The Texas Christian Advocate.

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EDITORIAL.

A clear vision of truth and life is an inestimable advantage. A luminous and harmonious conception is an element of wisdom. We must preserve the historical perspective. Things seen isolated are insignificant, but seen in their true relations are profoundly important. No man understands a passage of Scripture until it is collated with others. No man can understand a movement or epoch of history except as related to the universal drama. Our world as a planet is a trivial thing until viewed against the background of the solar system. The wide vision brings light and satisfaction.

It is refreshing to note the habitual and characteristic hopefulness of John Wesley. Some sinner makes an inquiry and in it he sees the dawn of better things. Some backslider offers an ejaculatory prayer and he considers it the beginning of a happier life. A sermon is preached in a village and he believes that it is the commencement of a gracious visitation. A meeting breaks out in some country place and he prophecies a moral revolution. All influences and circumstances seem to be beneficent. Better days are coming; the gospel spreads; the Church grows. His indomitable faith diffuses the sacred glow of hope over all his life and work. He sees the hand of God everywhere. All things work together for good to those that love God. Victory is assured.

Morbid self-introspection is dangerous and hurtful. Self-examination within limits is decidedly helpful. To be always prying into the heart, weighing motives, analyzing thoughts and feelings, questioning one's purposes and aspirations, is to become anxious and restive. Be sure that you get religion and be sure that you keep it and leave the rest to God. If you do your duty and use the means of grace, God will take care of your spiritual life. Living thus, growth will go forward unconsciously. Trust in God and let yourself alone.

What we lose in one respect we often gain in another. Temporal losses are balanced by eternal gains. A deficit on the carnal side is counterbailed by an overplus on the spiritual. It is better to limp like Jacob, trusting in God, than to walk with elastic step relying on one's own strength. It is better to visit the seventh heaven and bear a thorn in the flesh the remainder of life than to miss such a vision and experience. Before we despair let us see if our common losses have not been more than made up by spiritual acquisitions.

The preacher who receives into the Church, within a short while, a man who has been expelled from our ministry and membership, does both an illegal and a mischievous thing. Discipline is administered to punish the guilty and protect the Church. But if the offender is immediately restored to membership and so placed that he may begin to work for the restoration of his credentials, the law is practically nullified. Let such men repent and reform on the outside. A long and thorough probation should be the condition of final restoration. Guard the door of the Church and conference. He who receives such an expelled person, disregarding the law and the proprieties, should be severely handled by his conference.

The Outlook: The British Weekly, on the basis of an elaborate table in the Christliche Welt, shows that the total number of theological students in Germany has greatly diminished. In 1890 the number in the various universities was 4,527; in 1896, 2,956. This decline is about equal in all the universities. At Berlin, where the most famous professors are usually to be found, the falling off is nearly fifty per cent. It is also very large at Gottingen, Leipsic, Halle, and Marburg. The only exceptions are at Greifswald and Erlangen, at both of which there is a decided increase in the number of theological students. The reason of the increase at these two faculties is said to be because they are more distinctly orthodox. Many causes are mentioned as accounting for the decrease in the number of theological students. It is to be found partly in the previous overcrowding and partly in the very meager salaries which are paid by the State. In Prussia the salary begins at about $450, and at the end of forty-five years' service is increased to only $900. The writer in the British Weekly is convinced, however, that the decline to which we have referred is due largely to the fact that extreme liberalism has overreached itself. Not even Berlin professors without positive convictions can attract students. The earnest young men seem to prefer the more positive theology of the less known lecturers at Greifswald and Erlangen.

REV. ISAAC G. JOHN, D. D.

A telegram from Rev. W. R. Lambuth, D. D., inform us that Rev I. G. John, D. D., died in Nashville, Tenn., March 17, 1897. The Doctor had been sick for some time and his death was not unexpected. He passed away painlessly and in perfect peace. Thus vanishes from the earthly arena a faithful and efficient soldier of the cross. He has entered "the joy of his Lord."

Dr. John was born in Brookville, Ind., January 14, 1827. He came to Texas in 1848 and located in Galveston. He was converted in Wesley Chapel, in Cincinnati, Ohio, in 1841, under the ministry of Rev. E .W. Sehon, D. D., He united with the M. E. Church in Cincinnati in 1841, placing his membership in Wesley Chapel, at whose altar he had found peace. He was licensed to preach in 1847 by Rev. C. Richardson. He was admitted on trial in the Texas Conference at Chappell Hill in the fall of 1847, Bishop Capers presiding. He was ordained deacon in Seguin in 1849 by Bishop Paine. He was ordained elder in Bastrop in 1852 by Bishop Paine, having been elected to that office the year before. He began and ended his itinerant career as a member of the Texas Conference.

His appointments were as follows: Richmond Circuit, 1848; Rutersville Circuit, 1849; Washington Circuit, 1850-51; Bastrop Station, 1852-1853; Bastrop Circuit, 1854; Lockhart Circuit, 1855; Bastrop Station, 1856; Bible Agent, 1857; presiding elder of Austin District, 1858; Bible Agent, 1859-1860; presiding elder Waco District, 1861; presiding elder LaGrange District, 1862-1863; presiding elder Austin District, 1864-1865. He was elected editor of the Texas Christian Advocate in 1866, in which position he labored until the end of 1884—eighteen years. He was appointed to the Huntsville Station in 1885, where he remained until May, 1886, at which time, in Richmond, Va., he was elected Missionary Secretary by the General Conference. During the period of his editorship of the Texas Christian Advocate he served the following charges: Ryland, Chapel Galveston, 1870; presiding elder Galveston District, 1874-1875; St. James, Galveston, 1876-1877. He was Missionary Secretary for four years—1886 to 1890. From 1890 until the time of his death he was connected with the work of the Board of Missions, chiefly as the editor of our missionary periodicals. The Doctor was a member of the Board of Missions of the M. E. Church, South, from 1874 to 1886—a period of twelve years. He was elected to the General Conference five times—1866, 1870, 1874, 1878 and 1886. He was a reserve in 1882.

Dr. John was a thoroughly devout man. For more than a half century his character was unchallenged. His light shone steadily and brilliantly. The Christian life within him developed normally, passing on from the initial stages through all the intermediate degrees of expansion until at last it ripened and mellowed into a rich and beautiful maturity. His religion made and kept him happy. Amiability and cheerfulness were conspicuous traits in his character. He deserved and possessed many friends whose devotion to him was far from ordinary. Duty was his watchword and fidelity was perhaps the most noteworthy feature of his life. He was a good man and true, and full of faith and the Holy Ghost.

Dr. John's long career as an itinerant Methodist preacher was most emphatically a success. His endowments and attainments were decidedly above mediocrity. By a wise and diligent use of his talent he qualified himself for large and abundant usefulness. He reached a position of eminence, and all through life wielded a powerful influence for good. He spent the early years of his ministry among the rough characters and rude experiences of a frontier civilization, but he was always faithful and successful. He stamped with the impress of his fine character the Methodism of Texas, and might have justly been numbered with the fathers of the Church. His influence and work abide. Dr. John was a typical Methodist preacher—strong and happy in God, preaching in demonstration of the Spirit and power, and traveling far and wide to save the lost. He made a good record, one of which any man might be justly proud. Stainless in his personal life and efficient in his official capacity, he bequeaths to his family and friends the legacy of a good name and to the Church the memory of a well-spent life.

The honorable positions which he filled showed the high esteem in which he was held by his brethren. He labored with the utmost fidelity to preserve and promote the sacred interests entrusted to his hands. Nor did he labor in vain. The blessing of God was upon his toil, and the fruitage of his consecrated and zealous life will enrich the Church for years to come.

His friends will be thoroughly prepared to hear that he died in perfect peace. He was like a ripe shock of corn ready for the garner of God. And now his toils and sufferings are over. He has found his long-sought home. Behind him are the noise and hurryings of this life. He has entered the rest which remaineth to the people of God.

The Nashville Banner, March 18: Dr. John's funeral will take place at his late residence, 1200 South College Street, at 3:30 o'clock to-morrow afternoon. Services will be conducted by Bishop O. P. Fitzgerald and Dr. J. C. Morris.

The body will be taken to Georgetown, Texas, for interment.

A meeting of the Methodist ministers and others is called at the Methodist Publishing House to-morrow at 2:30 o'clock to take action on the death of Dr. John.

Connectional News.

Wesleyan Advocate: One of the most successful meetings ever conducted in Atlanta is now in progress under the Tabernacle. The inclement weather seems to affect the attendance but little. Large crowds attend each of the three services during the day and night. Jones an Stuart seem to be specially anointed for these services. Plainer and yet more spiritual and effective preaching was never heard in Atlanta. Many persons have professed conversion. Among these are to be found some of the oldest and most hardened sinners. At each service the altar is well-filled under direct propositions to come to the altar and seek religion. The old Methodist plan is pursued. No one is in doubt as to who is invited. And they come—come understandingly—to ask for pardon. The work of conviction by the Holy Spirit is deep. The sinner prays for pardon and scores are being changed.

If these things are the result of the meetings, then it is idle for anyone to question the style of preaching. Some say it is too pointed—too coarse—but it saves. Some insist that this class of preaching is unprofitable, but it succeeds. Is any preaching unprofitable that saves sinners and restores the people from their backslidings? Those who complain are not greatly benefited by any other style of preaching. They need it "straight from the shoulder" or they will never repent.

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Dr. W. A. Candler, in Wesleyan Advocate: Some days ago I received the communication below:

Marvin Quillian graduated in the class of 1895. He is a son of the lamented George Quillian, who while stationed at Lathonia died at his post some years ago.

It seems to me Marvin's gift should be added to that of his uncle Dr. W. F. Quillian, in furtherance of his wise scheme for founding a theological lectureship at Emory College, and accordingly I will so devote it.

Will these gifts of these noble men provoke none of our rich people to similar good works? Surely others will add to the Quillian foundation without delay. W. A. CANDLER.

"Dr. W. A. Candler, Oxford, Ga.:

"Dear Dr. Candler—Enclosed please find currency amounting to $110.88 which you will please receive to be used as you see best. I shall always feel grateful to you for the financial help received at your hands while in college, and it gives me genuine pleasure to place in your hands this small sum from my first year's earnings. I hope to send more before long.

"Yours sincerely,

"MARVIN C. QUILLIAN."

* * *

Charles Strother, in Central Methodist: Our Church is suffering to-day because of too much holiness in theory, too little in fact. A mere theorist is usually both unsafe and unsound. His proof is his premises; his demonstration is his dogmatism. Out of this has grown a spirit of disrespect for fixed principles and proprieties, and disregard for law.

But recently some self-appointed evangelists, students from Asbury College, held a ten days' meeting in the Methodist Church in Gratz, Kentucky, over the protest and in the absence of the pastor. It is claimed that they accomplished good, and this is pleaded as a counter-claim against the wrongful act of usurption. If this practice obtains, no official, ecclesiastic or civil, will have any assurance of his tenure of office, so long as some other man may think that he can discharge the duties of the office better than the incumbent. These things are wrong, because violations of law, both written and unwritten, and in the absence of obedience to law, we must have anarchy.

General Church News.

Correspondent in Central Advocate: I have already reported that the last Wesleyan Conference sanctioned the transfer of our mission Churches in Germany to the Methodist Episcopal Church of America, if the negotations then going could be satisfactorily arranged. During the week the Wesleyan Missionary Committee met, and on motion of the Rev. F. W. Macdonald, (who has conducted this business from first to last with consummate ability), finally sanctioned the transfer. This step has been taken, not because the British Conference wishes to part with a mission which has been so successful, nor because the German Methodists have any less regard for the Parent Church to which it is attached by so may ties of love and gratitude, but the change now effected has been viewed throughout from a high sense of duty on large public grounds. German Methodists migrate to America in ever-increasing numbers, and the affinities between them and the Methodist Episcopal Church are necessarily far stronger than with English Methodism. The German mission comprises the Churches of Wurttemburg, Westphalia, Bavaria, Saxony, Silesia, and the city of Vienna in Austria. There are 34 ministers, with 2,372 Church members, and 128 members on trial. The negotiations have been rendered the easier by the practically unanimous desire of the German ministers and people for the transfer, and the financial adjustments necessary have been facilitated by the generosity of the Baroness Langenau, of Vienna. It is not without a pang of keen regret that the British Conference parts with from its long cherished German mission, and it will not cease to pray for and take a deep interest in its future success.

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The Independent: The Church of England has been making in recent years a systematic attempt to collect annual statistics of the various dioceses, and it has been very successful. This year returns have been received from 98 per cent. of the clergy. The tables, which are very elaborate, show for each diocese the number of incumbents, baptisms, communicants, Church accommodations, the amount and sources of clerical incomes, and the sums collected for benevolent purposes. There are, it appears, 13,688 clergy, a decrease of 114, and 1,840,351 communicants, a gain of 61,990. In the previous year the increase was about 76,000, and in the year before that nearly 84,000. Not quite 563,000 infants were baptized, showing a considerable increase, but only 11,533 adults. For several years the number of adult baptisms has ranged between 11,000 and 12,000. As showing the proportion of the sexes, the figures for confirmation classes are interesting. There were 76,004 males and 155,067 females, being considerably more than the traditional two to one. Free sittings in parish Churches are increasing and appropriated sittings decreasing. In the Sunday-school there are 615,626 infants, 819,618 boys and 932,725 girls. The returns of the temperance movement show that the number of abstaining adult members is decreasing while the number of non-abstaining adults indicates little change. Juvenile members are gradually increasing. The total net clerical income is put at $16,817,660. This is an increase, and part of the increase is due to pew rents and part to collections and Easter offerings. The total of voluntary contributions for all purposes reaches the magnificent sum of $28,725,240, which, however, is upward of $500,000 less than was reported for the previous year. The grand total includes $687,455 for home, and $1,291,770 for foreign missions.

THE PRESS.

Designations of the Early Christians.

Dean Stanley, who was an ecclesiastical comprehensionist, and thought there was room for persons of every shade of religious opinion within the fold of the Established Church, was accustomed to quote some words of John Bunyan which had given considerable offense to the Baptists of his day. "And since you would know," Bunyan said to his opponents, "by what name I would be distinguished from others, I tell you I would be and hope I am a Christian, and choose, if God should count me worthy to be called a Christian, a believer, or any other name which is approved by the HolyGhost. And as for these factious titles of Anabaptist, Independent, Presbyterian, or the like (Methodist was then unknown), I conclude that they came not from Jerusalem nor Antioch, but rather from hell and Babylon, for they naturally tend to divisions; you may know them by their fruits."

It will be noted that the only difference on which Bunyan cared to insist between the name Christian and the "factious titles" he denounces is that the former, though given as an epithet of reproach, is "approved by the Holy Ghost," whereas concerning the latter we can have no such assurance. There were several designations of the early followers of Jesus much less open to objection than the word employed to express the scorn and contempt of the rowdies of Antioch, Nazarene, Galilean, Christian, it is true, were epithets entirely destitute of moral import; but disciples, (mathetae), believers (hoi pisteuontes)—those who habitually maintain an attitude of faith toward the truth—saints (hagioi), brethren (adelphoi), were terms connoting the highest intellectual, moral and social virtues, and it was these lofty elements of character that embalmed and made immortal the only survivor of the three earliest aliases of the people of God and invested it with all the force and meaning attaching to it in history and in the thought and speech of our own day.—Zion's Herald.

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Economy.

There is no such thing as waste in God's economy. Futile efforts, disappointed hopes, unrequited lives, unfulfilled ideals, unrealized ambitions, unused powers, misguided enthusiasms, misplaced trusts—none of these are really wasted. Remember, it was only when the money had been spent, and the alabaster box broken, and the spikenard spilled, that the home was filled with the odor of the ointment.—Australian Christian World.

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The Songs of Zion.

The Central Christian Advocate well says that hymnals are more than hymns to be sung—they are to be "read" as aids to devotion, and as food for spiritual life. The Scotch psychologist says that "speech is the language of the intellect," while "music is the speech of the emotions." Words are didactic. Music moves. Speech teaches the way of life, while Christian song is emotive and locomotive. Our hymnal abounds in speech, in words, in didactics, in doctrine, in hortation, in invitation, in wooing, in confession, in holy resolve, in illustration, and in all that relates to transactions and communications between man and his Maker. It contains a perfect "systematic theology." Part of it must be sung, because he who feels the force of personal experience cannot restrain his song, yet it would seem that some stanzas should be read in silence because they seem unsingable. Music is fitted to express joy, rather than compunction, guilt and self-condemnation and prophecy of divine anger. It is not difficult to conceive that a man or a congregation might well cease singing at the commencement of some of the stanzas in our hymns, and read in concert, or in silence, the passages to which musical notes are adapted less than to others. Were we not accustomed to it, it might seem difficult to sing—

"My crimes are great—"

Though it is easy to conceive that a sinner must break out into happy, triumphant song, when he confesses that his experience has gloriously taught him that his sins, howsoever great, do not—

"———— ——— ———— surpass
The power and glory of thy grace."

It now seems singular that when our hymnal was made, it was a question whether or not it were best to prepare "the Methodist Hymnal with Tunes." it would seem as singular to have the words without the tunes as the tunes without the words. The very physical contents of the book suggest "reading" as well as singing the hymns. Should some unusual catastrophe deprive the Church of its Holy Bible, her hymns would supply the substance of the scripture. The Church that sings its theology is quite sure to know that theology. This is one of the downright, cogent and availing reasons why our Churches fail vitally, if unwittingly, when they permit anyone—even a revivalist who consents to labor more cheaply per week if he is allowed to use and sell his own personal little hymn-book—to displace the hymnals which indeed include "the hymns of the ages!" It were far more consistent and reasonable and defensible to promise such an evangelist that the congregation and community will name all its boys after him if he will serve it for a month at lessened rates.

Cling to the hymnal. Read the hymnal. Obey, accept instruction from prefer, and sing your own hymnal.

Texas Personals.

Dr. Hayes, of the Southwestern, made us a pleasant call.

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W. H. Chandler, of Plano, made us a welcome visit during the week.

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Bro. Stovall, of San Marcos, is doing finely, and is in great favor with his people.

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Rev. D. F. C. Timmons, of Marshall is in favor with his people and is doing faithful and efficient work. Bro. Timmons has always made a good record and we are not surprised to hear a good report of his Marshall pastorate.

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We are indebted to the popular and efficient presiding elder of the Brownwood District, Rev. O. F. Seasabaugh, for a kind invitation to his District Conference.

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Rev. A. R. Sellers, of Sunset, has been seriously ill for some time. His sickness became so formidable that the presiding elder was forced to supply his place. Rev. J. H. Bass is at present doing the work. We regret to hear this sad news and bespeak for Bro. Sellers the prayers, sympathy and assistance of all the brethren and friends.

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The Advocate regrets to learn that Rev. G. H. Collins and wife, of Navasota, are greatly bereaved in the death of their infant daughter, who passed away to the Savior's bosom March 20. The afflicted family have the prayers and sympathy of a large circle of friends. The Advocate tenders sincere condolence.

Southern Methodist Personals.

Rev. H. G. Henderson, in Central Methodist: It has been a puzzle to the readers of the Central Methodist, for a number of years, to know how old the editor-in-chief of the paper is. At last we have caught up with "Grandpa Meek." In the Catlettsburg Daily Democrat, of March 5, under the caption, "A Pleasant Surprise," the proverbial secret is made plain and the veteran editor can no longer keep us guessing as to his age. Here it is:

"Rev. Zephaniah Meek was sixty-four years of age yesterday. He was prone to let it pass by unnoticed, but not so with his many friends. His son Irvine, telephoned down from up town, about seven o'clock, stating that they had better build a fire in the parlor as a wedding party would likely be down. Accordingly the house was prepared for the coming guests, and a cheery fire was soon burning in the grate, sending forth a welcome to those soon to arrive. The worthy gentleman little suspicioned the true state of affairs, and was therefore totally unprepared for the surprise in store for him. Shortly after, about thirty-five friends came rushing in upon Rev. Meek, and to say he was completely overwhelmed is expressing it but mildly. The surprise had been arranged and carried out by the Epworth League of the Methodist Episcopal Church, South, of which body Mr. Meek is president. The evening passed by only too quickly with prayer, hymns, impromptu addresses, and reminiscences from the central figure. Rev. J. W. Herring delivered an address of congratulation, followed by short talks by Misses Lillian Eastham, Mary and Lida Moore, Mrs. M. M. Magruder, and W. B. Evans. A feast of old-fashioned, home-made popcorn balls had been prepared by Mrs. Magruder, and to these the guests did ample justice.

"The League presented Rev. Meek with an elegant silver-mounted, pearl-handled pocket knife, and also presented each guest with a beautiful souvenir card, bearing a good likeness of Mr. Meek, and the year '1833, March 4, 1897.' "

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Captain G. B. Hester, a staunch layman of the Indian Mission Conference, died at his home in Boggy Depot, March 11. Our Brother in Red speaks of him as follows: He has been a central figure in the affairs of our Church in the Indian Mission Conference for many years. He has been repeatedly elected as a lay delegate to our General Conferences for a number of years, where he always acquitted himself well. For nearly seven years he has been treasurer of our Conference Mission Board, the duties of which he always performed with fidelity and accuracy.

He has prospered in business and it is believed that he was quite wealthy in this world's goods. During all these years he has grown in the love and esteem of all who knew him as a high-minded, honorable business man, and one who was conspicuous for his liberality to the cause of the Church and one who faithfully exemplified the teaching of the Gospel in his life and conversation. We shall greatly miss him in our conferences, and miss also his liberal hand in our Conference collections.

Capt. Hester had an intensely religious nature. No man was more susceptible to the force of truth, and gave better heed to the preaching of the gospel.

The editor feels a sense of more than ordinary personal loss in the death of Capt. Hester, whom he esteemed as a brother beloved in the gospel and a personal friend. We wish we could say something that might be consolatory to Sister Hester in her great sorrow over the loss of her noble husband. Only the Great Author of all consolation can do this effectually, "for earth has no sorrow that heaven cannot heal." Doubtless she realizes this truth and will seek it at the fountain and find strength to bear this sad bereavement. We cannot give Capt. Hester's age, but think he was between 65 and 70 years.

General Personals.

The Outlook: Mr. Raymond Blathwayt's recent interview with the Bishop of London, published in "Great Thoughts," a leading London paper, has excited wide interest in England, and is now followed by a second interview with the Rev. Guinness Rogers, the distinguished Congregational leader of London. The Bishop had intimated that Congregationalists were verging toward Unitarianism. This statement was warmly denied by such a presbyterian as the editor of the "British Weekly" and such a Congregationalist as Dr. Rogers. In the second interview Dr. Rogers makes some statements which will interest our readers. He claims that the tendency of modern English Congregationalism "is distinctly toward a stronger and more pronounced Evangelicalism," and yet he said that he thought many of the ministers were inclined to rationalize too much. In regard to the question of religious education he insisted that the real question was as follows: The Nonconformisits hold as positively to Evangelical doctrine as the Establishment, but the former believe that doctrinal instruction should be left with individuals and Churches, while the latter would have the teaching in the public schools. In other words, Dr. Rogers holds to the common American view on this subject. Referring to theological questions as such, Dr. Rogers maintained that at present the real subjects of controversy are critical rather than theological. To an inquiry concerning "preaching politics" Dr. Rogers replied that, keen a politician as he is, he never introduces such subjects into his pulpit, and asserts that any one who should do so regularly would empty his church in three months. To the question as to whether Congregational Churches are improving in quality, the answer was decidedly in the affirmative. As to the possibility of union with the Episcopal Church, the reply indicated no enthusiasm in that direction. "We are not going to be absorbed, and it would do no good if we were; * * * but while reunion is undesirable and impossible, there ought to be different relations between us, and I am glad to see that Dr. Creighton (the Bishop of London) thinks so too." The interview which we have here condensed is significant. When Dr. Rogers and the Bishop of London speak, it is well worth while to give both serious attention.

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Zion's Herald: In the death of Prof. Henry Drummond, which took place a few days ago at Tunbridge Wells, a well-known English health resort, the religious world has lost a teacher of rare spiritual insight and saintliness of temper. Born on the historic field of Bannockburn in a poverty-stricken community in 1851, schooled in the grim and battle-stained old town of Stirling, he received the greater part of his fine intellectual equipment at Glasgow and in Germany. Subsequently he studied theology in the Divinity Hall of the Free Church in Edinburgh, along with such men as Dr. John Watson ("Ian Maclaren") and Prof. George Adam Smith, and was ordained to the ministry, becoming pastor of a mission station on the Island of Malta. Returning to Scotland, he was appointed lecturer in physical science in the Free Church College in Glasgow, meanwhile devoting his Sundays to a workingmen's mission where he began the series of discussions which were incorporated in his once famous book, "Natural Law in the Spiritual World"—a work which produced a powerful impression on religious thought, but has had no perceptible influence on scientific research. During his student life in Edinburgh, Mr. Drummond became acquainted with Mr. Moody and his work, which resulted in a cordial and enduring friendship. It was at the Northfield Summer School he delivered, as a lecture, his most widely-known production, "The Greatest Thing in the World"—a prose poem on the supremacy of Christian love. The book sold by tens of thousands and was translated into many European tongues. Zealous in religious work, he was not less ardent in the pursuits of science. He made journeys to America in the interests of geology, and to Africa and Australia in the interests of botany and natural history, and his peculiar charm of style and lucid method of exposition made his contributions to science popular. In 1893 he was lecturer at the Lowell Institute of this city, his subject being, "The Evolution of Man."

