TEXAS CHRISTIAN ADVOCATE

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EDITORIAL.

AN IMPORTANT MEETING.

On the eighth page of this issue will be found an important announcement from Bishop Galloway. We call special attention to this and trust that it will meet a wide response. This is the first meeting of the kind that has ever occurred in our Texas work, and it will doubtless accomplish great good. The association of all of our presiding elders and as far as possible the pastors throughout the State in a few days of spiritual counsel in a meeting of this nature, with the presence and co-operation of three of our Bishops, will be a season of great benefit to our work. So we trust that the meeting will be largely attended. Fort Worth Methodists will make all necessary provision for the entertainment of all who attend.

BAPTISM OF POWER.

The early disciples of Christ were not ready for effective service until they had received the special baptism of power. True they had been associated with the Master for three years, more or less, and they had enjoyed the favor of his personal communion; but before he was taken out of the world he told them to tarry at Jerusalem until special power should be given to them for service. In obedience to this command they remained there in waiting for the outpouring of the Spirit. They went into an upper chamber, and there they were in prayer; they were of one mind; they were in one accord; and at the appointed time the Holy Ghost came down upon them and they began to speak with other tongues as the Spirit gave them utterance. The whole place where they were assembled was shaken; the people rushed to the scene, and every man heard the gospel in the language in which he had been born. A great revival started and on that memorable day three thousand souls were converted and added to the Church. The work went forward until the whole city was stirred, and from thence the spiritual upheaval took on shape and began to spread throughout Judea and Samaria. It is true that since then the Church has labored under the special dispensation of the Spirit, still there have been periods in every age of its history when a return of the day of Pentecost was a necessity. And this period is upon us to-day. We have grown into a secularism in our Church methods, and our ministry is tainted with its spirit and practice. We need to seek a special baptism of the Holy Ghost to remedy this tendency and bring us back into sympathy with the sources of spiritual power and efficiency. In the days of the great Reformation this was the remedy sought, and it was all powerful. And when Wesley came upon the scene he found a spiritually dead Church, and he began to call upon England to return to the simple helps of the Holy Ghost, and in time he wrought a spiritual revolution. To-day we are not so far gone as was the Church in his day, but we are far from a satisfactory spiritual state; and there is but one source of correction. It is the baptism of the Holy Ghost. The preachers all through Texas need this gift of anointing from above, and so do all of our Churches. It can be secured by the adoption of the old methods. Let the pastor and the faithful of his flock go into an upper chamber, engage in prayer, be of one mind and in one accord, and abide there until the unction is bestowed, and then we will witness a return of the old-time fire and souls will be born in the kingdom of Christ. Then our preaching will become more efficient and our great Church will move forward in its victories over sin and Satan. This has been the case in every age of the world, and this age will prove no exception to the rule. Given the Holy Ghost, and things will come to pass and many will see it and be glad.

CONSECRATION IS THE SECRET OF SPIRITUAL SUCCESS.

In writing to the Romans, Paul said: "I beseech you, brethren, by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This implies the setting aside of all of our powers, physical, intellectual and spiritual, to the undivided service of the Master. Nothing short of this will meet the demand. Then he goes further and says: "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Consecration presupposes transformation of life and character. In that sort of life there is non-conformity with the world; there is oneness with the will of God. In the speech and conduct of such a life, God's will has the highest expression. Out of this sort of experience and practice comes spiritual success. The preacher of the gospel needs this sort of consecration by virtue of his vocation. His efficiency as an expounder of the Word depends upon it. His thought, his purpose, his ministrations and his walk before men must radiate with its spirit and devotion. Then the world will take knowledge of him that he has been with Jesus, and his very presence will be a factor for good in the community where he labors. His sermons will be charged with power and his house to house work will be fragrant with the companionship of Christ. When he comes before the people he will not lack for a hearing, and when he speaks from the pulpit his words will not return to him void of results. He will see the travail of his soul and be satisfied. And though he may often go forth weeping, bearing precious seed, yet he will return again rejoicing, and bringing his sheaves with him.

The Church membership needs this same blessing of supreme consecration. Their relation to the Church requires it. The work to which they are called as the living epistles of Christ makes it encumbent upon them to be separated from the world and to be united with Christ. Only in this way can they prove what is that good and acceptable and perfect will of God. Then what is it, with a ministry and a membership thoroughly consecrated to God, what is it that we cannot accomplish in the work before us? We can do all things through Christ which strengtheneth us. We will in a sense become omnipotent. In this way we can remove many of the barriers inherent in the law of limitation and make the Church well-nigh almighty in her work of saving men and of spreading scriptural holiness throughout these lands. No sort of formidable resistance can stand in the way of unreserved consecration of heart and life. The world must yield to its forces. And "it is not by might, nor by power" of the human kind, "but by my Spirit, saith the Lord."

A FORGIVING SPIRIT.

In Christ we see the perfect type of the forgiving spirit. Even on the cross he said: "Father, forgive them; for they know not what they do." And even if they had known it, he would have exercised a forgiving spirit toward them. It ought to be the desire of every follower of Christ to be like him in all things. "If any man will come after me, let him deny himself and take up his cross and follow me." In the heart of Christ there was never a sentiment of malice. He loved mankind. And so important is this spirit of forgiveness that Christ makes it a condition of the pardon of our own sins. "Except ye forgive men their trespasses, neither will your Heavenly Father forgive you your trespasses." We need not, therefore, expect to be forgiven unless we are willing to forgive. You ask the question: How can I forgive a man who will not ask my forgiveness? You can do it to the extent that in your own heart you do not harbor a feeling of enmity toward him. In this way you can cherish the spirit of forgiveness, and thereby place the burden of responsibility upon him. Life is too short and the heart is too important a part of the measure of our usefulness for us to carry around a feeling of hatred toward any human being. We want to fill it up with the sunshine of love and good cheer, and not chill it with the mildew of ill-will. Nothing is better qualified to stifle all of the better sentiments of our humanity and leave our confidence in humankind weakened and degraded than an evil spirit of unforgiveness. If any of these things obtain in your life here, you will have to settle them before you stand in the presence of the Judge, or you will be in a bad condition in that day. Things of that sort will never be rectified after death. They must be adjusted here and now or it will be too late hereafter. There is no provision in the better world for this spirit of relentlessness.

THE POWER TO FORGET.

Memory is a faculty. In some it is found in a larger degree than in others; but in all it is susceptible of great improvement. In fact, it is with the most of us just about what we make out of it. We cultivate it by exercising it. The memory is one of our most useful powers. What would we be without it? It is the register of the mind. In it we make record of life's events and developments. Since this is true, it is largely with us to use it as we see proper. There are some things, then, that we want to become indelible in the mind. All of the important facts in our experience, we want to retain and work them into our characters, and make them a part of self. Every good thing that we have done, and every good thing that others have done toward us, we never want to forget. Anything which has in any way contributed to our growth in grace, or helped to make us more useful in our relations to others, we want to abide. These things are too valuable to be lost.

But there are a great many things which we want to studiously forget. We can not afford to carry a remembrance of them. When God forgives us our sins, he blots them from the book of his memory. They become as though they had never had an existence. He casts them behind his back; he removes them as far from him and from us as the east is from the west. We, therefore, can not afford to remember them any more forever. It is our privilege to blot the knowledge of them from our secret thoughts. Many people do not do this, but carry the memory of them along through life. This is foolish in the extreme. If God can forget them, then we ought to be able to do likewise. To do this, is to save us from many bitter things, and make our lives much brighter and happier. Then, too, we ought to forget all of the unpleasant experiences of life. If anybody has done you a meanness, do not cherish it, but dismiss it. If you let it abide, it will give you trouble. If people have been so thoughtless as to speak unkindly of you, and by chance you hear of it, blot it out instanter. If you carry it along through life, it will grow into a burden some day. Make it a point to forget all of the little slights and annoyances that come to you in the way of life, and by and by you will grow so large that you will cease to see them. This power, therefore, to forget is one of the secrets of a tranquil life. Cultivate it by practice until you can control its action, and you will add many days to your earthly pilgrimage and enhance the pleasure of living a thousandfold.

SOME NEEDED LEGISLATION.

We publish below a letter on the above subject of pressing importance. We call special attention of the brethren to it in order that they may consider the questions involved and take such action as may be necessary to bring about the desired result. Our laws on gambling are not nearly so strict as they ought to be, and they need revising until they become severe enough to make law-breakers of this class fear them:

Judge N. G. Kittrell, of Houston, member of the Legislature, proposes to introduce bills having for their object the suppression of gambling houses, unlawful sale of liquor, and violation of the Sunday law. Such legislation is needed. I have known the Judge for many years, and know him to be a man of strong convictions, able and fearless in advocating what he believes to be right. If properly supported, he will succeed in securing needed laws relative to these things. Would it not be a good idea for you, through the Advocate, to enlist the friends of good morals throughout the State, and get them to try and bring such an influence to bear upon their respective representatives as will induce them to support these measures?

B. D. DASHIELL.

Jewett, Texas.

A STEP IN THE RIGHT DIRECTION.

Below we publish a note from Bro. C. M. Pattillo, a lay member of our Church in Hico, Texas. This is a wise suggestion—a step in the right direction. The proposition is now before you. Who is willing to respond? The Advocate will publish your reply. Now let us hear from you:

I notice in the Review of Missions that the South Georgia Conference is to support a missionary to Cuba, and the thought comes to me: Why can't each of our conferences do the same? I will be one to give ten dollars to send one from the Northwest Texas Conference, and I believe it can be easily raised. Let the Advocate take the matter up if you think well of it. I am persuaded something should be done quickly.

FROM REV. J. L. HENDRY IN CHINA.

We give below a letter from Rev. J. L. Hendry, our Texas missionary to China. We do this not simply because it is a letter of congratulation, but because there are hundreds of our people who feel a deep interest in him and his work. He is one of the most devoted and godly men in that distant field of labor, and a word from him on any subject is always in order. While Bro. Hendry and his wife were at home on account of ill health a couple of years ago, we were intimately associated with him at Houston, and we learned to love him like an own brother. The following is his letter:

Shanghai, China, Dec. 23, 1898.

Rev. G. C. Rankin, D.D., Dallas, Texas:

Dear Brother—I write a line to express to you my sincere congratulations on your being elected editor of our Advocate. And, with your permission, I will say that the choice was a wise one. Dr. Pierce made a good editor, and he retires with the best wishes of his readers. I do not hesitate to say that I, for one, shall expect to see the subscription list constantly increasing. Also, I would assure you of my sympathy and prayers. There is no doubt that you will need the help that God alone can give in order to achieve the greatest success. May your walk be close with him. May you abide in him. May his rich blessing rest upon your labors.

If at any time I can assist you in your work, please do not hesitate to inform me to that effect. I have not the time now to write at length. The intention of his note is to express my brotherly interest in you and your work. Nothing more.

We send Christian love to you and yours. Your brother,

J. L. HENDRY.

Educate women for usefulness.—Mrs. I. Graham.

LETTER FROM ALABAMA.

Your readers will appreciate the announcement that your columns will soon be open to a discussion of the spiritual state of the Church. The pulpit has lost its grip on the public conscience and our worship has become formal and cold. This is felt and confessed. The thing that now concerns us is to know how we can regain power and utilize it for the salvation of men. We are not as self-denying and cross-bearing as were our fathers in the ministry. We must reform. And this must be from our Bishops to the last man on the list. The preachers must lead in fasting, humiliation and prayer. The people will wait to see what we are going to do to remedy this sad state of affairs. As preachers we are living "at a poor, dying rate." Men are not converted and converted under our preaching as in other years. Let those who write be tender, but straightforward.

* *

An obscure member of our conference said some things in a sermon during our recent session on the old-time way the Methodists had of making preachers. They started "the boys" on missions, and, if worthy, promoted them to circuits and then to stations. A young preacher in those days thought himself greatly favored if he reached a city appointment in eight or ten years. Now they go into the cities to begin their life-work and training. That preacher dared to say that no man is fit for the work of a district who has not had plenty of experience with mission, circuit and station work. And no man is fit to be a Bishop in our Church who has not added to this stock of experience years of service as a presiding elder. Later in the session Dr. Tillett represented the theological department of the Vanderbilt University in a capital address. Without knowing what had been said he announced his readiness to join in pounding the walls of that great institution to dust if the time ever came when is graduates should clamor for the city Churches on entering the itinerancy. Methodism proposes to conform to the law of normal growth. The schools educate from the freshman to the senior classes. He begged the Bishops and presiding elders to allow their graduates an opportunity to make Methodist preachers. This can't be done by skipping the missions, circuits, districts, etc. We want Bishops and presiding elders with the heart of Methodist preachers in them. This they can't have without the experience above indicated. It is said that Bishop Keener was carefful to be present at each session of the conferences where his sons held membership to prevent any possible calamity of their sudden promotion. He wanted them to attain Methodist perfection—and they did.

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Notice how quickly Bishop Fitzgerald denies the statement charged that if again a member of an Annual Conference he would not vote for the admission of any young man who is not a college graduate. We are hardly ready for that position. This is a companion utterance with that of a certain other Bishop on "the ministerial deadline."

* *

Bishop Key was President for the first time of our conference. He is a fair and rapid President. His preaching did good. In the pulpit he is thoughtful and earnest. Much needed to be done, and that he came to do was left undone. The conditions here are very peculiar. We have many, so called, great men, and but few, so-called great places. A Bishop is likely to find it difficult to satisfy 180 such great men with so few first-class appointments at his disposal. A year before Bishop Galloway said we were a tough set and that our supreme need was spirituality. Bishop Key said that he had much groaning in the spirit and agony in prayer in trying to adjust the men and places. We believe him. Much complaint follows the annual announcement of appointments. This seems inevitable. Some have suggested ten brand-new presiding elders and other some a change from A to Z. Perhaps we do need more religion. Charles Wesley said:

"Labor is rest and pain is sweet,
If thou, my God, art here."

When we get the mind of the Master it it may be we will quit talking about first, second, third and fourth-class appoinfments. Any place is good enough for any of us where live the souls for whom Christ died.

* *

We had the promise of a religious session, but a revival of the old discussion on educational matters brought to the surface bad blood. For years we have disputed and wrangled over a severance of our connection with the Southern University and the establishment of a male school for the northern half of the State. By vote we have severed and ordered a transfer of our half interest in the university. A new college, located near Birmingham, is open and giving instruction. It seems a singular providence that removed Dr. J. O. Keener, the President of the university, just at this time. He was the son of our senior Bishop and son-in-law of Dr. John Mathews. The two families are greatly bereaved and the Church has lost one of its brightest and most promising young preachers. Press dispatches announce the serious illness of Dr. Z. A. Parker, the President of the new college.

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Dr. Alonzo Monk made the address of the session on Christian education. If the General Conference ever stands in need of a Secretary for its Board of Education they will know where to find him. The Texas delegates must remember that he is the product of the "Great West."

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Love and best wishes for "the new editor," the publisher and the thousands of old and attached friends of Texas.

M. H. WELLS.

Guntersville, Ala.

ON THE STATE OF THE CHURCH.

Our methods are too drastic. What with societies, conventions, conferences, etc., we are exposing to the air all the tissue of the body. Every enterprise, great or small, must pursue the same policy. Enlist the children, employ the young people, call out the humanities of the women, appeal to the philanthropy of the men. Work all the details. Get lists of the names from the registers, rosters, class-books, muster rolls. Address circular letters to each one. Start a chain of ten thousand links—a dime a link. Run papers—newspapers, thumb-papers, little papers, big papers. Force subscriptions. Send women and children to get them. Create innumerable "long felt wants." Let every enterprise have its advocate and daub with its own ink. Get all the preachers interested. They have vast susceptibilities for sympathy and limitless capacity for enthusiasm. Everything depends on them. Each department, every interest, is entitled to their support, their zeal, their toil. Get them to introduce you to the flock, one at a time. Get from them a list of the names and an estimate of probabilities in each case; call conventions on all subjects and of all classes. "This is a bonanza—there's millions in it." The old and young must be in different divisions, the men and women in different brigades, the poor and the rich in separate regiments, the wise and otherwise in separate companies, the tony and tacky in separate squads. Don't stop here. Individualize. Count the per cent who will pray in public and testify. Get everyone to testify. Nothing like testifying. No matter whether you have anything to say or not, get up, take up your cross (save the mark!) and testify. You are as good as dead and in heaven, the door locked and the key lost, if you will only testify. Above all, call the Lord of glory "dear Jesus." It is so appropriate. He that humbleth himself shall be exalted; and that beats Uriah Heep for an humble expression. With such elaborate machinery, the chief duty of a preacher is book-keeper. If, in addition, he be a good stenographer he can get a pencil and pad, listen "vicariously," and declaim a pretty fair sermonette every other Sunday.

Oliver Wendell Holmes was wont to say, "The preachers are in danger of lapsing into heathenism for lack of religous instruction." It is just as bad if their brains be only a sieve or a mirror.

The above picture is not very highly colored. The best and most successful pastors to-day are either ignoring or flatly repudiating many of the demands upon their time and toil. Yet these same men are overburdened with clerical work. If it was not reason that the apostles should leave the Word of God and serve tables, it is surely contrary to reason that their successors should devote their energies to "mint, anise and cumin." The regular connectional obligations of a Methodist preacher are a sufficiently perilous distraction from the ministry of the Word. The methods of emphasizing all these obligations to-day are reacting upon us in an enervated ministry. After believing in and operating current methods for a number of years, this deponent now witnesseth: The emancipation of our ministry from the slavery of mechanical and perfunctory performances will give the preachers opportunity to evangelize their Churches, restore the revival power and, incidentally, multiply the collections manifold.

HORACE BISHOP.

RELIGIOUS EXPERIENCE—ITS RECOIL.

REV. J. MARVIN NICHOLS.

If the Lord guides my mind and pen I desire to call attention to a possible recoil to which too many are fatally indifferent. Between the marvelous development of our material resources and that of excessive quibbling over non-essentials, we have allowed an inherent law in religious experience to sap our life away. Our spiritual dearth is not due to the committal of actual transgression, though of this there is enough. Methodism in Texas needs power, not experience. The withered arm hangs by the side, useless by virtue of the paralytic stroke. It could also hang as helpless and as withered by virture of non-use. The loss of power in the first case was immediate; in the latter, slow, but no less certain. Here is our trouble: Our arms, once characterized by peculiar and supernatural power, are not paralyzed by transgression—they hang withered for the want of use.

Notwithstanding other views our great Church has been keen to avoid the committing of wrong, knowing that transgression is sin. In our carefulness not to sin we have been blinded to another law: "To him that knoweth to do good, and doeth it not, to him it [omitted duty] is a sin." Oh that the fact were clear enough to be easily discerned! To transgress is sin; not to "do" right is sin as well. The reef on which experience goes down is the fancy that spiritual life is the result of not doing wrong. This may be so, and yet because I do not do right I am as equally culpable. This truth is so abstract as that we almost unsciously court our doom. To be inactively related to right, so far as results are concerned, is synonymous with our active relation to wrong. To the latter we are thoroughly aroused; to the former we are fatally blinded. God help us to see this abstract truth clearly! Activity in sin is equal to lethargy in religion, lethargy in sin is equal to activity in religion. If our glory has departed, and if we're not as in other days, the explanation must lie in the philosophic recoil of duty ignored.

Texas Methodism has unwittingly nursed this slow but certain reflex of omitted duty until, in shaking off our slumber, we awake to find as a missing quantity the power and prowess of our fathers. To say that it is because we have "done" wrong is not altogether true; to say that it is because we have not "done" right may be true. A man stands between two forces. On his right is a plate of bread and a cup of water; on his left a plate of arsenic and a cup of hemlock. He may turn to the right and live; to the left and die. In this scene there is a twofold idea of life and death. See the laws of death! To eat of that on the left, ignoring that on the right, he dies; sin kills. To eat of that on the left and also that on the right, he dies; sin counteracts. To ignore that on the left and also that on the right, he dies; the inherent, self-destructive element in righteousness. "To him that knoweth to do good, and doeth it not, to him it is a sin." May the Lord, whose Spirit inspired our fathers, help us to recognize the fundamental fact in this illustration! Here Methodism may stand and see her star go down in ignominy and shame. This law is interwoven into the texture of that sublime truth thus fitly spoken:

"Back to thyself is measured well
All thou hast given;
Thy neighbor's wrong is thy present hell,
His bliss thy heaven."

The great question that confronts our beloved Church—herself the aggregate of personal experience—is, Can we perpetuate our religious life independent of conscious reproductiveness? In my heart I believe that the affirmative attitude to this question is the rock on which we stand. Is there not a sense in which God asserts his divine approval according to the workmanship of our hands? The fact that sons and daughters are not born at our altar-places is prophetic of an impending anathema. We had just as well face the sweeping logic of the skies—fruit will forever be the credential of our claim. The Church militant is no stronger than her integral experiences. If Methodism waxes and wanes, she does so in proportion to the decay of individual piety. One is the logical sequence of the other. If the Church falters, her individual life is waning; if piety declines, the power of Methodism withdraws. May the Lord, under the pressure of our present crying need, rivet our eyes on our inner self. The Church must rise to higher heights. She can lift herself from the dust only as personal experience transcends its present state. My Lord! Am I unconsciously throttling the efficiency of the Church. If so be that my spirituality is eclipsed by other than the glory of the cross, in that same proposition I stay the arm of God. The philosophy of it is, that I not only intercept the salvation of a fellow-soul, but the fearful recoil of this lost opportunity paralyzes my own experience. The truth is, on the one hand, we perish if we sin; on the other, we die in proportion to the wilful neglect of duty. Now, to this all-important question: Can my spiritual life survive the conscious neglect of a known duty?

We are quick to see that a lost opportunity may, in a measure, intercept the salvation of our brother, but, oh! how slow we are to discover its disastrous reaction. It smacks of no less than religious suicide. This profound truth is easily demonstrated by the language of Christ. I quote now an oft repeated phrase, yet pregnant with unalterable spiritual law. "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is theneceforth good for nothing, but to be cast out, and to be trodden under foot of men." Christ here revealed these basic laws:

1. That a redeemed individual life is the salt of the earth.
2. That there was a possibility of salt losing power.
3. That as salt lost power the opportunities of the world decreased.
4. That the idea of being "cast out" lay in the loss of power, not in being as salt. There may be salt and a present power; there may be salt and absent power. There may be both form and power in godliness—this is life; there may be the form without the power—this is death disguised.

The logic of the illustration forces us to but one inevitable conclusion. Too much we are sinking into (not out of) self. The design of salt is to save. Its sphere is to lose itself in the object to be saved.

Oh, that we may see the force of the divine argument! If we lose our life we shall save it; if we save our life, we shall lose it. To ignore this reflex law is impossible. The soul—or the Church—that does not lose its identity in that of another is "good for nothing but to be cast out." We are not altogether overshadowed by our transgressions. The phantom of departed privileges haunts us like a ghost. Let our great Church, in this her day of grace, awake to the terrific retaliations of this law of duty. If "without me ye can do nothing," then that life that seeks to accomplish nothing has not Christ. Five virgins started with oil in their lamps, but were turned away from the beautiful gate. One man to whom there came an opportunity failed to grasp it; the unused talent was his ruin. The Church at Ephesus was confronted with the possibility of her candle-stick being removed out of its place. The branch, once alive, is now cast into the fire and burned, for no other reason than that it failed to bear fruit. God save Texas Methodism from her unconscious drift toward sure and certain ruin! Oh, for a revolution in Texas pulpits! Who can calculate the infinite gain if every preacher in Texas were to turn his pulpit into a throne of evangelistic power; his study into a Pentecostal chamber. I for one sigh for the Holy Ghost in his anointing. Oh, for the ineffable Spirit to fall upon our heads like cloven tongues of fire; for the Spirit of God, as a mighty rushing wind, to stir Texas as it did old Jerusalem in her day of great revival. I am too young, perhaps, to speak in this our crisis. Let me appeal to my brethren near my age, if none other. Read the Bible more, visit your place of secret prayer, be impregnated with the life and history of a Methodism born of an unprecedented revival, turn your pulpits into thrones of praises, ignore needless disputation, exalt the Christ and cross. Save a soul from sin and death—thereby win your crown. And for this year

"Like the star
That shines afar,
Without haste
And without rest
Let each man wheel with steady sway
Round the task that rules the day,
And do his best."

Nocona, Texas.

PASTORIAL VISITING.

It is not my intention in this article to criticise the itinerancy of Methodism nor to preach a sermon on the faults and shortcomings of the different pastors of the Methodist Church; yet one can not fail to see that, in some places, our Church is loosing ground on account of the indisposition of some pastors to visit as they should.

When a person is taken into the Methodist Church he pledges himself to attend upon its ordinances and support its institutions, and one of the grandest institutions of Methodism is its itinerancy, and by the observance of this pledge on the part of the members a pastor is given a chance and is supposed to employ his full time in study and in visiting among his members. But how many do this? We have known of a pastor refusing to give a member a letter because he had not paid his quarterage, and at the same time this pastor had members who had paid regularly and still had never received a pastoral visit from their pastor. Is such as this right? We know that there are a great many circuits and stations which are not as strong numerically to-day as they were two or three years ago, and there are more persons who hold a trunk membership than there ever were before. One great reason for this is because there is so much moving about, and when a person gets his letter and settles in a new place his new pastor never visits him, nor invites him to come into the Church, and he backslides and is ever afterwards lost to the Church. Again, a pastor can help to a great extent his stewards in their collections. I have gone to members who have always before paid their assessments and asked them for money for the preacher, and they would say that they would not pay anything because he had never been in their house, and was not filling the place of a pastor to them. Now this is not right on the part of the members, but the pastor is first to neglect his duty, and the members then follow. There are some pastors who seem to think that they are sent to a work for the Church to look after and support and not their place to look after the spiritual interests of the Church. We know that it is every member's duty to attend church and to form the acquaintance of their pastor as early as possible, but if for any reason they fail to do this, then it is the pastor's duy to visit such persons and use his influence to get them to be faithful in discharging their duties as Church members. We are sorry to see this habit of staying at home and not visiting growing on the pastors of the Methodist Church. The cry comes to us almost daily: "Why don't our pastor visit us?" and we know that the Methodist Church is losing hundreds of good members every year on account of this. The Methodist preachers, almost without an exception, are loved wherever they are known, and when a pastor fails to get out and visit among his members and form as many other acquaintances as possible, he lessens his chances for doing good and his influence for upbuilding the Church and advancing Christianity. Why don't our pastors visit to-day like they did twenty years ago? If they would do this Methodism would prosper and pastors would be better paid. W. E. L.

A BIT OF BIOGRAPHY.

I don't know how you got your information, but you were incorrect in your personal of last week in reference to Bros. Roundtree, Bolton and myself. I was converted in the army, near Montecello, Ark., in August, 1864. J. H. Riggin, now of the Little Rock Conference, was my chaplain. I became a member of the army organization composed of all such Christians as desired to be members of the association. How I got into it I do not remember. When I was disbanded at Marshall, Texas, Bro. Riggin gave me a certificate from the organization on which I joined the M. E. Church, South, in the summer of 1865 at Lowe's Chapel, Cherokee County, Texas, under the ministry of I. W. Overall, of the East Texas Conference. The next year Bro. Roundtree was my pastor and performed for me two very important services. On the 15th of March he said the ceremony that made myself and Miss Mattie J. Wherry husband and wife, and in the summer or fall took wife into the Church after she had been converted in his meeting at Atoy. On September 21, 1867, I was licensed to preach. The Quarterly Conference granting the license was held in the house of Col. Bob Mitchell in Alto, Cherokee County, Texas. My dear friend, John Adams, D. D., of the East Texas Conference, was presiding elder, and Samuel Lynch, deceased, was pastor. My license was written and signed by Bro. Adams as President of the conference. I was Secretary of the body, and hence signed my own license to preach. In 1868 Bro. Roundtree was my pastor again, and under his pastorate I was recommended to the East Texas Conference, admitted on trial and appointed his successor on the Rusk or Cherokee Circuit. In my sixth year in the ministry I held in Jacksonville one of the greatest and best revivals I have

ever seen. On this glorious occasion, in the latter part of the summer of 1874, Bartlett Renfro Bolton was happily converted and brought into our Church, and since that time he, though somewhat taller than I, has had to look up to me as his spiritual father. Ask him if this is not true. How wonderful it is that Bro. Roundtree has come down through so many toils, trials and triumphs to his ninety-ninth year! I used to hear him say that he believed the Lord was prolonging his life because he had honored his father and his mother. May the Lord bless my old friend with abundance of peace in his last days upon the earth.

E. F. BOONE.

Dublin, Texas.

REPORT ON SPIRITUAL STATE OF CHURCH.

To the Bishops and Members of the North Texas Conference:

Dear Brethren—We are glad of the opportunity of calling your attention to matters which we think vitally concern the present interest and the future power and progress of the Church.

Methodism, which began as a revival of spiritual religion within the Church more than a hundred and fifty years ago, repeated in its early triumphs the heroic faith and labors, the witnessing power and the joyous experience of the first days of Christianity. It was truly a revival of apostolic religion, nor was it denied the honor of persecution and the crown of martyrdom among its followers. It has gone on, converting men to Christ, and spreading scriptural holiness over all lands, until we can say, with justice to all co-workers, that Methodism has made one of the most glorious chapters in all Christian history.

Wise and spiritual men from every section of Methodism call our attention to the fact that many in our congregations are gospel-hardened and unconverted. Some declare that Methodism is in "a crucial state; that a crisis has been reached; that we need to run up the danger signal." And we believe that there never has been a time in our eventful history when there was so great need of self-examination. Revivals are less frequent and less fruitful. The doctrines that emphasize the exceeding sinfulness of sin, the certainty of eternal hell, the necessity of repentance, the need of regeneration, and the far-reaching importance of a definite spiritual experience are not preached in some of our pulpits as faithfully as our fathers preached them. The demand for a less heroic gospel is widespread. Sinners can sit in our churches without feeling much discomfort. Formalism increases. Our old-time aggressiveness begins to wane. "Multitudes of our people have adopted the social customs of the world. They patronize theaters. They have become familiar with the card-table. The sound of dancing echoes through their homes. Wealth is worshiped. Social position is accounted the chief thing. Beneficence does not keep pace with out increasing wealth. Men withhold the Lord's gold, and his work must wait at home and abroad, and in some places Women's Literary Clubs are eating out the life and draining away the substance of Women's Missionary Societies. Last year the great Methodist Churches of the United States were startled by the smallness of their numerical increase. This year promises to show no better results. And from the reports that we have heard we feel certain that nothing like former results in conversions and additions to the Church have attended our ministry. These statements are not pessimism, but fact; and the sooner we wake up to the peril of the situation the better for Methodism to-day and in the future.

Carelessness in keeping Church registers, no doubt, accounts for some of our numerical loss. But we must look deeper and nearer home than Church records. We believe that there is much decline of vital godliness in the Church because our pastors have abdicated their places and admitted to their pulpits irresponsible, so-called evangelists, with their sensational and erratic methods, and unreliable teaching of shallow conviction, partial repentance and easy conversion that has brought into our Churches hundreds of people with no experience of regeneration, and no genuine sense of sins forgiven. The result is deadness and formalism in the Church. The pastors themselves are shorn of their spiritual power. An abnormal taste for sensational preaching is created, and we fear that some of our pastors in their zeal for success have adopted the easy method of that shallow evangelism that encourages people to join the Church without regeneration and the witness of the Holy Spirit.

If we are to be a successful Church in the future, such as the Church in the best days of the past, we must hold to the blessed personal experience that is so precious to every Methodist. Our people must be not only religous but spiritually active, and consciously saved from their sins. Our Church of today and of the future, if it is to be what God would have it to be, must be a Church of men and women soundly converted to God, in direct communion with him, devoted to his service and blessed with the outpouring of the influence of the Holy Spirit, and her ministers men of faith and experience and consecration—men cleansed from the spirit of greed and pride and self, so that they can spiritually discern the highest things; men in whom the eye of the seer and the tongue of fire go together, to whom Jesus is made of God wisdom and righteousness and sanctification and redemption; who know God as the strength of their life, and who rejoice in the witness of the Spirit and feel his fire. Then will the measure of the Church's spirituality be the exact measure of her usefulness and power.

Above everything else, therefore, we desire that the incoming year that closes out the century shall be marked by the spiritual revival of our Churches in all our districts; all controversy hushed save the controversy of each man with his Lord, importunately seeking at the throne of grace for an increase of spiritual light and light and power, and all our official workers and people brought together for happy fellowship and united prayer that all the springs

As to the spirit of this work, in all our meetings and in our writing and conversation, all derisive and distracting controversy must be abjured; all censure and accusation laid aside, and instead thereof self-examination and earnest seeking for the fulness of the blessing of the gospel of Christ upon our life and labors.

