

Our Duty to Home Missions

By Judge Geo. W. L. Fly.

Heeding the solicitations of several correspondents, I ask to be heard again upon this subject.

In former articles I have pointed out the duty of the Church to carry the gospel to rural districts, and the result of neglecting this duty. I gave reasons why the Methodist Church is better prepared and under greater obligations than any other to do this work.

I propose now to show the relations and mutual obligations of the Church, the ministers, and the people.

First. The Church has agreed to give the gospel to all. The world is her field. No congregation is to be left without a pastor; no pastor without a work.

Second. The minister leaves the Church to assign to him his work, and has entered into a solemn agreement to do faithfully the work assigned to him.

Third. The people, members of the Church, have agreed to accept the services of the minister sent them.

This is in substance the tripartite compact under which we, as Methodists, are working and which we have taken solemn vows to faithfully observe. For neglect of the duty thus enjoined the Church is responsible to God, who will not hold her guiltless. For such neglect his blessings will be withheld. The talents entrusted to her, not being improved, will be taken from her and given to one more faithful. Her strength will diminish, her glory decline. "Miserere, miserere, tibi uisitatione" will be written upon her walls.

For neglect and forgetfulness of his vows, the minister is responsible to God and the Church. God will not hold him guiltless. The Church, in duty to herself and the people, can not overlook his unfaithfulness. His talents, unimproved, will be taken from him and given to one more faithful. His standing in the Church and with the people will be low. He will become, in Methodist parlance, a veritable "gum log."

If the people fail to receive and support the pastor, they are responsible to God and the Church. Unfaithful themselves, they can not expect fidelity on the part of the other contracting parties. God will withdraw from them the light of his countenance. They will decline spiritually. They will lose the consideration of the Church. They will become the dumping ground for gun loss, and at last receive, not even this much consideration. Uneducated, blind to their own shortcomings, they become querulous, finding fault with the Church and all of its institutions, which they have sworn to support. They lose that degree of Church pride, neighborhood pride, family pride and self pride that is so commendable. Thus they retrograde in all that goes to make a true and happy Christian life. Unhappy, restless, discontented, they seek to recover their loss of opportunities, not by making those things by which they have been deprived, but by seeking new fields of operation or bowing down to gods of human creation. Their talents, unimproved, have been taken from them, and they rail against God and the Church by whom the talents were given. They are lost to all that ennoble and make happy in this life and in the life to come.

But what support are they to give the pastor? The duties of the pastor are of the highest importance and of the most delicate nature. He is called of God and sent by the Church, commissioned to carry the message of salvation to dying men. He is clothed with authority to enforce the Discipline of the Church. He is sent by the Physician of souls to minister to the sin-stricken souls of men. He is commissioned by the Holy Spirit to lead the armies of God against the hosts of Satan. These duties demand the most arduous labor, physical and mental, while the spirit is bowed down by the burden of souls over whom he has the oversight. Amid these labors and trials, he needs divine support. In addition, he needs and deserves the sympathy, encouragement and moral support of his members; and by reason of our solemn vows he is justified in expecting this much. While, as the servants of God and the leader of men in their efforts to save men, they need and are entitled to this moral support, we must remember they are human beings, needing those things necessary to the physical comfort of themselves and families. God has promised to provide for them, but God has also said the laborer is worthy of his hire. It is not in the divine economy to feed men, not even his chosen ministers, by the miraculous gift of manna. Our Lord sent out his disciples to preach, with the command to take neither purse nor scrip. They must go unencumbered with the cares of this world, that all their energies might be exercised in preaching, healing the sick, cleansing the lepers, raising the dead and casting out devils. In thus sending them, he did not promise a miracu-

long supply of food and raiment, but clearly points out the manner of their support in these words: "For the workman is worthy of his meat," or, as expressed by Luke, "the laborer is worthy of his hire." Clearly, the people to whom they were to preach and minister in holy things were to pay for their labor. This every member of the Methodist Church has promised to do, in that solemn vow to support the institutions of the Church. By keeping this vow we show our appreciation of their labors and our willingness to receive them as the messengers of God.

If a city refused to receive these messengers, they were commanded, "Let your peace return to you." The peace they were to carry was not left with those not worthy to receive it. Such a city not only suffered the departure of the messenger of peace, but bore the awful doom pronounced by the Son of God. "Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city." It would be well for every one to commit to memory the tenth chapter of Matthew and daily ponder the words until its meaning is fully appreciated.

In reading the Word of God, we are apt to make a general application, losing sight of the fact that a city is composed of individuals, and that the message is given to each and every one. To avoid the commission of this error, with reference to the financial support of ministers, our blessed Lord used not only the word "city," but showed its individual, personal application by the use of the word "house." Let heads of families remember this, and if they would avoid the departure of the peace of God from their families, let them receive the messenger of peace, accept his service and honestly pay for the same. How many in the visible Church who are content with singing and shouting the praises of God and offering loud and earnest prayers for the prosperity of Zion, who never think of adding the glorious work by paying the honest debts due to those faithful ones who, sacrificing all earthly ambitions, are devoting their whole lives to the accomplishment of that for which they are so earnestly praying. They pay their merchants, their school teachers, their lawyers, their physicians, their farm-hands. Oh, yes, they are scrupulously honest with whom the laws compel them to be honest; but the preacher, who labors the entire year, ministering to their spiritual welfare and saving the souls of their children, they allow depart with the "blessed" assurance that "God will provide." They should know that God only provides for human necessities through human agencies. Hence, when he sent out his disciples, he commanded them to "shake off the dust of their feet" on leaving that city or house that did not manifest an appreciation of their labors by enabling them to continue in them.

But some one will say, "I thought you were writing on our duty to home missions." This I am endeavoring to do. In considering this compact between Church, ministers and people, we must lose sight of the fact that there are mutual obligations. Neither one of the three parties is under less obligations to be true and faithful than any others. In presenting the duties of Church and pastors, it might, perhaps, be inferred that I would require them to live up to the terms of the contract and wholly exempt the people from all obligations whatever. Such an idea is far from being for a moment entertained. Let us all be faithful to our vows, and strictly comply with our contract.

While insisting upon the discharge of duty by the people, I do not wish to be considered as retracting one word heretofore said about the neglect of rural districts by the Church and her ministers, but would rather iterate all I have said with more earnestness. There is no class of people for whom I have greater sympathy than those living in sparsely settled country neighborhoods; but while I would insist on the Church and pastors doing their whole duty by them, I would have the people be mindful of their duties and obligations, and that to a very great extent they are responsible for their condition.

Let us be reasonable in the application of principles. Before the Church can be justified in withdrawing from any field, she should be thoroughly convinced that the people are unwilling to receive her messengers. If they have failed in the past to support the ministry, let us learn the reason. If it be poverty, if they have done all they can, then the Church must remember her obligations to carry the gospel to the poor.

As shown in a former article, the Methodist Church, being connectional, is better prepared for such work than any other. Let those who have received much of this world's goods contribute to carry the gospel to the more

needy. Let them remember their obligations to support the institutions of the Church. There is no more important institution than that of missions. While I would not disparage foreign missions, for which we are doing comparatively so little, we must remember that an army in a foreign land must look to its home as its base of supplies. This base must be well guarded from attacks of the enemy, and its fields well cultivated, or its supplies will cease. While some go out to fight, others must tarry with the supplies. If we allow the enemy to sow seeds of discord, vice, scepticism and infidelity at home, the Church can accomplish nothing abroad. Indeed, it would be a report to render the Master, when he calls for a reckoning, to say: "Lord, we lost by negligence the field you gave us, but we have taken another land." The Church at home must be kept alive, or all is lost. It is well for us to advocate a high standard of Christian education. But there is no education or scholarly attainments that can be substituted for the preaching of the gospel to dying, sinful men. Education is useful in that it enables us the better to grasp and comprehend the great truths of the gospel. But direct appeals to and personal contact with the people are the only methods that God has ever provided for the salvation of souls.

To furnish this preached gospel is the duty of the Church. To carry this gospel to every one is the duty of the minister. To receive and profit by the gospel is the duty of the people. In the Methodist Church, it is the province of the Church to send the minister. The minister has taken a vow to go wherever and preach to those to whom he is sent. The people have a most solemn vow to receive and support those whom the Church may send.

But in some districts the people are unable to give for the support of the ministry for his entire time. Here we are met with the most serious problem under the present plans and policy of the Church. To discuss this problem to any extent would render this article entirely too long; but let me urge all members, lay and clerical, to prayerfully consider the question, that a better provision may be made.

I am always glad to put the Advocate into a home, for I know that they get good matter for their money.
J. P. CALLAWAY,
Smithfield, Texas.

OUR CALIFORNIA LETTER.

Some one should have written the Advocate concerning Bro. Geo. S. Clark and his California pastorate. As none of the numerous Texans who reside here have done so, I will undertake the job myself, for it must be done.

The interval between the Los Angeles and the Northwest Texas Conference sessions for 1901 was six weeks or more. During that time your correspondent "held the station down" at least low enough for Clark to "get on." Since then the thing "has been flying." Pardon the slang, since for once it fits better than decent speech. As Bishop Key is fond of saying, Bro. Clark fits Santa Ana "like a glove." And Santa Ana fits him equally well. Although I knew George Clark, as I thought, thoroughly, I had no idea he had such capital station preacher timber in him. Nor did I dream that he was such a good preacher. Having been his presiding elder two or three years, I knew that the other presiding elders always wanted him, and that any circuit on the conference would be happy to have him as its pastor. But he is excellent far beyond my thought.

The station took wings when the Official Board, without any solicitation, increased the assessment for salary of preacher in charge \$200 and expressed themselves as willing to have made it still more. They also let it be known that it was their purpose a year hence to increase the salary by about as much more.

Bro. Clark's preaching has been very plain and pointed, and it has produced conviction of a godly sort. Forty or more have been added to the Church, souls have been saved, and these results without any but the regular Church and League services. One of the new members of the Church and League has crossed over the river. He was a Texan, too. We did not bury him here, but sent his body back to his native land, sleeping in the midst of a wilderness of flowers. They write from Corsicana that they never saw before hundreds of callas lying upon and yards of smilax wound about a casket.

I recently said, with perfect sincerity, that Santa Ana was the most desirable pastoral charge I knew in any conference. That element which makes it to be sought after especially is the large and enlarging opportunity given to glorify God in the salvation

of souls. I am looking for a gracious and great revival to begin to burn at any time.

You Texans and other Eastern Methodists are mistaken when you think that the Methodist Episcopal Church, South, has no miss on here. One Texas preacher has gone so far as to say in a letter to me that he thought we should all join the M. E. Church. Let him or any who think as he does come here and see for himself. If he does not change his mind, and can convince me that he has as much sense as I think he has, I will pay his expenses both ways, tourist's sleeper and all, and board him while he remains.

Recurring again to a revival here, I can see but one thing at all likely to mar the prospects of one. Dr. Carradine has engaged with another denomination to conduct a series of revival services in Santa Ana during the month of April. Every one knows who knows anything about Dr. Carradine that his revivals consist in raising an issue which is not only needless, but extremely hurtful. This issue, as stated by the lucid pen of Dr. Tillett, is: "Does the Bible teach, and Christian experience confirm, the doctrine that there is, subsequent to regeneration, a second radical and instantaneous work of divine grace within and upon the moral nature of the regenerate believer, which must take place before death, in order to his complete salvation from all sin?" Dr. C affirms, while almost the whole of our Church denies. This issue raised in the Southern Methodist Church in Santa Ana now will certainly sunder us. All this Church believes the doctrine of the necessity for holy hearts and lives. Very few of them believe that holy hearts and lives come as "a second radical and instantaneous work of divine grace." All are working in harmony and are happy in their work and expectant faith. Let the issue arise, and away will go our happy harmony and faith. No one knows better how to raise this issue and argue its affirmation than Dr. D. Verly Carradine. Hence, my sincere prayer is, may the Lord prevent his coming.

By the way, right now is an especially good time to visit California and especially Santa Ana. Dr. J. W. Lowry, formerly of Corsicana, but now resident here, goes to Texas in a few days to escort an excursion to Orange County. The Chamber of Commerce and the citizens of the county are proposing to do an outside thing in the way of a reception to the tourists. I don't mean a dinner or banquet or anything like that. They are going to show them the country free, and make everything else so near free that the trip need not cost more than the railroad fare, which itself will be reduced to the minimum of cheapness. Dr. Lowry's Texas address is Hillsboro from March 15 to April 15, at which latter date the excursion will leave Texas.

Not only is this a good time to visit this beautiful land, but it is a good land to visit with the view of finding a home here. I have been here just 365 days, and life here has grown more charming every single day. True, when the rainy spell set in, it was right trying on my affection. But since the bright and warm days of sunshine have returned, how surpassingly lovely everything is becoming! Two weeks of almost daily and nightly showers, interspersed with now and then an hour or so of regular downpour, have clothed valley and mountain with an exuberance of vegetation which one does not see oftener than once in ten years in Texas. Barley, alfalfa and wild oats are all being cut now and made into hay. Almost every vegetable that grows here is brought daily to our doors by Chinese gardeners, who raise and peddle them from house to house.

I hope to see many of my old friends when Dr. Lowry's excursions arrive. I shall certainly "lay myself out" to see that they have a good time.

SAM P. WRIGHT,
Santa Ana, Cal., March 12.

OUR NEW MEXICO LETTER.

Through the columns of the Advocate I would be glad to write to those of my friends and others who are desirous to know of New Mexico, its people and country, and especially the portion in which I am located.

I boarded the T. & P. train at Fort Worth on the night of February 26, after having spent two pleasant days at Polytechnic and among her boys who are pastors in Fort Worth. We sped through Weatherford and Abilene, night's mantle forbidding gaze, on out into the sea of sand, the eye being relieved now and then by drifted mounds and sea-tion-houses. The winds were up early Thursday morning, and "starting from their mysterious caves walked the plains and lashed the sands into fury." I suppose that it must be the regular business of the winds to drive the sand into the eyes, ears, nose and mouth of all travelers, and particularly home-seekers in the West, in order to fill their "gizzards" with sand and make them "gritty" to endure the Western life. However this may be,

I thought this was the case that day. We reached El Paso late in the night, and our fiery steed was panting and his iron muscles were quivering as though he were out of breath, almost, and exhausted after his long struggle with the King of Winds.

It is said that an hour passed is an hour gone forever. We reached the aforesaid city at 10:20 by Central time, and it was 9:20 by Pacific time. We reversed our watches and lived from 9:20 to 10:20 over again.

El Paso is a typical Western town, guarded on the north and west by a barren range of mountains. The houses are mostly all of brick or some such heavy material, in order to withstand the terrific winds that have a habit of blowing in this country.

At 10:20 the following morning we were off for Captain on a mixed train. At Alamogordo we were glad to make the acquaintance of Revs. G. R. Ray and S. E. Allison, pastors of Alamogordo and Whiteoaks, respectively. They are excellent gentlemen and men of God. Our hand was clasped again by W. F. Moore, whom we remember as singer for Rev. Jim Collard, the evangelist, in years gone by. In addition to a pleasant conversation, we partook of some needed nourishment and went on our way rejoicing.

On departing from Carlsbad, we left the plains and turned directly into the mountains, following up the canyons and then up the mountain sides. After pulling up and backing on different switches until we had traversed a piece of track resembling a capital M, we reached the top and then "home," 6000 feet high. On stepping from the car we found that the icy wind was blowing a gale, and that snow covered the ground. This was quite different from the plains, where one was very comfortable without an overcoat. Captain nestled among the mountains, indeed. It is situated with reference to the mountains as a berry in the center of a fruit dish. On the west and south lie the White Mountains, with their outlying ranges, culminating in a peak of about 18,000 feet in height. It is but once in a year—summer—that these old veterans deign to raise their snow helmets and reveal to man a scarred and weather-beaten brow, the result of centuries of strife with the elements. Like huge serpents stretched in the sunlight are the Captain Mountains, as they bound the town on the north and east, reinforced by the minor parallel ranges. The clouds hover about and conceal the crest of these as though envious of their height.

My work, the Nocal Circuit, has eight appointments, and could have as many more. The little band is indeed faithful and true to God and the Church. The people are hospitable, kind and friendly; but the majority are strangers to God. When I look around and see the possibilities in God's name, I am compelled to say, with one of old: "Lift up thine eyes and behold! The field is already white unto harvest and the laborers are few; therefore, let us pray unto the Master of the Vineyard that he will send more laborers forth."

Rev. E. F. Goodson, the presiding elder of this the El Paso District, held our Quarterly Conference at Nogal on March 15. Bro. Goodson is a godly and righteous man, and is doing much toward the upbuilding of His work. He is a Western man, strong and healthy, and understands Western ways; hence his success. In order to fill all appointments, he covers about 12,000 miles in a year.

Rev. S. L. Thomason, the former pastor of this the El Paso District, was compelled to leave this climate because of falling health. He was a pious man and much beloved by his people. We rejoice to be the successor of such a man.

In order to fill my appointments, I must go up canyons and over mountains to the aggregate of fifty-five miles. This trip I make in the saddle, the horse having been given to the present minister and all succeeding ones by the Quarterly Conference just mentioned, and is designated on the record as the "parsonage horse," because the sum of money purchasing same was derived from the sale of an old parsonage. The horse has been to many "round-ups" of cattle, and now, as it goes to "round-ups" of people to the Church, it is earnestly prayed that as it bears the vessel it will be filled from on high with a message that shall constrain the clever people to come to the home-fold.

There is much that could be said of this wonderful country, but time and space forbid. Our greatest need in this country is men well equipped in mind and body and filled with the Holy Ghost. May the blessings of the Father, Son and Holy Ghost rest upon all friends and the Master's cause, is the prayer of
GEO. M. BOYD,
Captain, N. M.

Rev. J. P. Mussett, of Grapewine, has sent six new subscribers and is still at work.

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DEVOTIONAL AND SPIRITUAL

THE DISCIPLE IN JOY.

My heart is resting, O my God,
I will give thanks and sing;
My heart is at the secret source
Of every precious thing.
—Anna L. Waring.

Sorrow is an interpolation in the divine plan, necessary and beneficent. Joy is the normal condition of man, God's highest work. Sad and sorrowful as the earth is to-day in all lands and climes, man's capacity for joy is evinced in the fact that, in the vast majority of lives, there are more days of happiness than sorrow. In the face of overwhelming disaster in all the regions of his being, man has set himself with indomitable courage to wrest happiness in some form out of his circumstances and to cry, "Begone, dull care!" Much of the so-called happiness of men is inexpressibly sad and poor and sinful, yet the fact remains that the great bulk of humanity has set itself to seek for happiness, and in that fact lies the proof that for joy man was at first constructed. Every form of enjoyment that man has devised for himself is his attempt to reconstruct out of hopeless wreckage and ruin the glorious past. Heart-breaking is the picture, yet it is a lurid and appalling testimony to the magnificent possibilities of his being. The man with the muck rake, missing the true vision of glory and brightness in the crown held out to him, does nevertheless witness to his capacity for the crown by his diligent attempt to gather the glitter of a straw, the color of purple, the shimmer of tinsel. Following the argument that sorrow is a sense of loss, we say that joy is the true condition of God's humanity, and that as sorrow entered with the loss of the sense of God, so joy is restored as man finds God.

All human joy is tarnished by the presence of the element of fear and dread. Man cannot escape from the deepest facts of his own nature and, therefore, in the midst of every form of pleasure there comes the unnamable, disturbing element of fear and apprehension. This may be concisely stated by saying, no man has power to perfectly enjoy the present who cannot look the future in the face with as-trance. So long as the undiscoverable hour of death haunts the consciousness of man with a vague terror, every gladness may be blighted in a moment by the recurrence of thoughts which man would fain banish. I do not speak of low forms of enjoyment, but of high. Love, friendship, home, nature, art, music, all suggest to the unforgotten soul the awful possibility of cessation, and then the unknown to-morrow becomes the tarnish on all gold, the blight on all fruit, the specter of all hours. The disciple in union with Christ has found the solution of all this mystery. He is at peace with the end and so is free for the true enjoyment of the "now." Because "to live is Christ," "to die is gain," and because "to die is gain" life is worth living, for the specter has been transformed into the gentle angel who stands ever at the portal of larger and more generous life.—Rev. G. Campbell Morgan.

SOME GOOD PURPOSES.

The end we seek has much to do with determining the character of life. The means used must not be forgotten. No one can be a good man while seeking good ends with bad means. But there is no good in our conduct unless we have a good purpose in view. Whether one makes money, seeks office, studies art, or indulges in amusement, the object sought is worthy of consideration.

Many live for self alone. For their own glory, their own advancement, their own gratification, they toil and strive. They take pleasure

in the attention they attract, in the praise of men, in their own happiness. Even religion which has no higher end in view than one's own gratification and comfort is not worth much. "Let your light so shine" that others "may see your good works and glorify your Father." Not that they may glorify you. Not that they may admire and praise you. Not that you may be pleased or satisfied.

Terrific storms sometimes come suddenly down in the great Western States. One who is caught in such a storm away from home may have a hard time to find his way. Many men, women, and children have perished in these blizzards on the prairies. Years ago a young man was caught out in such a storm and struggled hard to get home. He lost his way and became exhausted. Just as he was about to abandon all hope he saw a dim light in a lowly cabin. He managed to drag his weary feet to the door, found shelter, and was saved. He never forgot that wonderful deliverance. So soon as he became able he bought the farm and built a fine house on the spot where the log cabin stood, and placed a revolving light in the tower. Every night when there was a storm he kept the light burning, in hope that some weary traveler might see it and find shelter, and be saved from the tempest. He did not build his house for himself alone. He did not spend his money for himself alone. He thought of others. He remembered his own peril and deliverance.

So should every Christian live, not for himself, but for others also. Does he make money? Let him think of others. Does he study art? Let him consider what he can do with it for others. Does he give money? Let him consider what the result shall be. Does he go to church and pray? Let it be not for himself alone. The religion of some men seems to have no good object. The pagan saint who spent more than thirty years on the top of a high pillar had no very high aim. What possible good could all that suffering and sacrifice bring to the world? He never thought of the world, except perhaps to get away from it. Religion which does not bring a blessing to others has little value. "Consider one another."—Christian Advocate.

CERTAINTIES CONCERNING HEAVEN.

1. It is. It is the reallest of realities. Our first word of revelation is, "God created the heavens." If that seem indefinite, remember that Christ said He came down from Heaven and ascended up to it again. He was seen there by Stephen and John. Paul went there and came back as readily as we go to the isles of Araby the blest and come back. In the mouth of two or three human witnesses the divine word is established.

The necessary outcome of earth is Heaven. All this majestic world in its age-long histories is a delusion and a snare unless there is worthy consummation in Heaven. Christ said, "I go to prepare a place and will there receive you unto Myself." Preparations for this world are in myriads of cases and for aons. Preparations for that world are greater. Those in this world are for that. No wonder Christ says, "In My Father's house are many regal residences." As surely as God's world standeth sure, so surely Heaven is.