DEVOTIONAL.

"DAY BY DAY."

Let me put what little I have to say in three plain sentences. First, take short views of the future. Of course, we have to look ahead, and in reference to many things to take prudent forecasts, but how many of us there are who weaken ourselves, and spoil to-day by being "over-exquisite to cast the fashion of uncertain evils." It is a great piece of practical philosophy, and I am sure it has a great deal do with our getting the best out of the present moment, that we should either take very short or very long views of the future. Either—

Let the unknown to-morow
Bring with it what it may—

or look beyond the last of the days into the unseen light of an unsetting sun. If I must anticipate let me anticipate the ultimate. the changeless, the certain; and let me not condemn my faculty of picturing that which is to come, to look along the low ranges of earthly life, and torture myself by imagining all the possibilities of evil that my condition admits of, as being turned into certainties to-morrow. "Take the matter of a day in its day." "Sufficient unto the day is the evil thereof." Let us make the minute what it ought to be. God will make the whole what it ought to be.

Again I say, let us fill each day with discharged duties. If you had I do not do the matter of the day in its day, the chances are that no to-morrow will afford an opportunity of doing it. So there will come upon us all if we are unfaithful to this portioning out of tasks to times, that burden of an irrevocable past, and of the omitted duties that will stand reproving and condemning before us, whensoever we turn our eyes on them. "It might have been, and it is not"; does a sadder speech than that fall from human lips? Brethren, the day, though it be short, it elastic; and nobody knows how much of discharged service and accomplished tasks and fulfilled responsibilities can be crammed into its hours until he has earnestly tried to fill each moment with a task which belongs to the moment. "The sluggard will not plow by reason of the cold; therefore he shall beg in harvest and have nothing." If our day is not filled full of work, some to-morrow will be filled full, in retrospect, of therns and stings. Life is short; the night cometh when no man can work. "I must work the works of Him that sent me while it is day."

Lastiy I would say, keep open a continual communion with God, that day by day you may get what day by day you need. There are hosts of people who call themselves, and, in some kind of surface way, are, Christian people, who seem to think that they get all they need of the grace of God in a lump at the beginning of their Christian career, and who are living upon past communications, and the memory of these, and are forgetting that they can no more live and be nourished upon past gifts of God's grace than upon the dinner that they ate this day last year. We must hang continually upon him if we are continually to receive from his hand. No past blessing will avail for present use.—Alexander Maclaren.

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THE HOPEFULNESS OF JESUS.

One of the most noticeable things in the life of Jesus is the way in which he continually hoped for a response to his appeal from the most unpromising. His contemporaries called him "a friend of publicans and sinners," and the charge was true. He sought out the despised and degraded because they were the neediest, and because he refused to despair of winning them. The Gospels do not suggest that Jesus had any class feeling or class prejudice. The publican, as such, was not worth more in his sight than the Pharisee, but he was more accessible because more sensible of his need, and so to the optimistic eye of Jesus, more likely to respond to his call.

Accordingly, Jesus openly professed it to be his special concern to care for those for whom no one else cared. He taught that God did not estimate their worth as their more favored neighbors did; that, although "lost," they were not irrecoverable. In the parables of the fifteenth chapter of Luke he defended his procedure in seeking the outcast and lost. I must seek that which is lost, he said, just because it is lost, and all the more because it can be found and restored. The parable of the lost son elaborates this thought most impressively. The elder son is the conscientious scrupulous Jew, who fulfils punctually his round of religious duty, taking great satisfaction in its completeness, and feeling a self-complaisant disdain for those who neglect or despise their religious obligations. The younger son is the typical "sinner," who has thrown off all restraint, and given himself over to a life of senuous indulgence. The father's solicitude for the lost son is the divine love. Thus the justification of Jesus' method is found alike in what God is and in what man is. The very fact that the son is lost to his true life, yet not irrevocably so, moves the heart of God to its deepest depths of pity. So contrary to the common judgment of men is the divine estimate of even a moral outcast! To men he is a "worthless fellow;" to God, he is worth more than all the world.

Jesus must have considered that, despite their sinfulness, there were still good impulses and tendencies in men to which this truth and love could appeal, and might not appeal in vain. He therefore sought to bring out some noble aspiration or action from the most unpromising persons, and was many times rewarded by remarkable responses. As he moved about among the plain people of Galilee, he saw in them the prospect of a rich spiritual harvest, if only laborers could be had to reap it. He insisted that those who seemed outwardly depraved were not, in all cases, worse than others, and often more suceptible than the self-righteous, who were satisfied to remain as they were. When he wished to portray the nature and scope of neighbor love, he selected as the example of the man who illustrated it a Samaritan,—a man whom no Jew would have touched in the street for fear of defilement. Yet a Samaritan may prove himself a better illustration of neighborly love than a priest of religion.

The way in which Jesus spoke of children shows that he did not take so dark and hopeless a view of human nature in general as the Christian world has sometimes taken. When he wished to illustrate the qualities which should characterize the members of his kingdom, he took a little child and set him in the midst of his hearers, and said: "Except ye turn, and become as little children, ye shall in no wise enter the kingdom of heaven." In making the child-spirit of trustfulness and innocence the test of fitness for membership in his kingdom, he certainly takes a genial and hopeful view of child life, and, so far, of human nature before it has become defiled by wilful sin.

There is every reason to believe that Jesus saw human nature just as it was, and still is,—a mixture of good and evil. At his side on the cross hung a robber. Yet even he was capable of a vague yearning to share in the kingdom of truth and holiness, and was promised the fellowship of Christ in Paradise. There is no reason for supposing that the Roman centurion was a specially religious person. But he was generous; he had built a synagogue for the Jews of the town where he was stationed. He also loved his sick servant, and believed that Jesus had power to heal him. He seems to have been a noble Roman, modest, kind, and generous, but, so far as the Gospels inform us, no more. But in the view of Jesus this seems to have been much; he saw in those qualities the elements of a greater faith than he had elsewhere found in all Israel; yes, among all the scribes, Pharisees, and priests that he had ever met, he said he had not found a disposition so pleasing to God as in this heathen soldier.

Our Lord's view of man was not one-sided or extreme. For him "good" and "bad" as applied to men were relative terms. Men were ignorant, perverted, and even wilfully wicked, yet not without good desires and aspirations; lost, but not hopeless. In all their unfilial indifference and disobedience they were still, in his view, sons of God, susceptible to the appeal of the Father's love, capable of coming both to themselves—their best selves—and to their Father. The gospels represent Jesus as speaking to the multitudes as well as to his disciples when he said, "One is your Father, who is in heaven."

Jesus indeed assumed in his teaching that all men were sinful and weak. All were required to repent. If he speaks of "righteous persons, who need no repentance," in contrast to sinners, it is evident that he is speaking ironically, and that the Pharisees whom he is answering are "righteous" only in their own estimation, or according to the traditional but inadequate standards of righteousness. He gives his disciples a universal form of prayer containing the petition, "Forgive us our debts." Even the best of parents, who delight to give good gifts to their children, are "evil," morally imperfect, sinful. Men are assailed on every side by temptation, blinded in their spiritual perceptions, perverted by worldiiness. Their constant prayer needs to be, "Deliver us from evil."

Jesus regarded all men as sinful, but not all as equally so,—which is only saying that he saw some good in the great mass of men. He speaks of "good men" who bring forth out of the good treasures of their hearts good things, as well as of evil men who do the contrary. He assumes that the eye of the heart may be healthy and steadfastly directed to the true good, so that the whole moral being shall be filled with heavenly light. Jesus' estimate of men was generous. He measured them more by what they desired and sought than by their present attainments. For him, disposition was more than deeds. He laid more stress upon the direction in which men were going than upon the point of progress which they had reached at any given moment. With this accords exactly what his apostles afterwards taught,—that faith, attitude, and receptiveness of soul are the first condition of receiving all heavenly good. To open the life to God is the first necessity, all else follows.—Sunday School Times.

There is something wrong with the man who goes home from Church mad, whenever the preaching is aimed squarely at the face of sin.

OLD AND YOUNG

A Preventing Providence.

"Well, Eleanor, I think it is about time we had an explanation. You haven't said a dozen words since you sat down to supper; you passed me the vinegar when I asked you for the cream pitcher, and you put salt in father's peaches. What dire scheme can you have on hand now, that has driven everything else out of your head?"

Mrs. Milbert spoke playfully, but there was a look of real concern in her eyes. Eleanor wore that absent, faraway expression so often lately. It must be the child was overworked.

Eleanor started and came back to a consciousness of her surroundings.

"I beg all of your pardons, respectively and collectively," she said, with an apologetic smile and blush. "I was trying to plan something new in geography, to interest those wigglesome boys to-morrow; and then I got to thinking of my next article for the Educational World, and I forgot to stop when the supper-bell rang. It was very rude of me, I admit."

"I am afraid you are doing too much, Eleanor," put in the anxious mother again. "I wish you would stop writing those absorbing aricles until after your school is out, at least. And surely you aren't going to keep up your German lessons all this month, with examination papers to correct and the year's reports to make out?"

"Nonsense!" said Eleanor, laughing lightly. "You don't realize what a big strong girl your daughter is, mother. I don't look as if I were in any very immediate danger of pining away or going into a decline, do I? No. I can't think of giving up my German now, if I am to enter college in another year."

Mrs. Milbert's fears for her daughter's well-being, it might seem, were not altogether without foundation. For not only was Eleanor an unusually conscientions teacher, devoting a great deal of care to the preparation of her work, but now, at a time when most of her colleagues were making the strain of teaching an excuse for avoiding other responsibilities, she was adding to her duties. Gifted by nature with a strong constitution, steady nerves, and a quick brain, she was able to stand under an unusual amount of work without flinching.

But the more she reflected upon it, the less she liked to think about the occurrences at the supper-table which had called forth her mother's gentle rebuke. She was afraid it was not so very infrequent a happening. To do her justice, she had no desire to acquire either her education or literary fame at the expense of social graces and good manners. But if there could only be a few extra hours put into the day somewhere, she wouldn't be so hurried. As it was, her school work took all the time from an hour before breakfast 'till supper. Then her studies occupied the evening, generally. Still, if at odd minutes she could get the plans for her occasional articles mentally worked out, she could generally manage to squeeze in somehow the necessary time for the jotting down, revising, and copying. Only, the odd minutes had a way of being taken up with passing trifles, that was very embarrassing to a time-hoarder like Eleanor.

Supper over, she at once prepared to hasten up-stairs to the pile of books on the study-table in her room. But in the hall she met Rosie, an arithmetic in her hand and three big perplexed wrinkles between her eyebrows.

"Eleanor, won't you please explain this thirty-seventh example to me? I've worked it every way I can think of, and it won't get the answer in the book."

She ought to have been glad to help her little sister, of course; and she did cordially hate herself for gruding the minutes that slipped away over Rosie's problem in partial payments.

Then she caught Mrs. Milbert's wistful glance from over the great pile in the darning basket. It was a long time since she had sat down to have a good talk with mother. That mother rose and came out into the hall now, with an apologetic air.

"Just a minute, Eleanor. Did you notice Rosie had mended up her gray skirt? I'd say something about it, if I were you; it took her a long while to do it."

Eleanor's face burned with mortification at her own heedlessness. The next moment her father's voice came from the library:

"Come, Eleanor, I'll play you a game of chess. We haven't had the board out for so long that I'll almost forget the moves, I'm afraid."

Eleanor smiled regretfully.

"I wish I might," she said. "But if I let my evening go, I don't know where I should ever get it back."

"That's just the way with her, nowadays," muttered Tom, behind the door. "She used to be lots of fun to read stories an' play on the organ an' make kites an' help fix your new butterflies on corks, but lately she's never got time for anything."

Tom didn't suppose anybody heard, but Eleanor went upstairs in a brown study, and some minutes later found herself with Pilgrim's Progress instead of Wentworth's Analytic Geometry in her lap. Was it possible, she demanded of the hot faced, bright-eyed reflection in the glass opposite, that this hateful vision which had burst upon her, of a daughter holding herself aloof from the loving intercourse of family relation, from all the gentle influences which make a home the dearest spot on earth—that this apparition really represented Eleanor Milbert?

Though we may choose from among Fortune's gifts, no one of us can have them all. Gradually it came to Eleanor that if she would not give up these things she had set her heart upon—knowledge, fame, independence—she must be content with less of that which occupied more largely her less ambitious companions—the homely ties of domestic affection.

But such revelations are received slowly by the unwilling mind. Eleanor's indomitable resolutions rallied at once. She had been unpardonably thoughtless and negligent; she would make the most of the time they still had together—at the table, on the Sabbath; she would try—yes, she really would try to manage an evening off once in a while. So she comforted her protesting conscience, and returned with redoubled vigor to the analytic geometry, to make up for lost time.

One afternoon some days later she came in from school and went directly to the library for some book she wanted. At the door she stopped, startled by the sight that met her eye. By the table, his head buried in his hands, sat the bowed figure of her father.

"Why, papa, are you sick? What is it? Speak to me, father!" cried Eleanor, terrified at the sight of his white face.

Her father rose and began pacing up and down the room.

"No, I am not sick," he said, gently, after a moment. "Eleanor, my darling, can you be brave and bear some bad news? Even if it is very bad? Even if it takes away the thing you want most?"

The girl was too completely mystified even to answer.

"You know, Eleanor, that I had all of your money, together with some of my own, invested in the Bagley Building and Loan Association. Well, that company has suddenly failed, and it is feared that stock-holders will lose everything."

He stopped abruptly, but he would not look at her. Then he began again hastily, eager to have it over:—

"You may think that as I was the means of losing your money, I should hold myself responsible for it. My child, I should be glad to pay back to you all you have trusted to my care, and more. But my own loss will so seriously cripple my business, that I shall be obliged to count every cent for some time to come."

Eleanor had been gradually absorbing this strange, unwelcome news. Suddenly she laid her head on the table and burst into tears.

"Oh, papa, I am so glad!"

Her father came and stood by her, smoothing her hair with his hand, and thinking she did not know what she was saying. At length she lifted her head. Her eyes shone through their tears, and her trembling lips smiled at him.

Even after her stammering confession and their long talk, he could not realize what it all meant. He had expected heart-broken grief at the deathblow to her dearest hopes, and was amazed to find, instead, penitence for what she mourned as neglected duty, and rejoicing at new, sudden opportunity.

One immediate result, however, it did not take him long to discover. Readily enough he realized that it was very pleasant to linger talking about the supper-table, as they used to do in the days before Eleanor got to be always in a hurry; that it was sweet to watch the bright girl who took mother's work away and bewitched father's worries; and that the merry evening with the children and the quiet "bedtime sing" did more to restore weary nerves than anything else could have done. Sometimes he felt very much like echoing the sentiments of Tom, who announced a few evenings later that "it was lots more fun being poor than it used to be before they lost all that money."

It cannot be said that Eleanor Milbert never looks back with longing eyes to those cherished hopes of a college education. But she has firmly resolved not to buy it at the expense of home duties and privileges, for she has found that the "capital invested" here yields her returns which she cannot afford to exchange for the most tempting prospects. She gives to it unstintingly of her freshest and best; the scraps and odds and ends will do better anywhere else. And she is devoutly thankful for that preventing Providence which put aside her ambition, and gave her instead the best gift—love.—Minna C. Denton, in Zion's Herald.

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The Venerable Bede.

Bede is called "the Venerable" because of the veneration which his memory excited in after ages. Edmund Burke gave him the deserved title, "Father of English Learning." His brilliant intellect shone in the early dawn of Anglo-Saxon ascendency, in the seventh century. Nor was his personal character less radiant than his gifts. We have only a brief outline of his life, but enough to fascinate all lovers of virtue and piety. The marvel is that such a life should have appeared in his age and land. Britain was then on the verge of Christendom. William of Malmesbury says that Britain was regarded "as another world, since, surrounded by the ocean, it was not thoroughly known by many geographers." North Britain was the borderland where the faith was still struggling with dull-eyed, bloody-handed, semi-savage paganism. Whatever of civilization had been planted there by the Romans was swept away by the incursions of the Danes and Normans.

A rude but rich thane of King Egfrid had become a Christian convert and signalized his new devotion by building at Wearmouth and Yarrow two monasteries. He introduced into Britain the art of stone construction in regular layers, and the use of glass in windows. Bede, when seven, was placed in one, and afterward in the other of these institutions. He never had any other residence, yet through that narrow outlet the splendor of his genius and the soft light of his spirit poured throughout the world. Whatever may be our judgment of the monastic life, the monastery of those days was generally the ebodiment of practical Christianity. Charlemagne called monasticism "the chivalry of the Church," as Francis of Assisi afterward called his brother monks "My paladins of the round table." These "Knights of God" did not wait for the sword to clear the way for Christian empire, but as daring scouts of the militant Church they penetrated far into the enemy's country, sometimes christening the soil with their blood. With a wisdom of enterprise unsurpassed by that displayed in the greed of commerce or ambition of secular conquest, they occupied the land with educational institutions. They labored with their hands, taught what was known of agriculture by their own springing furrows, revealed the beauties of architecture according to plans sent them from Rome, gathered libraries of classical literature, filled their halls with music in which they were instructed by precentors from Southern Europe, and consecrated all with prayer and devotion to good works. If the monasteries preserved many of the superstitions of the age, they also inspired new thoughts.

The monastic environment quickly developed the intelligence and enterprise of young Bede. Latin, Greek, and Hebrew were acquired; but Bede speaks as fondly of "winnowing the corn," "giving milk to lambs and calves," serving God and man "in the bakehouse and the kitchen." An epidemic has swept through the monastery at Yarrow. All the monks who could sing were carried away by the pest, except the Abbot Coelfrid, whose name was already great, and the child Bede. These two, day after day and through the vigils of many a night, sang the canonical services amid the dead and dying. As Bede entered manhood he was offered the dignity of abbot, but he declined. He saw that he was qualified for scholarship. He mastered every science that was known in his day. He cultivated the graces of pen. He seemed to have a prescience of the coming greatness of the Anglo-Saxon, and gave himself especially to marking the channel of tha beneficent racial stream which now irrigates all lands. This purpose took form in the plan of his great literary labor, the history of his own people, to which aftertimes are almost solely indebted for knowledge of the early making of England.

But the scholar of Yarrow was no mere recluse, though he went but seldom beyond its hedges. His eye was upon the world as it was struggling and forming its future about him. When his fame for piety and learning gave him authority he boldly counseled the wisest and rebuked the worst. He wrote to princes words of deepest political and religious wisdom. He chastised all negligent and time-serving ecclesiastics, and laid at the foot of the throne his indignant protest against the abuse of royal power when it stretched its hand too near the ark of God. Even in this early day abuses of the monastic institution were creeping in. Rich laymen bought of the King the right to found monasteries and control them, even against the will of their religious guardians. These gardens of piety often grew to jungles of wrong and vice. Bede thus portrayed one of these institutions that was under high patronage:

"They live according to their own pleasure, exempt from all subjection to either God or man; sometimes, through laymen ruling over monks, or gathering together under the guise of monks men who have been driven out of true monasteries for disobedience; or taking some of their own vassals, whose heads they shave, and whom they bind to a sort of monastic obedience. What a monstrous spectacle is that of these pretended cells! When the wasps make honeycombs it is to put poison inside instead of honey."

He scored the bishops for promoting scandals by "selling their base indulgence for money." He laid down a principle which, had England followed, she would have been saved from many a bloody day: "Kings and great men have nothing to do with religious houses." He begs the Church authorities to deal severely with these "miserable successors of Ananias and Sapphira, who were cut off by sudden death from the society of the first monks."

The scene at the death of Bede reveals the spirit of this great yet simple hearted man, and shows how earth and heaven blended in his life. It is said that Mt. Athos is clearly seen from across the Aegean only at sunset, when its outline stands against the glowing western sky. Bede stamped himself upon the memory of all after generations when he was about to disappear forever from view. He had been at work translating from the Greek into the newly formed English tongue the gospel of John. His intense bodily suffering could not divert his mind from the work he loved so well. Feeling the life cords one by one giving way he said to an attendant: "Go on quickly; I know not how long I shall hold out, and whether my Maker may not soon take me away." All day he dictated to his scribe, and all the night he lay in agony; but in the morning again bade them write rapidly. "There is but one more chapter wanting, dear master," they said. "Write fast," he replied, and for six hours the strong spirit held up the halting flesh. Late in the afternoon he paused to distribute among his friends some precious memorials of his love, and until the evening gave them all the comforting words of his great faith. He was full of gladness while others wept. "It is time to return to him who formed me out of nothing; I have lived long; my merciful judge well foresaw my life for me; the time of my departure is at hand; I desire now to depart and to be with Christ, which is better." The scribe said: "Dear master, there is yet one sentence not written." He dictated the rendering. "Write quickly." "It is all ended," said the penman. "You have said the truth," he replied, "it is ended. Let me lay my head upon your hands, for it is very sweet to me to sit facing my holy place, where I was wont to pray, that I may also sitting call upon my Father." Then upon the pavement of his little cell he broke out into singing, "Glory be to the Father, and to the Son, and to the Holy Ghost!" and with the name of the great spirit upon his lips he breathed out his own spirit, which passed into heaven.

The chronicler adds: "Immediately the senses of all were pervaded by an odor such as neither cinnamon nor balm could give, but coming, as it were, from Paradise, and fraught with all the joyous exhalations of spring." So fragrant surely lingers the memory of Bede among the generations of he English people, whose history he first began to write, and whose happy future was his prayer and prophecy.—James M. Ludlow, D. D., in Northwestern Advocate.

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SECOND QUARTER—LESSON 1, APRIL 4.

STUDIES IN THE ACTS AND EPISTLES.

PETER WORKING MIRACLES.

ACTS 9:22-34.

Golden Text: Jesus Christ maketh thee whole.—Acts 9:34.

Time: Probably A. D. 40.

Place: Lydda, a city in Northwestern Judea, twenty-five miles from Jerusalem, and Joppa, a seaport on the Mediterranean, ten miles north of Lydda.

Caligula was in his fourth year as Emperor of Rome, and Petronius, Governor of Syria and Judea.

We are now beginning our second quarter's study of the beginnings of the great Christian movement. Our scholars number over ninety thousand and our

OFFICERS AND TEACHERS.

nearly twelve thousand. To these leaders and captains of our hosts I would like to speak a word. Next to the superintendence and leadership of our studies in the home, it depends upon our officers and teachers whether these studies shall be thorough and effective. No office in the Church of God is unimportant. I know a Sunday-school Secretary, a silent man, whose deeds would make a worthy chapter in the Acts of the Apostles. As for the Superintendent, his hands are upon the very foundations of moral and spiritual life; and the teacher—what a trust and opportunity are his!—the word which was first thought in heaven, and passed from the mind of God unto the mind of man, the teacher takes and imparts its meaning to the mind of the child, and by the Holy Spirit's aid kindles it into life and power there. Magnify your office and your opportunity.

INTRODUCTORY.

The insane effort of Caligula to set up the worship of himself in the Holy Land preoccupies the Jewish persecutors, and Saul is converted and preaching the faith he had sought to destroy. Then the Church, says St. Luke, through all Judea and Galilee and Samaria had peace; and being built up, and walking in the fear of God and the comfort of he Holy Ghost, was multiplied (Acts 9:31). It was a glorious ending to the first dark days of persecution. Far and wide as the hurtling clouds had gone, the bow of promise now expands its peaceful arch and stands as a golden gateway to the progress of the happy and multiplying Church. St. Peter now comes to the front again.

LIGHT ON THE LESSON.