A bugle blast has also been sounded out by Bishops and leading ministers of the Methodist Episcopal Church, calling for a great revival of religion, and they are now sowing down their districts with revival literature. Our own Church, we feel sure, will move forward in the same line, so that we may hope to see a great spiritual awakening throughout the Methodism of the world. Having thus first given ourselves to the Lord, we may then expect to realize our great financial plans; and the Church, invigorated and renewed in her spiritual life and power, shall move forward for the conquest of mankind to Christ. And all this, by the blessing of God, can be brought about. How shall it be done? Not simply by proclaiming that the greatest present need of the Church is a quickening and deepening of her spiritual life. It can only be done under the initiative of our ministers, by an organized and systematic effort in a wise and earnest use of the means of grace. We offer the following resolutions for the consideration of the conference:

Resolved, 1. That as ministers of the Lord Jesus Christ during the incoming year, we will devote ourselves specially to a quickening and deepening of spiritual life in our own hearts and in the hearts of our people.

2. As to the plan of work that the presiding elder's district be made the center of operation for meetings and conferences to be held in the special interest of the revival of religion within the Church itself, and that the presiding elders be regarded as our field leader in this work.

3. That sufficient time be added to the session of the District Conferences so that not less than two days may be devoted, under the guidance of the presiding elder, to counsel and conference, with prayer and preaching, for the great purpose of awakening and enriching the spiritual life of all our official workers, so that they may meet our disciplinary requirement of the highest piety, and, like the seven deacons of old, be good men full of faith and the Holy Ghost. In one word, that all the District Conferences be made spiritual meetings for the increase of love and spiritual power, so that our official members and others attending them may return to their Churches and spread the holy fire among them; and the presiding elders hold other district meetings besides the District Conferences if, in their judgment, such meetings will subserve the same vital end.

4. That the Quarterly Meeting Conferences, if possible, be made to embrace not less than two days, and that all other interests be made subordinate to the great purpose of quickening and deepening the spiritual life of the Church. We confidently believe that the presiding elders, with the aid of the pastors, can give this high spiritual aim to all the quarterly meetings.

5. That we recommend to the presiding elders of the North Texas Conference to come together in the near future, at some central place, for the purpose of counsel and prayer among themselves, with reference to their plans of work. And if, in their godly judgment, it be for the good of the same cause, that they suggest to the presiding elders in other conferences in Texas, to hold similar meetings, or, if they think best, to call a meeting of all the presiding elders in the State to be held at some suitable place where they may confer together for united action and pray together for the guidance and power of the Holy Ghost upon their effort to quicken and deepen the spiritual life of our people.

6. That we ask all our pastors to cooperate with the presiding elders in this special work, and that they enter at once upon a house-to-house visitation of their people for holy conversation and prayer, to ascertain the spiritual state of their members, so that they may wisely instruct them and enlist them in this work of grace for the enrichment of their spiritual life. No amount of preaching can attain this great end without this faithful, heart-searching pastoral work.

7. That we ask the aid of our Church papers in kindling and spreading an interest in this special work and that a Committee of Correspondence, consisting of three members of the conference, be appointed, whose special duty it shall be to keep this work before the Church through our Church papers, to correspond with the preachers and other Christian workers, and otherwise assist in the great aim to quicken and deepen spiritual life among all our people.

8. That we ask our Bishops to cooperate with us in this movement and in like spirit with the President of the English Wesleyan Conference; that they travel as much as possible within the conferences respectively held by them during the incoming year, and by their preaching and counsel emphasize the need of a deeper work of grace in the Church and point out the means by which we can attain it; and, above all, that we seek by earnest and persistent prayer the guidance and help of the Holy Spirit, the sanctifier and comforter of his people, that he will endue us with power from on high and aid us in reviving and deepening vital godliness in the Church, so that we may go forward into the twentieth century fully equipped for our great mission of bringing mankind to Christ. He is able to make all grace abound unto us, so that we, always having all sufficiency in all things, may abound to every good work, and to work in us that which is well-pleasing in his sight through Jesus Christ our Lord. And unto him who is able to do for us exceeding abundantly above all that we can ask or think, unto him be glory in the Church throughout all ages world without end.

F. B. CARROLL,
W. H. HUGHES.

ODDITIES OF POISONING.

The constitutional differences and peculiarities which exist among individuals should always be carefully watched and considered. One person can handle poison ivy with impunity, while another is poisoned if only in the vicinity of the vine and without contact. Some members of a family residing in a malarial district will suffer regularly with chills and fever, while other members will not be at all affected.

Food that is actually poisonous to some persons will not so act on others. One person may eat all kinds of green fruit and vegetables with impunity, while another person could do so only at the risk of life. Certain kinds of fish are actually poisonous to some people and perfectly wholesome to others.

It is this peculiar condition of the system which constitutes the danger point in the individual case and should be prudently observed by each one for himself. Intestinal derangements frequently arise from and are aggravated by certain kinds of food. Thus a person affected with kidney or liver trouble should not eat very white bread since the extreme whiteness is often produced by the use of alum with an inferior article of flour, and as alum is known to be poisonous in its effects on a sound constitution, this is why alum baking powder is never used by people of judgment and discretion.

More of earthly happiness depends upon what we eat than many people realize, and it is for this reason that the different States are one by one passing pure-food laws.

"TARRY YE."

"For out of the abundance of the heart the mouth speaketh."

We should consider these words of Jesus continually, in connection with our own words and deeds. We engage in and speak of those things which interest us most. Our words and deeds are a true index to the condition of our hearts. If our hearts are not right with God we cannot deceive our fellow man long. Our sin will find us out. When we are transformed from darkness into the effulgent light of God, we are no longer led by an evil influence, but by the Holy Spirit, whose office is to guide us into all truth. We must be born of the Holy Spirit before our hearts are right with God. When this is the case we will demonstrate it by our lives. Our sincerest prayer and continual endeavor is to build the Church up in the "most holy faith," and to be instrumental in bringing sinners to Jesus that he might save them from their sins and give them "the peace of God which passeth all understanding." Our Savior said unto his disciples, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." It is just as essential now that the Church should receive the baptism of the Holy Spirit. Every Church that has received this baptism will bear much fruit to the glory of God. We should be persistent in praying for this power, until we receive it. We will know when it comes, for his light will shine into our hearts, and as we walk in the light, as he is in the light, we will have fellowship one with another.

W. D. GASKINS.

Manchaca, Texas.

LEAVES OF LIFE—CHAPTER IV.

Not long after my father's death my sister, Susan, died. She was a little older than myself and had been my constant life companion. We had been together in play and in work, in sorrow and in joy, by day and by night, all the days of my life. I had some recollections of my brother, John, in his death—the pale-faced sufferer, the still, lifeless form, the minding of the body by the older boys. But the death of Susan and her loss to me as a playmate and as an associate made a deep impression on me. Death had now visited the family five times since I could remember. The first was my aged paternal grandmother, then Benjamin, then John, then father, and last Susan. Now they are all gone. The fact that others died and the information that I, too, must die brought to mind such questions as these: Where will I go when I die and leave this world? When I die what will become of me? How is it about the world to come? My grandmother, father, two brothers and a sister have gone to the other world—to eternity. What is eternity? What is the world to come? They are buried in the graveyard, they all sleep in death close together on a small spot of ground that I see often, but where are they now? I did not know then, in my childish ignorance, that it was the Holy Spirit who put these questions into my little mind. My earliest religious impressions resulted mainly from two causes. Death was one of those causes, as it had come so close to me; the other cause was my precious, good mother. She set me good examples, and gave me good advice, and took care of me, and helped me when I could not help myself. She was the best friend that God ever gave me.

R. M. LEATON.

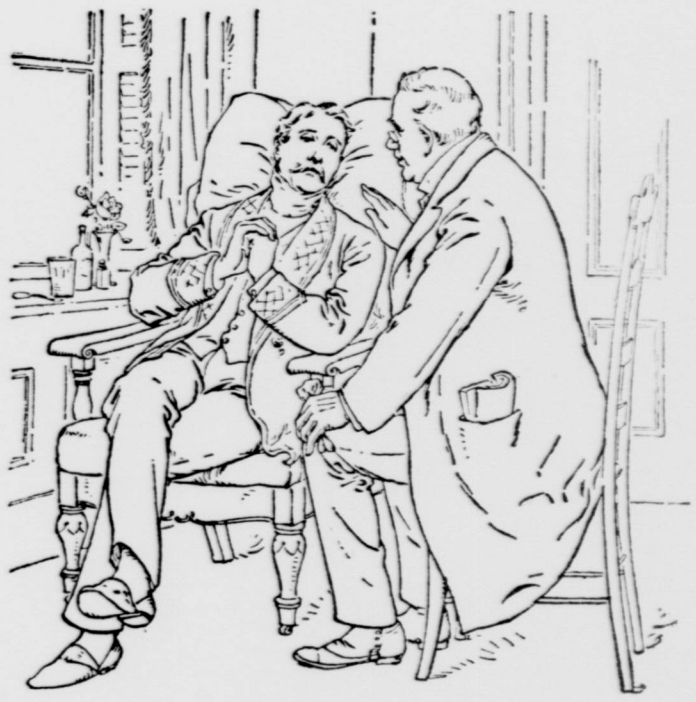
REV ASBURY DAVIDSON.

Asbury Davidson gave the writer license to preach and took his recommendation for admission into the traveling connection to the Texas Conference at Waco in December, 1857, and saw him enrolled as a member on trial of that body. Subsequently he was his presiding elder, and always his friend. Contact, consensus of opinion, his work, both in the pulpit and out of it, all bear witness to his superior merit as a minister of Christ and as a Christian gentleman. Honest, competent, fervid, logical, he took high rank as a preacher. Energetic, capable, intelligent, aggressive, firm, he provoked some opposition and achieved success in the administration of the affairs of the Church. He was a strong writer. Though not often seen in the public prints of his day, though the author of no book, yet certain articles published in the Texas Christian Advocate of nearly forty years ago on "Inter-Church Relations" showed his strength as a writer and indicated what he might have done in the field of letters. Texas Methodism owes much to him. On all sides of the great movement he labored, and in nothing was he a failure. Self-supporting almost, and so burdened with a farm and the support of a family, he yet was faithful in the things of God. Under his hand the Church grew, and under his hand was trained a family of several children, among them being a son, Judge W. L. Davidson, whom the State delights to honor.

But the end came all too soon, and he "ceased at once to work and live." On his way home from conference at Corpus Christi, having been put in charge of the Goliad District, pneumonia seized him and quickly did its work. At Helena he died—died ere his family could reach him. A brother itinerant, bending over him in the supreme moment, saw the light of immortality flash into his dimming eyes. His beloved and faithful wife, Mrs. Mary L. Davidson, is still waiting and watching and working for her Lord.

JOHN S. GILLETT.

Great occasions do not make heroes or cowards—they simply unveil them to the eyes of men. Silently and imperceptibly as we wake or sleep, we grow and wax strong, we grow and wax weak, and at last some crisis shows us what we have become.—Westcott.



"Doctor, what is free alkali?"

"The alkali used in the manufacture of soap is a strong chemical and is destructive of animal and vegetable tissue.

"Pure soap is harmless, but when the soap is carelessly or dishonestly made, alkali is left in it and it is then said to be 'free.' Soap containing free alkali should not be used where it may do damage.

"In the medical profession, in sickness, in surgery and in the hospitals we use Ivory Soap because it is pure and contains no free alkali."

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SECULAR NEWS

Adelina Patti, the world's famous singer, was married the 25th of January, at Brecon, Wales, to Baron Cederstrom. The party will spend their honeymoon in South France.

The Iconoclast, published in Waco by the late W. C. Brann, has been moved to Chicago, and so Texas is done with this unfortunate piece of journalistic nondescript, whose brief existence caused the death of its editor and half a dozen other men.

A small-pox epidemic raging in some portions of Arkansas, and the spread of the scourge is being contested by the physicians of the infected communities. Rowland township, some thirty miles from Little Rock, is the most severely afflicted.

Parr's bank in London on the 23d of January was entered in broad daylight while a hundred employes were at work, and robbed of £60,000, but soon after a note of £40,000 was returned by mail.

Ex-Attorney General Augustus H. Garland, formerly a member of Mr. Cleveland's cabinet, dropped dead of apoplexy in the United States Court room while pleading a case last Friday. His death created quite a sensation in Washington. He was a great and good man.

It turns out that the State of Texas has used more than its share of the proceeds of the public lands, which fund is to be equally divided between the State and the public schools. A bill has been passed by the Legislature to restore the amount due the public schools to the fund to which it properly belongs.

Mr. Butler, a United States Senator of the Populist persuasion, has withdrawn his resolution to include the pensioning of ex-Confederate soldiers; but in doing it he took occasion to utter some very silly and unwise deliverances.

The city hospital was formally opened in Cleburne, Texas, last Thursday with appropriate religious exercises. It is now under the auspices of the Associated Charities.

A comfort and mattrass factory is to be opened at once in Waxahachie, all of the stock having been taken. It will be quite an industry and furnish employment for a number of people.

Many Legislatures and numerous bodies throughout the country are passing resolutions against the seating of Brigham Roberts, of Utah, in the approaching session of Congress.

Mr. and Mrs. H. M. Andress, of Temple, have been married fifty years, and they celebrated their golden wedding last week. They are from Alabama, but have been living in Texas thirteen years.

Maryland is to erect a $10,000 monument at Antietam in memory of both Confederate and Federal soldiers who fell there in the awful death struggle that raged around the spot during the war.

Mrs. S. J. Atwood, who runs a labor bureau at Denver, has hired over 40,000 men in the last thirteen years for work on Western railroads. She is said to be the only woman railroad employment agent in the country.

Mrs. Frances S. Lee, a member of the Lower House of the Colorado Legislature, presided over the House as acting Speaker the other day, and she was addressed as "Mr. Speaker," "Mrs. Speaker," "Mme. Speaker," etc. When it became necessary to call members to order she used the gavel.

It now looks very much like Uncle Sam was going to have to spank the Philippines before he can convince them that they are under the control of the American flag. And if it becomes necessary, he will be very apt to attend to this little job before long.

W. R. Mitchell, a cattleman of McLennan County, was overcome by cold last Saturday while away from home looking after his farm and died from the exposure. His remains were brought to Henrietta and his family notified.

The remains of ex-Attorney-General Garland were brought from Washington and interred at Little Rock, Ark. At Washington the funeral services were conducted by a Catholic priest, but in Little Rock the ministers of the Methodist Church had charge of the last rites.

Throughout the whole of the Northwest there has raged the severest blizzard, beginning the 30th inst., known for years. It has extended South and reached the Territory and North Texas last Tuesday. There was a heavy drop in the temperature and the stock throughout this entire section is suffering materially.

Dr. J. T. Wilson, of Sherman, to whom Gov. Sayers tendered the appointment of Superintendent of the Insane Asylum at Terrell some time ago, has at last signified his acceptance of the same and will soon take charge of his new office. He is a competent man.

The Y. M. C. A. of Dallas is now installed in its own new quarters, this event having formally taken place with a large reception last Wednesday evening. The property, a large three-story building, is situated on Jackson Street just a short block from First Methodist Church. It is furnished with all the facilities for a first-class Association building—bathing pool, gymnasium, reading-room, assembly-hall, etc.

Longwood, the house occupied by Bonaparte while a prisoner on St. Helena, is now a barn. The room in which he died is a stable. On the site of his grave, where his body slept for twenty years, is a machine for grinding corn. Such is fame!

Officials of the sanitary districts of Chicago express the opinion that the flow of water from Lake Michigan through the great canal now being constructed may begin October, 1899.

The youngest son of Jay Gould attained his majority recently, and by so doing became entitled to $10,000,000, which his father left to each of his children. This was left in trust, so that the young man is only able to spend the interest arising from this enormous amount.

Sir Henry Hawkins, who recently retired from the High Court of Judacature in England at the advanced age of eighty-one, and who has since been elevated to the peerage, receiving $17,500 annuity, was known as the "hanging Judge" on account of his severity in the enforcement of criminal law.

The Commercial Hotel and the Windsor Hotel at Hillsboro, Texas, were both burned down last Friday, and in them were burned to death Mr. J. T. Grizzard, of Ellis County, and Ross Leary. Many others only narrowly escaped. The buildings were valued at $10,000, and they were insured for less than half that amount.

It is announced in official circles that the treaty of peace between the United States and Spain will be ratified by the Senate on February 6, and that when this is done the President will deal very emphatically with Aguinaldo, the insurgent leader of the Philippines.

The pension bill, which passed the Senate of the United States the other day, provides for the expenditure of $145,000,000 in this department of the Government. This is simply startling. It is actually costing almost as much annually to meet these pension demands as it did to prosecute the war between the States—and it has been over thirty years since the war closed.

Ex-Gov. Hogg comes out in a card strongly opposing the movement now on foot to call a constitutional convention. He thinks it is gotten up in the interest of corporations and he calls upon the common people to watch the danger very closely.

Mrs. Robert Williams, the widow of Stephen A. Douglas, died in Washington last Friday. After the death of Douglas she lived in widowhood for a number of years and then married Adgt.-Gen. Williams. At the time she and Douglas were married she was the most brilliant society woman at the capital.

Hon. Evan Jones, of Dublin, the ex-president of the State Farmers' Alliance, died last Thursday. He was one of the most prominent figures in the Alliance movement and he was quite a popular man among his followers throughout the State.

The town of McKinney is to have a packery. By the 1st of February its construction is to be completed and it will open at once. Home enterprise is back of the plant. These home industries are promising much to the country.

In the district court at Fort Worth last Friday, Dr. Sam C. Broadstreet of Mount Pleasant, Titus County, was found guilty of criminal practice upon a young woman and he was sentenced to two years in the penitentiary.

The court-martial appointed by the President to try Commissary General Eagan for conduct unbecoming an officer, found him guilty as charged and sentenced him to dismissal from the army, but recommended him to the clemency of the President.

Some safe blowers entered the store of the Kelly Plow Co., at Longview last Saturday night, bound and abused the old watchman, and blew open the safe. The explosion was terrific and broke out all of the plate glass in the windows and doors. For their trouble they received about $45. Two or three suspects are under arrest.

The clerks' union of Brownville, Texas, took steps some time ago to have the Sunday law enforced. Up to that time business houses were running open all day and the clerks had no Sunday. They went to work, employed an attorney, and he went before the justice of the peace and laid down the law; also the officers were notified that the law had to be enforced. As a result, the Sunday law was strictly observed last Sunday for the first time in the history of the town. Good for the clerks.

The Senate last week passed the Nicaragua bill by a majority of 48 to 6, and it now goes to the Lower House for action. Under the provisions of this bill the Government is to take possession of the old Maritime Canal Company, paying a sum not to exceed $5,000,000 in settlement of the company's obligations. This will be one of the most important enterprises ever set on foot for the western portion of our country.

Henry Watterson, the brilliant editor of the Courier-Journal, says anent the expansion issue: "Cuba, Porto Rico, and the Philippines are ours to keep. Future questions are commercial, not political. The Nicaragua canal is a certainty. We are to have the world's greatest navy. Imperialism is nonsense. Bryan's nomination means destruction to the Democratic party, and worse if an anti-expansion plank is adopted. Dewey's chances are as good as Taylor's or Grant's were." Mr. Watterson, however, does not know everything.

The army bill which has been pending in the House for sometime, was passed by a party vote last week. It gives us a standing army of 55,000, and the President has the power to increase it to 100,000, by enlisting more privates whenever it becomes necessary. It is not yet known what direction the matter will take when it reaches the Senate. It may be adopted as it is, or it may be materially changed.

Ex-Gov. Hogg appeared before the Committee on Claims, in Austin, and gave a full account of his connection with the collection of the $100,000 debt due the State by the United States Government, and his reasons for claiming a fee for his services, which is thought, by some, to be exorbitant. He made a fine showing of his case, and left a deep impression upon the committee.

Col. Ethan Allen, of Lexington, Mo., died Jan. 30. He was an old newspaper man, of high standing throughout his State. He was the father of Mrs. George B. Dealey, of this city. Mr. Dealey is the Business Manager of the Dallas Daily News, and an influential member of First Methodist Church.

The Civil Court of Appeals has handed down a decision to the effect that the sureties of a liquor dealer are bound to pay the damage claimed by an aggrieved wife where the dealer has sold her husband drink when she notified him in writing before the bond was filed. This is a good decision.

IMPORTANT NOTICE.

Applications for Church Extension Aid.

Have the kindness to announce through the columns of your paper that "Every application for aid to be presented to the General Board of Church Extension at its Annual Meeting (April 27, 1899), must first receive the approval of the Conference Board of Church Extension of the Conference from which it comes, and such approval must be given at a regular meeting of such board or its Executive Committee, held in the first half of March."

All applications should be in the hands of the Secretaries of the Conference Boards before March 1. Their names and addresses within your territory are as follows:

East Texas, Mr. J. D. Ford, Timpson, Texas; North Texas, Rev. J. W. Hill, Greenville, Texas; Northwest Texas, Rev. C. R. Wright, Hillsboro, Texas; Texas, Rev. Geo. H. Phair, Treasurer, Hempstead, Texas; West Texas, Rev. H. G. Horton, Seguin, Texas; German Mission, Rev. A. E. Rector, Houston, Texas; New Mexico, Rev. A. H. Sutherland, Cerrillos, N. M.

Names of the new Secretaries in North Texas, Texas and New Mexico Conferences have not been reported to us, and in those cases we give the names of other officers of those boards.

Printed blanks for making applications to the General Board will be sent by the undersigned upon request. Fraternally,

P. H. WHISNER, Cor. Sec.,
Board of Church Extension, M. E. Church, South.
Louisville, Ky., Jan. 21, 1899.

NOTES FROM THE FIELD.

NORTH TEXAS CONFERENCE.

CRAFTON.

C. M. Shuffler, Jan. 29: While the others are all writing to the Advocate I will just say that we are not dead out here yet. Both preacher and people are very much alive. They have pounded us and are still at it. We have spent about $107.50 for furniture and improvements for parsonage. Bro. Editor, if you, Blaylock and Ragsdale will come up at the proper time I will give you blackberries, grapes, plumbs and apricots in abundance. It is said that in some places the country is too poor to raise a racket. Not so here; but of this I will tell you in another place. We are hopeful of a good year.

LEONARD.

B. H. Webster, Jan. 30: When Bishop Galloway read me out for this work and Rev. C. B. Fladger my presiding elder, I was glad in my heart. We moved here as soon as possible and on our arrival we were so encouraged by the very warm reception accorded us by the good people of this town, for just such a reception; everything indicated to us that we were received with open arms and glad hearts. Mr. Editor, what people can beat the Methdists at such noble work? Our first Quarterly Conference was held the 28th and 29th. Bro. Fladger came in the name of the Master and the power of the Holy Spirit was upon him, and as a result we had a real Holy Ghost time; all were made happy in the Savior's love; the best Quarterly Conference I have ever attended. The Lord's cause will always prosper under such powerful preaching as the three sermons we had. I am trying to do the best year's work of my life.—P. S. The dear old Texas Advocate is better and better as we read further on. It is our paper.

BONITA AND ILLINOIS.

S. P. Pirtle, Jan. 24: This is our second year on part of this charge. The good people seem glad to have us returned. We have had a great many tokens of love and appreciation, both in kind words and material things—one of which was a nice counterpane, presented to my wife last Sunday at Prairie View Church; also some small change. This makes our hearts yearn to prove ourselves worthy of their confidence and bring spiritual blessings unto them. We have been round and filled appointments at the places newly added to this work. We find a good and loyal people, who seem to be stanch citizens and zealous Christians. We hope to spend a prosperous year with them. Our first Quarterly Conference was held Saturday, January 14. J. M. Binkley, presiding elder, was present, looking carefully after the interests of the Church. While conference was in session, Bro. Binkley received a telegram to come to Muenster on the morning train. It was to see a sick man who was very low, and probably unsaved; so he had to go and our people were badly disappointed in not getting to hear him preach Sunday. We had a good well bored here last year and this year we have improved the barn, and now we are painting the parsonage. So things begin to look like home here. While the outlook for the development of the Church is not as good as we would be glad to see, owing to the "moveableness" of the people, yet we will make the very best of the circumstances and push the claims of Methodism in every direction. We feel sure, the people being our coworkers and God our leader, that this will be a year of great spiritual progress and prosperity. We have secured several new subscribers to the Advocate this year. If it continues as good as it is now our peole would certainly be blessed by taking it.

WHITE ROCK CIRCUIT.

W. B. Bayless, Jan. 30: I was sent to this work from the Greenville Conference. We left Bailey Circuit after two of the most pleasant years of our life with heavy hearts. Yes, saddened because we left many dear friends behind who had been so good and kind to us through the years past. Bro. W. J. Bludworth will succeed among those good people. God bless them with their new pastor. The people received us very cordially and have treated us kindly. We follow Rev. Z. B. Pirtle, who wrought well indeed for three years here. His footprints are indelible all over the work. These people are religious, attend church well, sing and pray well. They are true and loyal to God and the Church. We hope and pray for a great revival all around the work. The camp-meeting will begin second Sabbath in August. These people have furnished the parsonage with some needed furniture and we have built a barn lot of pine lumber; everything in good shape. The pounding came in due and ancient form. It consisted of sugar, coffeefi meat, soda, fruit, 300 pounds flour and words of cheer. Our first Quarterly Conference is over. Our presiding elder did not come. We can't imagine why. We can't hear anything definite from him. The charge was represented at the Quarterly Conference except Dial. They could not come, or did not come. But the other three Churches paid for the support of the ministry $188.80—a very good report so early in the year. May this work grow and prosper as years come and go. God bless our people. I have been doing a little work for the Advocate. But I will promise to do my level best for this paper, of which every member of the Methodist Church ought to be proud. God bless you in your work.

TEXAS CONFERENCE.

BUFFALO AND OAKWOODS.

B. W. Allen, Jan. 9: Bro. H. M. Sears was with us at Oakwoods Saturday and Sunday last. Our people appreciate him both as a preacher and presiding elder. The Quarterly Conference was a spiritual blessing and a financial success. Have had a net gain in membership during the quarter of eleven. A goodly number have publicly asked the prayers of the Church for their conversion. The stewards raised the assessment for the preacher in charge $76 and paid the first quarter in full. Sunday night the presiding elder asked the congregation for Oakwood's assessment on foreign missions and part of the domestic. They responded by paying all of both in cash. The conference elected a Building Committee for a nice new church at Oakwoods and another to remodel the one at Buffalo. Both committees have gone vigorously to work and we expect to be worshiping in the new houses before watermelon time. This half station is not "in the brush" religiously, even if the latter part of our name should give some such intimation. Of course, we have already more than paid our Orphanage assessment.

ST. JOHN'S, GALVESTON.

W. D. Bradfield, Jan. 27: Yesterday was a memorable day at St. John's. I will tell you about it. Miss Mary M. Tarrant, one of our young ladies, sails February 11 next for China, under the auspices of the Woman's Board of Foreign Missions of our Church. Last evening the Senior Epworth League rendered an appropriate missionary programme, with "China" as the general topic. The land, the people, the religions, our missionaries in China, our duty to China, and our gift to China, were the subdivisions of the general topic presented. Our church was nicely decorated and filled with our Leaguers and Church membership. The entire programme was very impressive. At its conclusion, the Leaguers and members of the Church joined hands, making a circle entirely around our large church, and sang, "Blest Be the Tie." Miss Mary led in a fervent, touching prayer. With hands joined we sang, Praise God from whom all blessings flow," and our hearts swelled with the thought and prophecy that thus God's praise should some day girdle the globe. Our Church will never forget that service. We begin upon a new era in our history—a missionary Church henceforth. Miss Tarrant is intelligent, consecrated and every way prepared for her great work. She will take heaven's sunshine into that benighted land. Permit me to say that I enter upon my third year at St. John's with a promising outlook. We closed the second year with our salaries and assessments paid in full, and over; some eighty-five accessions during the year; a beautiful parsonage lot bought and paid for. Our application is now with the good women at Nashville for a loan of $1500; We expect to add $500 and build a $2000 parsonage. If permitted to remain with this good people through the quadrennial, I hope to report a strong Church, parsonage paid for, and a charge ready for a first-class preacher. Leagues, Senior and Junior, Missionary Societies, Home and Foreign, Sunday-school and prayer-meetings all nicely in operation. Congregations very encouraging.

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I have a full set of Biblical, Theological and Ecclesiastical Cyclopedia, McClintock & Strong; 12 volumes; cloth bound; good as new. Cost $42. I'll take $25 cash for them. Any one wishing to buy and pay freight, address

(REV.) W. J. BLUDWORTH,
Bailey, Texas.

WEST TEXAS CONFERENCE.

COTULLA.

M. T. Allen, Jan. 28: Our meeting closed last night; had a good meeting—the best that has been in Cotulla for several years. Seven additions to the Church. One good thing was, all who professed religion joined the Church. Bro. Nath Thompson did the preaching for us, and he did good, faithful work. The folks all fell in love with Nath. The Christians are now on a higher plane of living. The Church did good work.

SAN ANTONIO—SOUTH HEIGHTS.

Jno. L. Williams, Jan. 26: I wish to express our thanks at the parsonage for the nice pounding given us by my congregation at South Heights, this city. The ladies filled the pantry with good things too numerous to mention. We are nicely domiciled on Virginia Street, at No. 602. We have had a very kind and hearty reception by the Church, and hope to be able to do whatsoever our hands find to do. The Lord bless the Advocate; it's the pastor's helper.

NORTHWEST TEXAS CONFERENCE.

CORYELL CITY CHARGE.

J. R. B. Hall: We are in a moving condition down here. The preacher has been the recipient of many tokens of kindness from the people. We like the general outlook. Rev. J. G. Putman, the presiding elder, held our first Quarterly Conference Saturday and Sunday. He needs no eulogies at our hands, but we would like to say he is a great preacher and a man we love. We are preparing to do some work for the Advocate and Methodist Review of Missions.

MART CIRCUIT.

C. E. Gallagher, Jan. 30: We have been kindly received and generously "pounded" by this good people. As they administer so abundantly unto us in temporal things, may the Lord help us to wisely administer unto them in spiritual things. There is much needing to be done by the Church here, both materially and spiritually. We need a new parsonage and several new churches. I am determined by the help of the Lord and this good people to push the work to the extent of my ability along all lines.

CENTER CIRCUIT.

C. B. Smith, Jan. 24: We have been well received on Center Circuit. No regular "pounding," but quite often something good comes to the parsonage. First Quarterly Conference over. Bro. Smith, presiding elder, on hand and preached two master sermons. The stewards assessed $415 for preacher and made a good payment. Outlook encouraging. I can not close without saying I am more than ever pleased with the Advocate and am pressing its claims. Hope to send you a large list of subscribers soon.

CLAUDE.

J. T. Bloodworth, Jan. 25: We are now in the second quarter. Bro. G. S. Hardy, our new elder, came and held our conference. He seems to be the proper man for the district. He is enthusiastic in his work. He is a full-fledged Epworth Leaguer, and even that insures success. We are proud of him. The women have well organized their work and have recently extended one of the parsonage rooms six feet and re-canvassed and papered three rooms. They are doing fine work. Hear me, when I say the Claude W. H. M. Society is "connectional." My people have received us kindly. Is that not enough?

DAFFAU.

J. H. Watts, Jan. 23: We are laying the foundation for our second year's work on this charge. We have been very kindly received. We are among a kind people. Have had a real nice pounding, which was very much appreciated. Have nearly finished a new church house since conference, and we call it Skipper's Chapel. We are making some progress along nearly all lines of Church work. Our first Quarterly Conference just over. Bro. E. F. Boone, presiding elder, on hand and did some fine work. He has made a very fine beginning. Our people love him, and are well pleased. Our Quarterly Confernece was quite a success, both spiritually and otherwise. We feel encouraged and happy.

BABY ITCHED 6 YEARS

CURED BY CUTICURA.

My six-weeks old son had a breaking out on the top of his head. It spread all over his head and arms. Around his body, and legs from knees to ankles, was a solid scab. My family doctor treated him for eighteen months. I tried four more, and then a medical college. No good yet. Spent not less than a thousand dollars in money and time. Old Mr. Barney Clap insisted on my trying CUTICURA remedies. By the time my wife had used the CUTICURA (ointment) up, he began to improve and got so he could sleep short naps, and gave me and wife some rest. He is well now, after six long years of itching, crying, and worrying. CUTICURA remedies cured him.

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CUTICURA RESOLVENT purifies the blood and circulating fluids of HUMOR GERMS, and thus removes the cause, while warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA (ointment), greatest of emollient skin cures, cleanse the skin and scalp of crusts and scales, allay itching, burning, and inflammation, and thus soothe and heal the most torturing, disfiguring humors of the skin, scalp, and blood, with loss of hair, when all else fails.

