

# TEXAS CHRISTIAN ADVOCATE

G. C. RANKIN, D. D., Editor.

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## Editorial.

### THE BIBLE IN THE LIGHT OF MODERN CRITICISM.

It is a well known fact that Rev. George Adam Smith, D. D., of Scotland, sometime ago in one of his volumes took most advanced ground as an advocate of what is known as Higher Criticism. A great many of the most prominent evangelical scholars of Europe and America declined to accept the sum and substance of his criticisms. For the most part they were justly regarded as pernicious and destructive rather than judicious and conservative. But very recently he addressed the Edinburgh Sabbath Morning Fellowship and the spirit of that deliverance proves beyond doubt that when this eminent scholar and teacher drops his speculative methods of inquiry and gives vent to his real faith in the Bible, he sends forth no uncertain sound. Read his truthful and beautiful words: "The Bible is the Church traveling in its own strength. The Word, unaided, is the miracle of miracles. What is it that gives this Word its power? It is not the moral idea that it lays bare to us. It is not the fact that it places man between two worlds, that we should grow holy, Godlike and Christlike, according as we fight against the lower world. It is not in the ideas of the two worlds which exposed the necessity of warfare and a choice between them. It is not even that marvelously divine power which has shown how incapable we are in our own strength. But the divine essence of the Bible consists in this—the marvelous story, how it tells us that that moral welfare of ours is shared by God himself, that the divine nature itself descended into that warfare, that it bears the agony of strife—nay, the shame and the curse of it!—all for man's salvation. In the Old Testament God is represented, not as righteousness—judicial righteousness—but as righteousness militant and suffering. For our salvation he descended from heaven, and by his love and his pity he redeemed us. That love and pity were vicarious. The human heart is scarcely capable of understanding the heights and the depth of the task as undertaken by our Lord by the divine and perfect love itself. These are the prophecies in the Old Testament of the incarnation that we read of in the New. That is the preparation for the appearance of the Son of God in our flesh, our weakness, tempted in all points as we are, bearing our sicknesses, carrying our sorrows and, finally, as St. Peter tells us, bearing in His own body our own sins upon the tree. Because the Bible alone of all books in the world has that story of divine love to tell, we know the Bible to be the Word of God."

### SCHEME OF A LIQUOR FIRM TO GET INTO LOCAL OPTION TOWNS.

We are in possession of the latest scheme of a Kentucky liquor firm to violate our local option laws. This firm is located at Covington, Ky., and known as the "Woodland Distillery" and run by "Crigler &

Crigler." Their scheme is to send out a descriptive circular, showing a cut which represents what is supposed to be a large, handsomely bound book; but the book has only the embossed sides and ends of the book. The inside is vacant so far as literature is concerned, but is capable of concealing a flask or two of whisky. The following is a part of the circular: "This novelty book will be placed in every case of Woodland whisky, consisting of four quarts or more shipped before January 1. The novelty is in exact imitation of a real book, made of heavy cardboard, bound in cloth, with title lettered in gold and will deceive the most observing. Upon opening the book you will find instead of dull reading matter a very active half pint of Colonel R. L. Crigler's old private stock whisky, twenty years old," etc. Now it seems that the "Colonel" made a consignment of a set of these "books" to one of our express offices in Texas, but about that time the agent of the express company at that point was changed and another one put in his place. He found this stuff in the office and knew that it had no business there, and so notified the "Colonel" back in the "dark and bloody ground." He received the following letter: "We have on hand at your office shipped to C. & C., a number of shipments each containing eight quarts of Novelty, as per inclosed circular. Rather than have these shipments returned and pay express on them we will allow you \$2 per box to effect delivery of same. If you desire, we can send drafts direct and you can make the collections, deducting your commissions or remit the full amount and we will remit you check. Our goods are well known at your point and we think with little effort on your part you will be able to dispose of the shipments." Signed by the firm. According to this we are left to infer that whenever there is an express agent in a local option town whom such whisky firms can handle with this "Novelty" scheme, they can violate the law and be hard to detect. Selling whisky as "books" is a new scheme to dodge the penalty of the local option law, but what is it that the whisky gang and their aiders and abettors will not do to violate our laws? Therefore it is well enough for temperance people who live in local option towns to keep an eye on their express agent, unless they know him to be true to the citizenship of the community and to his own manhood and conscience. Else the express company's office will convert itself into a dispensary for liquor under the novelty of the "book" business. Surely eternal vigilance is the price of prohibition in Texas.

The opportunities of life have wings and they can fly very rapidly. At some one period they pass our way and tarry for a season upon our door posts, but if we fail to embrace and use them, they rise and fly away and never return. After they are gone we may call to them to come back, but they never heed our cry. Therefore when they approach our dwelling we ought to give them a glad welcome and bid them abide with us. Then we will find them blessings for all time to come.

### BISHOP J. W. HAMILTON BREAKS LOOSE AGAIN.

Bishop J. W. Hamilton, of the Methodist Episcopal Church, is nothing unless sensational and spectacular in some of his public utterances. He is a brilliant man, gifted with fluent speech, but shallow in culture, illogical in his treatment of subjects and oftentimes exceedingly unwise and reckless in his deliverances. He is as radical as the late Bishop Gilbert Haven, but he lacks Haven's education and natural brain force. Many years ago we met him in Chattanooga, long before he was ever thought of for the Episcopacy, and even then he was free to express his excessive views on the Negro problem. But as he has grown older in years, and as he has become a fixture in his official position in the Church, he is even more outspoken in his views on this subject. Recently he set off his mouth on the question of miscegenation (which means the intermarriage of the races) in San Francisco, and his words are being published all over the country as the position of Methodism on that subject. He admits that in the North he married colored men to white women and white men to colored women, and where he had also married whites to Chinese. No wonder his views did not meet the approval of his audience, and they would not meet the approval of any white audience anywhere in the United States. And when the matter was brought home to him as to whether he would approve the marriage of his own daughter to a Negro he was quick to say that he would not, but based his objection on the ground of race prejudice. But that reason or objection is a subterfuge pure and simple. Under no circumstances would he agree to any such a marriage of his daughter, regardless of the question of race prejudice. He is simply a cheap sensationalist, itching for some sort of newspaper notoriety, and in order to obtain it he uttered his sentiments on that question. But he is lacking in honesty and sincerity, and he therefore represents no part of the Church but himself. Such a man ought to be taught the beauty of silence until he is prepared to talk truthfully and honestly. But read the newspaper account of his performance and draw your own conclusion: "Bishop J. W. Hamilton, of the Methodist Church, threw a bombshell into the meeting of the Young Men's Methodist League last night when he avowed the belief that there was nothing wrong in the intermarriage of whites and Negroes and Chinese. 'You may shudder,' said the Bishop, 'at the idea of such intermarriages, and it is natural that you should, but such unions are illustration of the sweeping away of caste lines, which should occur in the Church, and which are occurring in the world.' Then he spoke of his own experience in Brooklyn, where he had frequently married white men to Negro women, and the reverse, and where also he had married whites and Chinese. His views did not meet the approbation of his hearers. To-day, when asked if he would consent to his own daughter marrying a Negro, he said no, because racial prejudice was so strong against the blacks that such a mar-

riage would bring reproach on the white woman. If such prejudice were removed, he could see no objection to the union."

### PROHIBITION IN THE SEAT OF POWER.

Gradually prohibition is moving upward and onward. The whisky business is being cashiered. Insomuch as the Government is to take risks on the business and the whisky is sold. The saloons are being closed in that employment men who are not out to drink. Stores and houses and business places have no place for the sale of whisky. Politicians have a rocky road when it comes to getting the bar-room. The National capital exclude the man who sells the stuff and the man who habitually drinks it. On general business principles, the drink will be being placed under the solemn of law. And finally the bar-room which has had a place on the National capital from time immemorial has been voted out. The recent session of Congress attached the Landis amendment to the temperance bill, it was adopted and the President affixed his signature to it and it is a law. This amendment excludes the whisky-shop from the capital. Now when Congressmen want to drink they can not walk into the capital bar and drink their animal thirst, but they will have to go out into the city of Washington and visit a private saloon, in no way connected with any National house, and drink his whisky on common papers. This is a step toward the end for Congress. Now we would like to see a law passed by our Legislatures referring a penalty upon the men who drink as much as well as upon the saloonkeepers who sell the fiery fluid to them. If it is wrong to sell it under given restrictions, then it is wrong to drink it under the same restrictions. Make the law cut both ways and men will curb their appetites. Anything to kill the liquor business. It is not a necessary under our form of government, but a necessary thing to fasten on any delinquent. The sooner we get rid of it, the better for the people and the better for the State and National Governments.

The enemy of the man whose soul has most befriended is the most relentless and unforgiving of all the enemies with which you have to deal. This is paying strings, but it is a recognized truth.

Suspended development in the Christian life is the beginning of spiritual decay and death. Progress is the great law of nature and it applies to moral and spiritual life with equal force. We cease to live when we cease to grow in the knowledge of our Lord Jesus Christ.

The door to success is open to the aspirations of all men. If they do not enter in and become the architects of their own fortunes, the fault is all their own. In order to do this, men must possess energy, truth, frugality and persistence. But along with these elements there must be integrity, veracity and honor and then true success is assured.

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WESLEY IN THE WOODS.

H. G. H.

The disposition of some members of the Texas Legislature to adopt a current wages garnishee bill—ignoring humanities and equities—reminds us of the old English law that allowed the creditor to put the debtor in jail. It will be remembered that John Wesley's father, a learned and holy preacher, lay in an English dungeon three months for a small amount he owed a printer for publishing one of his books, he failing to pay the printer because he used his salary to pay John's expenses at Oxford. A large number of those who came to the new world with James Oglethorpe and John and Charles Wesley had been liberated from debt-prisons under the agreement that they would emigrate to Georgia. These, and all sorts of adventurers, were Mr. Wesley's parishioners in Savannah in 1736. He undertook to mold the crowd into the most rigid ritualistic formalists. After his failure with these "First Families of Georgia," and still worse failure with the Indians, he exclaimed, "I came to Georgia to convert the Indians, but who will convert me? After untold indignities, insults, arrest, summons before the civil court, he resolved to return to England. He was emphatically in the spiritual and new world woods. He appeared six or seven times before the court and could get no trial. Then followed the most pathetic passage in his whole wonderful life. The authorities ordered him to remain in Savannah. They wanted, if possible, to get him in jail. So he determined to flee by night. On Friday, December 12, he held evening prayers, and then, in company with three men of poor reputation (who also desired to slip off), they entered a small boat on the Savannah River and sailed up stream to a place called Purrysburg, arriving in the dark. Not waiting for day, they set out without a guide through the woods to Port Royal, S. C. The first day they lost their way and wandered about about until evening, without water and with only a small piece of gingerbread to eat. With their hands they dug a hole in the ground and found a little water. The night was cold and sharp, but they lay down on the ground and slept until morning. After wandering all next day they struck the house of an old man, who took them in. After wandering in the woods for seven days they arrived at Beaufort, Port Royal Island, and were treated kindly by an Episcopal clergyman named Jones. Mr. Wesley prayed with his wild companions every night as they lay down to sleep in the Charleston. They were nearly without food. At Beaufort he took boat for out anything to eat, the weather was bitter cold, and it took the boat four days to reach Charleston. From here he started back to England on board the "Samuel," Capt. Percy. The trip was long, tedious, depressing. He could hardly preach, pray or rejoice, and he landed in England convinced that he was without saving religion. At the end of this unhappy sea voyage he entered in his journal a statement that he afterward discovered had no warrant in Scripture. He says: "By the most infallible of proofs, inward feeling, I am convinced of unbelief." Afterwards Mr. Wesley was still more firmly convinced that while feeling was a most excellent thing to have, it was no "infallible proof" that we are without saving faith. Right here is the path that leads many distressed souls out into the woods. Both relying upon feeling, and the absence of it, generate some of the wildest forms of fanaticism. Contradictory as it may seem to be, some men feel right when they are all wrong—others feel wrong when they are all right. Feeling is a very unsafe and unreliable experience. By it we do not find out much. Study the great doctrines of salvation contained in the Holy Scriptures, and ground your whole life upon them.

PROHIBITION IN WALLER.

I write to tell the people that we have prohibition in Waller County. The election was held on Tuesday, the third of March, and it was one of the liveliest elections I ever witnessed. The occasion was made exceedingly pleasant on account of the presence of many ladies and children, who sang songs and laughed and talked and electioneered. The election carried in favor of prohibition more than 2 to 1, which was over 350 majority. This signal victory was the result of an effort which began in Hempstead more than one year ago; however, it was not generally known then that we would eventually hold an election. Mrs. A. C. Zehner, of Dallas, was our most efficient leader from the first; and just how much we thank her and how much credit she deserves cannot be expressed in words. Waller was one of the most doubtful counties in Texas, but Sister Zehner lead us to a most glorious victory, and she can do the same for others if they will secure her. But there are many others who de-

serve a great deal of the credit of this victory, but I suppose it would not be right to ask you for space to publish our entire "roll of honor." E. E. Spencer was the very first man I heard talking prohibition after I came to this town a little over one year ago. He thought then that it could be accomplished, and desired that we make an effort in that direction, and when the effort was organized he made a valuable member of the Campaign Committee. We made a most fortunate selection when we chose the Hon. R. E. Tompkins, of this place, for our Chairman. Every member of the Campaign Committee, and scores of others, did faithful work in this great fight. Judge John M. Finkney, our popular County Judge, espoused our cause, and took the field and rendered service which we could not have done without. He was a great help to us. The W. C. T. U. of Brookshire, Waller, and Hempstead, were untiring in their efforts, and pushed the work with much energy from the start. The ladies won hundreds of votes. Rev. P. M. Murphy, pastor of the Baptist Church of this place, was a very valuable member of our working force; and, by the way, he makes a splendid lecture. Oh, what a large number of workers we did have! Not only in Hempstead, but in Brookshire, Waller, Patterson and all over the county. We had a "big dinner" at Hempstead on the day before the election, and there were present more than 1900 people. Soon after dinner we formed in line and marched through the principal streets of the town, singing and shouting, and waving handkerchiefs, and winning votes. The scene was an inspiring one to the "pros" and sickening to the "antis." Rev. J. G. Adams, of Fort Worth, did some good work for us, and Rev. J. B. Reynor, of Calvert, did fine service among the negroes, nearly all of whom voted "pro."

THE ENDOWMENT FUND FOR SUPERNATUATES.

Some Questions and Answers.

- 1. What is this great work to which Southern Methodism has committed itself? The raising of an endowment fund, the interest on which is to be used more adequately to support its worn-out preachers, and the widows and orphans of those who have died in the ranks.
2. What amount is proposed? Five million dollars is the amount proposed; but the interest will become available as soon as one hundred thousand dollars have been invested.
3. How is it to be administered? By the Board of Trustees of the Methodist Episcopal Church, South, incorporated under the laws of the State of Tennessee, and composed of four preachers and four laymen chosen by the General Conference.
4. Is the Church under any obligation to do this? Yes. These heroic old men have made Southern Methodism all that it is to-day. Its glory is the work of their hands, and the Church has no right to the enjoyment of the fruits of their labors without taking care of them in their helpless old age.
5. Are they worthy? Undoubtedly; for no more self-denying or heroic men ever labored for the good of humanity than these devoted men.
6. Are they needy? Yes. In their youth the Church demanded of them that they turn aside from the thought of personal gain and give themselves wholly to the work of the ministry; and now in their old age they are without means and, many of them, without homes.
7. Is the scheme practicable? The Government pensions its worn-out servants; great railroad companies and other great corporations provide a support for their retired employes, whose salaries during the years of their active service far exceed the amount paid Methodist preachers. Surely the Church is not under less obligation.
8. Is the Church able to do this? The Methodist Episcopal Church, South, is, numerically and financially, the strongest ecclesiastical organization south of the Mason and Dixon line; and a united effort upon the part of her preachers and her people could do this and the Church never feel it, except as she felt the mighty spiritual uplift that would result from so great an achievement.
9. How is the work to be done? (1) Let every brave and loyal Methodist preacher in the active work make a personal contribution to the cause. (2) Let every preacher in his intercourse with his people call their attention to this noble enterprise. (3) Let every pastor make a public presentation of the matter to every congregation in his charge, and solicit contributions in cash and notes. (4) Let Methodist people make thank-offerings to God by giving to this fund, or provide in their wills be-

quests for its benefit, or erect monuments in honor of their loved ones or themselves in the hearts of these old veterans of the cross.
19. Has the General Conference enacted any law bearing upon the pastor's duty in this matter? The third section of the report adopted reads as follows: "That it is made the duty of the preacher in charge of each station, circuit and mission in the Church to call attention annually in each congregation to this endowment fund, and ask a voluntary contribution from the congregation for its enlargement. All moneys so secured shall be sent to the Treasurer of the Joint Board of Finance of the Annual Conference, to be by him transmitted to the person authorized to receive such funds." (See page 218, Journal of the General Conference, 1902.)
20. When shall it be done? To-day; lest the generous impulse perish, strangled by selfishness or greed; lest God's opportunity and yours be lost. Many a man has come up to the very threshold of a generous deed and drawn back to his own hurt and the hurt of God's cause.
A. F. WATKINS, D. D., Agent.

HOUSTON METHODISM.

The Methodism of Houston is hopeful and progressing in the face of the worst weather conditions she has known for many years. The preachers are all hard at work, and about eighty members have been received into the Churches since conference. All the various interests of the Church are being revived, and plans are being formed for many "forward movements." The five pastors meet in regular weekly session, and often have the helpful presence of the presiding elder, who has recently moved his family to Houston. These sessions are perfectly harmonious, and the spirit of unity in Houston Methodism is prevailing more and more. The thing of most far-reaching import to our Church is the organization of the "Houston City Board of Church Extension." It was organized on the 29th of January, and is made up of twenty-one of the representative men of our city Methodism. We have already adopted constitution and bylaws, and Hon. W. P. Hamblen, Judge of the Fifty-fifth District Court, is President. He has the interests of Methodism at heart, and is wise, progressive and religious. He is honored and loved by all of Houston Methodism, and we expect much of him as the leader in this much-needed movement. We are also planning for great revivals to reach every portion of the city, and two are already under way. McKenney began at Brunner, one of our suburbs, more than a week ago, and, despite the continued rains, the meeting has continued with good interest, with about forty conversions to date. Hay began at Shearn last Sunday, and the meeting is increasing in interest, though it has rained every night at the service hour. He is running the meeting on strictly informal lines, and the outlook is bright. Oh, the latent power of Houston Methodism! If it could be stirred to activity and directed into its proper channels, it would dominate a city ten times the size of Houston. Think of a congregation with half a dozen millionaires and a thousand members! Keep your eye on Houston Methodism. ELLIS SMITH, Secretary Pastor's Association, Houston, Texas.

DID YOU READ IT?

That editorial in the Nashville Advocate of Feb. 26? It was concerning the work of our Church Extension Board, and deserves a wider reading than it is likely to get in the columns of our general organ. Those best acquainted with the situation have been impressed for some time that this important arm of Church work was badly crippled—crippled by neglect, rather than by any positive maltreatment. They have entertained a sneaking but healthy suspicion that among the "collections ordered by the Annual Conference" the Church Extension interest is frequently thrown off on. Of course, the collection for missions must be "in full;" and, generally speaking, the amount assessed for "conference claimants" is pretty well collected; but if there is a deficit affecting the whole amount assessed against any pastoral charge, it is too frequently placed over in the Church Extension column! Brethren, "these things ought not so to be;" and in order to help matters along I beg leave to quote some extracts from the above mentioned editorial. It must be remembered that Dr. Winton's remarks were based upon a communication from Dr. P. H. Whisner, the General Secretary of our Church Extension Board. From that communication, which it seems embodied a part of our Bishops' report to the last General Conference, Dr. Winton gathers the following facts and figures which triumphantly demonstrate the importance of our Church Extension work, and which every pas-

tor, especially, should seriously consider. Speaking of the statistics in question, Dr. Winton says: "These show that in 1886 the Church owned 19,951 church buildings, valued at \$12,825,149. At present there are 14,692, valued at \$23,152,299. The part that has been borne by the organized Board of Church Extension is shown in the fact that of the churches now in use more than one-third, i. e., 5603 edifices, have been aided by donations or loans from this Board or some one of the Conference Boards." It is encouraging to note in this connection that \$4500 more were raised last year for Church Extension than any other year in the history of the Board; but it is sad to think that the \$78,000 of its loan fund, which had been promised to needy Churches, came up more than \$16,000 short when the reports had all been footed up. In other words, the Parent Board, expecting that much money from the several conferences throughout the Church promised loans to the amount of more than \$16,000 above what they actually received on the final count. Unless the Board should be charged with an unreasonable optimism, or a reckless disregard of business methods, or both, the Secretary states that two-thirds of the applicants were not promised anything! What is true in whole of the Parent Board is true, in part, of our Conference Board of Church Extension. For the past four years, to my certain knowledge, our Board has not been able at any annual meeting to meet in full the demands—the urgent demands—of the applicants to us for help. We are always forced to scale, sometimes running as low as 25 per cent; and yet we had reason to believe that every applicant was eminently worthy and in sore need of every dollar applied for. Now, brethren, I seldom trouble you with either advice or petition, but I am forced to beg you to give this matter more serious attention than I am led to believe you have given it heretofore. It is a worthy cause, a helpful cause, and among all the great wheels of our complex Methodist machinery it should not alone be deprived of the necessary oil. Let us try our level best to bring up every dollar assessed against our pastoral charges; but if, after "due trial, strict examination and lawful information," there remain a deficit, please do not charge it all, or any unfair proportion of it, to the Church Extension cause. J. W. HILL, President Church Extension Board, North Texas Conference.

PERSONAL AND OTHERWISE.

I have sent the manuscript for volume one of the "History of Holston Methodism" to Bigham & Smith, Nashville, Tenn., for publication. Volume one will come down to 1800, and, possibly, several years later. I have excluded the name of no preacher who has traveled and preached in the bounds of the conference, with the exception, I might say, of a strip of the northern part of South Carolina and of Georgia. All the itinerants who have labored in Southwest Virginia, East Tennessee and Western North Carolina, west of Blue Ridge, are noted. Some get no more than mere mention, but others are noticed at considerable length. Also prominent laymen and laywomen find mention, as far as we have the facts. What the merits of the book are I am incompetent to judge, and how it will sell I can not predict. Our people are not eminently a reading people. Holston history furnishes some touching stories and some accounts of heroic deeds amounting to the morally sublime. Holston, with its grand mountain scenery, is the home of genius. Where science has frowned not on the humble birth of our people, extraordinary talent has been developed, and our educated men take rank wherever they go. Former days developed such men as Axley, coarse, brave, irresistible; Senter, a man of overpowering oratory; Landon Haynes, the best declaimer in the nation; Nathaniel Taylor (father of Governor Taylor), a man of Ciceronian eloquence; Alexander Harris, a Demosthenes of the forest; Sevier, the courtly gentleman and impassioned preacher; Stevens, the thunderbolt of the pulpit; Patton, the little sober man and philosopher; Timothy Sullins, the finished preacher, et al. Modern Holston has given the world that prodigy of the pulpit and platform, Wm. E. Munsey; that man who preached like a Bishop from the beginning, Edwin C. Wesley; that man who was learned without books and a model orator without training, Newton C. Edmondson; that great editor, David McAnally; that nestor of the hills, David Sullins; that man of books and preaching gifts, E. E. Hoss; that self-made polemic, orator and writer, the present editor of the Texas Christian Advocate. But space forbids the mention of other names equally deserving. What is science coming to? Where will it stop? Or will it ever stop at all? Never. We imagine that we have reached the ultimatum—the Pillars of Hercules. But a thousand years from

this time people will wonder how we barbarians of the present day made out to live at all! The last century the principal progress was made in natural science. In the present century great strides are being made in psychological science. Hypnotism, with its strange phenomena, thought-transference, telepathy, clairvoyance, catalepsy, suggestive therapeutics, etc., are beginning to attract attention and court investigation. It is an ample field for humbuggery; first, because of general ignorance on the subject; secondly, because the people love to be humbugged. But strip the new psychology of all its fraud and charlatanism, and yet there is left a vast residuum of truth worthy of the thought and investigation of the greatest minds of the ages. But woe to the man who ventures to make investigation in this occult field! He will encounter the rage of deep-rooted prejudice and hoary superstition. Pious eyes will enlarge and show an undue proportion of white; witches, hobgoblins and the devil himself, with horns and hoofs and tail, ending in many a scaly fold, will fill before the heated imagination. But all religions and all sciences have their martyrs. It has always been that some must die for the people. One generation murders the prophets of religion and science, and a later builds their monuments. This is a fair division of labor: Some do the killing and others the canonizing; some make corpses and others make gods. A cyclone of prohibition is sweeping over the State of Tennessee. The debris of saloon-buildings, barrels and bottles is strewing the earth. We are pushing saloons four miles from any chartered institution of learning and putting the chartered institutions less than eight miles apart, when necessary. Towns of less than 5000 inhabitants are coming under the law by new incorporations; and only the large towns are safe. In a recent election Morristown voted for saloons, 2; against saloons, 585. R. N. PRICE, Morristown, Tenn.

PRAYING FOR ANOTHER.

When I had been seeking religion about six years, G. W. ——— bought a homestead about one mile from our house, and moved to it. He and I had a business transaction, in which I heard him swear. So I knew he was a wicked man. Soon after this he was taken very sick. A young friend of mine and I went to sit up with the sick man one Saturday night. His poor wife was badly broken down. We insisted that she should lie down, rest and sleep, which she did. Then A. B. and I had to either sit up together all night or divide the night into two parts, and each take his turn alone. We divided. During my turn of watching alone I often heard the sick man praying. In business I had heard him swear; now in sickness I heard him pray. The holy Sabbath day came at last. Soon the attending physician came. About that time a remarkable change passed over the body of the sick man. The doctor called my attention to the change and asked me if I had observed it. He explained the cause. I believed that the sick man would die. Afternoon I returned home. Mother and sisters were gone. The Holy Spirit suggested to me: "Go down into the woods, where you have been in the habit of praying, and pray for that sick man." I believed the man would soon die, and I knew that he was not prepared to die. I went. I made a special prayer for G. W. as best I could. Before rising from my knees, the Holy Spirit suggested again: "Now, you had better pray for yourself." I did pray for myself. Become more than usually interested for myself. I arose very much dissatisfied about my spiritual state. I turned my face from home, walked a few steps further into the woods, knelt down and prayed again; altogether for myself that time. Became intensely interested—in fact, troubled about the salvation of my soul. When I arose, involuntarily it seemed to me, I walked a little further into the woods, knelt down and began to pray again. My heart seemed as hard as a stone. It appeared to me that unless I was converted there and then, I never would be converted. Then I felt like I was sinking down into the very depths of an endless hell! It seemed that there was no hope for me! That my heart was too hard and that I was gone forever! Then there appeared to be a little space of time in which I did not know exactly what was taking place. But the next thing I knew I was standing on my feet, laughing, clapping my hands and saying: "Bless the Lord, O my soul, and all that is within me, bless his holy name!" Glory be to God! I felt good then! Hallelujah to God and the Lamb forever and forever! Bless God! I was converted then. I was converted all over—converted in heart, in head, in pocket and in life! And I thank God to-day that I have been converted ever since. That was on a balmy Sabbath day in September, 1857. R. M. LEATON, Sterling City, Texas.