Vs. 32-35: In this time of peace St. Peter goes forth on a tour of inspection and confirmation among the Churches founded by the disciples who had been scattered abroad by persecution. In the course of this journey he reaches Lydda, probably the Lud of the children of Benjamin (Ezra 2: 33), near the Mediterranean coast; here he finds Eneas, for eight years a helpless paralytic, and at this time it seems not a Christian, for he is distinguished from the "saints" as a "certain man." The entire membership of the local Church are called 'saints or holy ones." Looking upon the helpless man, Peter said to him, "Eneas, Jesus Christ maketh thee whole; arise and make thy bed." Mighty words! But notice: "Jesus Christ maketh thee whole." It is the ascended, reigning, invisible Christ who performs the mighty deed. Without him St. Peter's words had been so much hollow sound. Jesus had once said to a man, for thirty-eight years a hopeless invalid, "Wilt thou be made whole?" and bade him to rise, take up his bed and walk. Between Peter and Christ there is all the difference between the Infinite and finite. The power which St. Peter had to speak in the name of Christ was a trust, a stewardship. Power is always a most sacred trust. And this authoritative power St Peter is most careful to exercise in the name of Jesus. He performed the deed. No truth is more vital from the beginning to the ending of the Acts of the Apostles than that Jesus himself operates in his exaltation and continues the work which he performed in his earthly humiliation. Let the student recall St. Luke's words: "The former treatise of all that Jesus began to teach and to do (Acts 1:1). The gospel shows what he did on earth—the beginning—the Acts of the Apostles and all subsequent Church history show what he continues to do from his throne of grace and intercession in heaven. Every true work of every Christian has back of it the presence and power of Jesus. This is the kind of work which will stand the fire at last. The miracle, the sermon, the teaching, the profession in his name, which can not bear this test will go down at the last. Let the student notice how thoroughly St. Peter places the honor where it belongs. In the face of the Sanhedrin, he had said before: "By the name of Jesus, through faith in his name, this man stands before you whole. Not one jot of honor from his Lord would St. Peter abate. But let no man dare, unless his heart be loyal to the core; unless he be in his measure the truth itself, to say: 'Jesus Christ did it.'" Nothing is said of the faith of Eneas; this is implied. St. Peter's words had supplied a firm foundation for his faith in the Person and the power of Christ. The effect was instantaneous. He immediately arose. The case was one that would inevitably excite great interest and attention in the city. Eneas was well-known; his case beyond the reach of human power and skill, but now at the word of this Galilean, and by the power of Jesus, he is "whole," and on his feet again. "Whole?" Yes, beyond a question. He, in that moment, accepted Jesus, as the "saints" had done before him at Lydda. The result was great and widespread. All that dwelt at Lydda and Saron—not the city, but the beautiful and fruitful plain, full of fruits and flowers—saw him and turned unto the Lord. They believed that Jesus, who had wrought this miracle, was indeed the Messiah. Country and city alike share in the blessing of a general, if not universal, turning or conversion to Christ; all acknowledged his claims, many believed with the heart, and were saved. This was the great end of the miracle—the salvation of many people. The habit of Jesus was to open the way and enter into the soul by benevolent deeds. A Christlike humanitarianism is now one of the mightiest means of preparation for the higher ministration of spiritual gifts. The medical mission abroad, the home mission of kindness and love at home, are more and more becoming great factors in the world's evangelization.

DORCAS RESTORED.

V. 36-43: Joppa is the modern Jaffa, seaport of Jerusalem, and now connected with the holy city by railway. Here Tabitha, a certain disciple, lived. Dorcas was her Greek name, meaning fawn or gazelle. The highest order of beauty had this Christian woman. She was full of good works and alms deeds which she did. The words imply that these good deeds were really of the woman's inner life—her soul. She was "full" of them. Her outward life of kindness and beneficence was but the expression, the overflowing, of the spirit of love and mercy within her. But love is no bar to sickness and death. Dorcas grew sick and died. St. Peter was at once sent for to the neighboring city of Lydda. They besought him to "delay not to come unto them. O the urgency of sickness, sorrow, death. From St. Peter, in this dark hour, these bereft" saints would have words of sympathy and consolation. It was too much for their faith and hope, perhaps, at that time to expect the restoration of Tabitha to life. Peter arose and went, and was brought into an upper room, where the lifeless body lay, prepared for burial. Then we have an illustration from real life of the beautiful and benevolent life of Dorcas. The poor widows for whom she had made the coats or inner garments and mantles stood by weeping and pointed out the garments which Dorcas was accustomed to make while she was with them. "While she was with them"—touching and beautiful expression. Their best friend was now gone. St. Peter had been with Jesus at the raising of the daughter of Jairus, and he now follows the example of his Lord as far as possible. He put them all forth and kneeled down and prayed. It was an awful and glorious hour. Alone with the dead and with the Lord. St. Peter's prayer was the confession of his dependence upon Christ and asking for light and power. Would the power be given? What was the will of Jesus? Would her life be restored? Mighty must have been the prayer and strong the grasp of the great, fervid apostle's faith in that moment, and intense the anxiety and wondering outside. Shall the deep and tranquil things of death and immortality be disturbed? Graphically St. Luke describes the scene. Rising from his prayer, St. Peter turned to her and said: "Tabitha, arise." O wonderful words! They make us hope in those mightier words which shall at last sound forth the resurrection life above the graves of all our dead. At first Tabitha opened her eyes. The power that made the universe and holds all the stars in place was in the gentle opening of that woman's eyes. It takes omnipotence to open the petals of the little bluets in March and to expand the smallest bud into a leaf. "She opened her eyes"—that was life restored. Then on seeing Peter she rose up on the bed, and at length, when Peter had given her his hand, she stood up. Then Peter called in the saints and widows and presented her alive. It was the power of Jesus again, and it became known throughout all Joppa, and many believed in the Lord. All honor and glory to Jesus! The restoration of Tabitha and the healing of Eneas were not independent acts of the apostle, but were acts of Jesus, for they were essentially answers to prayer. The apostle first bends the knee when he is alone with his Lord and the dead. The prayer of St. Peter marks the real difference between the restoration of Tabitha and that of the daughter of Jairus. Tabitha was most highly honored and loved by all the saints at Joppa; it was love in return for love. It was no hired mourners who wept around her dead body. The highest order of beauty, the real diadem of Christian womanhood, is a life of kindness and love. Nearly every Christian community has its Dorcas—the woman known and loved for her benevolent goodness. I have one in my mind now, of my old home community, my mother's friend. I think of them both now as in heaven together.

EPWORTH LEAGUE DEPARTMENT.

Address all communications for League Dept. to Rev. Sterling Fisher, San Antonio, Texas.

"More things are wrought by prayer than this world dreams of."

✠

"When prayer delights the least, then
learn to say,
Soul, now is greatest need that thou
shouldst pray."

✠

"If you cannot be the watchman,
Standing high on Zion's wall
Pointing out the path to heaven
Offering life and peace to all:
With your prayers and with your
bounties
You can do what heaven demands.
You can be like faithful Aaron
Holding up the prophet's hands."

✠

Your contributions of money may necessarily be small and infrequent, but your prayers should be constant and earnest.

✠

TOPIC FOR MARCH:

"MISSIONS IN THE PROPHETS."

March 28: Prayer for Missionaries. —Isa. 62:6, 7.

In the preceding verses of this chapter, the prophet encourages the Church with the promise of honor and usefulness and the glory which God shall give her when the days of her desolation shall be ended. He declares also his purpose to perform faithfully his duties as prophet and preacher of righteousness, without rest until that time should come.

He gives, as the motive for such devotion, his love for Zion and Jerusalem—these standing for the Kingdom of God. He did not seek his own advantage or personal gain. So with the disciple of Christ, love for him and desire for the success of his cause and the extension of his reign should prompt to most faithful service and loftiest endurance.

The two necessary conditions for the extension of the Kingdom are mentioned in the lesson.

I.—A FAITHFUL MINISTRY.

The Apostle Paul spoke of the same necessity when he said, "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"—Rom. 10:13.

The Lord has promised that there shall never cease to be faithful and earnest men to watch over the spiritual interests of the people, who "never hold their peace, day nor night," but obey the injunction of the Apostle, "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (2 Tim. 4:2).

"They watch for souls for which the
Lord
Did heavenly bliss forego!
For souls which must forever live
In raptures or in woe."

Their deepest sorrow is for the sins of the perishing; their bitterest grief is on account of those who go astray.

When Thomas Maxwell, the first lay preacher of Methodism, fell into error, and, in spite of the tender remonstrances of the Wesleys, separated himself from the Methodists, Mr. Wesley was deeply afflicted, and preached a sermon in the Foundry from the text: "If I am bereaved of my children, I am bereaved."

The faithfulness and devotion of these watchmen are especially noticeable among the missionaries, who encounter obstacles and have to deal with conditions which might well discourage the stoutest heart. The marvelous results which have followed their labors in every field attest their faith and enduring patience. A conspicuous case is that of the Fijians, who were cannibals of the worst sort, but who in fifty years are so transformed that a government report says of them, "Out of a population of about one hundred and twenty thousand, one hundred and two thousand are regular worshipers. In every family there is morning and evening worship. Bishop Galloway says in "Modern Missions," "what a history of apostolic achievement is contained in that two-line inscription to Dr. John Geddie in the Church at Aneityum:

'When we landed here, in 1848, there
were no Christians.
When we left here, in 1872, there were
no heathen.'"

The other necessary condition is

A PRAYING CHURCH.

All are not called to preach; all can not go as missionaries; but all are called to pray. All the power of the Church is in prayer. The success of the preached word at home or in foreign fields is conditioned upon the prayers of Christ's disciples. The prophet exhorts us to earnest, agonizing prayer. "Give him no rest" (or silence). Not spasmodic petitions or half-hearted requests, but continued importunate prayer, which tells of a heart fixed upon the object prayed for. Such prayer the Church is to offer for her watchman, saying:

"May they that Jesus whom they
preach,
Their own Redeemer see,
And watch thou daily o'er their souls
That they may watch for thee."

Where should we pray for our missionaries?

In our closets.—If you have not a time and place for prayer, establish them at once at family worship. There is no better way to awaken and keep alive in the entire household an interest in the cause of Christ.

In public worship.—Let the Church, old and young, feel that an important part of their duty is to their representatives in the mission fields.

Let the watchmen "never hold their peace," and let the Church "keep not silence," and speedily Christ's Kingdom will become "a praise in the earth."

✠

NOTES.

South Heights, San Antonio, has organized a Junior League with twenty members.

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Bro. Nath Thompson, of Lockhart Circuit, reports two Leagues in active operation.

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PREACHERS, ATTENTION.

Please respond at once to the postal card sent out by the Entertainment Committee at Waco tendering you free entertainment and advise whether you expect to attend; and allow me to urge upon you the importance of your presence, and beg that you allow no trivial matter to keep you away. This is the only opportunity you will have of mixing and mingling with preachers from all parts of Texas' Methodism. It is the only meeting in which all our Texas Conferences are represented. We are laboring to make this the red-letter year of Texas Methodism. We want to receive from this conference a spiritual uplift, which shall enable us, laymen and preachers, to do more effective work for our Master than ever before in our lives. We desire to make this meeting thoroughly spiritual and start a revival which shall spread throughout Texas Methodism. My presiding elder and pastor keep the date of our State Conference always in mind in making their plans, and will arrange no meetings which would prevent the attendance of themselves or their members. Won't you go and do likewise?

Hoping to meet at Waco on May 11-13 the greatest number of Methodist preachers ever before assembled in Texas, and begging that you respond at once to the postals sent to you by the Entertainment Committee, accepting their invitation and entertainment, and that our meeting shall be "All for Christ," yours fraternally,

ED. D. STEGER,
State President.

✠

TO THE EPWORTH LEAGUES OF TEXAS.

A WORD FROM THE SECRETARY.

The next State Conference of Epworth Leagues will meet within two months (May 11-13) in the city of Waco, and I would like to impress upon you the importance of this conference and the necessity of beginning now to lay your plans and get your business matters in shape for the occasion.

The State Conference held in San Antonio last year was, in many respects, the most notable of all the conferences. Ten thousands young Christians thronged the city and awoke the echoes of our beloved Alamo with the happy songs of Zion, and the zeal and enthusiasm of this young life of Texas was in proportion to the vast crowds in attendance.

The Epworth League Board of the West Texas Annual Conference, in their annual report, say of this League Conference: "It was the first gathering of Protestants in the Alamo City that had proportions sufficient to command the attention of the cosmopolitan citizenship. A vast throng of young people crowded the streets and literally took possession of the city, and the spiritual influence was so great that, it is said, the police made no arrests throughout the city limits during the three days. The conduct of the young people was such that not an adverse criticism was made. The value of the conference to San Antonio Methodism can not be estimated."

In one respect, however, the conference was not a marked success. The Pentecostal blessing, for which so many had prayed, did not meet the full measure of expectation, and it was thought that the tide of religious fervor did not rise so high as at Houston the previous year.

San Antonio furnished too many attractions, or rather distractions, and it was evident that too many of that vast throng had come to see the Alamo rather than to seek better qualification for service, and the anointing of the Holy Spirit.

The custom of providing free entertainment for delegates, which has prevailed heretofore, will not obtain at Waco. Entertainment, however, will not cost more than one dollar a day, and an effort is being made to secure from the railroads a low rate, with a maximum of five dollars from all parts of the State.

The State Board acted wisely in their decision to change the place of meeting from Tyler to Waco, as evidenced by the reasons already published. Waco is centrally located and she will show her hospitality by a right royal entertainment. While arrangements are being made for the material interests of the conference, let prayer be made without ceasing in all the Leagues and by the whole Church that our God, in whose name we meet, will make this conference a great power for good to the cause of his holy religion and our beloved Methodism.

A NEW DEPARTURE.

I shall depend upon the League Secretaries of the five Annual Conferences of the State for the collection and arrangement of the statistics in their respective territories; they will be expected to work through the District League Secretaries. The duties of the State Secretary have assumed such proportions that one man can not well do the work, except through the agencies I have named. Therefore, I call upon all the individual Leagues of the State to write to their District Secretaries for blanks and information relative to the conference; and the District Secretaries will in turn receive their blanks and information from the Conference Secretaries. Let all promptly and diligently set to work to collect statistics and prepare reports, so that all may be in hand in ample time.

Each League is entitled to two representatives in the conference. In their election, let care be taken to select those who will attend, and who are mentally and spiritually qualified to improve the opportunity, and to impart to the League at home the information and inspiration received, Where it is possible to do so, provide for the expenses of these representatives. Besides the regular delegates, secure the attendance of as many others as possible. The benefits to be derived from the occasion will more than repay the small expenditure of time and money.

Praying that the favor of Almighty God may rest upon the conference and upon the work of the League in our State, I am your servant,

WESLEY PEACOCK,
State Secretary.

✠

RATES TO WACO.

Definite arrangements as to railroad rates to Waco have not yet been completed, but we may count on as good or better rates than were secured last year to San Antonio. Let no one hesitate on this account, but make your arrangements to go, and the Committee on Transportation will announce the result of their efforts as soon as possible.

✠

TERRELL DISTRICT LEAGUE.

The Terrell District Epworth League is to meet in Rockwall this year. We will entertain the body most gladly and would be glad to know the date of its meeting that we may be ready when the time arrives.

D. F. FULLER, Pastor.
Rockwall, Texas.

✠

DELEGATES TO WACO.

To make arrangements for the entertainment of so large a crowd as will assemble at the State League Conference will require much time and a great deal of work. It is the purpose of the Committee on Entertainment to inform the delegates before they leave home where they will stay while in Waco, so that they can go directly from the trains to their homes. In order to do this it will be necessary for the committee to have the name and postoffice of each delegate at a date not later than April 25. In order to carry out this plan the Executive Committee have decided to call upon the Leagues to do two things:

1. Let all delegates be elected before April 15.

2. Let the President and Secretary of each League see that the name and postoffice of their delegates are mailed to Rev. W. L. Nelms, Chairman of Entainment Committee, Waco, Texas, immediately upon their election.

Let none expect arrangements to be made for them unless their names and postoffices are in the hands of this committee prior to April 25.

All Leaguers, not regular delegates, who expect to attend and desire arrangements made for them, will write the committee, giving nature of accommodations desired and enclose card for reply.

ED. D. STEGER,
President Texas State League.

✠

WEATHERFORD DISTRICT LEAGUES.

I am happy to say that our work in general has been good during the past year—better perhaps that ever before. Perhaps no department in our League has been so much neglected as has the Literary Department, and yet I believe the Leagues in general are beginning to realize the importance of this branch of our work. Through the industry of our Junior Superintendent and the aid of the pastors our Junior work has made a great forward movement during the year.

Our District League Conference will be held, in connection with the District Conference, in Mineral Wells, the last week in June.

We expect to secure reduced rates and thus make it possible for even our western Leagues to have the full representation of one delegate to every twenty members or major part thereof. The pastors and League Presidents will of course be received as regular delegates.

We expect to get more good from this conference than any which we have ever held. Let us all go with that thought uppermost in our minds and the blessing will be received.

W. D. WEATHERFORD.
Pugh, Texas.

✠

NOTICE.

To the pastors of the West Texas Conference:

Dear Brethren—Will you please to select your delegates to the West Texas League Conference to meet at Beeville, June 29, to July 1.

Send me their names at once. It is very important for me to know the number coming, and also whether they be men or women, so that I can know where to place them in their homes.

Remember that prompt attention to this matter will add as much to your comfort as to my convenience.

THEOPHILUS LEE.
Beeville, Texas.

✠

SHERMAN DISTRICT.

The District Epworth League Conference of the Sherman District will hold its annual conference at Whitewright, Texas, April 9, 10 and 11.

Arrangements have been made to entertain delegates from all the Chapters in the district, and they are requested to send in the names of such delegates to the Secretary at once.

Excursion rates have been secured on the "Katy" and "Cotton Belt" Railroads from all points in the district.

S. H. BABB,
Sec. Whitewright E. L.

✠

JUNIOR LEAGUE AT KNOB.

We have a little country League at Knob with a membership of fifteen. But that little band is bravely struggling for success. We study the regular topic card lessons. We also have taken up the study of the Old Bible, beginning at Genesis, and study each character, and each noted event. Our Juniors, from the youngest to the oldest, know the Lord's Prayer. Nearly all know the 23d Psalm. They each repeat a verse at roll call, always from the Bible. They have a recitation now and then. They sweep the church, furnish flowers for it, and work for their pastor when called on.

IMOGENE WILKERSON,
Superintendent.

✠

LEAGUE MISSION YEAR.

As there seems to be a misunderstanding, or rather a lack of information, among the Leagues as to the exact period of our mission year, I will state for the benefit of all, both pastors and Leaguers, that our year begins and ends with each State League Conference. The first year on our pledge began April, 1895, and ended April, 1896; the second began in April, 1896, and will end in May, 1897. The third and last year will begin with May, 1897, and end with the Conference next year. Hence those who have not yet paid their assessment for 1896, have until May in which to raise it. The year has not closed and we are looking to each and every League for a fulfillment of their various portions. If any fail it will hinder the cause. The amounts are easily raised if a little systematic attention is given to the work. Let none fail. Every League should have a part in supporting our Texas League Missionaries.

W. L. NELMS,
Chairman League Mis. Com.

✠

ON TO TORONTO.

From every part of the field the indications are that our Southern Leagues will be well represented at the International Conference in Toronto next July. We are delighted with the prospect of a large attendance from the South, because we believe the ends to be gained by that great gathering will be of immense importance to the cause of Christ. We are doing all we can to get the lowest railroad rates, and hope the cost of the trip will be put low enough to allow a large representation from the South.—Epworth Era.

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for this year
will be held at the
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beginning about June 10th.

The Summer Term of the
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take due notice.

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* * *

I have received my sewing machine in good order—not a scratch. It is all you claim it to be. I have given it a thorough trial, and am delighted with it. Wishing you success in all departments, I am Respectfully,

MRS. LAURA HALL.

Colorado, Texas, Marer 20, 1897.

* * *

Unanswered Letters.

March 18.—T. B. Vinson, subs. have attention. J. T. Gillett, sub. J. A. Wyatt, sub. J. D. Hendrickson, sub. Jno. Helpinstill, subs. F. A. Downs, sub. M. D. Hill, subs. A. E. Carraway, subs; fine list. E. L. Spurlock, sub.; samples will be sent. K. S. VanZandt, sub. O. S. Thomas, subs. M. M. Dunn, subs. I. M. Woodward, subs.; two cards; big list; good work. L. L. Naugle, subs.

March 19.—H. L. Hare, sub. C. C. Davis, subs. W. W. Nunn, subs. D. L. Cain, sub. I. A. Thomas, sub. R. A. Walker, subs. B. R. Bolton, sub. W. H. Carr, sub. C. M. Shuffler, sub. J. M. Alexander, has attention. J. D. Burke, sub.

March 20.—W. J. Johnson, sub. W. B. Walker, sub. J. W. Adkisson, subs. J. T. Bloodworth, sub. O. S. Thomas, sub. J. T. Graham, sub. I. Alexander, sub. S. M. Ownby, subs.

March 22.—J. D. Hendrickson, sub. O. S. Thomas, sub. J. W. Fort, sub. Wm Sproule, subs. Jas. A. Walkup, sub. J. L. Yeats, sub. R. B. Young, has attention. G. W. Henderson, sub.

March 23.—John M. Barcus, subs. C. W. Harris, sub. Samuel Weaver, subs. W. J. Bludworth, sub. Albert Little, subs. Mac M. Smith, sub. J. J. Harris, has attention. S. N. Allen, sub has attention. W. B. Walker, sub. S. L. Ball, subs. G. S. Sandel, sub. W. F. Brinson, subs.

March 24.—T. T. Booth, subs. D. L. Cain, sub. A. B. Roberts, subs. R. F. Dunn, subs. L. J. Rucker, correction made. C. C. Davis, sub.; obituaries are in type. J. A. McIver, subs. John L. Sullivan, sub. J. L. Hollers, o. k. R. B. Young, sub. W. O. Shugart, subs. Rob't B. Bonner, subs. R. C. Hicks, sub. J. N. Hunter sub. John E. Stephens, subs. H. G. Williams, sub.

POSTOFFICE ADDRESSES.

Rev. R. M. Leaton, Belton, Texas.

NOTES BY THE WAY.

Colton said that the hand that unnerved Belshazzar derived its most horrifying influence from the want of a body; and death itself is not formidable in what we do know of it, but in what we do not.

* * *

Editors and school-masters are appreciated after death, if not before. A lawyer sent this consolation to an editor's widow: "I cannot tell you how pained I was to hear that your husband had gone to heaven. We were bosom friends, but can never meet again."

* * *

Western Christian Advocate: It would be supremely foolish not to make our entire ministry available everywhere. The collective wisdom of our Board of Bishops should enable them to learn the strategic points of nation-wide Methodism, and to provide for them. No conference jealousy should interfere. The good of the work as a whole should be the determining factor. If that requires a man to be transported from Maine to Mexico, he should be transported. But there is an equity that should be constantly respected, conferences ask it, and have the right to demand it. The formula should be: "For every man in, a man of like grade out." If it is necessary to send a special man to a given point, then balance it by sending a man of equal rank from that conference. There should not be a class of special transfers, occupying the best pulpits and exchanging among themselves. Otherwise native talent is handicapped. Transfers should feel that they come to us for life, and should take hold of all our interests accordingly. We should receive them hospitably. Great is their vantage if they are here, not of their own seeking, but of the Church's sending.

* * *

The Northwestern Christian Advocate speaks thus of a brother:

Dr. Lucien Clark, having completed the full term at Madison Avenue, Baltimore, has accepted a unanimous invitation to the pastorate of Foundry Church, Washington, D. C., beginning with March.

If that is the present idea of itinerancy in the North they have utterly departed from the Wesleyan conception. Those ministerial brethren who spent much time in Washington trying to get President McKinley to join certain churches had also lost sight of ancient landmarks. Such toadyism but reveals a state of affairs against which the Wesleys' bitterly fought. A return to the original Wesleyan polity is needed.

* * *

Henry Drummond says, in his profound lecture on Biogenesis:

"The passage from the natural world to the spiritual world is hermetically sealed on the natural side. No organic change, no modification of environment, no mental energy, no moral effort, no evolution of character, no progress of civilization can endow any single human soul with the attribute of spiritual life. The spiritual world is guarded from the world next in order beneath it by a law of Biogenesis—except a man be born again * * * except a man be born of water and of the spirit, he cannot enter the kingdom of God."

* * *

A leading religious journal of the North reviews the overdrawn memories of ante-bellum days in the following way:

"John Rogers, aged ninety, died in Woodstock, Ill., Jan. 26, 1897. "Uncle" John, as he was called, was formerly a slave. Nine times he was sold, and on one occasion the price paid for this human chattel was $1,260. He did not accept his servitude quietly. Once he fled to the swamps, but was tracked by bloodhounds and captured. As a penalty he was given 800 lashes on his uncovered back. Rogers became a Christian in his youth, and entered the Methodist Church. His life was a consistent and beautiful exemplification of his faith."

The above writer would pursue the policy of Harriet Beecher Stowe. It is wrong to use an isolated case to represent the whole in order to stir the smouldering fires of the rebellion and to create prejudice in the minds of the present generation. There may have been one "Uncle Tom" owned by the brutal Simon Legree, but not all. Many a dusky slave looks backward with a wistful sigh for his master's humane treatment.

* * *

In the Critic's Corner of a leading Presbyterian weekly are found these two striking paragraphs. The critic writes of people with whom every pastor has met:

"He has met the woman who has 'been sick a week and my pastor never came to see me,' meanwhile she had not sent him word that she was ill, even though the price of postal cards has not advanced."