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FACE HUMORS and Falling Hair Prevented by CUTICURA SOAP.

ANSON.

Dan M. Jones, Jan. 25: A great revival has been in progress her for the past ten days, resulting in some sixty additions to the Churches and giving an impetus to the cause that will be felt for a long time for the building up of the community. Though the weather has been severe for part of the time, still the services have been well attended. The gospel reaches the most hardened. Bro. J. H. Collard, who has been holding the meeting, left this morning for his home, and with him goes the love of many here whom he taught how to come to the blessed Savior. Say what you may, the power of God, the witness of the Spirit, are with the evangelist. The people here bless God for Collard. Clear, logical, pathetic and forceful, he wins the people for his God. All classes hear him with favor.

PALMER.

J. A. Walkup, Jan. 25: We have just closed a most wonderful meeting. It is marvelous how much God can do in ten days, but with the combined efforts of the different denominations and all the people great and lasting good can be accomplished. Bad weather and muddy roads didn't keep the people from coming. God was with us from the very beginning and the fire began to fall, the altar was filled with earnest seekers and old-time conversions were witnessed at almost every service. Men and women, boys and girls, came to the altar deeply convicted and were gloriously and powerfully converted, rising from their knees and testifying of a truth that they were sinners saved by grace. We counted 131 conversions and 71 additions to our Church. The other Churches will share largely in the revival. Bro. J. B. Culpepper, his son, Burke, the singer, and Bro. T. W. Shanon were with me. Bro. Culpepper did most of the preaching, and there was no treaty made, no compromise, neither was there useless ammunition wasted in abstract doctrines, but guns were loaded to the muzzle with the plain gospel truth against sin and the strongholds of the devil, and as a result people were deeply convicted and happily converted. There was the power in their testimonies that convinced the most skeptical that the dead were brought to life. Prof Shannon, Bro. Culpepper's son-in-law, was a great help to us in the meeting; and while he is yet a young preacher, he has wonderful powers, being educated both in heart and mind, which eminently fits him for great usefulness. Well, Burke, the singer, is inimitable, and you will have to see him and hear him sing to appreciate him. He is a young man with great power in song, also a fine worker in the altar. Bro. Culpepper is God's man without any doubt and God's spirit is leading him in a wonderful manner, and he certainly ties the people on to the pastor. His sermons are eloquent and logical, impressively delivered and beautifully illustrated. I was glad to have these men with me, but, the best of all, God was with us in his saving power. This certainly was a great meeting and one we feel sure will last with the benedictions and blessings of God upon us.

BARRY CIRCUIT.

G. J. Irvin, Jan. 21: The Barry Circuit, situated twelve miles west from Corsicana, in a very fine black land belt, and densely populated with a thrivng people, is this year under our pastoral care and to be fed by our ministry. I have been studying the people's needs and the Lord's will with special reference to this field. Our system of distributing and stationing the preachers and supplying all the Churches has enough of God's hand in it to transfer with every live preacher his affections and interests in the Church, as a pastor, to that peculiar people whom he is appointed to serve and also to enlist the sympathies and co-operations of the people who are Methodists and center them in the preacher who is by appointment theirs. It is not a wonder that Methodism is a success. It would be marvelous should any Methodist preacher fail in the accomplishment of great things with the advantages of the system, the unfettered freedom of presenting a personal Christ for every man, woman and child under his ministry and the co-operating smiles of a God of providence. I have felt my individual responsibility very keenly as I look at the wonderful opportunities in the glow of providence and have felt to renew my vows of fidelity to the leadership of the Christ. If true to God, with the co-operation of my people, great things will be recorded in heaven of this year. We might grow blind looking forward to that to which we, with joy, may look back if our faith and courage are united in this real battle for individual souls for Christ. Our the history of the past looking down ministry is too often perfunctory. With upon us and the great present outlying before us, we ought to enlist heart and voice for an onward move to a victorious ending. In some things the Barry Circuit is ideal, but unless we bear fruit that will glorify God, the relation is nominal and the fertile field unclad. My "Leader" this year is "an individual Savior for individual men," and we press the battle with "Christ for the world."

For Debilitated Men,

Horsford's Acid Phosphate.

Dr. J. B. Alexander, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for debilitated men."

EAST TEXAS CONFERENCE.

LINDALE CIRCUIT.

J. W. Bridges, Jan. 24: We have been returned to this pleasant charge for the present conference year. When Bishop Galloway read us out for Lindale Circuit at the close of the conference at Beaumont, we felt like saying, "thank you, Bishop." The good people have received us back kindly. We have been pounded, for which we are truly thankful. The stewards met and made a liberal assessment for the pastor. The prospects for a successful year are good. We are praying for a revival at every appointment. The Tyler District Conference meets with the Church at Lindale this year. Come down, Mr. Editor, and you shall have a pleasant time. You are giving us a splendid paper. May God bless you in your work.

TYLER CIRCUIT.

S. N. Allen, Jan. 28: This scribe and family were made glad by an approaching hack loaded with good things from one of our Churches. The brethren call it a pounding. Call it what you please. It consisted of ham, eggs, sausage and fruit (both dried and canned), potatoes and berry jam and other good things. Such evidence of love makes a preacher feel good. God bless the good people of Tyler Circuit. By the help of God we will do our best for this people. We must have a revival at every appointment.

QUEEN CITY.

W. W. McAnally, Jan. 28: We arrived here on December 20, 1898, and found a nice parsonage, a good church house and a good membership of clever people; so we were soon made comfortable. We have not found a people who treated us better. Yes, we have been pounded almost daily since we came, beside one regular pounding. All of the people appear to be social and clever. Congregations at this place are good and orderly; so we hope for a good year. Father Lane, as he is called, preached us a good sermon on Christmas Day. He is strong yet and a good friend to the preacher. May his sun set in all its glory. The Advocate improves.

MINEOLA.

C. B. Cross, Jan. 30: One month of the new year has past. I wonder how many of us are satisfied with its results. Regretting the mistakes of the past, we all, doubtless, began the new year with new resolves, brighter hopes and holier aspirations for the future. On New Year's day the pastor arranges his work for the month in excellent order. But to-day he is called to visit the sick, to-morrow to the bedside of the dying, the next to attend the funeral, the next to secure a home for some orphans. And so the month is passed, and if we are not careful to economize our time, thus will pass the weeks, months and years of our life. No pastor ever accomplishes all that God requires at his hands, and I fear a great many of us spend too much of our time in grieving over the "might have beens" instead of heeding the admonition of the apostle to "forget those things which are behind" and "press toward the mark for the prize of the high calling of God in Christ Jesus." I expect great things from the Lord this year. I have been returned to the most generous-hearted people that ever made glad the heart of a pastor. The ladies of the town of every denomination assisted on last Thursday (a veritable thanksgiving day) in rejoicing the heart of the pastor and his family in supplying them with absolutely everything to satisfy the inward man. May the Lord's richest blessings be and abide upon this people. I pray the Lord may use me this year in leading them to Christ.

GRAPELAND.

H. B. Smith, Jan. 27: We arrived here on December 21; were met at depot by a number of our people and conducted to the residence of Bro. G. E. Darsey. At this home, and others in out of town, we spent pleasant times until the arrival of our household goods. Our people have furnished the parsonage at an expense of $60 or $70. All of this was done in a day or two, and paid for. Furthermore, we have been pounded with a great many nice things to eat. We are starting off reasonably well. Our congregations have been fairly good all over the work. Finished last Sunday my first round; have been kindly received all over the work and the signs of the times point to a good year. All who have been kind to us and remembered us substantially have our sincere thanks. These people have one very fine quality—e. g., they'll do anything in the bounds of reason that the pastor may recommend. Our Sunday-school and Epworth League at Grapeland are doing reasonably well. Soon it will be Grapeland Station.

WINFIELD.

G. W. Riley, Jan. 24: Our first Quarterly Confernce for this charge has just passed. The attendance was a little short, owing to some of the stewards being in bed with measles. Presiding Elder T. P. Smith was on time and in good trim for efficient work. One Church having been taken from this to strengthen the Mt. Pleasant charge, we now have only three Churches. Bridges Chapel, where the Quarterly Conference was held, is one of the strongest and most spiritual country Churches in all this land. They have three weekly prayer-meetings, all held at the same hour and all well attended; and the love-feast Sunday morning was full of fresh spirituality and spontaneous expression of experimental godliness. The assessments for the support of the ministry were raised from $570 last year (which was paid in full) to $600 for this year—presiding elder, $75; preacher in charge, $525. Altogether the outlook is encouraging for a pleasant and profitable year of Church work. Official members are praying earnestly for a great revival this year.

LIVINGSTON.

J. M. Perry: At the close of the recent session of our conference at Beaumont, Bishop Galloway announced, but not in so many words, that our field of labor for this year would be Livingston Circuit, instead of Grapeland Circuit where we served a noble people, with pleasure and profit, for two years. We arrived in our new charge just before Christmas, and were cordially received by a kindly people. We found the parsonage furnished from rear to front with substantial furniture, and moved into it the first day of our arrival here. The "regular pounding," that we so often read of, did not occur, but—that which is better—our people seem to have undertaken to furnish us daily with the necessities requisite to our comfort, happiness and usefulness, and they are succeeding splendidly. We have three appointments, at each of which we own a good church building, free from debt. We have just completed our first round. The people at each place received us with kindness. Our first Quarterly Conference convened Saturday and Sunday of last week. It was pleasant and profitable, from more than one view-point to be there. Bro. Milam, our "beloved," preached us three instructive and helpful sermons. Our official board assessed a liberal support for their pastor, and paid a very desirable amount of the assessment. We thank the Lord for the privilege of serving an appreciative and liberal people. We think that Bro. Milam's sermon at 11 o'clock Sunday morning deserves special mention. He preached a sermon on missions, unsurpassed by any we have heard on that subject. It was a clear, cold morning, but we had a good-sized congregation. During the service the ceiling and roof of the church caught on fire where the stovepipe makes its exit from the building. But the congregation did not disorganize, and by calm judgment and quick action the fire was soon extinguished, and the preacher proceeded to finish his discourse. To have a presiding elder who can preach a missionary sermon that will actually set the house on fire, and to know that we have a congregation that will stand by us and stay wiht us through fire, inspires us with courage to go out and slay the giant who defies the army of the living God. We are studying and praying and working for a gracious revival of religion this year.

ROYAL BAKING POWDER

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Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

KELLYVILLE CIRCUIT.

W. W. Gollihugh, Jan 30: To our delight we were returned to this circuit for another year. We have been royally received by the people, and when I say "royally" I mean Methodist like. The parsonage is being repaired, and when it is finished we will have a good home. We have had several weddings on the circuit this winter, which proved to be very profitable financially to the preacher in charge. There were six Christmas-trees on the circuit, and we were remembered at two of them—Kellyville and Trinity. Our first Quarterly Conference is over. Our presiding elder, Bro. L. M. Fowler, was sick and not able to be with us, but we are glad he is improving now. Bro. L. A. Burk, station preacher at Jefferson, came as presiding elder and did the work well. Bro. Burk is a fine preacher. The stewards made a liberal assessment and a very good report, especially some of them. The prospects for a good year are very encouraging.

A sinner is always guilty of an eternal self-sacrifice.

An excess of harmless amusement is harmful.

DANGER OF SODA.

Serious Results Sometimes Follow Its Excessive Use.

Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover, the soda only gives temporary relief and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists, under the name of Stuart's Dyspepsia Tablets. These tablets are large 20 grain lozenges, very pleasant to taste and contain the natural acids, peptones and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements and finds them a certain cure not only for sour stomach, but by promptly digesting the food they create a healthy appetite, increase flesh and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50 cts. per package.

A little book describing all forms of stomach weakness and their cure mailed free by addressing the F. A. Stuart Co. of Marshall, Mich.

Old and Young

THE HUMILIATION OF SPAIN.

The Zion's Herld not long since called attention to the remarkable record of the battleship "Oregon"—"her unparalleled run from San Francisco to Florida," the fighting qualities she displayed in the battle of July 3, and the voyage upon which she is now embarked of eighteen thousand miles, taking at least three months' time, from New York to Manila.

If, at the close of the nineteenth century, the journey of this powerful and magnificently equipped battleship from San Francisco to Florida and the still longer run from our Atlantic coast to Manila be wonderful, what shall be said of that first voyage from Spain to the Philippines in the early part of the sixteenth century? If our rulers, our soldiers and our sailors show courage and constancy in dealing with difficult questions that confront them in the management of affairs in the West Indies and the Philippines, what shall be said of the audacity, energy and world-embracing ambition of Spain three centuries ago, by which she explored, conquered and appropriated the uttermost parts of the earth?

There is no greater or more instructive contrast in all history than the swift advance of Spain to the foremost place among the nations during the reigns of Ferdinand and Isabella Charles V, and Philip II, and her dismemberment and humiliation at the present time. During the three reigns above referred to, politic marriages and skillful diplomacy with neighboring nations gave Spain undoubted preeminence in European affairs, while enterprise, energy and daring in her discoveries, explorations and conquests beyond the seas gave her the largest colonial empire in the world.

Ferdinand inherited the little kingdom of Aragon, but by his marriage with Isabella, Queen of Castile, by the conquest of Granada and Navarre, and by the discovery of America, he so increased his dominion that at the time of his death, in 1516, he was the most powerful monarch in Europe.

Charles V was born in 1500. At six years of age he inherited from his father the Netherlands; at sixteen, from his grandfather Ferdinand, Spain and America; at nineteen, from his grandfather, Maximilian, Austria and Burgundy; and immediately thereafter was elected Emperor of Germany.

When, by the abdication of Charles, Philip II came to the Spanish throne, in 1556, he became possessed of his father's domains with the exception of the imperial crown of Germany, which went to his Uncle Ferdinand; but as Philip had previously become, by his marriage with Mary Tudor, King Consort of England, and a few years later, on the death of King Henry, his uncle, laid effectual claims to the throne of Portugal with its important dependencies in Africa and Asia, his rule was not less extensive and important than that of his father. More than 100,000,000 people were subject to Philip, probably as large a number as was ever included in the Roman Empire.

It is scarcely too much to say that the history of the three reigns above referred to, and especially the reigns of Charles and Philip, covering eighty-two years, is the history of the civilized world in the sixteenth century, including its politics, religion, discoveries, conquests and explorations. Spain was the champion of Christendom against Mohammedanism, expelling with needless cruelty the Moors and effectually checking the mighty advance of the Turks. She was at the same time the most important ally of Romanism in its endeavor to stay the rising tide of Protestantism.

It seemed inevitable that the determined opposition of Charles to Luther and the Reformation would overthrow Protestantism in Germany as it did in Spain were it not that at the critical time he felt compelled to use all his energies against the Turks. At his death Charles enjoined upon Philip the maintenance of the Inquisition. "So doing," he adds, "shall you have my blessing, and the Lord will prosper all your undertakings." Never did son fulfill the wish of a father more perfectly.

But Spain was not less energetic, aggressive and effective along other lines than in her "defense of the faith." Charles fought four wars with his Roman Catholic neighbor, the King of France, and Philip, on his succession, carried this series of strife to a successful conclusion. The distinction that Spain won by the discovery of a new world was emphasized by the promptness with which she followed up the discovery with colonization, exploration and conquest. More than a hundred years before the landing of the Pilgrim Fathers Santiago de Cuba had become the capital of new Spain, Cortez had organized in that famous city the exploration that was to result in the conquest of Mexico, Balboa had discovered the Pacific Ocean, and Magellan had started on the memorable voyage of 30,000 miles, taking more than three years, through the strait that has since then borne his name, over the unknown waters of the Pacific, to the Ladrones and Philippines, which he claimed for Spain, and round the world. A few years later came the conquest of Peru by Pizarro, the discovery of the Mississippi River by De Soto, the journey of Orellana from the Pacific over the Andes down the Amazon to its mouth, and the colonization of Florida, Central America, and various parts of South America.

For one hundred and fifteen years after the discovery of the New World by Columbus, Spain claimed exclusive ownership to America, with the exception of the Portuguese settlements on east coast of South America, which also came under the rule of Philip when he added Portugal to his domain. Philip, therefore, in 1588, was not only the most powerful ruler in Europe and had more extensive colonies and important dependencies in Asia and Africa than any other European nation, but claimed to be sole proprietor of every square mile of land in the New World. No other civilized nation was anywhere in possession.

In pursuance of his plans of conquest Philip equipped his "Invincible Armada" of one hundred and thirty ships, which he directed against England, under Queen Elizabeth, a rising Protestant power. All the world knows of that decisive naval contest, in which the fate of England, the Netherlands and Protestantism hung trembling in the balance, and in which the Armada was destroyed in the seven days' fighting with the English ships and by the winds and waves encountered in trying to escape round the north coast of Scotland. This great naval victory gave England a prestige which she has never lost, and was of inestimable value in encouraging the Dutch in their finally successful revolt agains Spain and in giving Protestantism security in Germany.

This was the turing point in the fortunes of Spain. She accelerated her own fall by denying her subjects the right of free thought and free speech and putting to death the best and bravest of her people by the pitiless cruelty of her Inquisition. She wronged and oppressed her colonies till one after another they successfully defied her authority.

A great many influences have contributed to Spain's humiliation and decay, but every student of history must recognize that the continuously disastrous influences have been her own folly, cruelty and bigotry. The most powerful nation of the sixteenth century is now so abject that there are "none so remarkable coincidence and a dramatic We find a remarkable and a dramtic consummation as well as poetic justice that in this year of our Lord, 1898, just three hundred years after the death of the powerful and pitiless Philip, Spain's loss of two of her earliest, fairest and most prized possessions marks the extinction of a colonial empire which was three centuries ago unprecedented in extent; that at the capital of the Philippines, named for this King who misruled more than 100,000,000 of people, a Spanish fleet is annihilated; that at Santiago, the once powerful capital of the New World, named after St. Jago (St. James), the patron saint of Spain, Spanish power is effectually overthrown on land and sea Will America three centuries from now suffer such humiliation? Perhaps. There are conditions in our national life that do not make for permanence or righteousness, and we have reason continually to pray the prayer of Rudyard Kipling's Recessional.—

"Lord God of hosts, be with us yet,
Lest we forget, lest we forget!"

—Everett O. Fisk, in Zion's Herald.

WHAT MOTHER WANTS.

Boys and girls think a great deal about what they want to do, or to get, or to happen; and when anything spoils their pleasures, thwarts their aims or disappoints their hopes, they are, too often, very disagreeable.

But do they often think what mother wants? Do they ever think that mother likes pleasant things just as much as they do, though she does not keep wishing for them? And do they forget that she finds disagreeable things just as hard to bear as they do, because they don't hear her grumble when they have happened?

What mother wants very badly every day to help her along is just thoughtful boys and thoughtful girls—boys who will come straight home from school, remembering that mother is waiting dinner for them; boys who would not scramble over a wire fence just for the fun of the thing, but who will remember the chance of a torn jacket would mean extra work for mother; boys who, when they come home and rush upstairs to wash their hands, do not imagine that their beds have been made and their rooms set in order by magic since they went out in the morning; but boys who will remember that mother's hands, or, at least, her overseeing eye, have been there, and who will, another day, not leave the bedclothes hanging over onto the floor, the sheets rumpled in a heap, where Harry had played "wild beast" in bed, and the pillows bundled in a ball by Jack to throw at Harry; boys who will try to remember that slippers and boots kicked across the room, towels aimed at the towel-rail and falling short of it, and brushes and combs left about anywhere may all mean good fun for them, but that is really so much trouble for mother, who has so many other things to set to rights as well.

And mother will want boys who will not rush helter-skelter down the stairs, burst into the room without waiting to close the door again and make a rush for seats at the dinner table without attending to her quiet, "Gently, boys!" and without a thought that their dinner is all ready there through her care for their comfort.

And, then, mother wants thoughtful girls. Girls who will remember all the troublesome and disagreeable things that mother has to do day after day, and how little leisure time or real quiet she can get for herself. Girls who have thoughtful hearts that give them bright eyes to see when mother looks tired and to find how much they might do to help her.

How soon will boys and girls learn to think less of all the things they want, than to do something for her; who will remember that mother was once a girl like themselves, not so long ago, and that she has not forgotten how to enjoy things that she has not leisure to think of now; that to talk to a friend, to read a book, or sit down to the piano are things she has little time for now; girls who will sit down pleasantly to the mending or darning mother gives them to do of a Saturday, and who will not jump up at the last stitch, but say, "Is there anything else I can do to help you, mother?" before they run out to play or walk; girls who will give mother a smile, or, perhaps a kiss, when she asks for them, and a deal more of "what mother wants."—Great Thoughts.

BRAVE SAM DAVIS.

Among the heroes of Tennessee there stands one name that mothers love to repeat to their boys. No lad grows up without a knowledge of the courage and loyalty of the soldier whom South and North alike call "Brave Sam Davis."

During the civil war a secetary of General Dodge, of the Union army, made out a monthly report in pencil and submitted it to his chief. General Dodge ordered it copied for official signature. The office porter was a colored man, secretly loyal to the South. Instead of burning the penciled copy with the other waste paper, he contrived to send it to Sam Davis, who was one of a party of Confederate scouts whose headquarters was near Nashville. This company, whose field was Northern Alabama and Tennessee, was most successful in securing information and escaping detection; but Davis, who, dressed in Federal uniform, had often ridden side by side with Union soldiers for hours, was on this occasion overtaken and captured.

General Dodge has recently told a fellow scout with Davis, now a resident of New York city, the story of the capture and death of his comrade:

"He was brought into my private office," said the General, "and I told him that there was a serious charge against him; that he was a spy, and had informtion in regard to my army, and that I must know where he obtained it. I also told him that he was a young man, and did not seem to realize the danger he was in. Up to that time he had said nothing; but then he replied, in the most dignified and respectful manner: 'General Dodge, I know the danger of my situation, and I am willing to take the consequences.'

"I repeated that I must know the source of his information, and that there was no chance for his life unless he gave it. He replied:

"'I know that I shall have to die, but I will not tell where I got the information, and there is no power on earth that will make me tell. You are doing your duty as a soldier and I am doing mine. If I have to die, I shall do so, feeling that I am doing my duty to God and to my country.'

"I pleaded with him, and urged him with all the power I possessed to give me some chance to save his life, for I discovered that he was a most admirable young fellow, with the highest character and strictest integrity. He then said: 'It is useless to talk to me. I do not intend to do it. You can court-martial me, or do anything else you like, but I will not betray the trust imposed in me.' He thanked me for the interest I had taken in him, and I sent him back to prison."

Failing in all attempts to move him, the court-martial pronounced the death sentence; but up to the last moment General Dodge attempted to save the young Tennesseean. But from the very foot of the scaffold Davis replied: "If I had a thousand lives I would lose them all here before I would betray my friends, or the confidence of my informer.'

To his courage fidelity Ella Wheeler Wilcox has paid a tribute in stanzas of which the firsa is as follows:

"When the Lord calls up earth's heroes
To stand before His face,
Oh, many a name unknown to fame
Shall ring from that high place!
And out of a grave in the Southland,
At the just God's call and beck,
Shall one man rise with fearless eyes
And a rope about his neck."

—The Voice.

TENNYSON AND CHILDREN.

When Tennyson was a young man living at home he so attracted the children of the family that they woul sit on his knee or cling about his feet while he told them stories of his own invention. He would make himself a Colossus of Rhodes for the boys, the fun being to rush under the archway of his legs without receiving a thwack from his open hand.

The poet was devoted to his own children. "One of the very first things which I remember," writes his son and biographer, Hallam, "is that he helped the Master of Balliol (Dr. Jowett) to toss my brother and myself in a shawl."

Even when the children were very young he made them his companions. The mother, not being strong enough to walk far, was drawn in her garden carriage by her two boys, Hallam and Lionel, while the father himself pushed from behind. He would read to them while they were sitting together on a bank in a field, play football with them, teach them to shoot with bow and arrow, and go with them flower-hunting. On the return home, if the flower was unknown, he would say, "Bring me my Baxter's 'Flowering Plants,'" and look it up for them.

In rainy weather father and boys kept indoors and built cities with bricks, or played battledoor and shuttlecock, at which game he was an expert. He once, as he told a friend, made two thousand hits in a single game. He read "Grimm's Fairy Stories" or repeated ballads, and made the boys learn simple poems about nature; but he never taught them his own poems, or allowed the boys to get them by heart.

One of their amusements was the blowing of soap bubbles, and the poet-father would become excited over the "gorgeous colors and landscapes and the planets breaking off from their suns, and the single star becoming a double star," all of which he saw in the bubbles.

"Make the lives of the children as beautiful and as happy as possible," was one of the poet's favorite sayings. Another was, "A truthful man generally has all virtues," and his chief anxiety was that the children should be strictly truthful. He insisted that they should be courteous to he poor, and his son records that "the severest punishment he ever gave me, though that was, it must be confessed, slight, was for some want of respect to one of our servants."

In the latter years of the poet's life his grandchildren loved a romp with him, and enjoyed their rides when he would fight them with newspapers or play "patty-cake" with them. On one of his last walks, when he had passed his eighty-third year, he met the village school children and pointed his stick at them, barking like a dog to make them laugh. The poet was always young.—Youth's Companion.

A GOVERNOR FOUND IN A HOGS-HEAD.

A good-natured philanthropist was walking along the docks one Sunday morning, when he found a boy asleep in a hogshead. He shook him until he was wide-awake, and then opened the following conversation:

"What are you doing here, boy?"

"I slept here all night, sir, for I had no other place to sleep in."

"How is that? Have you no father or mother? Who takes care of you?"

"Father drinks, sir, and I don't know where he is. I have to take care of myself, for my mother is dead; she died not long ago." And at the mention of her name the boy's eyes filled with tears.

"Well, come along with me. I'll give you a home, and look after you as well as I can."

The child thus adopted on the wharf was taken to a happy home. He was sent to a common school, and afterwards employed as a clerk in the store of his benefactor.

When he became of age, his friend and benefactor said to him, "You have been a faithful and honest boy and man, and if you will make three promises, I will furnish you with letters of credit, so that you can start business in the West on your own account."

"What promises do you wish me to make?" inquired the young man.

"First, that you will not drink intoxicating liquors of any kind."

"I agree to that."

"Second, that you will not use profane speech."

"I agree to that."

"Third, that you will not become a politician."

"I agree to that."

The young man started in business in the West, and, by minding his own business, in a few years he became a rich man. At the close of the war he came East, and called upon his friend and accepted father. In the course of a happy interview the philanthropist asked his adopted son if he had kept his total-abstinence pledge.

"Yes, sir," said the man with emphasis.

"Have you abstained from the use of profane speech?"

"Yes, sir," said the man with emphasis.

"Have you had anything to do with politics?"

The visitor—the adopted son perhaps I should have said—blushed and said, "Without my consent I was nominated for Governor of my State and elected. I am now on my way to Washington to transact important business for the State."

Did ever a hogshead turn out so good a thing as a teetotal Governor before? It had to be emptied of its wine before it could be a shelter for the little Arab who ran wild in that wildernes of marble and mortar, the great city of New York.

The streets and wharves of the great metropolis of commerce invite the missionary effort, and the writer hopes that the little waifs afloat on the wave of outward life will not be neglected.—Geo. W. Bungay, in National Advocate.

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DEVOTIONAL

SAVED BY GRACE.

Some day my earthly house will fall,
I cannot tell how soon 'twill be;
But this I know—my All in All
Has now in heaven a place for me,
And I shall see Him face to face,
And tell the story—saved by grace.

Some day the silver cord will break,
And I no more as now shall sing;
But, O, the joy when I shall wake
Within the palace of the King!
And I shall see Him face to face,
And tell the story—saved by grace.

Some day, when fades the golden sun
Beneath the hazy-tinted west,
My blessed Lord shall say, 'Well done,'
And I shall enter into rest;
And I shall see Him face to face,
And tell the story—saved by grace.

Some day! till then I'll watch and wait,
My lamp all trimmed and burning bright,
That when the Savior opens the gate
My soul to Him may wing its flight,
And I shall see Him face to face,
And tell the story—saved by grace.

—Fannie Crosby.

THE CHRISTIAN POOR AND THE WORLDLY RICH.

"Better is little with the fear of the Lord, than great treasure and trouble therewith.—Prov. 15:16.

This proverb teaches us very plainly in what family happiness consists. Not in the abundance of earthly possessions, as is commonly supposed. Wealth is the great object of pursuit. To this end multitudes consecrate the energies of mind and body. They rise early and sit up late, willing to make any sacrifice if they may be numbered among the millionaries. But in their hot pursuit of gain they lose sight of the accompaniments of great treasure, which in many cases is trouble—how much trouble who can tell? O if we could get an inside view of some of these palatial residences, what revolting scenes would meet our gaze! There are the perfection of architecture, gorgeous decorations, elegant furniture, a luxurious table, numerous attendants and a princely equipage. And is that all? Verily not. With all this outward show and splendor, "trouble," by day and by night, "trouble," gnawing at their vitals, and turning the palace into a hell upon earth. Anger and contention and jealousy intermingle with the abundance of the good things of this life, making a picture of misery so dark as to cause us to shrink from the contemplation. Perhaps a drunken wife, or a debauched son, staggering home from his nightly revelries, may embitter the millionaire's life, turning his stately dwelling into a place of tears and groans.

How different the allotment of those composing the Christian household! They are living in cottages, unpretentious, attracting no attention. They have but little, their daily fare is plain, but ample for their sustenance. They never partake of it without invoking their Heavenly Father's blessing, from whose gracious hands they receive constant supplies. At the family altar, at morn and eve, they have fellowship with him, and with his Son, Jesus Christ, and with the Holy Comforter. O, blessed fellowship divine! In that house there is the "fear of the Lord." Ah, that makes the difference! "A calmly reverential fear" pervades the humble dwelling—a loving fear, delighting in God and in his commandments.

Reader, which do you prefer, the palace with great treasure and trouble, or the cottage with little and the fear of the Lord? Surely you will say, the cottage life, the cottage life for me—and my Father's blessing. Parents, teach your children to expect little from the world, but everything from God. Teach them that the dinner of herbs, "the homely meal of love, is better than the stalled ox, prepared for a sumptuous but unbrotherly feast. Love sweetens the meanest food. Hatred embitters the richest feast."—Guide to Holiness.

A LITTLE CHILD SHALL LEAD THEM.

In the summer twilight glow two children sat thoughtfully on the yellow sand watching the ripples as they chased each other over the water. There was a look of sadness on their faces, and the wet eye-lashes told of the aching, childish hearts.

All at once the golden head bowed low, and with a sob the wee maiden threw herself into the arms of her brother and clung convulsively to him. Edwin clasped his stronger arms about the little sister as he said softly: "Don't cry any more, darling; mother is happier in God's home, and she will watch for us and she wants us to keep the sunshine in our hearts while we wait down here. God has made so many beautiful things for us. I'll take care of you, little one, and we must try to be happy, just to please her."

Having made this brave speech, he lead the child gently homeward through the shadowy twilight. How dark and silent the home seemed without the dear, patient mother! It had not been long since God had taken her from them, and the children felt so lonely with the father, who had never shown them any affection. Jean had been the sunshine of the mother's lonely heart, and Edwin was such a comfort, as he too had learned to love Jesus. In that solemn hour of death he had promised to shield his little sister from sorrow. As Mrs. Grey went quietly about the home they had heard her sing so often, "Other refuge have I none;" now they must feel this need of the Heavenly Father's love.

Presently the door open quickly, and a man entered. Some might have called him handsome, but there was a hard expression on his face which made children fear him. Instinctively Jean drew closer to her brother, but presently she said, wistfully: "Papa, p'ease love us, for mamma's gone up to Jesus." Instead of taking the little one to his heart, he strode past them hastily, saying, roughly: "Get out of my way, children, and stop crying."

Thus the baby heart knew its other sorrow. Only Edwin knew by the little, quivering form how the little heart ached for affection. In the night the baby lips would say with a sob: "O mother! please take us up to God's house with you, for papa says we are in the way."

As the childish lips uttered these words the footsteps in the hall grew softer; then the father listened eagerly to what followed: "O Jesus! we would love papa if he would let us." A softer expression stole over Mr. Grey's face as he tipped back softly to his room. Business had been his chief thought, but what comfort would it give him now, when the childish hearts were aching for just a word of love? He had loved his gentle wife after his way of loving, and had promised her in that dying hour, to meet her in heaven. The words of his little one had touched his deeper, nobler self, and falling on his knees, the first penitent prayer he had ever offered, went up to the throne of grace, and the Father heard the broken words.