Devotio
If any man will let him deny himself his cross daily and Luke 9:23.
To take up the cross no great action demands consists in the constant small duties which to us.—N. H. N.
FRIEND-KE
Did you ever as more friends we keep? There is a time friends are dead we still meet them in the street; aye, at homes! This is the ail. My friend coffin-lid shuts from lives to cheer my life late my life to noble grief over the loss presence is so keen, as is that of hopeless grief for it which I had th On the grave of a sweet immortal, what my life had been maintained with me; at up and see the beed smiling face, and g of his loving trust l influence guide me grave of the otherne and the tears I shed yet makes the ren. It means son have a friend; yet said, "If he is we must love honor than he loves me," hold such friendship ways be true to t must always lead m rough the way.
There are many "friend" more real A week's association time, is the sacred hap there is a cer don in it. Perhaps lower estimate upon pang is far less kee —as often we are —that our high i real existence.
It is not in grow often have opportu our friendship. I my life will I be a friend a grandly h will scarcely a day not have it easily t to help to smooth him; to lift some speak some word to fend him. Indee much what we do, fail to do, that friends.
I said it means to have a friend, something to be tru friend by being alw not true if I list nounced indignatio report about h learned the first le led to spell the sacre ship or of gratitude trial another coul or even dream o where I am standi
When one whor our friend falls fro in our confidence v shrined him, we friend; we may ne him; we may pity l try, in every way to shield him from nation of all uprig we can not look up have done. Even we can not do so. our friend is dead- er still to confess, real existence. I beautiful ideal, in attributes of truth and we had called "friend." It is ne impossible to forg



# Devotional and Spiritual

If any man will come after me, let him deny himself, and take up his cross daily and follow me.—Luke 9:23.

To take up the cross of Christ is no great action done once for all; it consists in the continual practice of small duties which are distasteful to us.—N. H. Newman.

### FRIEND-KEEPING.

Did you ever notice how many more friends we make than we keep? There is a mournful pathos in the knowledge that so many one-time friends are dead—dead, though we still meet them day by day upon the street; aye, and even in our homes! This is the saddest death of all. My friend whose face the coffin-lid shuts from my sight still lives to cheer my heart and stimulate my life to nobler deeds, and the grief over the loss of his tangible presence is not so real, nor yet so keen, as is that deeper and more hopeless grief for the loss of a spirit which I had thought was true. On the grave of one I can plant sweet immortelles, and dream of what my life had been if he had remained with me; and even still look up and see the beckoning hand and smiling face, and grow more worthy of his loving trust by letting his influence guide me still. On the grave of the other no grass can grow, and the tears I can not help but shed yet makes the spot more barren. It means something really to have a friend; yet, as Ganett has said, "If he is worth holding, he must love honor and truth more than he loves me;" and if I would hold such friendship, I too must always be true to truth, and honor must always lead me, no matter how rough the way.

There are many who use the word "friend" more readily than I can. A week's association, or even in less time, is the sacred title given. Perhaps there is a certain sort of wisdom in it. Perhaps if one places a lower estimate upon friendship, the pang is far less keen when we learn—as often we are forced to learn—that our high ideal has had no real existence.

It is not in great things that we often have opportunity to manifest our friendship. Perhaps never in my life will I be able to do for my friend a grandly heroic deed. Yet will scarcely a day pass when I will not have it easily within my power to help to smooth the pathway for him; to lift some tiny burden; to speak some word to cheer him or defend him. Indeed, it is not so much what we do, as what we often fail to do, that robs us of our friends.

I said it means something really to have a friend. It also means something to be truly worthy of that friend by being always loyal. I am not true if I listen, without pronounced indignation, to a slanderous report about him. I have not learned the first letter that is needed to spell the sacred word of friendship or of gratitude if in the time of trial another could ever question, or even dream of doubting, just where I am standing.

When one whom we had called our friend falls from the high place in our confidence where we had enshrined him, we may remain his friend; we may not grow to dislike him; we may pity his weakness, and try, in every way still left to us, to shield him from the just condemnation of all upright natures. But we can not look upon him as we once have done. Even though we would, we can not do so. Why? Because our friend is dead—or, what is harder still to confess, he never had a real existence. There had been a beautiful ideal, invested with all the attributes of truth and nobleness, and we had called that high ideal "friend." It is not that we find it impossible to forgive the hurt; it

only means that he is not what we thought. This wrecking of our confidence is a spiritual tragedy. The one we trusted stands just as he has always stood. He has lost nothing, excepting our confidence; and for that he had never really cared, save as we could be used to serve some end for self; but we have lost a vision of beauty, a spirit guide, and our trust in truth staggers beneath a blow.

I look into some young face where I read love and trust. They make me better by their love; they make me nobler by their trust. I feel I must be true because they have such faith in me. And yet I almost tremble in their presence, because I know I am not all their loving, youthful fancy paints.

Terrible must be the humiliation and condemnation if, when I enter in at the feast which is possible only between true friends, I am discovered as being not quite so worthy as I had been deemed; not quite able to fill the high place to which erst I had been assigned. How could I endure to hear the spoken words, "Take the lower place?" Rather would I that he should hold me something less than I deserved, for then would I know there was always the glad possibility of hearing the command: "Friend, come up higher."

Emerson describes the friend who most stimulates us to nobler aims as "our beautiful enemy." And how fitting is the phrase! "Beautiful," because his friendship glorifies our life, and makes it so richly worth the living; and yet our "enemy" in the noble sense that we stand trembling in his presence, fearing that he may find us less than he had fancied; afraid of wrong because he expects us to do right; not daring to hold a thought unworthy of his searching eye; clinging to truth always because he thinks us true.

George Eliot, in "Middlemarch," most forcefully says: "There are natures in which, if they love us, we are conscious of having a sort of baptism and consecration. They bind us over to rectitude and purity by their pure belief about us, and our sin becomes the worst kind of sacrilege which tears down the invisible altar of trust."

God help me to remember always that it rests with me whether or not I will keep my friends. If truth and honor and purity have bound them to me, then nothing short of truth and purity and honor can hold me to their side. Again to quote from Emerson: "Love is only the reflection of a man's own worthiness from other men."

God forbid that any heart that is trusting me shall ever question the verity of truth because they find me less than true!—Christian Standard.

### ABUNDANCE OF THE CHRISTIAN LIFE.

The Christian life is the abundant life. It is a life free, full, strenuous, most rich in promise, power, opportunity, action, and reward. The grace of God which makes the Christian life is more than once described in the Scripture as "abundant;" believers are exhorted to aspire to an abundant entrance finally into the glories of the heavenly state; while Paul dares to declare of the opportunities of believers: "All things are yours." The question at once occurs, however, as to the sense in which the Christian life is the abundant life. It was the sneer of an early skeptic that Christianity is the religion of the sorrowful. It has generally been considered as the religion of the poor, the last resource of the despairing, or at best the exclusive interest of the common people.

Yet strictly, Christianity is neither the religion of the rich nor of the poor, but of humanity. It knows

no class distinctions, it is no respecter of persons or of pocket-books. As a matter of fact, its followers are most of them poor, or in average circumstances, and it is also a fact that probably the happiest estate in life is that indicated in the Wise Man's petition: "Give me neither poverty nor riches." Yet a Christian is not necessarily a poor or an obscure man. Christianity has often, in concrete instances of its human expression, stood before kings, shaped great policies of state, or drawn its cheques for large sums. There is nothing in its theory or its code which precludes the possibility, under certain moral or social conditions, of a Christian's attaining wealth and honors in abundance.

But while this is so the emphasis in the life of the Christian can never be on materialities. The life of a man of that moral sort consisteth not in the abundance of the things which he possesses. There are two words in the Greek of the New Testament which are translated life. One of them describes the true life of a man, the life of the spirit; and the other is confined to the earthly or natural existence of the man. The one refers to what a man is, the other merely to what he has. The thought of the Bible is that man's life, while it may have an earthly environment, is really independent of such surroundings, is more than its vicinity, just as the jewel is always more than its setting.

The abundant life of the Christian, then, is the fulness of a rich experience of spiritual verities. It may or may not have things, but it must and will have truths. Its treasures may not be full of the gold of commerce, but its soul will be affluent with the life of God. It will seek behind the seemingly substantial for the realities which alone can satisfy an immortal soul, which, as Augustine said, having been originally created by God for himself, must be forever restless until it rests in God.

It was such a hunger of heart after the life that is really abundant that led Lady Henry Somerset, blessed with vast estates in Hertfordshire, England, to turn aside from a life of gaiety, and, after a period of communion in Eastnor Castle, with her Bible and her God, to consecrate herself to a career of unselfish ministry to mankind. Nervous of old offered a prize for the invention of a new pleasure, but no pleasuring of the worldling has ever compared in richness of joy with the ecstasy of that soul into which is poured the fulness of a consecrating love. While moving at her own sweet will hither and thither in the highest circles of English society, Lady Somerset, it is safe to say, never once felt the freedom and the fulness of life as she does now, when every day is crowded to repletion with thoughts of the kingdom and labors for the King. When Lady Dufferin went to India as the wife of the Viceroy, she carried with her no rich supply of Paris gowns, for her family is land poor, but hers was the abundant life in India, replete with labors for the moral betterment of the Indian subjects of the Queen. The worth of such lives is not measured by what they have, but by what they are. Their richness is that of character, and theirs is the gold that can stand the fires of the final testing.

This thought of the spiritually affluent life needs to be pressed to the fore most earnestly in those days when material prosperity abounds on every hand. At the present time the distribution of all sorts of manufactures and commodities hither and thither throughout the country is incessant. The railroads are ordering more cars that they may transport these superfluous products. But all that does not make the abundant life. Possessions merely encumber, unless the soul has power to use them for high ends.



The meaning of life is something in the man, or his talent, or fact, beneath, something deeper, than the mere movements of trade or the increase of inventions. The same Christ who instructed the simple villagers of Galilee that their life consisted not in the abundance of the things which they possessed, which at the most may have been only ploughs, and bins, and seed-corn and olives, speaks as truly and as authoritatively to this busy, restless age, pléthoric with possessions, declaring that not in things is life, not from them is abundance. But there is a wealth of the spirit, an affluence of the soul, which all may have as the free gift of God, and which makes rich both now and hereafter.—New York Observer.

### VITAL UNION.

The union between Christ and the true Christian is as real and intimate, and at the same time as unbreakable as the union between body and soul. Christ gives us his own heavenly and immortal joys by giving us himself. Sir Maester Williams, one of the greatest authorities on Oriental religion, declares that this is the doctrine which differentiates it from every other religion. No Christian imagines for a moment that there is any vital union between himself and Confucius. No Buddhist dreams of such organic fellowship with Buddha. No Mohammedan would say, "I live, yet not I, but Mohammed liveth in me." But St. Paul does say, "I live, yet not I, but Christ liveth in me." And when he says that he means it to be taken literally as a psychological fact, and not as a mere metaphor or figure of speech. What Christ offers to man is not a salvation apart from himself, but his own veritable self.—Hugh Price Hughes.

### TRANQUILLITY.

Who does not love a tranquil heart, a sweet-tempered, balanced life? It does not matter whether it rains or shines, or what misfortunes come to those possessing these blessings, for they are always sweet, serene, and calm.

That exquisite poise of character which we call serenity is the last lesson of culture; it is the flowering of life, the fruitage of the soul. It is as precious as wisdom, more to be desired than gold—yes, than even fine gold. How contemptible mere money-wealth looks in comparison with a serene life—a life which dwells in the ocean of truth, beneath the waves, beyond the reach of tempests, in the eternal calm!

How many people we know who sour their lives, who ruin all that is sweet and beautiful by explosive tempers, who destroy their poise of character by bad blood! In fact, it is a question whether the great majority of the people do not ruin their lives and mar their happiness by lack of self-control. How few people we meet in life who are well-balanced, who have that exquisite poise which is characteristic of the finished character!—Success.

### THE PRAYER SPIRIT.

Prayer not only puts us in touch with God, and gives us knowledge of him and his ways, but imparts to us his power. It is the touch which brings virtue out of him. It is the hand upon the pole of a celestial battery, which charges with his secret life, energy, efficiency. Things which are impossible with man are possible with God, and with a man in whom God is. Prayer is the secret of imparted power from God, and nothing else can take its place. Absolute weakness follows the neglect of secret communion with God—and the weakness is the more deplorable, because it is often unsuspected, especially when one has never yet known what true power is. We see men of prayer quietly achieving results of the most surprising character. They have the claim of God, no hurry, no worry or flurry, no anxiety, no excitement or bustle—they do great things for God, yet they are little in their own eyes; they carry great loads, yet they are not weary nor faint; they face great crises, and yet are not troubled. And those who know not what treasures of wisdom, and strength, and courage, and power are hid in God's pavilion, wonder how it is. They try to account for all this by something

No sunrise, moonrise, or blossom of June is so beautiful and so inspiring by its beauty as human faces at their best. A smile is the sweetest form of beauty in all the visible creation and heaven looks on the earth in the smile of certain faces.—William C. Ganett.

For her children than she had. They will do it because they don't think carefully, but parents who give coffee to children reap their own punishment in the puny, sickly looking little ones.

Many and many a child has been stricken on the road to disease that ended in death, by being hurriedly fed and given coffee, which is a rank poison to many a highly organized human being.

A lady of Atlanta, Ga., says: "My mother was a slave to the whims of her children and let us eat and drink anything we called for, particularly she gave us coffee and lots of it."

I grew up delicate, nervous, half sick and miserable. When I was about seven I began having serious spells with my heart and my condition became so bad my friends declared I could not live long. At a consultation of physicians one of the doctors proposed that I discontinue coffee, which was years ago before Postum was discovered. I quit the coffee and in a year or two my heart was perfectly well.

Several years later when I had a home of my own I imagined that the stimulant of coffee might benefit me, so I started in on it and in a few days the old symptoms of heart trouble returned. I quit it and took up Postum Food Coffee for my morning beverage, and the heart trouble disappeared. I find Postum aids my digestion and has helped to build up my whole system.

I now use it three times a day and give it to my children with the knowledge that it is a powerful, delicious liquid food instead of a pernicious poison." Name given by Postum Co., Battle Creek, Mich.

will wonder how we present day made!! The last century progress was made in the present century are being made in. Hypnotism, with omens, thought-transference, clairvoyance, cataplasms, etc., are attract attention and ion. It is an ampler; first, because ance on the subject; e the people love to But strip the new l its fraud and char- there is left a vast uth worthy of the stigation of the great- ages. But woe to the es to make investiga- field! He will en- of deep-rooted prej- perdition. Pious eyes show an undue propo- sities, hobgoblins and with horns and hoofs in many a scaly fold, e heated imagination, ns and all sciences yrs. It has always must die for the peo- tion murders the ion and science, and a monuments. This is labor: Some do the ers the canonizing; ses and others make prohibition is sweep- to of Tennessee. The buildings, barrels and g the earth. We are four miles from any tion of learning and tered institutions less apart, when neces- less than 5000 inhabit- under the law by new and only the large. In a recent election ed for satouns, 2; 595.

R. N. PRICE.

### FOR ANOTHER.

seen seeking religion I. W. — bought a one mile from our d to B. He and I had action, in which I So I knew he was a son after this he was A young friend of it to sit up with the urday night His poor broken down. We in- should be down, rest she did. Then A. B. or sit up together all the night into two take his turn alone. During my turn of I often heard the ying. In business im sugar; now in d him pray. The y came at last. Soon ysician came. About rrible change pass- of the sick man. The ay attention to the I me if I had observed d the cause. I be- sick man would die. rned home. Mother e gone. The Holy to me: "Go down here you have been in- ing, and pray for that laved the man would tnew that he was not I went. I made a or G. W. as best I ising from my knees, igested again: "Now, pray for yourself." I self. Became more rested for myself. I dissatisfied about my l turned my face from few steps further into led down and prayed for myself that time, y interested—in fact, the salvation of my rose, involuntarily it walked a little further knoed down and be- in. My heart seemed ic. It appeared to me s converted there and could be converted. I was sinking down ths of an endless hell! here was no hope for art was too hard and forever! Then there a little space of time of know exactly what. But the next thing standing on my feet, ig my hands and say- Lord, O my soul, and in me, bless his holy e to God! I felt good to God and the Lamb ver! Bless God! I hon. I was converted led in heart, in head, life! And I thank God e been converted ever on a balmy Sabbath 5, 1857.

R. M. LEATON, Texas.











The Home & Circle

A MORNING PRAYER.

Let me today do something that shall take
A little softness from the world's
And may I be so favored as to make
Of my scanty sum a little more.
Let me not hurt, but any selfish deed
On thoughtless word, the heart of
Of me or friend;
Nor would I pass, unseeing, worthy
Or in my silence where I should de-

WHY HE DID NOT DRINK.

Dr. A. C. Dixon tells this pathetic
story which is worth its weight in
gold, many, many times over again:
"I read the other day of four young
men riding in a Pullman car chatting
merrily together. At last one of them
said: 'Boys, I think it's time for
drinks.' Two of them consented, the
other shook his head and said, 'No, I
thank you.' 'What,' exclaimed his
companions, 'have you become pious?
Are you going to preach?' 'Do you
think you will become a missionary?'
'No,' he replied, 'follow, I am not
especially pious; and I may not become
a missionary, but I have determined
not to drink another drop, and I will
tell you why. I had some business in
Chicago with an old pawnbroker, and
as I stood before his counter talking
about it, there came in a young man
about my age, and these down upon
the counter a little bundle. When
the pawnbroker opened it, he found it
was a pair of baby's shoes, with the
buttons a trifle worn. The old pawn-

SERENA'S OFFERING.

Serena Lathrop was not a poor
woman. All her life she had been
very comfortably provided for, and
the recent deaths of an aunt and a
cousin, who had left her generous leg-
acies, had made her very well-to-do
indeed. But unfortunately Serena was
at least a snapper.
She hated to give a cent away.
When the collector for the Woman's
Board of Foreign Missions went on her
annual round through the Church she
always left the call on Miss Lathrop to
the last. She dreaded the very prospect
she was sure to revive the child
donor of the lady and the remarks,
never omitted, on the waste in carry-
ing out missionary effort. Lately
Miss Serena had been heard to say
that she believed the trouble in the
far East was wholly due to the mis-
sionaries and their mistakes, and that
she should hereafter cut down her
subscription. It had never exceeded
a dollar a year, so that fifty cents was
all that Miss Jennie Raeburn, who was
collector, had any reason to expect.
'I believe,' said Miss Jennie, falter-
ing on Miss Serena's doorstep, 'that
I'll just add fifty cents to my own col-
lection, and not go to Miss Serena at
all.' Then another thought came over
her mind. 'What right have I, on the
Lord's own errand, to be faint-hearted
and feeble? I am behaving like a
coward. I am ashamed of myself for
being so timorous when the Lord has
sent me forth.'
She rang the doorbell, and was wher-
ed into Miss Serena's stately, stiff
and formal drawing-room. The car-
pet was rich and thick with huge me-
dallions of flowers on a crimson back-
ground at regular intervals. Sofa and
chairs were upholstered in green rep,
after a bygone fashion. Every chair
was covered with a large crocheted
tidy, and on the sofa were three. A
round table, marble-topped, stood in
the centre of the room, and on the
mantel were a French clock and two

large china vases holding bouquets of
pansies and plumes. The walls were or-
namented with ancestral portraits,
and the whole room was eloquent of
order and cleanliness, a very temple
of conservatism.
'My dear Jennie,' said Miss Serena,
coming forward most graciously, 'how
very glad I am to see you! I have
been watching for you all the week.
Of course, you have as usual come to
represent the woman's auxiliary. I
have belonged ten years, and I've giv-
en only ten dollars in that time. I
have been considering the matter, and
feel that I've made a good mistake.
I owe the society a good deal by way
of a back debt. Here is my offering.'
And into the hand of the astonished
Jennie she slipped ten shining gold
pieces, fifty dollars in all.
'Why, Miss Serena!' gasped Jen-
nie in sheer incredulity and amazed
delight.
'I may as well tell you all about it,
dear. I've had a change of heart,'
said Miss Serena. 'Come to my room
and have a cup of tea, and I'll ex-
plain.'
'You see, Jennie,' she went on a
little later as he poured the boiling
water over the fragrantly Ceylon tea.
'I have never been enthusiastic over
Church work, and missions have not
appealed to me. I have been honest
and nothing more. Now, of late, I
have been convinced that they were
a mistake, that good money was
thrown away in sending missionaries
to the barbarians in China, and the
strange, queer people in India, and
I've been saying that what I gave I'd
give right here in my own town where
I could see it spent. But the other day
I was reading of the missionaries who
had been martyred this summer, men,
women, even children, and though I
felt they'd brought it on themselves
going off among such desperately big-
oted and superstitious folks, I couldn't
get away from the thought of them.
The more I tried, the more I couldn't.
Against my judgment and against my
will something said to me, 'Serena
Lathrop, you are a mean, selfish thing.
You could never have done it. They've
broken the alabaster box. You've
never even given the price of a tin
box of perfume to the Lord, let alone
alabaster.'
'I kept a musing and a-musing, and I
went to bed and fell asleep. And, Jen-
nie, on my bed I dreamed a dream.'
Jennie said nothing, but her big blue
eyes never moved from Miss Serena's
excited face. That face, usually im-
movable, was strangely stirred. The
cheeks were flushed. The eyes shone.
Miss Serena looked twenty years
younger.
'I dreamed that I was a child again,
and that my mother had sent me on
an errand, and I had lost my way. I
wandered up and down, but I could not
find the path. By and by I seemed to
be in a boat drifting across a lonely
sea. I still knew that I wanted to find
my home, but I could not. On sea or
land I was just a lost child. At last
the boat grated on a strange shore, and
I stepped out on a grassy plain, all
smooth and flowery, and there were
shining forms moving softly about and
in the distance I heard sweet music,
singing and the tinkling of harps.
'The singing ones were not all
grown-up people. Some were children
like me and one, a dear, brown-eyed
maiden, came and said: 'I am Olara
San. Don't you know me? You used
to send me letters to Japan from your
Sunday-school. Come with me, and I
will take you to our Lord.'
'Olara San was a little girl Miss
Snyder's Sabbath-school class support-
ed years ago. She died when she was
fourteen.
'We went a little way, and I did not
seem now to be a child; you know how
the scenes change in a dream. I seem-
ed a young lady, twenty years old or
thereabouts. The two Japanese floated
away, and in her place there appeared
a tall and graceful Hindu woman in a
white and gleaming robe.
'Come with me, Serena,' she said,
'and I will guide you to our Lord.'
'She had a wreath of flowers on her
head and flowers in her hands. She
glided quickly by me, and when I said,
'Have I ever known you?' she
answered: 'Friends of yours have
known me well. I believe you did not
care for the Hindus, in the land where
some people ever walk with blind eyes
and beggarly souls.'
'I dropped my head in shame. I re-
membered my cold disdain of the Hin-
dus and my niggardly gifts. But I
walked on. Presently my conductor
came gently around me. Again I was
neither child nor young girl. I was my-
self, an elderly woman with gray hair,
and stubborn ideas that were like a
rock. But all the while, under it all, I
knew that I was a lost child, and that
I wanted to find my mother.
' Shall I take her to our dear Lord
Christ?' said one to another.
Their eyes were like stars. Their

faces were beautiful. They were like
those who had gained the victory, and
were safe for evermore. And, Jennie,
I know them, for some of them I had
met and some I had heard speak in mis-
sionary meetings, and a still and sol-
emn voice whispered in my spirit:
'These are they which have come out
of great tribulation, and have washed
their robes and made them white in the
blood of the Lamb.' They were mar-
tyrs of the cross. I stood before them
with empty hands, ashamed and silent.
'From somewhere out of the golden
mist which hung over a walk of bloom-
ing roses and lilies, suddenly my moth-
er appeared. She looked very wistful
and remote, as if she were much dis-
pleased.
'Ah, Serena!' she said; 'is it you?
But you are not fit to be here. Nay,
friends, do not take her yet to our
Lord. She does not care to help him
find his sheep that are lost.'
'And all around me the air grew
more and more chilly and the flowers
faded and the faces of the saints dis-
appeared. And I heard a voice far
away saying: 'Other sheep I have.
Then also I must bring, that there may
be one flock and one shepherd.' And
then, Jennie, I awoke.'
Miss Serena's dream wrought in her
a steadfast repentance. She was not
one to do anything by halves. It
seemed to her that she must make up
for lost time, so she began to read and
study, she attended the meetings, she
ceased to discriminate between God's
wanderers in America and in the lands
across the sea. In a vision of the night
her Savior had spoken to her, and she
was obedient to his commandment.
Jennie, too, had learned a lesson of
trust that was not in vain.—Margaret
E. Sangster, in Northwestern Christian
Advocate.