"He has met people so distressingly broad that a doctrinal sermon by him is pronounced offensively sectarian; whereas, they will go often away from their own to other churches, there to sit by the hour listening to the narrowest sectarian discourses, while they pride themselves upon this evidence of their friendship to all churches."

* * *

A man who would do another a wrong to secure his own advantage, is quick to suspect another of wrong-doing for personal benefit. A mind that dwells in dirt is quick to detect dirt. Persistent misunderstanding is a sin. He who commits it is a slave to prejudice. To him the highest conceivable motive is the selfish one which controls his individual act.

* * *

Rev. Geo. H. Hepworth: Bereavement forces the soul to recognize its destiny. Tears are sometimes telescopes with which other worlds are viewed. Aching hearts feel their helplessness and then call on God for the comfort that is not within reach. They see visions, have revelations, and doors are opened, the key to which is forged out of some grief. The ties of earth are loosened that we may be bound by stronger cords to heaven. The cruelty of death imbues us with a longing for immortality. The surgeon cuts in order to save the body, and when it is all over we bless the knife. God wounds because a wounded soul needs sympathy and consolation, and can only find them in thoughts of another life.

* * *

Satan sometimes appears as an angel of light. Homes are wrecked and the child's star of hope sinks beneath its ruins. Sin oftimes moves in a noble guise. Morally destructive forces can lurk in flowers and wing on every passing breeze. Young men of seemingly unimpeachable character enter homes. They leave behind a virus whose very memory crushes and blights. Parents are sentinels of the arena in which childhood moves. Sin may seek the livery of the skies. Watch!

All Leaguers and others interested in the State Epworth League Conference at Waco will find valuable information relative to the meeting in the League Department this week.

We would be glad to accommodate our Epworth Leaguers to the uttermost, but it is simply a matter of impossibility to print the programmes of District Leagues. There is nothing in it except that we do not possess the space. We printed one such programme inadvertently, but will not repeat the act. Be reasonable, brethren.

MRS. MARY ISABELLA LAMBUTH.

By Walter J. Lambuth,

At Request of Board of Missions, Northwest Texas Conference.

Mrs. Mary Isabella Lambuth, the daughter of Wm. Gordon McClellan, was born Dec. 25, 1832, in Cambridge, N. Y. At the age of sixteen, at the invitation of several gentlemen, she came South to teach school near Jackson, Miss. Great intellectual and spiritual energy characterized her daily life. At this early age she had already consecrated herself to her Master for a life of usefulness and was striving in all things to make herself better qualified for service and sacrifice.

In 1853 she was married to James William Lambuth, of the Mississippi Conference. At a missionary meeting in Canton, Miss., just before her marriage, her devotion to her life work was expressed by placing in the collection basket a slip of paper upon which was written: "I give five dollars and myself to this noble cause." Rarely has a missionary devoted herself more unreservedly to this work.

On May 6, 1854, Rev. J. W. Lambuth and wife, with three other missionary couples, sailed for China in the ship "Ariel" and arrived in Shanghai September 17, after a trying voyage of over four months. Upon reaching China the daily study of the language, the charge of her household and the care of her children occupied much of her time, but she was not willing that anything should divert her from her efforts in behalf of the poor, degraded heathen women and children in the city of Shanghai.

In 1856, aided by some friends, but largely at her personal expense, she opened a boarding-school for girls. Though engaged in teaching in the school-room she did not for one moment relax her efforts to acquire the language. The result of this incessant application was not only a mastery of Chinese, but ability to translate many valuable tracts and hymns, besides books, into that difficult language.

Some of her contributions to missionary literature were translations of "The Peep of Day," "Line Upon Line," "Streaks of Light," "Bishop McTyeire's Catechism of Bible History," and, with the aid if Dr. Lambuth, several school books.

Returning home in 1860 on account of her husband's failing health, the first boarding-school had to be given up. One of the girls who was betrothed to a heathen boy at the time of entering school was afterwards married to him and went to the great walled city of Changchow to live. Many years afterwards, while on a missionary tour, Dr. J. W. Lambuth and his wife visited this city. This girl, now grown to womanhood and the mother of several children, hearing of their arrival, pressed through the crowd gathered on the banks of the canal and, stepping on the bow of the mission boat, inquired excitedly if Lan Nyang-Nyang (the name of her teacher) was aboard. Being answered in the affirmative by the boatman, she came down into the cabin and with tears of joy and expressions of delight welcomed the missionary's wife, whom she had not met for many years. A few inquiries elicited the fact that though in the midst of 200,000 heathen idolaters she was still living a true Christian life. More than this, she had been the means of leading her husband into the way of truth, and had gathered a little band of women around her whom she had instructed in the Scriptures and to whom she told the "Story of Jesus and His Love."

In 1865 Mrs. Lambuth, single handed, re-opened her boarding school and for months, until friends at home came to her assistance, ran it at her own expense. Greatly cramped for room, Mrs. D. H. McGavock, by a gift of her jewels, enabled Mrs. Lambuth to erect a suitable building accommodating 25 or 30 girls. The institution from this time took the name of Clopton School, and is now in charge of the representatives of the Woman's Missionary Society.

Mrs. Lambuth has always been a prodigious worker and possesses organizing ability to a marked degree. At the time she had charge of Clopton Boarding School there were several day schools under her care and a weekly training class for women. While she translated books, needed in her educational and training work, she was engaged in editing a missionary magazine, published in English—"Woman's Work for Woman." Living in an open port, missionaries in the interior, far and near, sent to her to do their shopping. While all of this would seem to have been enough to have kept any ordinary woman busy, she found time to teach still another school. This was for the English speaking children of Shanghai, and constituted the driving wheel of all her work, as she used it to supplement the running expenses of other departments.

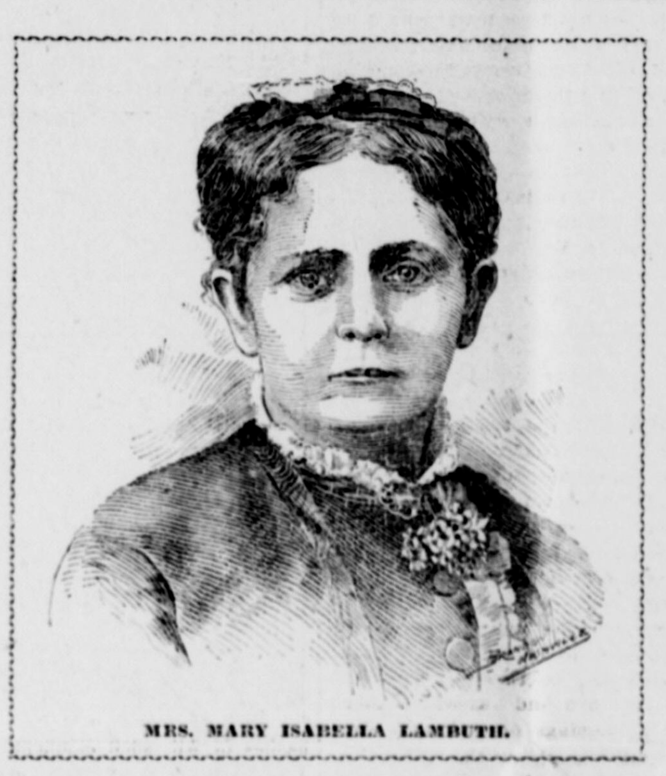
An open house was kept for missionaries who were sick or were obliged to go to Shanghai for medical treatment and recuperation. Always ready to nurse and care for them, she frequently remarked that if she accomplished nothing herself she hoped to help the cause a little in the restoration of others to their health and work. We quote the words of one who knew her daily life: "Looking back upon the work which I remember her to have accomplished during the years I was associated with her, it seems to me now to have been an impossibility. And yet I do not recall a single appeal for assistance from another which was made in vain. She never seemed to be in a hurry, never was confused, never impatient. Every duty seemed to fall in its natural place and moved quietly and swiftly to completion. The amount of work done in a single day was simply marvelous."

In 1882, owing to the health of Dr. J. W. Lambuth, she returned to America for a year. It was not long, however, before they were both back again at their work in China. In 1886 they were transferred to Japan. As Mrs. Lambuth had worked in China, so she had been engaged for the last eleven years in Japan. Immediately upon her arrival in Kobe she began work among the women and children. Her heart always yearned for the outcast. Early in 1887 she opened a school for Eurasian children. A night school was begun which has now grown into Palmore Institute. The work for women developed into what is now called the Kobe Bible and Industrial School. She has translated catechisms, tracts and hymns, and is now preparing for publication "Talks on the Life of Christ."

At present she desires to erect a building for the Kobe Bible and Industrial School. Rev. W. E. Towson, presiding elder of the Kobe District, writes as follows concerning the school: "During the past few years in Japan there has been a decided reaction against missionary schools for girls on the ground that they were taking their pupils away from their homes and social life instead of fitting them for their future position as wives and mothers. The Kobe Industrial School was organized about four years ago by Dr. and Mrs. J. W. Lambuth to meet this objection. Its work is along purely Japanese lines and embraces the ordinary branches of a Japanese education—Japanese serving, cooking, etiquette and other necessary items in the equipment of a Japanese lady. To these can be added a little English and music, if desired. The Bible is taught daily and the boarding pupils are required to attend Sunday-school and Church. The course is three years, and at its close, after due examination, they are regularly graduated and diplomas awarded. The work has been most satisfactory and the results have been very gratifying. A number of students have been converted and joined the Church. As the school draws its patronage from outside of the Church, a number of families have been entered through its agency that otherwise would not have been reached. The work has been much hindered in accomplishing its full result by deficient appliances and the want of a large, needed building. These we hope soon to secure with a suitable house and its furnishings. There is no reason why this work should not become one of the most efficient agencies in the land. We have great faith in the Industrial School and expect for it a useful and prosperous future."

Mrs. Lambuth writes in a recent letter, "My time is short. The command to teach all and love as he is loved is ringing in our ears, reaching down to the very depths of our hearts. The workers some time fail; one of our number has passed on before, but calling out as he went 'There is a great work to do—send more men.' We that are left earnestly desire to help in this great work; we also wish to aid in preparing native women to become efficient workers.

"Out of the 40,000,000 souls in Japan only one in thirty-five thousand is a Christian, and only 7,000 youths are under instruction in the various Christian institutions of learning. The great responsibility toward those who are without gospel light should compel every Christian to feel, 'Woe is me if I send not or go not to teach them.' The need is now. That there is danger in waiting we all know. Certainly there never was a time in Japan so full of promise and yet so full of peril. Let it not be said of us that we would not for Christ's sake help the darkened and the dying of Japan."



MRS. MARY ISABELLA LAMBUTH.

SUCCESS IN LIFE.

ARTEMUS LAFAYETTE.

"Nothing succeeds like success," some Solomon says. But what is success? and how may we reach it? These questions are easier to ask than to answer, but let us think about them. "Men's ideas differ as to what is success," says Dr. Lees, of England, and he is correct. One will say, success is to obtain the greatest amount of happiness in this life. Another will say, "It is to foil opposition and defeat and to accomplish what one tries to do. Still another, and the one with the Bible for his standard, would say, "To succeed in life is not so much in obtaining happiness nor in foiling oppositions, but it is to accomplish the greatest amount of service to God and man in life."

Remember these two things when you begin to compile your ideas of success: On the one hand, lives which according to some are successful, must in the highest sense be pronounced failures; and on the other hand, lives which according to some are failures, must in the highest sense be pronounced successful.

"Who succeeded, the Martyrs or Nero? Pilate or Christ? His judges or Socrates? The Spartans at Thermopylae or the Persians and Xerxes?"

There are certain things imperatively necessary if you expect to succeed. 1. Industry. There never has been nor ever will be any success without hard work for it. The cleverest men have been men of great industry. No truly eminent man was ever other than an industrious man.

"Heights by great men reached and kept
Were not attained by sudden flight;
But they, while others slept,
Were toiling upward in the night."

2. Decision—Aim. It is sad to know all may not choose a calling for life. Some are obliged to take whatever opportunity offers, and others have to begin work at too early an age to permit them to form a true idea of what they best may do through life; they have not the privilege of choosing for themselves. But you, reader, I dare to say, may choose—decide—aim.

Decide early as possible, what you are best fitted for, and whatever you decide upon, keep to it. "He that is everything by turns and nothing long comes to nothing in the end." Make a decision. Aim at something, and keep on aiming. Don't be like the Irishman. He aimed at a bird, then shut his eyes before he pulled the trigger. After the gun fired he threw it on the ground and ran to the foot of the free on which the bird had sat. The bird had flown to another tree, but Pat fully expected to find his game, and—he did. A toad was hopping around. Pat picked up the amphibious creature, and after carefully examining him, said with joyous satisfaction: "Faith, and ye 're a pretty bird after I've shot all the faythers off of ye." Moral:

Don't merely point in the direction of what you want to bring down to your successful feet. Aim at it and keep on aiming.

3. Moral Character. "Honesty is the best policy," is true after all the world's trickery. To be unsteady, dishonest or untruthful will prove unsafe in the end. The most hopeless wrecks that toss on the broken waters of society are those who have failed from want of moral character. Be faithful and true in everything.

4. Religious hopefulness. Christian faith will keep you in good heart amid many discouragements. Even if a man or woman become rich or clever and have much that could make life pleasant around them, they cannot feel at the close of life that they had succeeded if the future is dark before them. Faith that can rise above this earth, that has a "Wing to pass the stars and reach the skies" is essential to true success.

5. Those principles, Industry, Decision—aim, Moral Character, Religious hopefulness, will give you another—Courage. Do not be afraid to try. God helps those who help themselves. Circumstances are hard? Yes, sometimes, but circumstances rarely conquer a strong man; he conquers them. He

"Breaks his birth's invidious bar,
And grasps the skirts of happy chance,
And breasts the blows of circumstance,
And grapples with his evil star."

There is many a rough fate between you and true success, my boy. Circumstances hard may press thee, dangers, sometime, dire may threaten, but don't give up.

"Courage, brother! do not stumble,
Though thy path be dark as night;
There's a star to guide the humble;
Trust in God and do the right.

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely! strong or weary,
Trust in God and do the right.

Perish policy and cunning,
Perish all that fears the light!
Whether losing, whether winning,
Trust in God and do the right.

Some will hate thee, some will love thee,
Some will flatter, some will slight:
Look not to man—look above thee,—
Trust in God and do the right.

A THOUGHTFUL EXCHANGE.

In many communities there are magazine clubs for the exchange of magazines. With the same constitution and object as these clubs we would like to have a "Thought Exchange" in the columns of the Advocate, wherein we may "swap" not yarns, but suggestions and illustrative thought, gleaned from our recent readings. The work will be like that of the writer of "Notes by the Way" in the Advocate's columns. We wish to thank said writer for his thoughtfulness and thoughts. We are aware that some selective taste and discriminating ability is a requisite for such a task; but the work itself will develop such ability better than anything else. The reflex influence on the "swapper" will pay him for his labor, for the restatement of thoughts will assimilate them in his own mind. Then the telling of a thought makes it really yours, so wide reaching is the law "It is more blessed to give than to receive." To those who would object that we have no right to trade with other men's wares, we would answer, with Emerson, that that is ours which we appreciate. If genius thinks our thoughts they are still ours. If we think, after genius, their thoughts, are they not ours still?

For our first installment in thought trading we offer some paragraphs from Bishop W. Boyd Carpenter's "Lectures on Preaching," as delivered recently in the Divinity School, Cambridge:

"No, gentlemen! No higher ambition can be ours than that our words be living words; and only when they are the honest expression of our own convictions, spoken under the power of a compulsion greater than our own, will they be living words to living men. Nor need we doubt or despair; heaven's way is always open to men. There is a story of an artist confined in Crete among a rude people. He longed to cross the ocean to some cultivated city where his work would be valued and understood; but no way was open across earth or ocean. He could not, he reflected, pass to other towns; but one way was open—"Restat iter caeli caelo tentabimus ire." Restat iter caeli. You may be called to preach among people who seem to you dull and unsympathetic. You may be in the lonely, moorland parish where the folk care little for anything beyond the growth of the fields and the changes of the weather. You may be in the crowded town where the intellectual and moral level is low and discouraging. You may be tempted to think, "These are dull, ignorant people—anything will do for them." When this temptation is yours recall the divine message and the divine calling and resolve to put your whole self into your work of preaching. If success, or popularity, or appreciation be not given to you remember the heavenly way of earnestness, of honesty, of God's approval, is still open."

* * *

"Everything belonging to the provinces of human life and thought, of human history and human nature, should enlist the preacher's interest and provide food for his thought. His range must be larger than his profession. In this same spirit Gounod said to his pupils, 'Be wider than your calling.'"

* * *

"Do not leave the imagination unfed. Arguments, as Fuller said, are the pillars of a discourse; illustrations are the windows that let in the light. * * Many a sermon would have gained in brightness and interest if only the preacher had put in some windows. In healthy schools the window space should be equal to the floor space. In Germany, since more light has been allowed in the schools, short sight has declined. Cultivated imagination puts window space into a sermon, and the perceptive power of the people is improved."

* * *

"In some clergyman's studies I have noticed a certain book. The title is, 'Illustrative Anecdotes, Pulpit Aids, or Fragments of Fancy.' These are crutches of the imagination. They may suit the lame, but they do not strengthen those who can walk. A man's imagination should be somwhere else than on his book-shelves."

* * *

"I would bid you remember the three R's, which lie at the root of all true knowledge, the same, with one exception, as those with which we are familiar. The three R's I would suggest are 'Reflection, Reading and (the precedent warrants the inaccuracy) Writing. You remember the appeal of Demosthenes, 'For God's sake, gentlemen, I beseech you to think!' Richter gave us a parallel but more complete precept, because he insisted on the order of these three processes. He says: "Never read till you have thought yourself hungry; never write till you have read yourself full.'"

* * *

"When Essex came back from Ireland under Queen Elizabeth's displeasure he consulted Lord Bacon and asked whether the Queen's displeasure was likely to last. Lord Bacon replied. 'To speak the truth, nebecula est. It is but a cloudlet; and if the cloud descend it will melt in mist, but if it go upwards it will come down in rain.' It is the same with a preacher's work, 'nebecula est.' If we allow it to drop earthward it will vanish in profitless mist; but if we lift it upwards in prayer it will rise to the throne of God. He will touch it with his inspiration, and filled with his power it will descend in refreshing rain upon the thirsty hearts of men."

HUBERT D. KNICKERBOCKER.

A MUCH-APPRECIATED CHARGE.

Last Sunday's work finished up the first quarter of my pastorate with this splendid Church of near 500 members. I have never appreciated an appointment so much in my eighteen years of itinerant life. It terminated a series of six years' toil and privation, made so by the immense territory of the Vernon and Abilene Districts. The former embraced a territory of 45,900 square miles, now two large districts; the latter was 240 miles long and 60 miles wide. It takes but a glance to see that a presiding elder on such a district is almost divorced from home and books. Six years is too long for a young man on a district, especially one of so large a territory, and I doubt if it is best for man or Church for any man to be retained in district work more than four consecutive years. A young man cannot spare the time from close, consecutive study, and our old men should not be forced to bear the burden or feel that they have a life tenure to the office. The one is hard on the man, the other on the Church. It is a mistaken idea that many have that there are but an elect few who can represent our Bishops in directing the affairs of our Church. It is both gratifying and astonishing how many are willing to be "sacrificed" on this altar. We are fortunate, however, in having a law appointive and not elective. The appointive feature, when not abused, is the saving clause in the problem. Here, as elsewhere, there is a lack of the old-time fire and spiritual power which should characterize our Church. Conversions at the regular services should be the normal condition of every charge.

Our reception was all that any man could desire. We were escorted from the depot to the parsonage by the elect ladies of our Church, headed by Rev. W. R. D. Stockton, who knows how to conduct such a procession. In readiness we found comfortable and well-furnished house and a table loaded with provisions for several days, enough of it being prepared to satisfy the appetite of the new crew. Our home had been provided throughout with the finest artesian water known. Its combination of soda, magnesia, iron and other properties, make it exceedingly healthful, and next to an impossibility for indigestion to exist with its use. Two good telephones put the pastor in touch with his own Church and town, beside several long-distance lines.

Our Church is a duplicate of the Fifth Street (Waco) Church, and was built by the untiring energy of Rev. W. L. Nelms. I find the foot prints of former pastors whose works will stand the fires of the last day. I have always had good predecessors.

Our first Quarterly Conference has passed, and though held during the blizzard our "beloved," Bro. Wright, was on hand and presided with his usual grace and dignity. Our large auditorium is often filled to its full capacity with people seemingly anxious to hear the gospel, which greatly increases the responsibility of the pastor

How I do enjoy my books! A hunger that will not be satisfied, keeps me at my desk early and late. All the afternoon was spent "visiting from house-to-house" until within the first six weeks I had been at all but six houses. I find here the old Southern type of hospitality and sociability together with many old-time family altars.

Our educational interest stands at the top, excelled perhaps by but one town in Central Texas, and that is the place where our great Southwestern University is located. Baylor College, Wedemeyer Male School, Frazer Fitting School, together with the public school, with more than 1000 pupils, superintended by Prof. C. D. Rice, to say nothing of the conservatories of music, make Belton a desirable place for a weary itinerant. While I enjoy all of this, my heart is with the pastors on the "outside row." There is scarcely an hour spent in my delightful study, so splendidly fitted up by our trustees, that I do not think of those who are deprived of so many comforts at the hand of our brethren of the interior.

A thousand blessings upon these faithful men and their self-sacrificing families. I would share it all with them. We have fought side by side where the souls of men were tried. These men for six years made the duties of their presiding elder possible and tolerable. Let me die ere I forget or cease to appreciate these faithful comrades.

The Texas Christian Advocate is in great favor with our people. The editorials serve as school of instruction, and the tidings from the field encourage and strengthen the entire force. May your "bow abide in strength."

M. K. LITTLE.

Belton, Texas.

NORTHWEST TEXAS CONFERENCE

LIBERTY HILL.

W. V. Jones, March 22: Rev. J. C. Hines, an evangelist of Cumberland Presbyterian Church, is holding a meeting here in the M. E. Church, South. The meeting began Friday night and will continue through this week. There have been some conversions and great interest is being manifested, and we are looking for a great revival.

PLAINVIEW.

J. T. Bloodworth, March 18: We are back at the same old stand for our fourth year. We are praying for a great year and feel that we will have it. Weather has been very cold on the plains—considerable loss in cattle. We have late spring here. Roses come late and sometimes don't come at all. Our social meetings in the Church are good. We want to send a delegate to Toronto this year if possible. League is growing.

CARBON.

J. H. Watts: We are moving along very nicely with our work. Religious interest tolerably good; several have joined the Church. Owing to the drouth last year provisions and money are very scarce, and the preacher in charge is sharing his part of the financial embarrassment. We are praying for a good year. Bro. Reeves and Aunt Mary, his wife, (superannuated) live in the bounds of my work and are now well and happy.

BROOKHAVEN.

J. E. Stephens, March 17: Last Sunday was a good day with us. Rev. W. B. Bruner, ofGreenville, Illinois, was with us, preaching at 11 a. m. on "The Christian Sabbath," and at night on "Water Baptism," each time doing justice to the subject and credit to himself. To all who are in need of such work, we can heartily recommend him to them. His P. O. address is at Boaz, Texas, at present. We are growing spiritually and numerically, congregations increasing at every point. We are rustling for the Advocate.

STEPHENVILLE.

C. G. Shutt, March 17: The meeting which has been in progress here for over four weeks closed last night. Besides the salvation of many souls the meeting has been a great spiritual upbuilding to the Church. We have had thirty-four additions to our Church at this place during the meeting by vows and certificate, the majority of whom were by vows. Dr. R. J. Deets did the preaching for us the last week. Bro. Deets has helped me in meetings for four years in succession, and I feel that I can safely recommend him to the brethren needing help.

GRANBURY.

C. A. Evans, March 22: Had a fine day yesterday. Preached on missions at 11 a. m. The Junior League had a missionary mass meeting at 4 p. m. I gave the evening hour to the Senior League which was used by them as a missionary mass meeting, having previously prepared a very excellent programme and which proved very interesting and profitable to the large congregation present. The result of the day's work was almost the entire conference assessment for foreign missions in cash, which will soon be forwarded to the Board. This preacher claims the best Senior and Junior Leagues in the Northwest Texas Conference, and, of course, that means the best in Texas. There may be some that will outnumber us, but for readiness and efficiency in every good work, my claim, I believe, is a just one, at least so far as I have been able to see.

SALT RHEUM

Most torturing and disfiguring of itching, burning, scaly skin and scalp humors is instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA (ointment), the great skin cure, and a full dose of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures, when all else fails.

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FALLING HAIR Pimply Faces, Baby Blemishes, Cured by CUTICURA SOAP.

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BAKING POWDER

Absolutely Pure.