The next morning when the sun was tinting the East with gold, he stepped silently into the room where his children lay sleeping. The brown and golden heads were close to each other, and, locked in each other's arms, the children slept sweetly. Their lashes were wet with tears, but a smile lingered on their faces. The strong man brushed the mist from his own eyes and printed a kiss on each cheek. As their eyes opened he clasped his arms about them and said: "God has answered your prayers, my darlings. God loves you, and papa will love you too."

How much sorrow those words banished from their young hearts! The home was no longer a prison shut in from the sunshine, for they had all learned to know that "other refuge."—Roberta, in Midland Methodist.

JOEY.

"Having on the Breastplate of Righteousness."

Joey's tent-mates were gathered about his cot in the regimental hospital to say the last good-bye. The great strong fellows did their honest best to keep the tears from starting, but the tell-tale drops would come. It was not the lot of the patient lad on the cot to fall as he would have fallen, with a Spanish bullet straight through his breast—that was for other heroes. Joey had fought no battles but the battles of the camp, and these, more fierce than El Caney and Aguadores, he had won. Though no transport ever took him over the blue water to a place where he might prove his patriotism in the deadly rifle pit, and he never saw any country but his own, he was giving up his life for the nation as truly and as honorably as the bravest hero who fell in battle.

The deadly fever had seized him. For weeks he had hovered between life and death; his mess-mates had taken turns watching through the night by his cot; the regimental surgeon had done his best, but all to no avail. Joey was dying.

He knew it and his comrades knew it. There was something unutterably sad about it all. Joey was so young and hopeful; but here were his tent-mates gathered about him for the last time on earth.

The hospital steward, who had cared for him during his long and futile struggle with the fever, stood quietly at one side choking back a sob that would assert itself in spite of him. A sergeant from Company K came hurriedly into the long tent and, saluting the surgeon, said, "Major, Corporal Willis is delirious again; will you you come?" "Yes," Grimes, in a moment," responded the good surgeon. Then with a sigh he bent over the cot and said, "Good-bye, Joey." "Good-bye, Major," said the lad, "you've been so good to me, sir, just as Jesus would have done, I believe. Good-bye, Major, good-bye."

* * * * * *

Joey loved his tent-mates. Four of the five had been his schoolmates in the little home town which now seemed so far away, and five months of camp life had made them dearer than ever to him. Dearer, too, they were, because of years of faithful service with him under the snow-white banner of the cross; and faithful were the months they spent together under the bright glory-flag of freedom which was soon to enfold his body.

All he loved; but his boyish heart went out most lovingly to his other mate in tent No. 6—poor, old, sinning Tom Dawson, the bugler.

Tom, too, had fought the "camp battles," but, as must be true of everyone who fights these battles unaided, he had naught to look back upon but defeat. He was bound hand and foot by the curse of the camp—the regimental canteen; and gambling, which had fascinated him long ago when he was a "regular," thieved much of his time and almost all his money.

Now, while his life was fast ebbing away, Joey thought most of his sin-stricken tent-mate, whose love for the sick lad was the purest passion of his life.

"Good-bye, boys," he said to the four, "good-bye, yes, I'll meet you up there. It seems so bright already."

After a last word, a firm handclasp, and a loving look, they filed out, for they knew that Joey would have his last talk alone with Tom.

Nor could that last talk have failed in its purpose, for just a little way out in the woods, among the tall pines and sturdy oaks, four of Christ's disciples were gathered together in his name.

Tom was kneeling by the cot with his arms thrown around the sick lad's neck, and sobbing as if his heart would break.

"Listen, Tom," said the lad, "in just a little while the boys will carry me tenderly away, and you will blow 'Taps' for me for the last time.

"Tom, how I've loved you and prayed for you! I'm going away now—In my Father's house are many mansions. He has prepared them for me—and for you. Will you meet me there, dear old Tom?" "Oh, Joey, Joey," sobbed the bugler, "only tell me how, quick, laddie!" "Yes, Tom, yes; just believe on Him—Tom, just tell Jesus you believe on him—and then—whiter than the snow—yes, Tom—you—that's it—He'll wash you—whiter—than—the snow." And God's messengers took him.

"Jesus, I do believe. Save me now—save me—guilty Tom Dawson—to meet him in heaven—and be whiter than snow."

The prayer was answered, for it was a heart-prayer. And there was joy among the angels.

* * * * * *

The next night at sunset the bugler—not the old, sinful Tom now, but a "new man in Christ Jesus,"—stood over the casket of his dead comrade and quietly, slowly, softly blew the last "Taps" for Joey:

"Put out the lights: Put out the lights:
Put them out: Put them out: Put them out:
Go to sleep: Every one:
Day is done."

—Frank A. Fall, Co. L., Thirty-first Michigan, U. S. V., in Michigan Advocate.

Great hearts there are also among men: they carry a volume of manhood; their presence is sunshine; their coming changes our climate; they oil the bearings of life; their shadow always falls behind; they make right living easy. Blessed are the happiness-makers!—they represent the best forces in civilization. They are to the heart and home what the honeysuckle is to the door over which it clings. These embodied gospels interpret Christianity. Jenny Lind explains a sheet of printed music—and a royal Christian heart explains, and is more than, a creed. Little wonder, when Christianity is incarnated in a mother, that the youth worships her as though she were an angel. Some one has likened a church full of people to a box of unlighted candles, laten light is there; if they were only kindled and set burning they would be lights indeed. What God asks for is luminous Christians and living gospels.—N. D. Hillis, D.D., in the Investment of Influence.

The time to consecrate your purse is when you have a little one. If you wait till it is big and fat, you will never do it. And if you fail to consecrate that, you will miss one of the richest blessings of your life. The man or woman who has learned to give has entered upon a path of ever-widening pleasure.—Dr. A. W. Spooner.

No man or woman of the humblest sort can really be strong, pure, and good without the world being better for it, without somebody being helped and comforted by the very existence of this goodness.—Phillips Brooks.

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Texas Christian Advocate

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PRESIDING ELDERS' CONFERENCE.

The presiding elders of the several Texas Conferences are invited to meet in convention at Fort Worth on the 16th and 17th of March to consider two important matters—the deeper spiritual life of the Church, looking to revival work during the year, and the Twentieth Century Education Fund. All pastors who can do so are cordially invited to attend. Bishop Key will be present and take part in the conference. It is hoped also that Bishop Candler will be with us for one day.

CHAS. B. GALLOWAY.

Dallas, Texas, Jan. 30, 1899.

A CAMPAIGN FOR THE ADVOCATE.

There are several reasons why we want the Advocate put, as far as possible, in the homes of all of our people. We can not discuss them all, but we want to call attention to a number of them:

1. Since we have been taken from the pastorate and placed in this position, we want to reach as many people as can be conveniently done through the influence of this paper. If we are capable of doing any good at all, the larger the number of the readers of the Advocate the greater will be the good accomplished. Hence we want the privilege of preaching through this medium to all of the Methodists of Texas. Give them access to the Advocate, and this wish will be gratified. We will only have the opportunity to benefit those who read what we have to say in these columns.

2. The Advocate is the organ of the five Texas Conferences, and it is supposed to voice the sentiment of Texas Methodism. Our relation to the paper pledges us to give it the right of way in all of our Methodist homes. Our people must keep themselves informed as to all of our work and enterprises as a Church. This information can be gotten only in these columns. No other paper will give it to them.

3. The Advocate is the right-hand support of the preachers in all of their undertakings. It goes into the homes of these pastors and keeps their people in touch with every phase of Church work. It instructs them upon all subjects of spiritual interest. It tells them of the needs of the Church, of the demands of missions, of Church extension, of education, of the support of the ministry and of the fund for wornout preachers and of the widows and orphans of deceased preachers. It aids in erecting church buildings and parsonages and stimulates people to a broader liberality. In the absence of the preacher, either from his pulpit or from the homes of his members, the Advocate is there to take his place and keep his work going. It never fails to get in a good word for him and to encourage his officials to co-operate with him in every good word and work. Out of the sentiment it develops the preacher is aided in gathering a harvest of successful results to be reported at the annual session of his conference.

4. The Advocate is the medium through which Church intelligence is circulated. The preachers and laymen find in its columns a place for the expression of their views upon any subject of interest to the people. In it they see mirrored the weekly movements of thought and events in the great world of business, and of politics, and of commerce, and of literature, and of religion. And, furthermore, they read the records of the lives of their sainted dead, and see how their loved ones lived and departed.

5. We are striving to make the Advocate a paper for the common people. The editorials, the comments, the communications, the news notes and personals are intended to reach the masses and interest them in all matters pertaining to Church work and home life. Therefore, for these and sundry reasons the preachers can afford to push the claims of the Advocate. We hope they will do it until its circulation is increased over any period of its history.

EDITORIAL BIRD-SHOT.

Artists represent angels in fair complexion and yellow hair; but that is no argument in defense of the woman who blondines her raven locks.

* * *

Some men and women are so interested in the business of other people that they habitually neglect their own—if they have any.

* * *

If you have an enterprise of importance on foot, listen to the advice of other people as a matter of courtesy; but be sure to follow your own judgment in the end.

* * *

The man who never did succeed at anything himself is usually the one who thinks he is capable of telling other people how to succeed.

* * *

The religion of some people is carried along with them like a life-boat on a ship—to be used only in times of great danger.

* * *

The man who has nothing to do and is not overly anxious to find a job is the person who knows how to bring about hard times.

* * *

The men and women who imagine that they are badly treated are the people who not only make themselves miserable, but they afflict their associates.

* * *

If you are so careless as to let your feelings lie around loose, you need not be surprised if somebody comes along and treads upon them.

* * *

All members of the feline tribe have soft, velvety feet; but underneath that velvet there are concealed some sharp claws.

* * *

The thing which we have usually come to call common sense is really uncommon sense, because it is so rare.

* * *

Some men vote just like they pray, in that they pray with their eyes closed; but when they transact business with you, their eyes are wide open.

A QUESTIONABLE METHOD OF JOURNALISM.

The St. Louis Advocate is behind the times. Usually it keeps up with the procession, but it has fallen to the rear once in its life. It is evidently not aware of the fact that the writer of these lines was taken out of the pastorate of First Church, in this city, some months ago and placed in the editorial chair of the Texas Christian Advocate. As a result of this stupid ignorance, Dr. Palmore has addressed to us a circular marked "Personal and Confidential," which he has likewise sent, no doubt, to many other Texas preachers, in which he discloses a scheme for placing his paper in as many of the homes of our Texas people as possible. His purpose is to use the accredited agents of the Texas Advocate in his attempt to accomplish this result. In this confidential circular, he says:

By the inclosed prospectus you will see our desire and hope to place a live Church paper in every Methodist home. If you will co-operate with us we will make you the following offer, which is strictly confidential and limted to this last year of the century—1899.

If you will canvass your flock and field thoroughly, for every new subscriber you get to the St. Louis Advocate at the regular cash price of $2 a year, we will give you one-half, or one dollar each. In no case must the subscriber be allowed to think the paper can be had at less than the regular price, except in clubs of six for $9.

There is a good deal more said in this circular about this scheme, but the above is enough to show its inwardness. Dr. Palmore starts out with the assumption that we are not in possession of "a live Church paper" in Texas, and expresses a desire to supply the felt want among our people. Then he wants this plan to be worked in the strictest confidence. It must not be made public, and his reason for wanting to keep the thing private is not hard to divine. Having gone this far, his next step is to mislead the unwary subscriber. "In no case must the subscriber be allowed to think the paper can be had at less than its regular price," notwithstanding the fact that only one dollar is to go into the coffers of the St. Louis Advocate. This is virtually publishing the paper at one dollar a year—though "in no case must the subscriber" be let into this little secret. Now for the past few months the St. Louis Advocate has been burning its cheeks with tears of deepest grief over the insincerity of a few other Church officials; and for that and other reasons it is the last paper in which we had any right to expect anything but transparency in its dealings with the editorial brotherhood. Yet here is this champion of unvarnished sincerity, away down here in the Lone Star State, secretly trying to win over to its support, by confidentially offering them one dollar for each new subscribers sent in, the very men who are pledged by conference action to the support of the Texas Christian Advocate! Now we have not been in journalism very long, but if this is one of the tricks that we have to learn in order to make our career a success we beg to be excused! Our "vocation" is of such a nature that our "avocation" will not permit that sort of sharp practice. So we now wish to inform Dr. Palmore that we are not in the pastorate, and it is not safe to put confidential literature into our hands when said literature contains a scheme to supplant the Texas Christian Advocate. We want to further inform him that it is the common impression that Texas has "a live Church paper," as little as he is aware of that fact. And, in conclusion, we want to add that Texas preachers can not be bought up by him to become his agents in circulating his paper in territory that belongs to their conference organ. They are men of principle, and they can not be reached by that sort of inducement. If he wants that sort of work performed, let him go to work and hire some agents belonging to his own territory and send them openly down here to canvass for his paper and we will then know exactly how to deal with his methods. Until he does something of that sort and ceases to do that which is indicated in his "personal and confidential" circular, his prating about the sincerity of other people will by-and-by make us just a little weary.

A MERITED COMPLIMENT.

Rev. E. D. Mouzon has been on a visit to Bryan, and while there gave Rev. J. B. Cochran, the pastor, a lift. Bro. Mouzon was once a member of the Texas Conference, and they feel in him a spiritual interest. Below we give a notice of his two sermons which appeared in the Bryan Eagle:

A FORCIBLE PREACHER.

Rev. E. D. Mouzon, of Fort Worth, formerly pastor of the Methodist Church in Bryan, preached two most excellent sermons at this Church Sunday.

The subject of the morning discourse was "The Sinfulnes of Sin." It was one of the most searching and forcible sermons this writer has ever heard on the subject. The minister took occasion to give a sharp rebuke to the "moralists" who remain out of the Church because of the "hypocrisy" of Church members so often criticised. "There are more hypocrites out of the Church than in it," he said, and asked how many sinners would consent to have their past lives laid bare before the world. "Isn't that an evidence that there are some hypocrites beside Church members?" He once asked a non-Church-going "moralist" how long he would stay in town if his past record of secret sins known only to himself were exposed. The man said he wouldn't stay until morning. This was only a little by-play as it were, and gives no idea of the power of the discourse as a whole.

At the evening service Rev. Mouzon read from the fourth chapter of Hebrews, fifteenth and sixteenth verses, relating to the priesthood of Christ and his work as a mediator between God and man. He dwelt eloquently upon the love and sympathy of Christ, his sufferings while on earth and his understanding of human sufferings and temptations, and, above all, his willingness to succor all who will let him shelter them in the arms of his infinite love and mercy. The sermon was marked by a depth of feeling and earnestness that appealed to the audience with a power for lasting good.

AN ENCOURAGING WORD.

The letter we give below is a private letter and was not written for publication; but it breathes such a brotherly spirit and indicates such a helpful co-operation that we take the liberty of giving it space. We hope it will encourage some other brethren to devote a day to the circulation of the Advocate:

I wonder if any of the brethren who appreciate your editorial management and production of our Advocate ever take the time to write you a personal note and say so. I am sure words of commendation are not amiss, nor wasted; but to an editor, like a pastor, an encouragement is both pleasant and helpful. I like your paper. I like your short editorials. They are like Napoleon's battles, which were characterized in the Imperial Bulletin as "short, sharp and decisive." I like the variety of tastes which you know so well how to suit, for you reach the interests of the masses—the more cultured in the realm of literature, the preachers and the professors. A religious weekly is often spoiled in making efforts to be a review or a journal of the higher type of literary production. I intend to devote a special Sunday to the Texas Advocate right soon, and I believe it will take with my people on its merits.

W. B. WILSON.

Lampasas, Texas.

Rev. J. T. Smith, presiding elder of San Augustine District, East Texas Conference, likes the Advocate. He says: "I write to say to you that the old Texas Advocate is an honor to the editor, to the publisher and to Methodism at large. The editor, it seems to me, has gone at a bound to success. I am just delighted."

Rev. W. P. Pledger, of Beaumont Station, is looking carefully after the Advocate's interests. He will place the paper in many homes where it has not heretofore gone.

THE ADVOCATE APPRECIATED.

Success to the grand old Advocate. It grows brighter and better.

R. V. GALLAWAY.

Thornton, Texas.

Go it. You are making a good paper for the plebeans, and I do not mean by that that it is not a good paper for the elite. S. CRUTCHFIELD.

Alvord, Texas.

You are making a most excellent paper. It is popular among my people.

O. S. THOMAS.

Kaufman, Texas.

I am now more than ever pleased with the Advocate and am pressing its claims. C. B. SMITH.

Center, Texas.

The Advocate is meeting with high favor among all classes in my charge.

N. B. READ.

Wolfe City, Texas.

If it continues as good as it is now, our people will certainly be blessed by taking the Advocate. S. P. PIRTLE.

Bonita, Texas.

You are giving us just the paper we need for the masses. If you keep up this gait, we will find readers for you.

C. S. McCARVER.

Amarillo, Texas.

BISHOP GALLOWAY'S EDUCATIONAL CANVASS.

Bishop Galloway, having finished up about two-thirds of the programme to canvass Texas in the interest of Southwestern University, has deemed it best to postpone the remainder of the work until March, when he will resume his canvass and complete the undertaking. Speaking every day for so long a time has been quite a tax upon his strength, and he feels compelled to take a little rest. Besides this the weather has been verp unpropitious, and it has to some extent interfered with the work. Then the prevalence of la grippe has been a hindrance to his plans. In March, it is hoped, that these things will have disappeared, and then the way will be opened for a renewal of the enterprise. But notwithstanding all these drawbacks, the Bishop has done well thus far. He has raised $3000, and with this added to the amounts gotten under his special appeals at the different conferences a month or so ago, the sum total aggregates about $9000. This is a good showing, and it will aid very materially in again taking up the progress of the University building at Georgetown.

Rev. R. J. Deets, one of our successful "home revivalists," sends the following cheering words: "We have a grand paper now. I tell our people that they are getting the paper at half price—that is, the editor and publisher have doubled the value of the paper."

Rev. L. A. Hanson, of Floyd, Texas, did some fine work for the Advocate the past week. His canvass resulted in nine new subscribers.

Rev. J. A. Wyatt, of Roxton, always alive to the welfare of his Church paper, is beginning the year with an active canvass for new subscribers as well as renewals.

Rev. J. M. Perry, Livingston, Texas, says: "I carried the Advocate into my pulpit yesterday morning and held it up before my people, advertised all its departments and made a speech for it, and its editor and publisher. I expect good results from it." And he will not be disappointed.

We spent last Sunday at the Polytechnic College, Ft. Worth, and preached for Bro. Little, the pastor. Notwithstanding the cold weather, we enjoyed the day and had a good time. In our next issue we shall have something to say about the College and the work it is doing.

Take the self-denial gayly and cheerfully; and let the sunshine of thy gladness fall on dark things and bright alike, like the sunshine of the Almighty.—James Freeman Clarke.

SOUTHERN METHODIST NEWS.

Bishop Candler will preach the Commencement sermon at Millsaps College, Jackson, Miss., June 18.

The widow of the late Dr. David Morton, of Kentucky, has gone to St. Joseph, Mo., to make her home with Mrs. Emma Edwards, a married daughter.

The Tennessee Conference has a sisterhood. The initiation fee is twenty-five cents, and on the death of a member each survivor pays one dollar. It is composed of the wives and widows of Tennessee preachers.

Rev. J. D. Edington, of Roanoke, Va., a useful local preacher in our Church, and a brother of Rev. C. C. Edington of the New Mexico Conference, died last week. He was a faithful and pious man.

The venerable father and mother of Rev. G. R. Loehr, our China missionary, celebrated their golden wedding at Elberton, Ga., Jan. 21. They are noble old people and they have lived for a good purpose.

We are in receipt of a copy of the minutes of the last session of the Chinese Mission Conference. It is a good piece of work and its contents show commendable increase in the Church work of that far-off land.

Mrs. A. J. Vanlandingham, of Kansas City, Mo., died last week of pneumonia. We were at once time her pastor, and know her to have been a fine Christian woman. She was originally from Little Rock, Ark.

Bishop Hendrix, in a communication in last week's Advocate, says: "The conference graduate who is wise will not lose much time in reviewing his whole course of undergraduate studies."

Rev. W. A. Parks, of Georgia, is writing some interesting reminiscences of the war between the States for the Wesleyan Methodist. He was a chaplain in the Confederate army, and he speaks from personal observation and experience.

We notice the death of Rev. Jno. R. Cunningham, of the Holston Conference, which sad event occurred after a protracted illness at Johnson City, Tenn. He was a good and faithful man, and did efficient work in his conference.

The Hon. Robt. L. Taylor, of Tennessee is again a private citizen. He is the only man within the past thirty-five years who has filled the office of Governor for three terms; and he is a Methodist and the son of a Methodist preacher at that.

Rev. L. A. Read, the oldest member of the Louisiana Conference, died Jan. 20, of la grippe. He was eighty-odd years old. Up to the last session of the conference he was strong and active, but asked his brethren to give him a superannuated relation.

Georgia Methodists are always in the front ranks of good works. The Church of which the Rev. W. W. Pinson is the pastor has pledged itself to support a missionary in Cuba. The South Georgia Conference has also agreed to support the Rev. J. C. McDonell in Cuba for three years.

Mrs. W. H. Smith, the mother of Doctor Coke Smith, died last week at Lynchburg, S. C. Her husband, long deceased, was a leading member of the South Carolina Conference and a good man. This saintly woman was eighty-odd years old, and she had lived to a noble purpose.

Rev. W. R. Smithey, of the Virginia Conference, died last week. He was preacher in charge of Hanover Circuit, and apparently in good health just prior to the attack of his fatal illness. He was a young man and in the prime of life, and his death is a loss to his conference.

Three years ago Rev. W. K. Marshall, of the Baltimore Conference, left our ministry and Church to become a minister in the Protestant Episcopal Church, on the ground that he preferred a Church with a settled pastorate. He is now in his third charge since he left us—and yet he wanted a settled pastorate!

We note the death of Rev. J. R. Long, of the Western North Carolina Conference. It occurred some two weeks ago at his home not far from Franklin, N. C. He was somewhat advanced in life, but he was a good and true man. He was a brother of the late Rev. Carrol Long, for many years a prominent member of the Holston Conference.

The wife of the Hon. George Thornburgh, business manager of the Arkansas Methodist, died the 25th of this month, after a painful illness. She lacked two days of being fifty-three years of age. She was a good woman. She leaves a husband and three daughters to mourn her departure, besides a wide circle of friends and acqaintances.

The latest general statistics of Methodism throughout the world are as follows: Ministers, 43,400; lay preachers, 101,643; churches, 78,821; members and probationers, 7,100,601; Sunday-schools, 77,627; Sunday-school officers, and teachers, 788,060; scholars, 6,185,790. This gives in round numbers an actual constituency of 14,219,494. Of course some of the Sunday-school scholars and all of the officers and teachers are also members of the Church. It is also true that there are thousands of people who attend the services of the Methodist Church who are not numbered among the above.

TEXAS PERSONALS.

Rev. L. L. Naugle, of Mesquite, gave us the pleasure of his presence since our last issue.

Bro. W. L. Diamond, of Oak Cliff, gave us a pleasant call last week. He is an earnest member of our Church over there.

Rev. W. F. Bryan, of Sumner, was in to see us this week. He has been visiting relatives in the city for a few days.

Rev. F. B. Sinex called this week and spent some time with us. He is hopeful of the important work now on his hands.

We are sorry to learn of the illness of Rev. J. E. Vinson, of Bowie, but we are glad to report that he is rapidly recovering.

Bro. J. O. Wynne, one of the lay members of Trinity Church in this city, gave us the pleasure of a visit last week.

We had a pleasant visit from Rev. L. A. Hanson, of Floyd, this week. He is one of the best workers for the Advocate in the North Texas Conference.

We notice in the Glendale Star that Rev. G. V. Ridley, D. D., of Trinity, has organized a Methodist Church at Glendale. He was assisted in the work by Rev. J. T. Kirkpatrick, of Groveton.

Rev. C. R. Wright, of Hillsboro, in a letter says: "I am delighted with your editorial work." Bro. Wirght is a successful worker and a friend of the Advocate. So are all the preachers.

We regret to learn of the serious illness of the wife of Rev. R. M. Stewart, a most worthy local preacher of Farrsville, Texas. We trust she may soon be restored to her wonted health.

In a note from Rev. W. D. Mountcastle: "You are giving us such a good paper I must say so to you. I hear it favorably commented on all over my district." Bro. Mountcastle is one of our friends of other days.

Bro. William Ross, a member of First Methodist Church in this city, was in to see us the past week, and it was good to meet him. Though he is getting close to four-score-years, he is young in spirit and buoyant in hope.

We have received a good letter from Dr. A. V. Wright, of Corsicana, in which he says: "Your place is great in possibilities, in opportunities, in duties and responsibilities, and may God bless you." These words we appreciate.

Bishop Galloway called in for some minutes this week and his cheery manner was refreshing. Owing to so much sickness on account of la grippe throughout Texas now, he has concluded to suspend his work in the interest of Southwestern University for the present and take it up a little later on and push it through according to his programme.

In a private letter from Rev. H. M. Whaling we take the following: "I want to congratulate you on your success in the editorial chair. The Church too is to be congratulated on the paper you are making us. It gets better every week, and the preacher who fails to push its circulation among his people stands in his own light." Thank you, Doctor; if hard work will give the people the paper they need, then they shall have it.

Rev. Gibbs Mood preached at the First Methodist Church in this city last Sunday morning. Dr. Boggs was still in doors with la grippe. The sermon is well spoken by the First Church people, and a good impression of it abides.

We notice in the Clifton Record that Rev. W. B. McKeown, of Valley Mills, preached two interesting sermons at Clifton a couple of Sundays ago. It further says that Bro. McKeown "is an able preacher and consecrated to the Master's work."

Judge L. W. Cooper, Crockett, Texas, in renewing his subscription, says: "Here I am on the stretch to the 77th mile-post; and after having been a subscriber for about forty years, we have lost none of the interest we have ever had in the Advocate. Could not do without it. * * * In wafting over the rough billows of the sea while here, let us keep our eye on the shore beyond."

We clip the following personal from the Austin Statesman:

At the Tenth Street M. E. Church, South, Dr. Whaling, pastor, the auditorium was packed both morning and evening, many extra chairs being placed in the aisles. Two new members were received, making twenty within the past three weeks. The morning subject was: "Casting Shadows," or "Unconscious Influence." The evening subject was: "God, the Portion of the Soul."

The long expected establishment of the Dallas Branch House, to be a part of our Publishing House at Nashville, is now about to materialize. The representatives of the Publishing House are now in this city negotiating for a suitable location, and the enterprise will soon be on foot and announcement be made accordingly. The prospect now is that the House will be opened and ready for business about the first of April. In the meantime, the place will be agreed upon, the building put in order, the stock shipped and put in shape, and the establishment will be opened up by that date. This is a matter of great interest to our Texas Methodism, and we are rejoiced to be able to make this statement.

OUR OPPORTUNITY AT TRINIDAD.

Rev. Dr. R. N. Price, who is Chaplain of the Fourth Tennessee Regiment, stationed at Trinidad, Cuba, writes me in a recent letter:

"I mentioned to you in one of my letters that in Villa de Santa Clara Senor Lopez said to me that, with very little effort, parties controlling a church building there could be induced to donate it to the Methodist Episcopal Church, South. He also said that he and another head of a family (a lawyer) would join our Church if organized there.

"I also mentioned that Senor Herr, who owns the building in which my mess takes its meals, has offered to give us ground for Church purposes. He once taught art in the United States and fell in love with Protestantism. I asked him the other day what Church he belonged to, and he replied, 'I am a Catholic, but I wish to be a Protestant.' I inquired how his family was on that subject. He replied, 'They are as I am.'"

Dr. Price writes further: "If we stay here, I could preach one sermon on Sunday to the people. You would have to rent a place and pay an interpreter. I would charge nothing for my services while drawing wages as Chaplain.

"I am studying the language as rapidly as possible with my facilities. Command me in any way you please, consistently with assumed obligations."

What an opening is here! At what little cost could we enter it!

And yet the means at my disposal do not provide for the men already sent to the field. Will not some one give the means to rent a hall and provide an interpreter for Dr. Price?

I have two converted Cubans, exhorters in our Church, whom I could send to the field if I had the means—Brothers Cabrera and Pequano. The former is an A. B. graduate of the Havana University. The latter speaks both Spanish and English, and would do admirably at Trinidad.

The presence of several of our preachers in Cuba as Chaplains enhances the opportunity for doing a great work in the island very quickly.

But if we succeed, we must move with vigor and speed.

Where is the money?

W. A. CANDLER.

OUR BISHOPS' SALARY.

It is ordered in the Discipline that the salaries of our Bishops shall be paid "in monthly installments in proportion to the amount estimated for the support of each Bishop." We would be glad to so pay them, and ought to be able to do so, but often since we have been Treasurer of the Bishop's Fund we have had to postpone payment even when it was needed. That this results in inconvenience and hardship need not be said. Better treatment should be secured for our chief pastors, and what we have just told should provoke endeavors to that end. The collections for the Bishops should be taken up at the beginning of the year, and not postponed month after month as they seem to be from the way the money comes to our hands.

We have nothing to do with the collection of the Bishops' Fund, but only with its disbursement, and what we say is simply by way of information and suggestion.

BARBEE & SMITH, Trs.

COCHRAN AND CARUTH CHARGE.

L. P. Smith, January 28: We were kindly received by the people of this charge. Mrs. Caruth, who owns the parsonage, although a very busy woman, is not unmindful of the comforts of her pastor and his wife. She had the house repapered, matting put on the floors, and other repairs made. As to the "pounding," it came on gradually—a few things from Cochran, then a few from Caruth—just to prepare us for the rush of young people, with many good things from Cochran on the evening of the 19th inst. We will kindly remember their coming for some time. It would be hard to find a nicer set of young people than attend at Cochran Chapel. If the world does not feel their influence for good, they will be to blame, for they certainly have fine opportunities, and possess great possibilities. We are anxious to help them. The Church organization at Cochran's Chapel is one of the oldest in Dallas County. A number of the children and grand-children of the charter-members are members of the present organization. May God help them carry forward grandly the work begun by their noble ancestors!

There is nothing of which we are apt to be so lavish as of time, and about which we ought to be more solicitous, since without it we can do nothing in this world. Time is what we want most, but what, alas! we use worst.—William Penn.

Fighting dogs meet their match.

A man's work is an index of his character.—Ram's Horn.

A Minister's Son

Face was a Mass of Sores—Advice of an Old Physician Followed with Perfect Success.

"Our eldest child had scrofula trouble ever since he was two years old and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." REV. R. A. GAMP, Valley, Iowa. Remember

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Insist upon Hood's; take no substitute.

Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c

AVOID SUBSTITUTES

You can get

Pond's Extract

by pressing your demand gently but firmly. Pond's Extract cures Catarrh, Sore Throat, Bronchitis, Coughs, Colds and relieves all pain.

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Don't Pay Three Profits

No. 3054 Buggy. Price $37.25 With Leather Quarter Top.

If you are going to pay for a carriage why not pay the least you can for the best vehicle? Get all you can in material and workmanship—pay as little as you can for handling and "extras."

You save the jobber's commission and the retailer's profit when you buy direct from the factory. You pay the cost of making with one moderate profit added. We are not agents, but manufacturers of buggies, carriages, surreys, phaetons, wagons, harness and horse accessories. Everything guaranteed. With our illustrated catalogue you can order easily and safely. If what you order does not suit, send it back and we will pay the freight both ways. First, get the catalogue. You are welcome to a copy.

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SAPOLIO

Sunday-School Dept.

FIRST QUARTER, LESSON 7, FEBRUARY 12.

CHRIST'S DIVINE AUTHORITY.
John 5:17-27.

Golden Text: "This is indeed the Christ, the Savior of the world."—Jno. 5:42.

The time of this lesson is April, A. D. 28, in the second year of our Lord's ministry. It follows the healing of the infirm man at the pool of Bethesda, and the persons involved are Christ and the hostile Jews. In order to keep the connection of the lessons we have to go back a little. A few weeks after healing the nobleman's son, found in the last lesson, John the Baptist being now in prison, Jesus came again to Jerusalem to attend the Passover. While here he visited the Pool of Bethesda on the Sabbath day and healed a poor man of an affliction of long standing. Because it was done on the Sabbath day the Jews took great offense, and in the defense which Christ made of his act, we find the lesson of to-day.