THE ORIGIN OF EGYPTIAN CIVILI-
ZATION.
A few years ago a distinguished
scholar declared that Egypt was 'the
inventor of the alphabet, the cradle of
letters, the preacher of animism and
metempsychosis, and, generally, the
source of all human civilization.' It
has long been the theory of arch-
aeologists and Egyptologists that civil-
ization originated in Egypt, though they
have never been able to go back far
enough to tell when this civilization
started. It has been repeatedly stated
that the earliest civilized man of whom
we know anything is the ancient Egyp-
tian. There is no trace of the time
when the dweller in the valley of the
Nile was a savage. 'His faintest, far-
thest footprint on the sands of time
bears the impress of a sandal,' and no
traces have been discovered which
led up to the civilization of the Old
Empire. Only a year or two ago Pro-
fessor A. H. Sayce, an authority on all
archaeological questions, wrote:
'Egyptian civilization, so far as we
know at present, has no beginning; the
farther back we go, the more perfect
and developed we find it to have been.'
Within the last few months some of
the most remarkable discoveries of the
century have been made, completely
revolutionizing the theories of Egyptol-
ogists, so that now for the first time
we know from whence Egypt derives
her civilization, and are able to trace
her history back to its origin. To ex-
plain this fully it is necessary to
give the generally accepted theory with
regard to Egyptian history. Egyptol-
ogists have divided the history of an-
cient Egypt into three great periods,
known as the Old Empire, the Middle
Empire, and the New Empire. The
Old Empire comprises the first six dy-
nasties; the Middle Empire reached its
climax under the twelfth and thirteenth
dynasties; the New Empire fol-
lowed the expulsion of the Hyksos
foreigners who had held Lower Egypt
for more than five hundred years, and
it consisted of the eighteenth and fol-
lowing dynasties. It has always been
claimed that the first king of Egypt was
Menes, and his age has been fixed by
the most conservative as 4700 B. C. Up
to the time of these last discoveries
no trace of Menes or of the first dynas-
ty has ever been found, although it has
been the opinion of many that the
Sphinx antedated Menes. Hitherto our
knowledge of ancient Egyptian civil-
ization began with the fourth dynasty,
the age of the great pyramids of Gizeh
and of the rock-cut tombs that lay at
their feet.
Nearly a year ago M. de Morgan, Di-
rector-General of Antiquities of the
Egyptian Government, discovered an
extensive tomb at Negada, fifteen or
twenty miles north of Thebes, built of
mud brick and of earth, and consisting
of about thirty chambers. Each cham-
ber contained a different class of ob-
jects, one of stone vases, one of stone
dishes, one of copper tools, one of
water jars, etc. The largest chamber
was in the center, and it is evident
that here the body of the dead was
laid. After burial, wood was piled
around the walls of this chamber and
set on fire, the result being that all
within it was partially consumed. Here
were found the calcined bones of a
king which have been identified as
those of Menes, the first historic
of Egypt. The fragments of an
ivory plaque, when put together, show-

ed the "banner" or Ka name of the
king—that is, the name given to his
Ka or "double" after death—and also
his human name Menes. To this latter
name was affixed the title, "King of
Upper and Lower Egypt." The Ka
name is also found on several other
objects discovered in the tomb.
This remarkable discovery is another
instance in which the old tradition,
discredited by the critics, has been ver-
ified. The very existence of Menes
has been denied, and scarcely
three years ago so high an authority
as Professor Maspero declared in his
 Dawn of Civilization that Menes was a
mythical personage, and yet the grave
and bones and soul of this king whose
existence was declared to be due to
'a popular attempt at etymology,' are
now among the exhumed treasures of
Egyptian archaeology.—Central Advo-
cate.

THE REWARD OF PERSEVERANCE.
At one of the mills in the city of Bos-
ton a boy was wanted; and a piece of
paper was tacked to one of the posts,
so that all the boys could see it as
they passed by. The paper read:
'Boy wanted. Call at the office to-
morrow morning.'
At the time named there was a host
of boys at the gate. All were admitted,
but the overseer was a little perplexed
as to the best way of choosing one
from so many, and he said:
'Now, boys, when I only want one of
you, how can I choose from so many?'
After thinking for a moment he in-
vited them into the yard, and driving
a nail into one of the large trees, and
taking a short stick, told them that
the boy who could hit the nail with
the stick a little distance from the
tree should have the place.
The boys all tried hard, and after
three trials each failed to hit the nail.
The boys were told to come again next
morning; and this time, when the gate
was opened there was about one boy,
who after being admitted picked up the
stick, and throwing it at the nail, hit
it every time.
'How is this?' said the overseer.
'What have you been doing?'
And the boy looking up with tears in
his eyes said:
'You see, sir, I have a mother, and
we are very poor. I have no father,
sir, and I thought I would like to get
the place, and so help all I can; and
after going home yesterday, I drove a
nail in the barn and have been trying
ever since, and have come down this
morning to try again.'
The boy was admitted to the place.
Many years have passed since then,
and this boy is now a prosperous and
wealthy man; and at the time of an
accident at the mills, he was the first
to step forward with a gift of \$500 for
the sufferers. His success came by
perseverance.—Christian Standard.

TO EACH HIS WORK.
The soap-maker and the banker be-
galled into attending a Wagner con-
cert, were talking together. The
Christian Register gives the conversa-
tion:
'Every man,' said the banker,
'wants to do something outside of his
own work.'
'Yes,' answered the soap-maker,
'I manufacture good soap, and yet
I've always wanted to be a banker.'
'You wouldn't be a good one. I am
a successful banker, but I always
wanted to write a book. And now
here's this man Wagner tries his hand
at music. Just listen to the stuff. And
yet we all know he builds good parlor
cars.'
FOOLED THE HOSPITAL.
Was Pronounced Incurable But Got
Well on Pure Food.
Sometimes in a case of disease re-
sulting from the use of improper food
the symptoms are so complex that
medical science cannot find the seat
of trouble, and even the most careful
hospital treatment fails to benefit. A
gentleman of Lee, Mass., says: "On
April 1st, 1900, I was sent home by
one of our Massachusetts hospitals,
saying nothing more could be done for
me. I have been a great sufferer from
nervous diseases and rheumatism and
nervous prostration and had previous-
ly been treated at Sharon Springs and
by a number of doctors without get-
ting much assistance.
'One day I was feeling worse than
usual when I read an article about
your Grape-Nuts that impressed me
so that I sent out for a package. I
commenced using it at breakfast the
next day.
'For fifteen months I never missed
one day. If you ever saw anyone grow
strong and improve it was I. I gained
from 125 pounds to my old weight, 165.
I will always be a cripple from rheu-
matism, but otherwise I am so much
improved that I now feel as well as
any man in this country." Name fur-
nished by Postum Co., Battle Creek,
Mich.
There is a receipt book in each
package of Grape-Nuts that will inter-
est the housekeeper.



Tyler College, Tyler, Texas.

Largest school building, largest com-
mercial and shorthand school in the
South. Bookkeeping, actual business from
start to finish.
The famous Byrne Shorthand taught
here by its author in 7 to 12 weeks with
a speed of 100 words to the minute, or no
change-half the time and cost and one
and one-half times the speed of other sys-
tems. Students hold the world's record.
Positions secured for graduates. Write
for large illustrated catalogue, free, and
mention course wanted.

grandma is going to get well and you
have helped to bring about that happy
result. You will make a good soldier.'
Then his mother came out and took
him in her arms and kissed him.
'I am quite proud of my brave, un-
selfish little son,' she said. 'Now
come and have some dinner and then
you may go and see grandma for a
moment. She has been asking for
you.'
When Winfred went in on tiptoe his
grandma thanked him with a kiss and
he was a very happy little boy that
night.—Julia D. Peck, in Exchange.

HOW SEA BIRDS QUENCH THEIR
THIRST.
The question is often asked, "Where
do seabirds obtain fresh water to slake
their thirst?" But we have never seen
it satisfactorily answered until a few
days ago. An old skipper, with whom
we were conversing on the subject,
said these birds at sea, far from any
land that could furnish them water,
hovering around and under a storm-
cloud, clattering like ducks on a hot
day at a pond, and drinking in the
drops of rain as they fell. They will
smell a rain-squall a hundred miles
distant, or even further off, and soul
for it with almost inconceivable swift-
ness.
How long seabirds can exist without
water is only a matter of conjecture,
but probably their powers of enduring
thirst are increased by habit, and pos-
sibly they go without water for many
days, if not for several weeks.—Gol-
den Days.

Never be discouraged because good
things get on so slowly here; and
never fail to do daily that good which
lies next to your hand. Do not be in
a hurry, but be diligent. Enter into
the sublime patience of the Lord.—
George MacDonald.
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GERMAN WORK.

I write to point out an editorial mistake made in the Advocate of 26th ult. in an article headed "Northern Methodism in Texas." You say: "In Texas we have a German Mission Conference about ten years old." The German Mission Conference, M. E. Church, South, was organized in 1874, nearly thirty years ago. A Methodist German Mission was started by our Church in Galveston in 1846, measures taken to build a church, and in 1856 there was a German presiding elder's district, 8 pastoral charges, 11 itinerant and 3 local preachers, with 378 members. When the German Mission Conference was set apart in 1874 there were 2 presiding elder's districts in Texas alone, 15 pastoral charges, 19 itinerant and 3 local preachers, with 577 members. In 1861 the membership was 711, and a German paper was published by our Church in Galveston. Under Bishop Simpson work was begun by the M. E. Church among the Germans in Texas in 1867. Same year our German Mission Conference was set apart from the strictly American work (1874) Bishop Harris organized a conference in Texas for the Germans of the Methodist Episcopal Church, and in 1887 this German Conference had a membership of 1570. So you see our Church commenced work in Texas among the Germans soon after the separation of the M. E. Church in 1844, as early as 1846. I believe Rev. Mr. Moelling was the editor of our German paper in Galveston at the breaking out of the war. I am not certain but what he was pastor of our German Church there when I came to Texas in 1858. A large number of those who went into the organization of the German Conference, M. E. Church, in 1874, were from our membership, so that really the nucleus of their present conference in Texas was the fruit of our own labors almost back to the days of our separation. The old Rio Grande Conference (afterwards changed to the West Texas) was set apart by the General Conference of 1858 at Nashville, Tenn., and the work was consummated by the Texas Conference at Austin in the fall of that year. Its eastern boundary line was the Guadalupe River. When I became a member of that conference in 1858 by transfer from the Georgia Conference I found a German presiding elder's district in it, with John Wesley Devillbiss, P. E. I believe Vordenbauman was his successor on the district. Devillbiss could preach in German just as well as he could in English, and his shouts in Dutch had the same triumphant tone that they had in English. Vordenbauman, Elley, Shaper, Engle and a number of others of these old German preachers I first met at Goliad Conference in 1859. Elley died in Seguin a few years ago. Vordenbauman died near Cuero. Engle lives above New Braunfels on the Guadalupe. Shaper lives here in Seguin. His son, Sam, is our County Treasurer. I happened into a German class-meeting at New Fountain in 1860. It was composed exclusively of women. They asked me to lead it. I declined. They spoke in German with tears running down their cheeks. I spoke in English. We understood each other religiously. The Germans have a strong Church in Seguin. They are to build a \$10,000 edifice soon. The Church here is a bulwark in the face of all manner of evil. H. G. H.

PALESTINE DISTRICT MISSIONARY INSTITUTE.

The Missionary Institute of the Palestine District, Texas Conference, met in the pleasant little town of Elkhart last week in January upon the call of the presiding elder, Jos. B. Sears. Some of the experiences of this same "elder" in setting the dates of appointments which compelled long drives through mud and rain relieve him of the charge of prophetic gift, unless it be that of weather prophet. But had he have had "the gift," in this year of cloud, rain, snow and mud, he could not have selected a more propitious time for the institute. The sky was bright and the town itself was free of mud. During the session a northerly blow up, but it was neither very cold nor did it last very long. The only drawback, and at no time up to the present would it have been better, was the muddy condition of the roads, which prevented many of the people from surrounding country from attending. Notwithstanding this, at the night services our neat and commodious church was filled, and at times during the day the congregations were gratifyingly large. Twelve of the preachers of the district, including in this number the presiding elder, were in attendance. Though I have not given the "elder"

credit for the fine weather with which we were favored, he does deserve credit for the topics selected and for the speakers assigned to them. Each speaker was full of his speech, and it seemed that he had just the topic best suited to him. Then the interest in missions, which for nearly twenty years has characterized the presiding elder, made him an excellent person to have in the chair. His fund of information, gathered by contact with preachers and people as Missionary Secretary of the Texas Conference, and from deep study of missionary literature, enabled him to enliven any movement which otherwise might have dragged.

The program consisted of an excellent blending of purely devotional services, discussions and preaching. There was a current of spirituality which pervaded the institute. "The Missionary Work of the District for 1902 and the Prospect for 1903" was the first topic on the program. J. W. Mills, in a clear, interesting and forcible manner presented facts of progress of last year and urged still further advancement. The tone rang clear, the note was pitched. "The assessments on the district were greater than they were last year. But what of it? They ought to be greater, and they must be met in full!" From then on no discord was sounded.

Other topics were as follows: "Why I Believe in Foreign Missions," and "Paul's Passion for Souls," H. C. Willis; "What Methodism Owes to Missions," C. M. Cagle; "Our Mission Fields," H. J. Hayes; "Woman's Work in the Salvation of the World," and "The Importance of Organizing the Church in Christian Work," B. H. Greathouse; "Missionary Literature," L. B. Elrod; "Revivals, The Need of and How to Secure Them," J. M. Smith; "The Value of Missionary Maps," Jos. B. Sears; missionary sermons, Eugene L. Crawford, J. W. Bridges and John W. Albritton; sermon on Christian Education, B. H. Greathouse, besides extemporaneous speeches, etc.

Whether it was the comparative informality of the meetings, speaking without manuscript or the excellence of the speeches, I cannot say, but some of them impressed me as being superior to many of those made at the New Orleans Missionary Conference in 1901. There is no doubt but that the district is going to be influenced by this institute. I think this, together with the other work of the presiding elder, is clearly shown in the financial reports which Bro. Jester is now publishing in the Advocate.

The people of Elkhart were most kind in their entertainment of the conference, and Bro. Morgan made a most excellent host.

EUGENE L. CRAWFORD.

MISSIONARY INSTITUTE.

The Beeville District Missionary Institute was held in Kennedy March 2-5. To each pastor subjects had been assigned and an opportunity given for free discussion of each subject. Not all of the preachers were present; those who were received a great blessing.

The following facts were brought out: 1. Very few missionary periodicals are taken. 2. Beeville District is ahead of any district in the conference according to the Treasurer's report. 3. Where the preachers had tried, all were able to report something subscribed and paid.

Several of the circuits have been greatly hindered on account of rain and mud.

Beeville Station will soon have a native helper in Cuba. An orphan girl in the home of Rev. J. F. Webb has offered herself to the work of foreign missions. She will be placed in school next year.

Rev. A. L. Scarborough, Secretary of the Board of Missions and Conference Missionary Secretary, delivered a splendid address.

The success of the institute is largely due to the untiring energy of the presiding elder, Rev. J. F. Webb. We were well entertained by the good people of Kennedy.

J. W. LONG, Secretary.

VERILY, NATH SPEAKETH.

I guess you think I have gone back on you. No! no! my dear, I love you more than ever, though lately have written to you less than ever.

Your editorials are fine, and I am not the only fellow who thinks so, either. Lots of Advocate readers out this way.

I love to read H. G. H. He is brief and brilliant.

Do many of you folks know Bro. George Smith, our Georgia writer? He is crippled all over nearly, except under his hat and in his heart.

I picked up an Advocate awhile back and saw John L. Green's name to one piece. I looked at the other end to see what old John had to say, and he started off something about Horace. Umph! thinks I to myself, he is a getting into a new realm. Later I discovered the writer to be not John E. Green, but once a teacher of my moth-

er back in Georgia. He writes poetry—a thing which John E. Green never did, I reckon.

I see they have sent our Houston John way down to the oil fields. Won't he be a slick one though when he comes to conference next fall? I am like his wife—I love him, if he is ugly.

I am watching Bro. Black and the church insurance business. Make haste, Bro. Barclay, and get things in shape; we are waiting for you out here.

Nath, why don't you say something about your work? I tell you, boys, I have done so little, just ashamed to call attention to it.

We are all right in flesh; I weigh nearly two hundred pounds, and I heard Miss Sara talking to our physician yesterday about some kind of anti-flesh medicine. She won't even weigh illness in the Panhandle. He did lots of good work here, which we still enjoy.

We are pained at the death of Bro. Felix Knox; he was a precious old fellow.

Our district loses a good fellow—Bro. Phillips—not to the Church triumphant, but, perhaps, to a conference more militant. He joins the Mexican Border Mission. We hate to lose, but shall expect great things of him in his new field.

Did you all hear what a trick Bro. Evans, my predecessor, who is now at Mason, played on me awhile back? Slipped over here one dark night and, without so much as whistling, stole one of our best girls and got married! Everybody was willing but the parents. Their plans worked splendidly, and I trust all their future ones will work as well.

Enclosed you will find a few chips to go with this chunk. Yours, NATH.

There is some difference of temperature between a pile of old ashes and a fresh bed of coals.

God wants you to be more than good; he wants you to be "good for something."

When Nehemiah couldn't ride, he walked. With many men, no ride, no go. It is better to foot it than fall.

Everybody works by sunlight, but the stars light the way of the heroic.

A whole lot is often made out of a half truth.

Sing yourself into it if you want to bring success out of it.

"Stolen waters are sweet" to the taste, but bitter to the system.

It is more tiresome to walk backward than forward. Face the future, neighbor.

God is among men, not the stars. The stars are his handiwork, but men are his heart-work.

Austin Phelps says: "Make a professor out of a fellow who by studying books and not men, has unfitted himself to preach." Of course, he was joking.

Doubt is the shadow of darkness. Luther's was a day of reformation; ours, a day of transformation.

Jesus is the Savior of men and every good thing.

I may not get to heaven; so will try and build one down here.

A painted fire is poor consolation in cold weather.

Do you know the essence of success—hard work. I wish I had used it more.

NATH THOMPSON.

A PLEASANT EVENING.

The Epworth League of the Waples Memorial Church gave a very pleasant social Thursday night at the home of Prof. J. E. Blair, No. 509 West Sears Street. The object of the social was twofold. On March 2, C. A. Van Wagoner, one of the League's home went to Camden, Ark., where he married Miss Elizabeth Schoedler. To give the happy couple a casual welcome was one of the objects of the social. The second one was the reverse of this. It was to bid a valued member goodbye. For a year or more Ralph Wechsler has been one of the most active and untiring members of the League. He leaves in a few days to study for the ministry in the school at Georgetown, Texas.

The social was largely attended. The night was pleasant and the program and lawn helped to give room to the great crowd of League members and their friends.

In one of the parlors a remarkably military contest took place. The young gentlemen trimmed hats for the ladies to wear. It was rather a surprise that the latest styles in chiffon trimming should have been brought so quickly by the men members. Certain it is that some of the hats were quite pretty. Dr. J. M. Crawford was awarded the first prize and R. W. Lewis the second. There was some splendid music during the evening. Miss Mira Cobb played several lovely violin solos. She was accompanied by her sister, Miss Abbie Cobb. Harrow and Paul Hill played some sweet mandolin, violin and guitar music. And the League orchestra was called upon for the furlish music at intervals.

Refreshments were served at eleven o'clock. After this a very pleasant surprise was given to Mr. Wechsler. He was called into one of the parlors, where Prof. Blair stepped up to him and in the name of the League, presented him with a handsome Bible. Prof. Blair expressed the hope the League here for Mr. Wechsler in a short address. Mr. Wechsler was overcome with emotion, but was able to make a nice speech of acceptance. The social had plenty of delightful features and was very successful.—Daphne Herald.

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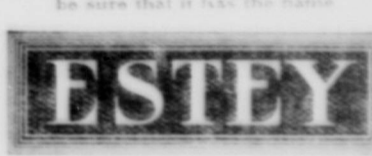
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ing to get well and you bring about that happy I make a good soldier, ther came out and took is and kissed him. proud of my brave, un-on," she said. "Now some dinner and then and see granding for a has been asking for

RDS QUENCH THEIR THIRST.

Is often asked, "Where ain't fresh water to slake But we have never seen answered until a few old skipper, with whom ersing on the subject, is at sea, far from any d furnish them water, id and under a storm- ing like ducks on a hot l, and drinking in the is they fell. They will quall a hundred miles further off, and scud ost inconceivable, swift-

birds can exist without a matter of conjecture, ur powers of enduring used by habit, and pos- without water for many several weeks.—Gol-

is silence of abundant all summer day, of the summer hours, whose no higher. A time to an under the beautiful n, heaven brooding and pure light upon man's the light shall thus its mere loneliness over- pet of dreariness, why ght of thought and hope the soul—overcome and be dust of our lives?—

couraged because good so slowly here; and daily that good which ur hand. Do not be in e diligent. Enter into stance of the Lord.—ald.

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was feeling worse than read an article about s that impressed me out for a package. I ng it at breakfast the

months I never missed ver saw anyone grow ove it was I. I gained s to my old weight, 165, e a cripple from rheu- berwise I am so much I now feel as well as a country." Name fur- um Co., Battle Creek,

receipt book in each pe-Nuts that will inter- eper.





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DISTRICT CONFERENCES.

Table listing district conferences with dates and locations: Dallas, Oak Cliff, San Angelo, San Angelo, Ft. Worth, North Ft. Worth, Garrettsville, Valley View, Corsicana, Mertons, Georgetown, Holland, Greenville, Celeste, Altoona, San Marcial, N. M., Palestine, Groveton, Terrell, Porey, Waxahatchie, Midlothian, Abilene, Stamford, Brownwood, Santa Anna, Bowie, Henrietta, Pittsburg, Atlanta, Houston, Angleton, Victoria, Crowell, Sulphur Springs, Sulphur Bluff, Greenville, Galveston, Sherman, Columbus, Gettysville, Meridian, Weatherford, Breckenridge, Waco, Mt. Calm, Calvert, Franklin, Llano, San Saba.

A DELIGHTFUL LECTURE.

On Thursday night of last week Judge E. B. Muse, now on the Dallas County Criminal Court Bench, delivered the fourth address at First Methodist Church to young men. In the series of addresses now being delivered under the auspices of the Epworth League of this Church, his subject was "Young Men and Literature." The gathering was a large one, and the speaker did a fine service for his auditors. Judge Muse is a cultivated gentleman, a learned lawyer and a polished speaker. He was at home on the subject assigned him, and his effort was a gem. Having made his profession a great success and being familiar with the wide field of letters, he was competent to speak upon such a theme and to such a gathering. He was followed closely and profitably by all present and his words were highly entertaining and greatly appreciated. We have no cleaner or better man in public life than Judge Muse, and our young people were fortunate to secure him for this delightful occasion.

SUNDAY SCHOOL CONVENTION.

The Inter-Denominational State Sunday-school Convention will meet this year in Fort Worth, April 15-17. Every evangelical Sunday-school in the State is entitled to one delegate for each fifty pupils. All the delegates will be entertained by the people of that city on the "Harvard Plan," that is, for lodging and breakfast. If you desire any information write to Texas Sunday-school Association, Dallas, Texas.

GALVESTON NOTES.

Last Thursday night I boarded a sleeper on the Santa Fe for Galveston, and after a night of delightful sleep reached the city by the sea a little after schedule time. The Santa Fe now has an arrangement by which the train leaving here at night switches off on to the Southern Pacific track at Rosenberg and goes by Houston, where it connects with its own line and reaches Galveston. This is done for the accommodation of the people who want to go to Houston, and it puts Houston directly on the Santa Fe route. Otherwise they would have to keep to the main line and change at Alvin and run back to Houston. This is quite a convenience.

Rev. A. J. Weeks, pastor of our Central Church, met me at the depot and gave me delightful entertainment at the new parsonage. It is located on the lot adjoining the new church, and it is a well built, modern house. It has every convenience and comfort. The church is centrally located, built of brick and cement, with a splendid Sunday-school room alongside of it, and it can be thrown into the main auditorium. The room is wonderfully adapted to the purposes of Sunday-school work. It has class rooms, blackboard and the like. And they have a fine Sunday-school. It numbers over 300, and it is thoroughly alive. Dr. Chase is the Superintendent, and he has a genuine passion for his work. They have about 100 in the infant class.

The auditorium is a large, commodious and stately sanctuary of worship. It will seat 500 or 600, elegantly furnished with curved polished oak pews and a handsome carpet. Splendid art glass fill the windows, nearly all of which are memorial windows. It is easy to speak in it, and a more beautiful and tasteful auditorium one need not want to see. It is an improvement on anything Methodism has ever had in the city. I was surprised when they told me that the structure cost only \$27,000. It looks like it would require a much larger amount of money to build it. No congregation needs anything better than that edifice. Then, too, it is centrally located, and easy of access from the residence sections and from the business portions of the city and about midway between the old St. James Church on the east and the St. John's Church on the west. The lot is a very fortunate one indeed. It has brought the two congregations together without difficulty.

On Friday night I lectured for the Epworth League on "Sights and Scenes on Land and Sea," and we had a very good number present. Sunday morning we had an interesting audience and a good spiritual service. At night the house was practically filled with people, the most of whom were young men. I have rarely ever faced a more inspiring gathering. They listened attentively to the Word, and I trust much good was accomplished. In the afternoon I spoke by request on "Civic Righteousness" to a good crowd of men at the Y. M. C. A. auditorium. As Galveston is noted for its open Sunday saloons and wide-open gambling dens, together with polky shops and Sunday theaters, I gave them some hot counsel, and the audience seemed to approve it. It is a shame that our Island City, so recently swept by the most horrible storm ever known in America, has at once drifted back into its old ways of dishonoring God and defying the laws of Texas. We have many good and true people there, but the other elements run the city.

Galveston is building a seawall for protection against storms in the future. It begins near the bay on the east end and circles round to the gulf front, thence three miles down the gulf toward the west end. The wall is just begun. It is to be seventeen feet high and wide at the base, and made of piles, granite and cement. It looks like it ought to be formidable. There seems to be no reason why it should not resist the stoutest waves. If the

Netherlands have succeeded in walling off the sea and building up a great civilization where the waters once reeled, why cannot Galveston protect herself with equal success from the waves of the gulf? At all events they are going to try the experiment, and this very fact has given much confidence to the people.

The wreckage of the storm has been virtually removed from the city, and there is not much there now to remind you of that awful calamity, except hundreds of vacant lots which were once occupied with cottages and stately residences. While a great deal of building has been done, yet not one-tenth of those wiped out by the flood have been replaced. But the people seem to be cheerful and hopeful, and still have faith that Galveston will be a great seaport city. It is certainly one of the finest ports in the world. Cotton, small grain, live stock and everything else shipped from there to all nations. And when the Panama Canal is completed Galveston will be brought into wonderful prominence as a shipping point. The people have great wealth, they have elegant public buildings, but one feels almost like he was in a foreign city. Catholicism is in the ascendancy, and this accounts for much that is objectionable in the civilization of the city. It gives to it a Continental Sunday with its attendant evils. But Protestantism has a fair hold, and it ought to impress itself more than it does upon the public sentiment of the community.

We have the two Churches, there now, the Central and the West End. The latter is a cozy, though rather small building, with an earnest and devoted membership. Rev. A. J. Weeks is pastor of the former. He is a solid, persistent man, has faith in God, preaches a pure gospel and does faithful pastoral work. He is already getting hold of his people, and they love him. He is qualified to do a great work there, and we look for good results. Sister Weeks' health is rather delicate, but she is holding up under her part of the work. They gave me delightful entertainment. Rev. R. C. George is pastor at West End. He is bright, consecrated and a bundle of energy. He lives near his church in a good cottage parsonage. This is his second year, and he has a firm grip on that part of the city. Bro. Goodman and his family showed me much kindness. They are true Methodists and devoted to the Church.

On Monday morning I left for home. Had only a few minutes at Houston. Wanted to stop off and see many friends, but did not have the time. Particularly did I want to see my venerable Bro. S. M. McAshan, who has been so seriously ill for several days. I was glad to learn of his improved condition. May the good Father above still spare him to the Church and his loved ones. Houston is building a great iron car shed at the Union Depot. This will be a fine improvement. The Houston and Texas Central brought me home safely and on time. All along the route the country showed the effects of the continuous rains. Farmers are greatly behind, but they say the country is in great shape for a large crop. So mote it be.