Celebrated for its great leavening strength and healthfulness. Assures the food against alum and all forms of adulteration common to the cheap brands. ROYAL BAKING POWDER CO., NEW YORK.

SPRINGTOWN CIRCUIT.

W. B. McKeown, March 16: The Knob Church, which was the banner Church of Weatherford District last year, on the March round loaded the preacher's buggy to the danger point with good things to eat and wear and wash with. His horses were also remembered with a sack of corn. The W. P. and H. M. Society at Springtown still shows its life by its fruits They have given the church a thorough renovation and put down new carpet. Their Friday afternoon prayer-meeting is a great source of strength to them.

EVANT.

R. B. Young, March 22: Our second Quarterly Conference has come and gone. Our presiding elder, Bro. G. S. Hardy, is a man who showeth himself "Approved unto God, a workman who needeth not to be ashamed, rightly dividing the word of truth." He gave us three excellent sermons, baptized our baby and spent some time in our home. We are always glad to have him come. Our stewards are providing for us by taking in flour, meat, corn, etc. We have some people who possess many excellent qualities, but the general state of the Church is not what it ought to be. We are praying for and expecting a revival of religion on our work.

HUBBARD CITY.

W. H. Crawford, March 22: I wish to say that I have heard Bishops, general Secretaries and presiding elders, but in truth I never heard a sermon so full of facts, so full of pathos, and so comprehensive, as that delivered by our presiding elder, Rev. J. R. Nelson, last Sunday at 11 o'clock. For two hours he held us in wrapt silence, and the house was hot and crowded. Happy that man who heard it. His resources seem to be inexhaustible. Last Saturday, March 20th, was a high day. He stirred us up on the importance of church houses and set us on fire, and we got happy and "shelled down the kelter" and vowed before God we would have a new church at Bowman Grove. When Bob Parr, G. W. Kinard and A. P. Pool say it must go up, the battle is half fought. How sweet to make a sacrifice for Jesus. Our stewards came to the rescue of their presiding elder and preacher in charge to the tune of $160. The last of our parsonage debt has been lifted. Our women, God bless them, have furnished and repaired the parsonage to the amount of $45, and now the preacher in charge hath where to lay his head. How good it is to serve such a people as these. I love them better every day, and they vow I shall not excel them in anything. We had seven conversions Sunday night and four Monday night. Organized an Epworth League at Bowman Grove with forty members. Our brethren expect to put a new dress on the chuch here this year. Abe Mulkey and Louisa are to be here May 7th. Our tabernacle will seat ten thousand We expect many brethren to visit us at that time. Our homes are open. These people are indeed hospitable. Somehow I feel the ground-swell of a mighty revival already in my soul. O, Lord, send it in Jesus' name. Come on, Bro. Mulkey; our arms and hearts are open.

WEST TEXAS CONFERENCE.

SAN SABA.

M. S. Gardner, March 17: Since last conference our work in this charge has been a very pleasant one. Our move was a long one, involving cost, worry and sickness in the family, but since we have learned the circumstances demanding it we see that the purpose of Bros. Gillett and Black was the glory of God. Once in awhile, in order that the itinerant wheel may revolve without hindrance, an itinerant must meet strong difficulties and make large sacrifices. When the machinery is in the hands of so faithful men as the presiding elders of Llano and Beeville Districts, under our worthy senior Bishop, we are not afraid of careless or "heady" management. We shall ever, with much pleasure, recall the unstinted kindness of this people in their reception of us to our new charge. The same spirit of loving devotion continues. The petition, "God bless our pastor," is frequent. They love, moreover, in deed as well as in word. The Board of Stewards is a splendid body of godly men, awake to their duty under their trusted and energetic chairman, Bro. John Kelly. The Blanton meeting of last year is very permanent in its results. A splendid young men's prayer-meeting has been going on since with unbroken succession. Ingenious methods have been exercised to draw our young people into dancing and other unchristian conduct, notably without success. Our weekly prayer-meeting is prosperous, which means, to many of us, that we are advancing. There is a growing sentiment against the saloon, and we believe it is only a question of time until it must again close in our fair city. We live without fear of molestation in this county which, as a county, has been so much misrepresented abroad.

GOLIAD.

Edward K. Denton, March 22: We have just held two delightful and profitable services in our Church in Goliad—noting the various departments of the Church in the relation of each to the whole. Each department represented by a layman. One gave an excellent paper on "The ministry of the Word," one on "The Sunday-school," one on "Wednesday Night Prayer Meetings," one on "The Epworth League," one on "The W. M. Society," one on "The W. P. and H. M. Society," one on "Church Government," one on "The Five Conferences," one "Representing the Board of Stewards," one the "Board of Trustees," one "Our Church Literature" (the Advocate had good attention), one on "The Class-Meeting;" one "The Love-feast," and one on "Scriptural Liberality." The pastor had already represented "Our Schools, Colleges and Universities."

Humors, pimples, boils, are very annoying. They quickly disappear when the blood is purified by Hood's Sarsaparilla.

EAST TEXAS CONFERENCE.

RUSK STATION.

V. A. Godbey, March 26: This charge is doing very well. I have been welcomed back for a year's labor, and the people are helping me in my work. Many are doing all they can to help me push forward the work of the Church here. At present we are engaged in a revival, with excellent indications of success. Bro. Vaughan is helping me, and is rendering most efficient assistance. He is much troubled about the delay on the part of the preachers in taking and sending him the money for the Orphanage. Having examined the matter I believe that if every preacher knew what I know, they would take the collection and send at once. The Orphanage is not on an unsafe basis, but Bro. Vaughan is being forced to bear its burdens financially, and the additional building means additional expense. Whatever others do, let the East Texas Conference send in the assessment at once. Hope to be able to report result of meeting to be all we desire.

TEXAS CONFERENCE.

WEBBERVILLE NOTES.

S. H. Morgan, March 20: Missionary assessments paid in full by March 8th. Other assessments covered by good pledges except about $40. We expect to make a good financial report at the second Quarterly Conference at Osborne, April 9th. Everything looks prosperous in this valley. Some improvements are in progress. We are planning for our summer meetings now. We trust that the efforts will be successful. The spirituality of the Church is the citadel of her strength. Not less machinery, but more power.

NORTH TEXAS CONFERENCE.

GAINESVILLE.

J. W. Mitchell, March 23: We are in the midst of what promises to be a duplicate of the great revival of 1895 in Denton Street Church. Bro. Hill is preaching to crowded houses and the interest is increasing at every service. Owing to sickness, Bro. Stuckey has not been able to preach in the meeting up to date, but will be in it from now on.

DEXTER.

T. B. Norwood, March 17: Yesterday, notwithstanding the rainy weather, an expression of good-will came to our house from Walnut Bend appointment, borne by Bros. Gardner and Moore, in the way of flour, meal, hams (lots of them), lard, salt, coffee, beans, canned fruits, jellies, preserves, soda and cash. This is the biggest pounding we ever had. So, you know we are encouraged. God bless the cheerful donors. Now, as these goods were labelled, I began to look for primary causes, and with few exceptions these goods came from the readers of the Texas Christian Advocate. God bless her! She is on a mission of mercy, freighted with t[illegible] news of salvation.

SHERMAN— [illegible] REET.

B. G. Patty, S[illegible] t of Sunday-school, Mar[illegible] e getting along very nic[illegible] r second Quarterly Confe[illegible] ight; had a good time; Br[illegible] the chair. We are a little [illegible] finances, but will come [illegible] ght. Bro. Wages makes us [illegible] siding elder; he is liked by his people; he is alive to duty. We had our church enlarged since Annual Conference and it seems that we will have to enlarge again this year to make room for the people. Will need more room for the Sunday-school to keep from being crowded. Bro. Govett is doing a good work. We are glad to know that we can keep him a year yet.

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CARUTH PARSONAGE.

W. H. Stephenson, March 15: Our first Quarterly Conference has come and gone. Bro. C. B. Fladger, our presiding elder, was on hand in due time. He preached three times, to the satisfaction and profit of all who heard him. His sermon especially on "Regeneration" Sunday morning, at 11, will abide in the memories and hearts of our people. As the Master did, he exalted and magnified the doctrine of the new birth, showing from a scriptural standpoint that the work wrought in us through the operation of the Holy Ghost is an instantaneous, complete and perfect work of grace, thereby introducing us into a new and blessed relation to God and into the heavenly kingdom of light and glory, so that in that act of God's Holy Spirit "we become new creatures," "partakers of the Divine nature," sons of God. I think it would do good published in a pamphlet and circulated among our people. The ladies spread an excellent dinner on the ground at the church on Saturday. I do not know when I saw a better meal. The Quarterly Conference was well attended by the officiary. The stewards reported $188.25. Applied as follows: To presiding elder, $27; preacher in charge, $161.25, which was a little more than one fourth of the whole amount. The outlook for a good year on the Cochran and Caruth charge is very hopeful. We expect by the grace of God a gracious revival.

CHICO.

W. B. Walker, March 22: On the night of March 12 the severest storm of the season struck the parsonage here in Chico. For twenty-four hours we saw the storm gathering and a little after dark it came in all its fury. In the front ranks of the storm were Bro. and Sister Bonner and Sister H. E. Smith, of the Crafton Circuit, Bro. F. C. Pearson, Bro. and Sister McKenzie, and in the middle and rear of the storm were about fifty others—some of them Presbyterians, too. After they had deposited their burdens in the dining-room and chicken-coop, we talked and had a very pleasant time, and before they left for their homes this scribe, who feels so unworthy and so thankful for these tokens of love and respect, invoked the rich blessings of God upon each one. But enough of the pounding. God bless them all, and make me a blessing to them this year. I am now fixed for traveling my circuit. My leading members at Bridgeport, Bros. A. H. Lowry, N. P. Collier, J. A. Hedrick, A. B. Guynn and F. M. Roberts bought a fine, stout two-horse buggy, and a fine set of harness (all cost $125) and turned over to me. God bless them! I want to be a blessing to them and everybody on my work this year. God is with us. We are having refreshing showers from the presence of the Lord. At our last prayer-meeting here at Chico we had the house nearly full—at least 200 people out—and the Spirit came down in power, and we rejoiced and some even shouted aloud the praises of God. Yesterday at Pleasant Grove we had a mighty outpouring of the Spirit at our prayer-meeting at 4 o'clock in the evening. Every Christian there either shouted, cried or laughed. We all rejoiced together because of the presence and glory of God. The fire is burning and I am fanning it as best I can and I trust that ere long this whole circuit will be on fire. We are going to have a sweeping revival all over this circuit this year because things are getting ripe for it.

5 Sores

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

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

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

That is the secret of its success.

Read this statement:

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

Scrofula

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

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

Cured

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

This and many similar cures prove that

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

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

IVORY SOAP

Is sweet and clean, Careful housekeepers will have no other in the kitchen.

99 44/100 per cent PURE

OAK CLIFF STATION.

T. H. Morris, March 17: Our revival services closed last Sunday night after continuing three weeks. It was in truth a time of refreshing from the presence of the Lord. The exact results I can not tell. I think we had 100 or 125 conversions and reclamations. Additions to the Church were 70. A great work was done in the Sunday-school. I never saw Christians work better. It was no spasmodic effort, but a strong, persistent struggle for souls. I was assisted in the meeting by Rev. W. M. P. Rippey, of the Sulphur Springs District; Rev. J. W. Hill, of Denton Street, Gainesville; Rev J. A. Wyatt, of Lewisville, and Rev. G. W. Templeton, of the Cumberland Presbyterian Church of this city, while we were favored with a sermon from Dr. T. R. Pierce, one from Rev. G. W. Owens and one from Rev. Lee Rippey. Bro. Rippey remained with us two weeks and Bro. Hill one week. I never heard better preaching. They are men of God. Some of my members think Rippey is second only to Sam Jones and has none of Jones' objectionable features. His style is peculiarly his own. Everyone knows Hill. His fame is throughout the connection. His many friends rejoiced to see him in good health. His physical condition, I think, is better than for several years. All of these brethren did good preaching. Such sermons, such assaults upon the powers of darkness, such rebukes to sin, such appeals to a better life, such flashes of wit, such eloquence, is seldom heard as came from these godly men. I especially desire to mention Bro. Templeton's kindness. He left his own Church on Sunday to fill my pulpit and he and his people did good service in the meeting. All the denominations participated with Christian liberality. The entire town was stirred as never before, and we trust the work is not through yet. Last Sunday I took up my collections ordered by the Annual Conference and secured, in cash and subscriptions, nearly all. Every department of Church work is in good condition. To God be all the praise.

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Take Horsford's Acid Phosphate.

The weariness from brain work and nervous excitement is the most enervating fatigue there is. Horsford's Acid Phosphate quiets the nerves and induces sleep.

If we do too much for our children, they will never be able to do much for themselves.

Dear Editor:—I read in your paper how Merril Cline made money selling the Queen Butter Maker. I have been selling the Victor Meat Tenderer and have done very nicely with it. It is a new invention to tender a tough steak; you do not have to pound or cut the meat and it makes the steak very tender and nice. The first afternoon I cleared $12.50, and the next day I sold a lot to the stores and cleared $25.00. Any lady or gentleman can easily make $10.00 or $12.00 a day selling this, as every family and every store will buy them they are so useful and necessary The Watt M'f'g Co., 55 E. Third St., Cincinnati, O., furnish you samples and prices. I consider it a good chance to make money.

Make it right to sell whisky, and nothing else can be wrong.

IN MEMORIAM.

Sister Mikie McLarty was born in Iuka, Miss., February 9, 1858. She was the daughter of R. D. and N. A Fields. She moved with her parents to Red Sulphur Springs, Tenn., at which place she was joined in holy matrimony to W. T. McLarty and immediately left for Cameron, Texas; then to Robertson County, Texas, near Wootan Wells. She professed religion at the Holiness Camp-meeting near Bremond and joined the Methodist Church and lived a consistent Christian till the day of her death, which occurred at Bremond, February 19, 1897. Her pure and holy life was impressed on all with whom she came in contact. She believed in and taught her children the doctrine of the Church of which she was a member and loved so much. She dedicated her children to God in baptism when infants. She was the mother of eight children; all are living; the four oldest are members of the Methodist Church and good Christians—on their way to heaven. Indeed, Bro. McLarty has lost a faithful wife and the children a good, Christian mother, and that is not all, the Church has lost a bright light and laborer in the vineyard of the Lord, and the preachers a friend and home. All who knew her loved her, and her home was the preachers' home. She always had some word of encouragement to give the preacher. Oh, how great is our loss! But, thank God, our loss is her eternal gain. She was ready and waiting the Lord's call. Just before she died she prayed that God would take care of the children she gave him. On Sunday evening, in her room by her coffin, I baptized her infant boy, just six weeks old. Oh, how solemn it was to us all when I said, Harmon, I baptize thee in the name of the Father and Son and Holy Ghost; after which we carried her to the church and in the presence of three or four hundred people we sang, "Asleep in Jesus," prayed, then read the fifteenth chapter of I Corinthians and then offered words of encouragement to the weeping children and many friends. After this service we carried her to the grave and bade her farewell till the resurrection, when we will all meet her again to die no more, thank God.

Her suffering ended with the day,
  Yet lived she at the close,
And breathed the long, long night away
  In statue-like repose.

But when the sun in all his state
  Illumed the eastern skies,
She passed through glory's morning
    gate
  And walked in paradise.

J. W. HARMON.

Bremond, Texas.

NOTICE.

The Rev. E. D. Mouzon, of Abilene, will preach the commencement sermon for Granbury College on May 16th. Rev. S. J. Vaughan will deliver the address on "Old Students' Day," and Rev. S. W. Thomas, of Houston, will deliver the address before the Alumni Association. The two last speakers are former students of that institution.

C. A. EVANS.

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TEXAS CONFERENCE MISSIONARY REMITTANCES.

Name of Charge.	Foreign.	Domestic
Rosenberg	.....	$5 00
Bastrop	97 00	30 00
Chilton and Lott	.....	5 00
McKee Street	.....	17 00
Tabernacle	.....	35 00
Madisonville	.....	11 50
Flatonia	97 00	77 00
Pleasant Hill	10 00	....
Franklin	35 00	....
Fairfield	10 00	5 00
Total	$239 00	$185 50
Grand total		$424 50

JOSEPH B. SEARS,
Conf. Mis. Sec., Texas Conf.

Houston, Texas.

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

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

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"SAY AYE 'NO' AND YE'LL NE'ER BE MARRIED." DON'T REFUSE ALL OUR ADVICE TO USE

SAPOLIO

★ WOMAN'S DEPARTMENT ★

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

SOCIABILITY IN THE CHURCH.

I, for one, long to see the old-fashioned sociability, when people never thought of leaving the Church without a friendly greeting extended to members and friends.

A few days ago I asked a lady who was a member of the Church, why she never went to Church. She said in reply that people were so distant and never spoke to her. Now this may not seem much to men who have the privilege of meeting and greeting each other every day, but to a woman, who is shut in all the week (and, alas, so often in a home where she is unappreciated), and goes to Church on Sunday with a heavy heart, longing for the association of good people, a hearty greeting from friends is cheering. Imagine her then in a Church where all have known her for years (and as a Christian lady), and these same people brushing by her down the same isle and never even speaking to her, and that after singing (with tearful eyes) "The Sweet By and By." Now is that what her heart is craving? Are we ladies of the Church responsible for this lack of cordiality of feeling among ladies which exists among men? Let us ladies of the Church attempt to aid the Church to remedy this unpleasant condition of affairs. M. E. C.

Kerens, Texas.

FROM BONHAM.

We thought perhaps you would like a line from our corner, though we have nothing new to relate. Our auxiliary W. F. M. Society was reorganized about five years ago, our principal officers serving ever since. The 9th inst. being our anniversary, Mrs. J. O. Roberts, our all-the-time president, and who, by the way, is mother of our Miss Lelia Roberts, of Satillo, Mexico, made such urgent entreaty to be released from office that the society finally consented, electing instead Mrs. I. W. Clark, wife of our scholarly presiding elder. Mrs. Pres. C. Thurmond, also our all-the-time faithful treasurer, was re-elected. They kindly released me from the recording secretaryship, my health being such that I could not attend as I should. Mrs. Mollie Lawrence was put in; and they kindly sent me the corresponding secretaryship, and I did not know how else to begin my work but by sending you this note.

Our society remains about the same, our increase in new members being offset by deaths and removals. We have forty members at present. We are trying to do what we can.

DONA C. SHOOK,
Cor Sec. Aux.

FROM PARIS.

The Woman's Parsonage and Home Mission Society of Centenary Church observed the week of prayer. Much was learned in regard to the work and more interest awakened than was formerly exhibited. The free-will offering came to $22.60, which was forwarded. Our delegate promised $10 for the Rescue Home, which, we think, we can raise and forward soon. Our society is not so enthusiastic as it should be; still a great deal of good is accomplished. Our faithful president and some of her co-workers seem never weary in well doing. May the good work go on everywhere.

SALLIE LOVE PEELE.

THOUGHTS ON FOREIGN MISSIONS.

"O clap your hands, all ye people; shout unto God with the voice of triumph, for the Lord most high is terrible; he is a great king over all the earth. He shall subdue the people under us, and the nations under our feet. God reigneth over the heathen; God sitteth upon the throne of his holiness."—Psalms 47:1, 2, 3, 8.

Can we not learn from the Scriptures that duties are ours, but results belong only to the great Author and Ruler of all worlds? He will stablish his kingdom among all the nations of the earth, yet calls each soldier of his cross to double duty that this glorious work be speedily accomplished. Then why so many idlers in his vineyard objecting to foreign missions, when the gospel must be preached among all people and in every land? How can this be done unless those blessed with the light of the truth send missionaries wherever needed, both in home and foreign fields? Those who are cheerfully and patiently toiling as partakers in rescuing the perishing have with them the witness of the Holy Spirit, if in faithfulness and humility they are trying to do all the little or much required of them.

"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth. I know thy works. Behold, I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name."—Rev. 3: 7, 8.

The Author of all truth has made these declarations, these promises. The vision of unclean beasts and fowls was three times revealed to Peter to convince him that God is no respecter of men, but all who will may partake of his redeeming love. He wills that all come unto him and be saved. "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham."—Gal, 3:8, 9. "Errors of a religious type are the most deeply rooted of all which possess the mind of man. The spirit which the gospel breathes is emphatically a spirit of love. It was in the love of God to fallen men that the scheme of redemption originated. Love was the chief feature of our Savior's character, and love is the temper that should distinguish His followers."

Our prejudice often runs us into extreme danger, therefore, let us be very careful how we oppose any of our Father's plans.

"My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard,
To draw thee from the skies."

Somewhere I gathered this idea, so give it in my own language: Let us imagine Satan as a wandering merchant, advocating fine bargains, so-called. Will he not by his well known deception attract the attention of the largest number of inhabitants of this universe? With eagerness they rush into his grasp to behold for themselves what treasures he offers for sale. After being allured into his satanic net, what did they find but "phantoms which only lead to bewilder, and dazzle to blind." He demands of you the price of your soul for entering his so-called treasure shop. Yet how many surrounded by the glorious truths of the gospel persist in following the old deceiver to everlasting death. Such as here described are called by Paul, "traitors, heady, high-minded, lovers of pleasures more than lovers of God.' Then let us strive to resist Satan, in all of his deluding schemes, and gladly listen to the gentle wooing tones of our Divine Leader, saying, "Follow me. I am the way, the truth and the life; no man cometh unto the Father but by me."—John 14:6.

Sneers and persecutions often arise before us to blind us to duty, yet the great Healer and Deliverer, who at all times keeps loving watch over His trusting ones, folds them in His protecting arms, "and none dare to molest or make afraid." Then let us be more diligent in His precious service, and the victory is sure.

I am glad to note an item found in the annual minutes of the Woman's Board of Missions, which met in Washington City early in June, 1896: "Mrs Cheatham made remarks on the importance of obtaining new members and the President was requested to offer prayer for the women of our Church who are so indifferent to the cause of missions, especially to the Woman's Missionary Society. May this prayer be echoed and re-echoed throughout the bounds of our Church." Mrs. Trueheart called attention to the fact that District Secretaries should present their work at the District Conferences, and reports should also be made at the Quarterly Conferences.

Glad tidings from all our mission fields are reported in our Woman's Missionary Advocate. Then why is this work so strangely neglected by the majority of our Southern women? I copy from a note in the programme for August, 1896: "The war-cry for 1896-7 is one hundred thousand dollars and one hundred thousand members." Let every member now in the service add another to the standing army, and may each and every one be at all times ready for double duty, and all become recruiting officers, so at the roll call June, 1897, one hundred thousand may answer. I have enlisted to work and pray until the victory is won, by helping to flash the gospel light in all the dark places of earth. May we all be ready to follow the leadings of our mighty King, who so earnestly pleads to guide his faithful followers to the greatest conquest and to a victory as lasting as eternity. Let us follow His wooings, and our steps will not falter, neither will he suffer the enemy of our souls to overcome or destroy. When we thus live the dawn will suddenly burst forth into brightest day. The nearer we place ourselves to the source of light the more brightly shines the power of illumination, which enables us to see and feel its penetrating influence, scattering all gloom and darkness, while peace, love and joy abide in the soul.

MRS. MARY M. DAVIDSON.

Georgetown, Texas.

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A CENTER ESSENTIAL TO A CIRCUMFERENCE

Influence extends from the center toward the circumference. Power starts from the center, even though it is manifest in every portion of the periphery. This is true with reference to the limitless sphere of the universe, and to the contracted sphere of the humblest individual. Until the world had a fixed that center unto the "uttermost part of center, all was chaos. If the world should lose its center, chaos would return. The man who does not love one person above all others, can not have real love for all persons. There is no true feeling of human brotherhood in the heart of him who begins with trying to love everybody alike. When Jesus wanted his disciples to have and to show a missionary spirit, he told them to begin at Jerusalem, the home of their love, and to work out from the earth." From that day to this no disciple of Jesus has been a good missionary, or has had the true missionary spirit, who lacked devoted love for his home fold. First the center, then the circumference; not first the circumference, then the center. He who does not love his own household first and best, does not love his fellow-men or his fellow-disciples with a true and increasing love. From the center of love for one fellow-being, the increase can be unceasing toward the love of all beings, so long as the center is retained. But when the center is lost, progress is at an end, even though motion continues.—From Sunday School Times.

Heaven's windows are still waiting to fly open, for the man who will take the last tithe to the storehouse.

"Not Exactly Right."

Thousands of people are in this condition. They are not sick and yet they are by no means well. A single bottle of Hood's Sarsaparilla would do them a world of good. It would tone the stomach, create an appetite, purify and enrich the blood and give wonderful vigor and vitality. Now is the time to take it.

Hood's Pills cure nausea, sick headache, indigestion, biliousness. All druggists. 25c.

It would puzzle an angel to make out what some people mean when they say, "Thy kingdom come."

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It is hard to convince some preachers that they are not needed most where the pay is the best.