The Jews had two complaints in this transaction against Christ: First, they contended that he had violated the sanctity of the Sabbath, because he had healed a man upon that day and had ordered him to take up his bed and walk. The healing of a man was, in their esteem, not to be thought of in view of the importance of Sabbath observance, and to be the cause of a man packing his bed home on that day was a sacrilege too infamous to be tolerated even for a moment. Thus these Jews were so extreme in their views of religion that they became positively irreligious. Such a thing is still possible. Their second complaint was that Christ had not only broken the Sabbath, but that he actually claimed God to be his Father, and this was to them open blasphemy. Their bitterness became so intense that they were ready to resort to open hostility. Christ's answer to these charges was that the Father was in sympathy with his works of mercy and that really he was engaged in doing the very works of the Father. And not only this, but the Father had given to him power to do greater works than heal the physical body of a sick man. He claimed that he had authority to quicken the dead souls of men and to impart to them new spiritual life. Thus he placed himself upon an equality with God and claimed for himself the very honor that men ascribed to the Father. He laid down the principle that faith in him was the only salvation from sin; and that in this salvation, men would find immunity from the condemnation of the law and enjoy the knowledge of eternal life while in the flesh. He established the fact that he came into the world to better the bodily conditions of mankind and to raise up the dead souls of men through the quickening processes of a spiritual resurrection. Therefore, the work of saving men under the dispensation of the gospel goes hand in hand with the relief of their physical conditions. In all Church work these two duties can not be separated. They are incumbent upon us to-day and should not be lost sight of in the progress of our religious enterprises. It is strange that such benevolent work as this would excite the hatred of the people among whom Christ lived; but such was their prejudice that they were blinded to the mission which he came to inaugurate. Prejudice leads to just such results. It originates persecution and it blocks the march of the helpful agencies of truth and righteousness. We need to guard our hearts and minds just here, lest we often be found fighting against God.

THE EPWORTH LEAGUE.

Topic for February 5, 1899: Idle in the Market Place.—Matt. 20:1-16.

who were standing idle in the market place. It is rich in lessons of instruction.

1 Why were these men idle? Not because they wanted to be, according to their own statement, but because no man had hired them. They were anxious for employment and took the first job offered to them, without any reference to the amount of wages they were to receive. Who are these men? They are the Gentile world. Up to the the time of Chist they had had no divine invitation to enter the vineyard. But when he came and found them standing idle, he invited them to enter the fold. But may this not apply to many people to-day? Are not thousands, in the light of gospel truth, standing idle? But can they say it is because no man hath invited them? Not by any means. Some of them are idle because they are wicked and do not want to believe the Word of the Master. Others of them are standing there because they do not want employment of this sort.

2. Who are those who were first employed and sent into the vineyard and were promised a penny a day? They are the complaining Jews. They had enjoyed high privileges from the days of Abraham till the time of the Savior. All through the years God had showed them favor.

3. Why was there grumbling when pay-day came round? Simply because the Jews thought that they were entitled to larger rewards than the Gentile world. But Christ did not think so. He knows no distinctions of race or nationality. All are sinners and need to be saved by grace. Every man stands upon an equal footing in the presence of Christ. He wants all to come into his Church and do their duty, and they will be rewarded justly and amply.

✠

LEAGUERS OF FORT WORTH DISTRICT.

You are herewith notified of the date of our approaching District League Conference, which will convene in Arlington Tuesday, Wednesday and Thursday, April 25, 26 and 27, 1899.

Every effort is being made to make this an occasion of great spiritual power. Elect your delegates early.

Each League is entitled to one delegate for every ten members or fraction thereof; provided, that each League shall have as many as three delegates. Let each League send its full quota.

Begin now and talk with your League about this conference. Pray for for it and for a mighty outpouring of the Holy Spirit power.

God bless every League and Leaguer in Fort Worth District.

ARTHUR McVEIGH,
President.
H. R. WHYTE,
District Secretary.

Let each League Secretary send a list of newly-elected officers to H. R. Whyte, District Secretary, Cleburne, Texas, at once.

✠

The Epworth League of St. James M. E. C., S., Galveston, held the annual Watch Night service, in the lecture room of the church. This service was largely attended and enjoyed by every one. As the newly elected officers of the League and Sunday-school were to take their respective offices in January, 1899, we had as a special feature of the service the public installation of officers. Short talks were made by Superintendent and Assistant Superintendent of Sunday-school, Bro. Oxley, pastor, and the President and Vice-President of the League. A short programme was arranged, and after spending some time in an enjoyable manner and serving refreshments, the last half hour of 1898 was spent in a praise and prayer service, all taking some part. As the old year passed out and the new year came in we greeted everyone with "Happy New Year; God bless you."

Our new officers are: President, Miss Mamie Graves; First Vice-President, Miss Maryetta Woolford; Second Vice-President, Miss Bertha Dixon; Third Vice-President, Miss Etta Toothaker; Secretary, Mr. Willie Hoffman; Treasurer, Irvin Toothaker; Corresponding Secretary, Maggie Marks.

We expect to do more as a League for our Master during the year of 1899.

M. MARKS, Cor. Sec.

1427 Mechanic.

The sun may be reflected in a tiny rain-pool by the wayside—the real sun, but reduced to the limits of the pool. And God may be reflected in our hearts, truly reflected, but so limited by the smallness of our hearts that we feel from the very smallness of the reflection as if it were not really God. And because of this we sometimes fancy that we have not seen him—that we have sought but not found. But this is only to lead us to larger seeking. God never permits us to be satisfied here either with ourselves or with himself; if he did, we should give up the quest, and so the glory of life, which is in the pursuit, not the attainment, would be lost to us. We ask and seem not to receive that we may ask the more; we seek and seem not to find that we may seek the more; we knock and the doors seems not to open that we may knock the more; but in the asking, the seeking, the knocking, we grow to a larger life.—Rev. W. Garrett Horder.

I SHALL NOT WANT.

This version of the twenty-third Psalm, by Mrs. John R. Mott, appeared in the Northfield Echoes:

"The Lord is my shepherd; I shall not want."

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want drink. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness, for his name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

I shall not want comfort. "Thy rod and thy staff they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointeth my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."

THE GRAND OLD MAN.

During the thirty years prior to the spring of 1894, when he retired from political life, no other man so powerfully moulded events or shaped the history of his country as William E. Gladstone. Four times he was Prime Minister of England. But the stirring episodes of the past generation are too familiar for repetition here, further than recurrence to them will serve to illustrate the moral growth of the great statesman. Most men are radical in youth and conservative in age. With Mr. Gladstone the rule has been reversed. As we have seen, he entered public life dominated by prejudice and ancient thought. Long he struggled toward the light, but his course has been ever upward, because his heart has been always pure. He has afforded our century a conspicuous example of a man of conscience and moral rectitude, and therefore he has been untouched by the materialism of the market or the deification of the dollar. The closing decades of his life hold a wonderful interest for students of human progress; for here we see that a passion for justice and right more and more overmastered all considerations of policy or expediency. His vision broadened. He became a moral leader. It is not easy to be at once an apostle of justice and a Prime Minister of England, and so it happened that while for a time the people followed their chieftain with a blind, unquestioning loyalty rarely seen in modern times, at length the leader distanced his party. He spake to them in an unknown tongue. He had ascended the mountain too rapidly for even his chosen companions, and when he sought to crown his career by giving to Ireland that measure of home rule which would allow her people to govern themselves, while remaining subjects of England,—when, in a word, he spoke for justice and humanity, when he uttered the Golden Rule in connection with the Emerald Isle, he beheld his trusted lieutenants falling away, aye, even ranging themselves against him. And I know of no sublimer sight in modern political history than that presented by Gladstone during the memorable years extending from 1886 to 1893. It was the spectacle of an aged statesman crowned with the snow of four score years, but with the light of justice blazing in his eyes, and with voice strong and eloquent as of old, opposing the unreasoning prejudice of centuries. We saw old warriors who had fought shoulder to shoulder with him deserting. All this, however, seemed to nerve and stimulate him, and with redoubled energy he pressed forward as a young knight battling for a more perfect realization of the Golden Rule on earth. Very impressive was the scene presented by the Grand Old Man when, on February 19, 1893, after delivering his last great argument on Home Rule before one of the most distinguished audiences that had ever assembled in London, he slowly, and in a voice low, but clear and almost bell-like, thus closed his speech in the House of Commons:

"Sir, it would be a misery to me if I had omitted, in these closing years, any measure possible for me to take toward upholding and promoting what I believe to be the cause, not of one party nor of another, not of one nation nor another, but of all parties and all nations inhabiting these islands. Let me entreat you,—if it were my latest breath, I would entreat you,—to let the dead bury its dead. Cast behind you every recollection of bygone evils. Cherish love, and sustain one another through all the vicissitudes of human affairs in the times that are to come."

And what shall be said of the last great battle, by which the bill for Home Rule passed the House, only to be killed by the lords? Was it a failure? Did Mr. Gladstone err? I answer, No; not if we admit that it is better to be just than victorious; not if wisdom is the child of goodness; not if the Golden Rule is the ever-safe guide for civilization. No; Mr. Gladstone did not err. The shortsighted under-leaders were so engrossed in considerations of self-advancement that they checked for a time the triumph of justice. But time has vindicated the far-seeing statesman, and established the wisdom of Gladstone's contention, for in the long run it is ever wise to be just.

In the spring of 1894 Mr. Gladstone retired from public life and sought rest at his beautiful home, almost under the shadows of the purple clad hills of Wales. He went into retirement, but could not remain idle. His tireless brain was not accustomed to rest, and he has continued to be a real power in the thought-world until recently, when the angel with the lilies laid her hand upon his arm, and, bending low, whispered, "Rest awhile, for the morning cometh."—Success.

Good-Bye, Rheumatism.

The Right Remedy Will Banish it Forever.

If you would forever be rid of the aches and pains, and sometimes the tortures produced by Rheumatism, you must take the right remedy. Those who continue to suffer are relying upon remedies which do not reach their trouble. The doctor's treatment always consists of potash and mercury, which only intensify the disease, causing the joints to stiffen and the bones to ache, besides seriously impairing the digestive organs.

Rheumatism is a disordered state of the blood, and the only cure for it is a real blood remedy. Swift's Specific (S. S. S.) goes down to the very bottom of all diseases of the blood, and promptly cures cases that other remedies can not reach.

Mr. E. K. S. Clinkenbeard, a prominent attorney of Mt. Sterling, Ky., writes:

"Two years ago I was a great sufferer from Rheumatism. I had tried every remedy I could hear of except S. S. S. I had been to Hot Springs, Ark., where I remained for twelve weeks under treatment, but I experienced no permanent relief, and returned home, believing that I would be a sufferer as long as I lived. At a time when my pains were almost unbearable, I chanced to read your advertisement and was impressed with it so much that I decided to try S. S. S. I took eleven bottles and was entirely relieved of all pain and cured permanently. When I began to take S. S. S. I was unable to sit or stand with any ease, and could not sleep. Since taking the last dose I have had no return of the Rheumatism, and I take great pleasure in recommending S. S. S to any one who has the misfortune to suffer with this disabling disease."

S.S.S. is the only cure for Rheumatism, which is the most stubborn of blood diseases. It is not intended to give relief only, but by completely neutralizing the acid condition of the blood it forces out every trace of the disease and rids the system of it forever. It is

Purely Vegetable

and one thousand dollars reward is offered to any chemist who can prove that it contains a particle of mercury, potash, or any other mineral ingredient. S. S. S. is the only blood remedy guaranteed to be absolutely free from mineral mixtures.

Books sent free by Swift Specific Co., Box C, Atlanta, Ga.

FOLDED

WHAT'S THE DIFFERENCE

Between our cabinet and other makes? These cuts speak plainer than words. **Our New 1900 Style Quaker Folding Vapor Bath Cabinet has a Door,** has a self-supporting steel frame, guaranteed, covering of antiseptic, hygienic cloth, rubber lined. Cabinet does not rest on the shoulders, nor pull over your head. No woodwork to warp. To operate, simply open door, step in, bathe, and sit, step out. Only perfect Cabinet made. Folded it is 3 in. thick, 15 in. wide, 16 in. long, weighs only 5 lbs. Patented. **$26,000 Sold. Recommended by Best Physicians** for bathing purposes. It opens the pores, as an out the poisons, makes you clean, strong, vigorous and healthy. **Cures bad cold with one bath.** Cures rheumatism, insomnia, obesity, female troubles, all blood, skin, nerve and kidney diseases. *Prompt Relief Guaranteed in Worst Cases. Cabinet, Frame, Stove, Formulas and Directions sent anywhere upon receipt of $5.00.* Face steaming attachment, $1.00 extra. **Order today.** You won't be disappointed. *It's guaranteed as represented, or money refunded.* We are responsible, Capital $500,000.00. Largest manufacturers of Bath Cabinets in the world. **Write us anyway.**

Not Ours. No Door.

Goods don't roll back like shown in cut. Cabinet must be lifted and pulled over your head. *Dangerous.* Folded it's over 3 feet long, 2 feet wide.

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Store Box. Wood Frame, Cracks. Warps. Weighs 20 lbs. Folded it's 3½ ft. long, 7½ ft. wide.

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The New CANTON DISK PLOW

The Canton is a marvel of simplicity. It is the **ONLY DISK PLOW** having correct mechanical construction. It is the **ONLY DISK PLOW** that doesn't require weight to make it take the ground. It is the **ONLY DISK PLOW** that can be made to cut from 10 to 16 inches, according to condition of land and team, without leaving an uncut ridge. It is the **ONLY DISK PLOW** that does not leave an uncut ridge in cutting a 12, 14 or 16 inch furrow. It is the **ONLY DOUBLE DISK PLOW** that 4 horses can walk abreast, and none of them compelled to walk on the plowed ground. It is the **ONLY DISK PLOW** having a completely dirt and dust proof disk axle with **BALL BEARINGS** and large oil carrying capacity. It is the only Single Disk Plow having as much cutting capacity as any **DOUBLE DISK** Plow on the market, except the Canton Double Disk. The Canton will work successfully in wet land **THREE DAYS EARLIER** than any other Disk Plow. The Canton does perfect work in the **HARDEST** as well as the **LOOSEST** ground. The Canton is the lightest draft Disk Plow ever manufactured, according to width and depth of furrow. **The Canton Double Disk** cuts from 20 to 32 inches, or as much as a Three Disk of any other make, and can be converted into a Single Disk, with a cutting capacity of 10 to 16 inches when desired, in a few minutes. We guarantee every Disk Plow sold by us to perform its work essentially as set forth in this advertisement, and any one purchasing a Canton Disk, either Double or Single, from us or our agents, and it fails, when properly adjusted by us, in any of the above requirements, we will cheerfully refund the money or note given for same. Write for circulars, prices and terms.

PARLIN & ORENDORFF CO., Dallas, Texas.

SKIN DISEASES

of every nature, from mere pimples to most obstinate Eczema, Erysipelas, Ulcers, and all eruptions, are quickly, pleasantly, permanently cured by

HEISKELL'S OINTMENT.

The skin is made clear, smooth, soft and healthy, and is kept so by the use of

HEISKELL'S SOAP.

It is an absolutely pure soap, combined with medicinal gums and herbs, soothing and healing in its effect. Sold by all Druggists. Ointment, 50 cts. a box; Soap, 25 cts. a cake.

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Seven food products—prevent and relieve diabetes, dyspepsia, debility, etc. Ask dealers. Unlike all others. Look for criss-cross lines. Pamphlet and sample offer mailed free.

K. C. WHOLE WHEAT FLOUR.
Prevents constipation and liver troubles.

GLUTEN GRITS,
New health breakfast food.

PANSY Pastry Flour, Finest made.

FARWELL & RHINES, Watertown, N. Y., U. S. A.

DISTANT DAYS.

The brief outing to the "Virgina Canaan" this year and the stroll under the elms and maples in the grounds of the University of Washington and Lee broached a cask of mellow memories of days agone. As I slowly sauntered through the emerald acres dappled by the rays of light, spraying the sward with rich colors, my feet seem treading on an oriental rug, such the yard of this University. This seat of learning is "beautiful for situation." The gateway to the grounds is near by the Memorial Church, a noble pile of native stone embowered in clinging vines—fit sentinel to these hallowed scenes, where rest the heroic dust of the greatest American, Robert E. Lee. From the shrine at the portal of the place, the eye follows the avenue beneath the trees planted by him, till it comes to the chapel amid the silent forest, rus in urbe, and to the mausoleum with its recumbent statue.

It took no strain on the imagination to fetch back the Lee, as I saw him for years, to these grounds. I found myself looking around with an expectant glance to find him in the walks as of yore.

LEE'S WAR HORSE.

Within the reach of a stone from a sling, the cottage of the editor of the Gazette was distant from the residence of Lee. Along the quiet and connecting street between these homes, "Traveler," the dappled war steed of the General, took his exercise to and from the brook that murmured through the meadows. Tough and sinewy was that animal, a trifle headstrong withal, getting both spurs at times. I saw him flecked with foam on a hot afternoon of July at Gettysburg, pulling on the bit, while the stern rider checked him to hear a report from courier or staff. He died shortly after his master. As the General lay on a cot in the dining room, where he was stricken, in the act of "asking a blessing" at his own table, by the sudden rending of a small artery in the brain and oozing of blood upon the lobes, conscious though speechless, his physician, Dr. Madison, one day said, "Traveler is getting restless (the General rode nearly every day) for you to give him a gallop." Lee knew his hour had come. He merely shook his head. The enormous pressure upon him during the war wore away the walls of the blood vessels in the brain case. The force he put upon himself to bear with serene fortitude his hard fate helped to cut a crevasse in the canals of the life current. He died from excess of mental strain. He took his condition as an honorable discharge from the service by the Chief Captain. He suffered no pain.

LEE'S PATIENT POLITENESS.

Lee was courteous, brusque to none, though firm as flint quarry. On one occasion he had to resort to a strategy to be polite. An English cavalry officer had sent him his book on troopers. Lee had ceased to read military books. One day who should walk in but the Briton. In the course of the conversation the officer mentioned the volume. Lee held him off by clever maneuvering, inviting him to tea. In the meantime, the book was found and examined. At the ensuing meeting it was reviewed to the delight of the English captain.

He could even endure a bore, if there was prospective benefit to his countrymen. For days he rode with a citizen of Chicago from hill to hill around the town, seeking a site for an observatory. The party of the second part would not have graced Holland House with wit or culture, rather a commonplace person. Lee passed hours with him, taxing urbanity as a dentist chair the muscles of the neck, not to mention the nerves of upper and lower "maxillary." Lee was civil and patient, but with all his genius he lacked the art, if it is not a gift, to cocaine a Dives by squirting him full of fluent and fulsome flattery in order to forceps a check for a college. The two men, as far apart as the icy ends of the planet, were joined in their ride by an occasional friend. The refrain of the citizen of Chicago was "General, this here telescope is a big thing." Lee would give a gentle incline of the head in return for the impressive information. There were adroit men who knew how to "handle" such a citizen with a "big thing" in his breeches' pocket, and it went elsewhere, but Lee gained a by-word. When a proposition of girth and greatness of the fancy was presented in the faculty, General Lee would, with a twinkle in the eye, ask, "Isn't this 'a big thing,' as Mr. Lyander would say?"

BISHOP MARVIN.

Bishop Marvin made in 1870 the summer address for the college. The devotion of the Bishop to the fortune of General Price and the Missouri Confederates won on Lee, who knew he had been hunted with a reward on his head. There was another event that drew Lee close to Marvin. He was the guest of Lee. As soon as his address was delivered, he packed his battered old valise and got ready to go away from the residence of the President, though not out of the town. Lee protested politely. The Bishop recognized the civility, but in sincere words, out of an honest heart, which Lee understood, he explained that having quit himself of his engagement to the college, he must now abide with his own people. So the luggage was removed from the home of Lee on the campus to the dwelling of a plain Methodist mechanic in an unfashionable part of the town. The mechanic in character was the peer of any citizen. Such was Marvin. Lee never alluded to him without evidence of profound respect. He knew a man. And that an apostle had been under his roof-tree.

MARVIN AND LEE.

In the life of Marvin there is an account of this visit. The Bishop enjoyed the tour in the valley and the society of the great captain. He wrote of him. I loved him before I ever saw him. Acquaintance deepened the affection. His personal traits charmed me. The great man of the war was the simple-hearted Christian gentleman of the home circle, dispensing a hospitality as unaffected as it was great. It was by mere accident I heard from an adjoining room, his morning prayer with his household."—Dr. J. J. Lafferty in Baltimore Methodist.

BUSINESS ENTERPRISE IN PARIS.

Occasionally, as I take my walks abroad, I am quite paralyzed at the amount of enterprise shown by certain French business houses. One morning not long ago, contemplating taking a train at 11:30, it occurred to me to stop in somewhere before going to the station and buy a book to read on the journey. It was an idea that seemed to me at that time simple and practical. I bought the book—price two francs seventy-five centimes, or about 55 cents—at a large book store on the Avenue de l'Opera (not Flammarion's), and then discovered I had nothing in my purse smaller than a hundred-franc note with which to pay for it. The salesman looked at this seriously, and the cashier said they had no change. It was too early in the morning to have any change, he said. From the way he looked at me I could see he thought people had no business to be abroad at that hour buying books anyway. I expressed, in polite terms, my regret at giving trouble, and also inquired if they preferred I should give up my book, or if it would be possible to change the note somewhere.

The staff of the house was evidently represented by three persons, the cashier, the salesman, and a small boy, and the small boy was finally sent out with the bill. I waited twenty-five minutes, and then ventured to suggest that I was leaving town and had no time to lose. "At this hour of the morning, madame—" said the salesman, as though that was the end of it. I lost my train.—Katherine de Forest, in Harper's Bazar.

The tender words and loving deeds which we scatter for the hearts which are nearest to us are immortal seed, which will spring up in everlasting beauty, not only in our own lives, but also in the lives of those born after us.—Spurgeon.

Our readers needing a piano or organ should write J. H. Truesdale, manager the great Music House Jesse French Piano and Organ Co., who occupy their own immense three-story building 231 Elm Street, Dallas Texas, and make the renowned Starr Jesse French and Richmond Pianos at their factories, Richmond, Ind., thus saving you dealers and agents, as you would be dealing direct with factory. He makes special discount on Church Organs. Correspondence solicited.

A PLEASANT TRIP AT A PLEASANT SEASON.

To Mardi-Gras—New Orleans—the second week in February. The Crescent City will abound with pleasure-seekers teeming in from evrywhere to enjoy this fair, which has long made New Orleans annually famous. As heretofore, entertainment will be provided to suit the tastes of all. To go is to be guaranteed a good time.

The I. & G. N. R. R. will meet you half way, selling round trip tickets for this event at one fare for round trip from all points.

For full particulars inquire at nearest I. & G. N. ticket office, or address

D. J. PRICE, G. P. & T. A.,
Palestine, Texas.

THE RICHEST MAN IN AUSTRALIA.

Many newspapers have lately quoted from the London Times its narrative of the life of James Tyson, the richest man in Australia, who lately died and left a fortune of £5,000,000. That is not very much for an American, but in Australia it is considered to be positive affluence. Tyson was an Australian by birth, who began life in poverty, and made all his money in buying and selling cattle and sheep. In that he began and in that he ended, devoting himself to it to the absolute exclusion of all other concerns and interests. He knew nothing about spending money, and was as indifferent to the luxuries of life as our Russell Sage. He wore cheap ready-made clothes, lived frugally, avoided society, and remained unmarried. But according to his lights he had fun. His fun was the cattle business, and what he called "fighting the desert." His money did not seem to interest him. Once he said: "The money is nothing; it is the little game that was the fun." And being asked what the little game was, he answered:

"Fighting the desert. That has been my work. I have been fighting the desert all my life, and I have won! I have put water where was no water, and beef where was no beef. I have put fences where there were no fences, and roads where there were no roads. Nothing can undo what I have done, the advanced age of eighty, a gentleman who was making a journey through Cornwall put up at a small inn at Port Isaac for his dinner. He looked over the bill of fare, and found nothing to his liking. He had, however, seen a fine duck roasting on the fire. "I'll have that," he said. "You cannot, sir," replied the landlord; "it is for Mr. Scott, of Exeter." "I know Mr. Scott very well," replied the traveler. "He is not in your house." "Very sorry," said the landlord, "but six months ago, when he was last here, he ordered the duck to be ready for him this day, exactly at 2 o'clock." And, to the amazement of the traveler, who chanced to look from the window, the old gentleman was at that moment entering the inn yard, about five minutes before the appointed time.—Harper's Round Table.

A fine incident occurred at a San Juan hotel recently. The American evacuation commissioners in Porto Rico were becoming tired of the strange, languid country, and beginning to long for home. A correspondent of the New York Sun tells the story:

Conversation was lagging a little, for it was very hot and the mosquitoes were particularly objectionable. Nostalgia was gaining rapidly when there entered a dark-haired, dark-skinned little girl, who looked to be no more and they peered from their rooms and peeked into the court from the hotel office, not sourly, but in wonder at this defiance to their flag. But no one said a word in opposition, no doubt accepting the situation as a part of the transformation then in process. Not for many a day had that song been played in San Juan, because even to hum it on the street would have served as a signal for the mob to rise. But this little Porto Rican girl—for though married she was no more than a child—had broken the ice, and thereafter there was always the solace of American music for the exiles.

All I think, all I hope, all I write, all I live for, is based upon the divinity of Jesus Christ, the central joy of my poor, wayward life.—William E. Gladstone.

Our minds are like certain vehicles—when they have little to carry they make much noise about it, but when heavily loaded they run quietly.—Elihu Burritt.

A BADLY SPRAINED ARM.

Houston, Tex., Feb. 25, 1898.

DR. RADWAY & CO.:

Dear Sirs—August 25th last I had a badly sprained arm. After using six different (what was called) remedies, I never got relief till I used Radway's Ready Relief.

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Sunday-School Dept.

FIRST QUARTER, LESSON 7, FEBRUARY 12.

CHRIST'S DIVINE AUTHORITY.
John 5:17-27.

Golden Text: "This is indeed the Christ, the Savior of the world."—Jno. 5:42.

The time of this lesson is April, A. D. 28, in the second year of our Lord's ministry. It follows the healing of the infirm man at the pool of Bethesda, and the persons involved are Christ and the hostile Jews. In order to keep the connection of the lessons we have to go back a little. A few weeks after healing the nobleman's son, found in the last lesson, John the Baptist being now in prison, Jesus came again to Jerusalem to attend the Passover. While here he visited the Pool of Bethesda on the Sabbath day and healed a poor man of an affliction of long standing. Because it was done on the Sabbath day the Jews took great offense, and in the defense which Christ made of his act, we find the lesson of to-day.

The Jews had two complaints in this transaction against Christ: First, they contended that he had violated the sanctity of the Sabbath, because he had healed a man upon that day and had ordered him to take up his bed and walk. The healing of a man was, in their esteem, not to be thought of in view of the importance of Sabbath observance, and to be the cause of a man packing his bed home on that day was a sacrilege too infamous to be tolerated even for a moment. Thus these Jews were so extreme in their views of religion that they became positively irreligious. Such a thing is still possible. Their second complaint was that Christ had not only broken the Sabbath, but that he actually claimed God to be his Father, and this was to them open blasphemy. Their bitterness became so intense that they were ready to resort to open hostility. Christ's answer to these charges was that the Father was in sympathy with his works of mercy and that really he was engaged in doing the very works of the Father. And not only this, but the Father had given to him power to do greater works than heal the physical body of a sick man. He claimed that he had authority to quicken the dead souls of men and to impart to them new spiritual life. Thus he placed himself upon an equality with God and claimed for himself the very honor that men ascribed to the Father. He laid down the principle that faith in him was the only salvation from sin; and that in this salvation men would find immunity from the condemnation of the law and enjoy the knowledge of eternal life while in the flesh. He established the fact that he came into the world to better the bodily conditions of mankind and to raise up the dead souls of men through the quickening processes of a spiritual resurrection. Therefore, the work of saving men under the dispensation of the gospel goes hand in hand with the relief of their physical conditions. In all Church work these two duties can not be separated. They are incumbent upon us to-day and should not be lost sight of in the progress of our religious enterprises. It is strange that such benevolent work as this would excite the hatred of the people among whom Christ lived; but such was their prejudice that they were blinded to the mission which he came to inaugurate. Prejudice leads to just such results. It originates persecution and it blocks the march of the helpful agencies of truth and righteousness. We need to guard our hearts and minds just here, lest we often be found fighting against God.

THE EPWORTH LEAGUE.

Topic for February 5, 1899: Idle in the Market Place.—Matt. 20:1-16.

who were standing idle in the market place. It is rich in lessons of instruction.

1 Why were these men idle? Not because they wanted to be, according to their own statement, but because no man had hired them. They were anxious for employment and took the first job offered to them, without any reference to the amount of wages they were to receive. Who are these men? They are the Gentile world. Up to the the time of Chist they had had no divine invitation to enter the vineyard. But when he came and found them standing idle, he invited them to enter the fold. But may this not apply to many people to-day? Are not thousands, in the light of gospel truth, standing idle? But can they say it is because no man hath invited them? Not by any means. Some of them are idle because they are wicked and do not want to believe the Word of the Master. Others of them are standing there because they do not want employment of this sort.

2. Who are those who were first employed and sent into the vineyard and were promised a penny a day? They are the complaining Jews. They had enjoyed high privileges from the days of Abraham till the time of the Savior. All through the years God had showed them favor.

3. Why was there grumbling when pay-day came round? Simply because the Jews thought that they were entitled to larger rewards than the Gentile world. But Christ did not think so. He knows no distinctions of race or nationality. All are sinners and need to be saved by grace. Every man stands upon an equal footing in the presence of Christ. He wants all to come into his Church and do their duty, and they will be rewarded justly and amply.

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LEAGUERS OF FORT WORTH DISTRICT.

You are herewith notified of the date of our approaching District League Conference, which will convene in Arlington Tuesday, Wednesday and Thursday, April 25, 26 and 27, 1899.

Every effort is being made to make this an occasion of great spiritual power. Elect your delegates early.

Each League is entitled to one delegate for every ten members or fraction thereof; provided, that each League shall have as many as three delegates. Let each League send its full quota.

Begin now and talk with your League about this conference. Pray for for it and for a mighty outpouring of the Holy Spirit power.

God bless every League and Leaguer in Fort Worth District.

ARTHUR McVEIGH,
President.
H. R. WHYTE.
District Secretary.

Let each League Secretary send a list of newly-elected officers to H. R. Whyte, District Secretary, Cleburne, Texas, at once.

✠

The Epworth League of St. James M. E. C., S., Galveston, held the annual Watch Night service, in the lecture room of the church. This service was largely attended and enjoyed by every one. As the newly elected officers of the League and Sunday-school were to take their respective offices in January, 1899, we had as a special feature of the service the public installation of officers. Short talks were made by Superintendent and Assistant Superintendent of Sunday-school, Bro. Oxley, pastor, and the President and Vice-President of the League. A short programme was arranged, and after spending some time in an enjoyable manner and serving refreshments, the last half hour of 1898 was spent in a praise and prayer service, all taking some part. As the old year passed out and the new year came in we greeted everyone with "Happy New Year; God bless you."

Our new officers are: President, Miss Mamie Graves; First Vice-President, Miss Maryetta Woolford; Second Vice-President, Miss Bertha Dixon; Third Vice-President, Miss Etta Toothaker; Secretary, Mr. Willie Hoffman; Treasurer, Irvin Toothaker; Corresponding Secretary, Maggie Marks.

We expect to do more as a League for our Master during the year of 1899.

M. MARKS, Cor. Sec.
1427 Mechanic.

The sun may be reflected in a tiny rain-pool by the wayside—the real sun, but reduced to the limits of the pool. And God may be reflected in our hearts, truly reflected, but so limited by the smallness of our hearts that we feel from the very smallness of the reflection as if it were not really God. And because of this we sometimes fancy that we have not seen him—that we have sought but not found. But this is only to lead us to larger seeking. God never permits us to be satisfied here either with ourselves or with himself; if he did, we should give up the quest, and so the glory of life, which is in the pursuit, not the attainment, would be lost to us. We ask and seem not to receive that we may ask the more; we seek and seem not to find that we may seek the more; we knock and the doors seems not to open that we may knock the more; but in the asking, the seeking, the knocking, we grow to a larger life.—Rev. W. Garrett Horder.

I SHALL NOT WANT.

This version of the twenty-third Psalm, by Mrs. John R. Mott, appeared in the Northfield Echoes:

"The Lord is my shepherd; I shall not want."

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want drink. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness, for his name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

I shall not want comfort. "Thy rod and thy staff they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointeth my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."

THE GRAND OLD MAN.