2. It has inhabitants. They have been seen. Their fans have winnowed our air. They come down without fall and ascend without toil. Thought is propulsive. Wish is realization. They are strong, swift, wise, ministrant. We know more about them than about some races of our planet. Jacob saw them at Bethel. Micah, Ezekiel, Isaiah,

Daniel, have all seen Heaven opened and gazed on the inhabitants thereof.

Nor are these men of olden time the only favored ones. Every pastor has stood in the chamber where the good man meets his fate and found it close on the verge of Heaven. When eyes of flesh grew dim, eyes of the spirit saw again the forms of loved ones who have passed on before and had real communion with those whom Jesus had received into His prepared place. Men still sweep through the gates with conscious realization. There are the spirits of men who were just here and made perfect there. They know one another; they are able to talk with Christ intelligently about the consummation of the greatest plans and efforts in the universe. But, especially, is it the place of the usual manifestation of God. Here the heavens declare His glory, and the firmament showeth His handiwork. But there God himself is revealed in a glory that lighteth the whole city. The glory that Moses could not look upon and live men see with unveiled faces. In more than fifty places the prophets and Christ speak of Heaven as God's dwelling-place.

Christ not merely came out of that actual place of manifestation once, but He came thence and appeared to Saul, to Ananias and to Paul afterward.

Knowing the splendor of the place and the excited character of its inhabitants, we could judge of their employments, but we are left to our poor imaginations. These are exceeded by definite descriptions. Some think that mere singing of songs and twanging of harps would not fitly employ men of great business capacity and intensity.

There is business enough when one is made ruler over ten cities. There is field enough for all daring when saints to the number of "twice ten thousand times ten thousand" follow Him who goes out to war as King of kings and Lord of lords. There is room for every teaching faculty when the ideas not possible to word and utter in the poor speech of men are to be communicated. What significance in music, flags, pictures! Fling the "Marseillaise" over a French army; the Stars and Stripes out ahead of American volunteers. So in Heaven there are rainbows, horses and falling worlds, Babylon's whole history in panorama, lurid with falling stars, all sorts of pictures creatable, thoughts embodied, things changeable as if alive, broader than our skies, shiftable as music, accentuated by severe thunders and earthquakes. Thoughts have suggested words, and feelings find expression in rhythm and cadences that are figured by the mighty voices of many waters in a storm. When our primary school here is unsearchable, we do not fear a coming of ideas and feelings in the coming university.

To open a book means not the mere bending back of the covers, but to open its meanings to the pupils. John saw a book in Heaven written within and titled on the back. But no genius of ancient times was able to open its meaning to the waiting students. John wept much that there was no one able to tell its mighty meanings.

But the Creator of all becomes the teacher of all. He enrolls the successive scrolls and reveals the mighty panoramas of the coming ages. John wrote down the words uttered and described the symbols displayed. But our poor understanding has ever been in a seven-fold muddle as to their meaning. But those who sang the mighty song of joy did so because they understood. Confusion, incoherence, incomprehensibility, make staring silence. But high knowledge, clearly grasped, evokes the shouts, resounds the hallelujahs.

There crowns and thrones, resonant voices and palms, books and

panoramas of meanings of racial life indicate knowledge and power and victory, fit for the strenuous purposes of men who counted not their lives dear unto themselves and who were faithful even unto death. Great as strength and value, wisdom and holiness are here, there are beseecher, full and far higher development there. It is a great privilege to talk with a Washington or Lincoln here about their world-wide plans for the benefit of their nation and race. Far greater privilege is it to talk with the King of the Universe on some dazzling height of transfiguration about the greatest thing in the universe that He should accomplish at some Jerusalem. Bishop H. W. Warren, D.D., LL.D.

PRAYING FOR TEMPORAL GOOD.

The Christian has perfect assurance in praying for spiritual blessings. He may come boldly to the throne of grace, asking largely, knowing that God is pleased with his petition, and pledged to grant his request. May he ask for temporal blessings also? Are not the laws of nature fixed and unalterable? Can the prayer of a mortal change the course of nature? Has not the Father kept the ordering of temporal things in His own hand? Will it do any good to pray for health, for the enlargement of our earthly store? Is it right even to desire an increase of worldly good?

There are many prayers recorded in the Bible for temporal aid. We have many evidences that God is pleased with such petitions when they are offered in the right way. "Jabez called on the God of Israel, saying, O that Thou wouldst bless me indeed, and enlarge my coast." This was clearly a prayer for an increase of worldly possessions. Jabez was straitened in his territory. He wanted more ground for his family to cultivate and more room to expand their borders. We are informed that God granted his request. From this we may fairly infer that God was pleased with his petition.

All good men are glad to see a young man prosper in temporal things. When one begins his career it is usually in a small way. He lives in one room. If he is married he may live in two or three rooms in a third or fourth floor in a great city. There is no disgrace in this. But if he is the right kind of a young man he will say, "Be the help of God it shall not always be so. I will enlarge my coast." We are glad to see his trade increase, to see him move into a larger and more commodious store, to see him build a larger house for the shelter of his family. We congratulate him and unite with him in gratitude to God. Temporal good is not to be despised.

Some of the noblest Christians in America began in a very small way, and afterward grew to be wealthy. One of them, whose name is well known among Methodists, had nothing but a wheelbarrow. He trundled his barrow down to the wharf every morning except Sunday, and purchased a bushel of oysters and peddled them through the town. He repeated this operation all the day long. But he was a good man with a holy ambition. He determined that he would not continue to be limited in this way forever, if God would prosper him. God did prosper him greatly, and he made good use of his wealth. The Lord enlarged his coast, and he enlarged the kingdom of God to the best of his ability.

While praying for larger temporal possessions three things should be borne in mind: First, we must work as well as pray. If one should pray every day for larger things, and sit down with folded hands waiting for God to add to his possessions, he would not really pray. But he who goes out to enlarge his own coast, praying that the hand of the Lord may be with him, has reason to hope



A Nightmare

Gives point to the fact that irregular eating disturbs the digestion. Nightmares or night terrors are the correspondence in the waking hours after eating, with the belching, gas, or better rising so often experienced after too hearty or too hearty eating.

Dr. Pierce's Golden Medical Discovery cures dyspepsia and other diseases of the stomach and its allied organs of digestion and nutrition. When these organs are cured, the whole body shares in the increased strength derived from food properly digested and perfectly assimilated.

"Your Golden Medical Discovery cured my Stomach, which was very weak and nervous. I was unable to eat and my weight was reduced to such an extent that I was almost dead. I now feel like a new man and am able to do my work as well as ever. I am indebted to Dr. R. V. Pierce for his medicine and his advice in this case of disease."

Sometimes a dealer tempted by the little more profit paid on the sale of low meritonous medicines will offer the customer a substitute as being "just as good" as the "Discoverer." It is better for him because it pays better, but it is not as good for you, if you want the medicine that has cured others, and which you believe will cure you.

Dr. Pierce's Pleasant Pellets cleanse the clogged system from accumulated impurities.

that it will be done if it is really needed. Second, temporal possessions are not always a blessing. Many a man's fortune has proved to be his misfortune. He thought he needed more, and that he could manage it wisely for himself and his family, but he was mistaken. Therefore, when we have expressed our earnest desire in prayer, and labored to the best of our ability to bring it about, if God should not grant our petition let us not think hard of Him. He knows best. It is good when He gives, especially good, now less when He denies. He is not unmerciful. Third, temporal things are never good unless they are used for good ends. One of the well-known mottoes of our day is, "I will be satisfied with what I have." It is a motto that is entirely untrue, and we give an opportunity to help others. This is a great lesson.

This is a time when men are deluged with the possibilities of worldly gain. There never was a time when Christian people were more in need of the admonition to be sober. Temporal possessions are not to be despised. They are to be sought. It is not improper to pray for them. But they are to be sought in the lowest and smallest of the Christian's resources. Other things are better far. "Seek first the kingdom of God and His righteousness."—The Christian Advocate.

FOOD AND NEURALGIA.

The Right Food Will Drive It Away. Good food cures neuralgia and many other diseases if it is the right kind of food and taken regularly. The proper food will surely relieve the volcanic tension and build the right kind of cells instead of diseased cells. When the rebuilding is under way the disease leaves the body. That is the fact and the basis of the food cure. There are hundreds of thousands of cases to prove the truth of this assertion.

A man in Delaware, La., Mr. Thomas Craver, says: "My wife has been greatly afflicted with neuralgia and has never found any medicine that would cure her."

I was told that if she could be fed on Grape-Nuts Breakfast Food for a time she would probably get well, so we started on Grape-Nuts. Within a very short time Wife became entirely free from pain and is now, to all appearances, entirely cured of her trouble.

We cannot find words to express our appreciation of the beneficial results from this greatest food in existence, Grape-Nuts.

this was the case that day. d El Paso late in the night, ry steel was panting and his es were quivering as though it of breath, almost, and ex- ter his long struggle with f Winds.

l that an hour passed is an forever. We reached the ity at 10:30 by Central time, 9:30 by Pacific time. We ur watches and lived from 30 over again.

is a typical Western town, i the north and west by a nge of mountains. The mostly all of brick or some material, in order to with- terrific winds that have a wing in this country.

the following morning we r Capitan on a mixed train, who we were glad to make tance of Revs. Geo. R. Ray Allison, pastors of Alamo- Whiteoaks, respectively. ilient gentlemen and men r hand was grasped again foore, whom we remember for Rev. Jim Collard, the in years gone by. In addi- pleasant conversation, we some needed nourishment our way rejoicing.

ing from Carlizson, we left nd turned directly into the following up the canyons the mountain sides. After and backing on different tl we had traversed a piece sembling a capital M, we top and then "home," 6000 On stepping from the car at the icy wind was blow- and that snow covered the is was quite different from where one was very com- hout an overcoat. Capitan ng the mountains, indeed, ed with reference to the as a berry in the center h. On the west and south te Mountains, with their ges, culminating in a peak 60 feet in height. It is but it—summer—that these old gn to raise their snow hel- val to man a scarred and on brow, the result of cen- with the elements. Like s stretched in the sunlight ptan Mountains, as they wn on the north and east, by the minor parallel e clouds hover about and erest of these as though heir height.

the Nocal Circuit, has ments, and could have as The little band is indeed true to God and the e people are hospitable, tently; but the majority s to God. When I look see the possibilities in I am compelled to say, old: "Lift up thine eyes The field is already white and the laborers are few: t us pray unto the Master ard that he will send more h."

Goodson, the presiding the El Paso District, held y Conference at Nugal on Bro. Goodson is a godly s man, and is doing much upbuilding of His work. stern man, strong and d understands Western his success. In order to ntments, he covers about in a year.

Phomason, the former pas- work, was compelled to limate because of falling ras a pious man and much s people. We rejoice to sor of such a man.

o fill my appointments. I canyons and over moun- e aggregate of fifty-five trip I make in the saddle. Having been given to the lster and all succeeding Quarterly Conference just ind is designated on the e "parsonage horse," be- m of money purchasing rived from the sale of an e. The horse has been to l-ups" of cattle, and now, "round-ups" of people to it is earnestly prayed that he vessel it will be filled with a message that shall clever people to come to d.

uch that could be said of ul country, but time and Our greatest need in is men well equipped in ody and filled with the May the blessings of the ind Holy Ghost rest upon nd the Master's cause, is GEO. M. BOYD.

P. Mussett, of Grap- sent six new subscri- s still at work.

Secular News Items.

Ex-President Cleveland was sixty-five years old March 18th.

In order to protect the game in the Yellowstone Park, its boundaries are to be enlarged.

Manila is said to have had a college some years before Harvard was founded. The College of St. Thomas was established in 1818.

It is said that the farmers of this country last year realized the sum of \$281,178,850 from the sale of poultry to town people.

Elton D. Jordan, of Boston, has given \$50,000 to the building fund of the New England Conservatory of Music. He recently announced a gift of \$50,000 for an organ.

Wood has been sent out from Berlin that King Rastan and Polish students have been expelled from Prussian technical schools on charges of political agitation.

The Department of State has no more any demand on Turkey for reimbursement of the money expended in the ransom of Miss Stone. The reports that Turkey has refused to pay are erroneous.

Pablo, a half-breed Indian and Mexican, and a millionaire, owns and keeps at his reservation in Montana 19,000 head of cattle and a herd of buffalo numbering 150, the largest on the continent.

We are horrified to learn that the people of a section of the Northwest have been guilty of lynching a negro. A howling mob of four thousand took part in this deplorable occurrence at Lajuna, Colo., last week.

The Young Men's Christian Association of North America are erecting buildings costing from \$5,000 to \$500,000 each. There are now over seventy-five building enterprises on foot, with over \$2,000,000 of funds pledged.

The States of Tennessee and Mississippi were visited by fearful rainfalls during the past week. Reports from the flooded districts of Tennessee estimate the loss at \$1,000,000. So far the list of dead number twenty-three.

James H. Fairchild, who for sixty-eight years has been connected with Oberlin College, Ohio, and for thirty-three years was its President, died March 15. His term of service probably exceeds that of any other college official in the United States.

A new political club has been founded in London by English and American millionaires. It will be called the Columbia, and will be the most expensive club in Europe. The main object of the club is to promote good relations between Great Britain and the United States.

Former Gov. Robert Taylor, of Tennessee, has entered an "old-time fiducio" contest, to be held at Decatur, Ala., early in April, under the auspices of Decatur Lodge of the Elks. Nearly 100 other fiduciers as old as Gov. Taylor have entered the contest, which is to continue several days.

The British Government has secured the services of forty Canadian female teachers to take charge of the Boer children in the concentration camps in South Africa. These young ladies will be engaged for one year, will be furnished with free transportation, will receive rations and house or tent accommodations, and a salary of \$300 a year.

Dayton, Ohio, has over 8000 men in shop Bible classes and meetings each month, conducted by the Young Men's Christian Association. Additions have constantly been made to the Churches from the men in these classes. Over 25 per cent of the men in the shops are not Christian men. Cleveland, Ohio, has each month some 5000 men in such meetings and classes.

King Edward of England will feed half a million of London's poor during coronation week. His Majesty notified the Mayors of the metropolis March 18 that the sum of £20,000 was placed at their disposal, and he invited them to make the necessary arrangements to entertain the very poor to the number of 500,000 at a dinner in celebration of his coronation.

Noriec, one of the recognized Philippine leaders, has been captured. Gen. Malvar is the only prominent leader left in the field. Noriec was captured on his way to the coast while endeavoring to escape. He admits that the insurrection as such is over, and says that the few remaining leaders are fleeing, as they do not command men enough to warrant surrenders commensurate with their rank.

Cecil Rhodes, known as the "Colonizer of South Africa," died March 26 at Cape Town. The fatal disease was consumption, one that he fought against all his life. Mr. Rhodes was a great genius, said by some to be the greatest Englishman of the day. In the early seventies his ill health took him to South Africa, where, thrown upon his own resources and with only \$50 in his pocket, he struck out for

the interior and employed himself at odd jobs about the diamond mines. He soon became master of the situation, and before his death controlled a capital of \$20,000,000. His constant effort was to give England dominance over all South Africa, and it was principally to this end that he used his great fortune.

Six men lost their lives last week in Cleveland, Ohio, as the result of a cave-in of a huge bank of earth at the plant of the Cleveland Gas Light and Coke Company. The men were working close to a bank of clay, when it suddenly gave way, burying them. Fellow-workmen immediately began the work of rescue, and in a very short time six of the men had been taken out. Some of them were alive, others were already dead, their lives having been smothered out.

The world's conference of the Young Men's Christian Association, which meets once every four years, will be held this year in Christiania, Norway, from August 20 to 24. The Storting or Parliament of Norway has made a Government appropriation for this conference. The international committee of Young Men's Christian Association has, it is announced, secured special rates and is arranging itineraries for those who plan to attend the conference and for those who wish to make longer summer tours in Europe.

In the District Court at Austin last week, Judge Frank Morris overruled the demurrer of the State and dismissed the suit in the case of the State against the several directors of the Kirby Lumber Company for alleged violation of the anti-trust act. The court holds in its decree that the anti-trust acts of 1889 and 1895, giving jurisdiction to the District Courts of Travis County in such cases are unconstitutional under the recent decision of the United States Supreme Court in the Illinois case.

On March 26 the jury brought in a verdict declaring Albert Patrick guilty of the murder of Mr. Wm. M. Rice. This trial has been in progress in the New York court for eight weeks. Mr. Rice was a millionaire who a part of his lifetime resided in Houston, Texas. He died in New York City in September, 1890, leaving the most of his property to Patrick. The jury found that this will in favor of Patrick was a forgery and that through the instigation of Patrick Mr. Rice died from the effects of chloroform administered by Mr. Rice's valet.

A dispatch from Boston, dated March 17, says: A postal card from Miss Ellen M. Stone was received to-day by her mother, it being the first message by mail from the mission since her release. She writes: "Salonica, Feb. 28.—My Own Blessed Mother: With all my heart I thank God for the opportunity to write once more. Mrs. Tsilka, Baby Elenchine and I are pretty well and full of happiness and thankfulness to be free. All our friends, too, are so much rejoiced that we can but marvel at the strong bonds which make all hearts one, the earth round. With love to all friends, your daughter—Ellen M. Stone."

Coney Island, says a New York dispatch, has been plunged into gloom by the announcement that a wave of reform will sweep over the resort. Police Commissioner Partridge has decided to abridge the privileges of the islanders during the summer, and a circular letter bearing his signature has been read to members of the police force, calling for volunteers to assist in the work. In calling for help Commissioner Partridge says applications will be received from patrolmen of undoubted sobriety. "Only fearless and willing men are wanted," who will do "real police duty," and not consider the seaside assignment in the nature of a summer junket.

It is said that not in years has there been such a disposition among Democrats to view the political prospects of their party as encouraging as at present. They think that they will get the congressional elections, and they believe the groundwork of a successful presidential campaign will be laid thereby. From a Washington report we learn that Mr. Lewis Nixon, the new Tammany leader, has been diligently looking into Democratic conditions throughout the country, and he has found that party harmony, so far as national issues are concerned, is almost complete. He has found very few Democrats who desire to make a fight on the silver question, and he regards silver as no longer a dividing issue.

At Dayton, Tenn., last Monday, an explosion of gas in the Nelson mine of the Dayton Coal and Iron Company ignited the dry coal dust in the mine and caused a terrific explosion. Twenty-two men are known to be dead. It is supposed that one of the fuses was defective and resulted in what is known as a "blown" blast. The flame shooting out from the blast ignited the gas, which in turn ignited the accumulation of dry coal dust in the mine. The explosion that followed was horrible in its intensity. It shot out of the

DIRECTORY.

F. M. CABINNESS—Real Estate, Pine Timber Lands in Beaumont Oil Belt. Conroe, Montgomery County, Texas.

DRS. E. P. DAVIS & W. H. GOHLMAN—Eye, Ear, Throat. Rooms 205-6, Bina Building, Houston, Texas.

OSTEOPATHY.

A. P. TERRELL, Osteopathic Physician, Graduate of the American School of Osteopathy, Kirksville, Mo. Rooms 204-5, Bina Building, Houston, Texas. All curable diseases successfully treated without the use of drugs or the knife.

mouth of the mine and completely wrecked the shed at the mine entrance. Three men were killed while standing beside the mine and two seriously and one fatally injured. This mine has been the scene of two serious explosions in the past. In 1889 four men were killed and eight seriously injured. December 20, 1895, an explosion of mine dust occurred, in which twenty-eight lives were lost. This was caused by a miner carrying an open lamp contrary to regulations.

Gen. Wood has brought to the attention of the war department the propriety of raising the wreck of the Maine in Havana harbor. It is stated by him that not only are there sentimental reasons for this, owing to the fact that, according to common belief, the remains of forty or fifty American sailors lie within the sunken hulk, but this heavy steel structure is also a menace and obstruction to navigation in the harbor of Havana, and it is our duty to the Cubans to remove it. The expense attached to the undertaking is very heavy, the bids ranging anywhere from \$400,000 to \$700,000. Secretary Root will submit the question to Congress, probably without recommendation as to whether the Maine shall be raised.

A report from Tyler, Texas, says: Blackbirds are almost ruining the corn prospects in this section. There is a roost near this city where millions spend the night, and they may be seen every afternoon in droves miles in length flying to it. The pests swoop down upon a field of young corn and almost instantly the crop is destroyed. Many farmers are stationing boys around their fields with guns to frighten the birds, while others are putting out strychnine and other poison. Often the birds are found dead in great numbers in the streets of the city. Some farmers have replanted two or three times, and have not yet got a stand of corn. If some effective remedy is not soon found to drive the birds away the entire corn crop in this vicinity will be destroyed.

A London physician—Dr. Addyman, of St. George's Hospital—announced recently that he had completed a cure of a bad case of cancer by the action of X-rays upon the disease. Dr. Addyman has been experimenting in cancer research for some time past, and his claim to have effected a cure with X-rays was treated with great respect. "We have done in part what Dr. Addyman claims to have done completely," says a London surgeon, "and X-rays have been made the means of alleviating pain in cancer cases to a very large extent. We have been groping in the direction of a complete remedy for this terrible disease, and if the X-rays shall be proved to have effected an unqualified cure in a case of real deep-seated cancer, the benefit to the world will be immense; indeed, it has marked an epoch."

The following dispatch from Jackson, Miss., gives the latest information of the flood from that district: The flood situation has again become serious on account of the continued rising of Pearl River, which is now out of its banks from mouth to source and is flooding all the low country. At this place the river is from seven to nine miles wide, has washed away several miles of the track of the Alabama and Vicksburg Railway and tied up the Gulf and Ship Island Road. The plant of the waterworks company is under water and the pumps have been stopped, causing a water famine all over the city, and the oil mills and other factories and steam power concerns have been compelled to shut down. Another pump is being put up, and water is promised to-morrow in sufficient quantity to relieve distress. Traffic is entirely cut off between this city and Meridian, and will be for several weeks.

Habitual constipation is the door through which many of the serious ills of the body are admitted. The occasional use of PINK KIDNEY BITTERS will remove and cure this distressing condition.

The web of true religion is woven through the heart.

Brave hearts break out their own opportunities.—Ran's Horn.

Don't Become Discouraged, But use Simmons' Liver Purifier (tin box). Many imitations of the original, so be careful and see that it's "Purifier" and manufactured by the A. C. SIMMONS JR. MEDICINE CO.



Faith—Milord, You're Right!

Uneededa Biscuit

...Spring and Summer... KNIT UNDERWEAR

To the casual buyer knit Undervests are all very much alike—one seems to be just as good as another; but a more careful examination will demonstrate that there is not only a great difference between makes at similar prices, but these apparently small details are just those things which make the garment durable or useless. A thorough acquaintance with all the best manufacturers enables us to show the best goods at each price quoted by us. At the same time, we show a large and carefully selected assortment that is especially adapted to our climate.

Low Neck and Sleeveless Vests.

