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EDITORIAL.

THE ASSURANCE AND THE ETHICS OF THE GOSPEL.

That the religion of Christ appeals very strongly to the emotional nature of men is a self-evident proposition. It produces a conscious experience and stirs the deepest sensibilities of the human heart. Without this experience we would be robbed of much of the joy that comes from a sense of pardon and adoption in the family of God. But this experience is the result of a profound conviction lodged in the judgment and the volition. In this rational realm is where the occult processes of regeneration are wrought out by the Holy Ghost, and where the inner life undergoes a radical change. Out of a realizing sense of this change comes the experience which expresses its vital existence through the emotions. Often with people of ardent temperament this experience rises to the highest raptures of triumph and exultation. It is almost seraphic in its glow and intensity. Here we find the assurance of the gospel. But this is not all that is contemplated in the religion of Christ. It has a practical as well as an experimental side. After the experience is to come the practice. We are not to stop with the feeling of exuberance that comes to us in times of religious excitement. The whole life and character are to be brought under subjection to the exacting precepts and rules of the gospel. Otherwise, our experience will prove as transient as the seeds which fell into the stony ground of the parable, which immediately sprang up, but when the sun was up they became scorched and withered away because they had no deepness of earth. To be permanent and durable our religion must manifest its power in our personal, domestic, social and business relations. Here is where we find the ethics of the gospel, the science of human duty. We are to love God, and love mankind. This love is to express itself in truthfulness, honesty, temperance, social purity and benevolence. It must lift the whole life above things groveling, debasing and ignoble. It must shine out in righteousness, justice, forbearance and mercy. Without these our experience will become a hollow sham—a sounding brass and a tinkling cymbal. But with them we become established in every good word and work, and we have peace with God through our Lord Jesus Christ. We have the double testimony that God dwells in us and we in him. In our hearts we have the experience of assurance and in our lives we show that we have been with Jesus. We love God, and men see our good works and glorify our Father who is in heaven. Thus we combine the assurance and the ethics of the gospel. The former is between us and God, but the latter is between us and the world of mankind. The one is in the realm of consciousness and the other is in the sphere of practical life. "The spirit himself beareth witness with our spirits that we are the children of God," but "if ye continue in my word then are ye my disciples in deed." The two go hand in hand. We need, therefore, ever and anon to bear in mind the fact that we can not rest our hopes of salvation alone upon the fact that we were once regenerated by the Spirit

of God. That we were once saved is no proof that we are still saved. That proof is to be found in the additional fact that day by day our lives are constantly rooting their thoughts and deeds in the great practical work of saving the world. "Ye are my friends if ye do whatsoever I command you." We want therefore to have the inward evidences of our salvation coupled with an increasing desire to do the will of God as the angels do it in heaven. The assurance and the ethics of the gospel combined in the heart and in the life make a perfect Christian character.

THE COMPLIMENTS AND CHIDINGS OF THE EPWORTH HERALD.

In a couple of issues back the Epworth Herald, the official organ of the Epworth Leagues of the Methodist Episcopal Church, had the following paragraph:

Bishop Galloway, of the Methodist Episcopal Church, South, has done splendid service at church dedications, Epworth League Conventions, and other recent notable gatherings among the people of the Methodist Episcopal Church. In this we rejoice. We wish that eloquent Bishop and his colleagues would come oftener. But why do not the Bishops of our Church speak upon important occasions for our Southern friends? Why should the matter be so one-sided? Why should not our Bishops be invited into the best homes of Southern Methodism just as the Bishops of Southern Methodism are invited into the best homes of our Methodism? Why should not the papers of Southern Methodism eulogize the Bishops of the Methodist Episcopal Church in as generous terms as our papers constantly refer to Bishop Galloway, Bishop Hendrix and their colleagues? Ought there not to be a little reciprocity about this business? If not, WHY NOT?

We are very glad that Bishops Hendrix and Galloway are so popular and in such demand among our Northern brethren. It is proof positive that they conduct themselves up there very prudently and agreeably. And we presume the principal reason why they are shown such courtesies is that the good people in that section of the country are benefited by the presence and ministry of these two popular officials of the Southern Church. Hence they are invited by them to "make special addresses, and their public deliverances are given prominence in the papers. But why is it that these overflowing compliments are restricted to Bishops Hendrix and Galloway? We have among us the grandest old man in all Methodism in the person of Bishop Keener. He is a ripe scholar, a brilliant writer, a transcendent preacher, and the noblest Roman of them all; but within the past quarter of a century of his eminent services to the Church, we have never heard of those very fraternal brethren up North extending to him any special courtesies, or going into spasms over him in their public prints. And we have other Bishops of whom we might say the same things. Why this discrimination? If Dr. Berry will answer this question, maybe it will help him to answer the one he propounds to us. They do not want our older Bishops up North. They have memories of other days. Now it is barely possible that if our Northern brethren will elect two popular young men to the Episcopacy who have grown up since our civil strife, and whose efforts have not been conspicuous in establishing little mission conferences all over the South right alongside of our

organized work, setting up altar against altar, and who, when they shall visit us, will come to help us and not to oppose us, we too will invite them to spend some of their leisure time with us and speak on special occasions to our people. We have no prejudice against our Northern brethren, and we congratulate them on the success of their great work throughout their section and other portions of the world; but it is a fact that when their Bishops come down this way it is specifically to aid in the furtherance of a plan to plant another branch of Methodism in the same field occupied by our Church. Bishops Hendrix and Galloway do not go North for that purpose, but rather to stimulate and strengthen the Methodism already on the ground and to contribute to its success. Why do not their Bishops do likewise when they come South? "If not, WHY NOT?"

WHAT SHALL BE DONE WITH THE MEN WHO SLEEP IN CHURCH?

This article has no reference to those who through fatigue, or because of a heavy atmosphere, or because of some mental or physical inability, may sleep through a part of the church service. But it does refer to those who through self-indulgence habitually sleep during the sermon.

That it is discourteous to the minister no one will question. In the case of a man who is a member of the Church, it is a bad example. It were better that he remain away from the church service, for then his spiritual condition would be held responsible, and justly, too, and the public slight to the minister not be so marked. If there be so impossible a thing as that the person is an official in the Church, the mourner's bench, or a vacancy in the Board of Stewards, would probably remedy the evil.

It will be found, we believe, that wherever this species of "needless self-indulgence" exists, the pastor will be annoyed by misbehavior on the part of those who are not members of the Church.

"Disturbing public worship" may have never been defined as making a couch of the pew. Yet, we think that no one can sleep through "public worship" and fail to disturb a part of the congregation.

Some people sleep audibly, some people appear to be taking exercise for the development of special muscles, while others do sleep quietly. But even in the last instance the occasions must be rare when the attention of those in the immediate neighborhood, or of those within the range of vision, is not distracted from the service.

Shall we say that a man is courteous when he habitually sleeps in church? Shall we say that a man is pious when he publicly ignores the "expounded Word"? Does religion consist simply in being at church?

WHAT SHALL WE SING?

Many of the hymns of the Methodist Church are beautiful poems, lofty in sentiment, devotional in character, and when sung "with the spirit and the understanding" are of great benefit to the one who worships in this manner. That we are made better, that we are educated spiritually and mentally by the reading and the singing of such hymns, we believe; and yet in many Protestant churches the regular hymn-book is to

a large extent ignored. Its place is supplied with a book of songs which, from a literary or musical standpoint, cannot occupy a high place.

For the Sabbath school, the League, or even the prayer-meeting it may be that such books are properly used; but surely, for the Sabbath service, nothing should take the place of the regular hymn and tune book.

Recently we met with a body of young people representing different sections of the State and the different Protestant Churches. They were familiar with several of our hymns, but when others were sung, they not only did not know them, but made no effort to sing them. They were accustomed to the lighter songs of the many books that may be given the general name of gospel hymns, and found it difficult to understand the music of the regular hymns.

The music in the Church is, and should be, a part of the worship, but there can be no worship in its true meaning, which does not include a mental act. An indefinite sentiment, a pleasant harmony, may cause a feeling which we just as indefinitely will stifle, for worship. But if the song does not include a rational sentiment, which we accept mentally and spiritually, then the singing or the reading of that hymn is no more worship than the simple act of being present at church, or the assuming a formal expression, which is often misconstrued as piety.

In our libraries we place books of light literature for the young minds. But for the training in the school-room we dare not ignore the solid work. Have we the right to deprive the young people of the benefit to be derived from the use of our hymns?

Bishop E. R. Hendrix has the following concerning the Ecumenical Conference in the New York Journal:

I regard last night's meeting at Carnegie Hall as the greatest missionary meeting I ever attended. For range of topics, their treatment, for breadth of view, and for statesmanlike utterances I have never known its superior. The vast audience present remained to the very end, seemingly hungry to hear every word the eloquent speakers might say.

Canon Edmunds, who made the first address, is a rare scholar. He brought a very ripe scholarship, a singular style, a beautiful humor, and a great facility of treatment to the presentation of his subject which made his address wonderfully interesting. He showed that the missionary spirit is inseparable from the translation and spread of the scriptures.

OLD EASTERN INDIA IS DISCOVERING...

As regards Dr. Chamberlain's address, he showed very clearly and strongly the fact that the old caste-system of India is gradually decaying and that the Hindus are endeavoring for the supply of that great something which it sorely lacks.

Dr. Chamberlain paid an eminent tribute to the Hindu, exhibiting its contrast to the sacred books now in use in India. He presented strikingly the frank acknowledgment prominent Hindus are making that the ideal religion of India has not existed for hundreds of years. India is home-combed with vice, according to Dr. Chamberlain, and can only be regenerated and uplifted by that message which Christianity is bound to supply.

CHINA OF THE PAST AND OF THE FUTURE.

The Rev. Dr. Ashmore's speech upon China was eminently statesmanlike. He gave a thorough discussion of the

China of the past, and the China that must grow out of it. Dr. Ashmore showed an intimate knowledge of Chinese character, customs and traditions. He demonstrated that in China there must be a re-education and a re-formation of the people, and that the change of conditions would come by such re-education, and in a nation like China, it will be a nation that must be re-educating.

All the speakers of the evening displayed unusual eloquence. It was a meeting never surpassed in which was more valuable, one in which every word uttered was worthy of most careful consideration.

JOHN WESLEY'S GREAT LEARNING.

In the popular mind Wesley has been so completely identified with the ignorant and illiterate multitude, to whose spiritual education he gave all the best understanding of his life, and his ministers were often men of very meagre intellectual gifts, and the great Church which he founded in its early days, we would think, would upon any other subject, have more than those of a parish meeting, that Wesley himself has been identified with the intellectual side of the leadership was of fundamental Wesley was Greek, Hebrew in the University, and Fellow of Lincoln College, an twenty-four years of age. He was the peer in his intellectual endowments of any literary character of that most literary period. No generation of the Church, he learned and stored his mind at his time was more fully the superior of this time. Wesley, a Methodist, a bishop, more truly than the Arch-bishop of Canterbury himself, in everything but the episcopal office. The hosts of literary, philosophical and scientific investigators that crowd their arts to appear in his time, he showed were made to feel the keenness of his logic, and the staggering weight of his responsive blows. It is a fine sight to look upon from this distance, that of this single modest man, an unpretentious knight of true religion and unobscured learning, lived for forty years by some few hundreds of members, armed in all the intellectual of scientific genius, showing a firm with their various of tracts and sermons, his papers written pointing upon his three thousand copies, millions of his associates his motives and his methods with hundreds and thousands of men, pondering profoundest things of his with heavier lessons of truth, and articles, treatises, and by doing all his work than those for Christ and his people. Charles registered the sweeping commitment of spiritual music, and one man, has changed a thousand and the two have not ten thousand to begin. Rev. S. E. Hovey, D. D. in these Discourses of Yesterday.

We are not sent into this world to be skimming into which we cannot put our hands. We have certain work to do for our souls, and that is to be done strenuously, other work to do for our delight, and that is to be done heartily, neither is to be done by halves and shifts, but with a will, and what is not worth this effort is not to be done at all. —Chrysostom.

Don't live to see that in any day of your life, or in all your life together, you have done the best you could. The man never lived, save he who perfected our humanity who ever did the very best he could. —Phillips Brooks.

The soul, though it can make no simple claim to having apprehended anything beyond the veil of experience, yet never loses a sense of happiness in conforming to the highest moral ideal it can clearly define for itself. —Walter Pater.

Privations may make our life poorer on its earthly side, but losses of things do not, can not, take away the enriching their possession gave. —Another Schonberg-Cotta Family.

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COMMUNICATIONS.

THE ECUMENICAL CONFERENCE ON FOREIGN MISSIONS IN NEW YORK.

The initial service of this great meeting was held in Carnegie Music Hall, Saturday, April 21, 1900, at 2:30 p. m.; ex-President Harrison presided. The meeting was well attended and was a typical missionary meeting. Enthusiasm and spiritual fervor were unrestrained. The first song was "All hail the power of Jesus' name" to the old tune "Coronation." Surely the gathering clans from all the earth were of one mind and one spirit as the worship and faith of Protestantism blended in that old hymn. What a lesson!

The handling of the great crowd was not an easy task. Besides, the policemen and their assistants seemed not to know the real difference between delegates and visitors. Visitors are numerous, both from within and without the city. There are slightly more than two thousand delegates present, and while Carnegie Hall can accommodate about 4000, there were many delegates who could not get seats even in the balcony or galleries, much less in the "dress circle." It is likely, however, that when national features are over and the new is a little worn off, as many of the celebrities will be heard on Sunday, many of the New York people will not be so eager to hear. Saturday afternoon and Saturday evening have set a high key for the main program, which is to begin in earnest Monday morning. The beginning augurs a great feast for next week. We will give the readers just a little of the beginning as sample of the great conference. The Saturday afternoon exercises were the usual ceremonies of "welcome and response." The address of welcome was delivered by ex-President Harrison on assuming the chair—a most excellent address. He was introduced by Dr. Judson Smith, of Boston. He spoke in part as follows:

I count it a great honor—a call to preside over the deliberations of this great body. It is to associate oneself with the most influential and enduring work that is being done in this day of great enterprises. The gigantic engines that are driving forward a material development are being speeded as never before. The din of the hammer and the ax and the hum of wheels have penetrated the abodes of solitude—the world has now few quiet places. Life is strenuous—the boy is started in his school upon the run, and the pace is not often slackened until the panting man falls into his grave.

Addressing himself more specifically to the missionary issue, Mr. Harrison said:

The enemies of foreign missions have spoken tauntingly of the slowness of the work and of its great and disproportionate cost, and we have too exclusively consoled ourselves and answered the criticism by the suggestion that with God a thousand years is as one day. We should not lose sight of the other side of that truth—one day with him is as a thousand years. God has not set a uniform pace for himself in the work of bringing in the kingdom of his Son. He will hasten it in his day. The stride of his Church shall be so quickened that commerce will be the laggard. Love shall outrun greed. He exacts faith. He will not answer the demand to show a course of stone in his great cathedral for every thousand dollars given. But it may be justice asked that the administrators of our mission treasuries justify their accounts: that they use a business wisdom and economy; that there is no waste; that the workmen do not hinder each other.

