

COMMUNICATIONS.

THE DANGER OF APOSTASY.

BY REV. W. H. HUGHES.

No. 7.

The doctrine of no danger of apostasy turns all the precious promises of God, given to encourage us in constant effort to be faithful unto death, into a curse and a farce. Christ marks out the path of safety and tells us to "Strive to enter in at the strait gate, for I say unto you, many shall seek to enter in and shall not be able." But Calvinism comes along and persuades the Christian that through the imputed righteousness of Jesus Christ, he is as safe as if the pearly gate were locked behind him. We all know that such is the fallen human nature that we never strive, suffer and labor to secure that which can be obtained just as certainly without such labor and sacrifice. Therefore many Christians are thrown off their guard, and caused only to seek to enter in and shall not be able.

Calvinism removes every incentive for unceasing effort upon the part of the Christian to work out his own salvation, which Christ has commanded him to do. By falsely interpreting the promises of God, they make God give eternal salvation to the faithful and unfaithful alike. Their Confession of Faith says in so many words, speaking of the Christian, "They can never fall from the state of justification" (p. 74). Where, then, is the necessity of striving and working? On page 29, paragraph 5, it teaches this strange doctrine: "That God doth oftentimes leave for a season his own children to manifold temptations and the corruption of their own hearts, to chastise them for their former sins, or discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled." But we ask, what other good thing will grow out of their sins? and it continues and says, "And to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends." Now, if this be true, how is a Christian to know when he sins, whether God is letting him sin "that he may be humbled and to raise him to a more close and constant dependence for his support upon himself" or whether his sin was instigated by the devil?

Now, if this does not make sin a means of grace to help us on to God, we do not know how it could be done. It is sinning that grace may abound. We renew our allegation that the doctrine of once in grace always in grace is calculated to encourage Christians to be at ease in Zion and rest in carnal security, to their ruin and eternal overthrow.

We quote once more from the Confession of Faith, page 27: "By the decrees of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number is so certain and definite that it can not be increased or diminished." Does not this go farther and not only discourage the Christian from all personal effort to be faithful, but if true, discourage the Church and the devil from all effort for good or evil? If the number to be saved or lost is so certain and definite that it can not be increased or diminished, tell me where is the incentive for the Church and ministry to labor to save sinners? Or where is the sense in the devil, as a roaring lion, walking about seeking whom he may devour? If this doctrine be true, all the work of both the Church and the devil is vain and fruitless. Each is fighting for that which is impossible. The old darky was right when he after hearing a Hardshell sermon, when asked what he thought of it, said he could not tell which was the bigger fool, the preacher or the devil—each fighting to change a thing which was unalterably fixed from all eternity.

Calvinists asserts that God is unchangeable, and therefore can not condemn those he once loved. Their premise is true—God does not change—but their conclusion is false and illogical. It would be just as logical to say the State does not change, and therefore it can not condemn and punish a man it once fostered and protected. God deals with men not by sickly sentimentalism, but by inflexible law. God nor law does not change, but men do. Therefore the wicked may repent and be saved and the righteous may backslide and be lost. The changeless sun continues to shine and send forth its genial and warming rays upon the world, but men may withdraw to the cold, dark regions of a frigid zone and freeze to death, while it is no fault of the sun. Hence, God tells us: "The righteousness of the righteous shall not deliver him in the day of his transgression." * * * Neither shall the righteous be able to live for his righteousness in the day he sinneth." John

Wesley presents this point most forcibly in these words:

"But do you not hereby make God changeable, whereas with him is no variableness, neither shadow of turning" (James 1:17.) By no means. God is unchangeably holy, therefore he always loveth righteousness and hateth iniquity. He is unchangeably good, therefore he pardoneth all that repent and believe the gospel." And he is unchangeably just, therefore he "rewardeth every man according to his works." But all this hinders not his resisting when they are proud, those to whom he gave grace when they were humble. Nay, his unchangeableness itself requires that, if they grow high-minded, God should cut them off, that there should be a proportionable change in all the divine dispensation toward them. But how, then, is God faithful? I answer, in fulfilling every promise which he hath made to all whom it is made, all who fulfill the conditions of the promise.

"More particularly: 1. God is faithful in that he will not suffer you to be tempted above that you are able to bear. (1 Cor. 10:12.) 2. The Lord is faithful to establish and keep you from all evil (if you put your trust in him)—from all the evil which you might otherwise suffer through unreason and wicked men." (11 Thess. 3:2, 3.) 3. "Quench not the Spirit, hold fast that which is good, abstain from all appearance of evil, and your whole spirit, soul and body shall be preserved blameless unto the coming of our Lord Jesus Christ." (Thess. 5:19, etc.) 4. "Be not disobedient unto the heavenly calling, and God is faithful, by whom ye were called to confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." (1 Cor. 1:8-9.)

"Yet, notwithstanding all this, unless you fulfill the conditions you can not attain the promise. Nay, but are not all the promises you and amen? They are firm as the pillars of heaven. Perform the conditions, and the promise is sure. Believe and thou shalt be saved. All my promises are absolute and unconditional. In many the condition is not expressed. But this does not prove there is none implied."—Wesley on Perseverance.

We frankly admitted in the outset that there were a few texts promising eternal happiness where there was no expressed condition, but we assumed that conditions were always implied. If there were no conditions expressed elsewhere, then unconditional perseverance would have some show of truth. But when there are hundreds of places in the Bible emphasizing the conditions it is evidently unwise to conclude, because there are a few texts where the condition is omitted, that therefore final salvation is unconditional.

Now, we have not time nor disposition to examine all the texts where the condition is omitted. One or two may suffice. They quote and misinterpret such texts as the following to prove unconditional perseverance of the saints, viz:

"He that believeth hath eternal life, and they say this is in the present tense, therefore he will be saved eternally."

They say: "He now hath eternal life." We believe every word of this text, but do not believe their conclusion, for the present does not always correctly augur the future. To show the fallacy of their conclusion let us inquire: What is eternal life? Eternal life is the love of God shed abroad in our hearts by the Holy Ghost, which is given unto us. But if the Christian quench the Spirit and "count the blood of the covenant whereby he was sanctified an unholy thing," he will not have eternal life, or the love of God to-morrow. Adam had eternal life, but by transgression lost it. The Bible certainly teaches if he had not sinned he would never have died. Paul says: "By one man sin entered into the world, and death by sin." Therefore, if there had been no sin, there had been no death. Mark you, eternal life does not consist in the duration of time or eternity for the righteous and the wicked are alike immortal.

Eternal life, therefore, is not duration, but consists in our relation to God and Jesus Christ his Son. Christ, the great Teacher, taught this fact when he said: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hath sent." (John 17:3.) Therefore, life eternal, here and hereafter, depends upon our relation to "God and his Son Jesus Christ, whom he hath sent." Hence Christ says: "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life." (Rev. 3:5.) This text clearly shows a name once within the Lamb's book of life may be blotted out if the party is unfaithful.

We next call attention to Rom. 8:25-29, which is perhaps as much relied on to prove unconditional perseverance as any other in the Bible.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquer-

ors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The loving, confiding child, clinging to the father's bosom and believing he is the strongest of all men, defies all foes while he nestles there. His acts expressed the condition of his safety more than words could do. So Paul, clinging close to Christ and believing "he is able to keep that which he hath committed to him against that day," looking out from this impregnable fortress, with more than a martyr's fidelity, and exclaims: "Who shall separate us from the love of Christ? * * * For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." This certainly is not the language of a do-nothing Christian, depending upon the dead past for final salvation, but the utterance of a brave soldier fighting in the ranks. Hence he says: "I, in all these things we are more than conquerors through him that loved us." He then exclaims, with triumph: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Thus Paul's act of clinging to God is more expressive of the true condition of final salvation than any words could possibly have been. Paul's language shows that angels, men or devils can not separate us from the love of God in Christ Jesus while we cling to him.

But he did not say we could not separate ourselves from the love of God by sin and neglect of duty; nor did he believe it. Now, let Paul himself decide this point. Paul, can a Christian separate himself from the love of God? "Yea, woe is unto me if I preach not the gospel." (1 Cor. 9:16.) Again he said: "But I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9:27.) While Paul teaches us the combined powers of earth and hell can not separate us from the love of God, and yet with the same hand that wrote the above he wrote, "Woe is unto me if I preach not the gospel," and "I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway," showing most clearly we may defy all outside foes while we cling to Christ. We must continue to do our duty and watch over our passions, lest we ourselves become castaways.

After all, we rejoice to know from this text we may in the Christian warfare defy all outside foes and fight the good fight of faith and come off more than conquerors, and by diligence lay hold on eternal life. No power outside of ourselves, in earth or hell, can keep us out of heaven while we trust in Him who gave himself for us.