During the thirty years prior to the spring of 1894, when he retired from political life, no other man so powerfully moulded events or shaped the history of his country as William E. Gladstone. Four times he was Prime Minister of England. But the stirring episodes of the past generation are too familiar for repetition here, further than recurrence to them will serve to illustrate the moral growth of the great statesman. Most men are radical in youth and conservative in age. With Mr. Gladstone the rule has been reversed. As we have seen, he entered public life dominated by prejudice and ancient thought. Long he struggled toward the light, but his course has been ever upward, because his heart has been always pure. He has afforded our century a conspicuous example of a man of conscience and moral rectitude, and therefore he has been untouched by the materialism of the market or the deification of the dollar. The closing decades of his life hold a wonderful interest for students of human progress; for here we see that a passion for justice and right more and more overmastered all considerations of policy or expediency. His vision broadened. He became a moral leader. It is not easy to be at once an apostle of justice and a Prime Minister of England, and so it happened that while for a time the people followed their chieftain with a blind, unquestioning loyalty rarely seen in modern times, at length the leader distanced his party. He spake to them in an unknown tongue. He had ascended the mountain too rapidly for even his chosen companions, and when he sought to crown his career by giving to Ireland that measure of home rule which would allow her people to govern themselves, while remaining subjects of England,—when, in a word, he spoke for justice and humanity, when he uttered the Golden Rule in connection with the Emerald Isle, he beheld his trusted lieutenants falling away, aye, even ranging themselves against him. And I know of no sublimer sight in modern political history than that presented by Gladstone during the memorable years extending from 1886 to 1893. It was the spectacle of an aged statesman crowned with the snow of four score years, but with the light of justice blazing in his eyes, and with voice strong and eloquent as of old, opposing the unreasoning prejudice of centuries. We saw old warriors who had fought shoulder to shoulder with him deserting. All this, however, seemed to nerve and stimulate him, and with redoubled energy he pressed forward as a young knight battling for a more perfect realization of the Golden Rule on earth. Very impressive was the scene presented by the Grand Old Man when, on February 19, 1893, after delivering his last great argument on Home Rule before one of the most distinguished audiences that had ever assembled in London, he slowly, and in a voice low, but clear and almost bell-like, thus closed his speech in the House of Commons:

"Sir, it would be a misery to me if I had omitted, in these closing years, any measure possible for me to take toward upholding and promoting what I believe to be the cause, not of one party nor of another, not of one nation nor another, but of all parties and all nations inhabiting these islands. Let me entreat you,—if it were my latest breath, I would entreat you,—to let the dead bury its dead. Cast behind you every recollection of bygone evils. Cherish love, and sustain one another through all the vicissitudes of human affairs in the times that are to come."

And what shall be said of the last great battle, by which the bill for Home Rule passed the House, only to be killed by the lords? Was it a failure? Did Mr. Gladstone err? I answer, No; not if we admit that it is better to be just than victorious; not if wisdom is the child of goodness; not if the Golden Rule is the ever-safe guide for civilization. No; Mr. Gladstone did not err. The shortsighted under-leaders were so engrossed in considerations of self-advancement that they checked for a time the triumph of justice. But time has vindicated the far-seeing statesman, and established the wisdom of Gladstone's contention, for in the long run it is ever wise to be just.

In the spring of 1894 Mr. Gladstone retired from public life and sought rest at his beautiful home, almost under the shadows of the purple clad hills of Wales. He went into retirement, but could not remain idle. His tireless brain was not accustomed to rest, and he has continued to be a real power in the thought-world until recently, when the angel with the lilies laid her hand upon his arm, and, bending low, whispered, "Rest awhile, for the morning cometh."—Success.

Good-Bye, Rheumatism.

The Right Remedy Will Banish it Forever.

If you would forever be rid of the aches and pains, and sometimes the tortures produced by Rheumatism, you must take the right remedy. Those who continue to suffer are relying upon remedies which do not reach their trouble. The doctor's treatment always consists of potash and mercury, which only intensify the disease, causing the joints to stiffen and the bones to ache, besides seriously impairing the digestive organs.

Rheumatism is a disordered state of the blood, and the only cure for it is a real blood remedy. Swift's Specific (S. S. S.) goes down to the very bottom of all diseases of the blood, and promptly cures cases that other remedies can not reach.

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S.S.S. is the only cure for Rheumatism, which is the most stubborn of blood diseases. It is not intended to give relief only, but by completely neutralizing the acid condition of the blood it forces out every trace of the disease and rids the system of it forever. It is

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and one thousand dollars reward is offered to any chemist who can prove that it contains a particle of mercury, potash, or any other mineral ingredient. S. S. S. is the only blood remedy guaranteed to be absolutely free from mineral mixtures.

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DISTANT DAYS.

The brief outing to the "Virgina Canaan" this year and the stroll under the elms and maples in the grounds of the University of Washington and Lee broached a cask of mellow memories of days agone. As I slowly sauntered through the emerald acres dappled by the rays of light, spraying the sward with rich colors, my feet seem treading on an oriental rug, such the yard of this University. This seat of learning is "beautiful for situation." The gateway to the grounds is near by the Memorial Church, a noble pile of native stone embowered in clinging vines—fit sentinel to these hallowed scenes, where rest the heroic dust of the greatest American, Robert E. Lee. From the shrine at the portal of the place, the eye follows the avenue beneath the trees planted by him, till it comes to the chapel amid the silent forest, rus in urbe, and to the mausoleum with its recumbent statue.

It took no strain on the imagination to fetch back the Lee, as I saw him for years, to these grounds. I found myself looking around with an expectant glance to find him in the walks as of yore.

LEE'S WAR HORSE.

Within the reach of a stone from a sling, the cottage of the editor of the Gazette was distant from the residence of Lee. Along the quiet and connecting street between these homes, "Traveler," the dappled war steed of the General, took his exercise to and from the brook that murmured through the meadows. Tough and sinewy was that animal, a trifle headstrong withal, getting both spurs at times. I saw him flecked with foam on a hot afternoon of July at Gettysburg, pulling on the bit, while the stern rider checked him to hear a report from courier or staff. He died shortly after his master. As the General lay on a cot in the dining room, where he was stricken, in the act of "asking a blessing" at his own table, by the sudden rending of a small artery in the brain and oozing of blood upon the lobes, conscious though speechless, his physician, Dr. Madison, one day said, "Traveler is getting restless (the General rode nearly every day) for you to give him a gallop." Lee knew his hour had come. He merely shook his head. The enormous pressure upon him during the war wore away the walls of the blood vessels in the brain case. The force he put upon himself to bear with serene fortitude his hard fate helped to cut a crevasse in the canals of the life current. He died from excess of mental strain. He took his condition as an honorable discharge from the service by the Chief Captain. He suffered no pain.

LEE'S PATIENT POLITENESS.

Lee was courteous, brusque to none, though firm as flint quarry. On one occasion he had to resort to a strategy to be polite. An English cavalry officer had sent him his book on troopers. Lee had ceased to read military books. One day who should walk in but the Briton. In the course of the conversation the officer mentioned the volume. Lee held him off by clever maneuvering, inviting him to tea. In the meantime, the book was found and examined. At the ensuing meeting it was reviewed to the delight of the English captain.

He could even endure a bore, if there was prospective benefit to his countrymen. For days he rode with a citizen of Chicago from hill to hill around the town, seeking a site for an observatory. The party of the second part would not have graced Holland House with wit or culture, rather a commonplace person. Lee passed hours with him, taxing urbanity as a dentist chair the muscles of the neck, not to mention the nerves of upper and lower "maxillary." Lee was civil and patient, but with all his genius he lacked the art, if it is not a gift, to cocaine a Dives by squirting him full of fluent and fulsome flattery in order to forceps a check for a college. The two men, as far apart as the icy ends of the planet, were joined in their ride by an occasional friend. The refrain of the citizen of Chicago was "General, this here telescope is a big thing." Lee would give a gentle incline of the head in return for the impressive information. There were adroit men who knew how to "handle" such a citizen with a "big thing" in his breeches' pocket, and it went elsewhere, but Lee gained a by-word. When a proposition of girth and greatness of the fancy was presented in the faculty, General Lee would, with a twinkle in the eye, ask, "Isn't this 'a big thing,' as Mr. Lyander would say?"

BISHOP MARVIN.

Bishop Marvin made in 1870 the summer address for the college. The devotion of the Bishop to the fortune of General Price and the Missouri Confederates won on Lee, who knew he had been hunted with a reward on his head. There was another event that drew Lee close to Marvin. He was the guest of Lee. As soon as his address was delivered, he packed his battered old valise and got ready to go away from the residence of the President, though not out of the town. Lee protested politely. The Bishop recognized the civility, but in sincere words, out of an honest heart, which Lee understood, he explained that having quit himself of his engagement to the college, he must now abide with his own people. So the luggage was removed from the home of Lee on the campus to the dwelling of a plain Methodist mechanic in an unfashionable part of the town. The mechanic in character was the peer of any citizen. Such was Marvin. Lee never alluded to him without evidence of profound respect. He knew a man. And that an apostle had been under his roof-tree.

MARVIN AND LEE.

In the life of Marvin there is an account of this visit. The Bishop enjoyed the tour in the valley and the society of the great captain. He wrote of him. I loved him before I ever saw him. Acquaintance deepened the affection. His personal traits charmed me. The great man of the war was the simple-hearted Christian gentleman of the home circle, dispensing a hospitality as unaffected as it was great. It was by mere accident I heard from an adjoining room, his morning prayer with his household."—Dr. J. J. Lafferty in Baltimore Methodist.

BUSINESS ENTERPRISE IN PARIS.

Occasionally, as I take my walks abroad, I am quite paralyzed at the amount of enterprise shown by certain French business houses. One morning not long ago, contemplating taking a train at 11:30, it occurred to me to stop in somewhere before going to the station and buy a book to read on the journey. It was an idea that seemed to me at that time simple and practical. I bought the book—price two francs seventy-five centimes, or about 55 cents—at a large book store on the Avenue de l'Opera (not Flammarion's), and then discovered I had nothing in my purse smaller than a hundred-franc note with which to pay for it. The salesman looked at this seriously, and the cashier said they had no change. It was too early in the morning to have any change, he said. From the way he looked at me I could see he thought people had no business to be abroad at that hour buying books anyway. I expressed, in polite terms, my regret at giving trouble, and also inquired if they preferred I should give up my book, or if it would be possible to change the note somewhere.

The staff of the house was evidently represented by three persons, the cashier, the salesman, and a small boy, and the small boy was finally sent out with the bill. I waited twenty-five minutes, and then ventured to suggest that I was leaving town and had no time to lose. "At this hour of the morning, madame—" said the salesman, as though that was the end of it. I lost my train.—Katherine de Forest, in Harper's Bazar.

The tender words and loving deeds which we scatter for the hearts which are nearest to us are immortal seed, which will spring up in everlasting beauty, not only in our own lives, but also in the lives of those born after us.—Spurgeon.

Our readers needing a piano or organ should write J. H. Truesdale, manager the great Music House Jesse French Piano and Organ Co., who occupy their own immense three-story building 231 Elm Street, Dallas Texas, and make the renowned Starr Jesse French and Richmond Pianos at their factories, Richmond, Ind., thus saving you dealers and agents, as you would be dealing direct with factory. He makes special discount on Church Organs. Correspondence solicited.

A PLEASANT TRIP AT A PLEASANT SEASON.

To Mardi-Gras—New Orleans—the second week in February. The Crescent City will abound with pleasure-seekers teeming in from evrywhere to enjoy this fair, which has long made New Orleans annually famous. As heretofore, entertainment will be provided to suit the tastes of all. To go is to be guaranteed a good time.

The I. & G. N. R. R. will meet you half way, selling round trip tickets for this event at one fare for round trip from all points.

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THE RICHEST MAN IN AUSTRALIA.

Many newspapers have lately quoted from the London Times its narrative of the life of James Tyson, the richest man in Australia, who lately died and left a fortune of £5,000,000. That is not very much for an American, but in Australia it is considered to be positive affluence. Tyson was an Australian by birth, who began life in poverty, and made all his money in buying and selling cattle and sheep. In that he began and in that he ended, devoting himself to it to the absolute exclusion of all other concerns and interests. He knew nothing about spending money, and was as indifferent to the luxuries of life as our Russell Sage. He wore cheap ready-made clothes, lived frugally, avoided society, and remained unmarried. But according to his lights he had fun. His fun was the cattle business, and what he called "fighting the desert." His money did not seem to interest him. Once he said: "The money is nothing; it is the little game that was the fun." And being asked what the little game was, he answered:

"Fighting the desert. That has been my work. I have been fighting the desert all my life, and I have won! I have put water where was no water, and beef where was no beef. I have put fences where there were no fences, and roads where there were no roads. Nothing can undo what I have done, and millions will be happier for it after I am long dead and forgotten.

Tyson seems to have been the modern millionaire reduced to his simplest terms. The chief end of millionaires, after they get the few millions which they require to make them comfortable, is to bestow their surplus in such a manner that it will grow. It seems hard to do that successfully without incidentally promoting the comfort and well-being of one's fellows. The "little game" is a good game; so good, indeed, that the players are always in some danger of getting over-interested in it and forming too many of the combinations called "trusts." It may be necessary presently to put a limit to it. How would it do to proclaim that when a man has played it till he has won five hundred millions he shall keep five per cent of his winnings, and the rest shall be put back into the general pool and the cards reshuffled?"—E. S. Martin, in Harper's Weekly.

A PUNCTUAL MAN.

A certain Mr. Scott, of Exeter, whose business required him to travel constantly, was one of the most famous characters for punctuality in the kingdom. By his methodical habits, combined with unwearied industry, he accumulated a large fortune. For a great many years the landlord of every inn in Cornwall or Devon that he visited knew the exact day and hour he would arrive. A short time before he died, at the advanced age of eighty, a gentleman who was making a journey through Cornwall put up at a small inn at Port Isaac for his dinner. He looked over the bill of fare, and found nothing to his liking. He had, however, seen a fine duck roasting on the fire. "I'll have that," he said. "You cannot, sir," replied the landlord; "it is for Mr. Scott, of Exeter." "I know Mr. Scott very well," replied the traveler. "He is not in your house." "Very sorry," said the landlord, "but six months ago, when he was last here, he ordered the duck to be ready for him this day, exactly at 2 o'clock." And, to the amazement of the traveler, who chanced to look from the window, the old gentleman was at that moment entering the inn yard, about five minutes before the appointed time.—Harper's Round Table.

A fine incident occurred at a San Juan hotel recently. The American evacuation commissioners in Porto Rico were becoming tired of the strange, languid country, and beginning to long for home. A correspondent of the New York Sun tells the story:

Conversation was lagging a little, for it was very hot and the mosquitoes were particularly objectionable. Nostalgia was gaining rapidly when there entered a dark-haired, dark-skinned little girl, who looked to be no more than than 13 years of age. She must have been older, for later it developed that she was a wife. With her was her husband, who on this occasion was mistaken for her father. They had just come from dinner, and in proof of it had toothpicks in their mouths—a custom not inconsistent with good breeding in Spanish or Spanish-American countries. The little girl strolled nonchalantly to the piano and her husband took a chair by her side. Running her fingers lightly over the keys, she played some Spanish air, the music of which was on the rack before her. For a moment then she stopped and a ripple of polite applause ran around the room.

The girl turned half way on her stool smiled pleasantly, and shifting the toothpick to the other side of her mouth again touched the keys with her fingers. And what a thrill went through every American in the room as the notes of "The Star Spangled Banner" sounded forth! Here was a breath of home, coming unexpectedly to some of the men who had helped to make this home a place of which to be proud. With a common impulse they rose to their feet and stood in silence until the hymn was ended. The little girl faced around again, smiling at the applause which greeted her delicate compliment.

"We thank you," said the amiral in his sweetest way; and every one bowed.

The Spaniards had heard the song, and they peered from their rooms and pecked into the court from the hotel office, not sourly, but in wonder at this defiance to their flag. But no one said a word in opposition, no doubt accepting the situation as a part of the transformation then in process. Not for many a day had that song been played in San Juan, because even to hum it on the street would have served as a signal for the mob to rise. But this little Porto Rican girl—for though married she was no more than a child—had broken the ice, and thereafter there was always the solace of American music for the exiles.

All I think, all I hope, all I write, all I live for, is based upon the divinity of Jesus Christ, the central joy of my poor, wayward life.—William E. Gladstone.

Our minds are like certain vehicles—when they have little to carry they make much noise about it, but when heavily loaded they run quietly.—Elihu Burritt.

A BADLY SPRAINED ARM.

Houston, Tex., Feb. 25, 1898.
DR. RADWAY & CO.:
Dear Sirs—August 25th last I had a badly sprained arm. After using six different (what was called) remedies, I never got relief till I used Radway's Ready Relief, which eased the pain at once and cured me in two days. My father, who is 56 years old, says: "Radway's Ready Relief and Radway's Pills are the best of all medicines." We keep them in the house the year round. Respectfully,
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CHRIST'S MISSION INTO THE WORLD.

Into this world the Savior came
To seek and save the lost,
Regardless of all earthly fame,
Or what the prize might cost.

He faltered not to give his life,
But spilt his precious blood,
That guilty man of sinful strife
Might be redeem'd to God.

Our helpless state passed in review
Before his watchful eye,
And bidding heav'n a glad adieu,
He to our help did fly.

And now he seeks the guilty soul,
With penitence possessed,
Who, in his wounds, would be made whole
And find eternal rest.

"Come unto me," he boldly cries;
"My yoke and burden take,
And him who on my word relies,
I never shall forsake."

W. J. WILSON.

REPORT OF A VERY PLEASANT MEETING OF THE AUXILIARY W. F. M. SOCIETY, GEORGETOWN, TEXAS.

The 10th of January being the time set apart for opening the thank-offering mite boxes, furnished for auxiliaries by the Woman's Foreign Missionary Society of the Methodist Episcopal Church, South, we were cordially invited by Mrs. Fant to hold this special service in her home. The invitation to this hospitable home was gratefully accepted by all.

The "Alma Norwood" Society, composed of a noble band of young ladies ever faithful to duty, were given a cheerful welcome with us. It should cheer every Christian heart to see the young diligently employed in doing whatever their hands find to do in the salvation of immortal souls. The young, having numerous temptations thrown around them, need the prayers, sympathy, and constant kindness of the older and more experienced Christians, especially when ardently engaged in life's true mission for the redemption of all who are groping their way through dense darkness, superstition, and death.

These interesting exercises were opened about 3 p. m., with a Scripture lesson, read by our most worthy President, Mrs. M. E. Lane, after which Mrs. Craig and Miss Jessie Clower led in singing that thrilling song, "I gave my life for thee, what hast thou given for me?" This was followed by earnest prayer, led by Mrs. Richey, at the close of which Miss Jessie Clower sang as a solo:

"Ashamed of Jesus; that dear friend,
On whom our hopes of heaven depend."

The accompaniment was sweetly played by Mrs. H. C. Craig. Mrs. Sinex read a beautiful, heart-searching selection found in the Review of Missions. If we would heed and act upon the advice there given, soon victory would perch upon Christ's holy banner while the glad news of joyful triumph would go sweeping over all earth's nations, proclaiming Christ's victory is complete. "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." Psalms 24:10.

Our President followed this reading with forcible, instructive remarks concerning our duty in all work for Christ, and the spread of His pure gospel; at the close of which, she read an original paper, pointing us to double duty in all things pertaining to our Divine Father's kingdom. Mrs. Sample read an impressive letter from our much-loved friend, Mrs. Joseph Robertson, of Austin. She still retains her membership in the Georgetown auxiliary of the W. F. M. In this letter she sent as a thank-offering $1.75, and from little Joe's mite box, $2.25, as he is a member of our baby roll. We were delighted to have a beautiful solo by Miss Daisy Howren, the accompaniment played by Miss Cahoon.

This very interesting programme being closed with the doxology, the mite-boxes were opened, the contents amounting to $25.72, but since, have largely increased, as many were absent with their donations. At our last annual meeting, held in Waco, last June, this auxiliary pledged $25.00. This is now paid, with a good little sum remaining. Our faithful President, always ready for every good word and work, gave a beautiful experience of the glorious effect on her own life in the use of thank-offering mite-boxes, as nothing better serves as a constant reminder of mercies and blessings, so copiously bestowed from our Father's never-failing store house. Nearly all present testified of the spiritual good received from the use of these soul reminders. Then let us ever keep one in sight as a reminder of untold mercies and blessings granted each day and night of our earthly existence. These reminders seem to bring us in closer communion with the teachings of the Holy Spirit, filling us with gratitude and thanksgiving to our Mighty Ruler of heaven and earth.

The W. F. M. Society and the "Alma Norwood" society were here represented by about forty ladies, who richly enjoyed this pleasant occasion, where Christ sat enthroned as the prince of peace and love.

Our hostess, at this juncture, invited all over 50 years of age to repair to the dining-room, to fill up the first table. A few followed her without hesitation, but the table was not filled until she made a second call for those over 25 years of age. The vacant seats were soon filled. After thanks were returned to the Giver of all good things, the delightful, dainty refreshments were speedily dispatched. Our kind hostess and daughters were untiring in kind attention to their numerous guests. The table was several times refilled to partake of this appetizing repast. The memory of this pleasant occasion will not fade from our hearts and minds, but will abide as one of life's oases.

The social feature was most enjoyable, bringing the societies in closer communion with each other, while we feel that good results will follow the teachings of this special meeting, as we felt we were about our heavenly Father's business, having His approving smile resting and abiding on the needed work we were trying to accomplish in His name, and for the glory and honor of His cause and kingdom. It has been said by one: "No pleasure is comparable to the standing upon the vantage ground of truth." In all thy ways acknowledege Him, and He shall direct thy paths." Prov. 3:6.

During this meeting we gave Mrs. Alice Stell a warm welcome as a member of our auxiliary. She comes to us highly recommended in a letter from her former society, telling of her faithfulness in all good work, and asking for her a warm place in our hearts as a co-laborer. She receives a cordial greeting, both in our Church and society, in which she has chosen to place her name as a worker for the spread of the pure gospel of Christ.

This very pleasant meeting closed about sunset, each leaving with many thanks to this hospitable family, who so generously gave pleasure to every one who attended. May peace, prosperity, and perpetual joy abide upon this household.

MRS. MARY M. DAVIDSON,
Recording Secretary.

To the members of the Foreign Missionary Society of Dallas District:

Dear Sisters.—At present the whole country seems to be surcharged with the question of "expansion," addition to the teritory of our great country.

The greater minds tell us we little know of God's great plans to set a country free, and to send light into darkness. Now, if this be true, and all the stir be from the hand of our great Redeemer—to let us see our duty—why not accept this revelation, and do greater deeds for our missionary cause than we ever have in the past? Why wait to be called upon to go into this field? It seems to me that every one ought to feel his or her responsibility. We will have to plow up our ground, and get ready for our new seed to be sown. Let us hasten to our duty, and let every auxiliary, if possible, put on more strength, and joyfully go forward to do what God has planned for us to do this coming year. Bishop Fowler told the Wesleyan Conference that Spain put dynamite under our prow and blew us into the air, and we came down everywhere; and, also, that a single torpedo blew into our faces ten millions of people; and also that perhaps this was needful to awaken us as Christians to a world policy of evangelism; and if we wait, it may not be without some apprehension. It will be sad if we fail to appreciate our privilege and adjust ourselves to duty. It is said by our wise men that the great plea of our Protestant Churches is for 20,000 missionaries in the foreign fields. Are we not willing to work for God while this demand is upon us, and if needs be, suffer for His cause, who has done so much for us? If we cannot go, we can be foreign workers at home. "The home guard is as necessary as the advance guard," as Dr. Winfield so earnestly said; we need some to "tarry by the stuff." 1 Sam. 20-24. "As his part is that goeth down to battle, so shall his part be that tarrieth by the stuff." We will receive our reward from our God. "The secret of the Lord is with them that fear Him." So, if you want God's favor, work for him in the way he has chosen. Let us talk of our work, pray for it, act for it, and then we will rejoice with Him who hath loved us, and washed us from our sins in his own blood, who hath made us kings and priests unto God." At our last Annual Conference, I heard the brethren express regret that there was declension in the spiritual life of our Church. What is the matter? I have passed through two decades of our foreign missionary society, and the first decade was marked with overpowering revivals of religion, and many souls were brought to Christ during these years. We were full of spiritual power at that time. We took hold of our work with all of our might and strength. Much zeal was manifested. We talked of it, and worked harder, it seems to me, than at present. We now often let other things come in and check our zeal. "This ought not so to be." So we see a declension in our work, not that "we love Caesar less, but Rome more." If our religion be true, we ought to show our love for our heathen friends, and for sinners at home. Let us not hinder God's work. Do we believe in God? If we do, let us show our faith by our works. He says, "go ye into all the world." Dr. Alexander, in his evidences of Christianity, says that the declaration of God is the highest reason which we can have for believing anything. To set up our opinion against the plain expression of his will is surely presumption of the highest kind. Do let us see every member of our Church, ask them to come in and swell our numbers in the missionary society. We may thus add stars to our crown, by our efforts to bring the world nearer to our God

MRS. R. W. THOMPSON,
District Secretary, Dallas District.
391 Ervay Street, Dallas, Texas.

IN MEMORIAM

From West End Auxiliary W. H. M. Society, San Antonio, Texas.

The West End Auxiliary of the Woman's Home Mission Society mourns the loss of one of the most efficient members, in the sudden death of Mrs. Selina Peacock, wife of Prof. Wesley Peacock, which occurred on the morning of the 28th of November, at her home in the West End.

Rarely has a community suffered a more painful shock than this sudden death occasioned, the more especially as her health was almost perfect.

Her last day on earth was a happy Sabbath, with her husband and child. Before the earliest dawn of the succeeding day she had "Another dawn than ours."

Mrs. Peacock was an intellectual and cultivated woman. Generously gifted by nature, she had, with patient and coscientious study, developed these mental resources. A clear comprehension, a vivid sense of humor, held well in check by the fear of giving pain, a fine memory, united with grace of manner and personal beauty, attracted all who met her socially, and made fast friends of those who were welcomed to her home life.

She possessed one of woman's greatest charms, a low, sweet voice, and it was a subject of remark in her household that her voice never took a loud or harsh tone with any one, but especially with her child, her little Wesley, who repaid her devotion to him with an affectionate and caressing fondness rarely seen in so young a child.

As a Christian, she was unfaltering in the discharge of her duty, seeking those duties within the sacred precincts of home, yet not evading them when they lay beyond. Her influence with her husband seldom failed to show its best results, and many of the seeds she dropped so quietly into the fertile soil of other minds and hearts will bear much fruit in the years to come.

She is no longer a visible presence in our midst, but through our sense of loss and pain, like the deep, soft tones of cathedral bells on the still air, comes this beautiful thought: No hand of decay or care ever laid its touch on her; no heart-break nor sorrow ever reached her love-guarded heart; but young and fair as she was, she won the fairness of eternal youth, as well as the blessedness of eternal life.

Tender hands arrayed the precious body in its snowy silken burial robes. Tender hands laid her to rest in a flower-lined grave near the home of her parents, and though our hearts are sad, her memory will linger with us as the soft radiance of the afterglow light the evening sky after a cloudless sunset, tender, serene, and beautiful. MRS. LAURA C. SMITH.
President West End Woman's Home Mission Society.

THE MISSIONARY TOMATO.

I offer for sale again the "Peach" tomato seed to raise missionary money. To any one sending me a dime, I will send the seed out of three tomatoes. MRS. M. A. BARNES,
Bluffdale, Tex.

To the Auxiliaries of the North Texas Home Mission Society:

Dear Sisters.—The first meeting of our auxiliaries in February, is a time set apart as Loan Fund Day. A special programme has been prepared for the day, that we hope will be studied carefully and carried out to the letter. We are very anxious that every pastor of our North Texas Conference be made a member of the Educational Loan Fund. It is a worthy and well-deserved tribute to your pastor, whose help is essential to your work; it will bring in this way quite a sum into the treasury of our Educational Loan Fund, and naturally will increase the interest of all our pastors in this important part of our work, for it is but a just recognition of the aid we receive from their co-operation with us. We hope all our auxiliaries can observe the Loan Fund Day at the first meeting in February, the time set apart for this purpose. But if, for any reason, the day cannot be observed at this time, select some other day. Don't fail to observe one day during the month of February for this purpose. Yours in Christian work.

MRS. B. F. CARROLL,
President North Texas Home Mission Society.
345 Wall Street, Dallas, Tex.

NOTICE TO AUXILIARIES.

Miss Annie Whitley, Jacksonville, Tex., requests each auxiliary to send names of delegates, and those who are going to attend the W. H. M. Conference, to be held in that city, to her at the earliest convenience, so she can make the necessary arrangements.

WOMAN'S WORK FOR WOMAN.

"Doing good is the only certainly happy action of a man's life," said one. This good is highest, most praiseworthy, when it means giving the gospel to heathen women and children. Unless Christian women take it or send it into their homes they will never hear it. These women in a great measure are shut in. They cannot go from place to place, where the word is preached, as such visits would outrage their ideas of propriety, and they cannot leave their own country for Christian countries, so the gospel must be taken or sent to them. The blessed truth of Jesus is a wonderful boon to them, a great joy, and the happy hearts which receive and apply never tire talking on the subject. The Holy Bible gives them food for unceasing comment. A few Chinese girls, not long since, were discussing God as the Creator of all things, and one said: "Did God make all things in the three kingdoms—animal, vegetable, and mineral—for man's use? If so, what is the reason so many things are not useful, are dangerous even?" An old grandmother, after the Sunday services, about Christmas, wanted to know if God realy wanted or would have such an old woman as she was. Though assured that age was no barrier, she bewailed the fact that she had not heard the gospel in her youth.—T., in Nashville Christian Advocate.

Let us remember that the blood of over fifty thousand heathen, dying daily without the knowledge of God will rest upon this generation if we neglect to rise with a mighty purpose to the work he has given us the privilege and responsibility of doing.—Joseph Booth.

Jewelry by Mail.

Our Illustrated Catalogue for 1898-99, showing Watches, Chains, Charms, Silverware, Silver Novelties, Jewelry, Diamonds, Rings, Optical Goods, etc., is now ready, and will be sent on application. We also issue a special Watch Catalogue.

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MARRIAGE NOTICES.

January 15, 1899, Mr. V. T. Wallace and Miss Della Smith, at the gate in a buggy in front of the Methodist parsonage in presence of a nice company, in Peoria, Texas, Rev. Sam'l Morriss officiating.

At the Methodist Church, in Marlin, Texas, on Wednesday evening, January 11, 1899, Zenas W. Bartlett and Miss Mary Conoly, daughter of Hon. W. S. Conoly; all of Marlin, Texas, Rev. W. Wootton officiating.

At the home of the bride's father, near Brushy Creek, Texas, December 22, 1898, Mr. R. P. Terrell and Miss Florence Tippen, Rev. J. B. Luker officiating.

At the residence of the bride's mother, Mount Alba, Texas, January 8, 1899, Mr. G. W. Brown and Miss Avis Cox, Rev. J. B. Luker officiating.

At the Methodist Church, Burke, Texas, at 7:30 p. m., December 18, 1898, Mr. Floyd Arrington and Miss Maggie Glass, Rev. J. R. Ritchie officiating.

At the residence of the bride's father, near Burke, Texas, at 7 p. m., January 11, 1899, Mr. H. C. Warner and Miss Emma V. Fairchild, Rev. J. R. Ritchie officiating.

On December 15, 1898, Mr. J. E. Morris and Miss F. E. Hurst; both of Tarrant County, Texas, Rev. M. H. Major officiating.

At the home of the bride's mother, at 8:30 a. m., December 25, 1898, at Midway, Texas, Mr. Willie Heath and Miss Pauline Thompson, Rev. E. C. Keith officiating.

At 8 o'clock p. m., January 18, 1899, at the residence of the bride, in Falls County, Texas, Mr. Thomas W. Nobles and Miss Maud Norwood, Rev. W. Wootton, of Marlin, officiating.

At 9 o'clock p. m., January 18, 1899, in the Methodist Church at Marlin, Texas, Dr. Walter H. Allen and Miss Nettie Falconer, Rev. W. Wootton officiating.

At the residence of the bride's father, Center City, Texas, December 26, 1898, Mr. J. A. Scrivner and Miss Sallie Welch, Rev. W. K. Simpson officiating.

Mr. Carl D. Krause and Miss Lena Scholz, at the home of the bride, January 4, 1899, 6:30 p. m.; both parties of LaGrange, Texas, Rev. G. H. Collins officiating.

At the residence of the bride's mother, Payne's Springs, Henderson County, Texas, on January 4, 1899, Mr. L. W. Pulley and Miss Anna Rogers, Rev. D. F. Pulley officiating.

At the residence of the bride's parents, in Breckenridge, Texas, December 21, 1898, Mr. Robert Douglass and Miss Pearl Addington, Rev. I. E. Hightower officiating.

At the residence of the bride's parents, near Breckenridge, Texas, January 12, 1899, Mr. Winter W. Wood and Miss Maggie M. Douglass, by Rev. I. E. Hightower.