Dr. R. Wardlaw Thompson, of London, responded to the address of welcome on behalf of the British delegates. He spoke as follows:

I almost feel inclined to speak of it as a "royal" welcome. If I were not in America, and especially in the United States, I should certainly call it a "royal" welcome. We of England regard that word as expressing what is highest and best, for Queen Victoria is no mere figure-head. (The audience gave a cheer for the Queen.) There was recently gathered at The Hague a convention of the representatives of all the great nations, which sought to find some path toward peace throughout the world. We looked to it with great hope, for it gave some promise of a millennium; but some of us have very sore hearts to-day because of the turn matters took shortly after that great conference.

We rejoice that we have our own opinions and our own ideas—that we are different branches of the service;

but when the time comes to face the foe we must let the world know that we fight under one and the same banner.

Dr. Jos. King responded for the Australian delegates.

Dr. Jacob Chamberlain, of India, responded for the missionaries. Here is a part of what he said:

I accept your welcome in the name of the twenty-four hundred missionaries in India, and in the name of the 15,464 missionaries of the Churches in all lands, of whom more than six hundred are here to-day; in the name of the seventy-three thousand native workers who are striving to uplift their own people; in the name of 1,317,000 communicants and 4,414,000 adherents, enrolled through the efforts and labors of the missionaries, and in the name of the Christian and non-Christian readers of translations of the Bible that have been made by these missionaries into 421 new languages. The time has come for the Church to announce that the conquest of the world for Christ is the fundamental object of its existence. The time has now come when every Church should support two pastors—one for the flock at home, the other for a flock in pagan lands. (These views were loudly applauded.)

I will close this article with a few lines from Dr. A. B. Leonard, of the objects to be accomplished by this conference:

This conference is a bringing together of representatives of all missionary societies in the Protestant Church of the world. It is a meeting for the interchange of views on the part of all those interested in the spread of the gospel in pagan countries. It is the third time in the history of the world that such a meeting has assembled, and the indications point to larger and more gratifying results from this meeting than from any which preceded it.

The principal object, of course, of the conference is the discussion of methods for the more effective presentation of the gospel to adherents of pagan religions. The subject naturally divides itself under the three heads of religion, education and charity. Special attention will be paid to each of these subjects.

Again, the problems will be divided according to the countries concerned. China, India and Japan will come in for special attention. The enormous problem, one almost new to missionary workers, will be discussed, of the most feasible method of carrying Christianity to the interior of the vast continent of Africa.

With the various changes of national relationship, and with the threatened dismemberment of the Chinese Kingdom, with the growing importance of the Empire of Japan, with explorations in Africa constantly adding to the world's information concerning that continent, it will be readily seen that the problems of missions are now greater and more interesting, more intricate and perplexing than ever before in the history of the world.

This conference brings together those from all parts of the world best able to tell us of the situations that confront the Christian world. The fact that all Protestant denominations unite for the discussion of these great religious problems is an indication of the harmony and unity of effort that prevails among them. This fact is most significant. It points to the coming of the time when the work of Christianizing the heathen world will be undertaken by Protestant denominations with a perfect understanding with one another and with a systematic and co-operative effort to bring about the highest results.

Comity in Mission Work—It seems to me that one of the great contributions this conference will make to the progress of missionary work will be the mutual understanding among denominations upon the subject of comity in missionary labor. The problems which have arisen because of the overlapping and duplication of Churches and denominations in certain pagan districts have greatly interfered with the onward march of the gospel. It is to be hoped that through the increased light which this conference will throw upon all such questions a more definite plan will be determined upon for operation under such contingencies.

J. E. SEARS.

CULTURE TRAINING IN SCHOOLS.

By Prof. C. D. Rice.

We are so concerned these days with the training of the intellect and with the acquiring of knowledge that few of us ever stop to consider whether that is the aim, the end, or the whole of education. The knowledge studies offered in our schools have so completely taken possession of the field that very little attention has been given to the development of the inner life of our pupils. That part of the child's nature that affects its happiness, in real life, much more deeply than do all the knowledge studies has received very little attention in our schools. I believe that education, to the of the best, should have a substratum of strong spiritual life as a foundation for the

intellectual. A man that can classify, dissect, reclassify and arrange without catching a deeper meaning beneath has only a partial education. It is the spiritual appreciation of things that brings to life its sweetest pleasures and fullest enjoyment.

I do not wish to say that the logical training of the intellect has no ethical or spiritual value. Each study correctly taught has its own moral value in the life of the child. By the study of mathematics, where neatness and accuracy are required in vigorous, logical reasoning, a habit of mind is acquired that reacts very powerfully in the life of the child to produce a high moral attitude towards the world. The peculiar worth of mathematics as an educational value can not be replaced by any other branch. In the studies of grammar and science, we find that each of them also brings to the child its special training that broadens the intellectual horizon and gives a wider knowledge of the world in which the child lives. But there is nothing in any of these studies that definitely touches the heart, the spiritual nature. Many of the routine lessons indirectly carry truths that reach the inner nature, but it is done in a haphazard, uncertain manner.

The past two decades have led us through a period probably never equaled in scientific discoveries and materialistic advancement. Science and scientific methods have entered and dominated almost every field of thought. Its methods have been carried into nearly every field that has attracted the human mind. It began with the objective phase of knowledge and there developed its methods, but now we hear of those methods being used to investigate the subjective side of life. Much is said these days of a science of the mind and a science of the soul. Scientific methods have been applied to the Art world, and we hear of a science of poetry, a science of music, and a science of architecture. As to whether the subjective life is a proper or a possible field for strict scientific methods if investigation and treatment. I do not wish to discuss at this place. I wish to call attention to the fact how thoroughly the strict logical methods now occupy every department almost of thought.

The subjects chosen for the schools in our towns have been selected too often with scientific treatment and logical ends in view. We have thought too little of the inner life and stressed too much the outer material manifestations and form, because they yield more readily to the demands of the scientific tendency of our times. As a proof of this let us notice some of the principal studies usually found in our elementary schools. In the study of our language too little stress has been placed upon the inner thought and too much has been made upon form and technicalities. The study of forms of expression and word relation lend themselves very readily to logical treatment; and, hence, we find technical grammar has forced its way into our schools to the exclusion of literary interpretation. We cultivate a quickened sense of detecting construction and parts of speech rather than a taste for the deeper, richer meanings in our language. In composition and written language, the continual drill upon form and the dull technicalities have spoiled the free, spontaneous expression of many a child. Form is much more tangible and easy to teach than to reach the inner life of the child and bring out the expression of that life within. Poetry too often becomes a study of meter and rhythm. Geography in the hands of some teachers degenerates into a study of boundary lines and scientific classifications.

And so we find the subjects offered in the schools to-day dominated more or less by a scientific or logical view of things that exclude the emotional, the spiritual interpretation, and thus our schools have grown away from those things that make life deeper and richer.

There is a disappointment felt by many educators in the hopes set up a few years ago, that a great scientific era would result from the teaching of elementary science in the first grades of the public schools based upon the latest scientific methods. So far science in the elementary schools has been discouraging. It is an open question to-day as to whether such a great stress of such methods in elementary science is the proper way to teach nature studies to children. In the history of civilization, all science has had a deep background of myth and poetry. In fact, every race with a history has first passed through the poetic stage before reaching the scientific. The word poetic is used here in the sense in which the imagination weaves together fact and fancy in such a way as to tell a truth from a standpoint more or less of symbolism.

So many of our sciences have begun in poetic conceptions and passed through long periods of development before assuming the real scientific stage. The methods of poetic imagination and the rigorous demands of science are so different and often so opposite that it is a puzzle to many educators why one has always been a prepa-

ration and a background to the other. Science is rigorous and exacting and almost devoid of any attendant emotion, while the poetic conceptions of nature and natural objects by primitive races has always been full of the emotional.

To the scientific or logical treatment of our school work, at the proper time and place, I wish to offer no objection. Such a treatment is the framework of all education, and without it there is no training that will be worthy the name of education. But I do object to those methods being carried into every field of thought to the exclusion of every other attitude we may have in real life towards those same objects of thought. Science is necessary for logical purposes. It serves to show us what to expect. Given a cause, from science, we may expect certain results and thereby avoid things harmful to us or secure that which is to our advantage; but in itself science or logic does not hold the key to our happiness. We make a grave mistake when we fail to see that life is vastly greater than a scientific or logical view of things. In real life logical training in itself will not make a man happy; it will not make a happy home, a happy people, a happy nation. Science or logic has not yet solved the problem of human life, nor entered the domains of the human heart. We seem to be no wiser there than centuries ago. We make the same mistakes, and life seems, despite all our science and logical training, to be as fruitless as in times past. Science has made a great many wonderful changes in our attitude toward the outward material world, but in real life there is still our grief and our sorrow. Science may set accurately the broken leg, but it has not yet healed the broken heart. In real life there are our hopes and our fears, our joys and our sorrows. Logic dwells in the regions of cold reason, but stops at the threshold of our inner life.

During the century no man had stronger or more well-defined ideas of the true education than Tennyson. He saw that education is a twofold process. That which concerned the intellect he called knowledge, and that which concerned the soul he called wisdom. He believed that knowledge is powerless to regulate itself, but a restraining power higher than knowledge must preside over every thought and action. In speaking of knowledge, he said:

"What is she cut loose from faith
That some wild Pallas to the brain

"Of demons, fiery hot to burst
All barriers in her onward race
For power, let her know her place—
She is the second, not the first.

"A higher hand must make her mild,
If all things be not in vain, to guide
Her footsteps, moving side by side,
With wisdom like the younger child.

"For she is earthly of the mind;
But wisdom heavenly of the soul."

But Tennyson did not undervalue knowledge in its place. He believed that to make life fuller and nobler, knowledge must be supported by an inner wisdom. At another time he said:

"Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul according well
May make one music as before."

Happily for the new century which is dawning the pendulum is rapidly swinging back to an appreciation of the deeper inner meaning of things. We are passing from a period of materialism—a mechanical conception of our surroundings—to an idealistic view of the world.

But while the signs of better things are in store for us, we must not be blind to the fact that the past scientific era has fastened its methods upon our education, and that fixed attitudes in thought and method are very difficult to change. Our educational literature has been permeated for many years with a strict scientific and logical view of things.

A true idea of education should be founded on a much wider basis than that of logical or scientific conceptions. In the larger nature of the child we must get beyond the psychological machine that science shows the child to be. Insight into real life discovers to us a free agent with many possibilities. Instead of a machine, we find a self-active being, a personality that is feeling, thinking, willing, loving, fearing—all at the same time. We are led to believe the child is spiritual as well as intellectual.

With the insight that the child is a living, spiritual being with a strong emotional nature that can more often feel deeper than it can reason, and whose actions depend so much upon the emotional nature within, we should be prepared to feed that soul life within and to produce the right feelings, and therefore excite the proper thoughts and actions. The emotions may be full and rich, or they may be weakened into sickly sentimentalism. The actions may exhibit a selfish soul, or they may show one pure and full of self-sacrifice. The training affects more deeply the real happiness of the child

than the possession of a logical mind. In our schools we train too much for the outward and not enough for the inward life.

The development of the child into an appreciation of the beauties and pure, sweet joys of life should be just as much a part of education as to teach it to be self-supporting. A well-fed and a well-clothed body is not all of life. "Life is more than meat and body more than raiment." There is a spiritual side of life that affects our happiness much more than do the outward material things. Material advantages should not be an end in themselves, but only a means to an end—the spiritual. A man trained to respond to every beauty around him, to every lofty thought, to every varied emotion, to every noble sentiment, has life vastly more full and complete than the man that has every material want gratified. It is the spiritual, inner life that lifts us up out of the dull sphere of facts to a higher plane where the world is seen from a different point of view, and where life takes on a new meaning and interest.

The adult sees the world from a very different point of view from that of the child. He has been led into the world of facts and logical necessities, and has been made to face realities, of which the child has not yet even dreamed. The fairy land of the child's world is still overhung with those mysterious lights of hope and joy and enchantments we so often see in childish ways. Every object almost is attended with a feeling of wonder or associated in the childish mind with some peculiar charm. The child moves so often in a wonderland full of myths and fables. The light of the child's world has not yet "faded into the light of common day." The glow and glamor that cover all things linger through the years of youth, coloring everything with the mystery and joy of childhood. The dreams and half-awakened possibilities and the glories that cluster around the future still cling to the childish hopes and anticipations.

Are we to imagine that this deep, rich, emotional life of the child is worthless and without meaning in education? I would regret very much to believe it. One of our great writers tells us that our sentiments are much more valuable to us than our thoughts. With a better notion of the emotional element in the child, we find ourselves facing a very grave problem, not only of using the childish moods and feelings that we find, but also the responsibility placed upon us as teachers to produce in the child the right feelings and emotions.

The emotional attitude of a people or of an age determine to a large extent the character of its literature and art. The great literary epochs in English literature have had at those times a nation of people living and thinking with deeper and fuller feelings. The Elizabethan age in our literary life "had a breath of genuine outdoor life, with no hint of study or stage, and back behind it there was a glow and a richness of imagination like the creation of a new world of light and color." It is fortunate for us that our English Bible and Church hymns came to us during the times of deep, rich, emotional fervor. Last year there appeared in one of our great magazines an article claiming the reason we were now producing no lasting literature in America is because there is, at present, no depth of emotion in our national life. We are too busy developing material resources to let our emotional life grow; and hence, as a nation, we do not feel deeply nor live deeply. To develop this deeper, richer side of a people, a time must be set aside for its culture. A spiritual strength can not be grown in a mad rush, nor can it be grown without nourishment. Every man should have time to retire within himself to think and to reflect upon the deeper meaning of life. In a mad rush for material advantages which an age of science has brought us, our time is so taken up that we do not stop to find ourselves.

A spiritual truth begins with a faint glimmer and grows as we continuously ponder over its meaning and significance. It is for the earnest seeker only and comes through a slow growth. A work of art of value will not give up its deeper, inner truth at first. It may take months, and even years, to reach its meaning or significance. By thinking over it continuously its truth comes out more and more.

We forget too often the child's way of looking at things, and try to force our point of view. In our educational methods we forget the childish inclinations and tendencies, and by forcing unnatural methods we rob childhood of many of its sweetest joys and pleasures. The world which may have remained for many years a land of beauty to the child is often too early made by us a barren desert. There is nothing the adult seems to forget so readily, as what he once was as a child.

The true education, I believe, should begin with the child's point of view and retain all innocent tendencies that give so much delight, and should use those tendencies to develop the intellectual, emotional and moral life of the child.

The surest way to teach and quicken the inner life is by means of some one

of the various forms which takes dead form. It takes the dry, bar into it the riches of feeling, and sending breathing message to gives interest to the completes the incompleteness of all great left their impress upon disciples said to on Great Teacher: "D burn within us w us by the way to us the Scrip book has outl that has not had upon it. It is the makes a history grea gather up the facts c can touch them int takes the humble sh secure daisy, and mak in our hearts and I quickened meaning Wordsworth sees a n reach of science. A an artistic setting of hold of the child n fixed in the memory the bare fact, unatt emotional feeling, w the passing momen inner nature, and it into the heart of th

Our school-rooms thing more than the silent influence of a before the children, ured. Its lessons w in their lives and h and character in th the story of "The Hawthorne has tr fact upon us. The day after day the c face upon the mean the same likeness in

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Edward Markhan once in San Franc picture. This pictu in his memory for Christmas vacation wrote out the imp had been sprinting for all those years great poem, "The M

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of the various forms of art. Art is that which takes dead form and gives it life. It takes the dry, barren fact, weaving into it the riches of imagination and feeling, and sending it forth a living, breathing message to the world.