G. C. R.

THE ANTI-POOL BILL A LAW.

One of the worst forms of gambling with which the State of Texas has ever been cursed is known as pool selling. And, strange to say, Texas for years has had a law on her statute books giving protection to it. At the fairs this pool business has had charge of the race tracks, and during their progress the pool men have been in the habit of gathering a harvest betting on the races. From all over the country gamblers have been wont to frequent these fairs to ply their vocation. But as bad as betting on the races at the fairs is, the worst feature of the pool business is found in the perpetual pool rooms maintained in our cities. Betting on races that are being run in all parts of the country and reported by wire has been the

source of great evil to our young men and to boys. But the evil will now come to a close. Hon. Curtis Hancock, of this county, introduced a bill into the Legislature soon after it assembled prohibiting pool selling, except at the race track and during the fair. But the enemies of the bill thought to kill it by moving to strike out the exception. To their surprise, Mr. Hancock accepted their amendment, and the bill went through by a great majority. Then it went to the Senate, and that body put it through with an equally large majority, and the Governor only kept it before him long enough to read it, then gave it his unqualified approval. The men who moved in the Lower House to strike out the amendment thought that the fair people would be able to kill it in the Upper House, but the effort was a big failure. It has given the law we want. Mr. Hancock deserves great credit for his work in pushing this bill through the Lower House, and Mr. McKamy did valiant service in pushing it through the Senate. Judge Strother, of this county, seconded Mr. Hancock's efforts and stood by him in his fight to make this bill a law. He is as honest as the day is long, and an influential and useful member of the Legislature. Mr. Love, our other Representative from this county was in favor of the bill as originally introduced, but thought the amendment to do away with all betting at the fairs would hurt the Dallas Fair, but he supported the bill, and did his duty in aiding Mr. Hancock's efforts. Mr. Love is an able lawyer and a strong man on the floor of the House. All honor to both branches of the Legislature and to Governor Lanham for giving us this badly needed piece of legislation. The pool people are blue.

THE PHILOSOPHY OF THE CHRISTIAN RELIGION.

The above heading is the title of a remarkable book by Andrew Martin Fairbairn, M. A., D. D., LL. D., the distinguished principal of Mansfield College, Oxford, and one of the recognized Christian authors of this age and generation. We have had this volume in our possession for two months, and during this time we have read it and re-read portions of it with increasing interest and profit. The author succinctly states the purpose of the book in two brief propositions: 1. To explain religion through nature and man; 2. To construe Christianity through religion. In the discussion of these propositions, Dr. Fairbairn covers a wide range of matter, but such is his familiarity with the subjects discussed that every word in his somewhat large volume is full of interest and meaning to the devout reader. Philosophy, psychology, history, literature and theology are all made to contribute their part to the lines of thought developed. He faces all the real and imaginary problems involved in the gospel, as well as in the Scriptures generally and undertakes their solution through rational methods; and to our way of thinking he makes out a case in favor of Christ and his religion that can not be successfully assailed by the skeptic. In many respects the author is strikingly original and unique, and, therefore, entertaining as well as instructive and convincing. No right-thinking man can read this book without gaining a knowledge of Christ and his truth more accurate and inspiring than he ever dreamed of before. True, to read it profitably will require close attention and sustained thought, for it is a work of great depth and breadth, but when mastered the reader will find his mind and heart so enriched that he will never regret the investment made in its accomplishment. We do not hesitate to say that every man in our ministry, and our thoughtful laymen as well, ought to own this book and make its pages a subject of persistent study. Such a course will revolutionize our religious thinking, stimulate deeper insight and investigation and lift our views of the Christ to loftier altitudes and visions. It can be gotten from our Branch House, and though a trifle expensive, yet its supreme value makes it cheap at the price.

TEXAS PERSONALS.

Rev. J. B. Turrentine, of Wills Point, ran over recently to the city and looked in on the Advocate force. He always brings good cheer.

Rev. J. T. Smith, of the Tyler District, made a flying trip to the city the other day and ran in to see us. He is a very busy man and a great friend of the Advocate.

Rev. P. A. Edwards was in the city recently visiting his daughter, who lives in Oak Cliff, and made the Advocate an agreeable call. His work at Powderly is in good shape.

We had the pleasure of a few words on the train the other night with Rev. J. C. Mimms and his good wife, of Kerens. They had been to Corsicana, and were returning home.

As we passed through Bryan the other day Rev. E. L. Shettles informed us that his new church was completed and furnished, and that it would be formally opened next Sunday. It is a beauty.

Rev. Sam Hay is having a great meeting at Shearn Memorial Church, Houston. He is doing the most of the preaching himself, and large crowds are attending the services, with good results.

Rev. J. M. Peterson, of the Terrell District, made us a pleasant call this week. He has to pass this way to reach a number of his appointments, and he rarely ever neglects us.

It is with regret that we have to announce the death of Judge W. T. Fevery of McKinney. His death occurred at Sherman last Tuesday, where he was engaged in holding court.

Bro. Charley Morris, of Winnsboro, passed through the city this week and made the Advocate a very pleasant visit. He is a leading member of our Church and a most brotherly man.

We learn with regret of the death of the beautiful little babe of Rev. and Mrs. S. J. Rucker, of McGregor. The affliction is a heavy one, but we pray that God will give grace to the young parents to say, "Thy will be done."

Rev. Abe Mulkey passed through the city the other day and gave the Advocate a pleasant call. He is busy all the time holding meetings. He is one evangelist the people believe in, because he is well known and appreciated by all Texas folks.

Last Monday, in passing Hearne, we had the good fortune to fall in with Rev. R. A. Burroughs, presiding elder of the Calvert District. He gave us a very encouraging account of his work, notwithstanding the fact that drought and floods have afflicted that section.

Rev. W. W. Watts, pastor at Nacogdoches, is foreman of the Grand Jury of that county—something unheard of in Texas. But he is doing his duty as a citizen as well as a minister, and that sort of a man is valuable in the community.

Brother William Weiss of Beaumont did more than any other one man outside the Legislature to aid the passage of the Anti-Pool Bill. He is a leading member of our Church, and a man of deep convictions. Governor Lanham presented Captain Weiss with the gold pen with which the bill received the signature.

The pastors in Bonham have been conducting a union meeting for the past month and scores have been converted. Prominent among those doing the work is Rev. C. M. Harless, pastor of over leading Church in the city. It is said that the meeting will continue indefinitely. All the pastors in the city are heartily in the work.

We have promised Bro. R. N. Kelly, of Longview, to attend the Texas Conference Sunday-school Institute at Marshall, April 13-15, and speak Monday night on the "Sunday-school and the Church." A large attendance of the preachers and the Sunday-school workers of that conference is desired by those who have the Institute in hand.

THE MARIA D. WIGHTMAN LECTURESHIP IN SCARRITT BIBLE AND TRAINING SCHOOL.

Two elect women in our Church will ever be associated with the origin and establishment of the Scarritt Bible and Training School for missionaries and other Christian workers—Miss Belle H. Bennett, Richmond, Ky., and Mrs. Maria D. Wightman, widow of the honored Bishop W. M. Wightman, of Charleston, S. C. Possessing the high order of gifts and the deep consecra-

tion required in they were enabled with such wisdom as to remove the bias and prejudice which and they won these and henceforth their them honor. From June 7, 1895, they solicitation and p 650.18 for this sch Mrs. Wightman co

Associated together of the organs which have an accomplished by Bennett; is President Board of Home Wightman President Board of Foreign of these facts, is it the present emergency for an increased pressing, the Board Wightman has p years should see Maria D. Wightman cost of \$5,000, as aid in gaining the own South Carolina ship at its last a we have little doubt in her conference sum at Easter.

The thirty-five sented in the W seek to share i dowment of the is intended as Wightman, and Institution, for and sacrificed so the roll of confere telescope of faith, bringing their off ing, not only for for the blessing i missionary world, through the min woman, whom w the endowment of man Lectureship i professorship h dowed at the cost the Belle Bennett ing School, and Easter exercises, Bennett's co-work by the endowmen —Woman's Missi

MISSIONARY IN TOR'S CONF VERT I The pastors of under call of the in Marlin, March missionary and p work in the distri and profitable pr ranged by the p the four leading eign Field We Oe at Work." "Our Plans for Their Preacher and His ual Condition of trict." The disc the conference at and the preachin and truly spiritu discussion of "U much interest wa conference agreed tion in the contr the Advocate loca sentiment for a mission work. "Books," was dis Beagle in so imp the conference by him to prepare 2 vocate on "Who People Should R

MISSIONARY IN TOR'S CONF VERT I

The conference (renewing tendenc) leave the session ferences before 1 Sunday, adopted "Resolved by ence. That as pr range our affairs us each one to upon our coming until its adjourn wise hindered by unavoidable prov resolution is equ members of this ent and taking 1 ings." Bro. D. H. Hot conference, was tive to our wan Marlin gave us e ciation of all wh by resolution. The confere was highly enj H. B. Lott, Texas.

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PERSONALS.

rentine, of Wills Point, ly to the city and look- vocate force. He always per. ... Smith, of the Tyler Dis- ring trip to the city the an in to see us. He is n and a great friend of ... wards was in the city g his daughter, who liff, and made the Ad- able call. His work at good shape. ... measure of a few words e other night with Rev. nd his good wife, of had been to Corsicana, ing home. ... through Bryan the E. L. Shettles informed r church was completed and that it would be d next Sunday. It is a ... y is having a great arn Memorial Church, s doing the most of the self, and large crowds the services, with good ... Peterson, of the Terrell us a pleasant call this o pass this way to er of his appointments, ver neglects us. ... regret that we have to death of Judge W. T. Kinney. His death oc- an last Tuesday, where d in holding court. ... Morris, of Winnsboro, the city this week and ceate a very pleasant leading member of our most brotherly man. ... h regret of the death of little babe of Rev. and ker, of McGregor. The heavy one, but we pray give grace to the young "They will be done." ... dley passed through the day and gave the Ad- call. He is busy all g meetings. He is one e people believe in, be- well known and appre- Texas folks. ... r, in passing Hearne, we fortune to fall in with rroughs, presiding elder District. He gave us a ing account of his work, g the fact that drouth ve afflicted that section. ... Watts, pastor at Nacog- man of the Grand Jury —something unheard of t he is doing his duty as well as a minister, and man is valuable in the ... liam Weiss of Beaumont any other one man out- ature to aid the passage ol Bill. He is a leading r Church, and a man of ons. Governor Lanham ain Weiss with the gold ch the bill received the ... in Bonham have been union meeting for the d scores have been com- ment among those doing Rev. C. M. Harless, pas- siding Church in the city. The meeting will contin- . All the pastors in the ly in the work. ... omised Bro. R. N. Kelly, to attend the Texas Con- lay-school Institute at il 13-15, and speak Mon- the "Sunday-school and A large attendance of at the Sunday-school at conference is desired o have the institute in ... D. WIGHTMAN LEC- IN SCARRITT BIBLE RAINING SCHOOL. ... women in our Church will ated with the origin and of the Scarritt Bible and ool for missionaries and an workers—Miss Belle Richmond, Ky., and Mrs. ghtman, widow of the ep W. M. Wightman, of C. Possessing the high s and the deep consecra-

tion required in pioneer movements, they were enabled to do the new work with such wisdom and conservatism as to remove the barriers of ignorance and prejudice which they encountered, and they won deserved success. Now and henceforth the Church will give them honor. From June 1, 1885, to June 7, 1895, they secured by personal solicitation and public appeal \$107,650.18 for this school. Of this amount, Mrs. Wightman collected \$12,334.03. Associated then, they are now leaders of the organized forces of women which have an interest in the work accomplished by the institution. Miss Bennett is President of the Woman's Board of Home Missions, and Mrs. Wightman President of the Woman's Board of Foreign Missions. In view of these facts, is it any wonder that in the present emergency, when the need for an increased endowment is so pressing, the Board over which Mrs. Wightman has presided for eight years should decide to endow the Maria D. Wightman Lectureship, at a cost of \$5,000, as the best means to aid in gaining the desired end? Her own South Carolina Conference Society pledged \$500 toward the lectureship at its last annual meeting, and we have little doubt that other friends in her conference will increase that sum at Easter. The thirty-five conferences represented in the Woman's Board will seek to share in the proposed endowment of the lectureship, which is intended as an honor to Mrs. Wightman, and a profit to the Institution, for which she toiled and sacrificed so much. As we call the roll of conferences, we see by the telescope of faith, the willing-hearted bringing their offerings in thanksgiving, not only for our risen Lord, but for the blessing he has given to the missionary world, and to the Church, through the ministry of the noble woman, whom we seek to honor in the endowment of the Maria D. Wightman Lectureship in this Institution. A professorship has already been endowed at the cost of \$20,000, known as the Belle Bennett Chair, in the Training School, and now at the coming Easter exercises, we would honor Miss Bennett's co-worker, Mrs. Wightman, by the endowment of the Lectureship.—Woman's Missionary Advocate.

MISSIONARY INSTITUTE AND PASTOR'S CONFERENCE OF CALVERT DISTRICT.

The pastors of the Calvert District, under call of the presiding elder, met in Marlin, March 11-12, to consider the missionary and pastoral phases of the work in the district. A very practical and profitable program had been arranged by the presiding elder under the four leading subjects, "The Foreign Field We Occupy and the Forces at Work," "Our District Missions, Plans for Their Development," "The Preacher and His Work," and "Spiritual Condition of Church in the District." The discussions and spirit of the conference at once took high rank and the preaching was of an elevated and truly spiritual character. In the discussion of "Unoccupied Territory" much interest was manifested, and the conference agreed upon concert of action in the contribution of articles to the Advocate looking to a moulding of sentiment for a more effective home mission work. "The Preacher, His Books," was discussed by Dr. J. A. Beagle in so impressive a manner that the conference by resolution requested him to prepare an article for the Advocate on "What Books We and Our People Should Read?" The conference, in view of the increasing tendency of our preachers to leave the sessions of our District Conferences before final adjournment on Sunday, adopted the following: "Resolved by this Pastors' Conference, That as preachers we will so arrange our affairs this year as to enable us each one to remain in attendance upon our coming District Conference until its adjournment, unless otherwise hindered by an overruling and unavoidable providence; and that this resolution is equally binding upon the members of this conference not present and taking part in its proceedings."

Bro. D. H. Hotchkiss, the host of the conference, was thoughtful and attentive to our wants, and the people of Marlin gave us open doors, our appreciation of all which was duly expressed by resolution. The conference was a success and was highly enjoyed by all. H. B. URQUHART, Sec'y. Lott, Texas.

DISTINCTIVELY A SUNDAY SCHOOL HYMN BOOK GEMS OF SONG By IRA D. SANKEY AND HUBERT P. MAIN. Dr. J. R. HENSEL, St. Louis, Mo., Pa.—"It gives universal satisfaction. Its beautiful hymns, rich in words, sweet in melodies, are well adapted for all seasons and occasions. I should not wonder if it became the standard of all Sunday School Hymn Books." Handsomely cloth bound, 30c. by mail, \$25 per 100. Copies for examination mailed free. THE DUGLOW & HAIN CO., New York and Chicago.

Gleanings from the Exchanges

CHRIST THE AUTHORITATIVE TEACHER.

The Presbyterian speaks correctly when it says: Jesus Christ was an authoritative teacher. He had all knowledge. He spoke for all times. He left no record what we would have men believe and do. It savors of conceit to set up one's judgment against his. His disciples can never outgrow his teachings. No one in the Christian school is, or can be, greater than the Master. Rationalism, however, would usurp his place. Modern critics would limit his knowledge and reduce him to a subordinate position in the realm of religious thought and activity. The true scholar, as well as the true Christian, will recognize his superiority and reverently bow to his authority and revelation.

PRESBYTERIAN UNION IN CHINA.

The Cumberland Presbyterian thus speaks of the union of Presbyterian enterprises in China: Most of the Presbyterian Churches at work in China have gone into a missionary union as an outcome of the resolutions looking to union adopted by a conference of Presbyterian Missionaries in Shanghai in October, 1901. The plan, which now embraces most of the Churches, is expected to receive Cumberland Presbyterian co-operation also. There is to be one General Assembly and five synods and for all practical purposes the union is organic and complete, though it is to take place upon the present doctrinal standards governing each element of the organizations, the parent denominations being asked to declare their missions independent, thus enabling them to enter the union.

STORMY PETRELS IN THE INDUSTRIAL WORLD.

The New York Advocate takes the following gloomy view of the labor trouble now agitating the industrial world: A great strike among iron workers is predicted. Nearly four hundred thousand workmen are expected to go out, but an organization of manufacturers and contractors is threatened to fight the demand which the structural iron workers intend making on May 1. They take the ground that the limit in advancing wages has been reached, and that to go further will render it no longer profitable to build. The firms in the association are said to have a combined capital of over one billion dollars. Strikes are generally indications of great prosperity, but it has been observed that they often increase in number toward the close of an era of prosperity.

PARENTAL AFFECTION.

The Nashville Advocate: When we have come to years of thoughtfulness we learn that the unnoted comfort and well-being of childish years furnish the crowning evidence of parental love. No endearing words, no welcome gifts and favors on special occasions, however deep, may have been the impression made at the time, can begin to compare with the patience, the foresight, the self-sacrifice which wrapped us about as with a garment, day after day, week after week, year after year. The man or woman who can look back to this without a rush of gratitude is not to be envied. When shall we come to a like understanding of God's love? We seek a sign, we beg for special exhibitions of favor, when if we would but look about, his mercies are renewed unto us every day. The patience, the gentleness, the forbearance, which are embodied in the even, soothing course of life, the amenities of home and the sustaining joy of human friendships, are the standing evidences of infinite love, of a Father's solicitude.

SUSANNAH WESLEY'S FAMILY.

Religious training began as early as possible. Even before they could kneel or speak, they were taught to be quiet at family prayers, and to ask a blessing by signs. As soon as they could speak, they repeated the Lord's Prayer morning and evening. A prayer for their parents, some collects, Catechism and Scripture were added as soon as they were able to learn them. No profane or rude words were ever heard in the parsonage. The children were taught to ask quietly for what they wanted. Crying never won anything in this home. No one was allowed to speak to the servants without saying, "Pray give me such a thing." The little people were always expected to say "Brother John" or "Sister Kezzy." The code of honor observed among them allowed no promise to be broken, no gift reclaimed.

No one attempted to take what belonged to his brother or sister. Confession of a fault always averted punishment, so that many temptations to falsehood were removed.

MINISTERIAL BEHAVIOR.

Pacific Methodist Advocate speaks in this wise: The minister who firmly but kindly refuses any gift that is not the spontaneous expression of the heart, who disclaims the statement that he is in any sense the object of charity, who dresses like any other gentleman, discards his titles on his visiting cards and letter heads, spurns perfumes and cosmetics, moves among men with an air perfectly natural; genial, hopeful and fascinating in conversation, is the universal center of social attraction. With an unselfish life he shows that he is not looking for favors at the hands of trades people by insisting upon discounts, wearing out the patience of railroad men, demanding courtesies never dreamed of by his less fortunate brethren paying full fare for their privilege of travel, his life revealing that his mission to society is not to be ministered unto, but to minister, and give his life for its glorious transformation, is hailed everywhere as a jewel in the rich settings of a golden life.

METHODIST LOYALTY.

The Wesleyan Advocate has an excellent editorial on "Forty Days of Lent," in which the position is taken that Methodists have nothing to gain by aping or incorporating into their service, any ritualism tending to stress the special occasions of the year, and concludes with these words: Making prominent "passion week," after the manner of others, will not necessarily, or even probably, make us better Methodists or better Christians. The sinner needs to remember every day the passion of his Lord, as that passion is related to his pardon of sin. He needs to deny himself, not for "forty days" of the year, but during every day, if he would be transformed into the likeness of his Savior, Jesus Christ.

Broadness of view is good, catholicity of spirit is well and is commendable, but Methodism does not need to follow after the formalist and the ritualist in order to demonstrate how broad and how brotherly in spirit she is. We gain nothing, we lose much, when we surrender either the peculiarities of our economy, or emphasis upon our distinctive doctrines simply to win commendation for breadth of our views and catholicity of our spirit.

REV. R. C. HICKS EXPLAINS.

Since Rev. I. W. Clark has thought proper to explain the reasons for the appropriation of \$300 to East Dallas Church, it becomes proper, I think, for an explanation to come also from the standpoint of the Board of Missions. The presiding elder asked for an appropriation of \$500. Our funds were short, and we were about to turn the application down and appropriate nothing. The Bishop was communicated with in regard to the matter, and insisted on our giving as much as \$300 any way, and it was done. The information and impression upon which we acted was that the appropriation would be absolutely necessary in order to insure the support of a good man to preach to the people of East Dallas. True, we could not quite understand how it was that Floyd Street, a self-supporting Church, and Haskell Avenue, an almost self-supporting Church, and a large contingent of First Church, which we understood was going to join out there, should be unable to support a preacher when consolidated, but it was explained that they would be financially crippled from the building of a \$50,000 church which they had already begun, and would need the help very much just at this time. So, while I did not personally favor nor vote for the appropriation, the Board granted it.

After conference for some time, it will be remembered, that quite a good deal was said about the "Forward Movement" in Dallas. In this we all rejoiced, but the eyes of the Church being upon the movement it soon became pretty generally known that the East Dallas Church had assessed for its pastors \$2,600. Soon the minutes of the conference were in the hands of the laymen, and they saw that \$300 had been appropriated to a Church which they understood was paying \$2,600. Very naturally they began to inquire of their pastors and presiding elders why this appropriation was made. Very naturally again, the preachers turned to me for information. Some came to see me others wrote me, all complaining that the domestic missionary collection would be extremely hard to get this year, and hereafter, unless some satisfactory explanation of this matter could be made.

The only explanation that I could make was those in authority thought when they asked for the appropriation that it would be needed, but that since that time strength beyond their expectation had doubtless come to them. To such explanation the uniform reply was that if such was the case, the brethren concerned should relinquish their claim upon the Board and leave the money in the treasury. It was evident, however, that over that matter no one had any control except the East Dallas pastors. I was officially requested to go to Dallas and state the grievance that was growing among the brethren to the proper persons leaving them to take whatever course in the matter they might deem proper. I did not see Dr. Bourland. I learned from the presiding elder that East Dallas Church is paying its senior pastor \$2,000 as salary and \$300 for house rent; its junior pastor \$600; and that by mutual agreement all round the entire missionary appropriation is being paid to himself, the presiding elder, and that the Church will make up at the close of the year whatever that amount lacks of paying his assessment on that charge. Rev. P. R. Knickerbocker, the senior pastor, told me precisely the same thing, with this additional, that the East Dallas Church expected and fully intended, before conference met, to pay its pastor this year \$2,000, but that they, the Church, wanted the appropriation in order to make the salary equal to anything paid in the State, so as thereby to secure a man the equal of any in the State. I informed Bro. Knickerbocker of the offense the matter was producing among the preachers and laymen, he replying that there would certainly be no offense if the brethren only knew the facts as stated above, and understood that the appropriation was necessary in order to secure a man who could draw the First Church people to the enterprise. As regards the direction being given to the missionary money, Bro. W. T. Graham, Treasurer of the Board, told me the same thing that I had been told by the presiding elder and pastor. Being in a position to know, I had as well say in conclusion that the offense is of considerable magnitude, but as a matter of course the blame falls chiefly upon the Board of Missions, and this is written with the belief that when the public is fully informed of the facts in detail the blame will not be thought to rest upon the Board alone. Had we known that the East Dallas Church could pay \$2,500 for ministerial support and parsonage rent, or that they could even pay \$2,000, I am entirely safe in saying that no appropriation would have been made. And if any reader of the Advocate is about to decide, upon the strength of this case, not to pay any more domestic missionary money, let me assure him that from the expressions I have had from members of the Board, there is not the slightest likelihood that such a thing will ever occur again in the North Texas Conference, at least while the present Board is in charge of affairs, the example of the Northwest Texas Conference Board in the Waco case to the contrary notwithstanding. The object of our Board is to help those who can not help themselves, and send the gospel according to Methodism to people who could not otherwise have it.

WOOD DRY. Seeing your request in last issue of the Advocate, I write you Wood County went "dry" by 221 majority March 7. The above majority would evidently have been much increased had it not been for the almost unparalleled conditions of wretchedness. The women and children were in evidence as the most important factors. The day was begun by the ladies at the church 6:30 a. m. who held a very spiritual prayer meeting until 7:30 a. m. Men would drop into the church as they were passing, after a prayer and move on to the polling place. At 7:30 the ladies marched to the polls on one side of Johnson Street and the children on opposite side of same street, with special banners suitably inscribed, national flags, etc. The ladies performed a magnificent service, singing, praying and winning votes all day, and providing lunch and coffee for everybody, starting at the polls until the last vote was deposited and the polls declared closed. I believe if the election was repeated with absolute fairness the pros. would win by not less than 70 majority. Many places in the county could not be reached on account of the roads and the weather. If Wood went "dry" it seems possible for any county in the State.

ASSIST NATURE. You have been told to "hitch you wagon to a star"—that Nature will assist you. That's all right. There are times, however, when you should assist nature, and the spring is one of those times. Nature is now undertaking to cleanse your system—if you take Hood's Sarsaparilla the undertaking will be successful, and your complexion bright and clear.

God can use a dull tool; but a keen one would do better work.

Who wants a good Methodist doctor? A gentleman and well posted. Address B. B. Bayless, Trenton, Texas.

Purify Your Blood

The cause of all pimples, boils and other eruptions, as well as of that tired feeling and poor appetite, which are so common at this season, is impure blood—blood that is diseased and impoverished by humors, morbid or effete matters, which should be gotten rid of without delay.

The best way to purify the blood, as thousands know, is to take Hood's Sarsaparilla and Pills. World-wide experience confirms the statement that these great medicines make the blood pure and rich, clear the complexion, remove that tired feeling, improve the appetite, build up the whole system, and form in combination the ideal Blood Medicine.

Accept no substitutes for Hood's Sarsaparilla and Pills. No substitutes act like them. Insist on having Hood's.

We Want a BRIGHT BOY to work after School Hours

Any boy who reads this advertisement can start in business on his own account selling The Saturday Evening Post. No money required. He can begin next week. Many boys make over \$5 a week. Some are making \$15.