At the parsonage in Mexia, Texas, January 15, 1899, by Rev. T. J. Duncan, Mr. Wm. Turner and Miss Mollie Parker; all of Limestone County, Texas.

At the residence of the bride's mother, in Hopkins County, Texas, January 12, 1899, Mr. Sam Carr and Miss Effie Putman, Rev. Jno. E. Roach officiating.

At the residence of Mr. and Mrs. R. A. Jones, 401 East Sixteenth street, Austin, Texas, Mr. Jones Buckhanan to Miss Madie Jones, Rev. E. G. Hocutt officiating.

At the residence of Mr. and Mrs. M. V. Crenshaw, 900 East Second street, Austin, Texas, noon, December 25, 1898, Mr. Arthur J. Lamar to Miss Antoinette Crenshaw, Rev. E. G. Hocutt officiating.

In Tenth Street M. E. Church, South, Austin, Texas, 7 p. m., December 28, 1898, Mr. Albert T. Allison to Miss Mollie F. Grammar, Rev. E. G. Hocutt officiating.

In First Street M. E. Church, South, Austin, Texas, 7 p. m., January 18, 1899, Mr. Eli F. Miller, of Creedmore, Texas, to Miss Viola Williamson, of Austin, Texas, Rev. E. G. Hocutt officiating.

Pleasant Money-Earning

A little booklet with pictures of successful workers for THE LADIES' HOME JOURNAL, and extracts from their letters showing just how they succeeded. It will be sent free to any one. Address

The Curtis Publishing Company
Philadelphia, Pa.

MISSIONARY COLUMN

Prepared by Rev. J. B. Sears,
Of the Texas Conference.
Cameron, Texas.

PRESENT CONDITIONS AND DIRECT RESULTS.

"Do missions pay?" is often on the lips of people who do not read enough to gather a strong and convincing impression of the value and success of foreign missions. To settle such a question requires a great deal of careful investigation and an impartial examination of the results of missions, both direct and indirect. We have been much pleased with a tract gotten out by the Rev. R. P. Mackay of Toronto, Canada. His statement of "Conditions and Results" is so fair and so reasonable in his putting of the facts that we have decided to insert it this week. We have no hope of getting the real condition in any better form. If these are studied with care and a prayerful desire to know something of the condition of the heathen, we are sure it will result in an increase of faith in God's work among the heathen of the earth. If it inspire careful study and prayerful sympathy in the missionary operations of the Church, it will do great good:

1. South America, the "neglected continent," has a population of over 34,000,000, and of these 30,000,000 have probably never seen a Bible. It illustrates the failure of the Roman Catholic Church where she has undisputed sway. There are now 18 Protestant missionary societies operating there, about 450 missionaries, male and female, and over 30,000 communicants.

2. Mexico is another priest-ridden country, having a population of about 12,000,000. Twenty-six years ago Protestant missions entered, and there are now 14 societies at work, with about 200 missionaries, and 18,000 communicants. There are 600 native workers and many thousands of children under instruction.

3. Africa is one of the great mission fields of the future. A population variously estimated at from 160,000,000 to 300,000,000, with nearly 600 different languages and dialects. European powers are struggling over "spheres of influence," but the light is penetrating the darkness. Already 45 societies are at work, the Bible has been translated, in whole or in part, into 70 languages, and there are over 1200 misisonaries. In Uganda alone, with 10,000,000 of a population, where twenty years ago there was no missionary, there are now 500 churches, 600 teachers, and over 60,000 under instruction. There are 100 native laborers supported by native contribution. In five months 10,000 copies of the Gospels were sold, such is their enthusiasm. What hath God wrought!

4. The South Sea Islands are in 58 groups. About 2000 of these islands are inhabited, having a population of 10,000,000. Already 14 groups are practically evangelized, and other groups partially so. There are 1400 Churches, with over 1200 native ordained pastors, besides nearly 10,000 other native helpers engaged in the services. Captain Cook said of these islanders: "There is a scale of sensuality to which these people have descended wholly unknown to every other people, which no imagination can posibly conceive, and it is not likely they will ever be evangelized." Of these same islanders Darwin said, many years after: "The lesson of the missionary is the enchanter's wand."

5. India.—The population of India is 288,000,000, of whom about 6 per cent of the men and 1 per cent of the women can read. Two cents a day is their average income. It is said that there are 33,000,000 gods. The work is so difficult that Henry Martyn said: "If ever I see a Hindu converted to Jesus Christ I shall see something more nearly approaching the resurrection of a dead body than anything I have seen." Yet there are 200,000 native communicants in India to-day, and nearly 600,000 Protestant adherents. There are 4,000,000 students in educational institutions receiving a Western education, which is undermining heathenism and preparing the way for Christ.

6. China contains 400,000,000 souls, one-fourth of the whole population of the world. In 1840 there were only five seaport towns at which the missionary could labor. In 1860 the missionary had access to ten points along the coast. To-day the whole of China is open. Every province has been invaded. There are 80,000 communicants, another 80,000 who are belivers, but have not made public profession, and probaly 120,000 more who are intellectually convinced that Christianity is true, and have lost faith in idolatry.

7. Japan was first entered in 1859. The first Christian was baptized in 1864. The first Church was organized in 1872, with only 11 members. To-day there are over 40,000 converts, and a Christian community of 150,000. The whole empire of 40,000,000 souls lies open for evangelization. These are but some of the direct results. Surely God's hand is here!

FOREIGN MISSIONS.

Upon summing up the receipts for the nine months ending December 31, 1898, we find a considerable falling off in the collections for foreign missions. Various reasons can be assigned, but the fact remains that we are in danger of a heavy deficit, thereby severely crippling our work. Unless we find relief between this and the 31st of March, it will be impossible to meet our drafts without borrowing money.

Relief, under God, can only come through the pastor. Upon him rests the burden of the missionary cause. To him we look for co-operation in securing the funds necessary for carrying on the work of preaching the gospel to every creature. We turn to you, our brother, in this emergency and respectfully urge that you place this matter upon the consciences of your people, and take your collection for foreign missions not later than the 10th of March. The collection should be forwarded to the Treasurer of your Conference Board in time to be sent us before the end of the month.

With an abiding confidence in your desire and ability to aid us in bearing the heavy responsibilities involved by the care of the Churches in foreign lands, we remain, sincerely your brethren in Christ,

WALTER R. LAMBUTH,
J. H. PRITCHETT.

TO THE PREACHERS OF THE TEXAS CONFERENCE.

The reports sent out from the Mission rooms of our Church show quite a falling off in receipts for 1898, as compared with the year before. We have two months between us and the clos of the fiscal year. We can do much in that time if we will try ourb est. I write to urge earnest, faithful effort on the part of every pastor. In 1897 one preacher in this conference raised his full assessment for foreign and domestic missions between the 10th of May and the 12th of June. Last year the same preacher raised his full assessments between May 30th and June 15th. This shows what can be done even out of the money season. What can you do in the next sixty days? Time will tell.

I have just received the first remittance for the year from Bro. B. W. Allen, Buffalo and Oakwoods: Foreign missions, $15; domestic missions, $15. Bro. J. W. Harmon follows close behind with a report from Bremond and Reagan: Foreign, $40; domestic, $5. O. T. HOTCHKISS, Treas.

DEBATE.

There will be a public discussion at Crafton, Texas, beginning February 27, 1899, between C. M. Shuffler, of the M. E. Church, South, and A. W. Young, of Campbellite Church. Six days will be given to the debate. Three to the "Identity of the Church," two to the "Mode of Baptism" and one to "Justification by Faith Only." Our presiding elder, Rev. F. O. Miller, has kindly consented to act as moderator. Arrangements will be made to take care of any of the preachers in the district if they wish to come. The first session will be held at 2 p. m. Monday, 27th. Let all who wish to attend notify me as early as possible.

C. M. SHUFFLER.

Crafton, Texas.

God knows how many ounces there are to a pound.—Ram's Horn.

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that canot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.

West & Truax, Wholesale Druggists, Toledo, O.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

BOARD OF CHURCH EXTENSION.

The Board of Church Extension of the Texas Conference is called to meet at Navasota on Thursday, February 9, at 9 o'clock a. m. All applications should be forwarded to the Rev. H. C. Willis, Caldwell, Texas, at once. W. WOOTTON, President.

Marlin, Texas.

Your Best Interests

Will be served by making sure of health. It will be a loss of time and money to be stricken with serious illness. Take Hood's Sarsaparilla and purify your blood. In this way all germs of disease will be expelled, sickness and suffering will be avoided, and your health will be preserved. Isn't this a wise course?

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Price 25 cents.

He who is graceless at death will be speechless at the judgment.

Uriah Jones, Hezekiah Brown and John Peter Smith will testify to the wonderful curative properties of Dr. Simmons' Cough Syrup. Sample bottles free. Satisfaction or money refunded.

A diamond is worth more than its settings.

CONSUMPTION CURED.

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.*

Theology is no more Christ than anatomy is man.

The household remedy is Hunt's Lightning Oil. All aches and pains quickly relieved. Satisfaction or money refunded.

QUARTERLY REPORT

Of the Receipts and Expenditures of the Methodist Orphanage ending January 31, 1899.

We have received from:

West Texas Conference	$161.00
German Conference	45.00
Northwest Texas Conference	578.00
North Texas Conference	243.00
Texas Conference	157.00
East Texas Conference	32.00
Total	$1,216.00

Paid current expenses:

For November, 1898	$416.60
For December, 1898	362.05
For January, 1899	417.30
Total	$1,195.95

which leaves on hand to begin February's expenses $20.05.

The health of the children has been good. No serious sickness at all, while the manager has had the poorest health of his life this winter. We had a good occasion for the children at Christmas—boxes and packages from all over the State. These boxes help much in the care of the children. It is our custom to personally acknowledge each box with thanks, and if any one at any time has sent anything to the orphanage and received no acknowledgement of same they will do me a personal favor by calling my attention to it, and I will attend to it with pleasure. We want to know the friends of these children, and we want them to know that all favors are appreciated by us here, and we trust remembered above.

W. H. VAUGHAN.

If the Baby is Cutting Teeth,

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

We can see the pool, but where is the angel?

What is it? A cure for Coughs, Colds, Croup, Whooping Cough, Hoarseness, Sore Throat, and all Bronchial Affections of the Throat, Chest and Lungs. 50 doses 50 cents. Money refunded if it fails to give satisfaction; we mean Dr. Simmons' Cough Syrup.

Kind words take less breath than harsh ones.—Ram's Horn.

Why Dr. Simmons' Cough Syrup is the cheapest. It is the only cough remedy giving 50 doses for 50 cents. Money is refunded if not benefited or satisfied. Try it. Ask your druggists for a sample bottle.

Dublin District—Second Round.

Carlton cir, at Fairview	Feb. 18,19
Dublin sta	Feb. 25, 26
Granbury sta	March 4, 5
Bluffdale cir, at Wesley Chapel	March 10
Glen Rose cir, at Paluxy	March 11, 12
Morgan Mill mis, at P. Grove	March 17
Stephenville	March 18, 19
Iredell and Walnut, at Iredell	March 24
Hico cir, at Hico	March 25, 26
Duffau cir, at Skipper's	April 1, 2
Proctor mis, at Bynum	April 8, 9
Green's Creek cir	April 15, 16
Carbon and Gorman	April 22, 23
Rising Star etc	April 29, 30
Sipe Springs cir	May 6, 7
Desdimonia mis	May 13, 14
DeLeon sta	May 20, 21

Let me urge the stewards to be prompt and faithful during this quarter. Brethren, don't wait till the day before the quarterly meeting. Begin now! Work through the quarter; get all you can and then attend the meeting. E. F. Boone, P. E.

Why did we beat Spain? Because we are as strong as Sampson, we are as Schley as a fox, we are Miles long, we possess Merritt, we are Hobson's choice; what more Dewey want?—Sample Bag.

"Mr. Gizzley seems to be a very deep thinker," remarked the impressionable young woman. "Yes," replied Miss Cayenne; "he can't talk five minutes without getting away beyond his depth."—Washington Star.

When the collection was taken up in a North Side Church recently, and the plate reached the pew occupied by a lady, her grown-up daughter, and little five-year-old son, the ladies found themselves without money. The little fellow, however, reached over and gravely deposited a penny on the plate, and, turning to his sister, said in a loud whisper: "There; I just saved my family from being disgraced!"—Philadelphia Methodist.

A fat pocketbook often makes a lopsided Christian.

Jesus found sovereignty through service.—Ram's Horn.

A Preacher's Discovery.

Dr. Blosser, the well-known Catarrh Specialist and Minister of the Gospel, offers to any sufferer who will write to him, a free trial of his remedy for Catarrh, Asthma, Bronchitis, etc., consisting of a combination of medical plants, which, being placed in a pipe and ignited, emits a warm, medicated vapor, and being inhaled goes directly into every air tube, cavity and cell; healing the ulcerating parts and effecting a radical and permanent cure. Wonderful success has attended the use of this remedy. Many cases of 15, 20, 25 and even 45 years' standing have been cured.

Though not abandoning his Gospel work, Dr. Blosser devotes much time to corresponding with the afflicted, and hundreds of thousands of people have used this remedy with most gratifying results. The price of the remedy is $1.00 for one month's treatment. If you wish the free trial package, write a letter or postal card at once to Dr. J. W. Blosser & Sons, 30 Broad Street, Atlanta, Ga.

FALLING

of the womb with its pains, weariness, sickness and misery is permanently cured by....

G. F. P.

(GERSTLE'S FEMALE PANACEA)

Dear Aunt:—I hardly know how to express myself to you for those bottles of G. F. P. I had been in bad health for five years, and don't believe I could have lived another year had I not taken the G. F. P. I am now able to work and keep myself up. I can recommend it to all women.

Whitehall, Ark. LIZZIE E. McKENNEY.

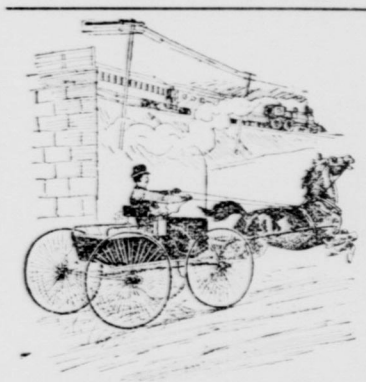
Try G. F. P. at once. It will make you strong, vivacious, regular and cure you of any form of female weakness.

PRICE $1.00 A BOTTLE.

Write to our LADIES HEALTH CLUB in charge of ladies exclusively. Explain all about your case and they will advise you fully on how to regain your health. Address "LADIES HEALTH CLUB" care of L. Gerstle & Co., Chattanooga, Tenn.

If your druggist does not handle G. F. P. ask him to send for it, otherwise send us your order and $1.00 and we will supply you direct.

L. GERSTLE & CO., Chattanooga, Tenn.



IN A RUNAWAY

the danger is lessened if you have a sound, strong and substantially constructed buggy, carriage or wagon. The place to purchase one which shall furnish these requirements need give you no concern—you know the class of vehicles which are to be seen at our warerooms.

Write for our Vehicle Catalogue, which will be sent free of charge.

PARLIN & ORENDORFF CO.,
DALLAS, TEXAS.

COTTON BELT ROUTE

The Through Car Line to

St. Louis and Memphis,

With Direct Connections for Points

Northeast and Southeast.

The Best Route to

Chicago, Louisville, Cincinnati, and Eastern Cities.

S. G. WARNER, Gen. Passenger Agent, Tyler, Texas.
A. A. GLISSON, Trav. Passenger Agent, Fort Worth, Texas.

New Spring Wash Goods

We place on sale this week the largest and best assortment of fine Zephyr Ginghams to be found in the South.

Sheer Zephyrs, 30 inches wide, in pink, light blue, black and navy checks, per yard only	25
Choice of 100 pieces 30-inch Scotch Zephyr Ginghams in stripes, checks and plaids, best assortment of patterns ever shown, exceptional value at	25c
Lace Stripe Tissue and Plaid Zephyr Ginghams, 30 inches wide, entirely new, per yard only	35c
Best quality Imported Sheer Zephyr Ginghams, in plaids and stripes, price per yard 37 1-2c, 40c and	42c
Egyptian Tissues, 32 inches wide, in all the late patterns and colorings, pretty dress and waist styles, per yard	25c
Corded and Satin Striped Tissues in plaids and stripes for dresses and waists, all new patterns, 32 inch wide, per yard	35c
Bates' Seersucker, Amoskeag Dress Ginghams, spring styles in checks, plaids and stripes, 29 in. wide, best value ever offered	12½c
New Spring Shirtings Percales, best assortment to be found anywhere, 36 in. wide, per yard only	12½c
All of our stock of 12 1-2c dark Percales on sale this week at choice per yard	10c
Novelty Piques, 27-in. stripes and plaids, in all the new spring shading, very stylish and new, will be placed at the low price of	30c
A rich new line of Zephyr Ginghams in small checks and stripes, these are excellent values, we offer them lower that ever before	30c
32-in. Domestic Zephyr Ginghams in stripes, plaids and checks, they are splendid values, will be placed on sale at the low price of	15c

SANGER BROTHERS,

DALLAS, x x x x TEXAS.

OBITUARIES.

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

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

POETRY CAN IN NO CASE BE INSERTED.

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

PURNELL.—The subject of this sketch, Sister Fannie Purnell, was born in Carroll County, Miss., October 1, 1841; fell on sleep at her home in Aquilla, Texas, January 12, 1899. Sister Purnell joined the M. E. Church, South, in 1878. For two years she was a great sufferer; this she bore with Christian fortitude, relying upon the promises of God. The end came, and she was ready. When friends and loved ones gathered about her, she told of her approaching dissolution, exhorting her husband and children to live pure, godly lives. She then gave some directions concerning her burial. Closing her eyes to earthly things, her disembodied spirit returned unto God who gave it. Husband, children, weep not; your loss is her great gain. Ever remember her dying admonition, and live so that when your last hour shall come, like her you may peacefully pass over the river and join the happy throng where parting will be no more.

L. A. CLARK.

HARRIS.—Mrs. Emmie Harris, wife of Bro. R. E. Harris, was born November 17, 1857; was married to Bro. R. E. Harris November 23, 1880. This union was blessed with five children, all of whom, with their broken-hearted father mourn their loss. Sister Harris professed faith in Christ and joined the Methodist Church, South, some years since, while Rev. Abe Mulkey was holding a meeting here, in which Church she lived until her death. She died on the 8th of January, 1899, at her home in Giddings, and was buried on the 10th. Sister Harris was a most kind wife, a loving and self-sacrificing mother, and an excellent neighbor. She is gone from us, but we shall meet in the sweet by and by. HER PASTOR.

COOK.—Edith E. Cook, daughter of Charley and Katie Cook, was born in Erath County, Texas, September 15, 1895, and died with membranous croup December 27, 1898, aged three years, three months and twelve days. Edith was an unusually bright child for one of her age, and she was also a child of a very lovable disposition. Living near all of her grandparents she was the pet of a large circle of relatives. She lived long enough to entwine her affections around their hearts. But her mission is ended. The Lord has transplanted this sweet flower to a fairer clime, there to await the coming of father and mother, and other loved ones. May the Lord comfort the bereaved parents, sustain them by his grace, and help them to bring their other children up in the nurture and admonition of the Lord. Their old friend and pastor. J. C. CARTER.

BONE.—James R. Bone was born June 10, 1872, and died January 15, 1899. Jimmie was happily converted and joined the Methodist Episcopal Church, South, at High, Texas, July, 1897. He leaves a wide circle of friends and relatives to lament his death. Those who knew him best loved him dearest. Even little children were happy in his presence. A noble young man! A kind and loving brother! An affectionate and dutiful son! He was sick about three weeks with typhoid fever. His sufferings were intense. While his anxious mother watched by her sick "baby," he said to her, "Mamma, speak kind to me; I'm going home." Then he said, "Stay with me heavenly dove." Again he told us that the future was bright. Jimmie has outstripped us and gone to join his sainted father, and all the saved around the throne above. There, while looking this way, he awaits our coming. He can not return to us, but, thank God, we can go to him. One by one friends and loved ones are gathering over the river.

T. W. LOVELL.

CARTWRIGHT.—Bro. Pleasant Lorane Cartwright was born in Montgomery County, Texas, September 6, 1840, and died at his residence three miles south of Montgomery, Texas, January 6, 1899, after a few days sickness from pneumonia. Bro. Cartwright was married to Miss Joanna Gafford April 6, 1869, who, together with three children, still survive him to mourn his departure. He embraced religion and joined the Methodist Church about 1882, and continued a member until his death. Like many others he grew cold at times, but those who knew him well say, that, for some time before his death, he was growing in grace and endeavoring to discharge his duties as a Christian. He was a steward for about eight years, and was active and efficient in that capacity, and a great friend to the preachers. He was a devoted husband, a kind and loving father, a useful citizen, and an excellent neighbor; and will be sadly missed in his community. Just before his death his bereaved wife was at his side, and seeing her weeping, he looked at her and told her not to grieve for him, for, said he, "I am all right," and then passed peacefully away. We feel assured that our dear Bro. has gone home to rest with God forever, and that he is done with the afflictions and sorrows and sore trials of this life. We tender our heart-felt condolence to the grief-stricken family, and pray that God may bless them abundantly in this sore bereavement. W. W. HORNER.

CROSIER.—John Crosier died in Lebanon, Collin County, Texas, January 6, 1899. A noble man has fallen. He lived eighty-two years, having been born in Pennsylvania in 1816; spent twenty years in Kentucky—the years from 1840 to 1860. He then came to Texas with his wife and children. Nor is this all, for he brought with him an unstained Christian character, and this he kept unblemished until he was gathered with his fathers. His wife, a refined, good Christian woman, died in 1865, and his children, one by one, have gone until now only three are left to mourn their loss; but in the midst of their grief they feel the enkindling inspiration to emulate the Christian example of their father. The writer has intimately known Bro. Crosier for more than thirty years. He can testify that he was one of God's noblemen; charitable, kind and patient; he fed the hungry, clothed the naked and visited the widows and fatherless. His life was of works without ostentation. He was a strong man physically, and was equally strong spiritually, as all his works do show. His funeral was preached in the church at Lebanon, and notwithstanding the weather was cold and disagreeable, many gathered through love and respect for the deceased. Good-bye, my old friend, till we meet again. WM. ALLEN.

Erudia, Texas.

TURLEY.—Mary Ann Turley, daughter of D. W. and Mary Labinskey, was born October 25, 1870. She was married to J. M. Turley July 18, 1886. She died at their home, in Manchaca, Texas, December 11, 1898. Sister Turley was born and reared in the community in which she died. She professed religion and joined the Church July 18, 1886. Sister Turley possessed naturally a happy, sunny disposition. A good case of religion had a purifying influence and greatly decorated the character. Several years before her death consumption had set up its deadly work. With marked cheerfulness she yielded to the Divine decree, and with Christian fortitude she adjusted herself to her fate. Her devotion to the Church was great. She attended services when it seemed impossible for her to do so. She was devoted to her friends; they in turn were devoted to her. A tender, loving father and family and a devoted husband did all that affection could inspire. Radiated with the Divine glory she impressed everyone till the last. She leave her husband and one little boy behind. May God bless all the sorowing ones is a pastor's prayer. J. W. KELLEY.

SKIPPER.—Bro. J. H. F. Skipper was born in Middle Tennessee April 1, 1847, and at the age of six months his parents moved to Hopkins County, Texas; thence to Lamar County; thence to Erath County, near Daffau, at the age of fourteen years, where he remained until his death. He was married to Miss Sarah E. Hamilton March 16, 1865. This union was blessed with ten children; two of them were taken to heaven while small; so wife and eight children still linger on the shore. He was converted and joined the M. E. Church, South, in 1870. Since that time he has lived a consistent Christian until his peaceful death, which came very suddenly, caused from a fall from near the top of a new church house which was being erected near his home. After the fall he lived about forty-eight hours, and on the 23d day of December, 1898, he went to his reward in heaven. He told the writer that he was ready to go if it was the Lord's will. He loved the Church; his heart was in the work; he was always willing and ready to work wherever duty called him. He has served as a faithful steward, trustee, class-leader, etc., for many years. He was a very enterprising man—seemed to be naturally a leader in the community as well as in the Church. He offered prayer regularly in his home each day. O that God may send us some one to take his place in the Church is the prayer of many anxious hearts. May God bless the bereaved wife and children, and especially those of them who are not saved. May they be prepared to meet father in heaven. A short service was held by the writer at the grave. He was buried with Masonic honors. J. H. WATTS, P. C.

FLYNT.—A. P. Flynt was born in Arkansas, December 7, 1855; moved with his father to Texas in 1875, and settled in Smith County. On June 7, 1883, he was married to Miss Mattie Campbell, with whom he lived a happy life. He was converted in a camp-meeting at Cove Springs, near Jacksonville, in 1884, and soon after was baptized and received into the Church by Dr. Finley. Bro. Flynt was a truly noble man, loved and honored by the people of his community and county. He was successful in his business undertakings. At the time of his death he had a lucrative mercantile business; was also postmaster and railroad ticket agent at Flint. He was an honest, trustworthy citizen, in whom the people placed much confidence. He was an honorable member of the Methodist Church at Flint, loved his Church and was true to its vows. In him the pastor had a warm supporter, the needy a ready helper. Oh! how he will be missed! I was his pastor last year. I noticed he had a certain place in Church to sit. As I preached he listened attentively; occasionally his countenance would glow and tears would trickle down his cheeks. I'm sure he wasn't aware how much he was helping me preach. He was my friend. I loved him. He was attending to his business when I left for conference, but when I returened his mortal remains had been laid to rest. Congestion had stolen him away. His family is left with a nice home and good support financially, but oh! so lonely. A good husband and loving father is gone. Two little children had preceded him to the spirit land. A wife and two children are left behind; an equally divided family—three in heaven and three on earth. That will be a blessed reunion one day, if Sister Flynt and Lizzie and Lola live true to Jesus. Among the sorrowing ones left are a father, brother and sister. His pious mother had gone before. Grief-stricken ones, take consolation in the fact that there will be a resurrection and restitution of all things. "We look for a new heaven and a new earth, wherein dwelleth righteousness." Hold yourselves in readiness for the change.

M. I. BROWN.

Burkville, Texas.

ALTMAN.—Bro. Bradford Henderson Altman was born in Madison County, Tenn., September 12, 1838. His father was Wiley J. Altman. His mother died when he was six years old, and he was raised by his grandfather Henderson. He went to Arkansas in 1858, and enlisted in the Confederate army early in 1861, and served in the army through the war. He was married to Miss Martha A. Steel, January 24, 1866. He moved from Arkansas to Texas in 1878; lived one year in Navarro County, and then moved to Erath County, and settled at the home where he lived till his death, which sad event occurred December 27, 1898, in the sixty-first year of his age. Bro. Altman raised four children of his own—two sons and two daughters. His sons and one daughter are married; his youngest daughter, a splendid young lady, is still at the old home with her mother. His children are all members of the Church and are doing well. Bro. Altman was a kind-hearted, charitable man. He had living with him at different times seven orphan children, and raised one from infancy to manhood; and he is now a respected Christian young man, and is in charge of one of the public schools of the county. Sister Ann Steel, an aunt of Sister Altman, has lived with them for twenty-seven years; and a widowed sister and her daughter have made his house their home for three years past. Bro. Altman professed religion and joined the Methodist Church at the old Salem Campground, in Tennessee, in 1858, and lived a faithful and useful member for forty years, until the Master called him from labor to rest. He has been one of the main pillars of the Church at Gimore for nineteen years. He wrought well in the building up of the Church in his community. As steward, Sunday-school superintendent and teacher and trustee he was faithful. He was a friend to his pastor; the itinerant ever found a welcome in his home. I was his pastor three years in other days, and I never had a truer friend.

After-Effects of the GRIP

Grip is a treacherous disease. You think it is cured and the slightest cold brings on a relapse.

Its victims are always left in a weakened condition—blood impure and impoverished; nerves shattered. Pneumonia, heart disease and nervous prostration are often the result.

Dr. Williams' Pink Pills for Pale People will drive every trace of the poisonous germs from the system, build up and enrich the blood and strengthen the nerves. A trial will prove this. Read the evidence:

When the grip last visited this section Herman H. Eveler, of 811 W. Main St., Jefferson, Mo., a well known contractor and builder, was one of the victims, and he has since been troubled with the after-effects of the disease. A year ago his health began to fail and he was obliged to discontinue work. That he lives to-day is almost a miracle. He says:

"I was troubled with shortness of breath, palpitation of the heart and a general debility. My back also pained me severely.

"I tried one doctor after another and numerous remedies suggested by my friends, but without apparent benefit, and began to give up hope. Then I saw Dr. Williams' Pink Pills for Pale People extolled in a St. Louis paper and after investigation, decided to give them a trial.

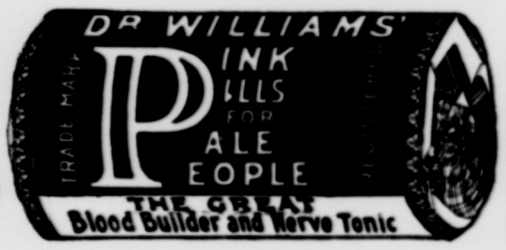
"After using the first box I felt wonderfully relieved and was satisfied that the pills were putting me on the road to recovery. I bought two more boxes and continued taking them.

"After taking four boxes of Dr. Williams' Pink Pills for Pale People I am restored to good health. I feel like a new man, and having the will and energy of my former days returned, I am capable of transacting my business with increased ambition.

"Dr. Williams' Pink Pills for Pale People are a wonderful medicine and anyone suffering from the after-effects of the grip will find that these pills are the specific." "HERMAN H. EVELER."

Mr. Eveler will gladly answer any inquiry regarding this if stamp is enclosed.

From Cole County Democrat, Jefferson City, Mo.



Look for the full name on the package. At druggists, or direct from the Dr. Williams Medicine Co., Schenectady, N.Y., 50¢ per box; 6 boxes $2.50

Bro. Altman lived in peace and goodwill with his fellowmen; was respected and loved by his neighbors and was trusted by his brethren. He was a member of the Masonic fraternity and was a true Mason. The writer preached his funeral to a large congregation of his friends, and he was buried with Masonic honors. May his mantle fall on his sons and may the Lord bless Sister Altman and the children and bring them to a happy reunion in heaven. J. C. CARTER.

IF YOU LOVE THEM, TELL THEM SO.

By M. J. Miller.

"God so loved us" every one,
He gave "His well beloved Son,"
To die upon the cross to save
All who will on Him believe;
He made salvation's plan, that all the world might know
Why he so much loved them, and he told them so.

Here is a lesson all should learn,
Who will God's purposes discern,
He who reigns in heaven above,
Is God himself, and "God is love;"
Thanks be to God the Father, for such love toward us,
"That while we were yet sinners, Christ Jesus died for us."

Ah, yes, the Lamb of God was slain,
And from the dead he rose again,
And went back up to God who gave
The sacrifice our souls to save;
Blessed be his holy name! For the Savior given
Still lives to intercede for us, forevermore in heaven.

If you have kindred dear to you,
Or friends who are both tried and true,
Who have by all their actions proved,
That you are by them dearly loved,
Who have remained the same, whether in weal or woe,
You certainly should love them, and ought to tell them so.

If you are a husband or a wife,
And the companion of your life
Has been affectionate and kind,
'Tis well that you should bear in mind,
That death quite often calls the dearest one away,
And if you love that dear one, now tell them so to-day.

If you know of an afflicted one,
Whose work on earth is nearly done,
Help them their suffering to bear,
By sympathizing words of cheer;
Oh! think how it would comfort their weary hearts to know
That some one truly loved them, and had told them so.

The "new commandment Jesus gave
Should go with us unto the grave;
Ah, we should by his love be led,
Who hath so gently these words said:
"Love ye one another." Let our obedience show
That we do love another, and will tell them so.

Yes, let us follow and obey
Him who hath said, "I am the way,"
This and more, "The truth and the life,"
Through whom we'll gain eternal life;
Lord, lead us on the path, wherein we can show
To others, seeing our light, the way that they should go.

Of a good apostle we are told,
Who had neither "silver nor gold,"
He had not laid up earthly pelf:
But loved his neighbor as himself:
"Such as he had he gave," the miracle to show,
Was "in the name of Jesus Christ," and he told them so.

Oh! let us thank and praise the Lord!
For the examples in his word:
And "the Good Samaritan" is one
By whom a Christ-like deed is done."
Oh! the precious Bible! The word of God indeed
Teaches us to love our neighbor, and help him when in need.

More yet, we'd ask; oh! Jesus hear!
Give us "the love that casts out fear,"
Give us the love you had that day,
While on the cross, and thou didst pray,
"Father, forgive thine, they know not what they do!"
That we, too, like thee, should love our enemies so.