Our school-rooms should have something more than the bare walls. The silent influence of a good picture hung before the children can not be measured. Its lessons will take deep hold in their lives and help to form ideals and character in the future years.

Secure the copies of the great masterpieces of painting and let them hang before the children. Without a word of comment the great truths in the pictures will steal into their hearts and lives, and bring forth fruit an hundred-fold somewhere down the future years.

WEALTH.

One form in which the world prosers its enemy is seen in the hold its wealth gets on our affections and the absorbing zeal which it imparts to our attempted acquisition of that wealth. We do not say it is sinful to desire wealth or that it is wrong to acquire it. It is no proof that a man is wanting in piety to see him exerting himself in the way of diligent toil and careful expenditure in the work of accumulation.

protection to a man in this world, forcing off almost every temporal want and supplying almost every temporal good, and frequently giving those who have enough of it a position among men which the highest personal virtue if in rags would never be able to confer, that a man becomes inordinately wedded to it when he sees gold attracting towards its possessor. Everything it touches there arises the desire to realize the power of the fabled king that whatever he touches may be transmuted into gold.

Our school-rooms should have something more than the bare walls. The silent influence of a good picture hung before the children can not be measured. Its lessons will take deep hold in their lives and help to form ideals and character in the future years.

Movement. May they roll on to bless thousands of poor, deluded, starving, suffering humanity, not only on our own doors, but those in heathen lands.

Kilgore, Texas.

THE CHOIR, CONGREGATIONAL SINGING AND HOME INFLUENCES.

By D. J. Evans, Whitewright, Texas.

The leader of a choir has great responsibility to perform, as he is looked to for the selection of songs for the choir, and to a great extent is responsible for the conduct of the members of his choir while in the choir loft; but if he has the hearty support of the parents and the members, this is not so hard a task. What can you do with a choir with unruly members?

1. The hiring of a preacher.

2. Buying a hymn book.

But, he says, "most any one could raise a tune." To this you can most assuredly say that he (the growler) couldn't. He is fit for nothing but to find fault. There are a few men only in each congregation who do not understand music who can start a tune-always in the right key, without being too high or too low for the congregation, and often miss the metre. We knew a good old brother once who started a short metre tune to a long metre hymn, but he soon stopped. Then the pastor said: "It will not come to that tune, Bro. Williams." Bro. W. replied: "I'll make it come!" And he did. But he had to make it by himself.

We must also avoid being too pointed in our invitation songs. We are told of a Baptist friend who applied for membership in a Methodist Church; and while the Church was extending the hand of Church fellowship someone started the song: "There's a stranger at the door."

They are told of a Baptist brother who, administering baptism to a candidate, requested some brother to start an appropriate song as they were coming out of the lake. The brother was faithful, and sang, "Pull for the shore," etc.

not chew up their words, according to the modern way of "chopping" music. "Oh, well," some one may say, "I am sending my son or daughter to Prof. So-and-So to take vocal music." This only means voice culture, and you will find that many of these professional voice teachers are not able to read at sight a simple Sunday-school song themselves. We can prove the assertion by your own sons and daughters. Notice them. After they take lessons for years and graduated (), they can not read at sight the simplest songs—and what good are they to the Church to which they belong? None! We believe in voice culture. We teach it ourselves, but we always insist on our pupils learning to read at sight. Some of our pastors are at fault in this respect. We often correspond with pastors in regard to teaching their people. Some reply it would be impossible, as they are behind with their finances, and don't want their people to obligate themselves any more until they pay up. Activity in the Church and singing would be the very means of causing them to pay up. What they would pay out for the singing would not lessen their pay to their pastor. The people are not encouraged enough in this line, hence the Church suffers in congregational singing. Any unprepared person, who has looked into this matter, will agree with us that we are right. The singing class in the Church, using the Church book, is the only redemption for our congregational singing. Some Churches make up a sum and hire a teacher to teach all of the young people. This is a good plan, and the Young People's Hymnal and the Standard Hymn and Tune Book furnish a splendid means for reading and singing. We are tired of hearing and seeing our Methodist people importing other song books into our Churches. Whenever they awaken interest enough to have singing schools taught, let us use what we have; they are good enough—nothing better.

We hope we have said something in these articles that will arouse our people to have better congregational singing and to help and encourage our choirs and leaders, so as to lead the congregation in singing. Let us join with David, Ps. 95:1.

THE ALEXANDER THEORY OF THE FATHERHOOD.

Alexander holds to what might be called the Alexander theory of the Fatherhood of God, for if any one has accepted it in the way he expounds it, certainly no one has been able to get it before the public eye as he has. With a world of theological preconceptions and a mighty prejudice in favor of what is called a "beautiful conception"—the universal Fatherhood of God—it is no surprise that Fairbairn, Wendt, Bruce and Watson, and others, should easily sweep away the apprehensions of this subject which contradicted theirs. The surprise is that even an Alexander can stand just at this time alone against them with any degree of hope. Because he stands, and with his exegesis gives great promise of continuing to stand, we feel like repeating with significant emphasis the words of the school-boy: "How big is Alexander, pa, that people call him great!"

Because truth is so well adapted to the human intellect, and the human intellect so well qualified to apprehend the truth, once before the public mind in this ingenious setting, this truth—that God has (not in a nominal sense, but truly and really) a family all the members of which are related as brothers, and of whom God is in a distinct manner their common Father, will surely take precedence over every bias and preconception which in any way tends to lose a Christian in the common herd of the multiplied millions of the wicked and unclean—concerning whom and to whom Jesus himself said: "Ye are of your father the devil," and again, "If God were your Father, ye would love me."

They are calculated to remind one of a kindergarten, where the little prospects play at war. Here little Willie will seize his paper sword and charge the defiant soldiers (all of which he has carefully arranged so as to look as fierce as possible) with an air of importance which can not be exceeded anywhere in real life. Willie never stops until the last enemy lies prostrate upon the battlefield. But what does that mock battle signify? It means that a real battle may have been fought in the past or may be fought in the future. It signifies the possibility of a real battle. It is not, and can not be, any art of philosophy, but made into a real battle itself. Potential sons do not mean real sons any more than sham battles mean real battles.

without so much as their consent or knowledge, and against their best. How biblical is all this gibberish! How much like Christian preaching is the noise we hear when men cry out in their enthusiastic madness: "Even the blasphemous Voltare and the darning-needle Bob are veritable sons of God!" Oh, brethren, how much does this sentimental froth weigh in the balance over and against the simple expression of Paul in Rom. 8:14: "For as many as are led by the Spirit of God, they are the sons of God." Oh with John 1:12: "But as many as received Him to them gave He power to become the sons of God?"

Those who receive Christ in any way that will bring it necessary for them to answer the question, "What will you do with Jesus?" are potential sons, but not all who receive Christ in this way will become the sons of God. They will all have the power to become sons, but whether they will become sons or not depends upon the disposition they make of Jesus. John continues, in substance: "Those who believe in his name shall be born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Though the will of man is not the power which brings about the change, yet the change is clearly dependent upon the belief of man. This faith, exercised by man, gives him the power to become a son of God in a religious attitude—and we receive him the child of bondage again to fear, but we receive the spirit of adoption, whereby we cry, Abba, Father.

It is the condition of the new birth, and the new birth is the condition of our becoming the sons of God. Because that is kind and merciful to the wicked, it is sufficient reason for believing that he is their Father. God does not have to be Father to be kind. He may in all his dealings with them be a Father to the miserable wretches of this earth, and at the same time not be Father to them.

How severely would we have the sweet fire of fraternal love to those who have a right with us, but to do this they very first must stand as away from all the rest of the world.

There is no place in all this world held to be more heavenly than the little circle which binds our immediate family, and yet there is no place so securely guarded against intruders. One of the sweetest thoughts of the heavenly home is that nothing vile or unclean shall enter it.

But to continue. When Paul would comfort the Hebrews who were under chastisement and affliction, and who seemed to reason from the fact that they were not sons, he told them: "If ye endure chastening, God dealeth with you as with sons. Those believers knew we well that all men are not sons of God that they were in danger of concluding that the devil was possibly right (see doubtless what was Satan's suggestion), and that they were not the sons of God. Paul did not say, "You need not give yourselves any uneasiness about this matter, for all men are the sons of God," but to the contrary. He showed them that not only were there those who were not sons of God, but that even they who were might lose this sonship. "But if ye be without the Father's chastisement, ye are not sons, but bastards."

Alexander's theory of the Fatherhood is more than ingenious. It is biblical, Christian, rational. His exposition of it is clear, definite and convincing.

God as Father is looked at from Christ's viewpoint. What Christ said about God as Father, and not what men have believed, is the only light that he follows in presenting this subject.

As to the merits of the subject, Alexander does not speak at length. His position is clearly seen in one of his conclusions: "The doctrine of Jesus is that God is the Father of those who compose the kingdom of God." He says: "The essential element of Fatherhood is the fact of procreation." "Except a man be born (begotten) anew, he can not enter into the kingdom of God." IRA M. BRUCE.

HAPPY LITTLE GIRL.

Her Father Learned How to Treat Her. "While drinking coffee, I visited a celebrated physician who told me that my severe headaches, languid feelings and inability to work were caused by the food being very thick and sluggish, from the use of coffee. Since leaving off coffee and using Postum Cereal Food Coffee, I have recovered my energy, am able to work hard and feel brighter and happier in every way. My wife also uses Postum Food Coffee, without any disagreeable after effect. She feels strengthened and invigorated with the Postum, while on the contrary, coffee made her weak and nervous. We also give it to the little girl every morning, and it would be a hard matter to find another child as bright and healthy and happy as she is. We are great believers in Postum." H. A. Beckwith, E. Pembroke, N. Y.

Notes From the Field.

EAST TEXAS CONFERENCE.

WELLS MISSION.

H. J. Hayes, April 25: Victory is again perched upon the banner of prohibition. In the election Saturday, April 25, which included two places—Wells and Forest—the combined vote was pros 186, anti 39, showing the strong sentiment in favor of "no saloons."

TYLER CIRCUIT.

S. N. Allen, April 27: Our second Quarterly Conference has come and gone. It was held on Thursday, the 26th. Notwithstanding the busy time, we had a real good time. Our presiding elder, J. T. Smith, fed us with a real good sermon, and we rejoiced together in the Lord.

NORTHWEST TEXAS CONFERENCE.

CISCO.

E. Hightower, April 24: We closed a sixteen days' meeting last night. Many conversions; twenty-eight additions to the Church by ritual and eight by certificate, with others yet to be received. The Church was strengthened every way, and the collections fully covered by a gilt-edged subscription; a happy people and a thrice happy pastor are some of the results.

MERIDIAN.

C. Bruce Meador: We have been quiet during the year because we had nothing inspiring to write of. But now we have somewhat to say. Last Sunday, notwithstanding the inclement weather, a fine audience greeted us at our new church for the first service.

BAD COMPLEXIONS RED ROUGH HANDS FALLING HAIR



The most effective skin purifying and beautifying soap in the world, as well as purgative and sweetest for toilet, bath, and nursery. It strikes at the cause of bad complexion, red, rough hands, falling hair, and baby blemishes, viz., the clogged, irritated, inflamed, overworked, or sluggish pores.

revival, and we realize that this is of vastly more importance than all other labors. We are now praying to this end. Will begin our meeting June 1. The Twentieth Century Fund and conference collections are being well cared for. We love our presiding elder. He is wide-awake, looking well to the interests of the Church. He preaches very fine sermons—full of wisdom and the Spirit.

HIGGINS.

Geo. A. Nance, P. E., April 24: Seventy-five in Sunday-school and two persons received into the Church! Such was the record at Ochiltree, April 22. This will be an agreeable surprise to those who know the place. We have a kind people to serve, and they seem pleased with their pastor. Higgins Circuit is improving. Ochiltree is 55 miles away, but we have a good Sunday there once a month, the people bringing dinner, and staying for two services and Sunday-school. Congregations improving. Am now on my way to Missouri to visit a brother.

GOLDSBOWAITE.

C. A. Evans, April 24: We are hopeful over here. Our Sunday-school is doing well, growing in interest and numbers steadily; the Epworth Leagues are improving and congregations good. Our Home Mission Society has just completed some very valuable improvements. Beginning with the Church, the seats have all been painted nicely, also the pulpit and chancel; the aisles and rostrum carpeted. Then, at the parsonage, a new room has been built, a new carpet made, a splendid dining table put into the dining room, several chairs bought, among them a magnificent rocker. Something near \$100 expended on the church and parsonage since Conference. We begin a meeting the 27th of this month, and we are hoping for a great time of refreshing from the presence of the Lord.

A WORD FROM ARLINGTON.

J. P. Mussett: We were received by the Church and people. Many tokens of kindness have been, and continue to be, shown us, and we are delighted with our charge. This is a goodly heritage. They are supplying our temporal necessities. There are signs of spiritual growth. O, for the baptism of the Holy Ghost in Pentecostal powers. The Woman's Home Mission Society have added an elegant new front room and portico to the parsonage, arranged to open into the other rooms by means of sliding doors. The design and workmanship correspond, and reflect credit on those who planned it.

S. M. Ownby, April 26: Am glad to report Bonita improving, yet we have run on to a few breakers, but by the grace of God, we are going to do our level best. Bonita charge has seven appointments. When we came to the charge there was only one Sunday-school. Now we have six, and four weekly prayer meetings and two communities that have cottage prayer meetings. Our second quarterly meeting is a thing of the past. Finances reasonably good. We have improved the parsonage to the amount of \$47. We have moved our church house at Bonita to a more desirable location. Have spent the sum of \$200 on improving it. On April 16 Bro. Binkley dedicated it and held our quarterly meeting on Monday following. Our protracted meeting was in progress then, and closed the 20th, with good results. We are indebted to Bro. A. Webb, of Montague, for three able sermons, which, no doubt, did untold good. I think I hear W. R. McCarter, of Marvin, say, "Have you been pounded?" Yes, in the most royal style. It began at the first of the year, and has not ceased yet. Not only have they pounded the preacher and family, but a general overhauling of the parsonage and church houses, have purchased two new organs, new books and other things essential to the success of the charge. We are working, praying and expecting a gracious revival all over the charge.

WEST TEXAS CONFERENCE.

SEGUIN.

H. G. H.: The proposed W. C. T. U. here did not materialize, as far as I have learned. If temperance forces exist, they are certainly in very unorganic shape. Two new pastors have come in. Rev. H. M. Perkins, of Presbyterian, and Rev. Percy Jones, of Episcopal Church. Our pastor will hold a series of services preparatory to District Conference in June. Many costly improvements going on in our city, and

our principal streets being finely graded. The floods of rain in this section have done more good than injury. H. Troell, of this city, gives seven electric lights annually to each church in town free of charge, a saving of nearly \$40 to our Church yearly. A pastors' association may be formed. Churches holding their own, and the world doing pretty much the same.