- Richelieu ribbed bleached cotton, taped neck and arms, full size, sale price, each..... 10c
Richelieu or cluster ribbed, with mercerized taped neck and arms, very fine gauge and full sizes, for, each..... 12 1/2c
Richelieu ribbed bleached mace cotton, very fine and soft, 18c each, or three for..... 50c
Richelieu ribbed bleached lislethread, with silk taped neck and arms, at only, each..... 25c
Richelieu ribbed bleached lislethread, with deep lace insertion, sale price, each..... 25c
Lace striped white lislethread, with silk taped neck and arms, on sale at 35c each, or three for..... \$1 00
2 1/2 ribbed bleached lislethread, in large variety of dainty lace trimmings, sale price, each..... 35c
Sleeveless Vests, to be used with low neck dresses or as corset covers—Cluster ribbed bleached cotton with neat lace edging, on sale for, each..... 12 1/2c
Richelieu ribbed white cotton, with pretty Valenciennes lace edging, for only..... 25c
Richelieu ribbed white lislethread, with similar trimming, sale price only, each..... 35c

SANGER BROS. DALLAS, TEXAS.

THE ROCKDALE NURSERY,

Full of 1902, will be headquarters for Dutch trees. We grow all leading varieties for the wholesale and retail trade. Elbertas, Mamie Ross and Nixon King are grown in large blocks. We also have a full line of Nursery Stock, such as Apples, Plums, Apricots, Pears, Cherries, Japan Persimmons, Shade trees, Evergreens, Field-grown Roses, Hardy Shrubs, 30,000 California Privets, etc. Write for descriptive Catalogue and prices.

O. K. PHILLIPS, Propr., Rockdale, Texas.

YOU CAN BUY A FIRST-CLASS Sewing Machine AND GET ONE YEAR'S SUBSCRIPTION TO THE Texas Christian Advocate \$22.00 Drop-Head Machine, \$23.50.

NO RISK IN BUYING THIS MACHINE.

THE ADVOCATE GUARANTEES IT.

ALL OUR PURCHASERS ENDORSE IT.

MANY TESTIMONIALS ARE ON FILE.

Yoshum, Texas, Mar. 13, 1900. Two years ago, I got one of your DROP-HEAD MACHINES which has given perfect satisfaction and sews as nice to-day as when I got it. MRS. MIKE DUNN.

Freight Prepaid. Cash Must Accompany All Orders. Address TEXAS CHRISTIAN ADVOCATE, DALLAS, TEXAS.

Notes

EAST

S. W. Mill... three weeks... In Collin County... my work... I served the... being our p... League to s... and the bill... had an a... out, are... other cr... to be rat... tions are... attend... great nee... cut. I ma... going to... used, with... spiritual ch... and old-fa... shouting is... fire, but tr... suming com... shout com... the Holy Gh... in all of our... world, but a... power can m... work.

Rev. B... Mission... This is... day."

NORTH

G. F. Boyd... terly Confer... Sunday at M... Rev. T. H... was on his... sermons. I... those peop... Our business... This is a ha... people, but... part of the... standing the...

T. J. Rippe... terly Confer... the official... Advocate... later. Four... and went... and spent... something w... farmers left... miles to th... all up and... revivals... we may ha... this year.

R. J. Smith... of St. J... founding... on... give us a... of \$10. My... front a... preacher... to the atmo... ever served... all sources... members... Societies... and they... St. Jo... St. Jo... A fine boy... So we are... are on the...

E. B. Thom... come on me... an increa... our prayer... orderly and... \$50 paid for... and twenty... some of the... second quart... Casey, F. E... counsel, a... contraction... to be at... of the peop... Hills city... priory... railroad... To... idly increas... are remaini... most be... the armor... and be bless... Conference... We will do... May the con...

C. W. Jacob... terly Confer... which passed... able. Six out... represented... color, gave a... point. On S... a sermon th... was manifest... is there is... congregated... preaching! A... The Gordon... Hill and othe... but its pres... an ill-fate... used times... is sin, but t... for. No one... some good... was moved... saying th... preacher in... ter, \$23.50... with us that... vido.

I. L. Nunn... moving count... Since then... been moved... the First... elegant churc... two years, ha...

Notes From the Field.

EAST TEXAS CONFERENCE.

Allen.

S. W. Miller, March 29: I gave nearly three weeks to the prohibition campaign in Collin County, which got me behind in my work. But our large majority has served me for work. We are now organizing our people in Law and Order Leagues to see that the law is enforced and the blind tiger is not run. We have had an abundance of rain, and wheat and oats are fine, with good prospects for other crops. The Allen Circuit also seems to be rather looking up. My congregations are on the increase, seedless well attended and spiritual. Yet there is a great need of a revival on the entire circuit. I may be cranky, but I am hungering to see our Methodist hymn book used, with a consecrated leader and a spiritual choir and some hearty and old-fashioned shouts. It is true shouting is not religion, neither is smoke fire; but true smoke is caused by fire consuming combustibles, and a true spiritual shout comes from a heart set on fire by the Holy Ghost. We are needing power in all of our Churches. We have the best system of Church government in the world, but machinery is not power, yet power can make a great machine do great work.

Rev. D. F. Pulley, of Golden Mission, sends seven new subscribers with the statement: "This is the work of yesterday."

NORTH TEXAS CONFERENCE.

Ector.

H. F. Boyd, April 1: Our second Quarterly Conference was held Saturday and Sunday at Mulberry, on Red River. The Rev. T. R. Pierce, our presiding elder, was on hand, and preached three fine sermons. It was his first time among these people, and they were delighted. Our finances were a little behind last year. This is a hard year with many of our people; but Mr. Pleasant is paying her part of the quarterly, notwithstanding the hard year.

Bellevue.

T. J. Rippey, March 25: Second Quarterly Conference held, and all the official members present taking the Advocate—even the visiting Baptist minister. Four merchants left their stores and went eight miles to the conference and spent the day. A fellow ought to do something with a crowd like that. Four farmers left their fields and came fifty miles to the same conference. Collections all up and two-thirds paid. Now for our revivals in earnest. Pray for us, that we may have a great gathering of souls this year.

St. Joe.

R. J. Smith, March 25: The good people of St. Joe, Texas, gave us another nice sending. On last Sunday Myra, Texas, gave us a sending to the market value of \$90. Myra is certainly coming to the front—a one-quarter station pays the preacher \$20 quarterly and pounds him to the amount of \$80 at one time. Who ever sent a more noble people? From all sources we have received forty-five members since conference. The W. H. M. Societies have grown to fifty members, and they have raised and expended at St. Joe \$80 since we organized in January. Our people are praying for a good spiritual time at the District Conference here. A fine boy came to see me last Monday. So we are happy, and the Smith family are on the increase.

Winnaboro.

E. B. Thomson, April 2: A kind welcome in my return, a generous sending, an increase in members and interest in our prayer meetings and Sunday-school, order and attentive congregation, war like paid for the support of the ministry, and twenty accessions to the Church, are some of the items of interest to us. Our second Quarterly Conference past. Bro. Casey, P. F. presided with care, grace in counsel, and preached in power and demonstration of the Spirit. He is helpful to us, and won the confidence and love of the people. Winnaboro is a growing little city, full of business life, an enterprising citizenship, will soon have another railroad. Texas Southern population rapidly increasing and values enhancing. We are reminded by the outlook the Church must be energetic, humble, and put on the armor in order to meet its obligations here. Large congregations bear this District Conference meets here the 28th of June. We will do our best to entertain well. May the conference be a blessing to us.

Gordonville.

F. W. Jacobs, March 25: Our first Quarterly Conference was held March 25, which passed off pleasantly and profitably. Six out of seven appointments were represented. Bro. Stafford, our presiding elder, gave satisfaction in the chair and pulpit. On Sunday morning he preached a sermon that did good. The Holy Spirit was manifest, and where the Spirit of God is there is liberty. Oh, for a universal consecrated ministry and Holy Ghost preaching! All else is chaff before God. The Gordonville Mission is an old work. Hill and other good men have served it, but its present spiritual condition is like an ill-fitting garment cut in the numerous need times of yore. The cause, I think, is sin, but the occasion is unaccounted for. No one knows. However, there are some good people here, and many souls unsaved. May God open the way for a saving time. The steward assessed for preacher in charge, \$30; paid first quarter, \$25. But the best of all, God is with us that trust him, and he will provide.

Rock Hill.

L. I. Nangle, March 25: We live in a moving country. Soon after conference we moved into the town of Rock Hill. Since then nearly half of the houses have been moved to Prosper, a new town on the Frisco Railroad, two miles away. Our elegant church, which has been built only two years, has just been moved, at a cost

\$225. We have contracted with the same parties who moved the Rock Hill church to move the Bethel church to Emerson, another new town on the Frisco Railroad. Our people have shown their loyalty to the Church and good judgment in this matter. There are no members in Southern Methodism more loyal than are to be found in this charge. The spot on which the Bethel church stands is a sacred spot to many of us. My parents joined that Church nearly fifty years ago. There I attended Sunday school when a child, and joined the Church thirty years ago. The present house is the third Methodist church built on the spot. The first was built in the early settlement of this country, perhaps the first Methodist church in the country. The second was built some years before the Civil War. In this building Rev. Wm. Allen ran a District Conference High School for many years. The present building was erected for his school. The school closed some years ago. The old building was torn down and this one moved and took its place. Our Bethel parsonage has been sold since conference, and we will build at Emerson.

Haskell Avenue, Dallas.

Wm. A. Edwards, March 25: I write to let you know that Haskell has just closed a most glorious revival. For the first week the pastor did all the preaching. After the first week the preaching was done by Bros. Lamb, Harrison, Hamilton, Rippey, Nichols and I. W. Clark. I will not attempt to praise the work in the efficiency of the work done by these brethren. It was all good and all highly appreciated. We were broken up at least one day and night in each week of the meeting by bad weather. The Church was greatly revived and received great help in the meeting. The singing was led by our own choir, and was always good. I think scarcely any one refused to pray or lead a prayer service when called on. I want to say this for Bro. Clark, the presiding elder: He was on hand at nearly every service, and if no one else was present he did the preaching and was absolutely subject to orders. The Church has not been so much revived for a long time. We had twenty-two conversions and twenty-nine accessions to the Church. I will venture this opinion as to the cause of our success: We availed ourselves of every help. It was a concentrated effort of the Dallas preachers and presiding elder. Now I will venture to give my opinion as to the cause of failure: It is want of concentration. The prayer and most of the work I believe an effort on the same line and same way would, if carried to all the city Churches, revolutionize Methodism in Dallas.

Rev. S. S. McKenney, of Cameron Circuit, is a new man, but he knows what is good for Texas Methodism. He sends 20 new subscribers to the Advocate every week.

WEST TEXAS CONFERENCE.

Luling.

L. B. Ellis, March 25: We have just closed our meeting here. I was assisted by Bro. W. H. Brown, of the North Texas Conference, who preached several bright, happy sermons. Some thirty conversions, and more to follow. The membership of the other Churches will be increased. The pastor had announced the meeting for several weeks previous to the meeting, and the people were made aware of the meeting. The meeting was a success. We had the power of God in all my life. The meetings of the Holy Ghost were seen in every service. Brothers have given me the love for his cause among us. Bro. N. M. McLaughlin, of Morgan, was with us for days in the spirit and power of the gospel of Christ. His preaching was searching and edifying. He endeavored himself to our people. He is fine help in a revival. We give God the glory for his work among us. Our young converts did efficient work in bringing their unsaved friends to the Savior.

Yoakum.

L. E. Davis, Steward, March 19: Last year we gave our readers a short account of our doings, wherein we said that we would come out all right at conference. The assertion, I am glad to state now, proved very true. I am proud to say that we came out all right after conference. The good Bishop and his Cabinet treated us grandly by turning Bro. J. J. Johnson, the whole Church and city was perfectly delighted. This is Bro. Johnson's third year with us. Methodism never had a more faithful and earnest pastor and preacher than this concentrated man. Large congregations bear this year over three hundred eighty-five since last conference have given food to his faithful words, and have in the past two years of his ministry here cast their lot among us. The majority of these are professions of faith. He has the esteem and confidence of the Church and the city. This fact was demonstrated a few Sundays ago when he called upon the congregation for subscription to the Annual Conference collection, which is something over \$100. In a very few minutes \$200 of the amount was secured. Two years ago we were burdened with a parsonage debt of \$80. This has long since been paid. The fact that \$50 have been dismissed by letter during the last two years will show that this is a very sterling charge—people coming and going. We have a large membership among the railroad men and their families, and they move here and there and then return; so it makes it no easy task to look after a moving membership. Look up the new ones, visit them, urge them to send their children to the Sunday-school and to attend services themselves, etc. Any preacher who serves this charge as it has been for the past two years earns every dollar of the \$100 we pay him. One of the greatest characters known in this section of the country was a gray-haired old veteran of the cross, the late J. M. Woodley. Bro. Johnson has ordered a memorial window to be placed in the church, to the value of \$20, to the sacred memory of the great and good man. Have we a Woman's Home Mission Society? Well, I reckon we have. It is a veritable bee hive—always at some good work. They take up a certain line of work all agree to it. Then look out—that work will be done sure. The carpet on the parsonage floor did not suit us, so a new one was purchased at once. Now

they have decided that the church will look better with a nice carpet to cover the entire floor. It has been ordered. The Orphanage and the Rescue Home received their attention. I think their motto is, "All things are possible to him that believeth." God bless the women of our Church. We have a Sunday-school which has made wonderful progress in the past two years. Something like 200 enrolled, with an average attendance of 125 to 145. A better corps of teachers would be hard to find. The children are very obedient, the average attendance has been, for the past two years, thirteen. It is a strictly missionary school. The collection on the first Sunday of each month goes to this cause. A bank was furnished to the children last year to deposit their missionary money in during the year, and it is a fine sight to see each class making their deposits in the bank. The plan was a great success, as it was seen on the last Sunday of the conference year, when we had a special service, with a good program, with the bank well opened and the nickels, dimes and coppers were counted, amounting to just \$1. It proved to be a fine education to the little ones, teaching them to give substantially to the cause of missions. The same plan is proposed this year, and the children know well when missionary day is at hand. Bro. Johnson has the school well in hand. The prayer-meeting is growing intensely interesting. Last Wednesday night there was a large attendance, and some twenty-five or thirty took active part, mostly young people, and some not so young in years, but very young in the kingdom. It is encouraging to hear the young converts pray and testify in the public congregation. Bro. Johnson, as is his custom, appoints a leader from among the members to lead the following week, and gives the chapter from which the lesson will be taken. We have a League with sixty-five members. Fifteen took the pledge last Sunday. Some forty or fifty will take part, making the recent Fitzgerald meeting the League were all out and working for the salvation of souls. They will read, sing, pray, talk or write for the advancement of the kingdom of God. We have a Church of nearly 100 members. Bro. Stewart will be with us at our meeting in May. We shall build him a large tabernacle, and we are praying for a gracious outpouring of the Holy Spirit upon this town.

Scrofula is a bad thing to inherit or acquire, but there is a cure in Hood's Sarsaparilla completely cures even the worst cases.

NORTHWEST TEX. CONFERENCE.

First Church, Weatherford.

G. S. Wyatt, March 25: Bro. J. B. Andrews began last Sunday one week ago, March 25 to assist us in a meeting at First Church, Weatherford. He is a most excellent preacher, clear, forcible, powerful, without emotion, depending on the Word of God and the Holy Ghost to produce the desired results. Now, standing the fact that we have had many things to contend with, a heated political campaign, many infidel converts of the Church, and a smallpox scare, yet there have been several conversions, quite a number revived, and we start into the second week with bright prospects.

Whitney.

J. H. Braswell: We have just closed one of the most successful meetings ever held in this town. Most extraordinary bright, happy conversions. Some thirty accessions, and more to follow. The membership of the other Churches will be increased. The pastor had announced the meeting for several weeks previous to the meeting, and the people were made aware of the meeting. The meeting was a success. We had the power of God in all my life. The meetings of the Holy Ghost were seen in every service. Brothers have given me the love for his cause among us. Bro. N. M. McLaughlin, of Morgan, was with us for days in the spirit and power of the gospel of Christ. His preaching was searching and edifying. He endeavored himself to our people. He is fine help in a revival. We give God the glory for his work among us. Our young converts did efficient work in bringing their unsaved friends to the Savior.

Splendid Meeting at Mt. Calm.

N. A. Keen: The meeting from start to finish was of the power and work of the Holy Spirit. There was no abatement or lagging by the way. Beginning on three days and nights in March, it continued seventeen days, intensifying itself at every service. Bro. Stuart, of Dawson, came to us Sunday night at the beginning and remained until Friday morning, preaching three times a day. He preached at 11 a. m. to the children of the town each day, there being from 150 to 200 children present. What meetings these were! A number of conversions and accessions from among the children. Some thought that the meeting had finished its work when Bro. Stuart left, but not so. The Holy Ghost remained, and when Bro. Jerome Duncan came to us on Monday he found the tide of grace rising higher to a more perfect work. Me? how he did preach, strong sermons and spiritual, for three days and nights. It was Thursday, being alone with my good people, that I told them I was about dead, being wedged in between those great preachers, and that Bro. Bolton would be on hand Friday morning with an armful of sermons. Look up the new ones through Quarterly Conference and on Sunday. I told him these things and he gave me the usual "beloved smile." But note he struck fire every time. Saturday was a good day. Sunday Bro. Bolton preached a fine sermon and took collections, which in cash \$220 and subscription amounted to \$200. Thus at one appointment we cleared the debt with good margin of the entire charge. We want to double this year. The meeting closed Tuesday night with about forty-five conversions and twenty-six additions by ritual. The best Mt. Calm ever had. Bro. A. P. Lester helped us the four last days, doing splendid work. He organized the American Anti-Slavery League with about fifty members, and we had him \$25 for this cause. He added \$12 for his ministerial labor and sent him on his way rejoicing.

A CORRECTION.

In a recent article in this paper on "The Biggest Sunday school" we said, "Marion Church (Tyler) and Shorn Church (Houston) each take 200 copies of the Children's Visitor, the largest number in the State. Next comes Travis Park Church (San Antonio) with 150, and First Church (Dallas) with 125." In a private letter from J. P. Leslie, Esq., Sherman, Tex., he calls our attention to the fact that Travis Street Sunday school should be in the list as taking a large number of Visitors. On investigation we find that this school gets 150 Visitors the year round and 30 Visitors for ten months of the year. This makes an average of 175 for the whole year. We cheerfully correct this oversight and will ask the reader to place Travis Street Sunday school on the list of big live schools. Our hat is off and here is our hand. Send us an order. BARBER & SMITH, Dallas.

THE OLDEST SUPERINTENDENT.

I have been a reader of the dear old Advocate for about twenty years. I notice in your issue before the last, a list of some of the largest subscribers for our Sunday-school supplies, etc. Now for the sake of curiosity, I would like to know through the Advocate who is the oldest Methodist Sunday-school superintendent in our five conferences. I do not mean the oldest man, but the one who has been superintendent of one school continuously the longest. I have been superintendent of the Methodist Sunday-school at this place for twenty-three years and three months. Excepting the Bible class and teachers, all my scholars have been born since I took charge of the school. I keep all the teachers, the Bible class and preacher supplied with magazines and balance of the school according to grade. J. W. GARY.

Montgomery, Texas.

G. S. Wyatt, March 25: Bro. J. B. Andrews began last Sunday one week ago, March 25 to assist us in a meeting at First Church, Weatherford. He is a most excellent preacher, clear, forcible, powerful, without emotion, depending on the Word of God and the Holy Ghost to produce the desired results. Now, standing the fact that we have had many things to contend with, a heated political campaign, many infidel converts of the Church, and a smallpox scare, yet there have been several conversions, quite a number revived, and we start into the second week with bright prospects.

A NEEDY PREACHER.

Bro. S. W. Warner, who supplied a work in the Northwest Texas Conference one year and served two years as supply in the Texas Conference, is in California in great need. He will be about to lose his sight, and must have help to have an operation performed to save his eye, and he is not too sick to provide for their needs. If any one who reads this wants to help them, will send me the money, I will see that it goes on. The case is needy. Will help. O. T. HOTCHKISS, Houston, Texas.

HE PAYS POSTAGE.

Know all men by these presents, that when I send to a brother preacher the Church certificate I always send stamps to pay postage for return mail. A box to the wife is enough. Please take the notice and govern your postage accordingly. W. T. AYERS, P. O. Houston, Texas.

A kidney remedy that can be depended on will be found in FRICK'S KIDNEY BITTERS. It builds and strengthens.

In these days of much fish eating, one more remedial suggestion for the possible emergency of a bone in the throat is worth remembering. That is that a raw egg swallowed at once, when a fish bone is caught in the throat beyond the reach of the finger, will dissolve and carry it down.

SPECIAL BARGAINS IN PIANOS.

Write the Great Jesse French Piano & Organ Co., Jesse French Building Dallas, Texas.

All itching diseases are embarrassing as well as annoying. Hunt's Cure will instantly relieve and permanently cure all forms of such diseases. Guaranteed. Price 50 Cts.

I send you nine new subscribers and one renewal. About a month ago I sent you a few names for trial subscriptions, and as a result everyone that I have seen (and I've seen all but two) want their paper continued one year. The reason that everybody don't love the Advocate is because they don't know it. I send six trial subscribers and will send all as regular subscribers. Yours for success. JESSE LEE, Big Sandy, Texas.

The Hon. Geo. Starr Writes

Geo. Starr writes in the Advocate: "I have been a reader of the dear old Advocate for about twenty years. I notice in your issue before the last, a list of some of the largest subscribers for our Sunday-school supplies, etc. Now for the sake of curiosity, I would like to know through the Advocate who is the oldest Methodist Sunday-school superintendent in our five conferences. I do not mean the oldest man, but the one who has been superintendent of one school continuously the longest. I have been superintendent of the Methodist Sunday-school at this place for twenty-three years and three months. Excepting the Bible class and teachers, all my scholars have been born since I took charge of the school. I keep all the teachers, the Bible class and preacher supplied with magazines and balance of the school according to grade. J. W. GARY."



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The Home Circle.

BE PATIENT WITH THE CHILDREN.

They are such tiny feet!
They have gone such a little way to meet

The years which are required to break
Their steps to evenness, and make
Them go
More sure and slow.

They are such little hands!
Be kind—things are so new, and life
But stands

A step beyond the doorway, All
around

Now day has found
Such tempting things to shine upon;
and so
The hands are tempted oft, you know.

They are such fond, clear eyes,
That widen to surprise
At every turn! They are so often held
To sun or showers—showers soon dis-
pelled

By looking in our face,
Love asks, for such, much grace.

They are such fair, frail gifts!
Uncertain as the rifts
Of light that lie along the sky—
They may not be here by and by.
Give them not love, but more, above,
And harder—patience with the love.

—Selected.

THE DOG AND THE NEW TESTAMENT.

Dr. Moffat, the celebrated South African missionary, tells a humorous story of a shepherd lad who had been converted by reading the New Testament. He had been very wayward, but the teachings of Jesus had made him quite a new boy. One day he came to Dr. Moffat in much distress, telling him that their big watch-dog had got hold of the book and had torn a page out of it. Dr. Moffat comforted him by saying it was no matter, for he could get another Testament.