THE work can be done after school hours and on Saturdays. Write to us at once and we will send full instructions and 25 copies of the magazine free. These are sold at 4 cents a copy and provide the necessary money to order the next week's supply at the wholesale price, 12 cents in cash prices next month. THE CURTIS PUBLISHING COMPANY 472 Arch Street, Philadelphia

SALESMEN AND AGENTS WANTED. BIG WAGES. Big Pay from Home. No Experience Necessary. No Capital. No Risk. No Trouble. No Competition. No Dependence. No Expensive Advertising. No Expensive Travel. No Expensive Living. No Expensive Expenses. No Expensive Losses. No Expensive Wasted Time. No Expensive Wasted Effort. No Expensive Wasted Money. No Expensive Wasted Energy. No Expensive Wasted Strength. No Expensive Wasted Power. No Expensive Wasted Ability. No Expensive Wasted Talent. No Expensive Wasted Skill. No Expensive Wasted Knowledge. No Expensive Wasted Experience. No Expensive Wasted Opportunity. No Expensive Wasted Potential. No Expensive Wasted Possibility. No Expensive Wasted Future. No Expensive Wasted Hope. No Expensive Wasted Faith. No Expensive Wasted Love. No Expensive Wasted Mercy. No Expensive Wasted Grace. No Expensive Wasted Blessing. No Expensive Wasted Favor. No Expensive Wasted Kindness. No Expensive Wasted Gentleness. No Expensive Wasted Patience. No Expensive Wasted Self-control. No Expensive Wasted Moderation. No Expensive Wasted Temperance. No Expensive Wasted Sobriety. No Expensive Wasted Cleanliness. No Expensive Wasted Order. No Expensive Wasted Industry. No Expensive Wasted Diligence. No Expensive Wasted Perseverance. No Expensive Wasted Endurance. No Expensive Wasted Firmness. No Expensive Wasted Determination. No Expensive Wasted Resolution. No Expensive Wasted Courage. No Expensive Wasted Bravery. No Expensive Wasted Honor. No Expensive Wasted Reputation. No Expensive Wasted Credit. No Expensive Wasted Influence. No Expensive Wasted Power. No Expensive Wasted Authority. No Expensive Wasted Prestige. No Expensive Wasted Respect. No Expensive Wasted Esteem. No Expensive Wasted Admiration. No Expensive Wasted Appreciation. No Expensive Wasted Gratitude. No Expensive Wasted Praise. No Expensive Wasted Commendation. No Expensive Wasted Approval. No Expensive Wasted Acceptance. No Expensive Wasted Recognition. No Expensive Wasted Acknowledgment. No Expensive Wasted Appreciation. No Expensive Wasted Gratitude. No Expensive Wasted Praise. No Expensive Wasted Commendation. No Expensive Wasted Approval. No Expensive Wasted Acceptance. No Expensive Wasted Recognition. No Expensive Wasted Acknowledgment.

If the Church does not rise up against the saloon the saloon will ride over the remains of the Church.

If the Baby is Cutting Teeth. Be sure to use that old and well-tried remedy, Mrs. Winslow's SCARFACIN SYRUP for children teething. It soothes the child, relieves the pain, always all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

You can know that a man has received free salvation by the fact that he gives free service.—Ram's Horn.

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Sunday-School Department.

PAUL'S FAREWELL TO EPHEBUS. Acts 20:25-38.

Second Quarter, Lesson 1, April 5.

Golden Text: "Remember the words of the Lord Jesus, how he said it is more blessed to give than to receive."—Acts 20:35.

Time: A. D. 58. Place: Miletus, a city on the coast of the province of Asia, and about twenty-eight miles from Ephesus.

We take the following excerpts from notes on the International Lessons by Bishop E. E. Hoss:

I. Charging the Elders. (Verses 28-31.)

Verses 28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood. The apostle now resigns wholly into the hands of the elders a charge which they had before shared in company with himself. In doing so he has a twofold exhortation upon them: first, to look carefully after their personal life; and, secondly, to exercise a watchful care over the flock committed to their leading. These things are not in their natural order. It is first of all necessary that a minister should give attention to his own character before he is fit to supervise the flock of Christ. An unworthy shepherd could not nonchalantly care for the sheep even if he were to make the effort with all his might. On the other hand it is impossible to devote the highest energies of the Christian faith by an exclusive concern about one's self. There must also be a thoughtful regard for others. These "alms" were also "Bishops" or "overseers," a fact which cuts away the foundation from underneath the whole high-church theory of the ministry. They were made such, moreover, not by any act of their own, nor primarily by the decision of the Church, but by the direct call and commission of the Holy Ghost. "The Church as 12:2 had recognized some indication that they were to be placed in a position of authority and leadership. By reminding them from whence their appointment came St. Paul would enforce on them the solemnity of their position.

Verses 29, 30. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." The word "denying" does not refer to St. Paul's approaching death, but stands to his permanent withdrawal from Asia. As he was going away, he saw grave dangers already looming upon the horizon, dangers from outside the Church, and from the inside as well. "The grievous wolves" from without were the Judaizers, Gnostics, and other such blind leaders of the blind, who made no pretense of an effort in the first and following centuries to correct the faith. "If we turn to those early parts of the Ages in which the condition of the Churches of Asia is described, we can read of a man of error, the serpent of which St. Paul may have had in his mind as he spoke at Miletus. "Nicolaitans, those who say they are Jews and are not, but are the enemies of Satan," those that hold the teachings of Balaam, "the woman Jezebel, which eateth herself a prophetess—all these could not have arisen in a moment, but must have given indications of their existence long before they became so prominent as they were when St. John wrote" (Dr. Lumby). The fact that perverts and apostates would spring out of the Christian body itself was even a greater cause for diligence and watchfulness.

Verses 31. "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. Display that unflinching alertness which can never be taken by surprise; and that you may be the more faithful in doing so, remember the example that I set before you during the whole long period of my stay in Ephesus. For three years, without ceasing, I instructed and admonished you teaching you your whole duty and urging you to perform it. And I all this affectionately and tenderly, not using harsh methods nor seeking to drive you into the right way, but with tears in my eyes and the gentle tones of a father in my voice. The "Cambridge Greek Testament" says: "We know from his appeal to the Corinthians (2 Cor. 11:23) and from other places how sympathetic St. Paul was in all that concerned his flock: 'Who is weak, and I am not weak,' who is offended, and I am not offended. And if for weakness and offense, how much more in a city like Ephesus, where idolatry was rampant everywhere! We need not confine every one to the presbyters. St.

Paul's labors were spent on the whole Ephesian Church."

II. Commending Them to God. (Verses 32-35.)

Verses 32. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Meyer paraphrases this whole verse as follows: "I intrust you to God to protect and bless you, and to the gospel to be the rule of your whole conduct, to him who is able to build up—that is, to promote the whole Christian life, and to give you an inheritance, a share, in the Messianic blessedness among all who are sanctified, consecrated to God by faith." Let it be noted that "the word of his grace" is simply an instrument through which God works his loving purposes. Speak of the "inheritance," Dr. Lumby says: "The figure is taken from the apportionment of the Promised Land among the Israelites. The share of each of God's servants in the heavenly Canaan is to be regarded as definitely as were the possessions of the chosen people in the earthly Canaan." Commenting on the phrase "among all them which are sanctified," the same author says: "But just as the apostle in his Epistles frequently uses 'salute' to mean those who have been called to be such, so here his words do not indicate that those of whom he speaks have attained the perfection of holiness. When they reach their inheritance, then they will have been perfected in Christ."

Verses 33, 34. "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that those hands have ministered unto my necessities, and to them that were with me." "Paul completes his address, so rich in its simplicity and deeply impressive, by urging on the presbyters the complete disinterestedness and self-denial with which he had labored at Ephesus as a type for similar conduct." (Meyer.) He asserts his utter freedom from all avaricious motives. Not once had he coveted or desired to appropriate any man's "gold, silver, or apparel," which are specifications of what is usually esteemed most valuable temporal possessions. On the contrary, as the Ephesians well knew, he had, while preaching the gospel to them, made his own support, and that of his fellow-laborers as well, by toiling at his trade of tent-making, as he had likewise done while staying with Priscilla and Aquila at Corinth. This policy was the more noteworthy because he held and taught the right of a minister to be decently maintained by his flock. But in his own case he preferred to surrender and forego a right, that he might the better be able to enforce in word and act the great doctrine of absolute disinterestedness.

Verses 35. "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." This was his purpose in devoting himself to manual labor, that he might the more impressively show to all who witnessed his daily life the obligation to care for "the weak"—that is, for those who through sickness or other misfortune were unable to provide for their own wants. This great lesson had been set forth by the Lord himself in many forms, and especially in a noted utterance nowhere recorded in the four gospels, but retained in the memory of the first disciples, and thus handed down in the Church, an utterance which teaches that, after all, the joy of existence is not in what we get but in what we give; and that the best way to grow rich is by using our possessions to help others. Schaff says: "Outside of the inspired memories of the gospels we possess the records of some twenty sayings of Jesus Christ which have floated down to us."

III. The Final Farewell. (Verses 36-38.)

Verses 36. "And when he had thus spoken, he kneeled down, and prayed with them all. There could not have been a more appropriate conclusion to his address, nor one more like the apostle; for he felt that even his solemn counsels would by themselves be of little avail, and that the safety and the blessedness of the believers to whom he had been speaking depended at last on the power of God. To that supreme Source he accordingly made his appeal. The attitude which he took is the one that most expresses humility and dependence. What would we not give to have heard the prayer? No doubt it came warm and earnest from the great deep of his soul, and was freighted with petitions that were as broad as the wants of the Church in whose behalf it was uttered.

Verses 37, 38. "And they all went sore, and fell on Paul's neck, and kissed him," etc. "Tears are often a relief in sorrow, and when people who are in affliction cannot weep, we fear for the results of their grief. We may therefore thank God for tears in a

world of sorrow. They relieve the overstrained mind and soothe the troubled spirit; and we can be yet more thankful for that coming day when sorrows shall be ended, and when God shall wipe away tears from all faces." Kissings was and is much more common among the Orientals than it is with us. The Greek word here used denotes frequent and earnest salutation with the lips. The grief of the elders was all the deeper and sharper because the apostle had told them that this was to be their last earthly interview. In the flesh they were to gaze upon him no more. It almost broke their hearts to think of it. They felt as if it were more than they could bear. Not willing to lose a word or a look till they were forced to go so, they accompanied him to the harbor, and stood on the wharf, no doubt, to wave him a sad farewell as he sailed away.

Epworth League Department.

[All communications intended for this department and exchanges with articles to be commented upon, should be sent to Gus W. Thomasson, Van Alstyne, Texas.]

- STATE LEAGUE CABINET. President—Gus W. Thomasson, Van Alstyne. First Vice-President—Rev. W. W. Watts, Nacogdoches. Second Vice-President—Miss Lula Heartstill, Marshall. Third Vice-President—C. C. Cody, Georgetown. Junior Superintendent—H. H. Halsell, Decatur. Secretary-Treasurer—John T. Ellis, Elgin.

NOTES.

San Antonio, April 24-26, 1903.

There ought to be a general discussion through these columns, on the League Chautauqua and the Field Secretaryship. Make your comments brief, but numerous.

Brother Ellis writes that the League tax is coming in slowly. If our Leagues only knew how much depended on the collection of this fund they surely would give the matter prompt attention. Remit your dues to Brother Ellis without further delay.

The League is taking on new life in the West Texas Conference. It has come in contact with a live wire—Brother T. F. Sessions.

We hear of some Leagues which are planning to send their pastors to the State Conference. There should be many examples of this kind.

The number of delegates that may be sent from a chapter to the State Conference is unlimited, but the vote of each chapter is regulated according to numerical membership.

We hope to be able to announce the program for the State meeting next week. The work of securing speakers has been slow, but each selection has been carefully made.

G. W. T.

NORTH TEXAS LEAGUES.

The following resolutions were adopted by the North Texas League Conference at its last session, viz:

1. That the Secretary be authorized to have printed such circular matter as may be deemed best to stir up an interest in our League Conference organization, distribute same among our chapters, and urge the attendance of delegates upon the next session of the conference.
2. That the Cabinet provide for the visitation of all our District League Conferences during the year, by the members of the Cabinet, or by others especially appointed, being careful to select only such outside help as is interested in this conference.
3. That the Secretary urge through the Advocate, and by private correspondence, the early payment of conference dues; and out of the fund so collected shall be paid the visitation expenses of those appointed under resolution two.
4. That the Cabinet provide for a better organization of our district work, if possible.
5. That all our North Texas Leagues are hereby requested to concentrate

their interest upon the next session of the Conference League.

6. That this has been a most helpful session to those in attendance, and, if possible, we will all meet again in 1903.

7. We recommend that the Cabinet, in making arrangements for our next conference, give the first part of the program to Junior League work.

8. We heartily endorse the movement on the part of our State League Conference in putting out a field Secretary, and we pledge our hearty support.

9. Resolved, That this series of resolutions be sent to the Texas Christian Advocate for publication.

The above resolutions were adopted at the Bonham session of the North Texas League Conference, June, 1902.

MISS GERVIS FULTON, Sec'y, Sherman, Texas.

KYLE RESPONDS FIRST.

We pride ourselves that our League at Kyle has a venerable history, being one among the first Leagues organized. It has lived through many adversities, and though not always thriving, it has made a record of endurance. There have always been a few whose faithfulness has kept its head above water.

Recently, we had a service in which most all of our young Leaguers pledged themselves anew to the support of the League, and which pledge they have faithfully kept. It was a season of rejoicing, and we all thanked God and took courage. News of the good time we had spread abroad and our League received fresh life.

I think it was the happiest League service I ever attended.

J. M. Y.

(Advance Lesson from Epworth Era.)

Topic for April 5: "What the Parable of the Good Samaritan Teaches Us."—Luke 10:29-37.

Reference Word: "Neighbor." (Ps. 101:5; Rom. 13:10; James 2:8.)

Daily Bible Readings.

- Sunday—The Descent of Man. Gen. 1:26-28; 2:21-25.
- Monday—Of One Blood. Acts 17:22-28.
- Tuesday—The Separation. Gen. 11:1-9.
- Wednesday—The Unification. Gal. 3:22-29.
- Thursday—The Bond of Unity. Eph. 4:1-13.
- Friday—The Law of Neighborliness. Matt. 5:43-48.
- Saturday—The Topic. Luke 10:30-37.

Two parables of our Savior are superlatively beautiful—that of the prodigal son and that of the good Samaritan. The first shows God's love, resulting in forgiveness to the penitent sinner; the second shows what man's love, resulting in helpfulness, should be to every human being.

Who Is My Neighbor?

"Neighbor" is not a small and mean and selfish word. In the Savior's time the Jews applied the word only to their own people. They called Gentiles dogs, and believed them to be outside of the plan of salvation. The Athenians taught that they were heaven-descended, and that other Grecians were base-born. The Turks call Christians infidel dogs. We, too, are apt to look down upon as of an inferior race, those below us in the social, educational, financial, and religious scale. The priest and the Levite have many descendants.

On the other hand, Christ liberates the caged spirit of love, and lets it fly everywhere carrying the blessings of brotherhood to all men. The word "neighbor" includes kinsfolk, fellow-Churchmembers, fellow-citizens, strangers, enemies. He is not my neighbor only who is bound to me by ties of blood, or who lives next door, but he who needs me, whether brother or stranger, friend or foe, citizen or foreigner, saint or sinner.

How I May Show My Neighborliness.

There is a little book that every Epworth Leaguer should have, as he has his Bible and hymn book. He should read the Bible daily, his hymn book frequently, and this little volume through monthly. It is the Discipline, the Constitution and By-laws of his Church. A knowledge of these three books will enable you to answer the question, "Why am I a Methodist?" In Chapter I, Section II, we have the General Rules of our Church. There are three, and they teach how we may be good Samaritans. The first is negative: "By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced." Many specifications are given. The

second is positive: "By doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible, to all men." Full specifications are also given here. The third rule relates to public and private religious duties, and suggests a godly example. Summing up these general rules, which in the opinion of the founders of Methodism, are taught specifically in the Holy Scriptures, we find that neighborliness consists of love in the heart, sympathy of disposition, cheerfulness of spirit, brotherliness in association, gentleness of speech, little deeds of kindness, patience under provocation, forgiveness of injuries, helpfulness in trouble, setting a good example.

Why I Should Be Neighborly.

1. God commands it.
  2. The Lord exemplifies brotherhood in his fatherhood.
  3. Every man is my brother.
- Every one admits without question the duty of being neighborly to our own families; yet we are all members of the great human family. Lineage-hunters are proud if they can go back several generations; but all can go back to Noah, back to Adam. In the matter of descent no one had the start over the rest, nor can any aristocrat monopolize the claim of blue blood. "God hath made of one blood all nations of men." We are also his offspring." (Acts 17:26, 28.) Thus all human beings are in one grand brotherhood. Because we are brothers, the law and privilege and pleasure of kinship should make us neighborly.

4. Christ died for all. This fact intensifies blood-brotherhood. If he were the Savior only of the Jews, they would be under no special obligation to help us when we were in distress as the man on the way from Jerusalem to Jericho. Since Jesus came to save all as well as myself, I must be a sinner of those in need. If he had resolved to help only those of his own infinite nature, he would have had no opportunity, for the God-head knows no need; it is to help the angels only, he would never have come to earth; if to confine his ministry to the Jews, his kinsmen according to the flesh, the Gentiles would have been deprived of the benefits of his life and death. His great love caused him to come on a mission of mercy to a sinful world. His assumption of humanity made him a brother to every child of Adam, and brings the human race into a unity unknown since the world-separation at the tower of Babel. This is the basis of all movements toward helpfulness of any sort. It is the foundation of all humanitarianism, of that philanthropy which has had such large expression in these later days. In this soil the missionary idea finds its root. Jesus died for India, China, Africa, and the uttermost parts of the earth. Therefore, we must preach the gospel in the regions beyond; we must bind up the wounds of those assaulted and almost slain by sin; we must bring them to the Great Physician, that they may be healed. Otherwise, we become the priest and the Levite who did not halt at groans of distress, nor offered help to one in urgent need.

Principle and Practice.

The spirit of love takes all in; the act of love concentrates itself on the one in need. It was the duty of the good Samaritan to love all the Jews; it was his specific work so to love the wounded Jew that he should minister to his distress and save him in trouble. Neighborliness must be practical as well as sentimental. We may weep with those that weep, but flowing tears should inspire head and hand to active ministries of love.

God has broken up our lifetime into day and night. One object of that is that we may learn to live a day at a time, and should thus have time every morning, after having been raised out of sleep in which we were utterly helpless, when we should begin afresh with our God. Begin the day with God, and God will maintain his kingdom in your heart.—Andrew Murray.

He who will not lift up the world will be dragged down with it.

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"By doing good, by kind merciful after they have opportunity, try possible sort, and, e. to all men." Full also given here. The to public and private and suggests a god-ning up these gen- in the opinion of the odism, are taught Holy Scriptures, we borliness consists of sympathy of dispo- of spirit, brother- lation, gentleness of ds of kindness, pa- vocation, forgiveness iness in trouble, set- ple.

**Be Neighborly.**  
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**LMETTO WINE.**  
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**THE VALUE OF CHARCOAL.**

Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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**AN OPEN LETTER TO REV. EMMETT HIGHTOWER.**

Dear Brother: Your letter in a recent number of the Texas Christian Advocate has been read, and my first impulse was to resent it with all the energy of my pen, and in as vigorous English as I was capable of commanding; but with mature thought and prayer, have decided to simply bring forward some facts, which modesty would forbid me doing under other circumstances, and leave the Church and my brethren to judge as to the justness of your unkind charges against a Methodist preacher.

I give you first an extract from the editor of the Saline Springs Herald, in which the obnoxious article referred to by you appeared:

"Dear Friend: My attention has been directed to an article which appeared in a late number of a Texas religious paper, casting reflections and insinuations upon an article I published in the Herald-Democrat Dec. 9th, 1902.

"I want to say most emphatically to all concerned—and you can use it in any way you see proper—that every line of that article at the head of the 'Extracts from reports of meetings held by Rev. Joshua Barnabas Alexander' was mine, and I think in all fairness the editor of the Texas paper should have sent me a copy of his issue containing this article, for it was a reflection upon my honesty, as well as libelous to you. \* \* \* I beg to remain, yours, A. W. PURVINE."

And, my brother, there was a lot more of this, and of a vigorous character, which I refrain from sending you, not wishing to wound unnecessarily.

And your insinuation that I am an adventurer and a sort of ecclesiastical tramp, seeking to push myself into favor and prominence with the pastors, I meet with the following from my presiding elder:

"Dear Bro. Alexander: I was sorry not to get to see you when I was at Saline Springs. We had a profitable Quarterly Conference, and the outlook there seems quite hopeful. Whatever we accomplished here, much of it will have to be set down to your credit. Without your faithful and persistent efforts we could not have made it. I spent a week at G., getting matters in shape, and a right good meeting developed on us. There were some 29 or 30 conversions, and if you or some other good help could have been there the past week, we could have had a great meeting. I was sorry you had engagements and was away. If you can put in a week or two there in the spring or summer, I am sure it will do great good.

"I have promised to put in a week or ten days with Bro. Timothy at Saline Springs, about the middle of May. Can't you arrange your dates so as to be with us May 17-24? I want you to be there. If not convenient then, please indicate when you can, and if possible I will conform to your time. I leave this afternoon for Nashville to meet the Board of Missions. Yours cordially, 'F. S. H. JEHOSEPHAT.'"

Bro. J. is one of the strongest men in the Arcadia Conference, and I suppose will be accepted as authority in the matter of my worthiness or otherwise.

A few lines now from a former pastor of Saline Springs, after making a visit to Saline, and which appeared in our conference organ:

"The new church at Saline Springs is one of the most beautiful in the entire conference. It is an architectural gem. It has a seating capacity of about 300 and is beautifully furnished, and lighted by electricity. Its erection is next to a miracle, all things considered. Almost the entire credit is due Rev. Joshua Barnabas Alexander, who labored unceasingly to rescue our Methodism from death at that point, and by whose efforts we are now where the future is assured. The people of Saline love him profoundly and regard him as their Hobson."

Now, Bro. H., that is spreading it on rather profusely, but you forced me to bring these things out, and God knows I do it reluctantly; but it seems necessary, that the reputation of a Methodist preacher may be relieved from the unfair charges you make.

Once more, that I may meet your charge that the evangelist is the lion of the occasion and usually takes off the honors and leaves the pastor with the bag to hold, or words to that effect. The following is from the editor of one of our conference organs, of very recent date:

"While at Laodicea it was our privilege to attend four services conducted by Evangelist J. B. Alexander, of Saline Springs, Arcadia, and heard him preach as many sermons. \* \* \* His sermons, while not brilliant, are full of divine truth and earnestness. \* \* \* We were more than pleased with the conditions left behind. He has successfully bridged over the chasm that has too often appeared in evangelistic services where the pastor has been largely supplanted by the evangelist. Wherever we have followed him we have

found the people devoted to the pastor and the good results are apparent. He is sound and trustworthy, and we hope he will have abundant opportunity to assist the brethren, and are sure splendid results will follow."

And now, Bro. Hightower, I want to say in closing, that I am a Methodist preacher, the son of a Methodist preacher, the grandson of a Methodist preacher, the great-grandson of a Methodist preacher, and the brother of a Methodist preacher who is now a member of your conference in good standing; and I challenge any living man to show that I have ever been other than loyal to my Church and Master; and am today in the revival work, not by choice, but by force of circumstances, largely, and the advice of my friends including one of our Bishops, having located upon the advice of this very Bishop with the understanding that I would do this kind of work; and at this very hour I stand ready to accept the orders of the Church to work in this field or to again enter the pastorate.

Now, brother I leave this matter with you, to allow it to stand as it is or to make the amende honorable as the Spirit of the Master may indicate to you. Yours fraternally,

**JOSHUA BARNABAS ALEXANDER,**  
Saline Springs, Arcadia, Mar. 2, 1903.  
P. S.—The names used above are fictitious, but you and I and those concerned will understand. J. B. A.

**HOME INDUSTRY.**

The farmers of Paradise, Wise County, Texas, are endeavoring to organize themselves into a stock company to build, equip and run a spinning outfit of their own. The stock will be \$25 per share; limited to one share to each farmer or stockholder. No one but farmers are accepted into the company. This is as it should be. If the farmers of Texas would organize along this line in their business relations, economize and get ahead and stop this mortgage and credit business, it would only be a matter of short duration when they would prize the products of their hands, brawn and brain, instead of the sharks of Wall Street and other gambling outfits.

Generally speaking, he is the most abused benefactor of the country known to modern times, and they are forever abusing some one else for their shortcomings, thriftlessness and bad management.

The blame rests justly where it belongs—upon their own shoulders. I am one of whom I write, and feel and appreciate the position I maintain in this matter. There must be more economy exercised, more reading, thought and study given to the farming business in order to get out of the ruts and bogmires of debt, run-down lands, dilapidated buildings and fences and an empty pocket-book. Last, but not least, a more consecrated life and work for our blessed Master.

Paradise, Texas. G. R. HUNT.

**LIVER ILLS**

**DR. RADWAY & CO.**

Dear Sirs,—I have been sick for nearly two years, and have been doctoring with some of the most expert doctors of the United States. I have been bathing in, and drinking hot water at the Hot Springs, Ark., but it seemed everything failed to do me good. After I saw your advertisement I thought I would try your pills, and have nearly used two boxes; been taking two at bedtime and one after breakfast, and they have done me more good than anything else I have used. My trouble has been with the liver. My skin and eyes were all yellow; I had sleep, drowsy, feelings; felt like a drunken man; pain right above the navel, like as if it was bile on top of the stomach. My bowels were very constive. My mouth and tongue sore most of the time. Appetite fair, but food would not digest, but settle heavy on my stomach, and some few mouthfuls of food come up again. I could only eat light food that digests easily. Please send "Book of Advice." Respectfully,  
BEN ZAUGG,  
Hot Springs, Ark.

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Price, 25c a box. Sold by druggists, or sent by mail. Send to DR. RADWAY & CO., 7 St. Helen street, Montreal, for Book of Advice.

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20 If you find a sewing machine, especially one of the best, you will find it a most valuable possession. It will save you a great deal of money and trouble in the long run. It will also save you a great deal of time and trouble in the long run. It will also save you a great deal of money and trouble in the long run. It will also save you a great deal of time and trouble in the long run.

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THE ABOVE ILLUSTRATES OUR NEW SWELL FRONT DROP head furniture fitted to our ball bearing stand. The design of this case is patented and controlled exclusively by the factory furnishing this machine. It is furnished regularly in Oak or Walnut finish, at \$23.50. The front of the table is beautifully curved with the long center drawer made to conform. The drawers are of the swell front pattern formed to correspond with the corners of the table and made up of three thicknesses of wood with the grain crossed, and bent to form, which makes them very light, yet strong. The drawer cases where the drawers slide are fitted with raised platforms, and the sides of each drawer are extended below the bottom of the drawer proper, thus forming guides which fit closely to the case platform, and serve to guide the drawer so that it will slide in and out readily. This construction insures the drawer always working freely and never binding or sticking, a very common complaint and source of annoyance with the ordinary style of construction. The technical finish is very high and the grain of the wood is all carefully selected, and, as a result, the general appearance is extremely rich and pleasing. One year's subscription to the Texas Christian Advocate and this fine machine for

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Cash must accompany all orders. Address **TEXAS CHRISTIAN ADVOCATE, Dallas, Texas.**  
REMEMBER, we still sell the old reliable machine that we have sold for years, freight prepaid, for \$22.00.