NORTH TEXAS CONFERENCE.

LADONIA.

S. C. Riddle, April 30: Most grateful acknowledgment is hereby made of the very valuable assistance rendered in the recent protracted meeting by Bro. J. M. Peterson (eleven sermons), Bro. J. J. Clark (seven), Bro. J. A. Stafford (two), Bro. O. P. Thomas (two), and the editor of the Advocate (two excellent sermons).

ROYSE CITY.

Geo. H. Adams, April 28: I have not been able to preach since the third Sunday in March. At that time I was taken with la grippe, and since then up till now have had rather a hard time. Can't get out to my work yet. Expect to preach Sunday. My "big" meeting at Poetry will begin the fifth Sunday in July. Rev. W. J. Bloodworth will help me in the meeting.

SANGER.

John Moore: Our second Quarterly Conference was held at Cedar Grove on April 21 and 22. Rev. J. M. Binkley, our presiding elder, was on hand preaching with spirit, and presiding with grace and dignity. The steward made a good report, and altogether the meeting was a very pleasant one. The good people of Cedar Grove provided everything good to eat except butter-milk for the presiding elder, an unfortunate oversight for which they will make atonement at the third quarterly meeting at Wesley. We have been received cordially and treated kindly by the people all over the charge. No better people have we ever served. The official board fixed the preacher's salary at \$700 and expect to pay it. Our congregations are large and attentive, and the outlook is promising. Our District Conference convenes here May 18, and you are cordially invited to come and make yourself at home.

BONITA.

S. M. Ownby, April 26: Am glad to report Bonita improving, yet we have run on to a few breakers, but by the grace of God, we are going to do our level best. Bonita charge has seven appointments. When we came to the charge there was only one Sunday-school. Now we have six, and four weekly prayer meetings and two communities that have cottage prayer meetings. Our second quarterly meeting is a thing of the past. Finances reasonably good. We have improved the parsonage to the amount of \$47. We have moved our church house at Bonita to a more desirable location. Have spent the sum of \$200 on improving it. On April 16 Bro. Binkley dedicated it and held our quarterly meeting on Monday following. Our protracted meeting was in progress then, and closed the 20th, with good results. We are indebted to Bro. A. Webb, of Montague, for three able sermons, which, no doubt, did untold good. I think I hear W. R. McCarter, of Marvin, say, "Have you been pounded?" Yes, in the most royal style. It began at the first of the year, and has not ceased yet. Not only have they pounded the preacher and family, but a general overhauling of the parsonage and church houses, have purchased two new organs, new books and other things essential to the success of the charge. We are working, praying and expecting a gracious revival all over the charge.

COMO CIRCUIT.

Jno. E. Roach: Everything moving on well on this work. Congregations are improving as the spring continues, and the signs for a round of gracious revivals are already visible. Our Sunday-schools are interesting. They use our periodicals freely, and this is the month for them to observe Children's Day, using the admirable program prepared by our House. The women are at work in the W. H. M. Society. Two good, live auxiliaries are endeavoring to keep up every department of their work. Every woman in these societies has already promised her dollar or more for the Twentieth Century Fund. The society at Forest Academy has lately made some very much needed improvements about the premises of the parsonage, and the society at Como has just put a lovely carpet in the church and a nice matting in the parsonage. Our finances are well advanced. Salary coming on well. Part of the foreign mission collection in hand, with prospects for paying every claim against the charge during the year. Bro. E. B. Thompson has been

with us in the interest of the Twentieth Century Movement. He preached a very fine sermon on "Christian Education," intensely practical, and thoroughly explained the movement to the people. It did us a lasting good. Bro. Pladger could not come to our second Quarterly Conference, on account of the sickness of his little boy. He sent an able representative in Bro. Rosser, who preached in two very fine sermons and dedicated our new church at Pleasant Hill. We had a good day at Pickett yesterday, and are fixing to build a new church there, which will house the last unsheltered congregation on this work.

RANDOLPH.

Maggie Mossey, April 25: Rev. J. L. Naudie began a meeting here on Saturday night before the first Sunday of April, and closed Sunday night, April 15, with five conversions and eight accessions to the Methodist Church, three by letter and five by baptism. The Church was revived. Bro. Naudie is doing good work here. He is faithful in his work. We thank God for what he has already done for us during this year, and hope and pray that we may have a greater revival.

PILOT POINT.

A. F. Hendrix, April 26: The first day of April we began a protracted meeting, which lasted twenty-five days, resulting in about seventy-five conversions and rebaptisms. God was with us in power from beginning to end. The spirit of unity that prevailed throughout the services was commendable. The pastors of the various Churches and most of their flock were present ready for service and rejoicing. Not a thing occurred from beginning to end to mar our success, but a continual coming of friends and Churches, and as a Christian people we can boast of being of one mind and of one accord. Our Church especially has received such an uplift that eternity alone will be able to tell of the wonderful work. A revival that can hold a good and strong hand with a Democratic primary, and closing exercises of schools, and some rain, and excursions far and near, will do to depend upon. Our people were desperately in earnest and something had to happen. We were assisted most of the time by Revs. J. I. Morris and J. B. Goler, two strong men in a revival. They have left an impression on the community that will be lasting. Everybody wants them to come again. Rev. W. D. Mountcastle, presiding elder of Paris District, was with us two days. He preached the commencement sermon for the public schools the 25th, and preached twice besides. His sermons were appropriate and strong. We were glad to have him with us. Rev. J. M. Binkley spent one night with us. All in all, we record a victory, and give God all the praise.

The heaviest words in our language are the two briefest ones. Yes and no. One stands for the surrender of the will, the other for denial, one for gratification, the other for character.—Theodore T. Munger.

HEART DISEASE.

Some Facts Regarding the Rapid Increase of Heart Troubles.

Heart trouble, at least among the Americans, is certainly increasing and while this may be largely due to the excitement and worry of American business life, it is more often the result of weak stomachs, of poor digestion.

Real organic disease is incurable; but not one case in a hundred of heart trouble is organic.

The close relation between heart trouble and poor digestion is because both organs are controlled by the same great nerves, the Sympathetic and the Pneumogastric.

In another way also the heart is affected by the form of poor digestion, which causes gas and fermentation from half digested food. There is a feeling of oppression and heaviness in the chest caused by pressure of the distended stomach on the heart and lungs, interfering with their action; hence arises palpitation and short breath.

Poor digestion also poisons the blood, making it thin and watery, which irritates and weakens the heart.

The most sensible treatment for heart trouble is to improve the digestion and to insure the prompt assimilation of food.

This can be done by the regular use after meals of some safe, pleasant and effective digestive preparation, like Stuart's Dyspepsia Tablets, which may be found at drug stores, and which contain valuable, harmless digestive elements in a pleasant, convenient form.

It is safe to say that the regular, persistent use of Stuart's Dyspepsia Tablets at meal time will cure any form of stomach trouble except cancer of the stomach.

RESOLUTIONS.

The following resolution was adopted unanimously, by a rising vote, at the last session of the Paris District Conference, held April 25-27:

Whereas by the law of our Church, the time limit for pastors and presiding elders is four years, and

Whereas Bro. W. D. Mountcastle, the presiding elder of the Paris District, has worked faithfully among us for the past four years, and will be changed at our approaching Annual Conference, therefore be it

Resolved That we, as pastors and laymen of the Paris District, hereby express our hearty appreciation of his kindness and love to us during those years. We recognize in him a most efficient leader, and under his management, diligent work and earnest prayers, he has developed this district into one of the best in the North Texas Conference. It is with deep regret that we give him up, and pray that God may deal gently with him, and that he may be spared many years for the service of the Master. Our prayers and love will follow him wherever he shall go. We would not forget the kindness of Sister Mountcastle and Miss White. They have made us feel at home at the district parsonage, and their many words of encouragement have been greatly appreciated, and their kindness will not be forgotten.

W. H. WRIGHT,
W. F. BRYAN.

A QUESTION OF PRIVILEGE.

Has a man the right to frown and grunt and suffer when absolutely a plaintiff and sure relief is offered him? We know that a cask of Mineral Wells Water will relieve that Indigestion, Constipation, Headache and give rest and sleep. Now you try it; don't put it off. Write Mineral Wells Water Works, Mineral Wells, Texas.

CONFERENCE MINUTES.

To the Members of the East Texas Conference.

Brethren: The minutes of our last session have been published for several weeks, and if any of you have not received your proportion, please let me know. J. E. HEARTSILL, Marshall, Texas.

Spencerian Pens New Series No. 37.



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You have Debility?
You have Liver Disease?
You have Whisky Liver?
You have Consumption?
You have Dyspepsia?
You have Bright's Disease?
You have Catarrh of the Stomach?
You have Cancer of the Stomach?

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A. M. HOUSTON, Burditt's Well, via Lockhart, Texas.

ELGIN, TEXAS, MARCH 22, 1898.

MR. J. BACON, DALLAS, TEXAS: Dear Brother: The SEWING MACHINE ordered by you reached us in good order, and

"IT'S A DAISSY." We are highly pleased with it. Any one needing a sewing machine will certainly run no risk in buying the "Automatic Machine." Besides getting one of the best family papers published. Many thanks. Yours truly, T. H. YARBROUGH.

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CRAZY WELL WATER will cure Rheumatism, Indigestion, Bowstomach, Kidney and Liver Troubles. This Water has no equalled reputation as being equal if not superior to the famous waters of Chatelet. This Water is very effective in the treatment of all Female Obstructions. The Springs of Crazy Well Water are Uncontaminated by Nitrates, Sulphur, Chlorine, Lead, or any other mineral. Water shipped fresh from the Well at 40 cents per gallon. 100 lbs. at Mineral Wells. For further information address

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itching and burning are... is on fire, sleep or rest is... strength is exhausted.

ing a sticky fluid, which... ly, bleeds and scabs over.

spoken of as diseases of... BRITATION USE.

skin... itching and soothe the... fine, can do this.

ll deep-seated blood and... -inforces and invigorates... cieved, all inflammation

SS

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not behave himself. I... od gave me these big... Jennie! Give me...

How white you are!... do: You just scamper... other and let me stay...

Come now, hurry... is lonely and so are... tuck you away. I'll... orning."

red Miles. Jennie was... per, but she made all... little cottage to the...

he angels saw, looking... for some new good... in the great books of...

an in white overalls... ness, scrubbing, rub... They saw a man who...

Four, polishing little... y the light of a kero... saw a giant sweep...

ustling, polishing. At... w a man kneeling in... ide a sleeping drunk...

whispers, as children... a soul so white that... with a song of joy.

ON FOUR LEGS.

of a reading-class were... they read, the teacher... ing of various words...

"Furlough" was en... "furlough" mean?" asked...

immediate reply, and... d the question again...

I up her hand. "T... ll me what 'furlough'...

ule," said Mary. "I... ed the teacher: 'It...'

"said Mary. 'I have... that says so.'"

teacher, now thor... l, "you may bring the... and we will see about...

Mary brought the... ne triumph, opened t... was a picture of a...

beside a mule. Below... the words, "Going... furlough."—Columbus

VT KEEP IT.

from the Children.

p Grape-Nuts food in... ses so fast I have to... the children love it so...

I have been looking... something that I do... to prepare and still is...

ing you all the suck... "Mary Y. Margeson,

"Anthrop. Mass.

the most scientifically... market. It is per... cooked at the fac...

rich cold cream, or... a hot dish is desired...

ater are used, a little... added, but when cold... the natural grape...

be seen glistening o... sufficiently sweet to... e. This grape sugar...

The Home Circle

FIRESIDE SERMON, BY G. G. SMITH—A WORD TO THE DISCOURAGED.

"They were discouraged because of the way."

I want to say a word to those who feel that they have lost ground in religion and look to the future with a sinking heart. They are not in doubt; they are too sadly assured that they are not what they ought to be nor what they might have been, nor what they once were, to be at all in doubt about it. They are backslidden. They are not apostates; they still believe in religion; they love the Church and want to get to heaven, but they have left their first love. They do not claim to have religion now; they remember sadly when they did have it, and sometimes, like Peter, weep bitterly that they have been so unfaithful. Perhaps they have fallen into some open sin. An appetite once, as they thought, forever conquered, has asserted itself, and they have fallen under its power; an evil purpose has conquered them; perhaps they have come under the mastery of a real vice. I knew a faithful preacher who discovered, to his astonishment, that a local preacher whom he had trusted was seeking to undermine and ruin him. A feeling of bitter resentment and revengefulness took possession of his heart, and he lost his peace with God, and while he preached on and prayed on, he was conscious he had backslidden. He tried to justify himself, but the heart was untouched and the ministry fruitless until God delivered him. I knew another who in an hour of wild passion fell into a great sin. The world did not know his crime, but he knew it. He made no confession, he made no effort to find restoration, but quietly surrendered his credentials, and went out a miserable wretch to spend years in reckless wickedness; and I have known many who lost their first love because they committed what they thought at the time was a little sin, who lived for years in a backslidden state, without effort to change it.

Perhaps you have now mercifully been aroused to see yourself as you are. The Lord that loves you has looked upon you as he did on Peter and broken the heart of stone. You look with horror on the prospect. You never dreamed that you were so far out of the way. Your eyes are anointed with eye-salve, and you see yourself poor and naked. It is useless to come now with words of comfort and to try to relieve your anxious fears by telling you it is merely a temptation. You cry out of an earnest and alarmed heart:

"Depth of mercy, can there be Mercy still reserved for me? Can my God his wrath forbear— Me the chief of sinners spare?"

You are discouraged and hopeless. What can you do? One thing, at least, you must not do. You must not give up. To go back, like Pilable and Timorous, is to go to irretrievable ruin. Bad as the condition of things is, there must be no thought of surrender. When you find yourself in this state, and know you are backslidden, you must not shut your eyes to your true condition. Painful, agonizing as it is to contemplate, you must look it boldly and squarely in the face. You are not in error. You are not the victim of infirmity. You are a sinner.

Perhaps the day Nathan visited David had been a bright one for the King. He had been so successful; he was so firmly enthroned; he had such boundless enjoyments; he was so kind to the poor, so devoted to his Lord, that he had shut out from his eyes the fearful fact that he was an adulterer and a murderer; but the day of doom came to him. "Thou art the man," falling from the lips of the God-sent messenger, cast him into a horrible pit of an almost hopeless misery. So it is with those who are backslidden and are not hardened hopelessly.

Your false prophets and false friends may still cry "Peace, peace," but the gnawing pain within says there is no peace. You need not turn on the Church and complain of the rigidity of its exactions, and seek refuge in some communion where you can play cards and drink wine and dance and gamble at futures, and hear only the sweet note from the pulpit, "that this is the best world that ever was and the best day, and you are the best people, and all your vices are weaknesses, and all men are good when you see the true man," etc. You must simply see yourself and confess your sins. You are not a victim. You are a criminal. Confess it. I knew a man who was fighting against bankruptcy until life was an agony. At least, he let go, and there was relief.

You will never find relief from the condition in which you now are till you honestly confess the fact, first to yourself, and then to God, that you are a sinner.