Lord, help us to say, at life's close,
That we have loved even those
Who have said words that gave us pain,
Yet, "we reviled thee not again;"
Oh! give us thy spirit, that we may always show
Forgiving love to all, and like thee, tell them so!

Beaumont, Texas.

A modern passenger train should enable the traveler to go on a journey with little or no deviation from his daily habits of life. This the "Pacific Coast Limited" does, with its superior equipment, quick time, and superior route. The equipment is unsurpassed, the train being made up of a composite car, which contains a barber shop, bath-room, buffet and observation smoking compartment; ladies' parlor compartment car, with seven private compartments and parlor, furnished as is the composite car, with library and all conveniences for correspondence—ladies' maid in attendance; two or more Pullman ten section drawing-room sleepers, and last in the train, but by no means least in importance, the dining car, where meals are served a la carte. This train represents the highest type of car builders' art and runs straight through without change via the Texas & Pacific Railway to St. Louis, Chicago, Los Angeles and San Francisco twice a week.

For time tables, sleeping car rates, maps and full information write to E. P. Turner, General Passenger and Ticket Agent, Dallas, Texas.

How near may a person live to me to be my neighbor? Every person is near to you whom you can bless. He is nearest whom you can bless most.—Channing.

West Texas Conference.

Cuero District—Second Round.

Sweet Home, at Prairieville .....Feb. 4, 5
Waelder, at Moulton .....Feb. 11, 12
Victoria ....Feb. 18, 19
Nursery, at Concrete .....Feb. 25, 26
Port Lavaca .....March 4, 5
Yoakum ....March 11, 12
Cuero ....March 18, 19
Rancho, at Sandies Chapel....March 25, 26
Leesville, at Floyd's Chapel.....April 1, 2
Edna ....April 8, 9
Ganado, at Ganado.....April 15, 16
Morales, at Boxville.....April 22, 23
Clear Creek, at Rocky.....April 29, 30

Jno. W. Stovall, P. E.

Beeville District—Second Round.

Runge and Kenedy, at Kenedy... Feb. 4, 5
Helena cir, at Riddleville..... Feb. 11, 12
Laredo sta. .... Feb. 18, 19
Alice cir, at Alice ..... Feb. 25, 26
Corpus cir, at Corpus ..... March 4, 5
Rockport cir, at Rockport.....March 11, 12
Oakville cir, at Lebanon..... March 18, 19
Wade cir. .... March 25, 26

J. M. Alexander, P. E.

San Angelo District—First Round.

Paint Rock.....1st Sun Feb

Theophilus Lee, P. E.

Llano District—First Round.

Boerne cir, at Boerne.....1st Sun Feb
Center Point sta.....2d Sun Feb
Ingram cir, at Ingram.....3d Sun Feb
Rock Springs sta.....4th Sun Feb
Kerrville sta.....1st Sun March

I. K. Waller, P. E.

San Marcos District—First Round.

Lockhart sta..... .....Feb. 4, 5
Dripping Springs, at Wimberly..Feb. 11, 12
San Marcos cir, at Center Point..Feb. 18, 19

I. T. Morris, P. E.

San Antonio District—First Round.

Uvalde .....Feb. 4, 5
Utopia .....Feb. 11, 12
Travis Park.....7:30 p. m., Feb. 8
South Flores.....7 p. m., Feb. 7

R Harris, P E

East Texas Conference.

Pitsburg District—First Round.

Fairview and Rose Hill, at Fairview, Feb. 4, 5
Texarkana, State Line, at State Line Feb. 5, 6
Naples cir, at Naples.....Fri. Feb. 10
Linden cir., at Douglassville....Feb. 11, 12
Daingerfield cir., at Hughes Springs Feb. 18, 19
Redwater mis.,at Redwater.....Feb. 25, 26
Quitman cir., at Quitman....Wed. March 1
Leesburg cir., at Reeves' Chapel..Mar. 4, 5
Musgrove cir., at Souls Chapel..Mar. 11, 12

T. P. Smith, P. E.

Marshall District—First Round.

Harrison cir, at Rock Springs....Feb 4, 5
North Side ....Feb 6
Beckville cir, at Beckville.....Feb 11, 12
Kilgore cir, at Kilgore .....Feb 18, 19
Henderson sta ....Feb 25, 26
Arleston cir ....March 4, 5
Henderson cir, at Stovall.....March 11, 12
Church Hill, at Pleasant Hill..March 18, 19
Coffeeville cir.....March 25, 26

L. M. Fowler, P. E.

Palestine District—First Round.

Elkhart cir., at Corinth.....1st Sun Feb
Crockett cir., at Pleasant G....2d Sun Feb
Cook's sta ..... Tues. 7 p m Feb 4
Grapeland cir., at Grapeland ..3d Sun Feb
Alto cir., at Mt. Zion .....4th Sun Feb
Wells mis., at Wells .....1st Sun March
Holcomb cir., at Hickory C, 2d Sun March
West Palestine, at W. P. ....3d Sun March
Trinity and Lovelady, at T..4th Sun March
Groveton cir., at Groveton...1st Sun April
Jacksonville cir, at Paris Chapel..2d Sun pri

V. A. Godbey, P. E.

San Augustine District—First Round.

Carthage cir, at Carthage.....Feb. 4, 5
Lufkin cir, at Lufkin.....Feb. 11, 12
Homer cir, at Center.....Feb. 18, 19
Melrose cir, at Simpson's Camp-G.Feb. 25, 2
Appleby mis, at Pine Grove.....March 4, 5
Shelbyville cir, at Shelbyville....Mar. 11, 12
Minden cir, at Locklin.....Mar. 18, 19
Sexton cir, at Sexton.....Mar. 25, 26
Hemphill mis, at Hemphill.....April 1, 2
San Augustine and Chir'o, at Un'n.Apr. 8, 9

J. T. Smith, P. E.

Beaumont District—First Round.

Sabine Pass and Port Arthur, at Port Arthur, Feb. 4, 5
Orange sta ....Feb. 11, 12
Port Bolivar, at Port Bolivar.....Feb. 18, 19
Beaumont mis., at Amelia.....Feb. 25, 26
Jasper and Kirbyville, at Kirbyville March 4, 5
Jasper mis., at Magnolia.....March 11, 12
Burkeville cir., at Burkeville...March 18, 19
Newton mis., at Newton County, Tramm March 25, 26

T. J. Milam, P. E.

Tyler District—First Round.

Golden mis., at Golden.....Friday, Feb. 3
Mineola, at Mineola .....Feb. 4, 5
Canton, at Canton..... .....Feb. 11, 12
Wills Point, at Clifton.....Feb. 18, 19
Wills Point sta .....Feb. 19, 20
Grand Saline, at Craigleville.....Feb. 25, 26
Whitehouse, at Chandler .....March 4, 5
Lindale, at Lindale.....March 11, 12
Tyler, Marvin .....March 19, 20
Emory, at Emory .....March 25, 26

John Adams, P. E.

North Texas Conference.

Terrell District—Second Round.

Kaufman sta .....Feb. 4, 5
Terrell cir, at Pleasant Valley..Feb. 11, 12
Terrell sta .....Feb. 12, 13
Chisholm, at Bethel.....Feb. 18, 19
Royse, at Poetry.....Feb. 25, 26
Renner, at Richardson.....March 4, 5
Plano sta .....March 11, 12
Wylie, at St. Paul.....March 18, 19
Rockwall, at Rockwall.....March 25, 26
Mesquite, at Pleasant Ridge.....April 1, 2
Forney, at Allen.....April 8, 9
Garland sta.....April 15, 16
Reinhardt, at Reinhardt.....April 22, 23
Crandall, at Lone Elm.....April 29, 30
Kemp .....May 6, 7
Gray's Prairie.....May 13, 14

I. W. Clark, P. E.

Sherman District—First Round.

Howe cir.....Feb. 4, 5
Denison sta.....Feb. 11, 12
Pilot Grove.....Feb. 18, 19
Whitewright .....Feb. 25, 26
Whitesboro cir.....March 4, 5
Gordonville .....March 11, 12
Gunters mis.....March 18, 19

J. R. Wages, P. E.

Paris District.—First Round.

Roxton, at Roxton .....Feb. 4, 5
Deport, at Deport .....Feb. 11, 12
Lake Creek cir, at Brushy Mound..Feb.18,19
Maxey, at Round Prairie .....Feb. 25, 26
Powderly mis, at Palestine....March 4, 5

W. D. Mountcastle, P. E.

Dallas District.—First Round.

Trinity ....Feb. 5

John H. McLean, P. E.

Bonham District—First Round.

Ladonia ....1st Sun Feb.
Brookston..... ....2d Sun Feb.
Randolph..... ....3d Sun Feb.
Trenton..... ....4th Sun Feb.
Lamnius..... ....1st Sun Mar.
Fannin..... ....2d Sun Mar.

T. R. Pierce, P. E.

Gainesville District.—First Round.

Era and Valley View, at Valley View Feb. 4, 5
Sanger, at Sanger .....Feb. 5, 6
Dexter, at Mt. Zion .....Feb. 18, 19
Woodbine, at Woodbine .....Feb. 19, 20
Aubrey cir, at Aubrey .....Feb. 25, 26

J. M. Binkley, P. E.

Sulphur Springs District—First Round.

Cooper, at Cooper.....1st Sun Feb.
Cumby, at Mt. Zion.....2d Sun Feb.
County Line, at Antioch.....3d Sun Feb.
Campbell, at Campbell.....4th Sun Feb.
Mt. Vernon, at Saltillo.....1st Sun March
Farlie, at Farlie.....2d Sun March
Ben Franklin, at Ben Franklin..3d Sun Mch.

C. B. Fladger, P. E.

Bowie District.—First Round.

Bowie cir, at Fruitland .....Feb. 4, 5
Gibtown, at Gibtown .....Feb. 10, 11
Booneville, at Bethel .....Feb. 11, 12
Crafton, at Crafton .....Feb. 18, 19

F. O. Miller, P. E.

Greenville District.—First Round.

Bethel ....1st Sun Feb
Merit ....Feb. 8
Lone Oak .....3d Sun Feb.
Weston ....4th Sun Feb.

I. S. Ashburn, P. E.

Northwest Texas Conference.

Fort Worth District—Second Round.

Smithfield, at Keller.....Feb. 11, 12
Peach St.....Feb. 12, 13
Missouri Ave.....Feb. 18, 19
Mulkey Memorial.....Feb. 25, 26
First Church.....March 4, 5
Polytechnic.....March 13
Grapevine, at Oak Grove.....March 18, 19
Azle.....March 20
Arlington cir, at Thomas Chapel..Mar. 25, 26
Arlington sta.....March 26, 27
Glenwood.....March 29
Burleson, at Burleson.....April 1, 2
Mansfield.....April 2, 3
Trinity.....April 6
Cresson, at Bruce.....April 8, 9
Marystown and Joshua, at M....April 15 16
Blum, at Riovista.....April 22, 23
Cleburne sta.....April 23, 24
West Cleburne.....April 28
East Cleburne, at Watts Chapel..April 29, 30

B. R. Bolton, P. E.

Brownwood District—Second Round.

Mullin mis .....Feb. 11, 12
Blanket cir., at Turkey Peak ..Feb. 18, 19
Lometa mis., at Long Cove....Feb. 25, 26
Bangs mis., Trickham.....March 4, 5
Center City cir., at Pleasant G..Mch 11, 12
Goldthwaite..... .....March 12, 13
Indian Creek, McAnnally.....March 18, 19
Comanche cir., Sidney.....March 25, 26
Comanche sta..... .....March 26, 27
May cir .....April 1, 2
Glen Cove cir .....April 8, 9
Coleman sta .....April 10
Ballinger sta .....April 15, 16
Decker mission .....April 18, 19
Robert Lee cir .....April 21
Winters cir .....April 23, 24
Santa Anna cir., Salem.....April 29, 30
Fleming mission .....May 6, 7
Brownwood sta .....May 13, 14

O. F. Sensabaugh, P. E.

Corsicana District—Second Round.

Rice cir., at Chatfield.....Feb. 4, 5
Brandon cir., at Mertens.....Feb. 9
Frost cir., at Salem.....Feb. 11, 12
Corsicana sta., at Corsicana.....Feb. 16
Barry cir., at Cook's School H..Feb. 18, 19
Blooming Grove and Cryer Creek, at Cryer Creek, Feb. 25, 26
Dawson cir., at Mt. Zion.....March 4, 5
Hubbard City sta., at H. C.....March 5, 6
Powell mis., at Hester.....March 11, 12
Wortham cir .....March 18, 19
Cotton Gin, at Mt. Enterprise .Mch 25, 26
Mexia sta., at Mexia.....March 26, 27
Groesbeck sta., at Groesbeck....April 1, 2
Thornton cir .....April 6
Horn Hill cir .....April 8, 9
Armour cir .....April 15, 16
Corsicana cir .....April 20

Delegates to the District Conference will be elected this round. I urge full attendance of officials. E. A. Bailey, P. E.

Dublin District—First Round.

Sipe Springs, at Macedonia.....Feb. 4, 5
Desdimonia, at Desdimonia.....Feb. 10
DeLeon .....Feb. 11, 12

E. F. Boone, P. E.

Clarendon District—First Round.

Matador, at Matador.....Feb. 4, 5
Canadian cir., at Canadian.....Feb. 11, 12
Higgins, at Higgins .....Feb. 14

G. S. Hardy, P. E.

Waco District—First Round.

Mart, at Lone Oak.....Feb. 4, 5
Mt. Calm, at Mt. Calm.....Feb. 11, 12
Lorena, at Lorena.....Feb. 18, 19
Moody .....Feb. 19, 20
Troy .....Feb 25, 26

Sam'l P. Wright, P. E.

Waxahachie District—First Round.

Crisp cir, at Hines Chapel..11 a. m., Feb. 3
Ferris cir, at Ferris.....Feb. 4, 5
Ennis sta.....Feb. 11, 12

Horace Bishop P E

Vernon District—First Round.

Quanah sta.....Feb. 4, 5
Childress sta.....Feb. 11, 12
Eldorado sta, at Eldorado.....Feb. 16
Mangum, at Mangum.....Feb. 18, 19
Altus, at Altus.....Feb. 21

C. W. Daniel, P. E.

Gatesville District—First Round.

Harmony..... ....Feb. 4, 5
Evant mis..... ....11 a. m., Feb. 10
Bee House..... ....Feb. 11, 12

J. G. Putman, P. E.

Texas Conference.

Austin District—First Round.

West Point cir, at West Point.....Feb. 4, 5
LaGrange sta.....Feb. 5, 6
Austin, Tenth Street.....Feb. 11, 12
Austin, Hotchkiss Memorial.....Feb. 12, 13
Merriltown and Walnut, at W..Feb. 18, 19
Austin, First Street.....Feb 25, 26
South Austin.....Feb. 26, 27
Manchaca cir, at Moore's Sch'l H..Mar. 4, 5
McDade cir, at Morgan Chapel..Feb. 11, 12
Cypress mis, at Cypress.....Mar. 18, 19

Geo. A. LeClere, P. E.

Huntsville District—First Round.

Dodge cir., at Black Jack.....Feb. 4, 5
Montgomery .....Feb. 12, 13
Willis .....Feb. 15
Cold Springs .....Feb. 18, 19
Conroe .....Feb. 25, 26
Millican .....March 4, 5
Zion cir., at Zion .....March 8
Madisonville cir., at M.....March 11, 12
Bryan .....March 19, 20
Courtney and Plantersville, at Stoneham March 25, 26
Waller cir, at Macedonia.....April 5

J. C. Mickle, P. E.

Calvert District—First Round.

Franklin cir.....Feb. 4, 5
Franklin sta.....Feb. 5, 6
Petteway .....Feb. 11, 12
Durango cir.....Feb. 18, 19
Lott cir.....Feb. 25, 26
Rosebud cir.....Feb. 26, 27
Mt. Vernon cir.....March 4, 5
Calvert sta.....March 5, 6
Hearne and Wheelock.....March 7

H. M. Sears, P. E.

Houston District—First Round.

Shearn, Dec. 11, conference Feb. 27, 7:30 p. m.
Tabernacle, Dec. 11, p. m., conference Feb. 20, 7:30 p. m.
Washington Street, Dec. 25, a. m., conference Feb. 21, 7:30 p. m.
McAshan Chapel, Dec. 25, night, conference Feb 23, 7:30 p. m.
Alvin .....Jan. 28, 29
West End, Galveston....Wed, night, Feb. 1
Sanday Point, at Sandy Point.....Feb. 4, 5
Richmond .....Wed. and Thur., Feb. 8, 9
Wharton and Hungerford, at H..Feb. 11, 12
Cedar Bayou, at Alexan'r Chapel.Feb. 18, 19
McKee Street.....Wed. night, Feb. 22
Dickinson, at Dickinson.....Feb. 25, 26
Rosenberg, at Big Creek.....March 4, 5
Matagorda, at Bay City.....March 11, 12

O. T. Hotchkiss, P. E.

Brenham District—First Round.

Pleasant Hill .....Feb. 3
Rockdale .....Feb. 5
Brenham .....Feb. 11, 12
Chappell Hill .....Feb. 12, 13
Bellville .....Feb. 18, 19
Sealy .....Feb. 19, 20
Patterson .....Feb. 25, 26

E. W. Solomon, P. E.

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THE MOST PERFECT OF PENS.

DALLAS METHODISM.

Below we give the substance of two papers adopted by the Dallas Methodist Pastors' Association, which were prepared and presented by Dr. F. B. Carroll:

For our American Methodism we feel sure that the greatest need is an awakening and deepening of the spiritual life of our ministers and membership. The feeling of this need, we think, is general, if not well-nigh universal, among our thoughtful and serious people; and we feel that we shall not be true to the teaching and promise of our Lord and to ourselves as a Church holding the great spiritual doctrines of experimental religion unless in some emphatic way we call the attention of the Church to the supreme need of the hour and take some organized measure to deepen and enrich the spiritual life of our people.

We have no faith in any revival that does not spring from the revived spiritual life of ministers and Churches. And above everything else we desire that the incoming year that closes out the century should be marked by the spiritual revival of all our Churches in every district, all controversy hushed save the controversy of each man with his Lord, importunately seeking at the throne of grace for an increase of spiritual life and light and power, and all our people be brought together for united prayer and happy fellowship; that all the springs of spiritual activity be replenished; and all this, by the blessing of God, we believe, can be brought about.

How shall it be done?

It can not be done simply by proclaiming that the greatest present need of the Church is a quickening and deepening of her spiritual life.

It can be done only by organized, united effort in a wise and earnest use of the means of grace. We offer the following resolutions:

1. That during the incoming year we devote our preachers' meeting specially to the cultivation and improvement of our spiritual life, and, to this end, that not less than one hour of the time of each meeting be given to religious services, to consist of preaching, Scripture exposition, prayer, song and testimony, and that to these meetings we earnestly invite all our resident and local preachers and others adjoining the city, and such official workers in our several Churches as we can prevail upon to come.

2. That a subject relating particularly to the spiritual life be chosen and announced a week in advance, by a committee appointed for the purpose or by the preachers' meeting, and the preacher assigned for the subject, so that by due preparation of study and prayer, he may bring us a message from God; and that we engage to pray for him and for each other, that he may be aided by the Holy Sprit as our spiritual teacher, and that we may be aided in hearing his words.

3. That following the example and spirit of our fathers we make the service of the first Monday morning of the year a covenant and consecration service, in which we shall review the mercies of God and covenant together as brethren and co-workers, and dedicate ourselves anew to the work of our Lord.

4. That we hold during the first week of the year a series of meetings, in the lecture-room of First Church, which shall relate chiefly to the impromement of ourselves and our people in spiritual life and work; that a preacher be named from day to day to lead the meeting, and that a committee be appointed to arrange a list of subjects for the leaders, so that they can be announced beforehand. The main feature of these meetings should be a short sermon or address by the leaders, followed by an open meeting of testimony, prayer and song.

5. That on the first Sabbath of the year, as preparatory to these public services, each of our pastors in the city preach a sermon to his congregation on the need and value of a great quickening and deepening of spiritual life in the Church, and that he urge his people to attend our meetings during the week for this purpose.

In accordance with the above resolutions the following programme for the services of the week of prayer was carried out, all the services proving to be very spiritual and very helpful.

Monday, January 2, covenant and consecration service, led by Dr. J. H McLean; Tuesday, experience and testimony meeting, led by Rev. C. M. Harless; Wednesday, prayer for the outpouring of the Holy Spirit, led by Rev. W. E. Boggs, D. D.; Thursday, "On the Devotional Reading of the Scriptures," led by Rev. C. H. Govette; Friday, "Fasting and Prayer," led by Rev. W. M. P. Rippey (this was observed as a day of fasting nnd prayer); Saturday, "The Power of United Effort with Special Reference to Methodism in Dallas," Rev. O. C. Fontaine; Sunday, sermon by each pastor on "Personal Secret Prayer."

Dr. Carroll has been appointed Chaplain of the Rescue Home and arranged for regular services there.

ROBERT GIBBS MOOD.

DR. BOURLAND AT POLYTECHNIC COLLEGE.

Dr. Bourland's lectures at the Polytechnic College on "Christian Evidences" came off according to announcement. They were greatly enjoyed by the faculty and students and citizens generally. The Doctor had prepared them with much care, and they were at once entertaining and instructive. The following resolutions were unanimously adopted by the large company present at the closing lecture:

Resolved, That we have listened with pleasure to the series of lectures on "Christian Evidences," delivered by Dr. H. A. Bourland. They have brought us instruction, awakened thought and inspired us to deeper convictions.

2. That we would be glad for these lectures to find, through the medium of public print, a larger audience.

3. That we, the faculty and students of Polytechnic College, offer sincere thanks to Dr. Bourland for his kindness in favoring us with this course of lectures and beg to assure him he has a warm place in our hearts and will ever have our prayers.

The Polytechnic College will always give a cordial welcome to Dr. Bourland.

W. F. LLOYD.

Fort Worth, Texas.

THE PROBLEM.

Every Christian ought to feel like rejoicing over the method of solution for the question, "Evangelists or Pastors?" furnished in the Texas Christian Advocate of January 19. Three charges in the Texas Conferences are ready for the answer: Bruceville, Rev. R. R. Raymond, P. C.; Lampasas, W. B. Wilson, P. C.; and Kemp, C. C. Davis, P. C. These preachers do not now have to meet a Church member with a request for money for and cause. They have only to "do the work of an evangelist."

The only chance for the combined forces of the enemy to keep those Churches out of a revival is to induce some of the people to violate their promises. Numbers were thinking of this as the only possible solution of the problem. These three are doing more—they are working by the rule. Relieve the preacher of anxiety so that he can preach, pray and work.

EUREKA.

NEEDED LEGISLATION.

There was quite a season prior to the sittings of the Legislature when Texas was freed from the damnable influence of the ten pin alley. But that body, at the last session, lowered the tax on these training schools of vice until now every hamlet is in danger of their appearance. Cisco did not escape. Hardly did the law give permission when one was opened here, and apparently has flourished ever since. Its nightly rumblings are incessant and its influence over the boys, and you might say children, of our city and surrounding country is beyond estimate. Can not this and every other community in the State go before the next Legislature of Texas with these facts abundantly set forth in petition and induce the members of that body, in the name of all they hold dear at their homes, to again retax this nuisance as it was before and thus rid the entire State of its presence? We believe we can, and we want to see Cisco, at least, do her duty in the premises.

We shall send marked copies of this request to at least half the weekly papers of Texas and ask that they reproduce the same, together with such additional comment as they may see fit to insert. There is no question about the position of the majority of country weeklies in Texas on this or any other moral question.—Cisco Round-Up.

DISTRICT CONFERENCE NOTICE.

The Tyler District Conference will be held at Lindale, June 29 to July 2.

JOHN ADAMS, P. E.

UNANSWERED LETTERS.

Jan. 21—J. Marvin Nichols, o. k. G. F. Boyd, sub. W. H. Crawford, subs and trial sub; 2 cards. D. W. Towns, sub. W. E. Caperton, sub. G. W. Kincheloe, subs. H. T. Hart, subs. L. W. Cain, sub. J. M. McCarter, subs.

Jan. 23—F. J. Perrin, subs. Ellis Smith, sub. Jno. R. Steele, sub. S. A. Barnes, trial subs. J. T. Bloodworth, sub. W. B. Bayless, sub. K. S. Van Zandt, sub.

Jan. 24—E. L. Shettles, sub. W. W. Gollihugh, sub. J. T. Bludworth, subs. L. H. McGee, subs; 2 cards. S. N. Allen, subs. J. M. Bond, subs. R. V. Galloway, sub. Stuart Nelson, sub. I. N. Crutchfield, sub. W. T. Harris, subs. C. Bruce Mendor, sub. W. B. McKeown, sub. J. F. Archer, sub. G. W. Riley, sub. Geo. H Phair, sub. W. T. Morrow, subs. A. W. Wilson, sub.

Jan. 25—D. C. Ellis, subs. G. W. Kincheloe, sub. R. O. Bailey, subs. G. F. Boyd, sub. B. W. Allen, sub and trial subs. A. J. Anderson, samples sent. J. W. Johnson, subs. J. M. McCarter, sub. J. A. Wyatt, subs. J. L. Smith, sub. O. P. Kiker, sub. S. W. Turner, sub. J. H. Trimble, sub. S. J. Clark, sub.

Jan. 26—Atticus Webb, sub. N. L. Linebaugh, sub. and change. T. S. Barcus, sub. C. J. Oxley, sub. H. T. Hart, sub. T. W. Glass, subs. D. T. Brown, sub. M. L. Hamilton, has attention. R. J. Smith, sub. J. W. R. Bachman, sub. G. W. Templin, sub. F. A. Downs, subs. Jos. T. McKeown, sub. S. P. Pirtle, subs. R. J. Deets, o. k. J. R. Atchley, change made. A. T. Culbertson, sub. T. J. Duncan, subs. L. F. Palmer, has attention. D. H. Hotchkiss, subs. have attention.

Jan. 27—E. S. Williams, sub. has attention. J. C. Moore, sub. G. S. Sandel, sub. C. S. McCarver, sub. C. L. Browning, sub. W. P. Garvin, sub. W. E. Caperton, sub. and trial subs.

Jan. 28—J. P. Mussett, sub. W. O. Shugart, o k. J. D. Hendrickson, subs. S. Gay, change will be made. Jno. R. Warlick, subs.

Jan. 30—A. G. Scruggs, subs. G. C. Summers, sub. R. J. Guess, sub. I. A. Thomas, sub. has attention. G. W. Kincheloe, sub. Samuel Morriss, sub. C. W. Perkins, subs. Wm. H. Newkirk, trial subs. H. G. Williams, subs.

Jan. 31—J. W. Clifton, sub. Jno. E. Roach, sub. L. H. McGee, sub. Chas. A. Corry, sub. C. M. Shuffler, sub. A. W. Wilson, has attention. E. L. Shettles, subs. Ira. M. Bryce, sub. J. T. Griswold, sub. J. P. Rodgers, sub.

To be entirely relieved of the aches and pains of rheumatism means a great deal, and Hood's Sarsaparilla does it.

To outlive one's usefulness is a calamity.—Tilton.

AUSTRIA (Vienna).

The city of Vienna is one of the most beautiful and interesting in Europe. It is essentially a city of music and musicians, having been the home of many of the greatest composers. It also ranks with Paris as the creator of fashions, dress being cultivated as a fine art by the Viennese women.

Its simplicity of parts, easy operation, great range and excellence of its work specially commend the Singer to the artistic dressmaker. Thus Singer sewing machines are preferred by Vienna modistes, and the number of Singers used there exceeds all others.

The population of Vienna is made up of many nationalities, so that the original Viennese type no longer exists.

The two young women pictured in another column were photographed in Vienna by an agent of The Singer Manufacturing Co. They wear their usual holiday dress, similar, in the case of the one seated at a "Singer" sewing Machine, to the costume worn in Egra.

The dress of the woman beside her is a combination of the Swiss and Austria (Tyrol) costume.

Be useful if you would be respected. —R. C. Coborn.

THE FINEST CALENDAR OF THE CENTURY.

Those who receive the new Calendar for 1899 given by the Youth's Companion to all new subscribers will be ready to allow that the publishers have pretty nearly accomplished their object, which was to produce the finest calendar of the century. The subject of the exquisite color piece which forms the center is "The Ideal American Girl," and it is depicted in the most delicate tones as well as the most brilliant shades. The Calendar is so designed that no printing appears on the lithographed panels, and they may be preserved as permanent ornaments—suitable for the prettiest corner of the house. This Calendar is a gift to all subscribers to the 1899 volume. A beautiful illustrated announcement of the principal contributions engaged for the 1899 volume will be sent free to any one addressing

THE YOUTH'S COMPANION,
211 Columbus Avenue. Boston, Mass.

DANGER IN CALCIUM CARBIDE.

Rules Governing Its Sale in New York. Liquefied Acetylene Gas Prohibited.

Superintendent Murray, of the Bureau of Combustibles, has made regulations governing the transportation, storage and sale of calcium carbide, which the fireman declare to be a source of danger in a burning building, because when water reaches it acetylene gas is given off. A number of store keep it for use in bicycle lamps. Hereafter, in transit or on storage, it must be inclosed in hermetically sealed iron receptacles marked "Dangerous, if not kept dry." No package may contain more than 100 pounds. It must be stored in isolated buildings that are fireproof and waterproof. No artificial light or heat will be permitted in the building where it is stored. Not more than twenty pounds, in bulk or in cartridges, may be kept in any store or factory, and this must be in a fireproof safe or vault above the street grade and it must be kept six inches above the floor.

The manufacture, transportation, storage, sale or use of liquefied acetylene is absolutely prohibited within the limits of this city.—N. Y. Sun.

WRECKED OR RESCUED—WHICH?

A striking Wall Chart by Martin Wells Knapp, editor of the Revivalist, Revivalist Office, Cincinnati, O., 60c. Size 22x28, tinned for hanging. It is beautifully lithographed in seven printings and forcefully pictures the River of Death sweeping its multitudes in the "Death Boats of Sin" past the "Lighthouses of Salvation" over the frightful "Falls of Eternal Despair." Also, tributary streams which feed the "River of Death," "Plains of Regeneration," "Holiness Heights" and "Heaven." It is a mighty silent preacher. It has been prepared by an expert artist and skillful lithographers, and will be an edifying ornament framed, or as a wall chart, in any home.

EXCURSION RATES

Via the Texas Midland Railroad.

NEW ORLEANS, LA.—Account Mardi Gras, rate of one fare for round trip, tickets on sale February 7 to 13, return limit February 28.

ST. LOUIS, MO.—Account Merchants' Meetings, rate of one and one-fifth fare, certificate plan.

NEW YORK, N. Y.—Account Merchants' Meetings, rate of one and one-third fare, certificate plan.

CHICAGO, ILL.—Account Merchants' Meetings, rate one and one-third fare, certificate plan.

NEW ORLEANS, LA.—Account Merchants' Meetings, rate of one and one-third fare, certificate plan.

J. E. LEITH,
General Passenger Agent, Terrell, Texas.

EXCURSION RATES TO DALLAS.

Excursion rates of one regular fare for round trip are announced from all points on the I. & G. N. R. R. to Dallas, account

ODD FELLOWS.

Annual Meeting Grand Lodge, I. O. O. F., February 7-10, 1899.

WOODMEN.

Annual Meeting Sovereign Camp, W. O. W., February 14-19, 1899.

For full particulars, inquire at ticket offices or address D. J. PRICE,
G. P. & T. A., Palestine, Texas.

HALF RATE TO MARDI GRAS.

As usual the Texas and Pacific Railway Company will sell tickets to New Orleans account MARDI GRAS CARNIVAL at rate of ONE FARE FOR ROUND TRIP. Tickets on sale February 7, 8, 9, 10, 11, 12 and 13, good for return as late as February 28. See nearest ticket agent for further information.

E. P. TURNER,
H. P. HUGHES,
T. P. A., Fort Worth, Texas.

"The Foremost Baking Powder in all the World."

Dr. Price's Cream Baking Powder

Awarded Highest Honors—Medal and Diploma

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Nothing is claimed for Dr. Price's Cream Baking Powder that cannot be proved from the records. Its splendid triumphs at the World's Columbian Exposition and California Midwinter Fair were only achieved after the fullest examination and competition. The fame it has acquired rests squarely on its merits as the purest, richest and best baking powder ever offered to the public. Its victories are legitimate triumphs for the best boon ever given to the good housewives of this country.

A COOK BOOK FREE.—"*Table and Kitchen*," a new cook book containing over 400 receipts will be sent, postage prepaid. It is printed in English, German and Scandinavian. A copy will be sent in the language preferred. Postal card is as good as a letter. Address simply—

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