Watch, therefore, for ye know not the day nor the hour wherein the Son of man cometh. "Blessed is that servant whom his Lord when he cometh shall find so doing."

(The End)

ADVOCATE AGENT ABROAD.

Pilgrimage Among People and Preachers—In Their Homes.

Bro. C. M. Thompson has a work this year composed of what was heretofore two works—Jewett and Oakwoods, including Buffalo and Marquez. It keeps him moving, but he is a mover. Behind the faithful companion and servant of the circuit rider—the family horse, old Charlie in this instance—we made the rounds after having "done" Jewett on foot. Bro. Thompson is a man after my own heart, in that a little "falling weather" does not stop him from the work in hand. When we awoke the first morning after my arrival and found the ground covered with snow he was ready to join me in seeking those who knew not the Advocate as subscribers—and we found a goodly number of such and easily induced them to call in its uplifting and helpful aid this year in making them better, wiser, more useful and happier Christians—as it does all who take and read it. Bro. Thompson's members, as well as the outsiders, appreciate the good preacher they have this year, and Sister Thompson has already shown them that they have a helper indeed in their pastor's wife. She is in labors abundant in their social meetings—Woman's Foreign and Domestic Missionary Societies, etc. As might be expected, the Board of Stewards are a live set of men, and may be counted on. Every steward on the work is a subscriber to the Advocate—the only instance but one I have found—at least that I have left, for I got the names of those who did not previously take their Church paper. The results of their reading will be felt and seen in the increased efficiency this year. Bro.

Thompson is a student, and will make a lasting impression on his work. He was in the service of the Santa Fe Railroad when called to the Itinerary, and carries with him the method and systematic energy of a railroad man. Sister Thompson is not a whit behind him, and she finds a congenial field among the zealous, loyal, helpful women of the Church she found on the Jewett Circuit. The good women here in Jewett a Foreign and Home Mission Society. The officers of the Woman's Home Mission Society are: President, Mrs. Maggie Keeton; Secretary, Mrs. R. D. Dashiell; Treasurer, Mrs. J. D. Adkisson. The officers of the Woman's Foreign Mission Society are: President, Mrs. John Brady; Secretary, Miss Florence Black; Corresponding Secretary, Mrs. C. M. Thompson; Treasurer, Mrs. Maggie Keeton. The stewards at Jewett are Oscar Keeton, John Waltman, John Brady, J. D. Adkisson. One of the most potent factors in the work of the Church at Jewett is the Little Worker's Junior Missionary Society, over which Sister M. E. Black presides as Superintendent, with Miss Ethel Brady as President, Miss Eula Dezell is Secretary and Miss Kalita Swindler is Treasurer. While Bro. Thompson was absent at the other appointments on the work, and without consulting him, they agreed to raise all of his missionary assessments this year, and have a good portion of it already in hand. They have about 75 members, and many of the married people of the town are still members, having grown up in it. Since its organization a good many years ago it has paid something like \$2000 to various departments of Church work! And it is notable that almost every married person in Jewett, who is a devout, helpful Church member, was trained from childhood in this organization! That is a pointer for other places and Churches as well as for parents.

It is not exaggeration to say Jewett has the prettiest, neatest, best built, substantial-looking and attractive church of any town its size in East Texas—that I have come across, anyway. It is a monument to the ability of Bro. Brooks, the late pastor. Bro. Thompson hopes to add a much needed parsonage this year. I know of no place that ought to have one more urgently than Jewett. And they talk like they were going to have it, too.

Buffalo is the next preaching place on the work, ten miles northeast on the International Road. Happy is the preacher who is on this line. He not only has a sure and frequent way of reaching his appointments, but he has to deal with a high class of men, from the great-hearted Methodist General Manager Leroy Trice and staunch Presbyterian General Passenger Agent D. J. Price to the conductors and agents. Many of them are members of the leading Churches—not a few, of course, being Methodists, whereas we are justly gratified. Buffalo is a good place to visit—at least I found it so as agent of the Advocate. I preached five times to them, and once out at beautiful Cedar Church, and never had a more attentive nor appreciative people. It was my happy privilege to be the guest of Dr. Joyce and his family. If one could not enjoy such whole-hearted Christian hospitality—after the "old school"—met with in that home, then such should go to a "lodge in some vast wilderness," or a rude cabin far from the atmosphere of Christian refinement and the haunts of man. And a visit to the homes of Brother and Sister Hays, Sister Mary Smith and Brother and Sister Parker gave one an idea of how Thompson will enjoy himself as he labors among them this year. His stewards here are G. M. Jowers, A. R. Buchanan, W. P. Walker and W. C. Reeder. Bro. Jowers is also Sunday-school Superintendent, and a live, up-to-date one, too. It was a touching and a beautiful sight to see the entire school—teachers and all—walk up to the table of the Secretary of the Missionary Society the first Sunday and put in their missionary contributions, reciting a verse of Scripture as they deposited their offerings. Lola McDonald is President of the Sunday-school Missionary Society and Callie Lea Eubanks is Secretary and Treasurer. There is a fine League here also, and it is doing good work with such intelligent and true-hearted young Christians as Miss Janie Patrick, Bros. Tatum, Glenn, Claude Joyce, Miss Haynie, Mrs. Maud Wilson and a number of others as leaders. Bro. Craig is steward at Cedar, and Bro. Holmes Sunday-school Superintendent.

Bro. Thompson could not go with me to Oakwoods, owing to illness in his family, but I found a warm Methodist welcome in the home of Bro. and Sister J. B. Botter at their hotel. They are indeed staunch members, and their daughters are an accession to any Church. Bro. Botter and family lost everything in the storm at Alvin, and are trying to reconvert by keeping a hotel—and they keep a good house, too—and should have the patronage of all who appreciate a good home place to stop when away from home. Bro. Alvin Moore is indeed a stand-by of the Church, as is Bro. Brantley, who

with Bros. John A. Richardson, John Lane and John M. Moore, look well after the interests of the preacher. A most intelligent and capable local preacher, Bro. G. W. Trotter, is Superintendent of the Sunday-school. These good people have the money about raised to remodel their church. There is a Woman's Foreign Mission Society there, but the good women told me it was almost in a state of inactivity—like poor old Venusus. It gives sign of an awakening. Oakwoods is a great resort for those who like fine fishing—white perch, black bass, etc. There are so many lakes of large size (Glaze and Standmier) just below the town, and the brethren most cordially invited the editor of the Advocate, Dr. Rankin, with Bro. Blaylock, and the entire force, to come down and a great time would be guaranteed. What with the outfit of Bros. McMillan, Reeves and Wm. Hub Gill, with tents, tackle and everything needed, and those lakes teeming with fish, I regard Oakwoods as a mighty attractive place for men with the brain and blood and nerve of Rankin, Blaylock and their appreciative kind.

It was with reluctance that I had to leave the kind hospitality of the parsonage at Jewett for this time, but I left behind me that which will tell for many years to come—a large number of those who will henceforth get the Advocate. And Bro. Thompson was talked at this, and so was I. I renewed acquaintance with Dr. Sam Burroughs, formerly one of the professors of the State Medical College at Galveston, whom I had not seen since he made my lonely days so pleasant what time I was caught on a steamboat in low water in Trinity River thirty years ago when as a boy I was engineering out of Galveston. And he has never forgotten the inestimable favor shown him by Steers, Shaw & Blaylock when they published the Daily Dispatch and the Texas Christian Advocate in Galveston in those early days. And my old room-mate of early Southwestern University days, Hon. B. D. Dashiell, son of the lamented Rev. B. D. Dashiell of the Texas Conference, gave me a most cordial greeting in Jewett. These ties that bind us during all the years are the golden cords that chain our hearts together and make life seem fuller of sunshine and joy.

WM. A. BOWEN.

GEORGIA LETTER.

For these twenty years I have been reading the Texas Advocate and have been occasionally writing for it. I have become pretty well acquainted with the Texas preachers and have read with interest all their local accounts. We Georgians have a very strong hold on Texas. Some of our best preachers and many of your best members are Georgians, and even the sprightly editor of the Advocate, although he poses as a Tennessean from Holston, began his life as a preacher, if I mistake not, in upper Georgia, and carried away a Georgia girl to Holston when he went thither, but I have not written you a letter in a long time. The fact is, I have just written and published another book. "How is it, Bro. Smith," said Dr. Carls to me once, "that few men have written only one book? Very many have not written one, but few have written but one." I think I said to him in reply "that generally one got so in debt publishing the first that he had to write another to try and get even." I have written a few and I have had to publish them all. Publishing houses have taken the risk of printing at their own charge some books, I suppose, but I have never been so fortunate as to have any mine printed other than at my own risk. This last book is no exception. I am my own publisher. It is a purely Georgia book. It was written by a Georgian, illustrated by Georgians, printed and bound by Georgians, and tells of Georgians. Your Governors—Hubbard, Calherson and Hogg—and sundry of your Congressmen will find in the book a mention of their ancestry. Seth Lanes was a good Georgia name. The Lanes and Lamars and Crawford, and Finleys, and DuBoses all came from Georgia stock. I am glad to say the first edition of the book is pretty well sold, but I will issue a second and improved one if it is called for. If any Georgian in Texas wants the book let him send me his name on a postal card, and when it is ready I will write him. Bound in half leather it will be \$2.50 delivered.