While you do this, you must not al-

low yourself to doubt that God is willing to restore your soul. Do not let the enemy persuade you that it is a virtue to despair. Backsliding to some degree, alas, has been the history of all Christians in all ages; and "I have never backslid" can only be said by one who does not know the meaning of words or who speaks falsely. All sinning is backsliding, but sometimes the case is worse than at other times. Your case is not a hopeless one. The disease is not incurable, and you must not regard it as such. You are not an apostate. The Holy Spirit has not forsaken you. Your sin is not unpardonable. It has not been an error; it has not been an infirmity. This is true; but all manner of sin and blasphemy shall be forgiven to the true penitent. Break away from the sin, whatever it is. Give up the pleasure; fight against the passion; avoid the temptation; flee from the amusements; cast down the ambition. Do not tamper with it; do not excuse it; do not defend it.

Come to Jesus with it. Come as you came at first—empty-handed, and with no plea but the shed blood of an atoning Savior.

He will not cast you out. The God of David and Peter is your Father. He calls you back to him; he promises to pardon you—to wipe out all, to forgive all debts. Enter heaven's court of bankruptcy, and give up all, and ask release.

Many a man has lived because he would not die, and many a man has died because he had no faith in life. God has set no limit to his mercy; set none yourself. Go as you are to your Father's house, and he will give you the robe and the ring again.

Don't delay. To-day begin. Your case demands immediate attention. Delay may be death. Don't be distressed at the prospect of future failure. Let to-morrow take thought for the things of itself. Get into the light now. It may be no one knows save God and yourself of your backsliding. No one suspects it, and no one need to know it. You have no call to parade your failures to the public. Confess your sins to God, unless it be that you have done some man or woman a grievous wrong, which can only be repaired by a public acknowledgment. In that case, it must be made, but in no other. The sin was against God; the confession must be made to him alone.

I have no doubt that the ambition for place and the longing for popularity and the envy against others has caused the heart-burnings of more than one preacher who has been a man of pure record. It will do harm, and only harm, for him to parade before the world the secrets of his heart; but let him truly confess to God and humbly seek his face.

God pity us all. We are but dust, and all need to cry out, as John Wesley did in his last hours: "I die the chief of sinners am. But Jesus died for me."

FAULTFINDING.

The world will never be much improved by continual and severe criticism. If this were potent in bringing about better conditions, it would long ago have become a veritable paradise, inhabited only by beings without a single fault. Find fault with every little mistake of your child, impress him that he is bad, and you will soon perceive a decided change for the worse; but praise his good traits, show your appreciation of his worth, and a decided improvement will be perceived. Everlasting faultfinding begets weakness, discouragement, failure and wrong, while honest commendation generates strength, encouragement, success and right. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

A HEART EXPERIENCE.

At a recent conference in which a group of ministers were interchanging heart experiences the following were given:

"One night in our prayer service we had this subject—it is a good one—'What thing in my life has helped me most toward Jesus Christ?' And one after another got up and told his experience. At last one of my elders got up, a man for whom I have always had a most profound respect, a man of no great education, a man who has never been to college, but he is a godly man, and sometimes I have wondered where the secret of that man's godliness and power lay. He stood up in an humble way. He had never spoken of himself or his experience before to my knowledge. He didn't wish to exalt himself in the least. He said: 'The one thing that has helped me most in my Christian experience is this: For many years (I think he said ten or twelve years) I have been in the habit of getting up half an hour sooner than I needed to have done, in order that I

might spend that half hour in prayer and in reading God's Word and in meditation.' Well, there is nothing wonderful to you in that, is there? But if you had been in my place, the pastor's place, you would have seen it.

"Now, this is the point: The man is a car conductor; that man rises every morning necessarily at three o'clock, and in order to spend a little time with his God and his Bible he gets up at 2:30 o'clock. You can't imagine how I felt. Brethren, I never had anything go to my heart as that did. It made me so dissatisfied with myself that I felt really ashamed. God probed me that night. I went home feeling I wasn't fit to preach to a man like that—a pastor who slept until 8 or 9 o'clock sometimes because he was so tired, compared with a street car conductor who for sixteen or eighteen hours stands upon the platform of a street car and then gets up in the morning to keep his spiritual life going. I said: 'You need something, young man, or you had better get out of the ministry. What kind of a man are you anyway?' I saw my heart, and God saw it, and I tell you I made up my mind that if there was any help anywhere for me I would try to get it."—Central Methodist.

A BLUNDER, OR A SIN—WHICH?

That was a fearful blunder those brave British soldiers made at one time during this terrible war in South Africa when in the darkness of the night as they sallied out on a sortie they encountered a band of men whom they took for the enemy, a fierce engagement followed, and after a desperate hand-to-hand encounter they discovered that they had been fighting their own men, and a hundred of them lay dead on the battlefield.

A sadder sight is beheld, a more egregious blunder is made when professing Christians, members of the same church, "bite and devour one another." Paul's counsel to contending brethren in Galatia is timely to-day. "Take heed that ye be not consumed one of another!"

There is nothing that so effectually grieves the Holy Spirit and compels Him to depart from a church as strife and contention. Therefore the repeated warnings of Scripture against this sin, and the earnest and loving entreaties for brethren to cultivate good will, forbearance, and the mind of the Master. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." No good ever comes from a personal, family or church quarrel.

"Let brotherly love continue." He who inadvertently wounds or injures a brother commits a blunder. He who with open eyes does ought to injure another in reputation or business commits a sin.—Christian Outlook.

FIVE LITTLE GIFTS.

A woman's paper recently gave a true story which should carry a suggestion to every reader. Mrs. Blank, a woman of means and culture, suddenly discovered one day that she was growing old. Her house was filled with beautiful objects, the accumulation of a lifetime.

"I have enjoyed them long enough," she said. "It is time I was done with the care of 'things.' If I give them now to the right people, they will be useful. If they are disposed of indiscriminately when I am dead, they will be of little value."

She proceeded, therefore, to give away her treasures where they were needed and would be valued. To a worker among children in the slums went a stereopticon; books to poor libraries in the country; photographs to schools. To a hospital for sick chil-

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but to take them in his arms before he blessed them, although he had but three years of public life in which to do his Father's business in the world. Was not that his Father's business?—The Midland.

NEVER HEARD A PRAYER AT HOME.

I shall never forget the impression made upon me during the first year of my ministry by a mechanic whom I had visited, and on whom I urged the paramount duty of family prayer. One day he entered my study, bursting into tears as he said: "You remember that girl, sir? She was my only child. She died suddenly this morning. She has gone. I hope to God, but if so, she can't tell him, what now breaks my heart, that she never heard a prayer in her father's house, or from her father's lips? Oh that she were with me but for one day again!"—Norman M.Leod.

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L. BLAYLOCK Dallas, Texas.

By the time this issue of the Advocate is out the writer will be in Nashville, Providence willing, attending the May meetings. We are not on any of the committees now in annual session, but we want to keep our readers posted in the work of the Church as carried on through these committees.

In the interim of the General Conference, these standing committees have charge of our missionary, educational, Church extension, Epworth League and publishing interests of the Church, and in these yearly gatherings these matters are all thoroughly canvassed and their enterprises are kept in proper condition. Representatives from all over the Church are on these several committees, and their coming together is a time of interest and responsibility.

Then, too, our Bishops hold their annual meeting on this occasion, review their work during the past year and arrange their schedule of appointments for the ensuing year. This is something of moment to the conferences, as the Bishops are assigned to their various fields of labor. In this State, as well as elsewhere, we will know what Bishop will fall to us for the next Annual Conference. His jurisdiction will take effect as soon as he is assigned at this meeting in May. If possible, we will publish the name of the Bishop, in our next issue, who will come to Texas next fall.

We are a connectional Church. While we speak of Texas Methodism, it is only in an accommodating sense. We belong to the great body of the Church, and its interest in one part of the field is just as important as in another. So, from these meetings in Nashville, we want to keep our people in touch with the great movements of the Church throughout its entire connection. From East to West, and from North to South, reports from the whole field will be passed upon and the results will be given to the membership. We rejoice that since last May we have been going forward. No hurtful controversy has been sprung, and an upward tendency has been the order of the year. Our great organization is in fine condition, and the outlook is most promising. We are one in heart, in life, in doctrine and in practice. And into this united whole our Texas part of it is brought, and we rejoice that through us the work of the Church is being pushed forward.

EDITORIAL BIRD-SHOT.

Never impugn the motives of a friend without the best of reasons.

Groundless suspicions have often disrupted the most sacred relations.

Such is the evil spirit of jealousy that it creates the necessity for its own existence.

The most fatal wounds are frequently inflicted by those from whom you least expect such treatment.

The home life which roots itself in mutual confidence and affection is fruitful of perennial happiness.

The purest type of rational love is too much enamored of the objects of its devotion to permit a suspicion of evil to invade its sanctum.

The wife whose tender co-operation strives to give comfort and support to her husband in his struggles is a ministering angel to him.

The human heart is resourceful and elastic under trial, but it is often forced to a point of pressure from which it has no power of self-recovery.

The husband who intentionally or otherwise forfeits the confidence of his wife in his fidelity, sends himself adrift on the sea of domestic life without chart or compass.

The tears that fall in silence and unseen by the world on account of being misunderstood and prejudged are the briniest that can drop into the gaping wounds of the bleeding heart.

Be ever ready to look for the best that is in people, and you will have less time to devote to their imperfections and to brood over the imaginary ills that harass and afflict your disquieted spirit.

THREE DISTRICT CONFERENCES.

Last Wednesday evening we ran up to Paris and attended the session of the Paris District Conference. The brethren were all present but Bro. Hicks, who was detained by family sickness. That night Rev. and Mrs. W. D. Mountcastle entertained the preachers of the district at supper at the district parsonage. Seventeen of them were there, and the occasion was a supremely happy one. Sister Mountcastle and Miss Willie know how to look after a gathering of that character, and they did it in exquisite style. From there we went to the church in West Paris for service. This is the youngest Church organization in Paris, but it is vigorous and promising. They began there over a year ago with fifteen members. Now they have a membership of one hundred, nearly two hundred in Sunday-school, and one of the most cozy edifices in the district. It is well furnished and beautifully finished. We had an edifying service. The house was crowded with attentive listeners, and we trust that good was accomplished. Having spent a delightful night with Bro. Mountcastle, we attended the Thursday morning session of the conference, and made a talk for the Advocate. The brethren received us kindly, and the Advocate is in favor with their people. This district is in fine condition, and the preachers are hopeful of a successful year. They are enterprising and progressive, and the presiding elder is leading them wisely in the work.

Last Saturday we looked in on the Greenville District Conference at Allen, a pleasant little town on the Central some thirty miles north of Dallas. The most of the business was about through when we arrived. Bishop Key had been with them, preaching and presiding up to Saturday noon. After that, Rev. I. S. Ashburn had things in charge. The meeting was largely attended by the ministers and the laymen, and the people of the community took great interest in the proceedings. We were pleasantly entertained at the home of Bro. W. C. Killingsworth. We met the last session of the conference and talked to the brethren on the ques-

tion of the Advocate. They tell us that the paper is well received throughout the district. At this closing session a resolution of some interest was unanimously passed to the effect that the Bishop and his Cabinet at the ensuing conference be requested to redistrict the conference territory and make the districts, as far as possible, conform to county lines. In this memorial they ask that out of the present Greenville District two districts be formed, a Greenville and a McKinney District—the former to include all of Hunt County and the latter all of Collin County. The memorial contemplates a reconstruction of the district boundaries of the entire conference territory. Also, at this session, Rev. W. B. Patterson was unanimously recommended for readmission into the North Texas Conference. It will be remembered that he located at the East Texas Conference last fall, having transferred there from the North Texas Conference. Bro. Patterson is now living at Beaumont. We learned from several of the brethren that the Greenville District is in good shape. The presiding elder says that, financially as well as otherwise, it is in advance of last year at this time. Bro. Ashburn is pushing matters in all departments of the work, though he is very much oppressed by the affliction of his good wife. Her health is impaired, and so far she is not making the improvement that was hoped awhile back. In their afflictions they have the sympathy of the entire district.

From Allen we came down to Plano Saturday night. The District Conference had adjourned, but many of the brethren remained over Sunday. Bro. O. S. Thomas preached at the evening service a very edifying sermon. Sunday morning we heard a good address to the Sunday-school by Bro. Leatherwood. At 11 o'clock we preached to a large congregation, and the service, we trust, was useful. Rev. F. O. Miller, the presiding elder, presided at the sessions of the conference, and conducted the business with dispatch. The gathering was well attended by the laity and the preachers, and the people of the district are well advanced, and a good year is looked for. We enjoyed the hospitality of the good families of Bro. and Mrs. Chandler and Harrington. Plano is a wonderfully hospitable place, and they know how to open their doors to Church people. And the same may be said of Allen and Paris. We hope to receive extracts from the minutes of all these conferences for publication in the Advocate.

REV. J. W. LEE, D. D.

Rev. J. W. Lee, D. D., presiding elder of the St. Louis District, and one of the most distinguished ministers of our Church, made a visit through Mexico a few years ago and learned much of the habits and civilization of that interesting country. The visit was one of pleasure and recreation, and he enjoyed it very much. But it now comes to his ears that a rumor throughout East Texas says, while he was in that country of the Montezuma, he visited the bull fights and took in that part of Mexican life. In a letter from him now lying before us, he says that the report does him great injustice, and he wants it most emphatically denied. The Sundays of his stay in Mexico he preached for our struggling missionaries down there, and to attend bull fights never occurred to him. So, at his request, we state that wherever this report is in circulation in Texas, it is without the least foundation in fact.

REV. R. G. RAINEY.

Rev. R. G. Rainey, a superannuate member of the North Texas Conference, died last week in South Paris at the advanced age of eighty-odd years. For a long time he was a hard-working member of the conference, and helped to bring it up to its present standing in Texas Methodism. He traveled in and about Paris before there was any town to speak of, and the place was one of his country appointments. His

health gave way some years ago, and he has been on the retired list for quite a while. He was one of the most devout and godly men in the State, and he was held in universal esteem by those who knew him. He died in great peace, and the brethren of the Paris District were gathering at his place of worship to hold their District Conference, and they attended his funeral services in a body. His earthly career is ended, but his works will follow him.

REV. ALANSON BROWN.

As we go to press the following sad news comes from Rev. I. T. Morris:

"Rev. Alanson Brown, a superannate member of the West Texas Conference, died at his home in San Marcos, Texas, Monday morning, April 30. A suitable memoir will be furnished later."

"THE REDEMPTION OF DAVID CORSON"

This is an interesting religious novel written by Chas. Frederic Goss, one of the contributors to the Sunday-school Times. The plot is laid in Western Ohio in 1849, and the central figure is David Corson, a Quaker youth. It begins with him in his unsophisticated state, follows him out into life, shows the temptations to which he became exposed, the effect they had upon his mind and heart, how he yielded, and the processes of his recovery as a young man redeemed by the power of Christ. The story is intensely interesting and very wholesome for boys and young men. It is told in an easy, natural style, and it appeals to the noblest motives and ambitions of the mind.

