing ground in all other particulars we are nevertheless growing in grace and in the knowledge of Christ, we may safely affirm that our life is a thoroughly accentuated success. Character is the goal and experience is a movement conducive thereto. He who sees this has all the condensed wisdom of the world. Here are the pith and marrow of science, philosophy and religion. This is the ultimate lesson. A distillation of all literature, of the law and the gospel would give us as the final residuum the conclusion recorded above. Until this is realized and acted upon we must need blunder and despair. "Fear God and keep his commandments, for this is the whole duty of man." "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."

If the pursuit of knowledge is the chief end of man, then life ends in a deplorable collapse. How little we know or can know! Can learning minister to a mind diseased? pluck from the memory a rooted sorrow? or raze out the written troubles of the brain? Tried by the intellectual standard, our career here is an unmitigated farce. If pleasure be the goal of human endeavor, the case is still as bad; who has ever enjoyed even one brief day of unalloyed bliss? In regard to the vast majority of our race, pain and suffering exist in stupendous disproportion. Pleasure flies from us, and if attained, proves superficial and evanescent. If wealth be the ultimate goal, it seems strange that just as soon as we amass our treasure we leave it or it leaves us. And if honor be the true stake, why is it that innumerable millions of the race pass into everlasting oblivion? Every path but that of duty leads to failure and despair.

Thus by the constitution of our being, by the environment of life, by all the lessons and admonitions of history we are shut up to the pursuit of religion. Character is alone imperishable. We drop everything else at the portals of the tomb. Character is a perennial source of peace and hope. The testimony of a good conscience lifts one above the vicissitudes of time. He is indifferent alike to the world's benison or ban. Most of us seek the things which perish in the using. The solemn charge committed to our keeping is too often a matter of indifference. We must fix our eye on eternity and our hearts on the things of God. The patience developed by some great loss is an infinitely better thing than the original treasure. The faith that comes to us after some crucial trial counterbalances a millionfold all the attendant distress. If we are doomed to slow but certain impoverishment, it matters but little if the heart expands in generosity and love. If perplexity, disappointment and bereavement weigh us down, we need not care if hope casts her anchor within the veil. The Christian graces which beautify life, the noble habits which dignify manhood, the aspirations which pulse in a pure heart, a will trained to obedience, a deportment in harmony with the law of God, a serene contentment and confident hopefulness make up the true treasures of life. If these be lacking, all is lacking. Integrity and peace are the better part.

Alas for those who live for time and sense! How bitter the final awakening! How poignant the irremediable grief! There is no solace now. It is too late. The opportunity is fled. None can be counted happy except those who, when the end is come, can look up and serenely say: "Father, I have glorified thee upon the earth; I have finished the work which thou gavest me to do."

THE reports from Washington indicate that the office-seekers are there in force. What a pitiable sight—freeborn, educated, stalwart American citizens begging for place and money! Office-seeking is America's humiliation. Anything rather than honest work and slow gains. If this thing is not stopped by the establishment of a wisely-regulated civil service, America will rot to the core.

BUILDING castles in the air is most certainly unprofitable employment. The revery which dwells in the past and the anticipation which dwells in the future unfit us for practical life. Dream-life is vanity.

GLADSTONE'S open letter on the Cretan question is a great document. It is the best encouragement the Greek cause has received in a month. It is a scathing arraignment of the Turk, a wholesome criticism of the Powers, an inspiration to the Hellenes and a gratification to the friends of humanity everywhere. This paper will so crystallize and concentrate public opinion in England, France and Italy that coercion of the Greeks will be impossible. "One blast upon his bugle-horn were worth a thousand men."

REVERENCE lies at the bottom of all moral excellence. Flippancy is a barrier to all spiritual progress. Seriousness is the fountain of penitence and reform. The fear of God is the fruitful soil of character and peace.

WE doubt whether a man should desire universal approbation. We ought to desire the indorsement of the wise and good. Sometimes a man's enemies constitute his best passport to fame. He who does his whole duty will provoke hostility. To champion truth and righteousness is to expose oneself to the darts of envious criticism. Popularity means compromise and cowardice. It s a cheap ware n the devil's market. The price of it is a good conscience.