WOMAN'S DEPARTMENT.

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 129 Masten Street, Dallas, Texas.

We sincerely hope that every auxiliary of the Woman's Foreign Missionary Society of our Church in Texas (as well as of Southern Methodism in general) is now actively engaged in preparation of the program for the coming Winter services for the purpose of aiding in raising the sum (\$5000) to endow the lectureship in the Scarritt Bible and Training School, Kansas City, Mo., in honor of Mrs. Maria D. Wright, the President of the Woman's Board of Foreign Missions. We all confidently expect Texas Methodism to come up nobly in contributions for this laudable enterprise.

"SHOWING TWO TEXAS LADIES THROUGH THE SCARRITT BIBLE AND TRAINING SCHOOL."

"O, there's the door bell, girls, I must go." So you wish to be shown through our building? And you are from Texas? So am I, and I shall take great pleasure in showing you through the house. Inside the main entrance is one of our chief attractions in very cold weather; every one admires this fireplace, and notices the two worn bricks which are built in it—see how strange they look among the bright, red ones; this one on the left is from the church where the first Methodist Conference in America was held, Lovely Lane Church in Baltimore, Md., and the one on the right is from old Colossus College, long since in ruins. This brick in this mantle is from John Wesley's Kingswood School in England, and the other is a brick from the great wall of China. Bishop Hendrix secured all these Methodists relics for the school, and visitors enjoy them very much.

We will now go to the library, but come through this door, because on the way I wish to show you our Chinese gown. Here it is! It is a gift to the school from Mrs. Hendrix. Yes, it is about 600 years old, and is from an old heathen temple in China, where it was used to call the people together when they wished to meet to worship their gods; now, it is used for a better and holier purpose, for its tones assemble our household to our morning and evening devotions. (Passing down the hall). The room to the right is our Principal's office. And this is our library. In this book-case we have quite a number of the best reference books, which we use as helps when preparing our Bible lessons. That is the Elizabeth Holding Memorial Library, full of the choicest Bible reference books. That is the Etna Willie Steeds Missionary Library, and this the Mary Steeds Blackaller Library for personal workers. These two libraries are the gift of Mr. and Mrs. H. T. Steeds and their families in memory of two lovely daughters who are now in heaven. These gifts came from Texas, and we surely prize them.

You have come just in time to see our newly furnished room. The Memorial, the furniture came this morning. Isn't the table beautiful? And the chairs are so comfortable. Take a seat for a moment, and enjoy them? This used to be called the Museum, but the library was too small for this year's class, and so this room has become a part of the Library.

Come to the other side of the room and I will show you our missionary museum filled with curios from China, Korea, Mexico, well, in fact, from almost every country where mission aries are found.

You have told me that your time is limited, and that you wished to be shown merely the things of special interest, so I shall give you only a peep into our dining-room and class-rooms, as we pass them on the way to the chapel.

We have come now to our chapel, and here you will see many beautiful memorial windows. The one which means the most to us is here; it is in memory of the founder of this institution, Rev. Nathan Scarritt, and the inscription you will note is, "Attempt great things for God, and expect great things from God." That is the motto of our school.

Look at the ping-pong tables and the crokinole boards in the Avis Echoes Room as we pass. I wish you had time to look at the Clara Murphy Library full of books on Church history.

Let us stop for a few moments in the Student Volunteer Room, and as you are from Texas it will be of special interest to you to learn that this pretty room was furnished last year by Mrs. S. E. Ridley, of Beaumont, Texas. These pictures on the wall are of missionaries who are now in China, Korea, Cuba, Mexico and Brazil, nearly all of them belonging to the Student Volunteer Band when here.

Let me show you one or two bed rooms on the second floor. Here is

one that will interest you. "East Texas" is on the door. Does not that look familiar? This is our Principal's room. Pretty, isn't it? A Texas girl takes care of it. I would take you to the third floor, but they are just taking a patient into the operating room. I wish you might see the "Susan Key Memorial." It is a convalescents' parlor furnished by ladies in Fort Worth, Texas.

I am so glad that you visited our school that you might see how much Texas has done. It has done other things that cannot be seen, except by their effect. There are two scholarships in the school endowed by Texas. The Texas scholarship owned by the W. F. M. Society, Texas Conference and the Ellen J. Robinson scholarship owned by the W. F. M. Society, North Texas. Still another scholarship is being endowed, the Virginia Johnson scholarship, which the North Texas W. H. M. Society will own. This scholarship will be completed soon, we hope, so that a home mission student may be entered on it, and that our dear Mrs. Johnson may have the honor she deserves.

Tell the people at home about it, won't you? It is always a delight to show our school to friends from Texas.

Haven't we a pleasant home? I am sure you think so, but I cannot show you the best part about our home, for it is hid from those who merely come and go. They only see those things which will pass away. The best part is the spirit of the school, which is shown in the lives of the teachers and students.—S. V. H., in King's Messenger.

W. H. M. SOCIETY.

To Third Vice Presidents, or Superintendents of the Baby Roll.

Please take notice that I am your conference superintendent, and am eagerly awaiting names of your babies to enroll.

Several names have been sent me by Mrs. Crow, of Oak Cliff, and Mrs. M. E. Banta, of Deceatur. I have also sent certificates and mite boxes to Mrs. Chambers, of McKinney. I am prepared to mail certificates and mite boxes to any address. Please use me. Let's make this our best year in interesting mothers to early give their little ones to the Lord, and train them to be of service in his kingdom.

Mrs. F. MATHEWS.

206 Lawrence Ave., Terrell, Texas.

W. H. M. SOCIETY.

The Woman's Home Mission Society, First Church, Dallas, elected for the present year the following officers: Mrs. W. L. Young, President; Mrs. Max Hahn, First Vice President; Mrs. H. L. McNew, Second Vice President; Mrs. J. M. Coble, Third Vice President; Mrs. Ben Hill, Recording Secretary; Mrs. J. G. Fry, Treasurer; Mrs. M. E. Glass, Corresponding Secretary.

ANNUAL REPORT OF THE W. H. M. SOCIETY, SULPHUR SPRINGS, TEXAS.

The annual report of year 1902 is as follows:

Amount of dues for membership remitted \$67.69. Remitted to connectional enterprises \$12.60. Raised during Week of Prayer \$7.55; contingent fund \$9.60. Spent on station parsonage \$106.10; spent on district parsonage \$12.50. Raised for local Church work \$92.50. Value of supplies given locally \$106.20.

She then called for Corresponding Secretary's report, which was as follows:

Total number of women and girls who are members of the Church 208. Number of members in auxiliary 63. Number of meetings held during year 31. Average attendance 14. Number of subscribers to "Our Homes" 31. Number taking Home Mission reading course 10. Number pledged to tithing 14. Number of boxes of supplies sent off and reported to superintendent of supply department 2. Number of papers and leaflets distributed 596.

We have observed Week of Prayer. Number of visits made to sick and strangers 568. Number of garments in good order distributed 97. Number of needy assisted 293. Amount of money sent to Corresponding Treasurer \$95.95. Amount of money expended for local work \$191.20. The value of our station parsonage is \$2,000.

The election of officers for the year as follows:

Mrs. Martha D. Ardis, President; Mrs. Robert Scaris, First Vice President; Mrs. Jno. Longino, Second Vice President; Mrs. Andy Chapman, Third Vice President; Mrs. Dr. M. Smith, Treasurer; Mrs. Lavelle, Corresponding Secretary; Mrs. Tom Coleman, Recording Secretary; Mrs. M. Lavelle, Agent for "Our Homes."

Mrs. H. A. Evans was elected delegate to the annual meeting of the Woman's Home Mission Society, to be held in this city in October. Mrs. Jno. Longino was elected alternate. Mrs. Marvin Sherwood reporter.

W. H. M. SOCIETY, NORTHWEST TEXAS CONFERENCE.

The Executive Committee of Northwest Texas Conference Woman's Home Mission Society met in Corsicana, Texas, February 18, 1903. Mrs. Fred Fleming presiding. Opening prayer by Mrs. O. F. Senebaugh. Mrs. A. B. Himescutt, Secretary, being absent, Mrs. A. C. Johnson was elected Secretary.

Applications for aid to parsonages were considered, and appropriations made to Richland \$125.00, and to Floydada \$75.00.

Burkett deferred because of imperfections in titles. Mrs. Hey read letter from Mrs. McDonald stating money was being held for Olustee; Mrs. Bloodworth, District Secretary, also wrote of the matter. After discussion, it was agreed that if trustees should not fill requirements and claim money promptly, appropriation be canceled. Bill for conference literature, and express for same, amounting to \$17.25, ordered paid. May 12, 13, 14 and 15 were selected as the dates for annual meeting in Brownwood. The auxiliary there is to invite a minister to preach annual sermon. On motion of Mrs. Hey, a new committee was created, composed of the Corresponding Secretary and Treasurer, ex-officio members, and three others to be appointed by the President, who also names the Chairman. This committee to be known as the Parsonage Committee, whose duty shall be to consider applications for aid to parsonages. The Committee on Resolutions was instructed to make formal request of editors of Texas Advocate to devote a whole page to Woman's Department.

Mrs. W. F. Barnum, Chairman Committee on Subscriptions for Deaconess' Home, was instructed to attend the next quarterly meeting of Waco District to confer with presiding elder, pastors and others, and arrange to present a petition to the Woman's Board, at its next session, in Atlanta, Ga., April 17 to 25, to accept a Day Nursery, to be managed by a local board in Waco, through the Northwest Texas Conference Society. Mrs. Flora N. Hey, delegate ex-officio, to Woman's Board meeting was instructed to offer an amendment to the by-laws on elections of officers, enlarging Article 14, so that the rule for election of officers be more explicit. Mrs. O. F. Senebaugh was elected alternate to Women's Board meeting. Loan Funds were discussed. Money raised during Week of Prayer cannot be used for any special work. In answer to question, Mrs. Fleming stated that each auxiliary is required to pay \$1.00 per month for current expenses of Mission Home and Training School at Dallas. Discussion of Press Department developed the fact that this new work is not thoroughly understood, and an open discussion of its plans and purposes will be a feature of the annual meeting. Mrs. Fleming asked if there is a City Board of Missions in the conference, but no information on the subject was at hand. A young woman, name not given, made application as beneficiary of a scholarship in the Scarritt Bible and Training School at Kansas City, Missouri, for a deaconess. Secretary instructed to have minutes published in the Woman's Department of Texas Christian Advocate. Dismissed with prayer by Mrs. Flora N. Hey.

MRS. A. C. JOHNSON, Secretary Pro Tem.

Where can you invest money more profitably than by buying a bottle of PRICKLY ASH BITTERS—you get four for one. A kidney medicine, a liver tonic, stomach strengthener and bowel cleanser. Four medicines for one dollar.

Daylight and truth meet us with clear dawn.—Milton.

A TEXAS WONDER

HALL'S GREAT DISCOVERY.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

READ THIS:

Waco, Texas, Oct. 8, 1901. Dr. E. W. Hall, St. Louis: Dear Sir—Replying to your inquiry regarding the Texas Wonder, Hall's Great Discovery, I wish to say that I regard it as the most wonderful of any medicine I have any knowledge of. I firmly believe it cured me of a severe kidney trouble in 1897, as since that time I have passed a rigid examination for life insurance. I cheerfully recommend it to any one suffering with kidney trouble.

M-rt respectfully,

HORACE M. MINIER.

NEVER TOO LATE

To Try A Good Thing.

I am fifty-two years old and for forty years of that time I have been a chronic catarrh sufferer, says Mr. James Gieshing, of Allegheny City; with every change of weather my head and throat would be stuffed up with catarrhal mucus.

I could not breathe naturally through the nostrils for months together and much of the time I suffered from catarrh of the stomach. Finally my hearing began to fail and I realized something must be done.

I tried inhalers and sprays and salves which gave me temporary relief and my physician advised me to spray or douche with Peroxide of Hydrogen. But the catarrh would speedily return in a few days and I became thoroughly discouraged.

I had always been prejudiced against patent medicine, but as everything else had failed I felt justified in at least making a trial.

Our good old family physician, Dr. Ramsdell, laughed at me a little, but said if I was determined to try patent medicines, he would advise me to begin with Stuart's Catarrh Tablets because he had heard of several remarkable cures resulting from their use, and furthermore that they were perfectly safe containing no cocaine or opiates.

The next day I bought a fifty cent box at a drug store, carried it in my pocket, and four or five times a day I would take a tablet; in less than a week I felt a marked improvement which continued, until at this time I am entirely free from any trace of catarrh.

My head is clear, my throat free from irritation, my hearing is as good as it ever was and I feel that I cannot say enough in praise of Stuart's Catarrh Tablets.

These tablets contain extract of Eucalyptus bark, blood root and other valuable antiseptics combined in pleasant tablet form, and it is safe to say that Stuart's Catarrh Tablets are far superior in convenience, safety and effectiveness to the antiquated treatment by inhalers, sprays and douches.

They are sold by druggists everywhere in the United States and Canada.

POSTPONED.

To the Leaguers of the Fort Worth District:

It has been suggested by our presiding elder that, on account of there being so many spring conferences and such like the District League and Sunday-school Conference be put off until some time next fall. We are sorry that we cannot have the conference this spring, as we had none last year, but we think the suggestion of our presiding elder is a good one. Hoping that we may have a very profitable conference next fall I remain, still willing to serve you.

P. N. INGRAHAM,

Pres't Ft. Worth Dist. League.

All mothers of daughters should write to Mrs. M. Summers, Noxse Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

UNANSWERED LETTERS.

March 19.—L. G. White, sub. A. A. Kidd, subs have attention. J. T. Bloodworth, sub. T. N. Lowrey, sub. B. A. Snoddy, sub. J. W. R. Bachman, sub. J. F. Tyson, subs. R. P. Buck, sub. G. D. Wilson, subs. S. P. Nevill, sub. C. W. Maerue, subs. D. H. Hotchkiss, sub. R. B. Vaughan, sub. N. M. McLaughlin, subs. A. P. Lipscomb, sub. M. W. Clark, sub. J. W. Black, sub. C. A. Evans, subs. J. M. Armstrong, subs. W. T. Renfro sub. B. W. Allen, subs. I. K. Waller, sub. F. L. McGehee, sub. J. J. Shaw, sub.

March 20.—Robt. B. Bonner, sub. W. L. Nelms, sub. H. T. Hart, sub. W. H. Brooks, sub. M. H. Read, sub. Atticus Webb, sub. Thos. P. Turner, sub. Jno. Moore, sub. C. E. Gallagher, sub. O. A. Shook, sub.

March 21.—J. P. Rodgers, sub. G. W. Whisler, sub. H. T. Hart, sub. J. N. Hunter, subs have attention. Z. V. Liles, sub.

March 22.—T. W. Ellis, sub. G. W. White, sub. Jas. A. Walkup, trial sub. Walter Douglass, sub. E. High tower, sub. J. T. Bloodworth, sub. J. W. Bowden, sub. R. D. Moon, sub. S. J. Drake, trial sub. Clyde B. Garrett, sub. J. T. Kirkpatrick, sub. C. A. Spragins, subs have attention. J. D. Hendrickson, o. k.

March 23.—H. P. Shrader, sub. J. P. Lowrey, subs. A. A. Kidd, sub. A. E. Carraway, sub. H. E. Grimes, subs. M. W. Clark, sub. J. Haralson, sub. C. R. Wright, sub. J. F. Tyson, subs. I. T. Bloodworth, subs. G. W. Kinchelee, subs. D. W. Gardner, sub. C. R. Smith, sub. J. T. Bloodworth, sub.

March 25.—J. H. Watts, sub. Frank Hughson, subs. C. R. Smith, subs. J. W. Holt, sub. F. P. Ray, subs.

Gentleness is the distinguishing grace of greatness.

Advertisement for Potash. Features 'Four Free Friends for Farmers' and 'Our money winning books, written by men who know, tell you all about Potash'. Includes contact info for Herman Kall Works, 815 N. Main Street, Fort Worth, Texas.

Advertisement for Electric Lighted Trains. 'Are operated by the FRISCO SYSTEM Between TEXAS And the North and East'. Lists routes: BIRMINGHAM, MEMPHIS, North and West OKLAHOMA And the North and East. Observation cafe cars, under the management of Fred Harvey.

Advertisement for Texas T & P Railway. '4 IMPORTANT GATEWAYS 4'. Logo for Texas T & P Railway connecting St. Louis, Chicago, and East.

Advertisement for 2 Fast Trains 2 Daily. 'FOR St. Louis, Chicago and East'. Features 'SUPERB NEW PULLMAN VESTIBULED BUFFET SLEEPERS HANDSOME NEW CHAIR CARS (SEATS FREE)'. Only line running through Chair Cars and Sleepers New Orleans Without Change.

Advertisement for Mineral Wells, Texas. 'THE HEALTH AND PLEASURE RESORT OF THE SOUTH'. 'Reached via the WEATHERFORD, MINERAL WELLS & NORTHWESTERN RAILWAY. "THE MINERAL WELLS ROUTE"'. Excursion round trip tickets on sale with all the principal roads in the State. ALL THE YEAR ROUND. Close connection with the Texas & Pacific and Santa Fe trains at Weatherford, Texas. For further information address P. E. BOCK, Second Vice-Pres and Gen. Supt., Weatherford, Texas.

LETTER FR

I see from you are still courteous to our did not forekn very deep, subject the about God any fault to put what we think and w words. Our plan to measure the de The study of the best study of the the Father know came to make. In Him dwell head and also food. The best man is Christ. I am curious about God thirty years and much now as I let more and know to comprehend the too little to know knows, or is capable knows me, my do uprisings, and my thought gives me a rest.

"Personal Salvation Tillett, is a clear, ment of all questi psychological, co work of personal s's, bold, original young person w it will save him f subject. The ques plainly and reason that men of ordina tern. This book common people and etc. This is my d books are beyond e than I can stat is Armenian, Wash It is a great gift high themes in a e places Dr. Tillett ed, but never a simple, clear, stran themes is worthy o tion. Clear thinki to clear writing a man suffer more thoughts than fro We do not ponder we ought. "Mary things and ponder heart." The mind's fixed on some subj until the beauty at come out clearly, will not be seen a subjects are so a feet that all of u pondered in all o any one of them clearly. Dr. Tillett some apparently e jets most intimate the work of perso look will be a text.

Local option has the seventy-five cou from the legalized. Two of these twelve by a statute law. O be for a constiut prohibiting the ma of strong drink. I a local option is gain your great State. I friends and two son you will banish al gers, who-rooms a and then stop the b We have thers, an The devil is wonder keeping his work g he tries some other p The mighty Missal flood now. Our peop anxious and deeply e in no danger out h in the center of the lows, our friends, children and all they If the leaves break t be from one to one h the nearest hill. I perfect network of r or to go nooks ruin was in the bottom d 1897. It was a tim yawning. The line o road kept the flood eral.

Attention is called ment of the Dallas which is appearing. Advocate. This coll prepared, and we a many of their former ing salaries from \$5 month. The deman growing rapidly. If y address Dallas Teleg Main Street, Dallas.

"I ask for patience, ness. And love divine th Give me thy strength ness. Since thou hast sa yours."

AGENTS W POCKET Typewriters, handsome durable copy do all and more than ordi clones. Business men, tea one, investigate. A harve W. T. BRONSON, General Dallas, Texas.



LETTER FROM GILDEROY.

I see from your columns that men are still cautious to know what God did or did not foreknow. This is a deep, very deep, subject. Men know but little about God any way. It is very difficult to put what we do know, what we think and what we believe into words. Our plumb-lines are too short to measure the depths of the Infinite. The study of Christ is, perhaps, the best study of God. He came to make the Father known to us. Indeed, He came to make us known to ourselves. In Him dwells the fullness of the Godhead and also the fullness of manhood. The best study of both God and man is Christ. I am not nearly so curious about God as I was at thirty years, and I do not know as much now as I know then. I believe more and know less. I am too finite to comprehend the Infinite, and I know too little to know how much God knows, or is capable of knowing. God knows me, my down-sittings and my uprisings, and my outgoings, and this thought gives me confidence, hope and rest.

"Personal Salvation" by Dr. W. P. Tillett, is a clear, strong, sound statement of all questions, theological and psychological, connected with the work of personal salvation from all sides, both original and actual. A young preacher will master this book. It will save him from blunders in the pulpit. The questions are put so plainly and reasoned so conclusively that men of ordinary minds can grasp them. This book is adapted to the common people and to common preaching. This is my class. Some of the books are beyond me. They are higher than I can attain unto. This book is Arminian, Wesleyan and scriptural. It is a great gift to know how to put high themes in a clear style. In some places Dr. Tillett is highly metaphysical, but never metaphysical. His simple, clear, strong style on very high themes is worthy of study and emulation. Clear thinking is indispensable to clear writing and speaking. Most men suffer more from a lack of thoughts than from a lack of words. We do not ponder things, subjects, as we ought. "Mary kept all these things and pondered them in her heart." The mind's eye needs to be fixed on some subjects and held there until the beauty and truth of them come out clearly. The deeper things will not be seen at a glance. Some subjects are so related to other subjects that all of them will have to be pondered in all of their parts before any one of them can be understood clearly. Dr. Tillett has done this with some apparently contradictory subjects most intimately connected with the work of personal salvation. His book will be a text book.

Local option has freed sixty-three of the seventy-five counties in this State from the legalized sale of whiskey. Two of these twelve counties are free by a statute law. Our next move will be for a constitutional amendment prohibiting the manufacture and sale of strong drink. I am glad to see that local option is going and growing in your great State. I have hundreds of friends and two sons in Texas. I hope you will banish all saloons, blind tigers, wine-rooms and drinking clubs, and then stop the importation of jugs. We have tigers, and clubs and jugs. The devil is wonderfully artful about keeping his work going. If this falls, he tries some other plan.

The mighty Mississippi is on a great flood now. Our people everywhere are anxious and deeply concerned. We are in no danger out here among the hills in the center of the State, but our fellows, our friends, and some of our children and all they have are exposed. If the levees break many of them will be from one to one hundred miles from the nearest hill. That bottom is a perfect network of railroads. To stay or to go means ruin in many cases. I was in the bottom during the flood of 1897. It was a time of longing and yawning. The line of the Valley railroad kept the flood from being general. GILDEROY.

Attention is called to the advertisement of the Dallas Telegraph College which is appearing regularly in the Advocate. This college is thoroughly prepared, and we are informed that many of their former pupils are receiving salaries from \$50.00 to \$125.00 per month. The demand for operators is growing rapidly. If you are interested, address Dallas Telegraph College, 407 Main Street, Dallas, Texas.

"I ask for patience, faith, and meekness. And love divine that all endures. Give me thy strength to meet my weakness. Since thou hast said, 'All things are yours.'" —Anna Shipton.

AGENTS WANTED. POCKET Typewriters, Coffman's (patented) handsome durable convenient; price \$5. Can do all and more than ordinary high-priced machines. Business men, teachers, students, every one interested. A large force of agents. Address W. T. IRONSIDE, General Agent, 317-319 Elm St., Dallas, Texas.

MISSOURI LETTER.

I have spent some hours very profitably this week upon Bishop Hendrix' "Skilled Labor for the Master." The book is a worthy illustration of its title. Would that all our preachers would read it. The man who can read it without being quickened intellectually and spiritually, ought to quit the ministry. Another book I have just read is Canon Farrar's "Darkness and Dawn, or Scenes in the Days of Nero." How much nobler and purer in its tone than "Quo Vadis," which had such a run a few years ago.

Still another book that is interesting to me is Fairbairn's "Philosophy of the Christian Religion." I have not yet finished it, but have gone far enough to see that it is the work of a thinker who has mastered great principles.

Our work in St. Louis is prospering. There have been over 1,200 additions in less than six months. Centenary leads with 411. Several times in the past it has tried the experiment of an assistant pastor. Now it employs two deaconesses. The results are far more satisfactory and the cost is less. A little over a hundred of these additions have been the fruit of special meetings, but about 1,100 have been received by the pastors in their regular services.

Miss Mattie Wright, a Texas Methodist who was trained at the Scarritt Bible and Training School, has been employed as a deaconess at the Sloan Mission in this city, and is rendering good service.

Bishop Hendrix will spend eight days in April with us. On the 5th and 12th he will preach in four of our Churches, and during Holy Week will deliver his lectures on the Religion of the Incarnation. These lectures will be at Centenary Church, except the one on Wednesday, which will be given at Lafayette Park Church, in connection with the District Conference.

Bishop Wilson will also be with us Sunday, April 12th.

The Board of Missions will meet at St. John's Church May 6th and is expected to continue its work through the week. We expect to have all our pulpits filled by the Bishops and other members of the Board Sunday, May 10. The new St. John's will probably be dedicated on that day.

Thursday night, May 7, we expect to have at Centenary Church a Wesleyan-Centenary Celebration, presided over by Bishop Hendrix, with addresses from Bishops Wilson, Hoss and Candler.

St. John's Church has a Chinese Sunday-school. Some Sundays ago its members contributed one dollar each for the Yuen chair.

A noteworthy feature of our St. Louis Methodism is our Orphans' Home, with its two departments. In the Home for Boys at Laclede Avenue, there are about 50 boys cared for, while there are over a hundred children in the Home on Maryland Avenue. The Maryland Avenue Home is a splendid building the gift of Mr. Samuel Cupples. The institution is well endowed, but the ladies are trying to accumulate a building fund to provide a larger building for the boys.

St. John's Church pays Dr. Lee \$5,000 salary this year, and pays the presiding elder \$800. It is assessed for the benevolent collections \$2,850, and has already give nearly \$1,500 in two special collections that have been taken for other objects not included in these assessments. C. H. BRIGGS. 1447 Page Bl., St. Louis.

APPLEBY MISSION.

M. I. Brown, March 23: The first Quarterly Conference of this charge was held at Pine Grove last Saturday and Sunday. We held a fast day service at Appleby Friday morning, which proved to be a happy occasion. There were three very serious penitents at the close of the sermon, one of whom was a bright young lady, who was happily converted. There was much rejoicing among the Christians, and we resolved to observe fast day on Friday before our next Quarterly Conference. Our new presiding elder, Bro. C. A. Tower, dropped in on us during our fast service and added strength to the occasion by his earnest prayer. Bro. Tower, Bro. M. A. Speer and myself then went on our way to the seat of the conference, where we met a good sized congregation on Saturday morning. After a good sermon by the presiding elder, which put us in a happy mood, a sumptuous dinner was spread before us by the good people of Pine Grove. The business session passed off pleasantly and we trust profitably. Sunday was a bright day, and the happy love feast at 10:30 o'clock put us on a high spiritual tide and prepared us well for the good sermon that followed on the "Promise of the Father." A good missionary collection followed the sermon and sacrament of the Lord's Supper. A good sermon at Linn Flat, preached by the presiding elder at night, closed out the happy day. Bro. Tower made a happy impression on the people, and we predict for him a happy career on the San Augustine District.