"THE CHURCH ON TRIAL"

The above is the title of a book of about one hundred and fifty pages, brought from the press by Rev. W. K. Homan, editor of the Christian Courier, and a leading minister of the Church of the Disciples in Texas. He is also a lawyer of standing at the bar of Dallas. The purpose of the book is to carefully analyze a law case brought by the Church organization proper at McGregor, Texas, to recover possession of the Church property, which had been taken charge of by a faction of the organization known as the Firm Foundationists. This latter class do not believe in mission work, in the Christian Endeavor movement, and in the use of instruments in Church music. They have quite a following in this State, and in divers places they have for years been giving the Church of the Disciples great trouble. Wherever they have a majority, they claim the property and turn the others out. Hence, this case was brought against them at McGregor to test their right to such action. Judge Homan was the principal attorney for the plaintiffs, and won the case in the lower court and also in the higher courts, and settled in law, once and for all, the question of this factional movement to appropriate the property of the Church. This little book reviews all of the law points involved, and brings out the facts in such way as to make them accessible in permanent and popular form to the masses of the Church people. In this work he has rendered a valuable service to his communion, and the book is entitled to a wide reading among those who have or may have law points raised in connection with Church property, where factional interests are at stake. It is a very interesting treatise upon that subject.

"REMINISCENCES."

This is a valuable book brought out by Rev. R. A. Young, D. D., of Nashville, Tenn. The author needs no introduction to the readers of the Advocate, as he has long been one of the most prominent ministers in our branch of the Church. For a half century he has been an itinerant preacher, and such has been his association with men of all classes in Church work that his experience and recollections are of historic value. Some of these he has been writing out and sending as contributions to the Midland Methodist, and such has been the interest excited in them that Dr. Young has been led to write them out in full and to add large-

ly to them, until now they appear in book form. We have read them with the deepest concern, and there is not a dry syllable in them from beginning to end. They make a valuable contribution to the history of Methodism and the men who helped to make it in East Tennessee, Missouri and Middle Tennessee. But the matter is not confined to these sections, for Dr. Young has seen the Church in all of its workings throughout the United States and other portions of the world. The book ought to be in all of our Methodist homes. The reading of it will be helpful as well as a recreation to the younger and older people too.

TEXAS PERSONALS.

Rev. E. S. Boyd, of Greenville, called on the Advocate.

Rev. Hinton Smith and wife, of Crandall, made the Advocate a call this week.

Rev. L. W. Carleton and Bro. Crandall, one of his laymen, both of Ferris, called to see us last week.

Rev. S. W. Miller, of Nevada, has recently had a severe tussle with la grippe, but is now improving.

Rev. E. F. Boone, of the Dublin District, writes us a very pleasant personal note. We appreciate his co-operation.

Rev. James Campbell, D. D., of Georgetown, passed through the city last Monday on his way to Nashville, and made the Advocate a pleasant visit.

Rev. C. E. Gallagher, of Riesel, was in the city last week, and called to see the Advocate force. He is a hard-working member of the Northwest Texas Conference.

Rev. J. M. Binkley, of the Gainesville District, was in the city this week, and brightened up this office with a delightful visit. He is looking well, and he is hard at work.

Bro. Frank Welch, of McKinney, the preachers' friend, called to see us last week. His presence always makes one feel better, and we are glad when he comes and sorry when he goes.

Rev. J. J. Morgan, Mr. George B. Oliver and Misses Maud White and Mattie Mathis called to see us last Monday. They had been attending the Dallas District League Conference at Lewisville.

In Paris the other day we had the pleasure of meeting Bro. W. F. Whitten, a lawyer of prominence in that city. He is a candidate for County Attorney up there, and he is a good friend of the Advocate.

Rev. J. M. Barcus recently delivered a fine address at the Whitten Institute on "The Making of a Man." It is said to have been one of the most interesting speeches of the kind ever heard in Middlothian.

Rev. S. W. Turner and his people at Quannah have done a good work so far this year in that they finished building and paid for a handsome \$7000 church building and have it ready for dedication. This indicates life and enterprise.

Rev. Nathan Powell, of Bastrop, writes sad news: "On the 25th of April Mrs. Mary Hannah Green, widow of Rev. A. L. P. Green, deceased, died at her home in this city from the effects of an operation. Her heart weakened on the third day, and she gradually sank. The operation was on last Wednesday. She died in peace, with her six children around her. You remember Bro. A. L. P. Green was for many years an itinerant in the Texas Annual Conference."

METHODIST NEWS.

Dr. R. N. Price has retired from editorial work and will make Morristown, Tenn., his future home.

Dr. E. E. Hoss will represent our Church as fraternal delegate to the General Conference of the M. E. Church in Chicago.

Dr. Newell Dwight Hillis recently addressed the theological students of Vanderbilt University. His subject was "The Christian Minister and His Place in the World."

The Epworth Herald, of the M. E. Church, now has nearly one hundred and twenty thousand subscribers, and is the most widely circulated Church

A WRITING DESK

Letters properly addressed—The world over—A set of your manuscript, in...

Wm Kendrick's S

weekly in the most profitable piece of owned by the M. E. ad will soon be a day.

Dr. Tillett reports as subscribed from the Tenne from the preacher to the Twentieth (Movement.

The judgment at lege, which was sused for sale, had the property is a brethren are w have taken care of tution.

Bishop Granber ries of Cole Lectur and students of ment of Vanderl week. His subject perience as the Christianity."

Arrangements at herate the twenty- Vanderbilt Univer ber 21 and continu and during the cel will be formally and dedicated.

The Twenty-nint ene of the M. I month-long sessio in Chicago Wedne o'clock. Grave qu conference. Effort sheet a colored bid tion of the Church South. There is however, to this pl

The Quadrennial of the African Church will be held beginning May 7, three weeks. This greatest gathering odists which has indications are th tendency about many matters of t discussed.

Among the Ent the week ending received at the Twenty-ninth Centu in hand is now ber of guineas in fund by the distric crease of 386 dur The Birmingham a trier has promise guineas. Some of paid in very nearly There are 235,519 ised before the e reach the million cate.

Our brethren of very much encour Twentieth Centu movement. The vocate says: "Rev. executive officer of tury Thank-offer tines to report r to his most recen from the Church a ready reported for sum up to the m \$5,581,795. Of this a paying projects a about \$750,000 h given for philanthi for our seminaries million has been while the gifts for stiles amount to This Intelligence s who are co-oper movement, and it sands of others, t tion of this thank- yet appealed, to be join in to make monumental one.

WOMAN'S DEPARTMENT.

Address communications to Mrs. Florence E. Howell, 170 Macon St., Dallas, Tex.

To Members of W. F. M. Society in Texas.

The annual meeting of the Woman's Board of Foreign Missions to be held in Paris, from May 24-29, promises to be of unusual interest.

Will you not see to it that your auxiliary receives the benefit of this occasion by sending some one to go as a visitor to the meeting who will return with a contagious zeal, stimulated by increased knowledge?

Write me a postal telling me how many will come as visitors from your auxiliary. We must be assured of one hundred certificates before May 15.

Watch the Texas Christian Advocate for programme. Bishop Wilson, Bishop Key, Dr. Held of Korea and Dr. Lambuth will be with us.

MRS. L. H. POTTS, Cor. Sec. W. F. M. So., North Tex. Conference, Gainesville, Texas.

When Dr. Duff had seen the condition of things in India, after being there for a time, he said, referring to the women in the country, "To educate a woman in India is as vain as to attempt to scale a wall five hundred feet high."

NOTICE

The twentieth annual session of the W. F. M. Society will convene at Chappell Hill, June 1st. All delegates and visitors will please send their names to me by the 18th or 20th of May.

MRS. W. H. CAMPBELL, Chappell Hill, Texas.

"When the weather is wet, We must not fret; When the weather is dry, We must not cry; When the weather is cold, We must not scold; When the weather is warm, We must not storm; But be thankful together, Whatever the weather."

Delegates to annual meeting of the Woman's Foreign Missionary Society of Northwest Texas Conference will please send their names to Mrs. H. C. Craig, Georgetown, Texas.

MRS. LULA HARPER, Pres., MRS. H. C. CRAIG, Sec.

The W. F. M. Society of Douglassville is greatly bereaved in the death of Sister Stuart Nelson, wife of their pastor. She was an active worker in their society, always ready and willing to do any work assigned her.

CUBA.

(Paper read by Mrs. S. A. Ashburn, at Easter Service of the Auxiliary, W. F. M. Society at Plano, April 15, 1900. Published by request of members.)

Since Cuba is under the protection of our government, and becomes a part of us, the heart of our Church leans to it with parental solicitude.

No foreign field to-day can hold so true a claim to our support, or so clearly demand the care of our Church as does this island.

The cruel injustice and inhumanity of Spanish despotism darkens history. God answered the cry of oppression. America defended—its vic-

tory lives as a marvel in history. Surely "God moved upon the face of the waters."

The woes of a people were laid at our feet, a nation has been put under our guidance, and just so fully as our heart and money are in this work, just in the same measure will this people receive God's word, and "His word shall not return unto him void."

As the political freedom of Cuba was purchased with the courage and the life of our men, and the heartache and loneliness of our women, so may the Spirit of our Lord, which is Liberty, be carried by our missionaries, the true soldiers of the cross, to this same people; then they shall be free indeed.

For seventy-five years the Spanish Captain-General had held absolute power in every part of Cuba, and only Spaniards held any official position; the treatment of the natives by these men was cruel and brutal. The Catholic priest was the officers' ally. They were often the dress and outcasts of Spanish Romanism, whom even Spain could not use, yet they were every bit a Spaniard, with no sympathy or love for the Cubans, their only interest being to make money out of them, charging a fee for every thing, from the prayer for his soul to the last act, the burial of his body.

The emptiness and pollution of this so-called Church and religion was far from being the "unspotted from the world" that Christ gave us, still with all its impurities, it is all the Cubans know. It has been instilled into their lives from the cradle; to many it is a bitter remembrance of cruelties, but for years to come its myth of superstition will cling around the most devoted ones, especially the women, so truly in their delusion the Virgin Mary and the Crucifix have become their God.

In planting the Gospel in Cuba, as we study the characteristics of the people we see obstacles, though not half so serious or formidable, as God's power has removed in many of our missions.

We find the Cubans temperate, rarely getting drunk, easily governed, kind in their families, courteous to strangers, industrious for so warm a climate, polite to an extreme, and patriotic almost to a fault. His lack of confidence in his fellow man, and his untrustworthiness are largely due to the baseness of the government of Spain, as is also the neglected filth of the cities. Already Americans have shown them a wonder in sanitation, in the way of cleaning the town and in caring for their homes.

The changing of government, the unobscured entrance of Protestantism make a formative period, and just now the island is on the brink of reform. God calls us to an opportunity that cannot stay and will not come again. It is the same voice Paul heard from Macedonia, the voice of sacrifice: "I am ready to die that the gospel may be preached." Brilliant and gifted Paul might have claimed the homage of his country, yet by the Holy Spirit he "preferred to be poor, making many rich; to have nothing, yet possess all things." God calls out this spirit in his Church to-day, of sacrifice, of unselfish giving, that we may honor his name.

Bishop Candler is in charge of our mission in Cuba; he knows the ground, and does not hesitate to put its superior claim upon our Church. We have there eleven preaching places and eleven missionaries distributed over the island. Rev. D. W. Carter is superintendent of the mission; he thoroughly understands Spanish, has spent many years in Mexico; lately he has said to us: "Never have I known so urgent a call for the Church to act promptly as that which comes from Cuba's one million."

Methodism since its beginning under Wesley has shown itself adapted to missionary work; its doctrines are easily understood and readily accepted by the ignorant or uneducated; "it giveth understanding to the simple," and to those who reason and search for the truth—to the mind enabled by deep study and careful thought—it becomes "the power of God."

The W. F. M. Society of the M. E. Church, South, in the deepening of the consecration of our women, has been blessed of God at home, and he has not failed to abundantly honor it on distant shores. The missionaries sent out by the Woman's Board of Foreign Missions have gained an entrance into homes that most surely would have been closed to our ministers and preachers. The success of their missions during so short a period of time proves the value and quality of their work. A woman is

not sent out till she is thoroughly qualified, physically, mentally, and spiritually—our training schools do this work.

Experience has proved that the most effectual way of Christianizing any country is by the establishment of Christian schools. Our W. F. M. Society has had wonderful success in teaching the children. The future of Cuba lies with the children of today. It is the greatest desire and should be a burning prayer of our North Texas Conference Society to establish a school for girls at Havana and to use our Twentieth Century Offering for this purpose. Bishop Candler and Dr. Hammond urge the work, they are eager that we may seize the time, while desirable property may be purchased. As God has blessed us with a good government, with religious freedom, with good schools, and as the Lord has prospered us, so let us give.

MRS. W. C. YOUNG.

Mrs. W. C. Young, Treasurer Mission Home and Training School, resigns her position as Treasurer after five years of faithful service.

When the history of the Mission Home and Training School, located at Dallas, Tex., shall be written, with all its trials, struggles and successes, the name of the beloved lady that heads this article will be inseparably connected with every link in the chain; with every step upward; with every girl saved! Every dollar paid out on the buildings and improvements, as well as for daily needs, passed through her hands. Every interest of the work has been so faithfully guarded, economy and thrift so conscientiously practiced, that in her hands we almost learned to think that one dollar could pay the debts of two. She considered our credit as religiously as she did her own. The sleepless nights she has spent devising ways and means to make "both ends meet" are known to herself and Him who promises never to leave or forsake those who trust Him. What will the work do without her? Ah! if she were no longer with us what would it do? we might well ask! But do you ask a mother to forget her child, a Christian to forget her Master's cause? Mrs. Young has given the work her gifted pen, eloquent tongue, splendid executive ability and untiring energies. We do not forget the cause where we have invested our treasure, the bank which holds our deposits. She resigns the treasuryship, but will be the same to the Home. The money, which, according to our system, is sent to our Conference Treasurers, then to the General Treasurer, will be sent direct to Miss Mary Moore as Superintendent of the Home, 229 Carroll Avenue, or if sent to the Financial Agent it takes the same course.

MRS. W. H. JOHNSON, Financial Agent.

MARRIAGE NOTICES.

Drumsett-Glasscock. In the Methodist Church at Nevada, Texas, April 15, 1900, at 4 p. m., Mr. R. W. Drumsett and Miss Frankie Glasscock, all of Nevada, Rev. S. V. Miller officiating.

Gold-Nash. At the residence of the bride's mother, near Bayou, April 5, 1900, at 4 p. m., Mr. E. M. Gold and Miss Marie Nash, Rev. J. A. Pace officiating.

Majors-Walker. By Rev. J. A. Pace, in Bayou, Texas, April 5, 1900, Mr. H. B. Majors, of Falls County, and Miss Rose Walker, of Ellis County.

Haynes-Haynes. At Deamont, Texas, April 2, 1900, Mr. Robert Young Haynes, of Deamont, Texas, and Miss Irma Haynes, of Chappell Hill, Texas, by Rev. H. M. Haynes.

Koramey-Turney. At the Methodist Church in Blauvelt, Texas, April 3, 1900, Mr. G. F. Koramey and Miss Lula Turner, Rev. J. W. Fort officiating.