FROM the divine standpoint each day of human life is a crisis. Then the tide is at the flood. To use it or refuse it makes the difference between prosperity or adversity. To suspend our vigilance or abate our fidelity even for a moment may prove fatal. There are no off days. Not even one lost opportunity can be retrieved. No wonder circumspection is so forcibly recommeded. No wonder the scripture is forever dinning the word watch into our ears.

GLEANINGS FROM THE FIELD.

Let sickness waste; the soul will survive it. Let poverty show its hard hunger teeth; there is a feast just beyond, and what a song with the feast! What of persecutions? What of the wave rising up, swelling, and threatening to engulf us? The wave will only take to the green shore of immortality. Let death come at any time in any form; it only gets as far as the body. it reaches not the soul. The real life is hid with Christ in God.—S. S. Journal.

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Going up the Matterhorn we were all tied together. In the perilous places, on icy slopes, clinging to the face of rocky precipices, too faint to bear another pound of burden, if any one had slipped or stumbled, it would have involved peril and almost certain death to all. . . . No man liveth to himself nor falleth alone. We are all bound together. We are always on icy slopes and on the face of precipices. We have no right to do what is even safe for us, if it is dangerous for others.—Bishop Warren.

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My character to-day is, for the most part, simply the resultant of all the thoughts I have ever had, of all the feelings I have ever cherished, and all the deeds I have ever performed. It is the entirety of my previous years packed and crystallized into the present moment. So that character is the quintessence of biography; so that anybody who knows my character—and there is no keeping character under cover—knows what for forty or more years I have been doing and been thinking. Character is, for the most part, simply habit become fixed.—The Rev. Charles H. Parkhurst.

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Rev. Dr. J. C. Little, President of the Garrett Biblical Institute, said in his address on Ministerial Education at the St. Louis Conference, these wise words:

"The fault of the pulpit of to-day is flippancy;—treating the Bible and the great truths of religion as though they had comical aspects, and as though these were of surpassing interest. In the twenteth century it will be seen that a man who deals with the gravest questions of the hour and of the ages must be grave himself,—a man of tremendous earnestness. Something more than gilded gabble, fluent chatter, is demanded by the needs of the human heart."

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In the conduct of life, habits count for more than maxims, because habit is a living maxim, become flesh and instinct. To reform one's maxims is nothing; it is but to change the title of the book. To learn new habits is everything, for it is to reach the substance of life. Life is but a tissue of habits.—Amiel.

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Theodore L. Cuyler, in Independent: During a revival of religion in one of our great universities two students were awakened who were intimate friends. One evening they agreed to go and call upon one of the professors and ask for his advice. They came to his door, when one of the two stopped and said: "I believe I won't go in." His companion replied, "You can do just as you please; but I need all the help that a man of experience can give; I am resolved to go in." There they parted—and for eternity! The one went in, opened his difficulties to the professor, received good counsel, and decided for Christ. He became an eminently useful minister of Christ. The other threw off all serious thought, drifted into "fast" associations, and ended his career as a sot. There are two gates, and the two opposite roads into eternity. You must take one or the other! Beside that strait gate stands the Infinite Love saying to you: "I set before you death and life, choose life."

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Pittsburg Christian Advocate: No man is so great a preacher that he may not be a good pastor, and no man so successful a pastor that he may not be a creditable preacher. Indeed, it seems to us that in doing both the minister will do best in each. No man, to do his best and work the longest, should study the entire day. As a rule, four or five hours of close study is as much as a man can wisely do in a day. The other five or six hours of a ten-hour day he should give to other kinds of employment which give fresh air, exercise and diversion. The minister who spends from eight o'clock in the morning until twelve or one in his study, puts in the full afternoon in rapid, systematic and faithful visiting among his people, and has the evenings for his family, social meetings, miscellaneous reading, etc., gives the largest promise of real and prolonged success.

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Davis W. Clark, in Western Christian Advocate: Paul draws a subtle contrast between the athletic and the Christian race. In the former, the victory of one is the defeat of others. Not so in the sacred stadion. All may win. This is inspiring. Again, those who are listed for the games have gone through a ten-month regimen. Diet, drink, exercise, sleep—all has been by rule. And this for a petty wreath of parsley or pine. But the Christian's discipline is endured for the sake of the crown of immortal life. Coming to his personal experience, he exclaims, "I run in the stadion, not in a wavering line, but in a straight line toward the goal. I box, not as one striking out in the air at an imaginary antagonist. I rain blows upon my body until I fairly blacken it. I lead it around like a slave in fetters. And I do this, lest, having myself heralded others by name into the Christian stadion, I should be cast out of it in disgrace, as one who had broken its rules."