REVIVALS.

Our revival season is about beginning in our cities and towns. The most important meeting thus far of which I have heard is the meeting held by Chas. N. Crittenton, the New York druggist, in Athens. This gentleman is an Episcopalian lay reader. He was brought up by a Methodist father, was a successful druggist, and through the influence of Florence, his little daughter, was converted. He became gravely concerned about fallen women, and gave liberally for rescue work. He founded a number of homes, and has spent large sums of money on them. He has given himself to revival work, and at his own expense has visited many parts of the country. He met my son, R. O. Smith, in Atlanta, and

became attached to him in Winterville. He had a good me factory village in good meeting at Athens, where he very hearty respo

Sam Jones, having course, has begun at Brunswick, and report a great mes associate, Geo. S. Sam has an elegant ville and very del but he does not s rest. He is always much in demand twenty years ago pastor of Merritt Atlanta has tri style with Dr. help him, and fore long the hill with camp fire. have a large ret campaign. I have however, that these meetings do not hoped for, and to them occasions pastor was upon small results of were, after all, me those which seem and exciting meet

PINE

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THE EDITOR

Please let that written. You are thanks of all the your editorial on Ministry." The I voters must refu change their met this class of the rience and observ correctness of all age preacher does 50 years and upw and some ten ye you name—sixt, number of Muns 96-12, shows the thirty distinguis among them sev ages range from I ties show that el than any other cl clamor for young and old men to t in demand, ev John did his besyond the time y store took up son studies when b exception our B Some of them are they are effective, arduous and exac discharge them, wanting in the w err that they mu fere this time? A chief pastors m many worthy n forced into super accept small and out appointments ing death begins, es to get the best, tity out of its pr the opposite polic of failing vitality his appointment stimulus. Thus will be prolonged tends both to shor influence. Any a line will work a and the cause. A that great day, been deprived of years of a preac hurried premature preacher is suppo his own resources his ability to a mands. It is a t to be treated as if science nor judgm

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Woman's Foreign Mission here, but the good women were almost in a state of inebriety over the Vesuvius. It was an awakening. Oak-wood great resort for those who wish—white perch, black bass. There are so many lakes of (Glaze and Standmier) just down, and the brethren most visited the editor of the Ad- vocate, Rankin, with Bro. Blaylock the entire force, to come a great time would be. What with the outfit of (Hill, Reeves and Wm. Hubbards, tackle and everything at those lakes teeming with fish. Oakwoods as a mighty place for men with the brain and nerve of Rankin, Blaylock appreciative kind.

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GEORGIA LETTER.

Twenty years I have been the Texas Advocate and have occasionally writing for it. I am pretty well acquainted with Texas preachers and have interest all their local ac- tivities. Georgians have a very high regard for their preachers and many of your best preachers are in Georgia, and even the Editor of the Advocate, al- though as a Tennessean from began his life as a preacher, he not, in upper Georgia, did away a Georgia girl to when he went thither, but I written you a letter in a long time. In fact, I have just written to another book. "How is with," said Dr. Carlisle to that few men have written books? Very many have not, but few have written but think I said to him in reply generally one got so in debt to the first that he had to her to try and get even." I then a few and I have had to them all. Publishing houses in charge some books, I sup- pose I have never been so fortu- nate as to have any mine printed at my own risk. This last exception. I am my own It is a purely Georgia book was written by a Georgian, by Georgians, printed and by Georgians, and tells of Your Governors—Hub- bertson and Hogg—and your Congressmen will find a mention of their names. Ward was a good Georgia man Lanes and Lamars and Finleys, and DuBoses from Georgia stock. I am say the first edition of the pretty well sold, but I will send and improved one if it or. If any Georgian in Tex- the book let him send me his a postal card, and when it is will write him. Bound in half will be \$2.50 delivered.

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became attached to him and visited him in Winterville, near Athens. Here he had a good meeting. He went to a factory village near by and had a good meeting there, and then to Athens, where he has, I hear, had a very hearty response to his efforts.

Sam Jones, having ended his lectur- ous course, has begun his evangelical work at Brunswick, and the secular papers report a great meeting there. His old associate, Geo. Stuart, is with him. Sam has an elegant home in Carters- ville and very delightful surroundings, but he does not stay at it, for even a rest. He is always in motion, and is as much in demand now as he was twenty years ago. The talented young pastor of Merrett's Avenue Church in Atlanta has tried a meeting of the old style with Dr. Byrd, his neighbor, to help him, and with good success. Be- fore long the hills will be all ablaze with camp fires, and I trust we will have a large return from the spring campaign. I have long since learned, however, that these very extraordinary meetings do not give the returns we hoped for, and while I do not object to them occasionally, my reliance as a pastor was upon my people, and the small results of the work apparent were, after all, more considerable than those which seemed to follow a large and exciting meeting.

PINE FOREST.

I do not know when I have relished anything more than your agent's ac- count of Pine Forest and Bro. Shep- ard. It was really an idyl and one longs to get away from the bustle and strife and factory smoke and city ways to go fair a nook. G. G. SMITH. Macon, Ga.

THE EDITOR COMMENDED.

Please let that caption remain as written. You are sure to receive the thanks of all the aging preachers for your editorial on "Men of Age in the Ministry." The Bishops and their ad- visers must refute your statements or change their method of dealing with this class of their brethren. Expe- rience and observation do attest the correctness of all you say. The average preacher does his best work from 29 years and upwards. Many go five and some ten years beyond the limit you name—sixty-five. The March number of Munsey's Magazine, pages 965-12, shows the faces and forms of thirty distinguished and active men, among them several preachers. Their ages range from 77 to 92 years. Statis- tics show that clergymen live longer than any other class of men. Why this clamor for young men to the front and old men to the rear? St. Paul was in demand "even down to old age." St. John did his best work when far beyond the time you name. Mr. Glad- stone took up some fresh and difficult studies when beyond 80. With one exception our Bishops are beyond 60. Some of them are beyond 70, and yet they are effective. Their duties are arduous and exacting, and yet they discharge them. What is there so wasting in the work of other preach- ers that they must be retired long be- fore this time? What is said of these chief pastors might be affirmed of many worthy men who have been forced into superannuation or else to accept small and nominally unimport- ant appointments. Thus a slow, liv- ing death begins. If the Church wish- es to get the best in quality and quan- tity out of its preachers let it pursue the opposite policy. If he show signs of falling vitality let the character of his appointment furnish the needed stimulus. Thus life and efficiency will be prolonged. The present plan tends both to shorten life and diminish influence. Any attempt to fix a dead line will work a damage to the men and the cause. What if it appear "in that great day" that the Church has been deprived of the best ten or more years of a preacher's ministry and he hurried prematurely to the grave? The preacher is supposed to be conscious of his own resources and a fair judge of his ability to meet reasonable de- mands. It is a terrible shock to him to be treated as if he had neither con- science nor judgment.

We hear but one explanation of this unnatural and unscriptural policy. "They say" the Church is demanding young blood in its pulpits. As a matter of fact this demand is limited to a certain class of churches and is waning. Our young preachers can't appreciate it. Ordinary humility would make them question their fit- ness to meet the demand, and they are unwilling to foster a plan that would thrust aside their seniors to make room for them. Dr. Tillett, Dean of the theological faculty of the Van- derbilt University, says he would gladly see those massive buildings in ashes before the coming of the day when its graduates refuse to go to the hardest missions and circuits and work up as did their noble fathers in the ministry. I hardly think our young men enjoy the places made vac- ant in this way by relegating the old men.

But whence and why this demand for young blood in the pulpit? It is easy to answer the first question, but I hesitate to speak of the second. Do these people want a restatement of the old gospel or another gospel?

Have we come to that time when some will not "endure sound doctrine"? If the answer be found in this region I predict an early collapse. There are not high steeple churches enough or inflated salaries sufficient to tempt our young men to dilute their gospel. M. H. WELLS. Montevallo, Ala.

FROM WEATHERFORD.