But the boy was not at all comforted. "Think of the dog," he said. Dr. Moffat laughed, and said, "If your dog can read an ox bone, he is not going to be hurt by a bit of paper." Dr. Moffat supposed that the boy thought that the paper would hurt the dog's teeth, but that was not it.

"Oh, Papa Moffat," he cried, "I was once a bad boy. If I had an enemy I hated him, and everything in me wanted to kill him. Then I got the New Testament in my heart, and began to love everybody and forgive all my enemies, and now the dog, the great big hunting dog, has got the blessed book in him, and will begin to love the boys and the tigers, and let them help themselves to the sheep and the oxen."

What a beautiful tribute this African boy, out of the simplicity of his heart, paid to the power of the Bible!—At Home and Abroad.

BURIED THE HATCHET.

Rob, with a box in his arms and a spade over his shoulder, had slipped quietly around the house and into the garden. He hoped Dot would not discover him until her fortunate chicken, which lay in the box covered with roses and clover blossoms, was safely buried.

Rob, with a box in his arms a spade over his shoulder, had slipped quietly around the house and into the garden. He hoped Dot would not discover him until her fortunate chicken, which lay in the box covered with roses and clover blossoms, was safely buried.

The chicken, during its brief life, had not been a source of unmixed joy to any one but Dot; for it was a moth-eaten chick that she had found and brought into the house, and as soon as it was strong enough to run about it followed her everywhere with its ceaseless "Chirp! Chirp!" in a way that was very inconvenient. It was constantly under foot, endangering its own neck and making people uncomfortable; but, as Dot's pet, it was tolerated by everybody but the cat. Tabby failed to see any reason for treating it with respect; and so one day she pounced upon it and choked it out of existence.

Dot had covered her favorite with tears and flowers, and Rob, at his mother's suggestion, had tried to secure the small maiden the grief of witnessing the burial. But the attempt was vain. A shrill voice called, "Rob, what are you doing?" And in a moment Dot's inquisitive eyes were taking in the whole scene. Fortunately, she found it so interesting as to lighten in some degree its mournfulness.

"I'm glad you're making it in such a pretty place, Robby," she said. "I s'pose chicky was a good deal in the way. Mother says so. And anyway, she'd have been a big hen pretty soon, and that wouldn't have been so nice.

But I'll never like Tabby again, not one bit!"

"Oh, see here, now, Sis; Tabby didn't know any better!" said Rob, in a good-natured expostulation. "She's only a cat, and she didn't understand that you'd made a pet of this particular bunch of feathers. Being cross at her won't bring chicky back again. So you'd better bury the hatchet and be friends."

"What would I bury a hatchet for?" asked Dot, more impressed by that strange advice than by her brother's reasoning.

Rob laughed. "That means to stop quarrelling—not to be angry any more. When Indians have been at war with each other and are ready to be friends they bury a hatchet. That's a sign that they're willing to stop fighting."

"Do folks always stop fussing after the hatchet is buried?" asked Dot.

"Of course; that's what it means." Dot watched the smoothing of the ground with thoughtful face and walked back to the house by Rob's side in unusual silence.

The family had finished dinner when Fred, Rob's senior by two years, came to the door with a sharp call.

"Rob, where have you put the axe?" "Nowhere. I haven't had it," answered Rob, promptly. But the reply did not satisfy Fred. "Yes, you have. You must have had it if you'd only take the trouble to think. You're always carrying things off and forgetting where you put them. Come out and hunt it up!"

Fred was in a hurry and decidedly impatient; and Rob's face flushed at the order.

"Hunt it up yourself, if you want it. I tell you I haven't had it, and I don't know anything about it."

"But you must have done something with it," persisted Fred; "for it isn't in the tool-house, and I know I left it there."

"You know a good many things that you aren't sure of," retorted Rob.

This sort of jarring was far from uncommon. Fred was inclined to be dictatorial on the ground of being the elder, and Rob was so determined not to be imposed upon that he was often irritating and disobliging by way of showing his independence.

"Boys!" interposed the mother's grieving, reproving voice. But anything more that she might have said was drowned in a wail from Dot.

"It didn't do it," I tried and it isn't true!" Rob said, if you buried a hatchet, folks wouldn't quarrel any more. I couldn't find any hatchet, so I dragged the axe down and buried it 'side of Chicky. And you boys fuss worse'n ever!"

The boys looked at each other, with a shame-faced smile gradually displacing the flush of anger.

"Where did she put it?" asked Fred in a tone that had lost its sharpness.

"I'll show you," Rob answered. "There was very little trouble in finding the missing implement, for Dot was not a success at digging. Then Fred met his brother's eyes and laughed.

"I'm afraid she didn't get it deep enough for a lasting peace. But I say, Rob, we might be a little better tempered without hurting ourselves. I'll try it, if you will."

"Agreed," said Rob. And to this day, when clouds arise in the Lincoln household, some one is sure to ask, "Isn't it about time to drag the axe into the garden?"—Churchman.

HE FEARED THE GATE.

Late one stormy evening the old doctor was summoned to see a man who had been attacked with sudden illness. The patient proved to be "Squire Joyce, whom the doctor slightly knew. He examined him carefully, and gave him medicines. Then he rose to go, smiling cheerfully down at the anxious face of the sufferer.

"You will find yourself better in the morning, I hope," he said.

"Yes, Stay a minute, doctor. I want you to be honest with me. I have had seizures like this before. Shall I have them again?"

"It is probable."

"I want the truth—all of it."

"Yes, they will return."

"I may die in one of them—to-morrow?"

"Yes, Or, may be, not for years. It is uncertain. Do not waste your life in anticipating them. We all must go through the same gate some day."

"The gate—yes! But beyond the gate—what is there?"

His eyes were on the doctor's face, full of doubt, almost in pain.

The two men were silent a moment.

"What is there?" Joyce repeated, harshly. "You are a member of a Church—a Christian. I have no religious belief. Tell me for the love of God, what is there beyond? If I may go to-morrow, what shall I find?"

"I do not know."

Joyce did not speak for a while, and then gave a forced laugh. "I need your help more for this than for my disease.

I'd rather talk to you than to a clergyman. You are a shrewd man of the world, and a good man. Sometimes I am greatly depressed, thinking of this darkness into which I am going. For thousands of years men have gone out into it, leaving loved ones behind, and not one has sent back a word to say how it fares with him—not one."

In the silence that followed the rain beat against the windows. There came a slight whimpering cry from without. "You are an old man, doctor," said Joyce, turning on him. "You are not far from the gate yourself. Are you not afraid of what may be beyond?"

"No," said the doctor. "No, I am not afraid. Look here." He rose and opened the door. Outside in the dark hall, lay a little fox-terrier, drenched with rain. He was crouched on the floor, his eyes fixed on the closed door.

"This is my dog. He has followed me through the storm, and has been lying outside the door, knowing that I was within this chamber. He never was here before. He did not know what was in this room. He did not care to know. I was in it, his master, whom he loves. He was not afraid."

Joyce looked at the doctor keenly a moment before he spoke.

"You mean—"

"I mean that I am like poor Punch. I am not afraid of the dark room to which I am going. I do not ask to know what is there. My Lord and Master is here. All these years he cared for me. I have been assured that in my hours of trial he has never failed me here. I sincerely believe he will not fail me yonder."

"But I—I do not know Him."

"He knows you. I am authorized by the declarations of the Bible to say that His hand is stretched out to you. I reverently ask you to take it. You can accept him as your Guide and Teacher if you will. That done in sincerity, you will not fear the gate nor all that lies beyond."—Youth's Companion.

THE WIND IN THE PINE.

Bernard was a little boy who lived in the country. His home was a huge brick house, built many, many years ago. Close at one side of the house stood a great pine tree, and its branches swept up to the window of the room where Bernard slept.

This room opened off the sitting-room. Bernard went to bed early, and in winter it was pleasant to lie and watch, through the open door, the wood-fire in the stove fire place. He could hear the sound of his parents' voices. There was something else he could hear, and that was the wind in the pine. Bernard loved the sound, and gradually their tones grew into words—gentle, tender words.

It was one autumnal evening when he first heard the words. That day Bernard had gathered chestnuts. When he heard the branches shake, he said to himself:

"There will be plenty of chestnuts waiting for me in the morning."

"Yes, yes, plenty of them," the west wind sang, in a glad voice. "This season brings plenty of all things. There will be plenty of golden and crimson leaves thrown down where the children can reach them. I shall dance and race to-morrow as I have to-day. Ah, Bernard, God is good to make the world so fair. Life is joy, joy, joy."

The triumphant tones rose a little higher. Bernard snuggled on his pillow, and repeating softly, "Joy, joy, joy," was soon asleep.

One winter evening, when the snow spread white and glistening over highway and fields, Bernard lay looking out at the ruddy, dancing flames. The song of the north wind in the pine was loud that night, a strong bass voice.

"I'm so glad to be busy, busy!" it sang. "Oh, the foul air I have swept away to-day, the snow I have piled high and the good times I have had! I have flushed round cheeks with deepest red, and quickened the footsteps of those hastening homeward to keep Christmas—our Savior's day of birth—with loved ones. Life is work—helpful, joyful work."

There was an answering note of joy in Bernard's heart. He had been at work that day. Had shoveled paths, gathered evergreens for wreaths, popped corn and cracked nuts.

"Yes, life is work. It is doing as He did to help others," was the little boy's last waking thought.

Springtime came and brought its wealth of blossoms. One evening Bernard was very tired. All the afternoon he had tramped through fields and woodlands, seeking wild flowers. On the table by his bed was a great bunch of pale pink and waxy white wake-robins. Bernard was nearly asleep, when there was a rustle and a breath stirring active life in the pine tree. It was the east wind.

"Winter is past, and summer, dear summer, is coming," he chanted. "The flowers are with us again. Once more their coming forth from the earth has taught us the lesson of the Easter time, the lesson of our Lord's resurrection.

Washing Gingham and Prints.

New prints should be washed in lukewarm water and dissolved Ivory Soap. Avoid much rubbing. Rinse well, wring thoroughly and dry quickly, NOT in the sun. The secret of washing prints is in doing it quickly.

All nature is glad, and the hearts of men are filled with the fruition of hope. Life is hope, hope and trust, hope and trust.

Bernard smiled. He knew it was true. His heart joining in the song of "hope, hope and trust," he fell asleep.

One summer evening the window stood wide open. Without the branches of the pine cast dense shadows on the grass. Bernard turned on his pillow, and as the south wind sang in the branches, the shadows moved to and fro.

"Summer—the crown of the year—has come." In the musical voice there was a sound of human gladness. "All is well, is well. I have been laden all day with laughter and with songs. God is good. Life—true life—is love, love, love."

Bernard was too happy to speak. He moved his head so that he could see his mother sitting in the next room. His heart echoed the song of the south wind, the sweetest song of all.

"Life is love, love, love."

Bernard had heard and heeded the song of the wind in the pine. He is embodying in his life joy, work, hope, and love.—Hope Daring, in Michigan Advocate.

"SAYING" AND "PRAYING."

Mr. Moody once related this pretty incident concerning his own little son: "My wife came down one evening and said she had had some trouble with one of the children. He was not willing to obey, and he had gone off to bed without asking her forgiveness. I went up and sat down by the side of the little child, and said: 'Did you pray tonight?' 'I said my prayers,' 'Did you pray?' 'I said my prayers,' 'Did you pray?' 'Well, papa, I told you that I said my prayers.' 'Yes, I heard you; but did you pray?'"

"The little fellow was struck; he knew he hadn't prayed. How was he going to pray when there was something wrong in his heart? He could not do it."

"Well, now," said I, "are you going to go off to sleep without praying? After a struggle he said: 'I wish you would call mamma.' She came up and was glad to forgive him, and then he wanted to get out of bed and pray. He had said his prayers," but now he wanted to "pray." Lots of people say their prayers, just as a salve to their conscience, and go out and do some mean, contemptible thing after they have said their prayers. But they hadn't prayed, and that's the difference."—United Presbyterian.

BREAKING A WISHBONE.

"Will you break this wishbone with me, mamma?" said the little girl, as she held up the well-dried bone of a fowl, left from the dinner of the day before.

Mamma broke the bone with her little daughter, after they both made their wishes in silence. The little girl got the wish.

"What was your wish, dear?" asked mamma.

"I don't like to tell," replied the little one.

"As long as you have the wish it does not matter if you tell, dear."

With some hesitancy the child said: "I wished that papa would go to Church with you to-night."

The mother was astonished. She supposed, of course, that the child had wished for something specially for herself. A short time before, in the child's presence, the mother had been asking her husband to go to Church with her that evening and he had slightly demurred. Lying on the couch in the next room, the father heard the conversation about the wish-

bone, and was as much surprised at the wish his child had made as the mother was.

After the little girl had told her wish, she said in a low tone: "Now, mamma, we will see for sure if chicken wish-bone wishes come true." It goes without saying that the wish did come true. Papa went to Church that night with mamma.—Selected.

TOO SMART FOR HIS PAPA.

The twelve-year-old son of a Topeka (Kan.) fond parent recently became the proud possessor of some guinea pigs. A day or two after they were safely corralled in a cage he went about bragging of his new acquisition among his playmates. Now, it seems, these youngsters know of a "sell" in which guinea pigs play a prominent part. They started to "hook" the youngster, and they caught him hard and fast.

He felt so badly about it that he started to "sell" some one else. His father was the victim.

"Do you know, papa, if you hold a guinea pig by the tail that its eyes will drop out?"

His father laughed outright.

"Why, who in the world told you such stuff as that, Louis?"

"The boys all say that," answered Louis, sober as a judge, "and it's so, yes, sir."

"O nonsense!" said the father, still laughing.

"Well, you go to the cage and hold one up, and you'll see."

Just to humor the boy the father went out. In a moment he came back, looking—well, looking just like a man who has been badly sold.

"The little rascal got me that time," he remarked to a friend.

"But I don't see the point," said the friend.

"Don't you?"

"No."

"Well, guinea pigs have no tails,"—Nashville Christian Advocate.

COFFEE TOOK IT.

It is well to have your feet before you buy your kettle.

Robbed the Doctor of his Cunning.

"I was compelled to drink some Java coffee yesterday morning and suffered so much from its effects that I feel like writing you at once."

I am 61 years old and for a great many years have been a coffee drinker. My nerves finally got into a terrible condition and for about two years I suffered with sinking spells and was so nervous that it seemed as though I could hardly live. I suffered untold agonies. My heart would stop and my kidneys gave me no end of trouble.

About six months ago I gave up coffee for good and began using Postum. I insisted on knowing that it was properly made by being sufficiently boiled, and I prefer a cup of rich Postum to Java, Mocha, or any other coffee.

My sinking spells have left me, my head gives me no trouble now, the kidneys are greatly improved, and, in fact, I feel a great change in my whole body. It is such a comfort to be well again.

I know a physician in San Antonio who had become so nervous from the use of coffee that his hand trembled so badly that he could not hold a lancet, or even take a splinter out, and could scarcely hold anything in his hand. Finally he quit coffee and began using Postum. Now the doctor's nervousness is all gone and he is in good health." Name given by Postum Co., Battle Creek, Mich.

Rev. J. V.

An article by "Some Causes" put me to thinking preacher's prop great scientific teaching. With I wrote a civil appeared to me questions. My tention to a been made their attitude in denying a because it seem tradit some view or inter It also intimat preachers might blunder in the doctrine of evolution made reference to a careless and about the amos edge possessed tians. It forth difficultly involv interpretation of Scripture, in known facts of erroneous view a source of skep by name I thro supposed to be should undertak teaching of scie my friend Hcl which will now.

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2. In his first "it can not be dsy are one sto Egyptians in and in his secon fact. When first I had some de ness of it, and s but after consid facts and his ar and has on to ed gize for my rash chess." I had cent Egyptians scientific knowl that they kne bodies—make n great pyramids, dazling) charac es" on some, mortar that ha time," and to p tricks. What at scientific knowl statements may It may be true they embalm d how they built d do it ourselves, consulting the C Cyclopeda by N the Britannica. Architecture an one can find out did these things that the glaze o defed the tooth at any good ph

Rev. J. W. Rowlett versus Rev. R. C. Hicks

By Rev. J. W. Rowlett.

An article by Rev. R. C. Hicks, on "Some Causes of Modern Scepticism," put me to thinking seriously about a preacher's proper attitude toward the great scientific scholars and their teaching. With this thought in mind, I wrote a civil article, asking what appeared to me to be some important questions. My article also called attention to a mistake that has often been made by teachers of religion in their attitude toward scientific thought, in denying a true hypothesis merely because it seemed or did actually contradict some cherished theological view or interpretation of Scripture. It also intimated that possibly some preachers might be making this same blunder in their attitude toward the doctrine of evolution. Incidentally it made reference to what appeared to be a careless and groundless assertion about the amount of scientific knowledge possessed by the ancient Egyptians.

1. He has not answered my questions. The first one he passes over. To the third one he makes virtually no reply. He says "all real science is true," which is equivalent to saying that "all true science is real science." To the second, "How can one know with a reasonable degree of certainty that he has a true interpretation of Scripture?" etc., he replies thus: "I raised no question on the point of a perfect interpretation. I only said that revelation was a perfect work, and I still think so; and when it says that God made man of the dust of the earth, I shall believe it," etc. Thus he seems to be entirely unable to distinguish between a Scripture statement and the correct explanation or interpretation thereof. Take the passage he refers to, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." What interpretation shall we put upon this passage of Scripture? What does the writer mean to say? Going back behind the words, what were his ideas? How did he conceive the process by which God made man? Does he mean to say that God with his hands, if he has hands, took some clay and molded a form in the shape of man, and then breathing upon this homogeneous model transmuted it into "the wonderfully heterogeneous combination of organs and tissues, with all their definite and highly specialized aptitudes, of which actually living man is made up?" Or was it the thought of the writer that at some appointed time the untold millions of organic molecules all rushed together from diverse quarters of the compass and grouped themselves into a man? At one moment there was "a background of landscape, with its water and its trees, its sands and its herbage," and at the next succeeding moment a man stood in the foreground, "without any assignable group of physical antecedents intervening?" Or just how did the writer conceive of the process? The apparent inability of my friend Hicks to see the distinction above referred to may account for his ignoring the difficulty of interpretation cited in my former article.

2. In his first article he states that "it can not be proved that we of our day are one step ahead of the ancient Egyptians in scientific knowledge," and in his second he proves it to be a fact. When first reading the statement I had some doubt about the correctness of it, and so stated in my article; but after considering his statement of facts and his argument I am convinced, and have to confess it, and to apologize for my rash word about the "green cheese." I had no idea that the ancient Egyptians had such a fund of scientific knowledge. Why, he tells us that they knew enough to embalm bodies—make mummies—to build the great pyramids, to inscribe "bright and dazzling" characters of "enduring colors" on stone, to make a glaze or a mortar that has "defied the tooth of time," and to perform sleight-of-hand tricks. What an enormous amount of scientific knowledge! Some of his statements may not be strictly correct. It may be true that we do know how they embalmed a body, and just about how they built the pyramids, and could do it ourselves if we wanted to. (By consulting the Century Dictionary, the Cyclopaedia by McClintock and Strong, the Britannica, and A Dictionary of Architecture and Building by Sturgis, one can find out just about how they did these things.) It may not be true that the glaze or mortar has actually defied the tooth of time. (By looking at any good photograph of the pyra-

mids one can see that it has not.) But these minor errors amount to nothing, so great is this fund of scientific knowledge. It is true that we have a small fund of scientific knowledge, represented by our books on logic, mathematics, molar physics, molecular physics, chemistry, astronomy, geology, biology, psychology and sociology, and embodied in our submarine cables, ocean steamers, railroads, telegraph lines, electric cars and lights, printing presses, telephones and automobiles; but I reckon this is not worthy to be compared with the enormous amount of scientific knowledge possessed by the ancient Egyptians.

3. He admits, of course, the historical fact to which I called attention—the mistake that teachers of religion have made in opposing scientists, but says there is no force in it. To show this, he asserts, first, just what is involved in the fact—viz., that Newton and others were "Christian men, who sought for and found God in all things," while those who opposed them and called them heretics and atheists were "benighted." Then, he asserts that scientists now are agnostics and atheists, sure, while Church people, including those who denounce scientists, are "religious and enlightened." But is it a fact that scientists now are not good men, are not seeking for and finding God in all nature, but are atheists and agnostics and infidels, with ungodly motives, seeking, as he asserts, "to eliminate God from the universe," and "ransacking the universe in quest of something with which to refute the Bible," and does this spirit of opposition and ridicule represent the proper attitude of a religious and an enlightened ministry toward them? My friend Hicks has answered that question affirmatively and I negatively, and that is the main issue between us.

In my article it was stated that "I wanted the man who undertakes to tell me that the doctrine of evolution is not true to have a knowledge of the matter, and to give me a better reason than the fact that it does not agree with the traditional interpretation of the Scripture." To this he replies: "I want the man who undertakes to tell me that the traditional interpretation of Scripture is not true to give me a better reason than the fact that such agnostics as Darwin and Spencer say it is not." How he could ever have imagined that this statement was in any sense a reply to mine is beyond my comprehension. Let me analyze my statement for his benefit. There is a supposition that some one is saying that the doctrine of evolution is not true. I demand a reason for denouncing it as "false and dangerous." Some one without knowledge of the subject replies that it does not agree with somebody's understanding of the Scriptures. I do not think this sufficient, and require a better reason. "Am I wrong in this?" Now, let me analyze the reply. There is a supposition that some one is saying that a certain traditional interpretation of Scripture is not correct. He demands a reason; and supposes that the only one given is that certain men say that it is not. He demands a better reason. Surely he is very sensible in doing so. To give as a reason for rejecting a supposed truth, whether it be a scientific hypothesis or an interpretation of Scripture, "the fact that some persons say it is not true, is to give no reason at all." To all this I agree, but how is it in any sense an answer to my statement? To show that my demand is unreasonable would be an answer, but to state a similar proposition in a weaker form is no reply.