One bottle of Dr. Simmons' Cough Syrup will cure you, when perhaps all the physicians in the world could not three months from now; why not try a bottle? Price fifty cents. Satisfaction guaranteed or money refunded.

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Quarterly Conferences

EAST TEXAS CONFERENCE.

Pittsburg District—Second Round.

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

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

Beaumont District—Second Round.

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

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

Palestine District—Second Round.

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

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

Tyler District—Second Round.

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

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

Marshall District—First Round.

Kilgore, at Danville	4th Sab in Mar
Coffeeville, at League	1st Sab in Apr

O. P. Thomas, P. E.

San Augustine District—First Round.

Sharpsville, at Hebron	Mar 27, 28
Sexton, at Sexton	April 3, 4
Hemphill, at Pine Grove	April 10, 11

J. T. Smith, P. E.

TEXAS CONFERENCE.

Brenham District—Second Round.

Sealy cir, at Wallis	Mar 28, 29
Bellville cir, at Bellville	Mar 31
Benarnold mis, at Ward's Chapel	Apr 10, 11
Rockdale sta	Apr 14
Cameron sta	Apr 18, 19
Lyons cir, at Lyons	Apr 22
Giddings cir, at Ledbetter	Apr 24, 25
Deanville mis, at Porter's Chapel	May 1, 2
Cameron cir, at Salem	May 5
Davilla cir, at Lebanon	May 8, 9
Lexington cir, at Early Chapel	May 15, 16
Brenham sta	May 18
Chappell Hill sta	May 23, 24
Caldwell sta	May 26
District Conference, at Caldwell	May 27-30
Pleasant Hill cir, at Salty	June 5, 6
Milano cir	June 9
Maysfield cir	June 12, 13

J. C. Mickle, P. E.

Calvert District—Second Round.

Stranger and Harmony, at Harmony	Mar 27, 28
Kosse	Mar 28, 29
Marlin	at 7:30, Mar 29
Durango, at Pleasant Valley	Apr 3, 4
Chilton and Lott, at Golinda	Apr 4, 5
Rosebud, at Cedar Spring	Apr 6, 7
Hearne	Apr 11, 12
Calvert	at 7:30, Apr 12
Bremond and Reagan, at Bremond	Apr 17, 18
Personville, at Young	Apr 24, 25
Fairfield, at Mt. Zion	Apr 25, 26
Buffalo and Oakwoods, at Buffalo	Apr 28, 29
Jewett, at Liberty	May 1, 2
Centerville, at Centerville	May 8, 9
Rogers Prairie, at Gum Spring	May 15, 16
Petteway	May 22, 23
Mt. Vernon, at Mt. Vernon	May 28
Franklin	May 31

J. B. Cochran, P. E.

Austin District—Second Round.

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

H. M. Sears, P. E.

Houston District—Second Round.

St. James	11 a m, Mar 28
West End mis	night, Mar 28
Wharton, at El Campo	Apr 3, 7
Angleton, at Island Chapel	Apr 10, 11
McKee Street	Wed night, Apr 14
Alvin	Apr 17, 18
St. John's	Wed night, Apr 21
Columbia, at Brazoria	Apr 24, 25
Dickinson, at Hitchcock	May 1, 2
Cedar Bayou, at Barber's Hill	May 8, 9
Matagorda	May 15, 16
Patterson, at Brookshire	May 22, 23

O. T. Hotchkiss, P. E.

Huntsville District—Second Round.

Anderson's cir, at Roan's Prairie	Mar 27, 28
Millican cir, at Wesson	Apr 3, 4
Madisonville cir, at Midway	Apr 10, 11
Zion cir, at New Hope	Apr 17, 18
Courtney and Plant., at Stoneham	Apr 21
Hempstead and Waller, at Waller	Apr 24, 25
Hockley cir, at Smith's School-house	May 1, 2
Navasota sta	May 8, 9
Prairie Plains cir, at Bay's	May 15, 16
Willis sta	May 19, 20
Conroe and Montgomery	May 22, 23
Cold Springs cir	May 29, 30
Dodge cir	June 5, 6
Huntsville sta	June 7, 8
Bryan sta	June 12, 13

W. Wootton, P. E.

NORTHWEST TEXAS CONFERENCE.

Georgetown District—Second Round.

Georgetown	Mar 27, 28
Little River, at Little River	3 p m, Apr 3
Little River, at Wilson's Valley	11 a m, Apr 4
Florence, at Pleasant Grove	Apr 10, 11
Belton	Apr 17, 18

Sam'l P. Wright, P. E.

Abilene District—Second Round.

Cottonwood cir	Mar 27, 28
Midland sta	Apr 3, 4
Anson cir	Apr 15
Truby mis	Apr 17, 18
Merkel cir	Apr 21
Roby cir	Apr 24, 25
Snyder cir	Apr 27

The Abilene District League Conference will meet at Baird, Texas, March 25 and 26, 1897.
Jas. S. Chapman, P. E.

Weatherford District—Second Round.

Peaster	4th Sun in Mar
Millsap	1st Sun in Apr
Whitt	2d Sun in Apr
Santo	3d Sun in Apr
Lipan	4th Sun in Apr
Gordon and Strawn, at Strawn	1st Sun in May
Ellasville	2d Sun in May
Breckenridge	3d Sun in May
Ranger	4th Sun in May
Huckabay, at Scarborough	5th Sun in May

E. A. Bailey, P. E.

Waxahachie District—Second Round.

Avalon cir, at Rankin	Mar 27, 28
Italy sta	Apr 3, 4
Milford cir, at Derr	Apr 10, 11
Hillsboro sta	Apr 17, 18
Itasca sta	Apr 24, 25
Alvarado sta	May 1, 2
Grandview cir, at Auburn	May 8, 9
Midlothian sta	May 15, 16
Red Oak cir, at Sterrett	May 22, 23
Osceola cir	May 29, 30

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

Vernon District—Second Round.

Farmer, at Liberty	Mar 27, 28
Graham, at Center Ridge	Mar 31
Throckmorton, at Sibley	Apr 3, 4
Haskell, at Haskell	Apr 7
Harrold, at Union Point	Apr 17, 18
Benjamin, at Rock Springs	Apr 24, 25
Seymour, at Seymour	Apr 27
Crowell, at Highland	May 1, 2
Quanah, at Quanah	May 8, 9
Altus, at Bethel	May 22, 23
Eldorado, at Bethel	May 25
Mangum, at Deer Creek	June 5, 6
District Ep. League Conf., at Quanah	May 28-30

C. W. Daniel, P. E.

Dublin District—Second Round.

Hico, at Hico	Mar 27, 28
Bluffdale, at Wesley	Apr 3, 4
Glenrose, at Paluxy	Apr 4, 5
Desdimonia, at Pleasant Home	Apr 10, 11
Morgan Mill, at Oakdale	Apr 17, 18
Sipe Springs, at Liberty	Apr 24, 25
Gorman, at Jewell	May 1, 2
Carbon	May 8, 9
Rising Star, at Rising Star	May 15, 16
DeLeon	May 22, 23

E. A. Smith, P. E.

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Clarendon District—Second Round.

Amarillo sta	Mar 27, 28
Floyd, at Cottonwood	Apr 3, 4
Plainview, at Wright	Apr 10, 11
Memphis, at Newlin	Apr 17, 18
Clarendon cir, at Mulberry Flat	Apr 24, 25
Kirkland, at Paducah	May 1, 2
Wellington, at Wellington	May 8, 9
Channing	May 15, 16
Canadian	May 22, 23
Higgins	May 29, 30

R. A. Hall, P. E.

Corsicana District—Second Round.

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

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

Gatesville District—Second Round.

Coperas Cove, at Coperas Cove	Mar 27, 28
Meridian sta	Mar 31
Jonesboro, at Evergreen	April 3, 4
Brookhaven, at Liberty Hill	April 10, 11
Gatesville cir, at Newlin	April 13
Lampasas sta	April 17, 18
Lampasas cir, at McReaville	April 24, 25
Oglesby, at Tonk Creek	May 1, 2
Coryell City, at New Hope	May 4
Crawford and McGregor, at McGregor	May 8, 9
Valley Mills, at Coon Creek	May 15, 16
Harmony, at Lane's Chapel	May 19
Hamilton, at Warren's Creek	May 22, 23

G. S. Hardy, P. E.

Waco District—Second Round.

Mart, at Battle	Mar 27, 28
Aquilla, at Scott's Chapel	Apr 3, 4
Morgan, at Fowler	Apr 9
Whitney, at Whitney	Apr 10, 11
Abbott, at Bell Springs	Apr 17, 18
West, at Ross	Apr 21
Bosqueville, at Wesley Chapel	Apr 24, 25
Peoria, at Cedar Creek	May 1, 2
Mt. Calm	May 8, 9
District Conference, at Whitney	May 18

Jas. Campbell, P. E.

Brownwood District—Second Round.

Indian Creek cir, at McAnally	Mar 27, 28
Goldthwaite cir, at Lookout Mountain	Apr 3, 4
Goldthwaite and Mullin	Apr 9
Lometa cir, at Lometa	Apr 10, 11
Coleman sta	7:30 p m, Apr 16
Glen Cove mis, at Glen Cove	Apr 17, 18
May cir, at Clio	Apr 24, 25
Blanket cir, at Turkey Peak	May 1, 2
Fleming cir	May 7
Comanche sta	May 8, 9
Ballinger sta	May 15, 16
Robert Lee cir, at Robert Lee	May 18, 19
Decker cir, at Spring Creek	May 29, 30
Comanche cir	June 5, 6
District Conf., at Brownwood	July 2-5

O. F. Sensabaugh, P. E.

Fort Worth District—Second Round.

Marystown, at Cahill	Mar 27, 28
Cleburne sta	Mar 30
George's Creek	April 3, 4
Covington, at Philadelphia	April 10, 11
Cresson, at Long Creek	April 17, 18
Blum, at Riovista	April 24, 25
Grapevine, at Enless	May 1, 2
Smithfield	May 8, 9

G. S. Wyatt, P. E.

NORTH TEXAS CONFERENCE.

Gainesville District—Second Round.

Dexter, at Dexter	Mar 27, 28
Mountain Springs, at Prairie Chapel	Apr 3, 4
Bonita and Illinois, at Plainview	Apr 10, 11
Aubrey, at Friendship	Apr 17, 18
Marysville cir, at Wolf Ridge	Apr 24, 25
Spanish Fort	May 1, 2

J. M. Binkley, P. E.

Terrell District—Second Round.

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

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

Dallas District—Second Round.

Floyd Street	4th Sun in Mar
Plano	1st Sun in Apr
Renner cir	2d Sun in Apr
Cedar Hill and Duncanville	3d Sun in Apr
Wheatland	4th Sun in Apr
Grand Prairie	1st Sun in May
Denton	2d Sun in May
Argyle	3d Sun in May
Lewisville	4th Sun in May
Lancaster	5th Sun in May

R. M. Powers, P. E.

Bonham District—Second Round.

Bonham sta	Mar 23
Ben Franklin, at Ben Franklin	Mar 27, 28
Bonham cir, at Savoy	Apr 3, 4
South Bonham, at Brotherton	Apr 10, 11
Gober, at Oak Ridge	Apr 17, 18
Ladonia sta	Apr 20
White Rock, at White Rock	Apr 24, 25
District S. S. Conf., at Honey Grove	Apr 27, 28
Randolph	May 1, 2
Trenton and Marvin, at Marvin	May 5
Lannius	May 8, 9
Fannin, at Lamasco	May 15, 16

Isaac W. Clark, P. E.

Bowie District—Second Round.

Iowa Park cir, at Beaver	Mar 27, 28
Wichita Falls	Mar 28, 29
Holliday cir, at Dundee	Apr 3, 4
Boonsville cir, at Boonsville	Apr 10, 11
Jacksboro and Gibtown	Apr 17, 18
Bryson and Salt Hill	Apr 18, 19
Blue Grove cir, at Blue Grove	Apr 24, 25
Henrietta and Benvanue	May 1, 2
Chico cir, at Chico	May 8, 9
Crafton cir, at Cundiff	May 15, 16
Sunset cir, at Sparks Chapel	May 22, 23
Bellevue cir, at Stoneburg	May 29, 30
Archer City	June 5, 6

F. O. Miller, P. E.

Sulphur Springs District—Second Round.

Riley Springs, at Prairie Valley	Mar 27, 28
Sulphur Springs	7 p m, Mar 28
Fairlie, at Center	Apr 3, 4
Commerce	7 p m, Apr 4
Sulphur Bluff	Apr 10, 11
Wolfe City	Apr 17, 18
Como, at Forest Academy	Apr 24, 25
Winnsboro	7 p m, Apr 25
Leonard, at Orange Grove	May 1, 2
Celeste	7 p m, May 2
Cooper, at Long Taw	May 8, 9
Bailey	May 15, 16
Mt. Vernon	May 22, 22

W. M. P. Rippey, P. E.

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Greenville District—Second Round.

Merit	4th Sun in Mar
Lone Oak	Wed, Mar 31
Kingston	1st Sun in April
Neola	Wed, Apr 7
Wesley	2d Sun in Apr
Kavanaugh	2d Sun in Apr
Anna	Sat, Apr 17
McKinney	3d Sun in Apr
Allen	4th Sun in Apr
Farmersville	1st Sun in May
Nevada	2d Sun in May
Weston	3d Sun in May
Blue ridge	4th Sun in May
Bethel	5th Sun in May

I. S. Ashburn, P. E.

Sherman District—Second Round.

Whitesboro sta	Mar 27, 28
Denison sta	Apr 3, 4
Belfs cir, at Canaan	Apr 10, 11
Whitesboro cir, at Shady Grove	Apr 17, 18
Sherman cir, at Hope Chapel	Apr 24, 25
Collinsville cir, at Macomb's	May 1, 2
Denison and Preston, at Collmus	May 8, 9
Pottsboro sta	May 15, 16
Gordonville, at Pleasant View	May 22, 23
Howe cir, at Ferguson's Chapel	May 29, 30
Pilot Grove cir	June 5, 6

J. R. Wages, P. E.

Paris District—Second Round.

Blossom and Reno, at Reno	Mar 27, 28
Centenary, Paris	Mar 28, 29
White Rock and McKenzie	Apr 3, 4
Clarksville sta	Apr 11, 12
Annona cir	Apr 10
Rosalie cir, at Rosalie	Apr 17
Deport cir, at Deport	Apr 18, 19
Detroit cir, at Liberty	Apr 24, 25
Maxey mis	May 1
Emberson cir	May 2, 3
Woodland cir	May 15, 16
Lake Creek cir	May 22, 23
Powderly mis	May 29, 30

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

WEST TEXAS CONFERENCE.

Cuero District—Second Round.

Leesville cir	Mar 27
Cuero sta	Mar 31
Edna sta	April 3
Morales cir	April 10
Victoria sta	April 17
Port Lavaca cir	April 24
Clear Creek cir	May 1

A. C. Biggs, P. E.

San Angelo District—Second Round.

Sonora and Ozona, at Ozona	Mar 27, 28
Paint Rock and Menardville cir, at Kickapoo	Apr 10, 11
Milburn cir, at Vorgas Chapel	Apr 17, 18
Brady cir, at Bear Creek	Apr 24, 25
Pontotoc cir, at Valley Springs	May 1, 2
Mason cir	May 8, 9

J. A. Baker, P. E.

San Marcos District—Second Round.

Gonzales	March 27, 28
Buda	April 3, 4
San Marcos cir	April 10, 11
Lockhart cir	April 17, 18
Dripping Springs	April 24, 25
Harwood	May 1.

I. T. Morris, P. E.

Beeville District—Second Round.

Goliad cir, at Middletown	4th Sab in Mar
Corpus Christi	1st Sab in Apr
Wade City cir, at Dinero	2d Sab in Apr
Oakville cir, at Bethel	3d Sab in Apr
Floresville, at Sutherland Spgs	4th Sun in Apr
Stockdale, at Sunnyside	1st Sab in May
Karnes City	2d Sab in May
Helena	3d Sab in May
Runge	4th Sab in May
Skidmore	1st Sab in May

John S Gillett, P. E.

Llano District—Second Round.

Round Moun'n cir, at Johnson C'y	4th Sun in Mar
Blanco cir	1st Sun in Apr
Willow City cir	2d Sun in Apr
San Saba sta	3d Sun in Apr
Kingsland cir	4th Sun in Apr
Llano sta	Mon night after 4th Sun in Apr

M. A. Black, P. E.

San Antonio District—Second Round.

Frio Town	4th Sun in Mar
Cotulla	Mar 30, 31
Big Foot	1st Sun in Apr
Del Rio	2d Sun in Apr
Brackett	Mon. Apr 12
Eagle Pass	Apr 13, 14
Uvalde	Apr 15, 16
Sabinal	3d Sun in Apr
Toby	4th Sun in Apr
Campbellton	May 1
Leakey	May 2

J. D. Scott, P. E.

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

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

"The International Route"
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Please give me space to say a word concerning the Bible which you are offering with the ADVOCATE. I have examined mine with considerable care, and am delighted with it. It is the **best Bible for the money** that I have ever seen. How it is possible for you to furnish this Book at such a low price I am unable to see. The "Helps" are equal to the best, and the Self-Pronouncing Feature adds much to its value. Yours truly,
W. F. LLOYD.
Fort Worth, Texas.

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COTTON BELT ROUTE
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THROUGH CONNECTION
FROM TEXAS TO
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via Memphis and the Great Illinois Central Railway system, putting passengers into all these Cities in the morning with but one day spent on the road or lost from business.

LEAVE TEXAS AT NIGHT after arranging your affairs in a luxurious Pullman Sleeper at a reasonable hour and arrive the second day at destination in time to transact the business of the day. If time is money to you, it will pay you to investigate this. Ask any Cotton Belt Ticket Agent for schedule and rates.

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SANTA FE
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SAN ANTONIO
A NEW WAY TO
GET THERE.

Beginning January 16th, 1897.
AND EVERY DAY THEREAFTER A
THROUGH
PULLMAN SLEEPER
will leave

PARIS AT	5:20 P. M.
DALLAS AT	8:50 P. M.
CLEBURNE AT	10:50 P. M.
FORT WORTH AT	9:40 P. M.

(Passengers from Fort Worth will connect with sleeper at Cleburne.)

arriving at
SAN ANTONIO
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G. C. & S. F. TO CAMERON
S. A. & A. P. TO FLATONIA
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One change only, with direct connections for coach passengers at
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ABSOLUTELY
THE QUICKEST TIME
Between
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THE MKT
MISSOURI, KANSAS & TEXAS RAILWAY.
SOLID TRAINS OF
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AND
FREE RECLINING
KATY CHAIR CARS
TO
ST. LOUIS,
CHICAGO,
KANSAS CITY
CLOSE CONNECTIONS
TO ALL POINTS
EAST, NORTH AND WEST.
FIRST CLASS MEALS
AT OUR OWN
DINING STATIONS
50 CENTS.

A KOKOMO SCHOOLMASTER

From the Tribune, Kokomo, Ind.

Mr. John Leahy, a well known schoolteacher of Kokomo, Indiana, makes the following well written statement regarding his illness from rheumatism and a complication of diseases, and subsequent cure.

"Three years ago, when I was 35 years old, I was attacked with rheumatism, accompanied with marked and increasing disturbances of the nervous system, pains in the head, and most serious of all, symptoms of organic heart trouble.

"The cardiac inflammation increased as the rheumatism progressed, and it was not a great while before the heart trouble assumed the chronic form. My brain was much disturbed and my physician was alarmed, fearing meningitis, as the articular inflammation, diminished while the cerebral disturbance increased. But I was spared this additional infliction, I am thankful to say, for again the joints began to swell, and the pain in the head to subside, though it settled into a dull rheumatic headache, which no skill of the physician could relieve.

"Of course, during the early stages of the disease, I was confined to bed. Then I got up and tried to move around a little, and really I think I became used to the pain.

"It was in the spring of 1893, when I was first afflicted. For three years the disease continued, during which time I was attended by the best physicians in the State, some of whom are considered at the head of their profession in the West. These gentlemen, though zealous, and splendid diagnosticians, could not help me. They could all describe my disease, and tell me better how I felt than I could myself, but their remedies had no effect on me whatever. I was a fearful sufferer from insomnia, and the nostrums which I took to superinduce sleep were legion. In addition to other troubles, my stomach gave out altogether, I think probably from the preparation of salicylic acid, with which I had been abundantly dosed. I could not assimilate food, and lost flesh until I became almost a skeleton. My condition of nerves at this time cannot be described. Terrors by night and terrors by day were indeed mine, and though generally utterly unreal, they were just as tormenting as though they had the most material existence.

"So matters continued until the spring of this year (March, 1896). I was still failing and becoming more of a wreck every day, when a friend of mine, a druggist in Logansport, Indiana, recommended me to try Dr. Williams' Pink Pills for Pale People, saying that they had recently cured a customer of his who had been similarly afflicted, and in as bad plight as I was.

"I did not at once act on my friend's recommendation, but after two or three days did so and bought a supply.

"Now there is no exaggeration in what I am about to write, for it is the honest truth. I had not taken Dr. Williams' Pink Pills two days when I began to get relief. First of all my nervousness and that dull, wicked headache showed signs of abating, then my sore and painful joints grew easier, my stomach and kidneys began to do their work once more, my tongue became clean, all foulness disappearing, and better than all my heart became normal in its action.

"Before I had taken four boxes I was a well and hearty man, and I now eat, drink, sleep and work as well as anyone, and after three years of suffering such as mine, it may be imagined that I am more than tolerably happy and contented with life.

"I have recommended Dr. Williams' Pink Pills to many, among others my sister, Mrs. Ellen Patton, of Chicago, Ill., who is a rheumatic sufferer, but I have not heard as yet what they have done for her.

(Signed) JOHN LEAHY."
Witness: JAMES LEAHY.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills anr sold in boxes (never in loose bulk) at 50 cents a box or six boxes for $2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

If God gives us much to do or endure, it means that he will also give us much grace.

A slight cough is a slight thing, but it may become serious; do not hesitate to buy a bottle of Dr. Simmons' Cough Syrup; it will cure you. Satisfaction guaranteed. Fifty cents and fifty doses.

MARRIAGE NOTICES

Wilhelm—Kendrick.—In the Methodist Church, Ozona, Texas, March 14, 1897, at 8:30 o'clock p. m., Mr. G. W. R. Wilhelm, of Ardmore, I. T., and Miss Florence C. Kendrick, Rev. E. C. Hightower officiating.

Hollis—Turner.—At the home of the bride, near Martin's Mill, Van Zandt County, Texas, March 17, 1897, at 1:30 p. m., Mr. Leonard Hollis and Miss T. E. Turner, Rev. Frank Everitt officiating.

Miller—Grimes.—At the residence of the bride's mother, near Breckenridge, Texas, Mr. Frank Miller and Miss Della Grimes, on March 10, 1897, Rev. R. F. Dunn officiating.

Morgan—Murrell.—By Rev. B. T. Hayes, on January 14, 1897, Mr. Jas. P. Morgan and Miss May Murrell—all of Upshur County, Texas.

Hogg—Childers.—On March 3, 1897, by Rev. B. T. Hayes, R. J. Hogg and Miss Inez Childers—all of Upshur County, Texas.

Nelson—Hamilton.—March 11, 1897, by Rev. B. T. Hayes, Mr. J. B. Nelson and Miss Ibbie Hamilton—all of Upshur County, Texas.

Campbell—Spivy.—At the home of the bride, near Flint, Texas, Mr. Elijah F. Campbell and Miss Florence Spivy, on March 21, 1897, by Rev. F. A. Downs.

Moore—Heath.—On March 11, 1897, at the residence of the bride's mother, in Eastland County, Texas, Rev. J. C. Moore and Mrs. Dora Heath, by Revs. J. H. Watts and G. A. Nance.

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, 5 cents per copy.

HARD.—Mrs. Azilla J. Hard (nee Hill) was born in Indiana February 8, 1841, and died February 15, 1897; was married to Mr. John J. Hard August 4, 1859. She was a member of the Missionary Baptist Church twenty-one years, then joined the M. E. Church, South, and lived a true member eighteen years, and then the Lord called her to the Church above. She was the mother of eight children, six of whom still live and are members of the M. E. Church, South, following the footsteps of their mother. No more will those hands work for loved ones; no more will that voice be heard in soothing the sorrows of dear ones, but in the skies that voice has been blended with the angels and suited to their harps and shall sing forever the praises of God. May the hearts of husband and children be comforted in the fact that while the dark-winged messenger was entering that home, at the same time the white-robed spirits of the redeemed were there to take the freed spirit through the gates ajar for her.
MRS. L. W. CAIN.
Mansfield, Texas.