I have been a constant reader of your well-edited paper six years. We regard it as one of the best religious journals in this country. We are al- ways glad to go to the office Fridays to get it. We find so much valuable in- formation in it. It is a source of great pleasure to read it. We see in the Advocate March 21 a statement re- specting the many disgraceful outrages by my color, which we regret very much. We take this friendly oppor- tunity to notice this statement in the editorial: "We see but one hope, and that is the discontinuance of the crime which superinduces it. The time has come when the better class of negroes throughout the country owe it to themselves and their race to inaugurate a crusade against these brutish fiends, whose deeds are bringing inno- cent negroes into contempt and disre- pute." All of this is true. We do not deny a word of it. We know it brings disgrace and confusion on the innocent negro. We have held mass-meetings in order to reach all classes of our race, and warn them against such foul deeds. It has not only been, but is now constantly preached against from time to time, but it seems to be of no effect; but the ones that are commit- ting these crimes are the characters that don't go to Church, nor any public gathering of any kind. So you see it is impossible to reach that class. They read no papers, attend little or no schools, therefore it is impossible to reach them. That class are like the John Henderson, who can't read nor write, and very often from the State prison or from the county farms or roads. They only visit such places as the dives and other places of sin and debauchery. So our white friends can see at a glance there is no way for the better class of the race to reach them. When our white friends have gone farther and understand more they will find that the leading colored people are far from being in sympathy with these negro offenders. All leading negroes are against all such crimes, and are doing all in their power to prevent them. It might be believed by some of our friends that there is no time spent on this line, but much time is being spent from the pulpit and school rooms. Prof. D. C. Potts, of Tyler, Texas, spent two hours in a speech against the crimes that the negro is contin- ually committing. The leading negroes do not believe that the better class of whites are against the negro at all, when we think of what that young man at New Orleans did last year to save the abuse of innocent negroes, and so many of the whites we know are far from being against the negro. We sometimes think the whites judge the whole race by those who are lawless among us. We sincerely trust that our white friends will not judge the whole race by such as John Henderson, of Corsicana, Texas. We write this in protection of the better class of negroes to let our white friends know where we stand in this matter. We hope this letter will give rise to a better feeling to our white friends. Last year the Bishops of the C. M. E. Church, in connection with the leading Churches, asked that a day of prayer to Almighty God be held to help the leading negro to find solution for these various crimes, and it was carried out by all the C. M. E. in the State. I only make this state- ment: I see a great many of our white friends seem to look at all ne- groes to be in sympathy with these outrages, yet we are far from it. We can only ask to be understood—that we condemn them in every form. We fur- ther state that the better class of whites and colored have no trouble at all, and we who are the leaders of the colored race are trying to cultivate a friendly and religious feeling among the colored and white in this country. We are continually urging upon our color to stand up for the right and condemn the wrong, regardless of race or color. We write this as a mouth- speaker for the leading negroes.

G. W. BENSON, Pastor, C. M. E. Church, Weatherford, Texas.

THE COLLECTIONS IN FULL.

It goes without saying that it is the desire of every faithful preacher to bring up his collections in full, but that we should really expect that every one should do this is too sanguine a hope, and is not just what the Church expects of us; but that a whole conference raise the amount assessed is not only in the domain of possibility and to be hoped for, but has been accomplished, and there are several conferences in the connection which will accomplish this year. But how is it to be done? It certainly is not expected that each and every several preacher bring up a full report, but

that those which are able or willing make up for the deficiency of those unable or unwilling. It is evidently impossible to apportion the amount with exact equity among all the churches, but the brethren seem to take it for granted that if they pay the assessment they have done all that they could or ought, and so sit down contented and are inclined to pity the brother who has not been so success- ful, and sometimes mix a little blame with the pity. Brethren, this is not what Methodism means, and it is not the expectation of the Church that we make the assessment a limit to be reached and then lazily enjoyed. Our minutes should show as many above the line as below it, and thus only can we reach that consummation so de- voutly wished. The collections must not be looked at as a burden placed on the Church to be "raised" by the most ingenious method possible and in such a way as to relieve the paying members of as much of it as possible, since forsooth they have so much to pay besides. To take from a true servant of God and the Church his privi- lege of supporting its institutions would be a deprivation indeed. Many of the liberal would delight to do more and be happy in it if the great causes of our Church were properly placed be- fore them. We go the rounds of our circuits, preach our annual missionary sermon, add a few words about the conference claimants and tape of with the orphans, take the collection and think our duty is completed. On the station the same program is car- ried out with the variations and with- out any real ground work of clear in- sight into our work (the Church) with a kind of pride for its standing among the other Churches, pays its part. These things ought not so to be. Let every pastor read paragraph 256 of the Discipline, and proceed to:

1. Hold a missionary mass-meeting at every appointment on his charge.
2. Distribute missionary literature.
3. Preach frequently on missions, Church extension, etc., and by every means try to stimulate his people on these subjects.
4. See that the Sunday school is organized into a Missionary Society.
5. Secure the assistance of the laymen in getting and collecting subscrip- tions.
6. Begin early in the year and con- tinue until every member is approached.
7. Urge and plan for a system of proportionate and systematic giving to be begun in his Church.

We should have in each district a missionary institute for consultation, prayer and study of the subject. Not a large body of excursionists, nor a business meeting with all the time given up to work, and committees, and resolutions, and debates, nor a pleas- ure meeting for jokes, sociality and good fellowship. It would be easy to get entertainment for a small body of men who were met with a serious and well-defined purpose and an untold amount of good might be done. Sub- district meetings might be held and informed laymen might be utilized to assist their own pastor and those of neighboring churches to arouse an in- terest in the Churches. Let us bestir ourselves and quit us like men pos- sessed of a purpose, and we can do something worthy of our Master.

JAS. E. CRUTCHFIELD.

DR. TIGERT'S NEW BOOK, "THEISM."

Some time ago my attention was called to the fact through the Texas Christian Advocate that "Theism," a new book by Dr. John J. Tigert, was then going through the press, and I immediately ordered it from the Pub- lishing House. It quickly came, and I at once began its study with a great deal of interest. It has been a long time since I have seen a book that held my attention so completely as did this from the moment that I laid hands on it until I finished it, or one whose study gave me more real pleas- ure. I read it through at once, and then with the aid of the index, I gave it a fairly careful study. I do not propose to review the book, but leav- ing that to more competent hands, I want to call attention to the book as I see it.

The book claims to be a "Survey of the paths that lead to God." From this claim you at once see that its author is rather a philosopher than a scientist. The thesis of the book is, "Theism is demonstrable—God's exist- ence can be proved."

Grasping the great subject with the hand of an erudite, Dr. Tigert begins in his statement of the question with the concession, "that the existence of God is so large a conclusion to estab- lish that the data and premises con- ducting to it must be correspondingly large and comprehensive." The his- tory of the world shows conclusively that mankind has the notion of God, and he claims that it is his task in

this book to gather up sufficient evi- dence to establish the fact of His ex- istence. He does not hesitate to say that no man has ever yet discovered God by a merely rational process. ("Could it not be done?") His conten- tion is that the notion of God is in the world, and with that there are undisputable proofs of His existence which may rationally be known. He distinctly repudiates the idea that the existence of God is an innate knowledge or an intuitive truth. De- claring that we can no more inspect the human spirit by the senses than we can the Divine Spirit, he claims that we know God after the same man- ner that we know man.

His statement and refutation of Archbishop Anselm's celebrated argu- ment will richly repay any man's care- ful study, and his presentation and review of the Cartesian and the historical arguments are also noteworthy and interesting. In his review of the Cartesian argument he has distinctly shown that Descartes proves that the idea of God comes to man ab extra, and Tigert says that it comes from revelation. This, with his presenta- tion of revelation, is, in my judgment, worth the price of the book.

The place which he gives to in- stinct in worship will, I think, be con- sidered little less than sensational by some who are disposed to look upon themselves as "up-to-date." Hear him: "The facts seem to show that there is no valid ground for discard- ing the position that an original in- stinct is at the basis of man's religious nature." The author's use of instinct in view of the argument with which he opened the book, is ingeniously unique and conclusive.

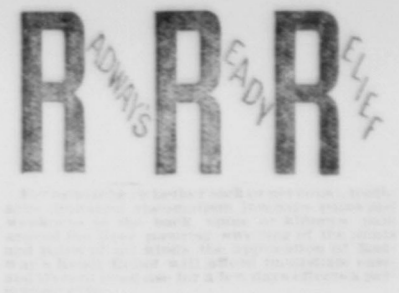
His manner of presenting the argu- ment for a first cause, and his discus- sion of the nature of cause, if thor- oughly studied and mastered by young men, would save them many troublous and perplexing experiences in their life as students. Dr. Tigert is, I think, especially lucid and clear in his discussion of final and efficient cause. Hear one of his conclusions: "Final cause is thus of the nature of a directing supremacy in the midst of, or going before, efficient causes which nevertheless accomplish its ends by means of their stamity, and without it."