It was clearly stated that I did not profess to accept the doctrine of evolution as true. My friend Hicks admits that he has an imperfect knowledge of the subject. This admission was entirely unnecessary in view of the facts. He does not, however, deserve the least censure for this lack of knowledge. If it be true, as some assert, that preachers should have nothing to do with science; and in his case there would be less room for blame, since he has been spending his time mastering the scientific knowledge of the ancient Egyptians, and has had little or no time to devote to a study of modern science. Yet he declares that the doctrine is "false and dangerous." While such scholarly men as Prof. Henry Drummond, Dr. John Fisk, Dr. Joseph Le Conte, Dr. Lyman Abbott, Dr. George Adam Smith and Dr. N. D. Hill's say that it is true, Dr. Le Conte says: "It is only necessary to conceive it clearly, to accept it unobscuringly. The consensus of scientific and philosophical opinion is already well nigh, if not wholly, complete." So the great scientific scholars of the age—men who are best qualified to judge of the matter, and such men as I have mentioned—no longer regard this as an open question. They say that the doctrine of evolution is a demonstrated fact. And these men are neither infidels, nor agnostics, nor atheists, but religious and Christian gentlemen. Hundreds of men and women who knew Prof. Henry

Drummond felt sure that "his was the most Christ-like life they ever knew." Mr. Moody, who knew men, said: "No man has ever been with me for any length of time that I did not see something that was unlike Christ, and I often see it in myself, but not in Henry Drummond. All the time we were together he was a Christlike man and often a rebuke to me." The late Dr. Fisk declared his faith in "Theism," pleaded the "Everlasting Reality of Religion," and closed his book on the "Destiny of Man" with these words: "As we gird ourselves up for the work of life, we may look forward to the time when in the truest sense the Kingdom of this world shall become the Kingdom of Christ, and he shall reign forever and ever, King of kings and Lord of lords."

Other illustrations might be given, but it is not necessary. Now, the question is not whether some science is true or not, because that it is an unquestionable fact. The question is not whether the doctrine of evolution is true or not, because my friend Hicks affirms that it is not and I neither affirm nor deny. The question is not about the Bible, because we both accept that and even some evolutionists believe it and teach it. But some of our views about the Bible, some of our interpretations of Scripture, some of our theological beliefs, seem to be incorrect, and to need some modification. If this doctrine be true. Now, the question is, what is our proper attitude as Christian ministers toward those who say that is true? My friend Hicks says brand their teaching as "false and dangerous." I reply, all right, but give me a reason. He replies, they are agnostics and atheists and their teaching does not agree with our views. This is the only reason he gives, unless he means, by all that silly talk about being kin to frogs and dogs and monkeys, to reject the doctrine on the ground of "dignity" supposing that we are, in some incomprehensible way, "degraded." If it be true, which is no reason. Such reasons are insufficient because they leave the fact which have led men to accept the doctrine wholly untouched. More so, since history shows that the teacher of religion has been in error just about as often as the teacher of science. My position is that our attitude toward such men should be one of respect. We should honor them for their work and for the work of their predecessors, which has given us "a universe fit to be the garment of the home, the phenomenal manifestation of the infinite God." We should not impute to them ungodly motives, nor question their sincerity and honesty, unless we know. Because by so doing we may hurt ourselves and the cause of truth and righteousness.

4. So I did not "fail to see his real position," and he had no reason to conclude that I had "assumed the role of apologist for Darwin and his class." On this point he has entirely misunderstood my position. He says that I do not believe that Darwin taught the descent of man from lower animals. This is an inference not warranted by the facts. The statement made by me from which he drew the conclusion was this: "When a religious teacher now refers to the doctrine of evolution as teaching that man is the offspring of the monkey, as our brother does, in his language, 'God breathed the breath of life into a frog or a monkey, and it became at once a living soul and the father of our race,' some well-informed auditor will know that he has a very imperfect knowledge of the subject." Of course, Mr. Darwin teaches that man has descended or ascended from lower forms of life, and in my statement this is not denied. But he does not teach the nonsense that man is the offspring of lower animals as our brother does in this language, "God breathed the breath of life into a frog or a monkey," etc. This is what I stated, and asserted that when one refers to the doctrine as teaching that man is the offspring of animals in this kind of language, he shows that he has a very imperfect knowledge of the subject.

So that those quotations from Mr. Darwin's books proved only what is admitted by all. Any one knowing any thing about science knows that he taught the descent of man from lower forms of life. Many people, however, misunderstand what is meant by this. The great scientists do not teach that men are the offspring of lower animals as we know them. On the contrary, they teach that these animals have branched off from the main line of development. A quotation from Dr. Le Conte, the great biologist, will make this clear: "The biologist is continually met with the question, 'Do you mean to say that any one of the invertebrates, such, for instance, as a spider, may eventually, in the course of successive generations, become a vertebrate or that a dog or a monkey is on the highway to become a man?' By no means. There is but one straight and narrow way to the highest in evolution, as in all else, and few there be that have found it. The animals mentioned above have diverged from the way. In their ancestral history they have missed the golden opportunity,



Bad Circulation is the cause of most of the ills that come with old age. With advancing years there is a decline of strength and vigor—the machinery of the body moves with less speed and accuracy. Because of the weak and irregular action of the heart the blood moves more slowly, becomes impure and loses much of its life-sustaining properties, and muscles, tissues and nerves literally starve for lack of nourishment. A sluggish and polluted circulation is followed by a long train of bodily ailments. Cold feet, chilly sensations up and down the spine, poor appetite and digestion, soreness of the muscles, rheumatic pains, head and forehead skin, face sores, chronic running ulcers on the lower limbs and other parts of the body—these and many other diseases peculiar to old people are due to a lack of healthy blood and imperfect circulation. Restoration to health must come through the building up and purification of the blood, thus affording strength and tone to the vital organs and quick, healthy action to the circulation.

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THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.

If they ever had it. It is easy to go on in the way they have chosen, but impossible to get back on the ascending trunk line. No living form of animal is on its way upward, or can by any possibility develop into a man. They are all gone out of the way. There is none going right, no not one." It was to this misunderstanding that I referred in that quotation from "an authority."

5. Referring to what he calls "Theistic evolution," he says: "This idea does not deny creative action upon the part of God, but credits him with creating the embryo, and then superintending the whole process of evolutionary development." If this be true, he wants to know where the soul comes in. He writes thus: "The Bible says God made man in his own image, and Christian evolutionists profess to believe it. At what point in the process, then, did man receive the image? Was it while he was in the jelly fish stage? Or was it after he became a frog, an opossum, or an ape? Where and when did God breathe into his nostrils the breath of life, and he became a living soul? Let me say to Rev. Rowlett that this question presses for an answer."

In reply, let me say that there is no more difficulty about answering this question on the derivation hypothesis than there is on the special-creation hypothesis. The process by which my friend Hicks became a man was not a special-creation act. On the contrary, he began life a germ and developed into a man. This embryonic development of man is an interesting study. We are told by those who do know, and who do not speak without knowing, that the forms of "all animals are at the outset exactly like each other, but in the process of development each germ acquires first the characteristics of the sub-kingdom to which it belongs, then successively the characteristics of its class, order, family, genus, species and race." In this embryonic development of my friend Hicks, when and where did his soul come in? God did not make him a full-grown man physically, and then breathe into him the spiritual man, did he? It has always been a matter of speculation among philosophers as to where and when the soul comes in. There are at least three speculative theories. I will name them, and let him take his choice. Some men have taught that all souls have a pre-existence. When a new babe is born, he is furnished with a soul that may be as old as God. There is another theory called Transmigration, and according to this God creates a new soul for every babe born into the world. The other theory is called Trinitarianism, and teaches that a man inherits his soul from his father and mother, as he inherits his body. Either view has its difficulties. The problem just discov-

ered by my brother is a matter of common thought. It is just as easy to believe that and when and how the soul comes in in the process of the development of the human race from lower forms of life as it is to believe when and where and how it comes in in the process of the embryonic development of any individual man.

W. H. BASTON, Editor of the Christian Advocate.

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DISTRICT CONFERENCES.

Table listing district conferences: Dallas, Cedar Hill, San Antonio, Hondo, Gainesville, St. Jo, Fort Worth, Cleburne, McKinney, Anna, Sherman, Whitesboro, Cleburne, Claude, Houston, Bay City, Beeville, Karnes City, San Marcos, Kyle, Calvert, Georgetown, Hutto, Vernon, Mangum, Okla., Paris, Houston, Marshall, Northville, Palestine, Alto, San Angelo, Sonora, Gatesville, Gatesville, Greenville, Caddo Mills, Sulphur Springs, Willsboro, Bonham, South Bonham, Waco, Mart, Dublin, Dublin, Brownwood, Ardmore, Ardmore, Abilene, Merkel, Llano, Kearsley, Pittsburg, New Boston, Bonham, Woodville, Waxahatchee, Palmer.

Again we have to say to the brethren that we can not make any further engagements to preach for them for the present. We are tied up till away out in the summer. Nearly every mail brings earnest requests to us to visit the churches and preach, but we are full up with all that we can reach for months to come.

The Advocate must again say that we publish no communication without also publishing in connection with it the name of the writer. Unless, therefore, you want your name published under your article, it is useless for you to write it and send it to this office. We will not assume any responsibility for anonymous communications. They will find no place in these columns.

Rev. W. L. Pate, of Haltville, increases his list by four new subscribers this week.

EDITORIAL BIRDSHOT.

Position does not change a good man. Religion and the world make a very bad mixture.

Ecclesiastical candidates are not noted for longevity.

No man is fit for an office who seeks it for personal ends.

Patriotism and political ambition are very opposite traits of character.

Men can afford to differ on questions of policy and opinion, but not in questions of personal friendship.

The man who has a conviction without changing may be consistent, but he is neither safe nor sound as a leader.

Truth often has many sides to be examined, and no one can lay claim to the whole of it until he is infinitely wiser than his fellows.

Science is knowledge apprehended and classified, but there are many ideas and opinions assuming the role of science that have no remote kinship with it.

It is better not to dogmatize on any subject until you have thoroughly investigated all of its contents and relations and understand its exact nature and purpose.

The teachings of Christ are above criticism, and his life was the essence of moral and spiritual perfection, but his death on Calvary is the solution of human salvation.

Rev. W. A. Fritchett, of Llanus, sends two new subscribers, and adds: "This is the result of calling attention to the Advocate from the pulpit." I made a one minute talk and send you five new names. Tell the boys to go and do likewise. J. N. BROYLES, Junction Mission.

AN EASTER SUNDAY AT SANGER.

Last Saturday evening I took the T. & P. train for Ft. Worth, and from there the Santa Fe for Sanger, to spend the Sunday with Rev. Atticus Webb and his good people. I took with me a copy of that inclusive book, "The Gospel For An Age of Doubt," by Dr. Van Dyke. I was soon immersed in its rich thought, expressed in compact phraseology and vigorous English. It is loyal to the gospel, and, therefore, thoroughly evangelical in spirit. No Methodist can object to its theology, and every young preacher ought to read it time and again. It is very helpful and exceedingly suggestive.

I reached Sanger at 10 p. m. and was met by Brother Webb and a number of the brethren. Soon I was pleasantly domiciled in the good home of Dr. Lane. He is one of the leading physicians of the place, and he and his family are devoted members of our Church. They have an interesting family of five children. My stay with them was enjoyable. We have a good framed Church structure, well built, substantially furnished, all paid for, and it will seat between three hundred and four hundred people. We have something over one hundred members living in the town, a fine Sunday-school and a good Epworth League. Brother Webb had just closed a few days of a Sunday-school Institute with his workers from over his circuit, and many of them stayed over Sunday. At the morning service the house was literally packed and many were turned away. They were there from the town and from the country. We had a helpful service followed by the Holy Sacrament. In the afternoon I preached to the children, and we had a large congregation of them; I trust good was done. At night we had another real jam and the people listened intently to a sermon

of almost an hour in length. More seriousness I have never seen in a congregation in a long time. The people are intelligent and appreciative, and to preach to them is a privilege. I hope my visit was a help to our devoted pastor and his earnest people. Brother Webb has his work in most excellent condition. It was here that one of our preachers left us two or three years ago and went to the Baptist Church; but his going did not do our work any harm. Nobody followed him, and now the present pastor has the congregation better organized and in more efficient working shape than ever before, and so it is with the whole charge. Such has been his faithfulness that the people furnish him a substantial home and pay him \$800. I had the pleasure of spending awhile under his roof, and it was good to meet him and his consecrated wife. They are a blessing to that community. I also enjoyed the warm hospitality of Sister Shirley, the widow of a Methodist minister. He belonged to the Illinois Conference, but came to Texas twenty odd years ago for his health, but died soon after. She and her son and daughter live in Sanger. It was good to be with them. Also Brother Jones, who runs a good hotel near the depot, showed me much kindness. As usual, I met some old time friends. They knew me in the days of my beginning. They lived in the bounds of my first work as a Methodist preacher. Among them is Brother Pope Sebastian. His house was one of my homes when I walked the Tilton and Resaca Circuit thirty-one years ago. In the North Georgia Conference. Also, a daughter of Joshua Cudd, and Brother and Sister Covington. They all came in from the country to meet me again, after those long years of separation. They have been out here for some time. I was also pleased to meet a son of Rev. Milton Maupin, who died near where Denton now is in 1871. Brother Maupin came to Texas from the Houston Conference in 1857, and died at the above time while traveling the Denton Circuit. He was buried there and his remains were taken up by this son not long ago and reinterred at Gainesville. But I cannot dwell upon the many good people whom I met. They are numerous and the Advocate is popular among them. Sanger is a new town and has twelve hundred people. They have a good school and prohibition prevails. The country is fine farming land and prosperity abounds. The wheat crop, which is always a large one in Denton County, is looking well for this season of the year. The recent rains have produced a good state of things. My visit was a helpful one to me, religiously and socially, and I trust will not be barren of results spiritually to the people.

G. C. R. We are calling attention to the Advocate; did so last Sunday and hope to next. The most of our families at Marble Falls take the paper and quite a few do here. I hope to send you a list soon. JAS. M. SHERMAN, Burnet, Texas.

MRS. M. A. TROTMAN.

Mrs. M. A. Trotman of this city died last Tuesday at the advanced age of eighty-two years. She had been a member of the Church for more than sixty-five years, and for more than a quarter of a century she had been connected with the First Methodist Church. Her husband who died several years ago was also a lifelong and devoted Methodist. Sister Trotman, or "Grandma," as her family and friends called her, was one of God's choicest saints. Gentle in disposition, confiding in spirit, and amiable in nature, she was a general favorite with all who knew her. She loved God, relied upon His promises, had the witness of the Holy Spirit, and walked uprightly with the Master. Her whole life was beautiful and her death was as peaceful as an evening sunset. No cloud gathered about the outgoing of her consecrated spirit. She had the tender ministries of her children and friends, and in her departure she has left the perfume of a rich and beautiful character.

The people who piled up such a large majority for prohibition in Collin County recently have thoroughly organized in order to see that the officers do their duty in the enforcement of the law. Their victory is one of the most sweeping and triumphant that has yet occurred in any County for prohibition. The McKinney press, composed of such papers as The Democrat, The Weekly Examiner, and the Daily Courier did splendid service in the fight. When such staunch papers as these throw themselves on the side of prohibition, results are sure to follow. They mold public sentiment and lead public opinion. All honor to the men who preside over such papers!

THE SUNDAY-SCHOOL INSTITUTES.

The Sunday-School Institute of the North Texas Conference will meet next week in Sherman, and the others will follow in regular succession in the other conferences. Fine programs have been prepared, and they will be under the special direction of Dr. Hamill. The preachers and the Sunday-school workers are expected to attend and get great benefit out of the normal work of these institutes. Therefore, let the North Texas brethren send in their names at once to Dr. Boggs at Sherman, so that ample provision may be made for the entertainment of all of them. The pastor who fails to be there with his Sunday-school helpers will miss a great opportunity to help this department of his work.

GENERAL CONFERENCE POSTOFFICE.

The following note from the postmaster at Dallas is self-explanatory, and the accommodating spirit which runs through it will be highly appreciated by all those who are in any way connected with the General Conference:

The Postmaster-General has authorized me to establish a station of this office at the hall where the General Conference of your Church will convene. This station will receive and deliver all classes of mail and sell stamps and money orders. If you will kindly give this fact publicity through your paper and ask all delegates to have mail addressed to Sub-Station No. 5, Dallas, Texas, I feel that it will help me to give better service. Any suggestions regarding the service connected with your meeting will be appreciated. Very respectfully, WM. M. O'LEARY, Postmaster.

DEATH OF REV. WESLEY SMITH.

Rev. Wesley Smith, a supernumerary of the Texas Conference, died at his home in Abilene last Monday night, aged eighty-eight years. He came to Texas in 1850 and consecrated his life to the ministry as a pioneer preacher in Texas. Prior to that time he had been in the work east of the Mississippi, and for sixty-five years he carried the standard of the Master in the Church below. For more than half a century his life has been spent in this State, and he filled all the positions incident to the demands of Methodism in this growing empire of the west. There is scarcely a foot of this territory where men live that he has not visited and preached the gospel. For several years he has been on the retired list, but he retained his interest in the development and progress of the Church to the very last. He was a strong preacher, a tender pastor and an earnest Christian man. To meet him and come under his influence was a benediction to younger preachers. The old hero has already had a long, loud welcome into the membership of the Church triumphant.

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Rev. G. A. Nance, of Trinity, began his canvass for the Advocate immediately after conference and has been sending new subscribers right along.

TEXAS PERSONALS.

We are pleased to have a visit last Saturday from Rev. C. I. Ballard, of Sherman, and his brother, Dr. W. E. Ballard, of this city.

Rev. Sam R. Hay, of Houston, will preach the commencement sermon at the closing exercises of the Alexander Collegiate Institute, May 15.

Rev. I. W. Clark preached a fine sermon at Floyd Street Church last Sunday. It was the occasion of the quarterly meeting at this charge.

Professor J. S. Kendall, principal of the Denton Normal, was in the city this week, and paid his respects to the Advocate force. His work is prospering.

We enjoyed a long talk on the train recently with Judge W. H. Dougherty, of Gainesville. He is an intelligent gentleman and most excellent company.

We had the pleasure of meeting Rev. J. M. Dunn, of Bolivar, while at Sanger last Sunday. He is a useful local preacher in that section and one of our correspondents.

Rev. J. B. Sears, of the Texas Conference, came up this week and spent a day or so in the city. He is looking well and brings a good report from that section of the State.

A note from Rev. J. G. Putman, presiding elder of the Gatesville District, states that, owing to failing health, Rev. W. P. Edwards, of Copetas Cove Circuit, has been compelled to surrender his work. Rev. C. W. Macone succeeds him.

We had a delightful call last week from Rev. Dr. J. L. Lloyd, an old Baptist minister friend whom we used to know at Knoxville, Tenn. He has been in Texas for several years. He now lives in Dallas and he is canvassing for subscribers to that popular book, "Life and Times of Rufus Burleson, D.D."

We are sorry to learn that Rev. Jno. A. Wallace is seriously ill and has been for some weeks. At one time his life was despaired of, but at last account he was slightly better. We pray for his recovery. He is one of our most devoted and useful men, and his work at Seventh Street, Temple, is prospering under his ministry.

Rev. L. A. Reavis sends four new subscribers at Elm Mott. This is only one of the post-offices on his circuit.

CHURCH NEWS.

The London Methodist Recorder expresses regret at the inability of Dr. Chapman, their fraternal delegate, to attend our General Conference, but gives out the statement that the President will appoint some one to come in his stead.

The Georgians, in so far as they have discussed the matter, seem to be unfavorable to the Deaconess movement. In many other conferences, however, it seems to have the indorsement of the brethren. In Texas the question is somewhat mixed.

The will of Col. Joseph M. Bennett, a leading Methodist of Philadelphia, giving to the State University and the Pennsylvania Methodist Orphanage \$2,000,000, has been sustained. These Northern Methodists seem to have learned the grace of helping their institutions on a large scale.

The St. Louis Advocate says: "Rev. G. Morgan Campbell has something of the swing of Bishop Marvin, the profile of Ramesses the Second, and the perspicuity of Henry Drummond." He is Mr. Moody's successor, and the delineation fits him. We saw and heard him in London, and hence we recognize the portrait above drawn.

Sam Jones is preaching to great crowds at the Tabernacle at Nashville. Such is the desire to hear him, so say the papers, that hundreds are turned away every night. What a pity that

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Lina Bu 170 Dallas, Texas

LITERATURE.

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AFTER WORK OR EXERCISE
POND'S EXTRACT
Soothes Tired Muscles; Removes Soreness and Stiffness.
Don't take the weak, watery Witch Hazel preparations, represented to be "the same as" POND'S EXTRACT, which easily sour and generally contain "wood alcohol," which irritates and inflames the skin.

a man who has such drawing power does not stick to the simple gospel all the time. When he lectures, he has a mere handful, but when he settles down to preaching his audiences are measured by the capacity of the buildings to hold them.

The last three issues of the Nashville Advocate have been the most painstaking and thoroughly prepared editions of the paper ever sent from the press of the Publishing House. This, however, is no criticism of the former issues of this great paper. It has been up to the top notch since the first number under the present administration. But these recent numbers have been exceptionally fine in their editorial fullness.

NOTICE.
 Those purposing attending the General Conference, wishing information regarding board, may write the undersigned.
 D. E. GROVE,
 Linz Building, Chm'n Ent. Com.
 or L. S. BARTON,
 170 Cantelarg Street, Secretary.
 Dallas, Texas

LITERARY NOTICES.
 "Farming Out Convicts," an article giving a graphic account of the workings of the convict labor system in Georgia, forms the first feature of the April number of Frank Leslie's Popular Monthly. This article is the result of an investigation made expressly for this magazine by R. F. Blackburn, and it can not fall not only to arouse the interest of the reader, but to give him food for thought as well. Another side of prison life treated from an entirely different point of view is shown in the story, "The Mongrel Child," wherein one of Chicago's prison schools is used as the background for a striking tale of boy life. The front-piece of this number is a remarkable drawing by Charles Livingston Bull, that forms one of a series of eight full-page drawings called "Leaves from a Hunter's Sketch Book," which gives a particular value to the pictorial side of this number. These sketches show a rare combination of the knowledge of a hunter and the insight of an artist. A sketch by John Uri Lloyd, called "Northern Kentucky in War Time," a vivid recollection of a past period described with great literary charm; a striking character sketch of Mayor Jones, the Golden Rule Mayor of Toledo, a man about whom opinions so widely differ at present, add to the all-round character of this number. The first chapters of a new serial, "A Daughter of Rassy," by W. M. Raine, appear this month, together with a number of short stories of rather unusually good quality.

In choice and printing of illustrations the monthly Magazine Numbers of The Outlook have greatly improved of late, and the April Magazine Number has pictorially both distinction and variety. The list of illustrated articles includes an elaborate presentation of the plans for beautifying Washington, by Mr. Elbert P. Babst, with a dozen beautiful pictures from the artist's original drawings and maps of "Washington Fifty Years Hence," a thrilling account of experiences on the Antarctic Continent by Mr. Borzh-greink, the leader of the expedition of 1885, and the first man to set foot on the Antarctic Continent, with reproductions of many of the explorer's own photographs; portraits and brief sketches of the new Secretary of the Navy, Mr. Moody, Admiral Kempff, and the Rev. Stanford A. Brooks; a notable article on "Education in the Philippines," by the Hon. Fred W. Atkinson, Superintendent of Public Education in the Philippines, with photographs taken for the purpose; a further installment of Dr. Edward Everett Hale's "Memories of a Hundred Years," and "The Lambert Masterpieces," an account of the remarkable art collection made by Mr. Lambert, a silk manufacturer of Paterson, New Jersey, with reproductions of paintings by Lawrence, Romney, Reynolds, Botticelli and other great artists. In this, as in all the magazine numbers, the current history of the world and progress of literature are recorded and interpreted as fully as in the unillustrated weekly issues.