"Meador will out." Impurities in the blood will also be sure to show themselves unless expelled by Hood's Sarsaparilla.

The greatest admirers of religion are frequently those who need it.

REDUCED RATES COTTON BELT ROUTE.

Chattanooga, Tenn.—May 15-24, General Assembly Presbyterian Church. One fare plus \$2.00 for round trip. On sale May 15 and 16, final limit May 27. Washington, D. C.—May 22-24, annual session Imperial Council Order of the Mystic Shrine. One fare plus \$2.00 for round trip. On sale May 19 and 20, limited to May 28 for return. Chicago, Ill., May 2-31—General Conference M. E. Church; one and one-third fare for round trip, certificate plan. Chattanooga, Tenn., May 12-18—Industrial Convention, one and one-third fare, certificate plan. Hot Springs, Ark., May 19-17—Southern Baptist and Auxiliary Convention; one fare plus \$2.00 for round trip; on sale May 8 and 9, final limit for return twenty days from date of sale. Louisville, Ky., May 20-June 3—United

Colored Dress Goods, Scotch Shirting Flannels

It does look like poor business policy to announce reductions, when every day brings announcements that all fabrics are advancing in price. The policy of the big store, however, is to keep clearing up the odds and ends by sacrificing sales.

- Zibeline, 40 inches wide, a variety of colors, this sheer material saves washing and is as cool as tissue, also 38-inch Mohair in navy, gray and tan—these are the goods for a dusty climate, per yard only .25
Clay Twill Serge in rose, gray, tan, brown and navy, 44 inches wide, all wool and could not be sold for less than 60c, now .39
Wool Crepe Chevron, 40 inches wide, in a full line of colors, also 50-inch All Navy Serge, would be cheap at 75c a yard, now .50
All Wool Homespuns, 56 inches wide, in popular shades of gray that would be good value at \$1.25 for .85
A clearing up of the Washable Scotch Shirting Flannels—you cannot get a more appropriate fabric for golfing or outing waists, men's shirts, boys' waists, price range from 30c to 45c a yard, for .22

Samples and Catalogues mailed Free on Request.

SANGER BROTHERS, DALLAS, TEXAS.

Confederate Veteran Reunion: round trip rates on sale May 27 and 28, final limit for return June 3, Dallas, Fort Worth and Waco, \$20.75; Tyler, \$21.10; Texarkana, \$21.50. Cincinnati, Ohio, July 12-15—Baptist Young People's Union Annual Convention; one standard fare plus \$2.00 for round trip, on sale July 10; final limit July 17. Columbus, Ohio, May 7-June 5—General Conference A. M. E. Church; one and one-third fare, on certificate plan. The Cotton Belt Route is absolutely the best line to any of above points. Free reclining chair cars. For further information, call on any Cotton Belt Agent or address A. S. WAGNER, C. P. & T. A., 227 Main Street, Dallas, Texas.

NEW SERVICE



TO SAN ANTONIO VIA WACO, S. A. & R. P. AND SOU. PAC. AND TO AUSTIN Via Elgin and H. & T. G. Through Tourist Sleepers to CALIFORNIA Via San Antonio and Sou. Pac. Quickest and Best Line to MEXICO

"KATY FLYER" TO St. Louis, Chicago, Kansas City ALL TRAINS HAVE FREE KATY CHAIR CARS And BUFFET SLEEPERS.

TEACHERS, THE NATIONAL EDUCATIONAL ASSOCIATION CONVENTION. IN CHARLESTON, S. C. NEXT JULY.

MONTEAGLE ASSEMBLY. On the Top of Cumberland Mountain Next June, July and August. The TENNESSEE MOUNTAIN RESORTS AND HEALTH CENTERS. All along the line of the Nashville, Chattanooga and St. Louis Railway NEXT SUMMER.

For the meeting in Charleston, S. C., we will arrange very low rates from Texas. The tickets will be good going over one line and returning via another. You may stop over at points on our line in Tennessee and also visit the Monteagle Summer Assembly. The tickets will be good for return passage any time before September first. For rates, routes, dates, car service, stopovers, hotel and boarding house rates and accommodations, etc., etc., address E. D. WOLFE, Traveling Passenger Agent, P. O. Box 575, Dallas, Texas. H. F. SMITH, M. L. DANLEY, T. M. N. C. & ST. L., A. P. A., Nashville, Tenn.

TO Chattanooga, Tenn., AND Atlanta, Ga., VIA NASHVILLE, TENN., and Nashville, Chattanooga and St. Louis Railway LOW RATES IN MAY.

Write to E. D. WOLFE, Box 575, Dallas, Texas. W. L. DANLEY, G. P. A., Nashville, Tenn. H. F. SMITH, Nashville, Tenn.

AT TEXARKA

My visit to Texarkana pleasant one indeed. M. spired to make it so. The pastor, wrote me letter to come. It is a go where you are want number of personal fri kana that we were anx Timmons' Church is ea They give the preacher God gives him "liberty any preach in a man l self at Texarkana. O there was with Dr. at Their home is the pr place. All that he w good company, good b flowers. The odor of v bed-room. The table with everything necessa voices of sweet childr home happy. Then, th kansas. It is something stay in that State. Si boyhood life were spen They say Texarkana fifteen and twenty tho ants, and is a prosper postoffice answers for l Arkansas. The State lin the middle of the middle also runs in the middle one sidewalk in Texas a Arkansas.

Bro. Timmons has a v and a working Sunday- working preacher. He manage a city Church. that moves all the mac is everywhere looking : He seems to know : everybody seems to kn rule, he stays four years the Texarkana folks say him as long as the Bish stay. They have a good all sing at one time, glory and man's benefi enjoyed all the services sermon.

At night we preached dy, the son of our old George Hardy, now in c eult in Pittsburg Distri ber of the East Texas Cy H. is a young man, with ily, all deeply consecrat has a good congregation ing and a very comfort (Nearly every preacher ence lives in a persona been preaching about f and only lived in two. hard, and is looking ou as well as the preser preachers should go i run. The people listened c gospel, and helped the O R. W. 291 Ervay Street, Dalla

A VANDERBILT ANNO

The Chancellor, Board Faculty of Vanderbilt U arranged to celebrate 1 anniversary of the open iversity on the 21st, 22 October next. When t was opened for the rec dents in 1875, the occu brated in October of th erices of dedication an extending through two d pletion of a round quar continued and growing simultaneous completor large dormitory, Kissam of Mr. W. K. Vanderbilt mined the date of the oc it is believed, the reputa University has achieved ber and prominence o pecially in the South an elaborate memorabil function.

The first public exerc on Sunday, October 21, in the University Chapel, sist chiefly of a sermon o by Bishop E. R. Hendr City, Mo. At 3 o'clock same day and in the san op R. K. Hargrove, of Na dent of the Board of Tru a memorial address on t and Organizers of the While the title of the : tentional somewhat ge elusive, especial referen three deceased members derbilt family who hav munificently to its need lus Vanderbilt, his so Vanderbilt, and his gran nelius Vanderbilt, and l land N. McTyeire and I Garland, its efficient orga spectively first President of Trust and first Chancc On Monday morning, 1 19 o'clock, in the chapel, from sister colleges an will be formally receive, of welcome and response ered. Following this ce will be an address by l Senator W. V. Sullivan, an alumnus of the Univer nute of the Law School, noon, at 2:30 o'clock, th intercollegiate game of Dudley Field, under the Vanderbilt University A

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines...

Resolutions of respect will not be inserted in the Obituary Department...

POETRY CAN IN NO CASE BE INSERTED.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent...

MEMOIR OF DR. JOHN E. HILL.

Dr. Hill was born in Tuscaloosa, Ala., December 30, 1822. He was educated at Louisiana, under Henry Taylor...

MRS. MISSOURI LEE HUFFNER.

There died on the Elm Street parsonage, Waxahachie, Tex., on the 24 of March...

HAYNIE—Died, on the 6th inst.

at Winchester, Fayette County, Texas, at the residence of his daughter...

was the pleasure of the writer of this to be intimately acquainted with Mrs. Mary...

OWEN—Edwin Owen, son of J. M. and F. M. Owen, was born July 29, 1858...

JINKS—Mary A. Jinks (nee Henly) was born August 23, 1852, in Hardeman County...

LEATHERWOOD—Mrs. Sallie E., wife of J. C. Leatherwood and daughter of Wiley and Elizabeth Bennett...

MILLER—Mrs. M. J. Miller (nee Pettibone) was born in Christian Co., Va., August 1, 1825...

GLASS—Mrs. R. H. Glass was born in Houston County, Tex., January 1, 1822...

MILLS—T. A. Mills and Leavonia Mills, wife of the late L. P. Mills...

MERCANT—Brother L. Merchant was born July 25, 1841, in Karnes County, Texas...

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ENGARTS—Paul Engarts, son of Humphrey and Cora Engarts, was born June 17, 1887...

AMBY—Died, April 5, 1890, Miss Miranda House Abby; was born June 12, 1823, in Hood County, Texas...

NEWBY—Sister Elizabeth Newby was born October 1, 1817, in Harrison County, Texas...

PARLEE STRANGE—Little Ora, daughter of Robert and Ida Parlee, was born September 27, 1898...

MILLER—Little J. Donald Miller, infant son of Henry W. Miller and wife, was born April 1, 1899...

DYER—Little Clifford Dyer, son of Melville Willie Dyer, was born March 12, 1899...

MILLS—T. A. Mills and Leavonia Mills, wife of the late L. P. Mills...

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OF WATCHES, DIAMONDS, JEWELRY, ETC. A CAT A LOG Irion & Girardet.

LION COFFEE. Used in Millions of Homes. Try it once and you will never drink any other.

The Coming of Baby. brings joy or pain. It's for the mother to decide. With good health and a strong womanly organism...

McELREE'S Wine of Gardui. takes away all terrors by strengthening the vital organs. It fits a mother for baby's coming...

MISS LOUISA HALE, of Jefferson, Ga. says: "When I first took Wine of Gardui we had been married three years, but could not have any children. Nine months later I had a fine girl baby."

\$18 to \$35 WEEKLY MEN AND WOMEN. Mr. Smith, of Lexington, Mo. has made over \$4,000.00 in last month...

WATCH AND CHAIN FOR ONE DAY'S WORK. Boys and Girls can get a Nickel-Plated Watch, a Chain and Chain for only...

BED-WETTING CURED. Fits Permanently Cured. No fits or nervousness after first day's use...

Table of Texas Congregational Districts: Huntsville, Breunham, Houston, Eagle Lake, Columbia, Waco, Dallas, Fort Worth, etc.

May 3, 1900.

A TEXAS WONDER! Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles...

READ THIS

Clanton, Ala., March 2, 1897.—I certify that I have been cured of kidney and bladder troubles by Hall's Great Discovery...

TEXAS CONFERENCE

Huntsville District—Second Round. Cold Springs cir., at Shepherd, May 5, 6...

Brenham District—Second Round. Cameron cir., at Salem, May 5, 6...

Houston District—Second Round. Sandy Point, at Arvola, May 5, 6...

Austin District—Second Round. Eagle Lake, May 5, 6...

Calvert District—Second Round. Lott, May 5, 6...

NORTHWEST TEXAS CONFERENCE. Waxahachie District—Third Round. Hillsboro, at Hillsboro, May 5, 6...

Corseana District—Third Round. Barry, at Tickle, May 12, 13...

Clarendon District—Third Round. Silverton, at Salem, May 24, 25...

Fort Worth District—Second Round. East Cleburne, at Watts Chapel, May 5, 6...

District Conference, at Joshua, May 24, 25...

Georgetown District—Second Round. Burnet, May 5, 6...

Bowie District—Second Round. Crafton, at Valley View, May 5, 6...

Vernon District—Second Round. Matagum, May 5, 6...

Weatherford District—Second Round. Millsap, May 5, 6...

Dublin District—Second Round. Carlton, at Flat Rock, May 5, 6...

Waco District—Second Round. Morrow Street, May 5, 6...

Ablene District—Second Round. Clairmont cir., May 5, 6...

Brownwood District—Second Round. Bangs, May 5, 6...

WEST TEXAS CONFERENCE. Cuero District—Third Round. Sweet Home, May 5, 6...

Llano District—Third Round. Selma cir., May 5, 6...

Beeville District—Third Round. Kennedy cir., at Oklahoma, May 5, 6...

San Marcos District—Third Round. Waelder and Thompsonville, June 9, 10...

San Angelo District—Third Round. Cotton Gie, at Forest Glade, August 1, 2...

San Antonio District—Second Round. Prospect Hill, May 1st Sun May...

NORTH TEXAS CONFERENCE. Sherman District—Third Round. Whitesboro sta., May 12, 13...

Whitesboro cir., July 21, 22...

Howe cir., July 28, 29...

Dallas District—Second Round. Wheatland, at Desoto, May 12, 13...

Terrell District—Second Round. Crandall, May 5, 6...

Greenville District—Second Round. Bethel, at Zion, 1st Sun May...

Sulphur Springs District—Second Round. Wolfe City sta., 1st Sun May...

Gainesville District—Second Round. Greenwood, at Sidell, May 5, 6...

Bonham District—Second Round. Ladonia, 1st Sun May...

Paris District—Sec 2 Round. Emerson cir., May 5, 6...

Pittsburg District—Second Round. Quitman, at Shady Grove, May 5, 6...

Palatine District—Second Round. Crockett sta., at Crockett, May 5, 6...

Beaumont District—Second Round. Quarterly Conference Monday, 23th...

Tyler District—Second Round. Grand Saline, at Union Chapel, May 5, 6...

San Augustine District—Second Round. Lufkin, at Lufkin, May 5, 6...

NEW MEXICO CONFERENCE. Albuquerque District—Third Round. Gallup, May 6...

GILLOTT'S For Fine and Medium Writing Pens.

Sewing Machine And Texas Advocate 1 year for \$22.50.

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

Our readers in need of Pianos or Organs should write J. H. Troesdala...

A STRONG STATEMENT! Bright's Disease can be cured by the use of Mineral Wells Water...

Houston & Texas Central Railroad

WILL MAKE SPECIAL RATES FOR Confederate Veterans' Reunion, Louisville, Ky.

Southern Pacific SUNSET ROUTE.

NEW ORLEANS, MEXICO AND CALIFORNIA. Daily Train Service with Daily News Service.

SOMETHING TO SEE ALONG THE FRISCO LINE. Illustration of a man reading a newspaper.

Best Line to the Old States. Illustration of a train interior.

COTTON BELT ROUTE. Illustration of a train interior.

GILLOTT'S PENS. Illustration of a man writing.

ES, DS, RY, ETC. Girardet.

FEE A Luxury within the reach of all Premium List in every Package.

ing of Baby. Illustration of a baby.

McELREE'S of Gardui. Illustration of a woman.

WEEKLY MEN AND WOMEN. Illustration of a man and woman.

ETTING CURED. Illustration of a sewing machine.

DR. PRICES' CREAM BAKING POWDER

Used in Millions of Homes—40 Years the standard. A Pure Cream of Tartar Powder, Superior to every other known. Makes delicious cake and pastry, light, flaky biscuit, griddle cakes—palatable and wholesome.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—Avoid baking powders made from alum. They look like pure powders, and may raise the cakes, but alum is a poison and no one can eat food mixed with it without injury to health.