The spiritual is the thought of God in and behind the literal. The literal is man's language in which God has declared his thought. It is the thought of God with which the expression is loaded that gives it power. The spirit compares with the letter in importance, as the thought of God compares with the words of man.—Rev. Frank H. Gardner, Rock Falls, Ill.

A PLEA FOR LAW AND FAIR DEALING.

We are in the midst of troublous times in our Israel. Our papers are discussing and conferences resolving about issues of tremendous import. Unless there is much wisdom and forbearance, coupled with great grace, there will be widespread evil. All right-thinking persons on both sides of the "second blessing" controversy, desire to avert the evil, promote the glory of God, and extend the Redeemer's Kingdom. To such as these I speak in this paper. The whole truth lies on neither the one side nor the other—it is partly on both, and each must share somewhat of the blame.

Naturally conservative in my disposition, I have all along occupied middle ground on this question, and have endeavored to study it on both sides. Individually, I believe thoroughly and unquestionably the doctrine of entire sanctification according to the Wesleyan statement. To my mind the Wesleyan statement as contained in our standards is scriptural, logical, and in accord with the experience of believers in all ages of the world. There was a time when I did not believe this doctrine. Twelve years ago, after careful study, I became convinced of its truth, and about the same time I received Christ by faith in my own heart in a much richer and more blessed sense than I had ever known before. I am still far from satisfied with myself, but the joy and graciousness of that anointing abides with me to this day. Worlds could not buy what I received then. Not only has it helped me, but it has enabled me to help hundreds of others. From that day to this, as occasion has offered, I have not hesitated to preach the doctrine and urge believers to seek the experience.

Apparently, we are nearing a crisis in the Church, growing out of the discussion of this question and related subjects. Already it seems to me much harm has been done, and unless there can be clearer vision on both sides, more is likely to follow.

In the spirit of modesty and true humility I ask for a hearing from all concerned. I shall write with kindness and in perfect candor, and while I would regret it, am even willing to have my motives misjudged if I can help toward a peaceful settlement of the unpleasant differences that now divide the body of Christ.

Taken in the aggregate, there are a large number of persons in Texas, and readers of the Texas Christian Advocate, who believe in the doctrine of entire sanctification according to the Wesleyan statement. Many of them profess the experience, and co-operate with the leaders in every movement to spread the work. I am in most hearty sympathy with every proper and legitimate plan for the extension of this doctrine and experience. I come, however, to plead for the supremacy of law—of Church law as it bears on Church members.

(1) Law should be observed for its own sake. Nothing can long survive without due respect for law. Disregard for law will defeat any organization on earth. As Methodists we cannot afford to disobey in any sense the disciplinary regulations of the Church.

(2) We should rigidly observe every law of the Church for our own sakes. To treat lightly the rules and usages of the Church that have the sanction of authority, is to beget in ourselves a lawless spirit that will after a while degenerate into disregard for all law, and very probably into extreme looseness.

(3) For the sake of the very experience which we wish to commend to others, it is of the highest moment that we rigidly observe every rule of the Discipline. Any disregard for law only exposes us and the experience which we advocate to the just criticism of inconsistency between profession and life.

For a preacher, traveling or local, to hold a meeting in the bounds of a pastoral charge over the protest of the pastor, is clearly an unseemly act, contrary to the spirit of our law and polity. The strict letter of the law may not forbid such a thing, but Christian men are to be controlled by the courtesies and proprieties of life, and by the spirit rather than by the letter of the law. True, there may be pressing invitations, there may be great need of the meeting, but if that particular part of the field has been assigned to one certain man, he must be held responsible for it and no other should invade his territory over his protest. If he is not the right man for the place, and does not preach the gospel for which the people are hungry, let his displacement come through the regular channels of Church action, and not by invasion. So long as we are Methodists we must abide by Methodist law. If the law is not right, seek its correction, but observe it while it stands.