The feet of the kicking Church member are not shod with the gospel of peace.—Ram's Horn.

A GOOD MANY THINGS.

The General Conference meets in Dallas in May, and Bro. J. W. Hill announces that Dr. Hoss has asked him to prepare a general write-up of Texas Methodism, and he calls for help, and it has occurred to me that some items from East Texas might be of interest.

SOME EAST TEXAS STATISTICS.

Bro. Greathouse has given us some missionary figures on the per capita basis, and according to his figures Marshall District paid 27 and a fraction cents per member, and Beaumont 27 and a smaller fraction per member; but a closer calculation will show Marshall 25 cents and a small fraction and Beaumont 31 and a large fraction, which on that plan of calculation will make Beaumont the banner district by nearly 7 cents per member. But if we take the usual method of making these calculations, which is by the per cent paid on assessments, the order will be as follows:

- Tyler District, 9 per cent over assessments.
- Pittsburg, 6½ per cent over assessments.
- Beaumont, 6½ per cent over assessments.
- Marshall, 4 per cent over assessments.
- Palestine, 2 per cent over assessments.
- San Augustine, 1 2/3 per cent over assessments.

There are some other figures that show the progress our conference is making. Going back and taking the years 1900 and 1901, the districts increased assessments and payments for the support of the ministry in the following order:

- Tyler increased assessments \$1174; payments, \$2457.20.
- San Augustine increased assessments \$1999; payments, \$4144.82.
- Marshall increased assessments \$801.50; payments, \$1695.90.
- Pittsburg, increase in assessments \$232.39; payments, \$840.90.
- Palestine, increase in assessments \$411.90; payments, \$736.34.

This gives total gain in assessments in two years of \$4419.70, and of payments of \$7065.27. Beaumont District is not counted in these figures because the failure of some churches in that district to report in 1900 makes it impossible to tell what the gains of 1901 are, though it is known they were good.

The figures showing the growth of membership last year is also interesting. Tyler District had 1502 additions by profession and certificate, a net gain of 943; Pittsburg, 1249 additions, net gain 729; San Augustine 879 additions, net gain 300; Palestine, 886 additions, net gain 259; Beaumont, 661 additions, net gain 394. Leaving Pittsburg out, Tyler's net gain is within four of as many as all the other districts put together, while Pittsburg's net gain is 87 more than Marshall, Palestine and San Augustine put together. This puts the net gain in the conference at 2619.

SOME STATE FIGURES.

Eight districts in the State received

600 or more members each on profession of faith. They are the following: Tyler, 890; Pittsburg, 862; Waxahachie, 749; Weatherford, 681; Corsicana, 654; Brownwood, 643; Abilene, 628; Calvert, 605. Received by conferences on profession of faith as follows: Northwest Texas, 6926; North Texas, 4452; East Texas, 3243; Texas, 2037; West Texas, 1480. Total, 18,138.

TYLER DISTRICT, FIRST ROUND.

Is completed, and the outlook is full of hope. I doubt if the district was ever better manned. The preachers all at their post and starting determined to do their best, and already the promise of a year of ingathering is good. Nearly every pastor reported some received on profession of faith since conference, and many more by certificate. The preachers' meeting was a success, and Bro. Everett's visit to it was also. If anybody doubts that he is popular over this way, let him drop in and see him in an East Texas meeting.

Our stewards are greatly encouraged, and have made liberal provision for the support of the preachers. They have increased the salaries of pastors over last year \$1049, while the District Stewards raised the presiding elder's salary from \$1500 to \$1700, making a total raise of \$1249. They have also made fine beginnings on payments.

The district has given the P. E. a generous pounding, which he begs to assure them was greatly appreciated. It has been well-nigh to a month since it came, and we have a large family, and yet flour, sugar, coffee, hams, with an almost inexhaustible store of canned goods, remain and will for weeks to come.

THE SUNDAY-SCHOOL INSTITUTE.

Bro. Stuart Nelson, chairman of our Conference Sunday-School Board, with characteristic East Tennessee energy, is doing his utmost to make the East Texas Conference Sunday-School Institute a success. I think he will do it. Let all East Texas lend a helping hand.

THE ALEXANDER COLLEGIATE INSTITUTE.

The trustees of this school held an interesting meeting in its interest the 18th inst. The buildings must be remodeled and enlarged right away in order to accommodate the growing demands and enlarged patronage. The school has never been more prosperous than now.

THE TEXAS CHRISTIAN ADVOCATE.

We have read and loved it for thirty years. It has always been good, but is better to-day than ever in the past. Its circulation ought to be increased at least 10,000 by the first of May, and it can be done with all ease. There are about 600 pastoral charges in Texas. If each pastor would resolve to send at least sixteen new subscribers (and there is not a pastor in Texas that could not do it), that would make 10,560. The General Conference meeting in Dallas, the Texas Advocate will have the best chance of any of our Church papers for full and accurate reports, and these ten thousand Methodists who do not get the Advocate will want to know about the doings of this great conference. I believe the twenty pastors in Tyler District will send their number.

THE ORPHANAGE AND BRO. VAUGHAN.

Bro. Vaughan, our Orphans' Home man, was in Tyler the other day with a pretty little orphan child, carrying to Garrison to be adopted by some good people who have no children. I said, "How are you getting on, Vaughan?" He replied, "Well, Smith, just middling. We've had the grip in the Orphanage, and sometimes things look gloomy. Collections are coming in slow now, and we have nothing to feed all our hungry mouths except as these collections come. We have just now no special agent in the field." Would it not be a good thing for all our preachers in Texas to send in their full assessment at once? East Texas will send theirs, I am sure. The home has no better friend than old East Texas Conference. God bless our Orphanage. J. T. SMITH, Tyler, Texas.

MISCELLANEOUS NOTES.

H. G. H.
 W. A. Bowen, in Advocate of March 13, says W. T. Burkett was at Uvalde in 1875 "to welcome our first regular pastor—A. J. Potter.
 Now, let's go back a little. Thos. Myers was "regular pastor" at Uvalde in 1857; Jasper K. Harper in 1858; H. G. Horton in 1859.
 My recollection is that A. J. Potter was not so much as a member of the Church at the dates above named of regular pastoral terms, much less a minister.
 Then followed W. W. Whitty as "regular pastor" at Uvalde in 1860; then there was a number of "regular pastors" following Whitty before Potter ever appeared in the West.
 In same letter to Advocate of March 13, W. A. Bowen spoke of the great

The Spring Medicine is Hood's Sarsaparilla.

In thousands and thousands of homes—in cities, towns and villages—three doses a day of this great medicine are now being taken by every member of the family.

In some homes, even the visitor is given a teaspoonful with every meal.

Why such wide and general use? Because **Hood's Sarsaparilla** has proved itself by its wonderful effects in cleansing the system of all humors, overcoming that tired feeling, creating appetite, clearing the complexion, giving strength and animation, the best of all Spring medicines, so that it is *par excellence* the Spring Medicine.

"Hood's Sarsaparilla is a grand blood purifier and health restorer. My husband and I take it through the spring months and find it just what it is represented to be." MRS. D. M. CHANDLER, Durham, Maine.

Accept no substitute for Hood's Sarsaparilla.

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 This institution is located in the city of La Grange, Texas, and is a complete hospital for the treatment of all classes of patients, more especially those suffering from the various forms of insanity, including the kindred diseases of the system and bowels. No contagious or infectious cases will be admitted. The institution is home-like, having parlors, offices, and beautiful grounds, with ample and well-secured therapy and an abundance of medical appliances. For full information, address **BOX 148, La Grange, Texas.**

Fay-Sholes Typewriter
 Makes a clean sweep at the American Telegraphers' Tournament at Atlanta, Saturday March 1, 1902, over twenty-eight competitors, using Remington, Smith Premier, New Century, Densmore, Underwood and other machines.
 F. M. McClintic, of Dallas, won Championship in Code Class, and the Carnegie Gold Medal, using Fay-Sholes typewriter.
 W. C. Murray, of Atlanta, won second place in Code Class, and the Carnegie Silver Medal, using Fay-Sholes typewriter.
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 Send for our proposition to Telegraphers, and our McGurkin booklet on speed writing, etc., mailed free on application.
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live-oaks near the Shell Hotel at Rockport "where Gen. Taylor camped."
 General Taylor never was in Rockport. There was little if any such place as Rockport on the 26th of June, 1845, when General Taylor sailed from New Orleans and landed at Corpus Christi. From there he marched straight into Mexico, after fighting a battle near the mouth of the Rio Grande. General Taylor camped for a short time in Corpus Christi on the beach near where the Methodist Church stands, thirty miles southwest of Rockport.

General Taylor would have cut an awkward figure landing at that time east of the Nueces River, although no doubt those live-oaks were there and inviting to a sick man, but old "Rough and Ready" had something else on hand than coming back thirty miles to camp under fine live-oaks.

Within a few hundred yards of the spot where Taylor camped in Corpus Christi I have heard Bishop Wightman, Dr. Jesse Boring, John W. DeVilbiss and Jesse P. Parham preach. Bishop Marvin held forth there with his wonderful spiritual eloquence. Aljio Hernandez, our first Mexican missionary, joined our Church there. The body of the noble and eloquent Parham lies in the graveyard on the hill. Henderson Lafferty, who preached in Uvalde in 1829 with us, helped to build the old Concrete Methodist Church in Corpus Christi with his own hands, carrying the mortar. He was a polemic in the style of old Dr. Fisher, and a wonderful expounder of Scripture. There lived the noble William Haden, "a native Irishman born in America," who ministered to preachers and to the poor. Haden gave Hernandez the right hand of fellowship when he joined the Church. In that little Concrete Church, O. A. Fisher used to preach some melting sermons before the present presiding elder of San Marcos District was born. In that old Church I have heard hal-lalujahs ring out and mingle with the wild waves. There, dear San Edgerly

used to sing with that dry organ-like voice of music such as I have never heard surpassed in Texas. The live-oaks of Rockport are fine, but the place where Taylor camped is better.

The Bryant & Stratton College, St. Louis Mo.
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Houston & Texas Central Railroad.
 The following rates are announced by the Houston and Texas Central Railroad, to Greenville, Texas, Account of the State Meeting of District Foreign Missions held at April 25-26, 1902. Dates of sale, April 22 and 23, 1902. April 23, rates, one-way and one-third fare for the round trip. To Beaumont—Account of the G. A. R. Houston, April 21 and 22, 1902. Dates of sale, April 21 (Sun), April 22, rates \$11.00. To Kansas City—Account of American Handicap Shooting Tournament, March 21 to April 1. Dates of sale, March 27, 28 and 29, (Sun), April 1, rate, \$15.00.
 Read the "Spring House on Your Gallery" advertisement on page 18.

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SECOND QUARTER, LESSON 2, APRIL 13.

PETER, ENEAS AND DORCAS.

Acts 9:32-45.

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

Location: A. D. 40-41; The country about Jerusalem where the Christian Witness had been borne, and Churches gathered.

For reading: Farrar's Early Days, Macduff's Peter.

Material: Peter's healing of the cripple at Lydda (vs. 33-34) was the occasion of a widespread religious interest in that region. While occupied with this, Peter was called to Joppa (v. 38) by an appeal from the believers there, who were in trouble on account of the death of Dorcas (vs. 36, 37), one of the prominent workers. In answer to Peter's prayer she was restored to life (vs. 40, 41), and great religious interest followed in Joppa. This detained Peter there many days, during which he was entertained in the house of a tanner (vs. 42-43).

An analysis: From Jerusalem to the Tannery's House; Peter and Eneas; Peter and Dorcas; Peter and Simon the Tanner.

From the International Evangelist, we take the following:

The conversion of Saul deprived the rulers of their leader in the work of persecution. He was their sword hand, and his place was not easy to fill. It was not due to any blind feeling toward the followers of Christ on the part of the authorities that the Church for a season had peace, but to the lack of some one who was content and willing to carry on the work of havoc. The serious danger to the Church did not lie in the sudden outbursts of mob-violence, but in such systematic and sustained persecution as that which Saul conducted. Evil causes as well as the cause of righteousness requires leadership, and the definite and persistent pursuit of ends.

We have in the first verses of the lesson the third description of the spirit and character of the early Church, and the conditions out of which its success proceeded. The first is given in Acts 2:42-47. The second is given in 1:32-25. These together with the picture given in the lesson, deserve careful study. "Walking in the fear of the Lord, and in the comfort of the Holy Ghost," gives us a glimpse of that early Church life that is very beautiful. Each of these descriptions reveals to us a delightful simplicity and sincerity in the first Christian communities. We are impressed with the reality of the things of the kingdom as they appeared in the experience of these first Christians. They reveal to us the primary vitalities of Christianity. There was very little organization as yet, very few offices and distinctions, very little form and ceremony, no pomp of architecture and art, but there were the elements without which all organization, offices, honors, and ritual are mere emptiness. Steadfastness in doctrine, fellowship, prayer, community of interests, gladness, a oneness of heart, praise, unity of spirit, the fear of the Lord and the comfort of the Spirit—these were the simplicities and vitalities, and potencies of the first Christian Church. Having these things they were edified and multiplied greatly. Having them not, no Church, whatever else it may possess, will have prospering power.

The apostolic succession is a vain thing without the apostolic spirit. We much need to go back to those simple, vital, divine things which characterized the primitive Church.

The Church scattered by persecution, was stronger and greater than when concentrated at Jerusalem. The fires of persecution had doubtless purged it of the unworthy. Persecution does not merely play at religion when they are liable to be called upon to die for it. Those who came through that storm took deeper root. They had for the first time tasted the joy of suffering for Christ. The Church meant something to those who had made such sacrifice for it. Many were dead, some still in prison, all probably poorer, some had deserted, but the remainder were stronger. Then they were given a larger conception of the mission of the Church, through the wider contact with the larger world. It was a preparation for that still wider view and mission to which Paul was shortly to lead the Church.

The two miracles, or rather the two characters which the two miracles of the lesson introduce, are typical of two aspects of the philanthropic mission of Christianity. Aeneas stands for the sickness and helplessness and suffering of mankind; Dorcas dead, surrounded by widows showing the coats and garments which she had made stands for the poverty of the world. Christianity is commissioned for the relief of both classes. Peter's

miracles are simply monuments to these two lines of Christ's benevolence.

Miracle-working was only temporary; philanthropy, charity, are permanent. All over the Christian world through the skill of Christian physicians and the agency of Christian hospitals, thousands of the sick are being healed. The larger miracle is being wrought in our day. And all over the world, through individual women and ministering to those nearest at hand, and through charitable societies that have a wide range of beneficence, "coats and garments" are still being made for the poor, and food and fuel supplied to the needy. And a genuine Christianity always expresses itself in works of love.

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STATE LEAGUE TAX.

Corrected to March 23.

Table with columns for location and amount. Includes Austin, Tooth Street \$1.50; Ashby 50; Brandon 50; Colorado 2.00; Elgin 50; Flatonia 50; Glidden 50; Gonzales 50; Manor 50; Mill Creek 50; Navasota 1.00; Pease Grove 75; Rock Island 50; San Saba 1.00; Welmar 50; Arroyo 50; Alvarado 50; Brownwood 1.00; Center Point 1.50; Chappell Hill 50; Coleman 1.00; Hillsboro 2.00; Mason 50; Matador 50; Rockport 50; San Marcos 1.00; Sulphur Bluff 35.00; Taylor 50; Corsicana 1.50; Euda 50; Floyd Street, Dallas 1.00; Seymour 75; Mexico 1.20; Whitesboro 1.00; Bryson 50.

Elgin, Texas. J. T. ELLIS.

LOST.

The undersigned is very anxious to locate certain half-tone engravings of former Texas State League officers, which have been lost in the transfer from one set of officers to another. We wish to use them in our coming State program, and in order to do so must get them in hand at once. If any League can give information about these engravings, please write me immediately. Such information will be greatly appreciated. To describe each of the cuts would be too great a task, but most of them appeared in the Texas League directory for 1899.

J. T. ELLIS.

Elgin, Texas.

A TEXAS WONDER.

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Read This.

Hallettsville, Texas, Oct. 26, 1891. Dr. E. W. Hall, St. Louis: Dear Sir—In the year 1888 I used your Texas Wonder for kidney and rheumatic troubles, and I can safely recommend it to others who are suffering in the same manner. Yours respectfully, A. R. DEVALLE, County Treas.

Patience is the ballast of the soul, that will keep from rolling and tumbling in the greatest storm.—Bishop Hopkins.

A STUDY IN CONVERSATION.

We are accustomed to study in music, in painting, in composition, in mathematics, and we acknowledge its necessity to progress, in art or science, but when we think of studying conversation, there arises naturally a feeling of resistance. We reject the thought because it seems to savor of affectation, of stiffness or of deception; we fear instinctively that it will form a barrier to ease and grace and freedom in the familiar intercourse, which is so important to friendship and upon which our social and home life both are based.

Let us reason with ourselves a little on this subject, and see if we can find, by analogy, first, any authority for the study of the expression of our thoughts in conversation. In the outset, we will define the term, both in its present and in its older sense. It now means "familiar intercourse, intimate fellowship and association and general intercourse of sentiment." The older meaning, which Mr. Webster says "is now nearly obsolete," was more comprehensive, and taken in that old significance might well be named an art, and was so considered when it comprised, as Mr. Webster says, "general course of manner; behavior; deportment; especially as it respects morals."

We need only to touch lightly the analogy between the expression of thought in writing and conversation to convince ourselves that agreeableness and excellence in the latter might be attained through the same method of study and application of rule that we know the former is. The mind is repelled by the suggestion of rule, but by another analogy we find rule essential and not burdensome or repulsive. We are not repelled by the inflexible rule of mathematics, that twice two make four, and it so essential that any deviation from it makes all the calculation false; so in conversation there are some inflexible rules, which if violated make speech hurtful.

Another broader analogy may be found in music, an art so closely allied to conversation in its essential elements of harmony, adaptability, expression and technique, that they may be justly compared. The laws or rules governing the arrangement of notes in harmony are inflexible, and no one can violate them without producing discord. Each note may be sweet and agreeable in itself, but a combination must be made by rule if a pleasing effect is obtained; the combination, however, may be perfect and yet not pleasing, because not adapted to the taste or capacity of the listener.

The knowledge of the rules of music do not avail without practice, and practice gives sometimes only mechanical execution; this is not pleasing, and in the study of the art there comes in the necessity for expression and touch, and these must have their conception in the soul of the performer; no rules can be formulated to teach them, and they cause musicians to differ, showing the individuality of each; through them soul speaks to soul and stirs the noble emotions of the human mind.

All these points, however, must be brought out by the use of a good and true instrument—good in structure and true in tone; but even a good instrument may have a note lowered or raised sometimes out of its natural order; a skillful tuner may bring it again into unison with the whole, but always by the inflexible rules of harmony.

Beginning with the last proposition, we reason by analogy that the tone of conversation is to be right and true if the conversation is to elevate and ennoble. The tone is dependent upon the heart from which the words proceed; this must be true and right, and if sometimes, as in a good instrument, there is a little lowering or raising of tone by selfishness, and we find ourselves out of harmony with God, we may subject our hearts to him and he will put them into unison again with him by the inflexible rules that he has appointed for conversation.

He does not say, "Be ye holy in all manner of conversation," and then make it impossible for us to be so; nor does he promise to show his salvation "to him that ordereth his conversation aright," and leave us without rules by which we can so order it. He has laid down very distinct rules for the ordering of conversation, and, as in art and science, the principles must be kept if conversation is right.

A summary of these rules in very concrete form is given in what our Lord Jesus Christ calls "The Law and the Prophets"—"All things whatsoever ye would that men should do to you, do so even so to them." This is a safe guide, and serves to direct where a special law or rule is not given. This is the foundation-principle of the Christian's intercourse with his fellow-man. The interpretation will always be right if the heart is right.

There are, however, many special laws laid down in God's Word for the government of our conversation, and these being rooted in the heart, individuality in subject and manner will find scope for expression.

To "refrain the tongue from evil"

and "the lips from speaking guile" is an inflexible law which lowers the tone of conversation in its violation and puts the whole being out of harmony with God and conscience. To backbite or to tell an injurious story, thus "taking up a reproach" against a neighbor, is a violation of the law which the Apostle Paul gives to Timothy when he charges him to "put them in mind"—"to speak evil of no man."

Another command, in an indirect manner, is, "Let your conversation be without covetousness," hereby teaching us to refrain from such conversation as would tend to injure our brother by exciting his envy or cupidity, "looking not on our own things" and boasting of them.

Now, the study of art and science is plainly a necessity. We all know this, and we know what wonderful achievements are wrought by the application of method and rule by the student. The successful artist or scientist spares no pains nor toil when he has undertaken his task of winning fame by the excellence of his attainment. How much more, then, should we not enter the race for perfection by striving lawfully under the laws God has laid down for its attainment. Self-denial and temperance and gentleness and charity all combine to give us that royal mastery of our spirits that is greater than earthly conquest and puts the reins into our hands by which the whole body is bridled. The tongue is indeed "a little member," but God has put great responsibility upon us in the use of it. Let us "apply our hearts unto wisdom" and make conversation, according to God's laws, our study.

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Predestina

Some time ago I had an article in the Christian Advocate on Predestination. I was very much interested in it, but it has not been a source of trouble to me, and I am sure that it is a fact that it is a fact to others, and perhaps some and perhaps had intelligent to seek religion at hand whether I was in the end, and it could change that.

Bro. Hill replied to my answer, to satisfactory or not nearer the standard less scriptural. It there is a tendency to theology above sects exalt sect at.

Is there a system is perfect? Is it We think not.

Just here I was faith in the Bible, of God, an infinite ever given to the faith in God as the of the universe, a mortal can call in creign right to do things, but that I, yea, our bounden out what is his mind ing us as reveals Bible, the only at, the miracles of, I think the greatest, evident fact, who and overshadows the mysterious in self-creative or self was not the case I before him to have him into existence to have created him another, and on, says himself, "I am me there is no other of any other."

But now to the most important of cogizance of the did he foreknow what take place from human actions? acted? With his deepest humility I If he foreknow a take place, then al mapped on his graphed and bein the earth as a tra and must be a cor of. Can it be other.

Let me give the type is set up fo sheets of paper t and will correspond set up, and if thron or letter set wron to millions, will si a transcript of the.

Again, with his deeper humiliation would inquire or God called seeming Spirit into course make man," and d of the earth, he before him, and let ions on earth wo the multiplied-terity on earth, dowed with rep and powers, wh multiply and fill this before he nostrils the breath him to become a escape the conch just doing as he- Farther still, if he should it have re had made man an heart for doing would do? And w stroy him and all f.

But people say t fact, but the Book man was created, and image of God nounced him not a good; and so he v and not perfect yet will be on earth, of man was a crea the brute and non over which God g besides being crea and likeness, so he good, but not perf.