I should especially like to call atten- tion to his chapter on "The knowledge of things," and the one on the "The- ory of knowledge." They are both full of suggestive thought, and they fairly sparkle with splendid illus- trations. In the chapter on the "Theory of knowledge," in discussing the pop- ular materialistic pantheism and ex- posing it, which he does conclusively, he shows that "mind consciously ex- ists for itself, but can never submit itself to the direct sensible inspection of another mind." Hear one of the greatest passages in the book in my judgment: "The most important and far-reaching result of objective ideal- ism, or idealistic realism, is that Per- sonality, whether divine or human, is once for all made the abiding place of all ontological reality, while the realm of perfectly definite phenomenal reality, universally and unchangeably ordered according to the law which is independent of finite persons, becomes the theater of the activities of the world of spirits and the means of communication between persons di- vine and human. God man and the world thus fall into intelligible rela- tions. The world is a true universe shot through with purpose, and philosophy, though many riddles and dif- ficulties still remain, approximately accomplishes its task of comprehend- ing reality as a whole." In declaring himself satisfied with the phrase "idealistic realism," Dr. Tigert places himself directly in line with Herd- ing P. Bowen, whom he quotes at large, and, if I am not very much mistaken, also with Prof. Ladd, in his great work on "The Philosophy of Knowl- edge," published a few years ago. He claims that this doctrine easily solves the problem which Descartes be- queathed to modern philosophy, and which has never been solved before, and that therefore it cannot be lightly laid aside.

"Theism" is certainly a very inter- esting and suggestive book, and one which will be inspiring and helpful to any one who will thoughtfully read it. I will not presume to pass judg- ment as to the future of the book, but if it does not live and take high rank I shall be very much surprised.

E. W. SOLOMON. Corsicana, Tex., 3-3-00.

Brown: "I understand that Rev. Green wanted you to act as his private secretary." Simmons: "He did; but I wouldn't accept the position, be- cause I should have to sign everything Green, per Simmons." Providence Journal.



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Secular News Items.

A brother of Gen. Botha has been killed and his two sons wounded.

Attorney-General Briggs has handed his resignation to President McKinley. It took effect March 31.

Major-General Keller, of Russia, and an attendant were asphyxiated in a car which caught fire near Nikolsta.

Karpovich, the assassin of Bogolievoff, the Russian Minister of Public Instruction, has been sentenced to hard labor for life.

The Boers are threatening to attack Queensland, Cape Colony. Business is suspended, and all inhabitants have been called to man the trenches.

Florida tourist travel is so great that an effort will be made to have the railroads continue the fast train schedules later into the spring than usual.

Birmingham, Ala. was visited by a cyclone on March 25. Twenty-five persons were killed, about one hundred were injured, and the property loss amounts to \$250,000.

The text of the proposed law for the prevention of malaria in Italy provides, among other things, for the gratuitous distribution of quinine to the poor by municipal authorities.

King Edward has asserted his power to stop a sensational divorce suit, in which a young Duke and three other noblemen who served in South Africa were named as respondents.

The will of Henry Dubois Van Wyck, of Norfolk, Va. leaves \$1000 to a Pullman official mentioned in testimony, except the legate should kindness to Van Wyck during a trip with his deceased wife's body.

The Martha Knott League has been formed in New Orleans, auxiliary to the Orleans Transval League, with the purpose of raising funds for the benefit of the widows and orphans of Irish soldiers.

Duke DeArco, Spanish Minister to Washington, last week received a Treasury warrant for \$100,000 in payment for the islands of Cagayan, Sulu and Sibutu, and in return gave the United States a clear title to the Philippines.

The Washington Legislature has enacted that no one be admitted to the suffrage hereafter who can not read or write the English language, and has adopted a resolution in favor of the election of United States Senators by popular vote.

The Cuban Constitutional Convention's Foreign Relations Committee will report on the Platt amendment. It is said the committee, by a vote of ten to one, will refer the matter to the future Republic, and that this report will be sustained.

Last week a train on the Plant System ran from Flemington, Va. to Jacksonville, Fla. in 118 minutes in 126 minutes. The run from Waycross, Ga. to Jacksonville (seventy-five miles) was made in seventy minutes, and made one stop and two slow-downs.

After a struggle lasting seventy-seven days, the New York Legislature and Gov. Odell repassed the charter of the Ramapo Water Company, which practically had a monopoly on the New York City water supply. Municipal ownership of the water system is now under discussion.

A New York Catholic priest recently died, leaving an estate worth \$10,000 and now two other priests are in a law suit over the money, whose it shall be. Some people think these priests are awfully good and that they care nothing for money, but this instance does not seem to favor that idea.

The enactment within a few days past, by the General Assembly of the State of Maryland, of an election law requiring that voters must read and write, has been seized upon by the radical Republican leaders to make another violent assault upon the political power of the Southern States and the Democratic party.

Gen. F. G. Funston, doing service in the Philippines, recently succeeded in trapping Aguinaldo, and effected his capture. The insurgent leader is now a prisoner in Manila, and his captor is the hero of the hour. As a reward for his daring work, Funston has been made a Brigadier in the regular army. He is worthy of his promotion.

Wonderful claims are made for the newly discovered pneumonia antitoxin

in use in the Baltimore Health Department. It is administered by injection, and, it is claimed, gives immediate relief from pain and oppressed breathing. Dr. Heiskell, the quarantine physician, was restored from a tedious spell of pneumonia by two injections.

Congress appropriated \$600,000 for the establishment of a school system in the Philippines. It will be under a special department of instruction. There will be ten divisions, and schools will be started in every part of the archipelago. As soon as possible the English language will be made the basis of instruction. One thousand trained American teachers at \$75 and \$100 per month will be employed.

A bill making it a misdemeanor to sell cigarettes or cigarette material, or to give away the same in Oklahoma, has passed the Territorial Legislature and received the signature of Gov. Larnes. The people of that part of the country are evidently old-fashioned enough to believe that Young America is entitled to sound nerves, and that when he has not sense enough to appreciate their value, he is a fit subject for legislative restraint.

Andrew Carnegie's fame preceded him to Europe. When he landed at Southampton last week, he was awaited by delegations from all sorts of institutions, asking for checks. One college had a deputation of sixty on hand. Some diplomacy was necessary to get the Carnegie party off to London without meeting these beggars. It is thus a good deed shines forth in this naughty world, but if this keeps up, Mr. Carnegie will not get much rest this summer.

Wireless telegraphy has already passed beyond the experimental stage, and the system is now being applied by the Agricultural Department for signal service purposes along the coasts of Virginia and North Carolina. In a short time this new method of communication will probably excite no more wonder than does the telephone. In this age, when such rapid advancement is being made, any invention or discovery, however revolutionary it may be in its character, is soon looked upon as a matter of course.

Edwin A. Abbey, who has been selected to paint the coronation of King Edward, is an American. He is one of the foremost artists of London, and although long a resident, he has remained a citizen of the United States.

The reason for the rejection of the Senate amendments to the Hay-Pauncefote canal treaty have been made public. They merely confirm previous unofficial information, and show conclusively that Great Britain is determined that the old Clayton-Bulwer treaty shall not be changed.

Matters in the Orient have reached a most critical stage. During the past week it has developed that Russia had made a demand upon China to sign a secret treaty which virtually makes Manchuria a Russian province. This treaty Russia insisted should be signed by March 28. Such a vigorous protest has come from the other powers, however, Japan in particular, that China hesitates and did not sign the treaty on Tuesday. What Russia's next move will be is uncertain. She has compelled Korea to remove McLeavy Brown the Director-General of Korean Customs—an act at which even the United States protests.

Sooner or later the Jesuits invariably stir up trouble in every land where they are tolerated, until it becomes necessary to summarily eject them. Portugal is just now in the throes of an anti-Jesuit movement. Last week King Charles received a delegation from Oporto, strongly urging the suppression of religious congregations in Portugal and presenting a manifesto in favor of the establishment of a national Church under papal authority, but with Portuguese priests. The Lisbon police have seized a manifesto in favor of the Jesuits and protesting against the demonstrations against them as "persecution." The radical papers continue to publish violent anti-Jesuit articles accusing the Government of deliberately omitting to enforce the laws.