LEE.—John H. Lee was born in Madison County, Alabama, August 20, 1809, and died in Marshall, Texas, January 2, 1897. He joined the Methodist Episcopal Church, South, in 1862, under the pastorate of Rev. William Wicher. When Bishop E. M. Marvin was pastor of this Church he made Bro. Lee's house his home. An earnest and fast friendship was thus formed between them. There was that in the character of this noble Christian layman that drew one of the greatest and best of our preachers to him. During the long life of Col. J. H. Lee it was a notable fact that men of character were attracted to him. He loved his Church and gave it, in his active days, a warm and hearty support. He was a man full of integrity in his daily conduct, full of charity toward his fellowman and full of devotion to Christ and the Church. He illustrated the peerless age of Southern chivalry and hospitality—that age the pages of whose history will ever remain bright with glory. He fell on sleep at the splendid age of four-score-and-seven years.
D. F. C. TIMMONS.
Marshall, Texas.

WILLIAMS.—Sister Emma Williams was born November 13, 1804, in the State of Maryland and departed this life February 17, 1897. She professed religion in her thirteenth year and joined the Methodist Church. Sister Williams was the daughter of Capt. Houston, an old sea captain. She married Rev. J. R. Williams, who was a preacher in the Indiana Conference for thirty-three years in the active work and eight years a superannuate. They celebrated their fiftieth marriage anniversary in 1881. Her husband died in 1883. She then came to Texas. Sister Williams was one of the best Christian women I ever saw. Her constant attendance at church was worthy of example. She was a benediction to preacher and people. Her hearty "amens" gave inspiration to the worshipers of God. When a girl she worked for sixty cents a week, and out of that she paid her preacher and missionary money; and a few days before her death she paid her Church dues. Her life was shortened by a fall, fracturing her hip, but amid all her suffering she murmured not. I visited her almost every day and prayed with her. I never found her gloomy, but cheerful and ready for death, saying, "I am ready and willing to go." Her death was as gentle and soft as the receding waves hugged and kissed by the winds of heaven, then, mingling their waters again, they were lost in boundless deep. So Sister Williams gently and softly laid aside her earthly vestment, and, escorted by the angels, went sweeping through the gates into the city of God, mingling her songs and shouts with redeemed hosts—lost in the boundless ocean of love. In obedience to her request her remains were sent to the town of Ames, Story County, Iowa, where she sleeps beside her husband waiting the resurrection.
B. M. STEPHENS.
Weatherford, Texas.

RAGSDALE.—Mrs. E. S. Ragsdale, wife of Rev. E. C. Ragsdale, died at their home in Brownwood, Texas, February 11, 1897. Her maiden name was Elizabeth Sarah Calhoun. She was married to Dr. E. C. Ragsdale November 28, 1847, and they came to Texas in 1868. She was converted and joined the Methodist Church over fifty years ago, and from the time of her joining until her release she exemplified and taught the doctrines and practices of her Church that have made it so powerful for good. The holy Sabbath, the home altar, the old-time class and camp-meetings and Christian hospitality were all emphasized by her life. "The Wise Man" has most graphically described this strong Christian character in the thirty-first chapter of Proverbs from the eleventh to thirty-first verses. Read it as part of this memorial. "Grandma" Ragsdale was the friend of the preacher and her house his home in the years agone when the weary man of God needed a home. She thought it no hardship to cook and care for them. Her presence in the congregation was an inspiration—it was always so to this preacher. Her sweet, motherly face, so placid, so full of confidence and tender sympathy, would prop the preacher and nerve him for his message. She leaves a devoted husband, Dr. E. C. Ragsdale, six sons—M. C. Ragsdale, P. C. Ragsdale M. E. Ragsdale, Rev. T. C. Ragsdale (Tennessee Conference), W. C. Ragsdale and O. H. Ragsdale—and one daughter—Mrs. Fannie Cannon—all of whom were at her bedside except one son, who was in New York at the time. This husband and all these children are in the Church and are confident that they will meet her again. This is a great loss to our Church. Although she was feeble and could not go and work as in other days, yet her good spirit, strong faith, sweet, motherly, sunny life was a blessing at every turn; and oh how her neighbors hated to give her up, and how they waited and watched and prayed around her bedside! Everything seemed so tender, loving and careful, as if the angels were waiting by the side of the watchers, making soft the footfall and tender the touches of love, for we all knew the chariot was coming to carry her away. We thank God for her noble life, her quiet, painless death and the hope of the meeting "over there."
C. E. B.

COMPTON.—Sister Malta Z. Compton was born July 21, 1869, in the State of Georgia; was converted and joined the Methodist Episcopal Church, South, at about fifteen years of age, in which she spent a short but beautiful Christian life. She was married to Dr. H. H. Compton, of Allen, Texas, September 12, 1889, with whom she lived happily till the day of her death, February 13, 1897. She left two little daughters, Aenard and Vivian, aged four and six years. Sister Compton was a devoted wife and tender mother; even a tender mother to two step-children who loved her as their own mother. They lived in perfect peace and in the purest love one to another. The seven years of her married life were spent in unalloyed domestic bliss, and her untimely departure casts a gloom, not only over the home, but the Church and community. She loved God and the Church, and was a tireless worker for the Master. She was glad to hear that old Methodist bell calling them together for worship or work. Always in her place in the house of worship and at the post of duty, she was happy in His service. She was a member of the choir and the League, taught a class in the Sunday-school, and had charge of the Junior League. She was loved by all, and will be greatly missed in all departments of Church work. She was a patient sufferer for several weeks, but was recovering, sat up, studied her Sunday-school lesson, hoping to meet her class the Sabbath following; but she suddenly grew worse, and God said, "It is enough; come up higher;" and in the presence of weeping loved ones, sympathizing friends and physicians she finished her course and took her flight to the glory world. Being unconscious for several hours, she said nothing, but her beautiful Christian life is sufficient testimony. Instead of meeting her class at 10 o'clock they met and gathered about her lifeless form at 11 a. m. Sunday, February 14, 1897. She had met the class above. The funeral sermon was preached by the writer to a large congregation of friends and sympathizers, and we laid her to rest to await the resurrection of the just. The vacant chair at home reminds the devoted husband and children of their bereavement, and the empty pew tells the Church she is gone. The home and the Church are suffering the loss of one whose place can never be filled. Besides her husband and children she leaves a mother, several brothers and a sister to mourn. Weep not as those who have no hope. She is at rest with God. You may meet again where parting is no more.
S. L. BALL.
Allen, Texas.

TAYLOR.—Mrs. Eliza D., wife of P. N. Taylor, daughter of Dr. H. J. and Lucretia Moffett, was born in Flemingsburg, Fleming County, Ky., September 10, 1845, and came to a tragic death by accident at Seymour, Texas, February 18, 1897. She was dedicated to God by baptism in infancy. She embraced religion and joined the Presbyterian Church at the age of sixteen. Her father moved to Texas in 1856 and settled in Lancaster, Dallas County. She was married to P. N. Taylor, of Lancaster, Texas, January 6, 1869. After her marriage she joined the Methodist Church with her husband in 1876. One son was born to them, who is now twenty-two years old, a member of the Church and a teacher in the Sunday-school. Sister Taylor had been for some years an invalid—very frail and nervous—on account of which they moved to Seymour in the year 1890, where she was rapidly regaining her health. She was always gentle and kind, bearing all of her afflictions with becoming Christian grace and fortitude. On the night before her tragic death she attended prayer-meeting and expressed herself as being delighted with the meeting and said that it seemed to her that the Church was the most lovely place on earth.
R. A. WALKER.
Seymour, Texas.

MARTIN.—Mrs. Annie Martin (nee Lyster), daughter of Bro. A. J. and Sister D. A. Lyster, was born August 18, 1874, in Hopkins County, Texas; was baptized in infancy by Rev. W. A. Shook, made a profession of religion in early life, and formally connected herself with the Methodist Church on the Sulphur Bluff Circuit, under the ministry of Rev. W. F. Hendrix. She was married to Ewel Martin February 9, 1896, and died at her home in Hopkins County, Texas, October 12, 1896.

The above is an epitome of a life and death that has affected a large circle of friends and relations. Her life threw beautiful rays of sunshine athwart the pathway of every one with whom she came in contact. Our acquaintance with her was limited, but the impression she made upon us was that she was a sweet-spirited Christian lady. She was taken from her young husband, parents and friends in the morning of life. A morning zephyr wafted from heaven passed into her home and blew out the lamp of her beautiful life. During her suffering, a short while prior to her departure, she faintly sang, "Meekly wait and murmur not." To those who are bereft I would say: Look up and pass onward; your loved one is waiting at the beautiful gate to welcome you into the home in the skies.
W. T. MORROW.
Cumby, Texas.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

Corn

is a vigorous feeder and responds well to liberal fertilization. On corn lands the yield increases and the soil improves if properly treated with fertilizers containing not under **7% actual**

Potash.

A trial of this plan costs but little and is sure to lead to profitable culture.

All about Potash—the results of its use by actual experiment on the best farms in the United States—is told in a little book which we publish and will gladly mail free to any farmer in America who will write for it.
GERMAN KALI WORKS,
93 Nassau St., New York.

MORRIS.—Sister Susan C. Morris (nee Stagner) was born in Washington County, Ark., May 25, 1857. She was converted and joined the M. E. Church, South, at the age of twelve years. She was married to William A. Morris April 25, 1873. They moved to Texas in 1875 and settled in Ellis County, where they lived till 1887, when they moved to Kaufman County, where she died in peace and triumph on Sunday, February 14, 1897, after an illness of one week with pneumonia. Sister Morris was a Christian woman of sterling character. She leaves a husband and a large family of children to mourn for her. May God bless them in their bereavement.
C. C. DAVIS, P. C.
Terrell, Texas.

ANDERSON.—Bro. P. C. Anderson was born in Denmark, June 3, 1847, and died at his home, in Thornton, Texas, January 24, 1897. He came to this country in 1871, lived a few months in Illinois, then came to Texas and settled in Limestone County, and was one of Thornton's oldest inhabitants. He was raised a Lutheran in faith until about three years ago, under the ministry of Rev. M. L. Hallenbeck, he united with the Methodist Church. By his death Thornton has lost one of its best citizens, his wife a kind and loving husband, and his children an indulgent parent. The writer was with him several times during his illness. He gave good evidence that his peace was made with God. Toward the end he spoke of going to meet a precious little daughter who had preceded him to the better land. May the good Lord comfort and sustain the bereaved wife and fatherless children.
CHAS. DAVIS.

BARBEE.—Dear Bro. Barbee, who has been a tried and true member of the Methodist Episcopal Church, South, for over twenty-three years, departed this life to take up his life anew in the world beyond February 4, 1897. He was born in Smith County, Texas, ten miles east of Tyler, November 7, 1851. In that county he was reared to manhood. He was united in holy matrimony to Miss C. T. Prather December 24, 1872, with whom he lived a peaceful and happy life. He was converted and united with the Methodist Church at Red Hill, Henderson County, in September, 1873. From that day until the day of his death he was a prominent member of the Church. During nearly all of his religious life he was steward in the Church, a part of the time he was Sunday-school superintendent. At the time of his death he was steward and also trustee of church and parsonage property at Grand Saline. He was a stanch citizen of Van Zandt County and will be greatly missed by the people. Oh how we hated to give him up, but God called and he must go. I was his pastor during the year 1895 and was very intimately associated with him, which association was very pleasant. He was often with me in my meetings and I heard his voice in earnest prayer a great many times. I was returned to the Grand Saline charge at our last session of the conference. Bro. Barbee met me at my very first appointment, and at the close of the sermon he came into the altar and reconsecrated himself to the service of God. This was the last service that he ever attended. He soon after was seized with that monstrous disease, pneumonia, which gradually stole his life away. The writer was with him in his last hours. The best of all, God was with him. His death was a victory for the Christian religion. Before his departure he called his grief-stricken wife and children (seven in all) around his bed, assured them that all was well with him, that not a doubt intervened between him and God. He gave them careful instructions how to live and had them promise to meet him in heaven. Just before his death, while the writer was singing a good song, he raised his hands and clapped them for joy. Farewell, dear husband, father and brother, but not forever! We mean to meet you in the fair haven of eternal rest. We commend the bereaved ones to the good Lord who has promised sustaining grace for the most trying ordeals of life. And may the death of Bro. Barbee be sanctified to our good. May we be faithful Christians and "may our last end be like his."
M. I. BROWN, P. C.

PRICE.—Joseph H. Price died at his residence in Henderson, Texas, at 10 o'clock p. m., February 12, 1897, after an illness of five weeks. He was the son of Rev. Joseph H. Price, a Methodist minister, and Amanda J. Price, and was born ten miles west of Henderson March 4, 1859. He made a profession of religion in 1872; joined the Methodist Church and remained a member thereof until his death. December 14, 1879, he married Miss Mary Lou Sanders, daughter of a Methodist minister, Rev. Joel Sanders, of Cherokee County, Texas. It was the privilege of the writer to know him intimately from infancy till his death. His life was a bright one from the cradle to the grave—shining with unusual brightness as he "walked through the valley of the shadow of death." Joe, as nearly all familiarly called him, as a boy was warm-hearted, kind and true, and as time ripened these virtues he drew around him a large circle of friends, who to-day are deeply touched with heartfelt grief at his death. He was a good son, fond of his parents, respectful and obedient to them in manhood as well as childhood. Bright memories indeed are these to his mother, the only surviving parent, to cheer her in the hour of her affliction and gladden the waiting days that lie between her and the opening of the eternal gate. He was a good husband. Last summer when he and his wife, with a party of friends, were on the lake fishing, his quiet affection for and thoughtful consideration of his wife was the subject of approving comment. He was a good citizen, loved his people, loved his town, loved his Church. But the crowning glory of his life was in his death. Those who witnessed this scene say that his composure was wonderful. After announcing to the family that he was dying, he gave directions about some matters of business, directed that his funeral services should be simple and unostentatious, and then requested that I should write his obituary, saying that I knew him. While he was taking the utmost pains to arrange his business so that it would be the least possible trouble to his wife, his mother said to him: "Joe, your business is all right, what about your spiritual affairs?" He replied quietly: "Ma, that is all settled; it is fixed," and again took up the thread of directions as to business, which he disposed of in minute detail. After which he talked quietly about his dying, assuring them not only by his words, but by his calm demeanor, his expressive and radiant countenance, that "all was well." The shadows of death fled before the presence of the eternal Son of God, the conqueror of death, and instead of gloom there was light, through which Joe passed from life earthly to life eternal. His life was good, but his death was a triumph. What testimony for the Christian religion! What a consolation and memory for his bereaved wife, mother and brother and his many friends!—and it all came from simple faith and good deeds resulting from his faith.
W. J. GRAHAM.

AVRETTE.—Mrs. Sarah Avrette (nee Luckey) was born in Columbia County, Ga., February 10, 1814, and departed this life at the home of her son-in-law, Bro. Wesley Blackburn, near Rockdale, Texas, February [illegible], 1897. Sister Avrette was converted when but a child and lived a consistent and active Christian until her death. She was married in 1839 to Bro. Alexander Avrette. God blessed this union with six children, two of whom and her husband preceded her to the world beyond. She came to Texas last fall. Not long thereafter I met her. She impressed me as one of the very best of women. Her walk and conversation were so Christlike that no one could doubt for one moment that she was a child of God. Just a few days before she was called away she said that she was about as old as her mother was when she died, and that she thought her time was close at hand. She was ready and waiting. So death found her watching his coming. We laid her body away in the cemetery at Pleasant Hill Church, where it will await the resurrection.
M. F. DANIEL, P. C.

THOMKINS.—Another home has been wrapped in gloom and made desolate by that grim monster—Death. He came on February 13, 1897, claiming the form of Mrs. Thomkins, an aged lady residing with her daughter, Mrs. Waldrop, near Fairplay. She was a member of the M. E. Church, South, and a pious Christian lady. She leaves several children and grandchildren, relatives and friends to mourn their loss. I am sure a faithful soldier has ended a long and weary fight, and God has said: "It is enough; come up higher." She had been sick only a short while when the death angel came and released her from pain, and her spirit took its flight to a haven of rest. No longer does she count the slowly-passing years as they measure off time into spaces, but enters upon an eternity of joy, the sufferings of this life having wrought out for her a far more exceeding weight of glory. Loved ones, cheer up. After awhile the mists will clear away and we "shall know as we are known," and you will know why God has given you the bitter cup of sorrow, for he himself was a man of sorrow and acquainted with grief.
BONNIE SHAW.

BOWLIN.—Fannie Lee Bowlin was born in Tarrant County, Texas, November 30, 1882; professed religion and joined the Church in August, 1895; died at Salona, Montague County Texas, February 26, 1897. Fannie was a good girl and lived close to the Lord. Her dear mother was called home just four months ago. She had the care of four little brothers, who must now be separated from their father and home. God's grace shall be sufficient for us; but, oh, what a trial of our faith! Rest on, dear Fannie, with your sainted mother. God will care for and protect these little ones that are left behind. Trust in the Lord, my dear brother. Train your boys for God and some sweet day we will all meet around God's throne forever, where our dear loved ones are gathering one by one.
J. D. HUDGINS.

Constipation

is a disease which afflicts over 75 per cent. of the American people. It is a dangerous disease because it not only poisons the blood but causes heaviness, oppression, and dulls the intellect. Then follow chronic headache, loss of appetite, slow digestion, nervousness, bad breath, dingy complexion and low spirits. It will eventually bring on liver and kidney disease in some incurable form. But sufferers from this dreaded malady are speedily

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If you are feeling the need of such a remedy, you cannot do better than try this king of remedies, the great

Safe Cure

MARTIN.—On January 21, 1897, after nine days of suffering, Lettie E. Martin died at her home, near Ida, Grayson County, Texas. She was surrounded by her sons and daughters, grandchildren and friends, and knew them to the last hour. With her eyes upon her loved ones she passed "over the river" without a struggle or sigh, and simply entered her eternal home where so many of her dear ones were waiting for her. Rev. J. H. Reynolds, her pastor, preached an affecting sermon from the 13th verse of the 14th chapter of Revelations, and her body, worn with age and the vicissitudes of a long life devoted to duty, was carried to the lonely grave by loving and sorrowing friends. Her life was a long sermon—a revelation; her influence for good was like the sunshine, warming all around her, bringing peace and good will.

Mrs. Martin was born in Stokes County, North Carolina, July 3, 1820. Her father was Rev. William C. Cole, a minister of the Methodist Episcopal Church. Under the tender, Christian teaching of her parents, and with the loving companionship of her brothers and sisters, she joined the Church of her father at the age of fifteen and for sixty-two years was a loving, faithful, devoted Christian woman. On September 25, 1839, she was married to Andrew Martin, of Rockingham County, North Carolina, a planter and member of a prominent family in the county. For nearly fifty years they lived together, raising a large and happy family. On the death of her husband she, with several of her sons and daughters, moved to Texas, to be near her sister, Mrs. J. E. Matthews, and her only surviving brother. Under all circumstances—of prosperity and adversity, as wife, mother, daughter, sister, neighbor—she was the same gentle, faithful, loving, patient Christian woman—living to perform her duty and to make others happy. For seventy-seven years she scattered her blessings without ostentation, she endured her trials without complaint. She passed along through life like a gentle river flowing from the mountain-side and gliding on to the ocean, refreshing every bending flower, every thirsty plant, every weeping willow along its banks—and the world is better and many homes are happier because she lived.

Seven of her brothers—Christian men—have gone before her; only one is left—the writer of this obituary, who, as an orphan, was taken into her home and for five years was as one of her own children. Blessed are the dead which die in the Lord, that they may rest from their labors; and their works do follow them.
J. R. COLE.
Dallas, Texas.

SHARROCK.—Sister Sarah E. Sharrock (nee Knowles) was born in White County, Tenn., June 7, 1849. She was converted and joined the M. E. Church, South, at the age of fifteen years. She was married to Bro. Geo. W. Sharrock in Madison County, Mo., October 28, 1869. They moved to Texas and settled in Kaufman County in 1876, in which county the remainder of her life was spent, except three years they lived at Chisholm, in Rockwall County. She died at her home, near Eden Church, February 3, 1897, after an illness of two weeks. She had la grippe and pneumonia. She told her husband not to grieve for her, for she would soon be at rest. She told her youngest son to be a Christian and meet her in heaven. She told me the day before her death that all was well with her. She was buried at College Mound, where her son, father and mother, with other relatives are buried. May God bless her husband, two sons and their families and her relatives and friends who are bereaved.
C. C. DAVIS, P. C.
Terrell, Texas.

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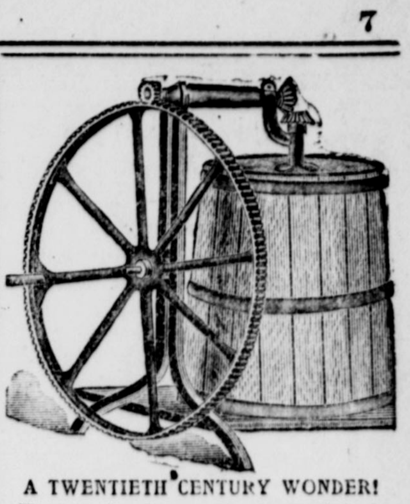

A TWENTIETH CENTURY WONDER!

The attention of our readers was called a few weeks ago to the wonderful QUEEN BUTTER MAKER, which has attracted such great attention for the last few months. This invention, by a marvelous agitation of the cream, makes butter in a minute and a quarter to five minutes, according to the quality of the cream. Experts in butter making claim that more butter is made and a finer quality is produced. Those who have acted as agents for the "Queen" say there is nothing sells like it. They easily make $10.00 to $20.00 a day as they may be more or less industrious.

ON THE HOTEL STEPS.

Chas. H. Houghtaling, of Laurens, N. Y., writes: "I put in the cream at 64 degrees and took the 'Queen' out on the hotel steps, and it was cold and snowed. I had a good crowd; I told them to take out their watches so I would not fool them. I commenced slow and got butter in five minutes, and you never saw a lot of men taken back as they were."

FIFTY-EIGHT SECONDS.

The best time I made in making butter was in 58 seconds, temperature was 64, cream was ripe, thick and sour. A grandson of mine, six years of age, made butter in one minute and a quarter from one gallon of cream, temperature and quality of cream same as above named.
J. E. DRIESBACH, Carthage, Mo.

ONE MINUTE.

The "Queen" is a success. Mr. Paine says he would not take twenty dollars for it if he could not get another. The butter has come three times in one minute; usually in two minutes or two and a half. Once it was five minutes, which was the longest time. We churn over eleven pounds a week; churn three times a week.
MRS. S. C. PAINE, Orwell, O.

BUTTER SO QUICK.

I received my Butter Maker all right and am well-pleased with it. I would buy one every year before I would do without it. We have stopped the hour and a half churning and now make butter in from two to five minutes. The boys say they have but one objection to it and that is it makes butter so quick they don't get to run it long enough. DR. W. G. P. SHARP, Wartrace, Tenn.

Any of our readers who may be out of employment and who may desire a nice, clean business with plenty of money in it should write to The Queen Butter Maker Co., 55 E. 3d St., Cincinnati, Ohio, as there will be an immense demand for the "Queen" this spring when the cows come in fresh. Everybody will want one and money can be made.

FREEMAN.—Rev. John C. Freeman was born in Fayette County, Alabama, September 30, 1825, and died at his home, near Huckabay, Erath County, Texas, February 3, 1897, from paralysis of the heart. He immigrated to Texas in 1848, settling in Navarro County, near Corsicana. He moved a few years later to Anderson County, where he spent the prime of his manhood. He moved to Erath County in 1877. He was happily married to Miss Pallatine Chappell in 1846. Five sons and five daughters were the fruit of this marriage. His faithful wife and all the children still survive him. Bro. Freeman was converted and joined the M. E. Church at the age of eighteen; was licensed to preach in 1868, and served his Church very acceptably in the capacity of local preacher for ten years. In 1868 he withdrew from the M. E. Church and joined the Cumberland Presbyterian Church, preferring their mode of Church government. He was at once ordained to the ministry and spent the remainder of an active and useful life in the service of Christ and the Church, preaching the gospel until about two years ago, when a partial stroke of paralysis impaired his vocal organs so seriously that he could preach but very little and could sing scarcely at all. In speaking of his affliction to his children he said: "I have hung my harp for a time upon the willows, but soon I will cross over the river and take down my harp and join in the sweet songs of the redeemed and strike each tuneful note with His praise." Bro. Freeman was a strong gospel preacher, far above the average. He made no compromise with sin, yet his preaching was with tenderness and love. He possessed an unselfish, cheerful, happy spirit—loved the people of God in all Churches. He therefore commanded the respect and love of all denominations. He loved his own Church and served it as a faithful shepherd, and was a life-long friend and co-worker with the M. E. Church, South, and its pastors. It was a great source of comfort to him to know that nearly all his children were in the Church. He died very suddenly, but was ready and waiting for the change. He had set his house in order and was ready to go. He has fought a good fight and kept the faith and entered into life eternal. The death of Bro. Freeman has cast a shadow over his community, as he was a useful citizen and good neighbor. His family and friends know where to find him. After impressive funeral services, conducted by Rev. J. D. Hendrickson, assisted by the writer, his body was laid to rest in the Liberty Cemetery.
I. E. HIGHTOWER.
Gordon, Texas.