ANNONA.

J. A. Wyatt, March 23: Yesterday was a high day for Annona, and would have been for the entire circuit had it not been for the deep mud. A five months' rainy season, in which there have been several big overflows, has produced an over-abundance of terrestrial softness in these parts. We had previously arranged for a Sunday's ministrations from Bishop Key. He came on time and was in fine trim for service. In the home his presence is a benediction and in the social circle it is no less pleasant and profitable. In the pulpit he is unique, and on this occasion he was at his best. His subject for the morning service was "The Immanence of God," with many of its collateral truths, and in the evening it was "Closet Prayer." These were touched with a master hand and yet so simple and practical that every one who really heard could take in the thought. Many have said to me since hearing him: "I am determined to live closer to God henceforth." This shows that they had been hearing real preaching. In general religious matters we are moving steadily on, but rather too slowly. We hope, however, for more activity, especially in the Sunday-school work, when the road becomes passable for light vehicles. We shall trust God and press toward the mark for the prize.

THE SECRETS OF GOD.

"O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments and his ways past finding out."—Rom. 11:33. It is proper and our bounden duty to try to find out, and to understand all that God has revealed. But we have no right to speculate and theorize on those things which he has not revealed. I can give but two examples. 1. He has revealed the fact that he regenerates and saves infants that die before they become unbelievers and transgressors. But how and when he regenerates them, he has not revealed. 2. As to God's knowledge, we know that, "Known unto God are all his works from the beginning of the world."—Acts 15:18. And that he declared, "The end from the beginning and from ancient times the things that are not yet done."—Isa. 45:29. Also that he knows all about us and that he "understandeth our thoughts afar off."—Ps. 139:2. But how his knowledge affects our acts, or its relation to our free moral agency, he has not revealed. It is enough for us to know that we are accountable to him. He has also revealed to us that he has elected the righteous to eternal life, and reprobated the wicked to eternal death. And left us to decide, by our action, in which class we will be found. And that is enough for us to know. The whys and wherefores and the bearing his knowledge has on our acts are his secrets. It is ours to use the means by which we may secure a place among the righteous, trusting him for the rest, for his promises are sure. W. R. KNOWLTON.

Roosters.

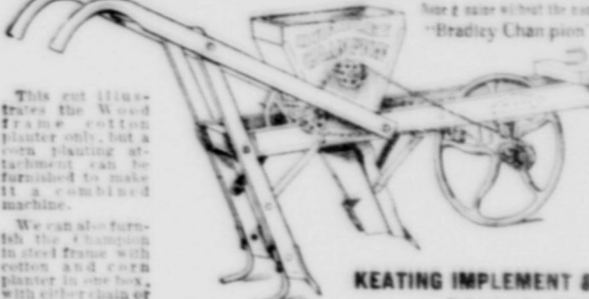
"I've heard a good deal in my time about the foolishness of hens, but when it comes to right-down, plum foolishness, give me a rooster, every time. He's always strutting and stretching and crowing and bragging about things with which he had nothing to do. When the sun rises, you'd think that he was making all the light, instead of all the noise; when the farmer's wife throws the scraps in the backyard, he crows as if he was the provider for the whole farmyard and was asking a blessing on the food; when he meets another rooster, he crows; and when the other rooster looks him in the eyes, and so he bows it up straight through the day. He even wakes up during the night and crows a little on general principles. But when you hear from a hen she's laid an egg, and she don't make a great deal of noise about it, either."

As goldsmiths sweep up the very dust of their shops, that no filings of the precious metal may be lost, so does the Christian man, when filled with the Spirit, use his brief intervals. It is wonderful what may be done in odd minutes. Little spaces of time may be made to yield a great harvest of usefulness, and a rich revenue of glory to God! May we be filled with the Spirit in that respect!—C. H. Spurgeon.

Santa Fe Excursion Rates.

Elburne—Account Sunday-school Convention, one and one-third fare, April 7th and 8th, limited April 11th. New Braunfels—Account Sons of Hermann Grand Lodge Meeting, convention rates, April 8th and 12th, limited April 17th. Galveston—Account Meeting Lumbermen's Association, convention rates, April 13, limited April 17. San Antonio—Account Epworth League Conference, convention rates, April 22, limited April 25. Fort Worth—Account Grand Lodge K. of F., convention rates, April 26 and 27, limited May 1. Austin—Account Grand Commandery Knights Templar, convention rates, April 12 and 14, limited April 19. Palestine—Account State Baptist Foreign Mission Convention, one and one-third fare, April 21 and 22, limited April 27. For further information see any agent or write W. S. KEENAN, G. P. A., Galveston.

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TEXAS THE PLACE TO COME TO. The passenger department of the Southern Pacific at Houston received recently from a man in a small Kansas town a rather unique letter, which presented an opportunity for reply, such as could only come from Texas. The letter read as follows: "Mr. Morse—sir please send me turms and Prices on land in Texas where by a man without cash can get a home and Oblige."

Colonel Morse, in his characteristic manner, appreciated the sincerity of the request, and answered in kind: "No man," said he, in his letter, "who is without cash, need come to Texas in fear of want. If he has a strong body and the means to get here the country will do the rest. You can come to Texas without a dollar, as so many others have done, and if you are willing to work and anxious to succeed, you can own your own home, and that in a short while."

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MARRIAGES. Martin-McLeod.—In the street, Longview, Texas, March 15, 1903, Mr. H. L. Martin and Miss Maud McLeod, Dr. T. H. Hall officiating. Nettles-Butler.—At the home of the bride's parents, in Lufkin, Texas, March 15, 1903, Mr. Will Nettles and Miss Jennie Butler, Dr. T. H. Hall officiating. Anderson-Shearling.—At the residence of the bride, near Dawson, Texas, Feb. 22, 1903, Mr. Noah Anderson and Miss Annie Shearling, Rev. J. H. Lowmire officiating. Now every member in Holland but one takes the Advocate. C. S. CAMERON.

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SANDERS.—Dr. Samuel D. Sanders was born in Cherokee, South Carolina, January 4, 1822, graduated at Randolph-Macon College with the degree of A. B., and afterward graduated at the South Carolina Medical College at Charleston. At the time of his death he was the oldest graduate of Randolph-Macon College. This institution honored him and him by conferring the honorary degree of Master of Arts sixteen years after his graduation. He was married January 26, 1845, to Martha L. Ferguson of this union three children were born—two daughters and one son. One of the daughters died in infancy and the other became the wife of Rev. Mr. Harper, of the South Carolina Conference. She died in one year after marriage with issue. Her son was Professor S. G. Sanders, for a number of years one of the most beloved professors ever connected with the Southwestern University. The only descendants of the doctor are the seven children of this son. These children were tenderly loved by him, and received his most devout and careful training, and to them he stood as a kind and considerate father. After the death of his only son, he made his home with the widow's daughter-in-law, who bestowed upon the good old man all the tenderness and most constant kindness. The wife of his youth passed to rest some fifteen years before he was called to greet her in the life beyond. Dr. Sanders practiced medicine up to the outbreak of the Civil War, in which he was a gallant Confederate soldier. As Captain of company D, 2nd South Carolina Infantry, devoted himself to the interests of the South in some of the hardest fought battles. He participated in the operations of Morris Island and was at Fort Wagner during that terrible bombardment. He was one of the most brave of the entire war. Here he became disabled, by the concussion of the firing guns and exploding shells, from which he never entirely recovered. He was in the battle of Shiloh and Sharpsburg, and was captured at the siege of Fort Fisher and was carried as a prisoner to Governor's Island, and was afterwards exchanged and returned to his regiment, and took part in the closing campaign at Vicksburg, being wounded at Petersburg. After the war he ceased to practice medicine and confined to his wife the reason for giving up a lucrative practice, being that his sympathy for the suffering was such that he felt that he could not endure the strain. He became a teacher and taught in South Carolina, Tennessee and Kentucky before coming to Texas. In this State he was the President of the Female Seminary at Harlingen, and Sandoz College, and for a while was Professor of History and Political Economy in Southwestern University. Since his retirement from that position he lived a quiet, secluded life among people who without exception, loved and honored him. It is almost impossible to give a proper estimate of the life and character of so modest, so pure, so humble and so good a spirit. We all feel some kinship to this writer, he is the only one of whom it can be said that no word of adverse criticism, while he was living or after his death was ever heard. His was the highest type of the old style Southern gentleman—uniformly courteous to all. He greeted little children with the greatest kindness, never passing them without a pleasant smile and recognition. It has been said that he was so pure that his presence was so depressing, could be found who would knowingly utter an impure word in his presence. His modesty was equal to his purity and courtesy. He offered protection during the Civil War, but declined it in favor of another whom he thought more worthy. His faithfulness to all the trusts of life as well as to his Lord and Master, was his most striking characteristic. Up to the very last even within a few days of his death, though above four score years of age, and so deaf that he could hear but little, he was to be found in the Sunday school, at the prayer-meeting, and morning and night at the services of the Church. He, the last of all men who would have made any claims for himself, was recognized as a model of the highest type. His favorite hymns, some of which were sung at his funeral service, showed his perfect reliance upon the merits of the Savior as the hope of his salvation. No man ever lived in a community who more nearly lived its confidences and more perfectly claimed its love. He seemed to be an almost complete expression of the grace of the Christian religion. Concerning no other man that I have ever known would I be willing to use the Savior's expression concerning Nathaniel, "I should an Israelite indeed in whom there is no guile." While the above, to those who know not this man, may sound like an exaggerated statement, yet the people who know him will endorse it with their confirmation. To have lived such a life and to have developed such a character is the loftiest tribute to our holy religion, as well as its strongest confirmation. He is not dead, but ascended. He will not only linger as a pleasant memory and as a delightful associate, but will abide in the heart and character and purpose of many who follow after. W. L. NELMS, Georgetown, Texas.

SCOGGINS.—Bro. Absie A. Scoggins was born October 5, 1855, in Gonzales County, Texas, and died March 6, 1893, after a lingering illness. It was my privilege to read the Scriptures to him and pray for him in his room several times since taking charge of this circuit. He was too weak to go to Church. On January 19 he was happily converted and I received him into the M. E. Church, South. It is not of his past life I wish to tell, but of his triumphant death. After his conversion he was often filled with overflowing love for those about him and look up, faintly whispering the words of faith. He died in great peace. Though sin had marked him for eternal ruin and disease had robbed him of the strength of manhood, Jesus met him at the sunset of life and gave him the healing balm of peace, and the Holy Spirit witnessed to his spirit that he was a child of God. A. Y. OLD, P. C., Oak Forest, Texas.

GRIFITH.—Mrs. Lou Griffith (nee Traumbold) was born near Greenville, Ala., May 9, 1811, moved to Texas with her mother in 1861, and was married to W. H. Griffith in Henderson County, Texas, November 22, 1866. Soon afterward moved to Wise County, where she resided till 1891, when she moved to Brazoria County, and from thence to Houston in 1891, which was her home until March 11, 1893, when our heavenly Father received her into her heavenly home. Sister Griffith was the mother of four children. Her husband and three children survive her. She was converted and united with the Methodist Church early in life, and right faithfully did she meet her obligation to her blessed Savior, whose presence was a great consolation in the hour of death. She was a true mother, an affectionate wife, a devoted friend and a consistent and consecrated Christian. Husband and children, weep not, for you are not as those without hope. May the God of wife and mother be your God forever and ever. S. W. THOMAS, P. C., Houston, Texas.

ALLEN.—Mrs. Amanda S. Allen (nee Fairwell) was born in Colorado County, Texas, July 25, 1811. She was converted under the preaching of M. S. Hotelkins at the village of Cambridge, Texas. She joined the Methodist Church the same year at Weimar, Texas. She was married to Mr. Thomas Allen Oct. 19, 1835. They came to Arkansas and located in the town of Jones. Sister Allen put her lot in the Church and became one of us at once. It was my pleasure to be associated as her pastor for more than a year and I always found her with a Christian spirit, looking on life as a bright side of life. Her home was a bright, happy one. But few persons love the Lord and Church as she did. During all her suffering she was patient and just before death came she said, "I have much to live for, but I am ready and not afraid to die." She leaves a husband and two little girls, with a godly mother, to mourn her departure. Sister Allen died at her home at Jones, Ark., Jan. 21, 1893. J. A. HENDERSON.

FOWELL.—Rev. James J. Fowell, died at his home on Beaver Creek in Wichita County, Texas, just before day on Sunday, March 8, 1893, being just 72 years and 2 months of age. Like Barnabas, "he was a good man, full of faith and Holy Ghost and of faith; and much people was added to the Lord." He was a preacher for near 40 years, having been licensed to preach by the Quarterly Conference of Hickory Creek, McMinnville, District Tennessee, Conference, Aug. 15, 1850. He was ordained deacon by Bishop McTearle in 1862 and elder by Bishop Pierce in 1872. He moved to Texas in 1872 and, after living one year in Wichita County, settled where he lived when the Lord called him from labor to rest. During his six weeks' absence from my charge last summer he supplied the work with acceptability. After his death the Church was organized by him soon after he settled there and he has ever since been its principal stay. I spent nearly all of Saturday afternoon before his death with him, and he was converted and his faith in God strong. We were not expecting him to leave us so soon. He was married to Miss Sarah Wooten in August, 1854. To them were born ten children—four sons and six daughters, all of whom (except the third daughter), with their mother, live to mourn their loss, but his gain. May the God of all consolation be their comfort and stay. C. C. DAVIS, P. C., Iowa Park, Texas.

WILSON.—Sister G. P. Wilson (nee Miss Martha Taylor) was born in Lincoln County, Tenn., Nov. 25, 1829, and died at Middleburg, Texas, Oct. 2, 1892. When very young she was converted and joined the Cumberland Presbyterian Church in her native State and remained in its communion for several years. She was left an orphan at an early age, and came to Ellis County with her brothers and sister and settled near Waxahatchie. She was married to George F. Wilson Aug. 7, 1850, at Grove Creek, Ellis County, Texas, shortly after her marriage she united with the Methodist Church, to be in the same communion with her husband. In this Church she lived happily, growing in all those graces which adorn a noble womanhood. As wife, as mother, as member of the Church, true. She had been in bad health for five years and could seldom attend the services of the sanctuary, but held communion with her God in her own home and rejoiced in his love. I have never known a more patient sufferer, her most submissive Christian. She leaves a husband and nine children to mourn her departure. All her children who are old enough are members of the Methodist Church. She brought them up in the nurture and admonition of the Lord. W. H. HOWARD.

AYRES.—Our sister, Mrs. Gussie Ayres, (nee McDaniel) departed this life at her home near Harmony Church, Limestone County, Feb. 21, 1893. She was born in June, 1827, married Mrs. R. P. Ayres Jan. 16, 1851. United with the M. E. Church, South, in 1856. Her death came very sudden. She was in good health, bright and cheerful as usual until four hours before she was taken away. She has left a sorrowing husband and nine children to mourn her departure. She was a consistent member of our Church, and a very affectionate and dutiful wife, a tender and careful mother, and a true friend to all her neighbors. The preachers always found a hearty welcome in her home. She has left a good name that is more to be desired than great riches. She has now gone to her rest, and may we follow her example in patient affection and Christian duty, until we meet her with her Savior, "who loveth us and gave himself for us." GEO. H. PHAIR.

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WEBSTER.—The death angel came to the home of Mr. and Mrs. M. L. Webster, at Pointot, Texas, March 2, 1893, and took from them their infant son, little James Wallace Webster. He was born December 15, 1892. He was a promising child and a source of pleasure to all. Oh, how we will miss him in the home! While our hearts and homes have been made so sad from the loss of sweet little James Wallace, we know he is safe in heaven. Then let us not weep as those who have no hope, but let us look to our Heavenly Father, who will comfort us in this sad hour. He is our strength and stay, and if we will remain faithful unto him until death, we will meet our dear little James Wallace and other loved ones who have gone before and are watching and waiting for us to come home, where parting and sorrow will never come. Weeping mother and friends, let us not weep any more, but let us rejoice that we can go to him, where there will be no sickness, no sorrow, no pain, no death any more. We loved one; but all is righteousness and peace and joy in the Holy Ghost. J. N. BROYLES.

BERRY.—Sister E. M. Berry, daughter of Wiley and Jennie Tadlock, was born in Alabama March 12, 1848. She professed religion at the age of sixteen, was married to J. O. Berry Dec. 21, 1871. Sister Berry was in poor health the last five years of her life. She had a stroke of paralysis in March and passed into the realm of eternal bliss Oct. 2, 1892. Her husband asked in her last moments if all was well and she told him that all was well with her. She leaves a husband and five children to mourn her departure. Three children preceded her to the better land. All her children were converted before she died. May all of her family meet her in heaven. I. N. CRUTCHFIELD, Bellevue, Texas.

BILLS.—Bro. J. A. Bills was born in Marshall County, Tenn., Nov. 19, 1854, and died at his home, eight miles south from Fort Worth, Texas, March 1, 1893. He professed religion and joined the M. E. Church, South, in August, 1878. He was married to R. H. French August 27, 1884, and to this union four children were born, one of whom, with his mother, has gone home to glory. He was again married to B. A. Smith, April 21, 1892, and to this union two children were born. He suffered many months, very patiently, with the dreaded disease, consumption. We had the privilege of visiting him twice during his illness, and always found him hopeful and bright. We have heard it said (and before his death, too) that he was the best man in the world. In him the country loses a good citizen, the Sunday-school a much loved teacher, the Church a loyal member and the home a true and loving father and husband. May the gracious Father above keep and protect this mother and children and reunite the family in our Father's kingdom above. L. E. RIDDLE.

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### ONE DOSE OF PRICKLY ASH BITTERS

Purifies the bowels, creates appetite and helps the SLEGGISH BRAIN.

WEST TEXAS C...  
Llano District—S...  
Rock Springs, at R. S...  
W. I...  
Llano District—S...  
Kerville, at Ingram...  
Llano District—S...  
Center Point sta...  
Bancroft cir, at Med...  
Buggs cir, at P...  
Burrill and Mar...  
Burrill cir, at M...  
Burrill cir, at S...  
Liberty Hill cir, at...  
Blanco cir...  
Johnson City cir...  
Willow City cir...  
Cherokee...  
San Saba sta...  
Rock Springs...  
District Conference...  
Saba July 8, at 9...  
League Conference...  
Texas, Monday, July...  
Sunday, July 12, at 8...  
W. I...  
Austin District—S...  
Manchaca cir...  
South Austin sta...  
Webbville cir, at Ha...  
Manter sta...  
South Street sta, Aus...  
First Street sta, Aus...  
Watnut cir...  
Hotchkiss Memorial st...  
J...  
Beville District—S...  
Lavernia...  
Oakville...  
Pleasanton...  
Corpus Christi...  
Rockport...  
Rockport...  
Bancroft...  
J...  
San Marcos District...  
Seguin and Mill Cree...  
Lubbock Springs cir...  
Beaumont cir, at N...  
Kye and Pleasant Gr...  
Staples cir, at P...  
San Marcos Station...  
Gonzales Station...  
S...  
Cuero District—S...  
Runge, at Cabesa...  
El Campo, at Hawle...  
Haltomville, at M...  
Victoria...  
Sweet Home, at Sh...  
Yorkman...  
Clear Creek, at S...  
Cuero...  
Ganado...  
J...  
San Antonio District...  
Cotulla cir, at Mil...  
Laredo...  
Hondo and Devine, a...  
Fossil...  
Amphion Cir...  
Bekar Cir, at Ly...  
Moore Cir, at L...  
Carrizo S and Bates...  
South Heights...  
Prospect Hill...  
Sherman St...  
Travis Park...  
Comal St...  
West End...  
W. J...  
San Angelo District...  
Junction City, at Lon...  
Sonora, at Eldorado...  
Ogona...  
Sterling City, at S...  
NORTHWEST TEX...  
Dublin District—S...  
Cisco sta, at Cisco...  
Cisco sta, at Cisco...  
Eastland cir, at Gun...  
Morgan Mill cir, at...  
Stephenville sta, at...  
Travis Park...  
Gleason sta...  
Carlton cir, at Gray...  
Hico sta, at Hico...  
Green's Creek cir, at...  
Fred and Fairy cir...  
Duffau cir, at Skipp...  
Limestone cir...  
J...  
Gatesville District...  
Crawford cir, at Os...  
Frederick, at Long C...  
McGregor...  
Valley Mills, at Cl...  
Meridian, at M...  
Ice House, at P...  
Gatesville sta, at...  
Ogishy, at Stockton...  
Evant sta, at Liveo...  
Hamilton, at Ham...  
Killeen, at Nolan...  
China Springs, at W...  
Harmony, at Har...  
Coryell City, at New...  
Brookhaven...  
Gatesville mis...  
Jonesville...  
District Conference...  
Conference at Merid...  
J...  
Weatherford Distri...  
Santo, at Tarrant...  
Ranger, at Har...  
Gordon and Strawn...  
Breckenridge, at E...  
Crystal Falls, at G...  
Whitt, etc., at Whit...  
Foster, at Centra...  
Springtown, at W...  
Farmer, at Markle...  
Ellasville, at Fish...  
Throckmorton, at R...  
Graham cir, at Ep...  
Graham sta...  
District Con. at Bre...  
E...  
Fort Worth Distri...  
Bono, at Godley...  
Lynn, at Long C...  
Joshua, at Burleson...  
Cuba, at Green Br...  
Kennedale, at Kenn...  
Manfield, at St...  
Smithfield, at St...  
Grapevine, at Min...  
Cleburne...  
District Conference...  
J...  
Abilene District...  
Big Springs...  
Lynn and Terry...  
Gall, at Gall...  
Midland...  
Colorado...  
 Snyder, at Hobbs...  
Putnam, at Cottonw...



WEST TEXAS CONFERENCE.

Llano District—Second Round.

Rock Springs, at R. S. 3 p. m. Mar 25

W. H. H. Biggs, P. E.

Llano District—Third Round.

Kerville, at Ingram.....Apr 11, 12

Llano sta.....Apr 13, 14

Center Point sta.....Apr 15, 16

Blanco cr., at Medina.....May 2, 3

Biggs mts. at Fubbe Mound.....May 5, 6

Burnet and Marble Falls, at B.....May 18, 17

Bertram cr., at Mt. Horab.....May 23, 24

H. C. cr., at Selma.....May 31, 30

Liberty Hill cr., at L. H.....June 6, 7

Blanco cr., at Medina.....June 12, 11

Johnson City cr., at J. C.....June 13, 12

Widow City cr., at Oxford.....June 20, 19

Cherokee cr., at.....June 27, 26

San Saba mts., at Chapel.....July 5, 4

San Saba sta.....July 5, 4

Rock Springs.....July 19, 18

First Conference will meet at San Saba July 9, at 9 a. m. Llano District

League Conference will meet at San Saba, Texas, Monday, July 12, League sermon

Sunday, July 12, at 8 p. m.

W. H. H. Biggs, P. E.

Austin District—Second Round.

Manchaca cr.....Mar 28, 29

South Austin sta.....Mar 29, 30

Webbville cr., at Haynie's Chap.....Apr 4, 5

Manor sta.....Apr 13, 12

Tenth Street sta, Austin.....Apr 18, 19

First Street sta, Austin.....Apr 19, 20

Walnut cr.....Apr 25, 26

Hotchkiss Memorial sta, Austin.....Apr 26, 27

E. S. Smith, P. E.

Beeville District—Second Round.

Laveria.....Mar 21, 22

Oakville cr.....Mar 22, 23

Pleasanton.....Apr 4, 5

Corpus Christi.....Apr 11, 12

Rockport.....Apr 15, 16

Mathis.....Apr 18, 19

Bianconia.....Apr 25, 26

Joe F. Webb, P. E.

San Marcos District—Second Round.

Seguin and Mill Creek, at S.....Mar 28, 29

Dripping Springs cr., at W.....Apr 4, 5

Belmont cr., at Nixon.....Apr 11, 12

Kyle and Pleasant Grove, at K.....Apr 18, 19

Staples cr., at P. Ridge.....Apr 25, 26

San Marcos Station.....May 2, 3

Gonzales Station.....May 5, 6

Sterling Fisher, P. E.

Cuero District—Second Round.

Runge, at Cabesa.....5th Sun Mar

Edna.....Wed, Apr 3

Hallettsville, at Moulton.....2d Sun Apr

Victoria.....Tue, Apr 14

Sweet Home, at Shiner.....3d Sun Apr

Yukum.....Mon, Apr 20

Clear Creek, at Seale's Ch.....4th Sun Apr

Cuero.....Wed, Apr 29

Ganado.....1st Sun May

J. C. Wilson, P. E.

San Antonio District—Second Round.

Cotulla cr., at Millett.....5th Sun Mar

Laredo.....1st Sun Apr

Hondo and Devine, at H.....1st Sun Apr

Peartool.....Apr 3

Amphion cr.....2d Sun Apr

Bezar cr., at Lytle.....2d Sun Apr

Moore cr., at Tehuacana.....4th Sun Apr

Carroll and Batesville.....1st Sun May

South Heights.....11 a. m. 2d Sun May

Prospect Hill.....7:30 p. m. 2d Sun May

Sherman St.....May 12

Travis Park.....11 a. m. 2d Sun May

Comal St.....7:30 p. m. 2d Sun May

West End.....May 20

W. J. Johnson, P. E.

San Angelo District—Second Round.

Junction City, at London.....5th Sun Mar

Sonora, at Eldorado.....Apr 1

Ogona.....2d Sun Apr

Sterling City, at Stiles.....2d Sun Apr

J. D. Scott, P. E.

NORTHWEST TEX. CONFERENCE.

Dublin District—Second Round.

Cisco sta., at Cisco.....Mar 28, 29

Cisco mts., at Cisco.....Mar 29, 30

Eastland cr., at Gunglight.....Apr 4, 5

Morgan Hill cr., at Sivan.....Apr 11, 12

Stephenville sta., at S.....Apr 12 p. m., 12

Granbury sta., at Granbury.....Apr 18, 19

Glenrose sta.....Apr 19, 20

Carlton cr., at Graybill.....Apr 25, 26

Hico sta., at Hico.....Apr 26 p. m., 27

Groen's Creek cr., at Hungary.....May 2, 3

Iredell and Fryer cr., at Latham.....May 5, 6

Duffau cr., at Skipper's Chapel.....May 12, 11

Demoss cr.....May 18, 17

E. A. Bailey, P. E.

Gatesville District—Second Round.