The possible development of the rice-growing industry in Texas, while a question of figures, perhaps, is considerably in excess of all past speculation in connection with this feature of the State's agriculture. Last season showed an average of about 50,000 acres in cultivation, with a crop probably aggregating 61,000,000 pounds and a valuation of nearly \$2,000,000. It is probable that next season will reveal an average nearly double that of 1900-1901, and this, despite the fact that the industry is comparatively a new one to which Texas agriculturists are unfamiliar. An almost certain profit of from \$25 to \$50 an acre, a quick crop, involving little labor and a decided simplicity of cultivation, has, and

will continue to attract to the rice fields farmers who are desirous of bettering their condition. Thousands of acres of land in the Texas coast country, from the Louisiana line to Columbus and south to the gulf are adapted to the cultivation of rice. Water is plentiful, and this insures a positive crop. The wonderful development of the industry in Louisiana and Texas has attracted widespread attention by reason of the great element of profit and the domination of the markets of the United States by the home-grown product. Lowland rice can not compete with that of the Texas and Louisiana prairie and simplicity of cultivation, and hence it may be seen at a glance the glorious possibilities which await this new and profitable industry. —Literary Bureau, Southern Pacific-H. & T. C. R. R.

One of the results of ex-Gov. Pingree's wholesale prison delivery on the eve of his retirement from office is already in evidence. Joseph Moran, a scoundrel who was in Jackson prison for an outrageous assault upon an aged lady, was among those whom Pingree pardoned out. March 11. Moran showed his appreciation of the executive clemency by committing a similar assault upon another aged lady, 60 years old, in Blackman township, Jackson County. While Moran was undergoing examination at Jackson last week, an attempt was made by a crowd, headed by the son of the woman assaulted, to lynch the rascal, but it was prevented by the vigilance of the officers. It is difficult to properly characterize the pardon of such a villain.

The Toronto Mail and Empire, of Canada, says: "When a man orders a 'cocktail' in any large American city, the question of the bartender is 'Absinthe' and it is sad to say that in nine cases out of ten the reply is in the affirmative." Whether or not this assertion is true we have not the means of determining, although we are inclined to the opinion that it considerably overstates the facts in the case. But there can not be much doubt that absinthe—a very dangerous concoction, which is much more injurious to the mind and body than is whisky, and which has proved a great curse to France—has obtained an alarming foothold in this country, if indeed its consumption here is not rapidly increasing. Its use is one of the greater evils growing out of the liquor traffic.

Now it is Japan that courts a brush with Russia. The island kingdom, and not without reason, is very suspicious of Russia's intentions in the Orient, fearing that the ultimate result will be her own undoing. Japan is now said to have confided to at least some of the powers her determination to oppose at all costs any secret agreement made between Russia and China by which the former could secure territorial or other advantages contiguous to Korea. Plucky little Japan has an abundance of nerve, and all she asks is "a free hand" against Russia. It hardly seems possible that Japan could hope to "win out" in the end against the vast power and resources of Russia, but she has the confidence of youth, her people are very jealous of Russia, and the conflict may be precipitated.

For many years the Canadian Government has expended large sums in maintaining a world-wide system for inducing immigration to the Dominion, but in spite of all the effort and expense, the home-seekers from the Old World continue to pass Canada by and pour into the United States. In addition to the millions of dollars already spent, the Dominion Parliament is considering a plan which will involve the expenditure of many millions more. It is in the form of a bill authorizing the formation of a stock company with \$10,000,000 capital to assist approved immigrants to settle in the Northwest. The Canadian and Imperial Governments are also asked to give the company a per capita bonus, which could be used for interest and other expenses. It is probable that the unfulfilled promises and political and economic mistakes of the past in Canada have much to do with the failure to secure settlers.

The health of President Diaz, of Mexico, has of late occasioned considerable anxiety to his friends and to the people of Mexico generally. Conflicting rumors have been numerous, but it is evident that his condition is such that his physicians are more or less apprehensive. It was stated recently that for the benefit of his health it was his intention to make a prolonged trip to Europe, and then it was asserted that the European tour had to be abandoned owing to the ill-health of the President. He withdrew for a time from the Mexican capital that he might have a brief season of rest. Then dispatches were printed in the newspapers that his end was evidently approaching. These were contradicted and it was affirmed that he was rapidly regaining health. He has since re-

turned to the City of Mexico, and it is given out on the authority of his medical advisers that he must be freed for a time from the more burdensome duties of his office. There is an impression that his physical condition is precarious. President Diaz has proved himself to be such an exceptionally able and successful ruler that not a little anxiety is felt regarding the future of the Mexican Republic should he be called away. It is said that he has carefully considered that aspect of the case and made provision for a continuance of the main line of policy he has steadily pursued. But that in itself is not a strong guarantee that the wise, liberal government maintained by President Diaz will be perpetuated. It may be hoped that the measure of freedom and prosperity so long enjoyed by the Mexicans will inspire them to work for its continuance. It would be regrettable if after all these years of Progress Mexico should retrograde.

Manila, March 21.—Interest in the capture and fate of Aguinaldo is well nigh overshadowed in Manila by sensational developments, present and prospective, of frauds in the commissary department. How widely these extend has not yet been ascertained, but enough is already known to justify the belief that they are far-reaching. Captain Frederick J. Barrows, of the Thirtieth Volunteer Infantry, Quartermaster of the Department of Southern Luzon, together with seven commissary sergeants, several civilian clerks, a prominent government contractor, the assistant manager of the Hotel Orient, the proprietors of the largest bakeries in Manila, a number of store keepers and other persons have been arrested. The investigation has scarcely begun, but thousands of sacks of flour, a quantity of bacon and wagonloads of other goods, all bearing the government marks, have been found in the possession of unauthorized persons.

The Boston Post, a few days ago printed the following item: "According to the Catholic Directory just issued, the Roman Catholic population of the United States is 10,774,987, a growth during the year of 645,312. The figures were furnished by the chancellors of the different dioceses. The statistics for 1901 show there are in the Catholic Church in the United States thirteen Archbishops, one of whom is a Cardinal, and eighty Bishops. The number of priests is 11,987, of whom 3019 are members of religious orders, and 8977 are secular clergymen. There are 6127 Churches with resident priests, 3518 missions with churches, and 1774 chapels. There are eight Catholic universities and seventy-six seminaries, in which 235 candidates for the priesthood are being educated. The colleges for boys number 183, the academies for girls 677. In the 3812 parochial schools 502,889 boys and girls are pupils. The 247 orphan asylums shelter 35,984 orphans, and the charitable institutions number 885. In all the Catholic institutions in the United States there are 1,055,632 children."

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Hell is to see heaven but not to get it.—Ram's Horn.

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The Church that upholds the world can not uplift it.

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SPECIAL BARGAINS IN PIANOS. Write the Great JESSE FRENCH PIANO and ORGAN Co., Jesse French Building, Dallas, Texas.

Natural Law Discovery.

My reliability and the claims made for Natural Law Discovery are endorsed by men whom the readers of the Advocate know to be most reliable. The discovery gives man immediate power over the action of his heart and nerves and the circulation of his blood, and is so simple that little children can learn it, and so reasonable that our most learned and best known medical men, as the most valuable discovery made, it will cure partial paralysis, nerve, heart and female troubles. In these diseases it has never failed to effect a cure. In circular it is possible to more fully explain the nature of the treatment and to furnish proofs that convince all who read them. They are sent free upon request. Instructions fully explain the discovery. All the cost of treatment is the small price charged for instructions. They are sent by mail upon receipt of price stated in circular. Some testimonials from Texas people. "Richmond Springs, Texas. I have tried the M. A. Sides N. L. Treatment for the cure of disease. I find the treatment harmless and very scientific. It is "the treatment."—J. M. Burleson, M. D. From President of the Board of F. S. Examining Surgeons. "I have thoroughly tested N. L. Treatments. The people may safely place entire confidence in them as a relief from pain and a sure cure for nerve, heart and female troubles." Address: M. A. SIDES, Llano, Texas.

Advertisement for fertilizer products including 'DOTASH', 'GEORGEAL PLANTING', 'PRINCIPLES OF FERTILIZING', 'COTTON CULTURE', and 'Farmers Guide'. Text: 'No crop can be grown without Potash. Supply enough Potash and your profits will be large; without Potash your crop will be "scrubby."'