Another point I beg to be heard on. Under no circumstances let those who are in sympathy with the present holiness movement voluntarily leave the M. E. Church, South. The Church needs you. Under her ministry and at her altars you were brought to Christ. There is a debt of obligation to the Church on you that you can never repay if you leave her folds. Whatever of increased light and grace, or spiritual power you may have received, should be given to the Church. And be it remembered that the Church wants you in her midst. There are a few rash ones, who, perhaps, desire otherwise, but the great heart of the spiritual part of the Church acknowledges the new life and power which the holiness movement has brought, and has no desire whatever to lose its advocates. Of course you will not give place for a moment to any suggestion of "Come-outism," that child of the devil. No argument is needed here on the subject. Ffteen or twenty years ago there were a few wild fanatics who were silly enough to advise such a course. But the leaders of the holiness movement among our people have been so pronounced in their condemnation of such action that the idea never obtained foothold in our Church.

We should be equally far from any thought of organizing another Church. I do not know that such an idea was ever mooted, but in view of some recent occurrences it is not improbable that the thought has been suggested that a separate Church with the Wesleyan statement of holiness for its platform would bring relief. Not so. There are too many denominations now. Beyond a doubt, at the judgment, certain leaders who have organized separate Churches on insignificant differences will be called to account for having wasted the Lord's money and divided the flock. Besides, a new Church, organized on a doctrinal formula, a mere theory of holiness, and having no other controlling reason for its separate organization, would inevitably fail of the very object it seeks to accomplish. The generation that gives it birth will in all probability likewise fold its winding-sheet about it and bear it to the tomb. One generation cannot form the beliefs and opinions of the next. Seventy-five years ago the Methodists of the United States were practically a unit in their acceptance of the Wesleyan statement of holiness. Twenty years ago, nineteen-twentieths of the Church rejected it absolutely. Since that time there has been a considerable disposition to return to the old doctrinal paths, until perhaps one-fourth of our members believe with the fathers. Suppose a new Church, entirely Wesleyan in its views, should be organized. What guarantee have we that it would remain sound in the faith? For these and other reasons, it is far better that we "contend for the faith once delivered to the saints," in the "union" and not out of it.

Again: Do not join the M. E. Church. The temptation to do this will probably be the strongest presented to you. That Church professes to be more in sympathy with the doctrine and experience of entire sanctification than our own Church. It is on the ground. It opens wide its arms and gives a broad welcome. There are a number of reasons why you should not join it.

1. There is no more real sympathy for the doctrine in the M. E. Church than in our own. There is perhaps more of outward conformity to the standards than with us, but their people give quite as much proof of having lost the power of the experience as do our own.

2. The M. E. Church has no business in the South. It is here in violation of a solemn compact, and of the higher law of Christian courtesy and regard for the rights of others. Its presence is a constant menace to the peace and good will that ought to exist between the two bodies.

Its perpetuation here only hinders the coming of real fraternity and indefinitely postpones any possible organic union. For Southern Methodists who are in sympathy with the holiness movement to become disgruntled with their own Church and enter the M. E. Church in the South, is simply to damage the very cause they wish to serve. Such conduct has the appearance of proving the charge that the holiness people are schismatics and soreheads. To aid the M. E. Church in the South is to inflame our own people, and cause them to feel that those who join that Church are a lot of deserters and unworthy of confidence.

Once more: Let those who are in sympathy with the holiness movement give their entire support to all our Church papers and other publications. See that they are circulated and our people induced to subscribe. I can see no valid objection to those who wish to do so having in their homes a paper that specifically advocates holiness according to the Wesleyan statement, provided, first, that they are readers of their own Church paper, and provided, secondly, that the special paper is not antagonistic to the regular work of the Church and its general management. If such is the case, or if it is filled with railing accusation against our chief pastors, it should not receive any support.

To my mind the sum of the whole matter is this: To really and permanently advance the cause of holiness that we so much love, it is absolutely essential that we observe all the rules of the Church, remain within her pales, submit to any regulations that may seem unjust, and avoid the appearances of schism or division. Remember, Mr. Wesley died in the Church of England, and Luther never left the Catholic Church until circumstances forced him out.

Before concluding this paper, I ask that large part of the Church who do differ with the views of the minority to listen patiently to the mentioning of a few things by one who never indulged in sharpness toward those who disagreed with him on this subject.