SHANNON.—Mrs. Annie A. Shannon (nee Rowell) was born in Attala County, Miss., April 7, 1848. Later on she moved to Drew County, Ark., where she was, on February 28, 1867, happily married to Mr. W. M. Shannon. She was a good worker in the Church, a faithful wife and loving mother until disease so afflicted her mind that she was unable to attend to the duties of life. She departed this life February 10, 1897. A father, who still resides in Arkansas, a husband and eight children are left to mourn their loss. Dear friends, don't weep, for she has gone where there is no more disease or pain or trouble. There is peace of heart and rest of mind for your loved one forever.
J. L. WHITE.
Indian Creek, Texas.

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A Lost Voice.

Advertising will do a great many things, but it won't bring about the return of a lost voice. The best thing to do is to begin, at once, the use of the sovereign cure for all affections of the throat and lungs—Bronchitis, Asthma, Croup, Whooping Cough, etc. It has a reputation of fifty years of cures, and is known the world over as

AYER'S Cherry Pectoral.

BROTHER HOLT VS. ECCLESIASTICAL CONSISTENCY.

This is my text, and in the classical language of my opponent I will add, "Don't you forget it!" I am sorry Bro. Holt could not find space with two and one-third columns in which to answer me, but winds up by begging the editor not to allow either of us more than "six inches" hereafter and confine us "to a single proposition at the time." I will suggest that he could have conformed to that rule in his last if he had thought of it in time, and had not said so much about what he thought, did, and said at divers times and places. I submit that what he did, those he "received on probation," the frequency with which he investigates the Discipline, etc., etc., to use his own words, "cuts no figure," and I shall not release him until he is sorry he did not leave room to go back to that "plenty-more cellar." But I must remember that Bro. Holt "loves his Church"! I, of course, do not. Ah! that is it. The man who calls attention to an ambiguous phrase is an "enemy" of the Church, while he alone is her friend who believes in leaving the Bishops to "explain" inconsistent contradictions. But, my friend's jealous "love" for the Church shall not vindicate him from sophistry nor excuse him for personal flings. Mean and vile indeed must I be to dare assail a practice I, with thousands of others, believe to be contradictory and absurd. In the estimation of this "defender of the faith" I am attacking my brethren and the Church if I modestly call attention to a practice whose inconsistency is so apparent that even he must admit it and seek to break its force by saying that it "cuts no figure." But I must assure Bro. Holt that such cheap bids for the "sympathy of the audience" will find no response from the readers of the Advocate. They are among the best informed people in this country, and they can not be misled by any such sophistry.

Why seek to change the issue? Why seek to cover up the real question by little innuendoes about my loyalty. The question at issue is this: Shall we allow a question asked our young preachers to be so worded as to teach what we do not believe? Bro. Holt takes the affirmative; I the negative. It would seem that candor and common sense would instantly answer such a question; and my friend, having both, seeks to evade the responsibility by saying that while he has "unequivocal convictions as to what is taught in the standards, but that is not germane to the subject." "They are there, and there to stay, and don't you forget it." He had said, remember, in his former article, "No! let the questions remain, even if the Bishops do have to explain them." He now says that such contradictory inconsistencies "cut no figure," that even his own private interpretation of the standards, to say nothing of his having "gained my point," is "not germane to the subject." Well, in the name of common sense, what is "germane" then? If we are trying to find out whether or not a thing is right and we learn that it is not, is it any answer to try to switch off and say that it is not "germane"? In lofty self-complacency, Bro. Holt announces, "It was reasonable to suppose the controversy would end when it was discovered that our system of doctrines were so hedged about with constitutional barriers." So this is "germane," and I must shut my mouth and all the world must keep silence since my friend's great discovery(?)! Now, as Bro. Holt is an educated man, he will understand me when I call his attention to the fact that his high-sounding sentence of self-approved argument (?) is a petitio principii—a begging of the question—and, therefore, no argument at all. But since he makes this "germane," I will attend to it accordingly. But first I ask why did he not say this at first? Why did he not say this and quit? Why must he contend in his first article that the "questions" should be kept in "even if the Bishops do have to explain them"? And why must he take column after column of the Advocate to give me advice and avow his love for the Church? Why did he not say, "It can't be done?" Now as to those "constitutional restrictions": 1. Bear in mind that the questions, as such, are not in the twenty-five articles, and, strange to say, not in the standards enumerated by Bro. Holt. Mr. Wesley does not say either in his sermons or notes that these "questions" must be asked or taught as a matter of belief.

2. When Bro. Holt proves that "it is not germane to the subject" to say that the "questions" are not there, but that the doctrine taught by them is there, he will prove the very thing he don't want to prove, and the very thing I have been waiting to let him prove, i. e., "the second blessing specialty" that "neither he nor one of his pastors ever believed." If then his "discovery" that these questions— with the doctrine they teach—are hedged about by "constitutional restrictions" so as to fasten them upon the Church for all time with no possible recourse but to be a "come-outer," then Bro. Holt and all of his pastors must accept the second blessing specialty" or "come out"—and "don't you forget it!" But let us put this discovery through an analysis of reason and see if we can't keep Bro. Holt in "the Church he loves."

"The General Conference shall not revoke, alter or change our articles of religion or establish any new standards or rule of doctrine contrary to our present existing and established standards of doctrine." This is his discovery! Is there anything here against altering the ritual of the Church? Is there one word about these questions? There is not. Then "it is reasonable to suppose the discussion will end." "Come back into your 'loved' Church, Bro. Holt; and you needn't bother about your pastors—they knew better all the time.

Again, does Bro. Holt or anybody else believe everything thing Mr. Wesley said and believed? If so he believes in witchcraft, and can account for noises of a dark night in no other way. Does Bro. Holt or any other Methodist believe that the sixth chapter of Romans teaches baptism by immersion? And yet John Wesley taught it, just like he taught the second blessing. It is preposterous to suppose that the organic law of the Church forces upon us everything that any man ever taught as a matter of belief. It would fasten the dogma of infallibility upon a Church that has done more than any other to overthrow it.

Bro. Holt's second "constitutional obstruction" is amusing, coming side by side with his assumed knowledge and his advice to me to study law. He says "the veto power of the Bishops" prevents such an "obstruction." Veto power indeed! The veto power is an episcopal prerogative provided by the constitution, but it is not a "constitutional obstruction" to any measure, and any tyro in law could have told him so. Who will say that the Bishops will obstruct a change simply because they have the power to do it? They may or may not. That is with them. Bro. Holt's attempt to reconcile the two Pierces was out of place and failed utterly to win "the old doctor" over to his side. Dr. Pierce believed the second blessing theory. He wrote a book in defense of it. He understood the "questions" to teach it. More than that, the framers of those questions believed it. The plain interpretation of these questions teach it and nothing else. What I contend is that ninety per cent of our preachers to-day do not believe it. To quote from my first article, "These questions are inconsistent with our present belief." I can not agree with my friend that they should remain "even if the Bishops do have to explain them."

For all of Bro. Holt's personal flings—accusing me of "satirizing my mother," etc., I forgive him, and attribute it to the weakness of a cause impossible to defend. Every change ever made involved a criticism of what the Church was "practicing." Bro. Holt has done it himself. If I were not afraid of laying myself liable to the charge of "violating the sacredness of private" conversation I would tell on him, but since I have gotten him back in the Church in spite of "constitutional barriers," I will let him off with this injunction: Don't try to enact any new law when you go to General Conference, or they will say you are "satirizing your mother," and call you a "filibusterer;" and by all means quote your poetry in the beginning instead of at the last of your speech—put it in as an introduction, Judge—and it will prevent the Bishops from exercising the "veto power." Above all, be sure never to try again to change pastors on your charge or they will say you have "turned your trenchant wit loose on your brethren." Hoping your health will continue, your "cellar" remain full, and no "constitutional barriers" ever prevent you from taking the discipline with you to your "ranch;" that no "veto power" shall ever stop you from suggesting to your pastor the propriety of abridging the ritual to suit a tired crowd and a long service; that your vision may continue to expand, enabling you to make new "discoveries" and "defend your loved Church" from "editors" and "grasshoppers," yours for ecclesiastical consistency and a fair discussion.

J. H. COLLARD.

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

40 Years the Standard.

DR. HAYES IN MIDLOTHIAN.

The ubiquitous Dr. Wm. M. Hayes, Financial Agent of Southwestern University, dropped in on us Saturday and preached for us both morning and evening on Sunday. The morning sermon was full of gospel truth. People listened, wept and resolved to live better lives and try to get their children in line with the gospel of salvation. The people of Midlothian know that there is a Southwestern University located at Georgetown and the property of Southern Methodism, and that they ought to be proud of it and give it their hearty support, etc. The Doctor's talk to the League on the subject of missions in the afternoon was listened to with interest by a large audience. But the climax was reached at night when the preacher preached on the transfiguration. The sermon was logical, metaphysical, eloquent and spiritual. I sat, listened and wondered. At times I was reminded most forcibly of the lamented Munsey in some of the flights of eloquence that were soul-stirring and mind-inspiring I am impressed that Dr. Hayes' work is of that character that its greatest results will be seen in the years yet to come. He is certainly sowing seeds that will bear large results. While I write he is around among the brethren talking substantial aid for the University. Success to him.

T. G. WHITTEN.

MISSIONARY BOARD MEETING.

All who expect to attend the spring meeting of the Missionary Board at Dublin, April 13-16, will please write to me at an early date so that homes may be provided for all. Brethren, please do not neglect this.

W. H. MATTHEWS, Pastor.

NOTICE.

To the Pastors in the Texas Conference:

Dear Brethren—The time is at hand for the annual collection in the Churches for the Scarritt Bible and Training School. You are doubtless aware that in this conference the collection goes to the endowment of a scholarship for this conference. Through the kindness of the North Texas Conference Society we have a young lady in that institution using the scholarship of that conference. She is now in the junior class. We do not know that we can secure the same advantage another year, nor can we wish it, since it means that there is no missionary candidate in that Conference ready to enter. Hence we are anxious to finish the endowment of our own scholarship. Will you not help us? If your plans are so arranged that you can not give us Easter Sunday, will you not speak to your congregations about it and take up a collection as soon as possible after that day? If each charge in the Texas Conference would help us this year, our scholarship would be finished, and we would be enabled to keep a young lady always in the school preparing for home or foreign work. Perhaps some of your daughters may there be trained for the position Providence intends they should occupy.

Send the amounts collected to Mrs. M. E. Steele, Conference Treasurer, 1512 Milam Street, Houston, Texas.

MRS. S. PHILPOTT, Pres.
MRS S. S. PARK, Cor. Sec
T. C. W. F. M. S.

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It is smoked in a pipe, but contains no tobacco. For a FREE TRIAL SAMPLE by mail address Dr. J. W. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga.

Stooped Shoulders and Hollow Chests.

The habit of stooping can be prevented in the young and cured in those of mature years by simply wearing a Knickerbocker Brace. This brace is as simply made, as easy to wear and as handy to put on and off as ordinary suspenders, yet it is thoroughly effectual in compelling an erect posture, promoting deep respiration—preventing and curing round shoulders. It is made in all sizes, for men, women and children, and may be had of druggists, men's furnishers, surgical appliance and general dealers at the very moderate price of $1.00 (silk $1.50). The Knickerbocker Brace Co., Easton, Pa., will send descriptive circulars free, or a sample brace upon receipt of price and chest measurement.

The Houston, East and West Texas Railway, Houston and Shreveport Railroad announce the final completion of the Kansas City, Pittsburg and Gulf Railroad between Shreveport, La., and Kansas City, Mo., and the commencement on March 10, 1897, of a through Pullman Buffet sleeping car service between Galveston, Texas, and Kansas City, operated as follows:

Gulf, Colorado and Santa Fe Railway, Galveston to Houston; Houston East and West Texas Railway, Houston to Logansport; Houston and Shreveport Railroad, Logansport to Shreveport; Kansas City, Pittsburg and Gulf Railroad, Shreveport to Kansas City.

The Buffet Cars to be put in this service are just from the Pullman shops and are guaranteed to be among the best in the Pullman service, of latest designs, having all modern improvements.

Besides the Buffet service, meals will be served at Shreveport, Texarkana and Kansas City, and in dining-car between Texarkana and Mena.

NOTICE.

Dear Brother—The assessment is for current expenses. I have paid out on this account since conference $1,575.00. I have received from the pastors $900.00. I have had to advance $675 to keep out of debt up to this time. The new building will be finished by the first of April. Some money is being received on this account, but I will have to pay the balance when the building is completed. Will you please urge the pastors to collect amount assessed for the home, and send to me at once, so that I may have the $675 to pay on the building. Immediate attention to this will keep your Manager from borrowing money, and help your brother.

W. H. VAUGHAN.

Waco, Texas.

COLPORTAGE NOTICE.

To the Members of the Northwest Texas, Texas and East Texas Conferences:

At the sessions of your conferences you requested the Bishop to appoint me Colporter for your conferences. The object of this work is to place our books and periodicals in the hands and homes of our people. I wish to visit every Church in Texas that I can for this object. But in order to succeed I must have your co-operation. So I hope every pastor will drop me a card letting me know the best time for me to visit his charge. Write me brethren, when I can come, and let us push this part of our Church work.

I. Z. T. MORRIS.

Fort Worth, Texas.

DISTRICT CONFERENCE NOTICES.

PITTSBURG DISTRICT.

Committees of Examination:

For License to Preach—J. W. Johnson, A. A. Wagnon and Stuart Nelson.

For Admission on Trial—J. S. Mathis, C. A. Tower and H. W. Bowman.

For Deacon's Orders—J. C. Carr, W. J. Owens and G. R. Hughes.

For Elder's Orders—J. A. Beagle, L. H. McGee and William Sproule.

T. P. SMITH, P. E.

BEEVILLE DISTRICT.

The Beeville District Conference will meet at Kenedy on Thursday, at 3 o'clock, June 3d, and will include the first Sunday in June. The woman's mission work in all its departments will be considered, and we hereby invoke full reports. A grand missionary rally will be arranged for.

The District Epworth League will meet at the same place on Tuesday, June 1st, at 3 o'clock. Let each League send two representatives. Heads of departments will arrange their own programmes.

Beeville District Conference Faculty:

For License to Preach and for Renewal of License—E. K. Denton, F. S. Onderdonk and B. H. Passmore.

For Admission on Trial or for Readmission—Theophilus Lee, M. A. Turner and W. H. Killough.

For Deacon's Orders—J. T. Stanley, J. F. Webb and M. W. Francis

For Elder's Orders—D. O. McAllister, F. J. Perrin and Carper Williamson.

JOHN S. GILLETT, P. E.

CUERO DISTRICT.

The District Conference for Cuero District, West Texas Conference, will convene at Victoria, Texas, June 17th, at 9 o'clock a. m.

The following brethren constitute the District Conference Faculty:

For License to Preach—L. C. Matthis, J. C. Wilson and J. W. Long.

For Admission or Readmission—J. A. Biggs, W. J. Johnson and J. A. Phillips.

For Deacon's Orders—John W. Sims, B. F. Manama and J. A. King.

For Elder's Orders—J. T. Graham, H. D. Knickerbocker and L. G. Watkins.

The Cuero District League Conference will meet at Victoria on June 15th, at 3 p. m. Members of the District Conference are members of the League Conference. Let all be on hand.

A. C. BIGGS, P. E.

BRENHAM DISTRICT.

The District Conference for the Brenham District, Texas Conference, will be held at Caldwell, beginning May 27th, at 9:30 a. m. The opening sermon will be preached by Rev. E. P. Newsom, of Brenham, on Thursday, May 27th, at 8 o'clock p. m.

J. C. MICKLE, P. E.

SAN MARCOS DISTRICT.

The San Marcos District Conference will convene at Lockhart, Texas, Wednesday, May 19, at 9 o'clock a. m. The opening sermon will be preached by Rev. H. F. Harris Tuesday night. Thursday will be Epworth League day. A programme has been arranged and will be sent out soon.

District Conference Faculty as follows:

License to Preach—Morris Evans, W. W. Pinson.

Admission on Trial—W. H. H. Biggs, J. T. Gillett.

For Deacon's Orders—J. W. Stovall, H. F. Harris.

For Elder's Orders—J. M. Alexander, Alanson Brown.

To each of these committees a layman will be added.

I. T. MORRIS, P. E.

More than 200.000 sufferers from Colds, Catarrh, Asthma, Bronchitis are using to their benefit Booth's "HYOMEI" Pocket Inhalers

Read this

Guarantee *I will refund the money to all persons purchasing Booth's Pocket Inhaler Outfit anywhere in the United States, during 1897, who will say that HYOMEI has done them no good, on condition that they apply direct to the head office, 23 East 20th Street, New York City. (Signed)* R. T. Booth

Complete outfit sent by mail for $1.00 a pamphlet mailed free.

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WRITE WELL ONCE TRIED
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FITS STOPPED FREE Permanently Cured Insanity Prevented by DR. KLINE'S GREAT NERVE RESTORER

Positive cure for all Nervous Diseases, Fits, Epilepsy, Spasms and St. Vitus' Dance. No fits or Nervousness after first day's use. Treatise and $2 trial bottle free to Fit patients, they paying express charges only when received. Send to Dr. Kline's, Bellevue Institute of Medicine, 931 Arch St., Philadelphia, Pa.

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126 and 128 Camp St., DALLAS, TEXAS.

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☞ Ask your lumber dealer for CUTS and PRICES on our FRONT DOORS.

"A Stitch in Time."

Use Dr. Simmons' Cough Syrup before it is too late. Guaranteed to cure or money refunded. Ask your druggist for a sample bottle. Fifty doses for fifty cents. Manufactured by A. C. Simmons, Jr., Medicine Company, Sherman, Texas.

"Ask your druggist for the Kindergarten Novelty, 'The House that Jack Built.'"

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Cannon Ball Train

SHORTENED ONE HOUR IN TIME.

Leaves Fort Worth, 7:05 a. m.; Dallas, 8:05 a m.; Union Depot, 8:15 a. m. Arrives St. Louis 7:25 a. m. next day.

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9 Hours to St. Louis and the East
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Pullman Buffet Sleeping Cars to St. Louis, Chicago, New Orleans and Pacific Coast.

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DALLAS, TEXAS.

NOTICE

This Week for Bargains in Plate Spoons

½ Dozen Triple Table Spoons	$3.00
½ Dozen Triple Tea Spoons	1.50
½ Dozen Triple Knives	2.00
½ Dozen Triple Forks	2.00

Initials Engraved Free. The above we can give you in plain or fancy patterns. 25 cents extra if to be registered.

Reference—This Paper

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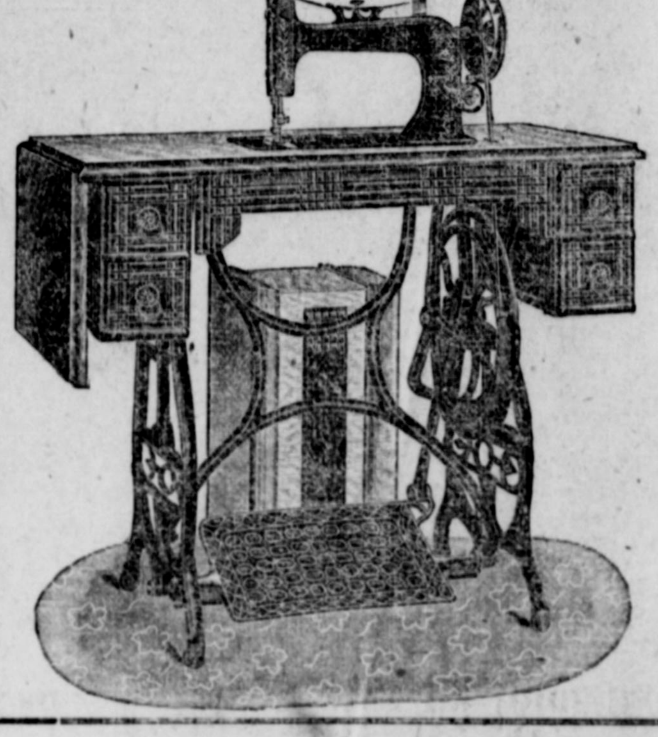

Machines are Sold Under a Full Guarantee.

This Magnificent Machine AND Texas Advocate One Year **$22.00**

DESCRIPTION OF THE NEW HIGH-ARM

Texas Advocate Sewing Machine.

THE TEXAS ADVOCATE MACHINE illustrated above is a strictly high grade sewing machine, finished throughout in the best manner possible. It possesses all modern improvements and its mechanical construction is such that in it are combined simplicity with great strength, thus insuring ease of running, durability, and making it almost impossible for the machine to be gotten out of order

It makes what is known as the **double lock stitch** and uses two threads, which are locked together in the center of the goods, forming a stitch which appears the same on both sides. The upper thread is drawn into position directly from the spool without passing through any holes till the eye of the needle is reached. A detailed description of the machine is as follows:

THE HEAD is handsome and pleasing in appearance, being beautifully decorated in an elaborate design worked out in gold and bright colors. All of the working parts, screws, plates, etc., are highly polished and nickel plated. The bed plate is let into the wooden table so that the surfaces of both are flush, thus greatly improving the looks of the machine as well as facilitating the handling of the work when sewing.

THE ARM is large, very strong and well proportioned, and the clear space underneath it is 5½ by 9 inches, thus allowing the bulkiest work to be stitched and handled with ease.

THE NEEDLE is straight, has a large shank, and it to impossible to set it wrongly or for it to become fast in the bar so that it cannot be readily removed, as it is held with the latest style patent needle clamp.

THE NEEDLE BAR is round, made of hardened steel, and finely finished. It runs in hardened steel bushings, packed above and below with felt, which absorbs oil enough to lubricate the part without any danger of its running down and soiling the work.

THE TAKE UP is absolutely automatic in its action at all times and on all kinds of work.

THE AUTOMATIC BOBBIN WINDER attached to this machine is a great improvement, and with it the bobbin can be wound almost as evenly as a spool of thread, and with no care on the part of the operator except to keep the treadle moving.

THE TENSION LIBERATOR is of a new design and enables the operator to remove the work from the machine without danger of breaking or bending the needle.

THE BEARINGS AND WORKING PARTS are all hardened, carefully ground and fitted, and when kept clean and properly oiled will last a lifetime.

THE HAND WHEEL is of the latest pattern and is also adjustable so that it can be made tight or loose at will, thus enabling the operator to wind the bobbin without running the machine.

THE FEED is double, extending on both sides of the needle, is positive in its action and handles the heaviest work easily. The term "positive feed" is often used in describing other machines, but in nearly all of them it will be found that a spring is required to hold the feed bar to its bearing. The ADVOCATE MACHINE feed motion (patented Octobhr 20th, 1891,) is free from this defect. It is so constructed that it can be raised or lowered by a simple adjustment without interfering with the feed dog. This advantage will be appreciated by all sewing machine users, as the old way of adjusting by set screws holding the feed dog on the feed bar has always made trouble, because, unless it was accurately done the feed dog would either strike the front or back of the needle plate, or the feed would be out of level. By the improved construction, as made by us, there is no danger of meeting with any of these difficulties. By unloosening the set screw which connects the feed push rod with the cam and sliding it to the right or left, the feed can be adjusted as to height without displacing any of the other parts, and the feed itself will always remain perfectly level.

THE SHUTTLE is positively self-threading, of large size, cylindrical in shape, and made of the finest steel carefully hardened and beautifully polished.

THE SHUTTLE CARRIER is of a new design and is fitted with a spring liniag which balances the shuttle and does away with the noisy clicking so noticeable in other machines.

THE CABINET WORK is of the highest grade and best workmanship throughout, and the finish furniture is as good as the best wood work ordinarily used.

THE STAND is light and graceful, yet so proportioned as to give it great strength. It is easily kept clean and free from dust, and is furnished with oil cups to prevent soiling the floor on which it rests. The treadle and drive wheel are hung on adjustable steel centers.

THE ATTACHMENTS supplied without extra charge are of the latest design, interchangeable, and constructed to slip on the presser bar. They are made throughout of the best steel, polished and nickel plated, and there is not a particle of brass or other soft metal or a single soldered joint about them. They consist of Ruffler, Tucker, Binder, Braider Foot, Under Braider Slide Plate, Shirring Side Plate, Four Hemmers of assorted widths, Quilter, Thread Cutter, Foot Hemmer and Feller.

THE ACCESSORIES include twelve Needles, six Bobbins, Oil Can filled with oil, large and small Screw Drivers, Sewing Guide, Guide Screw, and elaborately illustrated Instruction Book.

Cash must accompany all orders. Address

Texas Christian Advocate, Dallas, Tex.