Advertisement for Children's Dresses. Text: 'CHILDREN'S DRESSES. Children's Dresses, made of good printed percale, circular cape ruffle, front trimmed in 3 box plaits of bias material, braid on ruffle, front, sleeves, collar and belt, at 50c. Children's Dresses, made of fancy striped printed lawn, square ruffle, front yoke of white pique, trimmed in box plaits, braid, 75c. Children's Dresses, made of printed chambray, yoke of fancy pique, ruffle over the shoulders, trimmed in soutache braid and embroidery, very neat styles, now on sale at \$1.00. Children's 2-piece Sailor Suits, made of printed chambray or linen colored crash, deep sailor collar, front and sleeves trimmed, at \$1.25. Children's Dresses, made of fast color printed cambric, in fancy stripes, square yoke, cuffs, collar and belt of white pique, trimmed in bias folds of material, square double ruffle, trimmed in wide embroidery at \$1.50. Children's Sailor Suits, made in two pieces, of good quality striped duck, large sailor collar, the entire suit trimmed in straps of white pique edged with braid, at \$2.25. Children's Dresses, made of good quality dimity in fancy stripes, jacket effect, trimmed in lace, yoke of combination lace and insertion, trimmed in narrow black velvet ribbon, double ruffle on skirt, at \$3.25. Our stock of Children's White Dresses for Spring is very complete, and we offer only neat and exclusive designs, at \$1.00, \$1.50, \$2.50, \$3.50 and upward to \$10.00. We Prepay the Express Charges on packages \$3.00 and over. SANGER BROTHERS DALLAS & A TEXAS.

RAZE CHURCH DEBTS. By using The Cooking Club. Orders here you can. No risk, no possible loss, profit same. Particulars and samples Free. COOKING CLUB, Goshen, Ind.

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Notes From

NORTH TEXAS

SOUTH BONHA T. W. Lovell, A Quarterly Conferen past. It was at 3 Pierce, our presid three great sermon Campbellites, toget odists, were out in in the highest tern We have seven stes were present. The the P. E. and P. C. \$21.76 were reports supplies, \$44.45 for and \$10 for Leagu- sement for the t ham and got \$4.50. has received us fo tory Conference w and fourth will be

COLLIN

A. W. Gibson, I will only disclose our late meeting. now. The power seen in the reform and there is hard community who ha by it. I never s hold of a town s Sunday-school in some of the most men in the town are taking a great a young men's pr ed since our meeti a wonderful influ nations are taking ings. God is with are heads of fami the prayers of thes are found at thes not found at churc I think, is hiding I will return and w the power of God public services ar tended. The sal what we understa ministry. We had calling if no one l under our preach ister goes to sa means a great de Church saved by to save others. that he is after th money; after th so much. Upon Bro. Stafford, our time of the meeti District Epworth has been changed April 17, which w linsville.

EAST TEXAS

AL. G. M. Fletcher. A of great joy have on account of havi tion in Alba prein 67. We have a c tomorrow night. W great revival. Th help. The people l pray.

MEL.

R. L. McIntyre. 1st of March 1 g the Wall School supply the Melros ference. It was t we left Honey G people, but the ca answered. "Here at the country, a di hundred miles, b them all. Wood t county in this con cled through. Ju eral appearance of has seen a bette farther I came t the condition of tl

Advertisement for PIMM'S PREVENTIVE CATAPLASM. Text: 'PIMM'S PREVENTIVE CATAPLASM. The most effective! tifying soap, as well a for toilet, bath, and t the cause of bad cu hands, falling hair, viz., the clogged, irri worked, or sluggish! Sold everywhere. Price 25c. Sole Proprietors, Boston, U. S. A. and 4, Fins. London. "I

Notes From the Field.

NORTH TEXAS CONFERENCE.

SOUTH BONHAM AND SAVOY. T. W. Lovell, April 1: Our second Quarterly Conference is a thing of the past. It was at Savoy. Bro. T. R. Pierce, our presiding elder, preached three great sermons. The Baptists and Campbellites, together with the Methodists, were out in full force. All spoke in the highest terms of the preaching. We have seven stewards. Five of these were present. They reported \$52.50 for the P. E. and P. C. In addition to this, \$21.76 were reported for Sunday-school supplies, \$44.45 for incidental expenses, and \$10 for League supplies. Our assessment for the Orphanage was \$1. We presented the claim at South Bonham and got \$4.50. This Bro. Vaughan has received us for. Our third Quarterly Conference will be at Savoy also, and fourth will be at South Bonham.

COLLINSVILLE.

A. W. Gibson, April 1: Eternity will only disclose the good done in our late meeting, and is being done now. The power of the Holy One is seen in the reformation of many souls, and there is hardly a person in the community who has not been affected by it. I never saw a meeting get hold of a town so completely. Our Sunday-school is one of the best and some of the most indifferent young men in the town have joined it, and are taking a great interest. We have a young men's prayer-meeting, started since our meeting, which is having a wonderful influence. All denominations are taking part in these meetings. God is with them and men who are heads of families are asking for the prayers of these young men. Men are found at these meetings who are not found at church often. The devil, I think, is hiding out. Of course, he will return and we are fortifying with the power of God as a defense. Our public services are good and well attended. The salvation of souls is what we understand as a call to the ministry. We had better question our calling if no one is brought to Christ under our preaching. The true minister goes to save souls and that means a great deal. Get men in the Church saved by showing them how to save others. He will show them that he is after their souls, not their money; after their interest, not his so much. Upon the suggestion of Bro. Stafford, our presiding elder, the time of the meeting of the Sherman District Epworth League Conference has been changed from April 24 to April 17, which will convene at Collinsville.

EAST TEXAS CONFERENCE.

ALBA.

G. M. Fletcher, April 1: Glad tidings of great joy have come to many hearts on account of having carried prohibition in Alba precinct. Pros. 131; anti. 67. We have a citizen's meeting tomorrow night. We are looking for a great revival. Thank the Lord for his help. The people begin to vote as they pray.

MELROSE.

R. L. McIntyre, March 28: On the 1st of March I gave up my place in the Wall School at Honey Grove to supply the Melrose Circuit until conference. It was with reluctance that we left Honey Grove and its noble people, but the call was made and I answered, "Here-cum!" I drove through the country, a distance of over two hundred miles. I saw but few of the preachers, but heard favorably of them all. Wood County was the first county in this conference that I traveled through. Judging from the general appearance of things, that county has seen a better day financially. The farther I came this way the better the condition of the country. It was

a long, wearisome journey, but, like Jacob of old, I promised the Lord if he would bring me to my appointed field of labor, I would renew my worship with all the energies of my soul. Just one week from the time I started until I arrived. I found them all expecting me every day. I found a very pleasant home with Dr. Harde-man and his excellent wife until our belongings came. I have received a very cordial greeting from the brethren, and I trust that great good will come to the circuit by my coming to it. I have found a great many isms down here, more than in the North Texas Conference. The Northern Methodists are here and several other branches of Methodism, but none of them are doing anything on this circuit. I verily believe none of them are adapted to the Southland like our own branch of Methodism. I took a good look at the old stone fort at Nacogdoches a few days ago. It is somewhat ancient in construction and in appearance, but served its purpose well in its day. It was built in 1778, the oldest building in the State. San Augustine District is the oldest district of our beloved Methodism in Texas. So as the years have rolled by Methodism has kept up with the pioneer. Our Joe Weaver, of the North Texas Conference, was raised in the bounds of this circuit: his father still lives here, but is very feeble. The ladies have put new shades in the parsonage, which adds much to the looks of it. "Pounded!" Well yes, I suppose so, if you call ham, syrup, butter and seven dollars in cash pounding. God bless the donors. O, for a mighty uplift from the Lord! The Advocate is appreciated by those who read it, and I hope to send you a good list soon.

NEW BOSTON.

Jas. McBugald, April 1: Our second Quarterly Conference for this charge met at Gouley's Prairie Church the 23d and 24th of March. Bro. Adams, our presiding elder, was on hand. Clear and quick in his conception of truth, consecutive in thought and forcible in his conclusions. Dr. Adams is still a tower of strength, in this the seventy-first year of his life, the fiftieth year of his conversion, the forty-fourth year of his ministry and the twenty-eighth year of his presiding eldership. Our pastor, Rev. Geo. R. Hughes, is still in favor with his people. Under his wise administration the two best reports in the history of the work have gone to record. The future is full of promise, and we feel that our pastor is fully equal to the occasion.

NORTHWEST TEX. CONFERENCE.

LIBERTY HILL AND LEANDER.

Jno. R. Steele, Georgetown. This work is progressing on some lines. Bro. J. R. Faubion seems determined to move our church house from old Bagdad to Leander (one mile). This will certainly help. Seems to me it ought to have been done years ago. People clever and paying up fairly well; some appointments a little ahead; good schools; many wide-awake people. I should not wonder if Liberty Hill remodeled her church house this year. I always did a good amount of visiting, but never more than one-half what I am doing this year. I have sold some Bibles, some J. W. Lee's History, some Advocates and tell the people that it is an interesting paper and that they ought to take it.

CLAUDE.