But the inquiry not foreknow all place, how is it t things to come an to foretell things cle, like promises, solute, but largely reason that both p les may be abroa cause; that they where the conditio

Predestination and Foreknowledge of God

By Rev. T. C. McMillan, L. E.

Some time ago Bro. Barrow, of Houston, had an article in the Texas Christian Advocate under the above caption. I was very much in hopes the matter would be discussed at length, but it has not been done. Bro. Barrow's trouble on that subject has also been a source of trouble to me for many years, and I am conversant with the fact that it is a source of perplexity to others, and a stumbling block to some and perhaps to many, for I have had intelligent individuals, when urged to seek religion, answer: "Where is the use of doing so, for God knows beforehand whether I will be saved or lost in the end, and that nothing I can do could change that knowledge."

Bro. Hill replied to Bro. Barrow, but his answer, to my mind, was not satisfactory or conclusive, yet perhaps nearer the standards, but seems to me less scriptural. It may be feared that there is a tendency to exalt standard theology above Scripture, as some sects exalt sect above the Scripture.

Is there a system of theology that is perfect? Is mankind yet perfect? We think not, in either case.

Just here I want to say I have full faith in the Bible as the revealed word of God, and infinitely the best book ever given to the world; and I have faith in God as the Creator and Ruler of the universe, and that no man or mortal can call in question God's sovereign right to do as he sees fit in all things, but that it is our privilege—yea, our bounden duty—to try to find out what is his mind and will concerning us as revealed in his Word, the Bible, the only standard. I accept all the miracles of the Bible because I think the greatest of them all is a self-evident fact, when fully considered, and overshadows all others—that is, the mysterious miracle of God being self-creative or self-existent; for if this was not the case it would imply a God before him to have created or brought him into existence, and one before him to have created him, and another, and another, and on ad infinitum. God says himself, "I am God, and besides me there is no other God." He knows not of any other.

But now to the question, and it is a most important one. Does God take cognizance of things as they occur, or did he foreknow all things that would take place from all eternity and all human actions before they were enacted? With highest reverence and deepest humility I offer these thoughts:

If he foreknew all things that would take place, then all things were clearly mapped on his mind, and are photographed and being photographed on the earth as a transcript of the same, and must be a correct duplicate thereof. Can it be otherwise?

Let me give this illustration: The type is set up for a newspaper; the sheets of paper thereon printed must and will correspond with the type so set up, and if there is a word, syllable or letter set wrong, every sheet, even to millions, will show the fact and be a transcript of the type.

Again, with higher reverence and deeper humiliation, if possible, still I would inquire or submit that when God called seemingly the Son and Holy Spirit into counsel and said, "Let us make man," and did so out of the dust of the earth, he had a lifeless man before him, and knew what all his actions on earth would be, together with the multiplied millions of his posterity on earth, whom he had endowed with reproductive faculties and powers, with the command to multiply and fill the earth, knew this before he breathed into his nostrils the breath of life and caused him to become a living soul, can we escape the conclusion that he was just doing as he knew he would do? Farther still, if that idea be true, why should it have repented him that he had made man and grieve him at the heart for doing what he knew he would do? And why determine to destroy him and all flesh from the earth? But people say God made man perfect, but the Book don't say it. When man was created, and in the likeness and image of God, too, that God pronounced him not only good, but very good; and so he was, but not perfect, and not perfect yet, and perhaps never will be on earth. But the creation of man was a great stretch—far above the brute and non-intelligent creation over which God gave him dominion—besides being created in God's image and likeness, so he was good, and very good, but not perfect.

But the inquiry arises: If God did not foreknow all things that take place, how is it that he could tell things to come and inspire his prophets to foretell things to come? Prophecies, like promises, are not always absolute, but largely conditional, and I reason that both prophecies and promises may be abrogated by God for cause; that they may be annulled where the conditions of them fail to be

compiled with. God's own declaration that all flesh should be destroyed, both of man and beast, was not absolute, and was not done because he added that Noah found grace in the eyes of the Lord, and that saved Noah and his family, who, it is presumed, also found grace in the eyes of the Lord, or else the Lord trusted Noah to control them as he should do with beasts for food, etc., and give man another chance to do better, and that was in perfect keeping with God's prerogative as a reward of faith and prayer. Noah found grace in the eyes of the Lord. Was grace thrust upon Noah? I presume not. Noah found grace. He was looking for it and found it, which was the turning point of his deliverance. It was deliverance grace. He had all the common grace of God, and was perfect—not absolute perfection, but in his generation—and walked with God. Hence God's own declaration that all flesh should be destroyed was not absolute, but changed for cause—seeking God by faith and prayer.

God can determine to do things in the future and work to the fulfillment of them, whether far or near, and also inspire his prophets to foretell them; but this does not imply that such things were so intended from all eternity. He asks this significant question, "Am I a God at hand, and not a God afar off?" and in his answer implies he is both a God near by and a God afar off, filling immensity. (Jer. 23:23, 24.) He can determine things afar off and work to them, as well as near by or at hand.

Now let us consider the case near by. King Hezekiah, the record says, was sick unto death, and God called Isaiah, the son of Amoz, and said, Go tell Hezekiah to set his house in order, for he shall die and not live. But for some cause Hezekiah did not want to die, so he wept and prayed, and with contrition pleaded to live, and before Isaiah got out of the inner court the Lord said to Isaiah—for cause—"Go tell Hezekiah" he had seen his tears of contrition, had heard his prayers, and would add fifteen years to his life.

Take Nineveh, that great city that the inspired prophet Jonah declared without any reservation should be destroyed within forty days. But the King and all the people, from the greatest to the least, with even the beasts of the city, humbled themselves, fasted and prayed in sackcloth, and were spared—for cause.

Sidon and Gomorrah and the city of the plains would no doubt have been spared for the same cause if they had humbled themselves in like manner, and were destroyed—for cause.

Joseph and Daniel interpreted dreams because they went to God for knowledge and obtained it.

Jesus knew Judas would betray him from the beginning of the betrayal plot, as we think, and not from all eternity, because he could read his heart. He was once a good man, as we believe, or he would not have been selected for Treasurer, nor chosen a wolf among the sheep for an apostle.

Judas made himself a devil with the devil's influence, that he might go to his own place, according to the Scriptures and their plain teaching that the wicked shall be turned into hell, with all that forget God.

I can find no place in the Scriptures where they say that God knew all things that would take place from all eternity. The Scriptures do say, "All things are naked and open to the eyes of Him with whom we have to do," and that the eyes of the Lord run to and fro in all the earth, beholding the evil and the good. But these things seem to refer to actions as they are taking place, and not before occurring. And, as enigmatical as it may sound, a thing is no a thing until it becomes a thing; an action is not an action until it is enacted; a conception is not a conception until it is conceived. I believe that God knows just when a thing is conceived. It may become an action or many not, and just here is where man's volition comes in as a free moral agent, and that he can not be held responsible for results, good or bad, until he does decide. This, if I understand it, is the field of temptation.

But if the idea that God foreknew even before he created man and breathed into his nostrils the breath of life to cause him to be a living soul, with all his race, every act of theirs—or, in other words, every step they would make between the cradle and the grave, and that the last step would land some in heaven and some in hell—would it not forcibly imply, according to predestination and decrees, that they were created for those destinies, and the much larger part for perdition? And how does that idea comport with the Scripture that says: "God would not have any to be lost, but would rather that all would turn and

be saved?" And where would be the use of prayer and faith? It could not cause one of the lost to be saved, and vice versa.

I believe that the Scriptures teach that man's salvation is hinged on prayer and faith; that prayer, coupled with faith, is mighty and will prevail. I believe Jesus and his apostles so taught; that the patriarchs and prophets and martyrs so understood it and acted upon it. Abraham's faith entitled him to be called the father of the faithful. That Moses had the faith to throw himself into the breach and intercede for his people, after God's patience was worn threadbare with them, and prevailed for them by prayer after God said let him alone and let him utterly consume them, and he did prevail, though God had offered to raise up a better people from him. Here was one of the sublimest spectacles the world ever saw—Calvary scene excepted. Moses declined the honor offered him and successfully prevailed for his people, and was willing to be blotted out of the book if need be. What patriotism—none such in the present day.

David also partially turned away the Lord's wrath against himself for numbering the people by prayer and sacrifice at the threshing-floor of Araunah, thus showing the power of prayer to avert threatened evil.

The same is true of all the patriarchs and prophets and of Jesus and his apostles, for Jesus prayed and taught his apostles and us the value of prayer and faith.

I heard a minister of our denomination say once that prayer coupled with faith was well-nigh omnipotent; that it was the only thing that could hold God to his promises. I heard one of our ministers say this year that the religion of Christ, embracing faith and prayer, is the key that unlocks the treasury of heaven; and Christ himself says "if we ask anything in his name, he will do it, that the father may be glorified in the Son."

Now, in conclusion, we ought to cause our theory and practice to correspond. I am an attentive listener to preaching, and I have never heard a sermon worthy the name from any one, but when exhorting Christians to a better life, or sinners to repent and turn to God, that did not put it upon their present action and warn them that a delay might be fatal to their eternal interests, and not based upon predestination or foreknowledge of things. In fact, I have seen a few persons who said that they realized the fact that their rejection was fatal and that the strivings of the Holy Spirit with them had ceased.

Rev. W. T. Harris, of Roxton, writes: "Yesterday at the close of the service I spoke two minutes in behalf of the Advocate and send you the following as the result." Then follows a list of five subscribers with the money for same.

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NORTHWEST TEX. CONFERENCE.

Abilene District-Second Round.
 Colorado sta. April 4, 6
 Colorado mts. at Champlin. April 12, 13
 Truby, at Delk. April 12, 13
 Buffalo Gap, at Audra. April 19, 20
 Big Springs. April 26, 27
 Snyder, at Camp Springs. April 26, 27
 Roby, at White Flat. May 1, 2
 Midland. May 2, 4
 Cisco. May 10, 11
 Baird. May 24, 25
 Sweetwater. May 27, 28
 Merkel. May 28, 29
 Putnam. May 29, June 1
 Sunday-school and Epworth League Conference, at Anson. June 3-4
 Abilene. June 7, 8
 District Conference, at Merkel. June 27
 E. A. Smith, P. E.

Corseana District-Second Round.
 Frost, at Frost. April 5, 6
 Lone Cedar. April 10, 11
 Blooming Grove, at H. G. April 9
 Dresden, at Brushy. April 12, 13
 Haysom, at Dover. April 12, 13
 Hubbard, at Hubbard. April 13, 14
 Horn Hill, at Central Inst. April 19, 20
 Groesbeck, at Groesbeck. April 20, 21
 Barry, at Crayer Creek. April 28, 27
 Thornton, at Thornton. May 3, 4
 Corsicana cir. May 6, 7
 Bush. May 8
 Armour. May 10, 11
 Eureka, at Birdston. May 17, 18
 E. A. Bailey, P. E.

Weatherford District-Second Round.
 Farmer, at Red Top. April 5, 6
 Ellasville, at Caddo. April 12, 13
 Breckenridge, at Eureka. April 19, 20
 Gordon and Strawn, at S. April 28, 27
 Ranger, at Wayland. May 3, 4
 Santo, at Santo. May 10, 11
 Palo Pinto. May 17, 18
 Mineral Wells. May 19
 Jno. R. Morris, P. E.

Waco District-Second Round.
 Florida, at Cedar. April 5, 6
 Moody. April 12, 13
 Abbott, at Bynum. April 19, 20
 Austin Avenue. April 27, 28
 Morgan, at Walnut. May 3, 4
 Whitney. May 10, 11
 Troy, at Oenaville. May 17, 18
 Aquilla, at Ross. May 24, 25
 Fifth Street. June 1, 2
 Hockleyville. June 7, 8
 Hibel. June 14, 15
 District Epworth League Conference, at Mart, June 25
 District Conference, at Mart. June 26-29
 R. R. Bolton, P. E.

Vernon District-Second Round.
 Seymour. Sat. Sun. April 5, 6
 Benjamin, at White Flat. Tues. April 8
 Munday. Thurs. April 10
 Round Timbers, at Spring Creek. Sat. Sun. April 12, 13
 Throckmorton. Sat. Sun. April 19, 20
 Haskell. Tues. April 22, 23
 Haskell cir. Wed. April 23, 24
 Chillicothe. Sat. Sun. April 26, 27
 Vernon. May 3, 4
 J. H. Wisman, P. E.

Fort Worth District-Second Round.
 Smithfield, at S. April 5, 6
 Joshua, at Burleson. April 12, 13
 Mansfield, at Ft. Paul. April 19, 20
 Bono, at Godley. April 26, 27
 Blum, at Kopper. April 26, 27
 Covington, at Cedar Point. April 26, 27
 Cuba, at Watts Ch. April 19, 20
 Kennedale, at Handley. April 26, 27
 Cleburne. May 3, 4
 District Conference, at Cleburne. May 1-4
 Jas. Campbell, P. E.

Clarendon District-Second Round.
 Emma, at Croten. April 5, 6
 Clarendon sta. April 12, 13
 Childress sta. April 12, 13
 Channing. April 19, 20
 Wellington, at W. April 19, 20
 Hereford, at Union. April 19, 20
 Canadian City, at C. April 26, 27
 Canyon City, at Beulah. April 26, 27
 Higgins, at Second Creek. April 26, 27
 Floydada, at F. May 3, 4
 Lubbock, at Foster's. May 7, 8
 Flatlyview sta. May 10, 11
 Cataline. May 24, 25
 Stratford. June 1, 2
 District Conference will convene at Claude June 5, at 9 o'clock a. m.
 G. S. Hardy, P. E.

Brownwood District-Second Round.
 Bangs, at Bangs. April 5, 6
 Glenbeave, at Midway. April 12, 13
 Brownwood. April 19, 20
 May, at May. April 26, 27
 Blanket, at Turkey Peak. May 1, 2
 Fleming mts. at Warren's Creek. May 3, 4
 Comanche sta. May 5
 Center City, at Pleasant Grove. May 10, 11
 Lottolia mts. at Lottolia. May 17, 18
 Goldthwaite. May 24, 25
 Zephyr and Mullin, at Bethel. May 24, 25
 Burket, at Drenay. May 24, 25
 W. H. Matthews, P. E.

Waxahachie District-Second Round.
 Forreston, at Falls. April 5, 6
 Bardwell, at Avalon. April 12, 13
 Italy. April 19, 20
 Venus, at Wyatt. April 19, 20
 Midlothian. April 26, 27
 Ennis. April 26, 27
 Waxahachie. April 26, 27
 Alvarado. May 3, 4
 Milford, at Derr. May 10, 11
 Big. May 17, 18
 Alma. May 24, 25
 O. F. Sensabaugh, P. E.

Dublin District-Second Round.
 Morgan Hill, at Wesley Chapel. April 5, 6
 Huckabay, at Ex-Ray. April 12, 13
 Huff Dale, at Tolar. April 19, 20
 Iredell, at Fairy. April 26, 27
 Hills. April 26, 27
 Glen Rose, at Elm Flat. May 3, 4
 Duffau, at Oden's. May 10, 11
 Carlton, at Olin. May 24, 25
 Proctor, at Proctor. May 24, 25
 Green's Creek, at Bangs. May 24, 25
 Stephenville mts. at Corinth. May 31, June 1
 League and Sunday-school Conference, at Hico. June 3-5
 Deadmonia, at R. Chap. June 7, 8
 DeLeon. June 7, 8
 Carbon and Gorman, at C. June 9, 10
 Carbon mts. at Kokomo. June 14, 15
 District Conference, at Dublin. June 27
 E. F. Boone, P. E.

Georgetown District-Second Round.
 Salado. April 5, 6
 Belton. April 12, 13
 Temple First Church. April 12, 13
 Temple Seventh Street. April 12, 13
 Taylor. April 19, 20
 Hutto. April 19, 20
 Liberty Hill. April 26, 27
 Florence. May 3, 4
 Bartlett. May 10, 11
 Maxdale. May 17, 18
 Rogers. May 24, 25
 Burnet. June 1, 2
 Burnet cir. June 8, 9
 District Conference will meet in Hutto, June 19, at 9 a. m.
 W. L. Nelms, P. E.

Abilene District-Second Round.

Colorado sta. April 4, 6
 Colorado mts. at Champlin. April 12, 13
 Truby, at Delk. April 12, 13
 Buffalo Gap, at Audra. April 19, 20
 Big Springs. April 26, 27
 Snyder, at Camp Springs. April 26, 27
 Roby, at White Flat. May 1, 2
 Midland. May 2, 4
 Cisco. May 10, 11
 Baird. May 24, 25
 Sweetwater. May 27, 28
 Merkel. May 28, 29
 Putnam. May 29, June 1
 Sunday-school and Epworth League Conference, at Anson. June 3-4
 Abilene. June 7, 8
 District Conference, at Merkel. June 27
 E. A. Smith, P. E.

TEXAS CONFERENCE.

Huntsville District-Second Round.
 Madisonville, at Midway. April 5, 6
 Waller, at Pine Grove. April 12, 13
 Prairie Plains, at Union Grove. April 19, 20
 Conroe. April 27, 28
 Anderson, at Steele's Chapel. May 2, 4
 Hempstead. June 1, 2
 Bryan. June 4
 Montgomery. June 4
 Willis. June 15, 16
 Zion. June 21, 22
 Dodge, at Dodge. June 28, 29
 Huntsville. July 6, 7
 Chas. A. Hooper, P. E.

Austin District-Second Round.
 Welmar and Oage, at W. April 5, 6
 West Point, at West Point. April 12, 13
 Flatonia. April 19, 20
 Cedar Creek, at Hill's Prairie. April 26, 27
 Bastrop. April 26, 27
 Elgin. May 3, 4
 Manor. May 10, 11
 McIndoe, at Pleasant Grove. May 17, 18
 South Austin. May 17, 18
 Webberville, at Webberville. May 17, 18
 Hotchkiss Memorial, Austin. May 24, 25
 Manchaca. May 24, 25
 Walnut. May 31, June 1
 Tenth Street, Austin. June 2
 First Street, Austin. June 2
 E. S. Smith, P. E.

Houston District-Second Round.
 Wharton and Hungerford, at W. April 5, 6
 Columbia and Brazoria, at B. April 12, 13
 El Campo, at Ashby. April 19, 20
 Cedar Bayou. April 26, 27
 League City, at S-abrook. May 3, 4
 Alvin. May 10, 11
 Sandy Point, at Marvel. May 17, 18
 West End, Galveston. May 17, 18
 Shearn, Houston. May 24, 25
 Tabernacle, Houston. May 24, 25
 McKee Street, Houston. May 27, 28
 McAshan, Houston. May 27, 28
 Washington Street, Houston. May 29
 Rosenberg. May 31, June 1
 Richmond. June 4
 Mart. Belviden. June 7, 8
 Matagorda. June 15, 16
 District Conference, at Bay City. June 19-22
 Geo. A. LeClere, P. E.

Brenham District-Second Round.
 Sealy, at San Felipe. April 5, 6
 Lexington, at Tangletown. April 12, 13
 Pulshar. April 19, 20
 Bellville, at Buckhorn. April 26, 27
 Chappell Hill. April 26, 27
 Caldwell. April 26, 27
 Milano, at Prairie Point. May 3, 4
 Rockdale. May 3, 4
 Cameron. May 10, 11
 Cameron cir. May 17, 18
 Maysfield, at P. S. May 24, 25
 Ben Arnold. May 24, 25
 Davilla, at Lebanon. June 7, 8
 J. B. Cochran, P. E.

Calvert District-Second Round.
 Rogers Prairie, at High Prairie. Sat. April 5
 Fairfield cir. at Sunshine. Sat. April 19
 Proestone cir. at Jordan's. Sat. April 19
 Franklin cir. at Concord. Sat. April 26
 Hearne and Wheelock, at Wheelock. Sat. April 26
 Calvert sta. Fri. May 2
 Kouss, at Kouss. Sat. May 3
 Franklin sta. Fri. May 3
 Pettoway cir. at Beck Prairie. Sat. May 10
 Redoubt cir. Fri. May 10
 Travis cir. at Powers. Sat. May 17
 Durango cir. at Gena. Sat. May 24
 Lott cir. at Chilton. Sat. May 24
 Irwmond and Reagan, at R. Sat. May 24
 Marlin sta. Sat. May 31
 H. M. Sears, P. E.

NORTH TEXAS CONFERENCE.

Dallas District-Second Round.
 Dallas cir. at West Dallas. April 5, 6
 Wheatland, at W. April 12, 13
 District Conference, at Cedar Hill. April 12, 13
 Cedar Hill, at C. H. April 19, 20
 Oak Lawn. May 3, 4
 Trinity. 7:30 p. m. April 26
 Lancaster, at L. April 26, 27
 Argyle, at Prairie Mount. May 3, 4
 Denton. 7:30 p. m. May 4
 Grand Prairie. May 31, June 1
 First Church. 7:30 p. m. June 1
 Lewisville. June 7, 8
 Cochran and Caruth, at Cochran. June 14, 15
 Farmers Branch, at Coppell. June 21, 22
 I. W. Clark, P. E.

Terrell District-Second Round.
 Mesquite, at Long Creek. April 5, 6
 Rockwall. April 12, 13
 Kaufman mts. at Lone Star. April 19, 20
 Kemp, at Kemp. April 26, 27
 Reinhardt, at Reinhardt. April 26, 27
 Garland. April 27, 28
 Grandall, at Seagoville. May 2, 4
 Roysse. May 10, 11
 Fate, at Fate. May 10, 11
 Kaufman sta. May 17, 18
 Mabank. May 24, 25
 Terrell cir. May 31, June 1
 Chisholm. June 7, 8
 Where the conference is held on Monday it will meet at 9 a. m. and preaching at 11 a. m.
 J. M. Peterson, P. E.

Bowie District-Second Round.
 Bridgeport, at Pleasant Valley. April 5, 6
 Paradise, at Boonsville. April 5, 7
 Boyd, at Garvin. April 12, 13
 Rhome, at Rhome. April 19, 20
 Fruitland, at Dry Valley. April 19, 20
 Alvord, at Foster. April 26, 27
 Crafton, at Olive Branch. April 26, 27
 Chico, at Cundiff. April 27, 28
 Deatur cir. at Oliver. May 3, 4
 Deatur sta. May 3, 4
 Bryson, at Brown S. H. May 10, 11
 Jackboro. May 17, 18
 Holiday. May 17, 18
 Blue Grove. May 17, 18
 Giltown. May 31, June 1
 Archer City. Wed. June 4
 F. O. Miller, P. E.

Bonham District-Second Round.

South Bonham and Savoy. 1st Sun. April
 Ladonia. 2d Sun. April
 Bailey. 3d Sun. April
 Honey Grove cir. 4th Sun. April
 Perry. 1st Sun. May
 Dodd and Windom. 2d Sun. May
 Lantius. 3d Sun. May
 Trenton and Marvin. 4th Sun. May
 Brookston and High. 1st Sun. June
 Honey Grove. 2d Sun. June
 Goshop. 3d Sun. June
 Fannin. Wed. June 25
 T. R. Pierce, P. E.