1. I remember that you are in the majority, and on that account can afford to be magnanimous. Majorities frequently lose sight of the feelings and rights of minorities, and act so rudely and ruthlessly as to forever drive away the minority. Reconciliations can only be effected where majorities treat minorities with due respect and consideration. It may do in political circles for the stronger to trample on the weaker, but in the Church of God such treatment would be highly improper. Nothing is ever settled until it is settled rightly, and the only hope for the final adjustment of the differences that now divide the Church is for the stronger side to extend the olive branch of peace and love and Christian courtesy to the weaker.

2. Do not antagonize the doctrine or the experience. To do so is to imperil your own religious life, and greatly hinder your usefulness. I have never yet seen a man who made light of this experience, or antagonized it in public or private, who did not backslide in his own heart, while if a pastor, his work went down on his hands. The Holy Ghost is jealous of the subject and fact of holiness, and visits with leanness the soul that either by innuendo or open attack opposes the great work. You may say you do not oppose holiness, but only a theory of holiness, or the method of its advocates. This is dangerous ground for you. The great public never draws fine distinctions, and unless you are exceedingly guarded in what you say, the people will set you down as a fighter of real holiness. If you think the holiness people in your charge are going too far with their special meetings (as they sometimes do), it will probably not be the best plan to make an open attack. A better way is to attend all their meetings. Take such part in them as opportunity may offer. Let them see that you really are in sympathy with genuine holiness, and that you only desire to prevent extravagancies and improper things. In this way you will soon be in high favor with this element of your people, and if your spirituality is strong and your sympathy genuine, you will have no difficulty in persuading them to follow your advice.

3. Do not strain the law. In another part of this paper I have counselled the holiness people to be guided by the spirit of the law rather than by the letter. I beg the other side not to resort to legal remedies until every other measure is exhausted. This is eminently a time to let "patience have her perfect work." Do not take legal steps until the infraction of law is clear and unmistakable. When there is a large majority on one side of any question, and that majority is in power, it is comparatively easy by strained interpretations to make the law suit almost any case that may be in hand. Be sure you do not act until there can be no question about the violation of law. Better wait and have the General Conference enact laws to meet the needs of the times, rather than to put a forced or strained construction on existing laws.

4. Do not use a severe penalty until it has been demonstrated that a mild one will not cure the evil. Mild penalties will serve to show the attitude of the Church as well as severe ones. If a cure can be effected, a mild penalty will be much more likely to accomplish this desired end than a severe one. If the mild one fails, it is then patent to all that severe measures must be used, and when used they will not provoke criticism. Suspension from the functions of the ministry, or deposition from the ministry, ought to be penalty enough where there is no involvement of moral character. If after trial this proves in vain, let expulsion from the Church be the penalty.

5. Do not exalt ecclesiasticism above spiritual life and power. Our Church has become a great denomination, a great system, a great machine. Let it be filled from one side to the other with vital godliness and baptized with the Holy Ghost, and no man can estimate its power. But otherwise our strength becomes a source of weakness. The perfection of our vast connectionalism causes us to be peculiarly liable to the temptation of making a sort of fetich of our ecclesiasticism, and forgetting the real sources of power. If I mistake not we are suffering some at this point just now. Great as is the Church, and important as it is for us to perpetuate our Methodism, let us see to it that our consecration to Christ does not degenerate into a mere devotion to an ecclesiasticism. I speak as unto wise men; judge ye what I say.

6. Do not discount men simply because they have co-operated in the holiness movement. Nearly all of them are true men. They have been consumed with a burning desire for the glory of God and the good of the Church. They may not always do just as you think they ought, but in their heart they are loyal to every right thing and do not desire to go contrary to the wish of the Church. They have a right to their views, and should not suffer in the estimate of their brethren or in the class of appointments to which they are sent.

Finally: This paper has not been written for controversy, but with a sincere desire to promote peace, love and good will between brethren of divergent views. Schism, either by sudden division or by the slow processes of sloughing off, must be avoided. If there is the spirit of Christ animating both parties in the Church, it can and will be. In hope of such a blessed result I send this forth. Amen.

W. F. LLOYD.

Fort Worth, Texas.

A physician cannot be very successful unless he is enthusiastic about his profession, * * and I tell you a Christian will never amount to much unless there is enthusiasm in his Christianity.—H. M. Wharton, D. D.

Nothing can make people go blind any quicker than filling their eyes with gold dust.

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.

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