Crawford cr., at Osage.....Mar 28, 29

Preachers' Con. at McGregor.....Apr 1

Madison.....Apr 4

Valley Mills, at Chilton.....Apr 4, 5

Meridian, at M.....Apr 11, 12

Lee House, at Purmelia.....Apr 11, 12

Gatesville sta.....Apr 18, 19

Oglesby, at Stockton.....Apr 25, 26

Evant mts. at Live Oak.....Apr 25, 26

Hamilton, at Hamilton.....Apr 27, 28

Killeen, at Nolanville.....May 2, 3

China Springs, at Wesley Ch.....May 2, 3

Harmony, at Harmony.....May 12, 11

Corryell City, at New Hope.....Apr 18, 17

Brookhaven.....May 23, 24

Gatesville mts.....May 25, 26

Jonestown, at Union Grove.....May 30, 31

District Conference and Epworth League

Conference at Meridian June 25-26.

S. W. Turner, P. E.

Weatherford District—Second Round.

Santo, at Tarleton.....Mch 28, 29

Ranger, at Ranger.....Apr 4, 5

Gordon and Strawn, at G.....Apr 11, 12

Breckenridge, at Eureka.....Apr 18, 19

Crytal Falls, at Grogan.....Apr 25, 26

Whit, etc., at Whit.....Apr 25, 26

Feaster, at Central.....May 2, 3

Springtown, at Walnut.....May 5, 6

Farmer, at Markley.....May 12, 11

Ellasville, at Fish Creek.....May 23, 24

Throckmorton, at Rocky F.....May 23, 24

Graham cr., at Upper Tan.....May 30, 31

Graham sta.....May 31, June 1

District Con. at Breckenridge, June 25, 26

E. F. Boone, P. E.

Fort Worth District—Second Round.

Bono, at Godley.....Mar 28, 29

Cresson, at Long Creek.....Mar 29, 30

Joshua, at Hurison.....Apr 2, 3

Cuba, at Green Brier.....Apr 4, 5

Kennedale, at Kennedale.....Apr 11, 12

Mansfield, at St. Paul.....Apr 18, 19

Smithfield, at Shady Grove.....Apr 25, 26

Grapevine, at Minter's Chapel.....Apr 25, 26

Cleburne.....May 2, 3

District Conference April 28-30.

Jas Campbell, P. E.

Abilene District—Second Round.

Big Springs.....Mar 28, 29

Lynn and Terry.....Apr 1

Lynn, at Gall.....Apr 4, 5

Midland.....Apr 11, 12

Colorado Mission, at Liberty.....Apr 18, 19

Snyder, at Hobbs.....Apr 25, 26

Putnam, at Cottonwood.....Apr 25, 26

Jas Campbell, P. E.

Albany and M., at A.....Apr 28

Baird.....Mar 28, Apr 29

Roby, at Nienda.....May 2, 3

Esokota, at Cross Roads.....May 2, 3

Colorado sta.....May 2, 3

Sweetwater and R., at S.....May 12

Buffalo Gap, at L. G.....May 18, 17

Truby, at South.....May 22, 23

Merkel, at Tebo.....May 22, 23

Abilene.....May 23, 24

E. A. Smith, P. E.

Brownwood District—Second Round.

Ballinger.....Mar 28, 29

Winters, at Barnett.....Apr 3

Wingate, at Hyton.....Apr 4, 5

May, at Green's Chapel.....Apr 9

Santa Anna, at Rockwood.....Apr 11, 12

Blossom Sta.....Apr 18, 19

Sage Springs, at Downing.....Apr 18, 19

Comanche cr., at Bibb.....Apr 20

Rising Star, at Macedonia.....Apr 20

Bangs, at Fairview.....Apr 25, 26

Blanket, at Turkey Peak.....May 2, 3

Indian Creek.....May 18, 17

Gustine, at Energy.....May 18, 17

Proctor, at Graham's Chapel.....May 18, 17

Brownwood.....May 23, 24

W. H. Matthews, P. E.

Georgetown District—Second Round.

Salado.....Mar 28, 29

Maadala.....Apr 4, 5

Holland.....Apr 11, 12

First Church, Temple.....Apr 11, 12

Troy.....Apr 18, 19

Rogers.....Apr 25, 26

Hutto.....May 2, 3

J. S. Chapman, P. E.

Waco District—Second Round.

Axtell, at Elk.....Mar 28, 29

Morrow St.....Mar 29, 30

Hewitt, at Spring Valley.....Apr 4, 5

Fenelope, at New Hope.....Apr 11, 12

Mount Cain.....Apr 11, 12

Hubbard.....Apr 18, 19

Morgan and Walnut, at W.....Apr 18, 19

Booquerville, at Greenwood.....Apr 25, 26

Fifth St.....Apr 26, 27

Aquila, at Lebanon.....May 2, 3

Whitney.....May 2, 3

Abbott, at Bell Springs.....May 9, 10

Peoria.....May 16, 17

West.....May 23, 24

Elm St.....May 30, 31

District League and Sunday-school Con-

ference at Morrow St., Waco, March

25-27. District Conference at Mount Cain

June 25-28.

R. B. Bolton, P. E.

Waxahachie District—Second Round.

Ovilla, at Red Oak.....Mar 28, 29

Ferris.....Apr 4, 5

Bristol, at Cimma.....Apr 18, 19

Milford, at Deer.....Apr 18, 19

Italy.....Apr 25, 26

Hillsboro.....Apr 26, 27

Itasca.....May 2, 3

Loveland, at Woodbury.....May 2, 3

Bardwell.....May 9, 10

Ennis.....May 16, 17

Falmer, at Dixon's Chapel.....May 16, 17

Waxahachie.....May 17, 18

Venus.....May 23, 24

Midlothian.....May 27

District Conference at Midlothian May

28-31.

O. F. Sensabaugh, P. E.

Corisanna District—Second Round.

Dresden, at D.....March 28, 29

Rice, at Chatfield.....Apr 4, 5

Alma, at Oak Grove.....Apr 11, 12

Corisanna, First Church.....9 p. m., Apr 11, 12

Eureka, at Long Prairie.....Apr 18, 19

Kereka.....Apr 18, 19

Richard, at Purley.....Apr 18, 19

Dawson, at Mt. Zion.....Apr 18, 19

Mexia.....Apr 25, 26

Brandon.....May 2, 3

Lone Cedar.....May 9, 10

Armour.....May 2, 3

Roane.....May 16, 17

Barry, at Cryer Creek.....May 23, 24

District Conference at Mertens, begin-

ning April 28, at 8 p. m. to May 1.

Jno. M. Barcus, P. E.

Clarendon District—Second Round.

Tulia, at Fairview.....Mch 28, 29

Plainview.....Mch 31, Apr 1

Floydada.....Apr 4, 5

Emma.....Apr 11, 12

Lubbock.....Apr 11, 12

Higgins.....Apr 18, 19

Canadian.....Apr 25, 26

Cataline.....Apr 25, 26

Allenreed.....Apr 25, 26

Hereford Mission.....Apr 25, 26



CRITICISM OF THE SHERMAN AND DENISON PROPOSED AMENDMENT OF THE WILLIACY BILL.

The following is an amendment to the Willacy Bill now pending before the Legislature of Texas:

Amendment to the Amended. Amend Section 2 by adding to Article 2292 as set out in said section the following, viz:

Provided that when prohibition has been or may hereafter be carried at an election ordered and held for the entire county or any subdivision hereof, any incorporated city therein having a population of 5000 inhabitants or over, when at said election cast a majority of votes against prohibition, shall have the right upon the expiration of sixty days thereafter to hold an election to determine whether or not the sale of intoxicating liquors shall be prohibited within the limits of such city; and the Commissioners' Court shall in said case and upon the petition of fifty qualified voters of such city order an election to be held therein for the purpose aforesaid; which election shall be held, notice thereof given, the votes returned and counted and the result declared and published in all respects as provided by this title for a first election, and the order granting such election, as well as that declaring the result, shall, if prohibition be carried in such city, have the same force and effect and the same conclusiveness as are given to such orders in the case of a first election, and no election on the question of prohibition shall thereafter be ordered or held in such city for a period of two years.

Provided further, that in holding such county election such city shall record its vote separately from the remainder of the county.

You will notice that this amendment is to be added to Section 2, Article 2292, as it is set out in the Willacy Bill. It is not intended as a substitute for that article, but merely as an addition thereto. Section 2292 of the Willacy Bill is clearly unconstitutional, as shown by my article published in your paper two weeks ago. This amendment in no sense cures the defect which renders it unconstitutional. Even if this amendment be offered as a substitute it would not cure the defect, but would be subject to the same criticism. The county's and the precinct's constitutional right to prohibit the sale of intoxicating liquor would by this proposed amendment be abrogated for twenty-two months out of every twenty-four. If an incorporated city of 5000 inhabitants should be located in said precinct or county and should see fit to exercise their right in this article. This would be clearly unconstitutional.

Again, the friends of the Willacy Bill claim to be moved in this matter solely by a desire to be fair. This article is unfair in the extreme. It authorizes a city or town of 500 inhabitants or more to first take part in an election for the precinct or county in which said city is located and aid those opposed to prohibition to defeat it in said precinct or county election, and then thereafter hold an election for themselves. In other words, they are permitted to participate in a precinct and county election, and are not bound by its results. It is unfair and unconstitutional in itself, and in no sense cures the unconstitutionality of the Willacy Bill to which its friends propose to add it.

JOHN C. WILLIAMS, Huntsville, Texas.

CHURCH NEWS.

Mr. William Pitts, of Massachusetts, has given \$22,000 for religious work among the colored people in Georgia.

Dr. Daniel C. Gilman, ex-President of Johns Hopkins University, has been elected President of the American Bible Society.

The Canadian Methodists have planned to raise \$350,000 for missions this year. This is more than an average of \$1 per member.

Epworth University at Oklahoma City, the joint property of both Methodisms, is in progress of erection. And it is hoped it may be ready for occupancy by the autumn term.

In certain Churches in Boston services are held at 4 o'clock in the afternoon, instead of in the evening at 7 or 7:30 o'clock. It is thought by many to be a better time, and seems to be growing in favor.

A competent authority reports that twenty thousand natives attend Methodist Episcopal services in the Philippines every week. The fact will have no small bearing on the solution of our Eastern problem.

The will of Mrs. Mary J. Winthrop, lately deceased, who bequeathed \$3,

600,000 to Princeton Theological Seminary, is now to be contested by four cousins, and doubt is expressed as to the strength of the testament. Gifts are safe, bequests hazardous.

The M. E. Church and the M. E. Church, South, now have a joint publishing house in China, a joint hymn book for all the world, and a joint company for insuring all Church property.

After a long and painful illness, the Rev. William Emory Edwards, A.M., D.D., Professor of Moral Philosophy in Randolph-Macon College, and a gifted member of the Virginia Conference, died the 5th of March at his residence in Ashland, Va.

British Congregationalists and Baptists in the British army heretofore have the right to attend worship in Churches of their own faith, just as Wesleyans and Presbyterians for some time have had the right to do. The world still delights us by moving.

Rev. P. Thomas Stanford, A.M., M. D., D.D., LL.D., a negro of Boston, has received a call to the pastorate of the Wilberforce Memorial Church, Birmingham, England, which is a white congregation entirely. Stanford was born a slave at Hampton, Va., in 1850.

The Central Christian Advocate says that the Christian Science Church which a few years ago was estimated to have had 1,999,999 members, now numbers by its own estimate only 51,698. There are only 25,000 members in the whole country outside of the "Mother Church" at Boston.

Bishop C. C. McCabe declares that the Methodist Church leads all the Churches in the United States, and says that if counted by families, the Roman Catholic method, the total membership is 12,000,000, or 4,000,000 more than the Roman Catholics. The increase since 1881, he says, is nearly 1,200,000.

The student volunteers of the Canadian Presbyterian Church held their annual convention in Toronto, February 21, and following. Their union has a membership of sixty-five. Three of their number spent last summer in deputation work among the Churches, in which they aroused interest in missions. A larger number will go out this year.

Along with British and American Churches, the evangelical Churches of Germany manifest a strong tendency toward a closer union. This subject will form the principal topic of discussion at the conferences and synodal meetings during the year 1903. A number of pamphlets on this topic have been written and published by prominent theologians and pastors.

Now that a Philadelphia firm has secured the contract to furnish a Korean syndicate with idols for Buddhist temples and homes, and such a powerful protest is put in by the pulpit and the religious press of this country, we can only reasonably expect that this useful ruse will silence our commercial consciences; these little gods have become a "commodity," thus removing the moral question. What sinful fallacy underlies our forms.

Among the Christian workers in the Philippines, the Protestants, there is a delightful fraternization. Bishop Brent, of the Protestant Episcopal Church, says of our own and other workers: "Our relations with them are cordial and brotherly, even though no formal unity binds us together. It is my purpose to lock arms with their interests, and to share with them my own with as broad a catholicity as I can command." Thus evangelical work starts in those distant islands in the right spirit. It will not have to spend years in forgetting some old and improper habits of selfishness and narrowness.

DR. SMITH MAKES HIS BOW. Please tell my old friend, Ham Horton, I have not got the blues. If I have spoken falsely, let him point out where. There is little comfort to me in the fact that Cuba or Mexico improve if Georgia and Texas go back. I beg Tom Green's pardon. I simply said "Tom Green," because I meant to refer to a frontier where a ministerial tender-foot was afraid to go; but who he was to the man who says all Texans are not cultured. Some Georgian will smite him sure. GEO. G. SMITH.

THE ADVOCATE AND ELSE.

The Texas Christian Advocate of March 5 is full of excellent matter. The first article, "Strong Drink in Our Homes," is opportune and very suggestive. Alcohol, like dynamite, is a dangerous thing to use. Many a drunkard's grave has been filled by a victim whose downward course began when he took liquor with his medicine or mingled with his food. Other articles follow—"The Six Shooter," "Importance of Bird Life," "The Work of the Sunday-school," and others—any one of which is worthy of being preserved in letters of gold. No wonder the Advocate has its thousands of readers! It should have as many more. A sixteen-page paper, fifty-two

If you are scrofulous, dyspeptic, rheumatic, troubled with kidney complaint, general debility, lacking strength, take Hood's Sarsaparilla.

CAMP COUNTY DRY.

Saturday, March 7, Camp County voted on the question of the saloon or no saloon. The majority of voters said, "We do not want the saloon." When the result was known, what shouting, what rejoicing, what weeping for gladness, what ringing of church bells! For nearly two hours this little city was wild with joy. The campaign was hotly waged. The anti side used every method known in tactics to win. They used whiskey. It is said they bought votes. They threatened. They kept the colored man, many of them, from hearing the addresses of the pros. They were managed by men that knew how to plan and how to carry out their plans. They would not meet us in public debate. They would not hear our public discussions. Mrs. Peterson, colored, of the W. C. T. U., came, but her own people would not hear her. Such stubbornness I never saw. They cursed the preachers on the streets. Some of the colored preachers backed down, and would not open their churches to any one for pro speaking. A noble Baptist preacher, however, opened his church. I had the pleasure of speaking to his people three times. There was perhaps some half dozen other speeches made in that church, and that was the only colored church that was opened to us. We met all this by sermon, song, prayer, by God's Word with tears, patient work. Rev. Marshall O. Meador, of Tyler, Texas, helped us. He is a great power. Rev. Mr. Fullbright, of the Baptist Church, also did us good service. The Baptist minister of this place, Rev. E. M. Francis, stood nobly by the work. We had a strong body of laymen, who stood by the cause. Pittsburg Methodism is a power when a moral question stands in jeopardy. When the day came for the election the church bells began to ring. The noble women of my Church and of the other Churches met at my church and began to pray. The children had been drilled by the ladies for the work, and when the hour came for voting I marched them up the street singing, "My Country, 'Tis of Thee," etc. With untiring energy the women and children continued their work until late in the afternoon. We then settled down in almost breathless silence, waiting to hear the final result. By 8 o'clock we had heard from all the precincts. We had secured a safe majority. Prohibition had carried. God had given us the victory. Then the jubilee began, and continued until 10 o'clock. Sunday evening a vast audience met at the Baptist Church in a union service to give thanks unto God. So mote it be. Amen and amen.

D. F. C. TIMMONS, Pittsburg, Texas.

MISSIONARY INSTITUTE OF VERNON DISTRICT.

The Vernon Missionary Institute met at Quanah, March 5 and 6. The weather was very unfavorable, yet eight of the fourteen preachers were present. Sickness prevented others from attending. Bro. J. G. Miller, our genial and enthusiastic presiding elder, kept things lively from beginning to end, and we had a profitable meeting. Dr. Bishop was present, full of missionary facts and figures, and glowing with an ardent missionary spirit. He moved among us and took part in the meeting to our delight and profit. The time was given to the discussion of missions and revivals, and the speeches were hopeful and inspiring. Not a pessimistic word was heard. Our assessments are about 30 per cent higher than they were last year, yet no one said they were too high, but all said they would be paid.

Bro. J. L. Hollers was appointed to preach on the possibility of apostasy; and he did it well.

Our presiding elder has shown himself a man of affairs, and the district has moved forward, both in plans and achievement.

We were favored with a visit from Rev. J. Sam Bares, the efficient and big-hearted President of Clarendon College. He preached on Friday night, on the "Endowment of Power," and his discourse stirred our hearts and moved us to reconsecrate ourselves to the work of our Master.

Bro. C. N. N. Ferguson and his folks gave us royal entertainment, and our visit will be remembered with pleasure. J. H. STEWART, Sec.

GROUND ROCK AS A MEDICINE. The rich people of the cities go to the "springs" in quest of various ailments. They take hot and cold baths in the Mineral water and drink it, gallons of it, and go home relieved, if not cured. Most people can not afford to do this and necessarily suffer and bear it. The mineral forming quite a large part of the water comes from the mineral ore at the bottom of the spring. Prof. Theo. Noel, a geologist, now living in Chicago, discovered a mine of this Ore many years ago while prospecting in the southwest and is now grinding and selling it under the name of Vitae-Ore, and as such the medicine has become well known to the readers of this paper.

The ground Ore, as sold for market, is mixed with water by the purchaser, and has then the same properties as the waters of the springs, only in a highly concentrated form, rendering it much more effective as a medicine. It contains free iron, free sulphur and magnesium and will do for the tired and worn-out system and vital organs what no man-made medicine can.

Prof. Noel, the discoverer of the mineral, has formed the Theo. Noel Company, of which he is the president and principal stockholder, which Company occupies the large Vitae-Ore Building at 27, 29 and 31 W. North Ave., Chicago, Ill., and is growing so rapidly that the three adjoining lots, numbers 33, 35 and 37 W. North Ave., have been purchased and another new building is to be erected to accommodate the increase. The Company wants to send every reader of this paper and their friends and relatives a full sized one dollar package of Vitae-Ore on thirty days' trial, the receiver to pay nothing unless satisfied and he or she is to be the judge. Read their magnificent offer in this issue under the heading, "PERSONAL TO SUBSCRIBERS," and send for a package on trial, mentioning this paper.

issues a year—322 pages—what a literary treat, as well as religious counselor, in the best of families!

That we as Methodists have made improved conditions in many things, since I became a member in 1840, admits of no denial. On the other side of the ledger there are items to our discredit. One of these items I propose to notice. It is the elimination of the "junior preacher" from our economy.

When the Savior sent out his preachers "two and two," he knew what he was doing—knew the men he sent and the people to whom they were to preach. That one of each set would be primus and the other junior stands to reason; for a double-headed animal or company is a monster, an absurdity.

Our Methodist fathers often found young men of consecration and bright promise whom they could use to good advantage under elder and more experienced pastors. These juniors were zealous workers, and at the same time learners. The Bible, our standard books, Church polity, human nature in its diversified forms, manners and customs—all these things were in his course of study. Many of our greatest preachers were developed in this manner. They had not the means to go "through college" and the university. They put their youthful energies into active evangelization—gathering scores, perhaps hundreds, into the fold of Christ, and then stood the peers of other men who had spent years and years in seminary halls.

Do not think I am opposed to college instruction or university polish. Far from it. My whole life tells another tale. But I believe in fitness. There are fields for the scholastic graduates; there are fields for the junior preachers. J. H. BRUNNER, Hiwassee College, Tenn.

WHERE DO THEY BELONG?

Recently there has been a man in some of the Southern central towns of our State, who advertises himself as a street preacher. This so-called preacher, and his wife, do talk on the streets, and their talks are weak and sleeky efforts at a defense of the saloon man and the gambler. And in doing this they criticize the Churches, the preachers, and especially prohibitionists. It is a question in the minds of many people as to whether these so-called street preachers are hired by some of the whiskey associations; or are then only making suckers of the saloon people and fleeing them for a support? It is a fact that these so-called preachers gather the saloon people about them and get their support from them. But the question is, whose preachers are they? They claim not to be called by any Church, and everybody who hears them knows they are not called by the Lord. Who has called them? A. C. BIGGS.

A PREACHER WANTED.

I want a preacher at once for a charge with two appointments. Three Sundays at one place and one at the other. A good paragon very well furnished. The salary was set at \$500. The pastor served the work and gave up the work. Applicant must give good references. GEO. A. LOCLERE, 212 Polk Ave., Houston, Texas.

RESOLUTIONS PASSED BY THE VERNON PREACHERS' MEETING.

Resolved, That it is the sense of this Preachers' Meeting that a pastor's family ought not and really can not pay to the support of the pastor.

2. That we discourage this habit of Boards in some places of assessing the pastor's family, as unscriptural and contrary to the spirit of Methodism. J. T. BLOODWORTH, J. H. STEWART.

THE CHICAGO RICE FAD. Chicago has taken up a new American-grown cereal, and in a manner that bids fair to call widespread attention to the recent rapid development of another "infant" industry. In the Southwest States, over 800 people are daily fed in the lately established "rice kitchens" located in one of Chicago's big department stores, where food is prepared exclusively from Texas and Louisiana rice, in 20 different ways. The novelty of the exhibit has succeeded in attracting considerable notice, for American rice in all stages is shown, from the rough, brownish-yellow grain to the smoking hot food prepared, all embracing an unique exposition of the staple product of the wonderfully developing rice country of Louisiana and Texas.—Southern Pacific Literary Bureau.

Advertisement for Communion Service, featuring a silver chalice and paten. Text includes: 'New and appropriate design. Made of finest Quadruple Silver Plate and will last for a generation.' and 'G. P. BARNES & CO., Jewelers and Silversmiths, LOUISVILLE, KY.'

DISTRICT CONFERENCE NOTICES.

GAINESVILLE DISTRICT CONFERENCE. To the Pastors of the Gainesville District: Please send the names of those who will attend and how they will come to the District Conference at Valley View, to R. L. Kendall. G. F. BOYD.

BEEVILLE DISTRICT CONFERENCE. Beeville District Conference will meet at Galveston June 21, at 5:30 a. m. We intended to hold it in May, but the church will not be finished and furnished in time. Then we had to put it after the Institute at Georgetown. JOE F. WEBB, P. E.

COMMITTEES OF EXAMINATION, ABILENE DISTRICT. License to Preach—C. W. Irvin, C. A. Evans, M. H. Hudson. Recommendation for Admission, On Trial—J. A. Biggs, J. R. Henson, I. L. Mills.

For Deacon's Orders—C. D. West, G. A. Nance, J. E. Brinkley. Elder's Orders—L. A. Webb, C. S. Field, W. A. Manley. E. A. SMITH, P. E.

FAVORS THE ASSEMBLY. I notice that the question of a Texas Chautauqua will come up at San Antonio. For many years I have been hoping for this, and while I was stationed in Rockport, in 1895, '96, '97, I looked over the situation there and talked it over with Bro. F. S. Browder, who owns that one Shull Hotel property. For six years I have kept my eye on it, and urged him to put it up at a reasonable figure and terms for such a purpose. He is willing and I hope the matter will take shape. Rockport is, in my judgment, after being familiar with every point of the Gulf shore for thirty years, the best place in Texas for a summer gathering. Every breeze there must come over the water. That Shull Hotel is a veritable paradise for a Chautauqua. It can be had on a co-operative basis (I think I have matured a plan during the past six years) at a reasonable figure and terms. A very cheap excursion could be arranged to Rockport from San Antonio. WM. A. BOWEN, Dallas, Texas.

Marshall District—Second Round. Church Hill, at C. H. .... April 4, 5 Jefferson ..... April 11, 12 Northside ..... April 18, 19 First Church, Marshall, .... April 19, 20 Hallville, at Hallville, .... April 25, 26 Kelly Memorial, Longview, Apr 26, 27 Harrison, at Union, ..... May 2, 3 (Other dates later.) District Conference at Henderson July 9. Opening sermon by Rev. J. B. K. Spain. C. R. Lamar, P. E.

Brenham District—Second Round. Caldwell mts, at DeWittville, Mar 21, 22 Caldwell sta, Mar 22, 23 Palshear and Brookshire, at K. Mag 28, 29 Lyons, at Lyons, ..... Apr 4, 5 Mayfield, at Ben. Arnold, Apr 11, 12 Sealy, at San Felipe, ..... Apr 18, 19 Cameron ..... Apr 25, 26 DeWittville, at Buckhorn, ..... May 2, 3 Chappell Hill, ..... May 3, 4 Brenham ..... May 4, 5 Childings, at Ledbetter, ..... May 10, 11 Lexington, at Center Point, ..... May 16, 17 Davilla, at Tracy, ..... May 23, 24 Cameron cir, at Salem, ..... May 29, 30 Pleasant Hill, at Plea. Retreat, June 7, 7 Rockdale, ..... June 13, 14 Milano, at Gause, ..... June 20, 21 N. B.: A word to the stewards and members of the Brenham District: During the first round the work, on account of continued bad weather, has been much hindered. The financial report, save at two points, is low—much lower than should be even with the present "hard times." Rains and mud have much interfered with all work. We begin the second round and I urge the stewards to special diligence. Make full proof of your stewardship. If the steward will come "face to face" with each member of the Church, we will have the second round in an improved condition. Chas. F. Smith, P. E. P. O. Cameron, Texas.



G. C. RANKIN, D. Vol. XLIX.

Edi

GALVESTON F

Galveston has h towns and cities wealth and popul was a railroad in port into which t was delivered. F ple of the interior tion to receive th groceries, hardwa of this kind had Galveston. And had to seek Gal markets of the v Texas by way c choose the over introduction of ways of freight a meet with this it a result, Galvest the wealthiest States, according all these advant the State have sea in population beyond her in w was true before years ago struc about ten thou millions of her time to be so a this true? The o in the moral sta beginning, the government in d respect has been inal statutes of been a day for c respects, for so pay no attention run wide-open laws on this su unloaded at the The same is tru wharf nobody c thing as a Sabbic ulation has no Church service in full blast. as any other b impression. w State has law. Nastly little of close proximity ings. Bawdy-l straits, and C like one of the When the vast into the city o sions, the thea dens, the plac icy shops are v to receive then as though she of Texas or t igious life, a in America. storms, it is t religious peopl