Sherman District-Second Round.
 Howe. 2d Sun. April
 Van Alstyne. 3d Sun. April
 Collinsville. 4th Sun. April
 District Conference meets in Whitesboro Thursday, 1st day of May, 5 a. m.
 Whitesboro sta. 1st Sun. May
 Whitewright. 2d Sun. May
 Deils. 3d Sun. May
 Sherman cir. 1st Sun. June
 Pilot Grove. 2d Sun. June
 Toga. 3d Sun. June
 Fairbairn, at Houston. 4th Sun. June
 Gordonville. 5th Sun. June
 J. A. Stafford, P. E.

Gainesville District-Second Round.
 Dexter, at Mount Gilead. April 5, 6
 Sanger, at Krum. April 12, 13
 Greenwood, at Siddell. April 19, 20
 Fontana, at Olive Mount. April 26, 27
 St. Jo, at Myra. April 26, 27
 Marysville, at Liberty. April 27, 28
 Bonita, at Sandy Mount. May 10, 11
 Rosston, at Hood. May 17, 18
 Pecos. May 24, 25
 Belcher, at Prairie Mount. May 31, June 1
 Runoake and Ponder, at Ponder. June 7, 8
 Geo. S. Sexton, P. E.

Greenville District-Second Round.
 Commerce mts. at Center. 2d Sun. April
 Kingston. 3d Sun. April
 May, at Bethel Grove. 4th Sun. April
 Fairlie, at Wesley Chapel. 1st Sun. May
 Kavanaugh. 2d Sun. May
 Wesley. 3d Sun. May
 Greenville mts. at Wheeler. 4th Sun. May
 Lone Oak, at Lawnsdale. 1st Sun. June
 Leonard mts. at Blanton. 2d Sun. June
 Quilan. 3d Sun. June
 Leonard, at Orange Grove. 4th Sun. June
 District Conference, at Cadillac. June 25-29
 O. S. Thomas, P. E.

Paris District-Second Round.
 Woodland and Kawawha, at Kawawha. April 5, 6
 Clarkville cir. at Liberty. April 12, 13
 Ansonia, at Williams Chapel. April 19, 20
 Douglas, at Spring Hill. April 26, 27
 Emerson, at Bethel. May 3, 4
 Marvin, at Shady Grove. April 24, 25
 Raton. May 31, June 1
 Maxey, at Cross Roads. June 1, 2
 Clinton. June 7, 8
 District Conference will meet at Raton, Tuesday, June 24, at 8 p. m. Opening sermon by J. L. Morris.
 E. W. Alderson, P. E.

Sulphur Springs District-Second Round.
 Sulphur Springs sta. April 5, 6
 Mt. Vernon, at Pine Forest. April 12, 13
 Amity, at Pleasant Chapel. April 19, 20
 County Line, at Moss Chapel. April 26, 27
 Gold Hill, at Liberty. May 3, 4
 Ben Franklin, at Pecos Gap. May 10, 11
 Birthright, at Dennis Chapel. May 17, 18
 Sulphur Hill, at Pleasant Hill. May 24, 25
 Lake Creek and Kosokos mts. May 24, 25
 at Foster's Chapel. May 31, June 1
 Comy, at Pleasant Hill. June 7, 8
 Roly Springs, at Roly Sp. June 14, 15
 E. H. Casey, P. E.

McKinney District-Second Round.
 Bethel cir. at Elm Ridge. April 5, 6
 Union and Roseland, at Wesley Chapel. April 12, 13
 Allen cir. at White's Grove. April 19, 20
 Nevada cir. at Laxon. April 26, 27
 Princeton cir. at Liberty. May 3, 4
 Renner cir. at Frankford. May 10, 11
 Plans sta. May 17, 18
 Blue Ridge cir. at Verona. May 24, 25
 Weston cir. at Pleasant Valley. June 7, 8
 Weston cir. at Maple. June 14, 15
 Copseville mts. June 21, 22
 Melissa mts. June 28, 29
 District Conference, at Anna. May 1
 Opening sermon by Rev. W. D. Mountcastle April 26, 7:30 p. m.
 P. A. Bousser, P. E.

WEST TEXAS CONFERENCE.

Llano District-Third Round.
 Llano sta. April 12, 13
 Chertock, at Valley Springs. April 19, 20
 San Saba sta. April 26, 27
 San Saba mts. at Live Oak. May 3, 4
 Johnson City, at Round Mountain. May 24, 25
 Llano, at Kendall. June 7, 8
 Wimmer City. June 14, 15
 Kingsland mts. June 21, 22
 Kerrville. June 28, 29
 Rock Springs. July 5, 6
 Center Point. July 12, 13
 Handera and Medina. July 19, 20
 Boerne. July 26, 27
 W. H. H. Biggs, P. E.

San Marcos District-Second Round.
 San Marcos sta. 2d Sun. April
 San Marcos cir. at Hunter. 3d Sun. April
 Gonzales sta. 4th Sun. April
 Sterling Fisher, P. E.

San Angelo District-Second Round.
 Brady. 2d Sun. April
 Milburn. 3d Sun. April
 Theophilus Lee, P. E.

San Angelo District-Third Round.
 Water Valley, at Salt Creek. April 26, 27
 San Angelo. May 3, 4
 Paint Rock, at Cutherson. May 10, 11
 Mason, at Loyal Valley. May 17, 18
 Center sta. April 26, 27
 Brady. May 31, June 1
 Milburn. June 7, 8
 Sterling City. June 14, 15
 Sonora and Eldorado, at S. June 21, 22
 Sherwood, at Arden. July 4, 5
 Junction and Menard, at Cooperas. July 12, 13
 Theophilus Lee, P. E.

Beeville District-Second Round.
 Alice cir. at San Diego. April 5, 6
 Corpus Christi. April 12, 13
 Rockport cir. April 19, 20
 Bianconia cir. April 26, 27
 Joe F. Webb, P. E.

Cuero District-Third Round.
 Loevelite, at Liberty. 2d Sun. April
 Sweet Home, at S. H. 4th Sun. April
 Victoria. 1st Sun. May
 Rex Laver, at Lone Tree. 2d Sun. May
 Edna, at Ganado. 3d Sun. June
 Runge, at Cabeza. 4th Sun. June
 Hallettsville. 4th Sun. June

Yaukum. 5th Sun. June
 Clear Creek, at Scale's. 1st Sun. July
 Nursery. 2d Sun. July
 Cuero. 3d Sun. July
 Jno. W. Snavel, P. E.

San Antonio District-Second Round.
 Del Rio. 2d Sun. April
 Eagle Pass. 4th Sun. April
 Utopia. 1st Sun. May
 Uvalde. 2d Sun. May
 Prospect Hill. 3d Sun. May
 Travis Park. 4th Sun. May
 Sherman Street. 7:30 p. m. 1st Sun. June
 Moore cir. 7:30 p. m. 2d Sun. June
 South Heights. 7:30 p. m. 3d Sun. June
 Comal. 7:30 p. m. 4th Sun. June
 Carrizo, at Batesville. 5th Sun. June
 B. Harris, P. E.

EAST TEXAS CONFERENCE.

Beaumont District-Second Round.
 Chester cir. at Midway. April 12, 13
 South Beaumont. April 19, 20
 Sabine Pass cir. at S. Beaumont. April 26, 27
 Liberty, at Liberty. April 26, 27
 Woodville and Lot, at Wolf Creek. May 3, 4
 Kountze cir. at Warren. May 3
 North Beaumont and China, at China. May 10, 11
 Wallisville mts. at Winnie. May 17, 18
 Sibley, at Hall's Spring. May 24, 25
 Orange Sta. May 24, 25
 Beaumont First Church. May 24, 25
 Jasper cir. at Magnolia. May 24, 25
 Jasper and Kirbyville, at K. May 24, 25
 Burkville cir. May 31, June 1
 Call, at Troskie. June 7, 8
 Leggett cir. June 14, 15
 Livingston and Corrigan. June 21, 22
 District Conference will be held at Woodville, July 17.
 J. W. Johnson, P. E.

Pittsburg District-Second Round.
 Gilmer, at Gilmer. April 5, 6
 Leeburg, at New Friendship. April 12, 13
 Naples, at Omaha. April 19, 20
 Winhold, at New Hope. April 26, 27
 Pittsburg. May 3, 4
 Queen City, at Park. May 10, 11
 Karkara, State Line. May 17, 18
 Texarkana, Fairview. F. M. May 17, 18
 John Adams, P. E.

Palatine District-Second Round.
 Rock sta. April 5, 6
 Elkhart cir. at Holmes. April 12, 13
 Jacksonville cir. at Providence. April 19, 20
 Jacksonville sta. April 26, 27
 Grapeland cir. at Jones S. H. April 26, 27
 Palestine. May 3, 4
 West Palestine. May 3, 4
 Crockett cir. at First Grove. May 10, 11
 Crockett sta. May 10, 11
 Trinity and Lovelady, at L. May 17, 18
 Leonard cir. at Willard. May 24, 25
 Leonard cir. at Edinow. May 24, 25
 Brushy Creek cir. June 7, 8
 Frankfurt. June 14, 15
 Augusta. June 21, 22
 District Conference, at Ada. June 28, 29
 W. P. Davis, P. E.

Marshall District-Second Round.
 Rockville, at Allison's. April 5, 6
 Harrison, at Ashby. April 12, 13
 Church Hill, at Fountain Head. April 19, 20
 Harrison cir. at Andrews Chapel. April 26, 27
 Harrison. May 3, 4
 Harmon, at Midgott. May 3, 4
 Artherton, at Botham. May 3, 4
 Longview sta. May 10, 11
 Halvick. May 17, 18
 Kilgore. May 24, 25
 Henderson cir. May 24, 25
 First Church, Marshall. June 1, 2
 Kellyville. June 7, 8
 Jefferson, at Marshall. June 14, 15
 Northside, Marshall. June 21, 22
 District Conference, at Northside, Marshall, June 25. Opening sermon by H. E. Cameron.
 C. R. Lamar, P. E.

San Augustine District-Second Round.
 Lufkin sta. April 5, 6
 Tenaha cir. at Jougoulin. April 12, 13
 Center cir. at Ashby Chapel. April 19, 20
 Center sta. April 26, 27
 Shelbyville cir. at First Grove. April 26, 27
 San Augustine and Chirens, at S. A. May 3, 4
 A. J. Weeks, P. E.

Tyler District-Second Round.
 Lindale, at Mt. Sylvan. Apr. 5, 6
 Canton and Edgewood, at E. Apr. 12, 13
 Emory, at Ford's Chapel. Apr. 19, 20
 Meredith, at Mallard Prairie. Apr. 26, 27
 Athens sta. at Athens. Apr. 26, 27
 White House, at Walnut Grove. Apr. 26, 27
 Troupe and O., at Troupe. May 3, 4
 Edson cir. May 10, 11
 Big Sandy. May 17, 18
 Marvin. May 24, 25
 New York. May 24, 25
 J. T. Smith, P. E.

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THE EAST TEXAS CONFERENCE SUNDAY SCHOOL INSTITUTE AND ELSE.

Rev. L. E. Peters has conducted for the Baptist Church in this city very excellent Sunday School Institute. The attendance was confined mostly to teachers at first, but as the news of the excellence of the work was spread abroad more and more came in to listen and learn. It became very apparent to all who did not previously know it that the Sunday-School Institute is a great source of helpful information to the adult pupil and to parents as well as to the officers and teachers of the Sunday-school. I am glad the Baptists are at work in this matter, and that such institutes are being held throughout the denomination, and I can easily prophesy an increased efficiency in their whole working force in the Church in a generation if this work continues. Our own Church is now undertaking to move forward in the same direction, and I am praying that it may not be compelled to make progress over the heads of an inefficient ministry. Rev. Geo. R. Stuart said to me last year, "If I were a pastor again, I would send my Sunday-school superintendent to spend a Sunday or two with Jim H. Taylor, and would raise money and pay his expenses, at the benefits resulting would more than compensate the Church for the outlay." That quotation is correct in substance, I think. If Rev. Stuart could do this to obtain the result named, can any of our Sunday-schools in East Texas afford to fail to have as many of the officers and teachers as possible attend the institute which Dr. Hamill is to conduct at Jacksonville? We are to have Dr. Hamill with us in Tyler on April 12, and we are delighted with the arrangement, but we intend to follow him to the institute with every one we can induce to attend at Jacksonville. We have already begun the Teachers' Course of Study, and we hope to make such progress as our powers will permit, and we are going to the institute to learn how to do the best work.

Bro. Nelson has done the best work in getting the movement on foot, and every pastor among us is under obligation to help him to make the movement a success throughout the whole conference, and I have no hesitance in saying that a preaching elder who does not interest himself in this movement of the Church ought to have his confidence removed from his place to one of less responsibility and be replaced by a man with keener vision and greater religious zeal. I am glad the editor is saying some plain things with regard to the children of the Church, and I add the exhortation, "He that hath an ear, let him hear, etc." If this article should be read by any Sunday-school worker, let this exhortation to use this helpful occasion lead to an arrangement to attend, whether the Sunday-school is weak in its needs enough to be otherwise represented or not.

We still endeavor to push forward the Twentieth Century Educational Movement in this conference. Many churches were asked to contribute \$100 to this cause, and has paid in cash over \$80, if our figures do not lie. We have several hundred dollars in good subscriptions, making a total of \$125. The other leading stations of this conference were requested to raise \$100, and we anxiously await a report that will bring them to this figure. Beaumont must be nearly out now, and Palestine is well on the way in subscriptions, but Marshall and Texarkana do not seem to have much of a program. We hope the laymen in those cities will stand by their pastors in the effort to do this work. A

WANTED

Twenty young men who desire to enter school next September to canvass from now to then for the TWENTIETH CENTURY NEW TESTAMENT, and thereby earn sufficient means to secure their EDUCATION. Also twenty who are not prospective students. Can use some pastors of circuits. One Agent has sold 120 Copies in 13 1-2 days. Liberal commissions and freight prepaid.

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bundle of circular letters was recently mailed to each pastor, to be sent to subscribers who have not yet paid, which the pastor will use if practicable, but if not he can do nothing but throw them in the waste basket. This will answer the few who have written saying they have lost the roll books, etc., and others in like condition.

Our work in Marvin Church moves on well. Our Home Mission Society has finished placing carpets in the aisles and pulpit of the Church, and other improvements are being steadily made. I have received twenty-six members since conference, making 152 since I came here a little over fifteen months ago. All departments of our Church work are doing well, and the people are standing by me in all my efforts. V. A. GODFREY, Tyler, Texas.

AGENTS WANTED.

Write to the Rockdale Nursery for particulars and terms. ROCKDALE NURSERY, Rockdale, Texas.

EPWORTH LEAGUE NOTICES.

SAN ANGELO DISTRICT LEAGUE.

Our District League Conference will be held at the time and place of our District Conference—Senora, June 28. All pastors in the district and members of this conference. Each League, Junior as well as Senior, is entitled to one delegate, to be elected by the League. Will each pastor look after this and assist the young people in securing the election of their best representatives? If any have subjects they would like to have discussed, let them send them in before we make out the program. J. D. SCOTT, President.

LEAGUERS' ATTENTION.

While the mind of all our Church is turned toward the coming session of our General Conference, that portion of our Church known as Epworth League should remember our State League Conference, which is to be held at Fort Worth during the sitting of the General Conference at Dallas, and every Leaguer who possibly can owes it to himself, the Church and the League to which he belongs to make arrangements to attend this State meeting and look in upon our Supreme Church Court for at least a short time. The time and place for our League meeting was arranged with a view of affording our young people an opportunity not only of enjoying a rare feast of good things, but also see something of the greatest body of Southern Methodism, whether from a physical, mental or spiritual standpoint, with the expenditure of but little time and money. Fort Worth and Dallas are connected by electric railway, and the round trip fare, as we understand, is only sixty cents, with cars leaving each city every thirty minutes. Low railroad rates will be in force to Dallas on account of the General Conference and the League is assured of the best excursion rates to Fort Worth, so it will be seen how cheaply and conveniently both of these conferences may be appropriated.

It is said that comparisons are odious, but we make the statement advisedly that the program of our approaching State League meeting is the best ever formulated for a State Conference. It compares favorably with the program of the Southern League Conference at Atlanta, and is calculated to be of more benefit to a Southern League than any international program to which our attention has been called. Every department of our work will be treated by men who are complete masters of their themes. Many of these discourses will be worth a trip across Texas to hear, and you will sin against a great opportunity if you do not hear them. Five Bibles and the cream of our liturgy is offered in two and a half days. Can any Leaguer afford not to be present? This extraordinary treat is only made possible by the meeting of our General Conference in our midst, and the opportunity afforded young Texas Methodists is one of a life time. Let our preachers and Leaguers, especially members of the Advertising Committee, throughout the State call attention to this meeting and the quality of its program, so that the largest possible results may obtain from this convocation. F. P. WORKS, Hillsboro, Texas.

IN MEMORIAM.

The golden chain that binds our hearts in Christian love is broken, only to be linked where there is no breaking.

Died, March 11, 1902, Lizzie, wife of William Richardson. She was born in Taylor as young, so beautiful, so useful in the bloom of young womanhood, in the joys of wifehood, her life went out.

Three devoted physicians, who loved her as their own, and untiring friends gathered around her sick room. Every symptom was met with skill, every want with faithful eagerness, during the long fever which ended her sweet life.

She came to us a few glad, fleeting years ago, a fair young bride, from her beloved Kentucky home.

She accounted the best things of life none too good to lay down for her new friends. Uniting with the M. E. Church, South, she became one of her enthusiastic workers. As a Sunday-school scholar none could be better; as Recording Secretary of the W. F. M. Society, her faithfulness could not be excelled; and ministering to the sick and sorrowing was her great happiness.

Apathy and indifference attended none of the works she espoused. Full of love, she was beloved. Those who came nearest her inner life loved most deeply.

We can say to the dear father and sweet mother, rejoice even amid your anguish, that your fair flower bloomed so beautifully in her Texas home, binding friends to her with cords so strong that death can not sever.

Resolved, I, As a Church, Sunday-school and W. F. M. Society, we sadly deplore the loss of such a member. We thank our Heavenly Father for a religion that makes us die like this. We rejoice that her short but beautiful life, with its loving service for Christ and humanity, was cut among ours.

That our heartfelt sympathy be extended to the broken-hearted young husband of our sister, brothers and sisters of both. We commend them to that "Unseen Hand" which guided her life. We pray that the consolations of the gospel may cheer and comfort them in this their hour of trouble.

That the above appear in the Texas Christian Advocate and the Woman's Missionary Advocate; be read before the Church and Sunday-school and W. F. M. Society of Fairbairn, and be spread upon the records of each, and a copy be sent the sorrowing families.

COMMITTEE.

DISTRICT CONFERENCES.

SAN MARCOS DISTRICT.

The San Marcos District Conference will meet at Kyle, beginning Tuesday, June 11, at 8 p. m., and continuing through Sunday, the 15th. Thursday will be devoted to missions and Friday to woman's work. STERLING FISHER, P. E.

NOTICE, DELEGATE OF DALLAS DISTRICT CONFERENCE.

Will all the delegates to the Dallas District Conference who do not expect to attend, all the local preachers who expect to attend, and all the conventional men and others who expect to attend, write me a card at once? Please do not neglect this, as such information will help us to properly entertain the conference. J. R. ATCHLEY, Cedar Hill, Texas.

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THE HUNTSVILLE DISTRICT MISSIONARY INSTITUTE.

Rev. A. S. J. Haygood, just from a grand revival at Hempstead, preached the opening sermon of the Institute at 1:30 p. m., March 18, from 1 Kings 2:26. The zeal, enthusiasm and intense earnestness of the man, manifested in this discourse, bear the unmistakable marks of the great Haygood family.

We were delighted to have with us Rev. J. H. Cochran, of the Breckham District; Rev. H. R. Kinkead, of Caldwell; and Rev. Jos. B. Sears, our Conference Missionary Secretary. We had a spare pair of gear for each, and they worked nicely and efficiently. The opening exercises were conducted by Bro. Kinkead.

The Relation of Missions to the Spiritual Life of the membership of the Church, was presented in an able paper by Rev. W. W. Horner. Rev. A. J. Anderson was very happy in his presentation of "A Spoken Missionary Conference the Need of the Church." In the presentation of "The Pastor as a Leader," Rev. R. W. Adams gave us some timely thoughts and suggestions. The discussion following these addresses gave us a lot of good material. From Acts 18:5, Rev. Jos. B. Sears preached a grand sermon upon a grand and noble subject, pertinent to the hour and the occasion. This closed the morning session.

The evening session was opened by Rev. J. H. Gregory. Rev. C. A. Hooper made a thoughtful and thought provoking address on "Woman's Foreign Missionary Society." It is necessary to say that Bro. Hooper is the most methodical and painstaking worker in the whole conference. He prepared the program after much thought, and was ready to take any one's place in case of absence. Mrs. H. M. Whaling read us a fine paper on "Woman's Home Missionary Society." A general discussion, followed, led by Rev. J. B. Sears on "The Relation of the Pastor to the Woman's Missionary Societies." Rev. J. P. Skinner discussed "Home to Develop a Spirit of Liberty Among the People," which was followed by a general discussion which closed the evening's work.

At night, we were treated to an excellent sermon by Rev. H. M. Whaling from Acts 5:28.

Attendance upon the Institute by the good people of Navasota, who were our generous and hospitable host, was not so good on account of the downpour of rain which has been needed so badly and so long. The last morning's exercises were well attended by the preachers, and they were conducted by Rev. H. T. Hart. "Missions in the Texas Conference: Our Weak Charges; Our Foreign-Born Population," was discussed by Rev. C. A. Hooper and J. H. Cochran, followed by a general discussion, "How to Secure the Assessments in Full" by Rev. H. T. Hart. "Missionary Literature: How to Use It and What does it Accomplish" by Rev. H. M. Whaling. "Sunday-Schools and Missions" by Rev. H. T. Hart, an excellent sermon from Matt. 16:17-19 closed the morning's session and Institute, except a sermon at night by Rev. W. W. Horner from John 1:28-29.

For once, I am glad that I attended the Institute and feel that I was amply repaid. CHAS. C. McLARTY.

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IMPORTANT.

Rates to Waco, April 7-9.

The Railroads will sell tickets on April 7 and good for travel arriving in Waco morning of 8th. Remember, we want you to go on the 7th as the rush opens Monday night the 7th, but if you intend going on morning of 8th, buy your ticket Monday 7, the day of sale. If you go from a small station, located on a branch that has no direct Waco terminal, see your R. R. Agent at once and have him get forms for tickets, otherwise you may have to buy from nearest large station. To instance, persons on Central between Ennis and Fort Worth or Dallas, unless previous notice is given to R. R. Agent, may have to go to Ennis to buy via Corsicana and Cotton Belt. Consult your R. R. Agent—ask him to get forms for ticket, so he can be provided on Monday.

The RATE will be one and one-third fare. See S. S. R. D. N. W. Texas Conf.

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