PAGES FROM MY DIARY.—No. 1.

We were indeed "strangers in a strange land" when we alighted from our train at Como, a small town in Northern Italy. We had come from Switzerland via the famous St. Gothard Route. All day long we had been whizzing around mountains and through mountains, over cliffs and canyons, until, tired and dusty, we were glad for a rest at this little town on an Italian lake.

We had great fun making (or rather trying to make) our ways known—for during the day we had lost our Italian dictionary! We succeeded, however, in reaching our hotel and ordering dinner—the most important thing just then. According to the custom in summer, the dinner was served on a small table on the ground just in front of the hotel. We were glad of this because it enabled us to enjoy, not only the cool air and a view of the lake, but the unique Italian serenades. Scarcely had we begun our meal when a ragged musician drew near to sing for us, gesticulating with each word. The Italians are very fond of music, and soon a number of street archers, some accompanied by their parents, were gathered around, listening with open mouths. It was a motley crowd. After the singer came mandolin and guitar musicians, each bringing a fresh lot of ragged listeners. We had in all six entertainments during the dinner hour. The finale always consisted in passing around the hat for "centesimi," for which the recipient never failed to say, "Gratia." It was here too, that we first saw the Italian ladies smoking the cigarette and men kissing good-bye. Stop at Como if you want to see queer things.

My thoughts were busy all next day picturing and wondering how one would feel in a city where the clatter of horses' hoofs is never heard and where, in the place of carriages and trains, queer little black boats, called gondolas, plow the water-streets.

Our train reached Venice just as the sun sank below the Western horizon. It could not see Venice properly until, passing through the station, we came adown the Grand Canal. It was black as night, and the shouts of the gondoliers, calling for passengers, sounded worse than a flock of magpies.

It seems as if some magic power must assist the gondolier in guiding his boat

—they move so calmly and safely out from the crowd. Standing upon the back portion of the boat, the gondolier, with a single oar, is master of the situation. Dressed in a loose, white jacket costume, he is an interesting character. His face is radiant when he secures passengers, and as he sways his body from side to side, noiselessly pushing his boat ahead, you will agree that a swan could not be more graceful.

We had gone some distance down the Grand Canal, when we caught sight of the renowned Rialto bridge. But just as we were imagining what our sensation would be as we passed under, our gondolier turned abruptly into a dark, narrow canal. Imagine our disappointment! We passed under low bridges, around sharp corners, until we soon we began to fear lest our man was up to mischief. By this time it had grown quite dark, and only here and there could we see houses that were lighted. Surely, we thought, our hotel is not among these gloomy buildings, and this is not Venice! We both agreed that one day in this place would suffice. The shouts of "Sta-oh!" and "Sa-premi!" given by the gondolier to prevent collision as we turned corners only added to our melancholy and fear. But "all's well that ends well." Our dark passage was only a short cut to St. Mark's Square, on the Grand Canal, which was all ablaze with lights and the reflection in the water doubled the charm and brilliancy.

The gondolier enjoys pointing out places of interest, and he especially desires to conduct you to lace, silk and glass factories. The water of the Grand Canal washes the front of Browning's Palace, while the Palace of the Doges stands next to St. Mark's Cathedral.

The Doges Palace is especially interesting. Our guide pointed out the place where the Lion's head had been, into whose mouth the letters were placed which caused the condemned to pass over the Bridge of Sighs, never to return. He showed us the dungeons, execution block, etc., and as he told the past history of Venice he tried to impress us with the awful cruelty of Napoleon. Napoleon, he said, robbed Venice of the Winged Lion of St. Mark, and when at last the Lion was recaptured it was found that Napoleon had taken out its diamond eyes and replaced them with glass.

Of course, the greatest sight of all

is St. Mark's Cathedral. Our guide's face was radiant as he proudly pointed out the great pieces of art, "The Last Judgment," "The Resurrection," "The Ascension," "The Creation of the World" and the "Fall of Man." In the interior he hardly knew which of the mosaics, etc., to show us first. The ceiling is especially beautiful, being a mosaic of glass and gold. When we came outside again to get a good view of the front, the guide shook his head as he pointed to the four bronze horses over the entrance, and told how Napoleon had graced his triumphal procession with them.

It is in the summer evenings that the piazza of St. Mark is most attractive. The band plays there, and hundreds of chairs and tables are crowded with people, eating and drinking their lees, until the two bronze giants in the bell tower strike the wee small hours of night.

The most enjoyable place to listen to the music is out on the Grand Canal, where concerts are given in a large gondola. The boat is brilliantly lighted with various colored lanterns, and taking its stand at some popular position on the water, it is an attractive and romantic sight.

The gondoliers crowd as near with their passengers to the concert gondola as possible, until the little boats form a solid mass for yards around. As we sat in our gondola, gently rocked by the motion of the water and the night breezes fanned our cheeks, we forgot how tired we were after the day's sight-seeing.

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On one occasion we were pursued by a small boy in a boat, who was singing for a "centem." The little fellow had a wonderfully charming voice, and it literally rang out with delight as he saw me reach for my purse. But his oarsman (another little boy) was so absorbed that he forgot his business and rowed "bang" against a wall—and out fell the singer into the water! Dripping from head to foot, he scrambled back into the boat, gave his boatman several well-deserved blows, and tried to sing again, but it was not with the same expression. We decided that he had earned his pay and tossed him a "centem."

After leaving Venice, another day's journey brought us to Florence. A great profusion of fine-art treasures, with numerous and imposing sculptures of the finest of marble, combine to make Florence especially attractive and enjoyable to lovers of art.

The Uffizi and Pitti galleries are unequalled by any. They are rich in the great masterpieces of fine art. Our day here was the best of all. How we did feast upon the paintings of Raphael, Murillo, Correggio, Michael Angelo and others! We would fain have lingered here longer, but it was time now to turn our faces homeward.

We had planned to return by way of England and Scotland, sailing from Glasgow, visiting en route Shakespear's home, Warwick Castle, Edinburgh, Kenilworth and the Trossachs; but fate ruled otherwise. We decided to sail from Cherbourg via the Hamburg-American Line, and after a glance merely at some of the sights of Paris—the Louvre, the Notre Dame Cathedral, the Bastille, Napoleon's tomb and the World's Fair buildings on the River Seine, also a trip to Versailles—we bade the Old World a reluctant farewell and set sail for America.

Our travels had truly been enjoyed, having seen and experienced so much that "the half can never be told." Six days after leaving Cherbourg we reached Sandy Hook. Many tears of joy were shed as we caught sight of the Statue of Liberty and safely entered the harbor of New York. Home never seemed one-half so sweet. Our hearts went up in praise to Him who had given us so much pleasure and brought us safely back to our native land.

MARGARET JOHN MORGAN.

A PHILIPPINE LETTER.

Dear Bro. Winburne—I have been away from the States one year now, and it seems like two. I left Columbus, Ohio, January 15, 1899, for Manila, via New York and the Suez Canal, and on the 10th of March, after the most delightful trip I ever took in my life, we sailed into Manila Bay. One part of the trip alone was worth three years of a man's life to see, and that was the trip down the Red Sea, through the water that God divided and allowed the children of Israel to go through on dry ground. I used to wonder why the children of Israel rebelled when they were confronted by the Red Sea, but since I have seen the country I do not wonder at it at all. As near as I could locate the place by my Bible man they crossed a few miles south of where the town of Suez, in the part of the Red Sea, now known as the Gulf of Suez. On the same day that we left Suez we passed another landmark in the history of man—Mt. Sinai. I can not describe my feelings when it came in sight—to think that I was so close to where God had spoken to man and of the law that was given to man from that hill.

The country on both sides of the Red Sea that I could see was nothing but a desert. In fact, all the north

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const of Africa that I saw from Gibraltar on the north to Perim in the south part of Arabia, on the Asiatic coast, was nothing but desert. Colombo, on the Island of Ceylon, was our next stop, and there I got the first glimpse of the fertility of the Orient. Our voyage through the Indian Ocean, from Colombo to Singapore, on the Straits of Malacca, was very interesting, as in many places you could see coral reefs that came to the top of the water, and then you could form some idea of what that little insect was doing. But enough of the trip. There is not much to tell you about the war in the Philippines that you have not seen in the papers, as there are representatives of all the leading papers on the island.

There is one thing I will say here and that is that this island needs missionaries as bad as China—if not worse. In China we have to combat with heathenism, while here we have to combat with Romanism, with all that the word means. I pray God to wake up the Churches in America to their duty to the inhabitants of these beautiful islands. May the Protestant Churches in America each decide to establish Churches here and send men and women to teach these poor, ignorant, deluded people the true religion of our blessed Master.

As for myself, I am still trying, as best I know how, to serve God, and were it not for his presence with me over here, I don't know what I would do, but I have proved the words of the poet to be true:

"In every condition, in sickness, in health, In poverty's vale or abounding in wealth; At home or abroad, on the land, on the sea, As thy days may demand, shall thy strength ever be."

I thank God that I can say I realize the truth of that verse.

My health is now very good and has been most of the time since I came to the island.

Give my love to your family and write to me some time. May God bless and keep you all is the prayer of your friend, FRANK H. SMITH, Headquarters Seventeenth Infantry, Manila, P. I.

WACO'S CAMPAIGN.

On February 2 we began a forty days' tarry in Waco, working for the three Methodist Churches. Services first opened up at Morrow Street Church, serving Rev. Chas. W. Daniels. The Spirit of the Lord was upon us. Bro. McGaha, pastor of the Baptist Church; Bros. Sam P. Wright, Vaughn, Nelson, Ruffner and Daniel each preached in their turn. God owned and blessed every service. There were many conversions and reclamations. We raised about \$500 for seating the church. They paid us \$40 for our services. It was beautiful to see Brother and Sister Vaughan attending every day with the tallyho loaded down with the children from the Orphanage.

We closed above meeting on Sunday night at 8 o'clock and were wheeled immediately after the sermon to Fifth Street Methodist Church and began their meeting the same hour. Bro. John R. Nelson, their pastor, held the larger congregation in prayer and praise until we arrived from Morrow Street Church. The services were announced to be held every morning at 10:20 o'clock in the church and at night in the spacious Baptist Tabernacle. The good Lord only knows how many conversions and reclamations. Sunday morning the 25th, a collection of \$700 was lifted to pay the debt on the new parsonage. We remained there sixteen days. On Sunday night the ladies met my wife at the Tabernacle while Rev. W. H. Vaughan secured the new Auditorium for me to speak to men only. Bro. Vaughan

opened the service by making a financial statement of the new building of the Orphanage to Waco citizens, for which interest this service was held. I then stated that all over Texas where I had been the people were asking what Waco had done for the new building, and I answered them by saying that when Waco had an opportunity they would give me \$2000 for the Home. Seventeen thousand dollars was lifted that night. Bro. Vaughan headed the list with \$100. Seven others followed. Next morning two others gave \$150. Bro. Vaughan said, "Bro. Mulkey, put it down. Waco will yet make it \$2000."

At Fifth Street Church Bro. Nelson's meeting gave me \$115 for my work, which amount, including the \$40 they paid me at Morrow Street Church, I turned into the new building fund. The remainder of the forty days we intended to spend in East Waco, serving Bro. John A. Ruffner, but on account of his wife's severe illness had to abandon the meeting. Since then dear Sister Ruffner has died and gone to join the 144,000 in singing praises for this wonderful salvation.

ABE MULKEY.

Corsicana, Texas.

P. S.—The purpose of this report is to answer the many inquiries to show why our campaign was not completed, and to show that Waco was doing the right thing toward our Methodist Orphanage. A. M.

CORRECTION.

In my article last week, "Defense of the Boers," say "pretty to all," instead of the language used by the printers. H. G. H.

Seguin, Texas.

If you ask what is the quickest, best and safest Chill Tonic, the answer will invariably be, "My friend, use Cheat-ham's; it is pleasant and guaranteed." Put up in both the tasteless and bitter styles. 50 cents.

I have been reading the Advocate for about forty years, and I cannot afford to be without it. It was good when I was young, and it is good when I am old. I intend to read it as long as I live. F. D. PACE.

Whitt, Texas.

MORPHINE, Opium, Cocaine, Whiskey, Cigarettes, Smoking, Gambling, etc. Cure Guaranteed. Endorsed by physicians, ministers, and all the best of particular, Berlin-Ohio, etc. Free. Telephone No. 215. WILSON CHEMICAL CO., Dublin, Tex.

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FOR SALE OR EXCHANGE. Desirable residence property at Georgetown, Texas, convenient to Southwestern University. Call on or write JNO. R. SMITH, Mertens, Texas.

A SUBSTANTIAL OFFER.

Morphine, Cocaine, Chloral, Whiskey and Tobacco Habits cured in 36 to 48 hours. We ask no money until the patient is cured and ready to return home. Having never failed to cure a case, we positively agree to refund all expenses of patient, charging nothing for treatment or board in case of failure. First-class references on application.

Goddard Sanitarium, Station A, Dallas, Tex. The physicians composing this firm are thoroughly reliable.—Geo. W. Owens.



The Spring Poet

is abroad again and had vermin are a glut in the market. The poetry of motion and satisfaction that Enterprise vehicles present never glit, but always satiate their owners' desires by their excellence of construction, perfect style and finish and long life. If you are an economical carriage buyer, this stock will fill your wants to the fullest.

Write for our new 25-page Vehicle Catalogue, which will be sent free of charge.

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Angora Cats Woodlawn Cat Kennels. Imported Stock. Write for Circular. Mrs. N. L. D. Barnes, Louisville, Ky.

FISO'S CURE FOR COUGHS WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION

Per Annum, \$2.00.

Vol. XLVI.

EDITO

SANCTIFIED

As a Church, we pleasure to the gratuity Movement for our educational faculty to know that the higher education clergy in our Church multiplied in the and that the Churchment is seeking to offer these opportunities yet it would be edelily education as through which throught to Christ, world by wisdom he adds, "The Gredom;" and yet, a greatest learning, l as a nation in the idolatry and corrup

From this state learn two important

1. That unsanctified makes its possessor instrument for evil, the benumbed add to more certainly poison.

2. To prevent the Church, like thstrive to place it mind, the heaven of takes out the po healthful and nut the man who gains

In the life of Sa wards Paul the A most graphic ill viciousness of uns as well as its pote sanctified. Perhaps Roman Empire was was Saul of Tarsu unmerciful wretch

He wasted the Chpity for male or fe the mobbing of Ste out threatenings at the disciples, and sue them to distant soen as his heart w and his ransomed p fied, he became ano is converted into yesterday reveled blood and gloried i now as gentle as comes an angel of the remnant of his human suffering, broad-gauged as h He is now willing t or nothing, so that What unsanctified Saul of Tarsus, it n ful man, and what was to Paul the A every Christian.

rance is much less sanctified learning Hence, we prefer t to that of the State

Man is a trichoto mind and soul, a which neglects any on-given faculties (He must have physl moral culture. The veloped into a st through it the mind But to develop a wholly neglect the produces but a hu gladiator or pugilis

To cultivate the