J. E. Stephens, March 27: The second Quarterly Conference for this charge convened yesterday (26th) at Washburn. Presiding Elder G. S. Hardy on hand, though unwell. He preached a good sermon, edifying to all. After services the ladies spread a beautiful dinner, which was likewise much enjoyed. At 2 o'clock the conference was called. Several officials were absent. But reports all round were good. Quite a number of additions during the quarter. Sunday-schools and Epworth Leagues living and things generally moving on fairly well. Pastor's and presiding elder's salaries a little over paid for the quarter, report being \$174.50. Our work is not at the top, but have many things to encourage. We hope to have a prosperous year on all lines, and every indication points in that direction.

SMITHFIELD.

J. D. Young, March 29: We have launched out on the threshold of the third quarter under very auspicious surroundings for a "good wind-up" generally. The past half of the year has been both encouraging and successful, spiritually, financially and materially. Have good Leagues, Sunday-schools and excellent congregations at preaching services. Have received twenty-five into the Church. Outlook for a splendid revival on entire charge auspicious. Financially, we are 50 per cent ahead of this time last year (not

withstanding \$115 increase in pastor's salary), and my stewards are encouraged and hopeful. Materially, we are possibly \$600 ahead of last year. Since conference, we (our people) have completed one of the nicest and "up-to-datest" parsonages in the district. It is an addition to our town, a credit to our charge, and a comfort to a preacher's family. That pounding ray—in that old Methodist form—came first of the conference year. Since scarcely a day passes that something good does not find its way to the parsonage. To serve these good people is a pleasure. May heaven's choicest blessing be upon them.

BLUM.

J. M. Hanks, M. D., March 28: We are glad to report Methodism on the Blum Circuit once more on a boom and bids fair to accomplish much good Church services and prayer-meetings are attended by large congregations. There is more interest manifested in our prayer-meetings than has been for several years. Our pastor, Bro. Sterling Richardson, has just closed a meeting at Blum which was a spiritual feast, and a great uplifting to the Church. Had several conversions and some additions to the Church. Bro. Richardson is holding a meeting this week at Chappel Grove, with good interest expressed and fine prospects of much good. Our pastor has labored in earnest here, and the result of his earnest work and godly walk can be observed on all sides. Our Sabbath-school will be reorganized the first Sunday in April. The people here have gotten in earnest, and by the help of God we are going to move this work to the front. Methodism in Blum needs all the combined forces of her Church. We must repair our church and seat it with comfortable pews. We believe there is religion enough here to rustle money enough to accomplish all this. Pray for us, that we may ever be directed by the Spirit of God in all we do.

FERRIS CIRCUIT.

L. W. Carleton, Our second Quarterly Conference was held March 20-21 at Clemma. The class was only organized last year, but they entertained the conference most handsomely. The weather was cold and rainy. The mud was bad, but the presiding elder and a large number of the stewards were there. The presiding elder, Bro. Bishop, preached a fine sermon on Sunday to a crowded house. The stewards—capital men they are—reported \$266 as answer to question "8th." What circuit in the Northwest Texas Conference can beat that at the second Quarterly Conference? Bro. Bishop said that my answer to one item of question 9 would get him a new hat, and that he and Bro. Vaughan weren't betting either. This district is out on the Orphanage claim. The future of this charge was brightened and one new church projected by this Quarterly Conference. A good Quarterly Conference means something to any charge.

DESDIMONIA MISSION.

R. A. Clements, March 29: After receiving our appointment at conference we started by private conveyance for our field of labor, reaching our destination in due time. The good people of this little country village received us very kindly, this being our first experience in the pastorate we felt a little awkward in our new situation, but the many kind words and tokens of appreciation of our people have enabled us to feel quite at home among them now. While many of our people are quite devoted and ready to respond to any call of the Church, there is a great herd of worldly-minded, inconsistent Church members who seemingly are of no use to the Church and the Church is of no use to them. We have dropped quite a number of names from our rolls and according to our Discipline many more should and will be dropped. We had a very delightful Quarterly Conference on March 2, 1901, it being our first. Bro. E. F. Boone, our presiding elder, was on hand and preached to the edification and satisfaction of all present, his sermon on Sunday at 11 o'clock was a real feast to us all. We went up from the house of the Lord determined to live closer to God. We reported nearly \$450 expended on churches and parsonage. We have done some very valuable improvements along that line. We only found one Sunday-school on the mission, we now have four in operation and hope in the near future to have a good Sunday-school at each of our six appointments. We have recently organized one prayer-meeting; we think it is doing great good. We are laying our plans for the organization of a Woman's Home Mission Society; we hope to have it in operation in the near future. We think we are moving up a little on all lines, but very slowly. The devil has not surrendered an inch of ground to us without

first covering it with blood. We are expecting to have a petition before the next County Commissioners' Court for an election on local option at Desdimonia. We are working, fighting and praying for the victory. We have secured only a few subscriptions to the Advocate. We are using all reasonable means possible to impress our people with the importance of taking our Church paper. No Methodist home can afford to be without the dear old Advocate. We think there is no paper like it, and it is dirt cheap for the money asked for it.

CITY MISSION—FORT WORTH.

I. Z. T. Morris, April 1: Since conference I have been able to take twenty-seven little children from poverty, ignorance and vice and place them in good homes. There may not be much in going to a poor farm, or into the bottom among the negroes, or into what is called the slums of our cities, and taking a little boy or girl by the hand or in your arms and taking him or her far away from that influence and putting them down among good Christian and refined people. But somehow I manage to get a great deal spiritually out of the work. Say what you please, at the risk of being called disloyal, I am forced to say this is the way the Lord wants to save the homeless children of Texas. If there is an institution in the world that has done more for the Church or our country than the Christian home, I have been unable to find it. Then let us use this institution wherever we can. Not less than fifty homes are waiting for me to find a child for them. Let any pastor in Texas who has a childless home in his charge, if he wants to do them good, urge them to write to me for conditions. Besides this work I have sent seventeen girls back to their homes which they had forsaken. Have distributed over five hundred religious periodicals in jails on poor farms and in other places. My finances are all in full up to date. That is, we have raised enough to pay all claims on us up to date, and that is enough. One man sent me one hundred dollars. One of our Bishops sent me twenty-five. Quite a number of pastors and some presiding elders have thought of us. We are thankful to all. So far we have had a place to preach every Sunday. "Brethren, pray for us."

GLEN COVE CIRCUIT.

G. W. Temple, March 28: On Friday morning, 15th inst., I met Rev. W. H. Matthews, our presiding elder, at Coleman, and we started for Midway, the seat of the second Quarterly Conference for Glen Cove Circuit, about twenty-five miles from Coleman. We stopped on the way and dined with Rev. R. W. Wellborn and family. We spent several pleasant hours in this Christian home. We then drove to Rev. F. M. Cary's, and spent the night pleasantly. It is a benediction to be in the home of Father Cary. He lives very close to the Lord. On Saturday at 11 o'clock Bro. Matthews preached a splendid sermon. After the service we enjoyed an excellent dinner that was spread by these good people. Conferences convened at 2 o'clock. In many respects we had a splendid conference. All the appointments represented but one. Bro. Matthews looked very carefully into all the interests of the Church. On Sunday at 11 o'clock the service was splendid. Our hearts burned within us as Bro. Matthews so beautifully portrayed to us the mission of Christ in the world. Two came forward and gave their hands to be prayed for. We then had a precious sacramental service, and then a collection was taken. \$38.25 was raised in cash and subscription on our different conference assessments. We all felt at the close of this service that it was good to be there. After dinner we drove a distance of twelve miles to Glen Cove, where Bro. Matthews preached at night a very strong sermon on Discipleship. This was our first service in the new church at Glen Cove. We have built this church since conference. In many respects it has been hard to build, but we are very thankful for our success in this good work and pray God's blessing upon all who have helped in this work. I have been passing through one of the hardest trials of my life. For nearly five months my voice has been almost gone. I have not been able to preach. The local brethren, Pearson, Wellborn, Carlton, Cary and Fuller, have been true to me and the Church. They have filled my appointments. May God's richest blessings rest upon their homes and hearts. I have been able to meet with most of the congregations and do some pastoral work. My general health is very good. I am now at Coleman under close treatment. I here ask the prayers of all the brethren and every Christian who may read these lines, upon the means used that I may regain my voice soon and engage actively in the work that I love so well.

A cure and preventive for Cularn Itch can be found in the famous Hunt's Cure—the remedy for all skin diseases.

TEXAS CONFERENCE.

HUNTSVILLE.

E. P. Newsom, April 1: Glad to report a splendid revival meeting at Huntsville. Seventeen members received on profession of faith Sunday morning, and three by letter. Five gave their names as candidates for membership in other Churches of the town. A number of children gave their names as candidates for Church membership. I am giving them special instruction and hope to receive the majority of them in the near future. We consider our meeting a great success, especially when considering the fact that the field here was well glorified last year by one of the greatest revivals our town had experienced in years. Rev. Abe Mulkey and wife, "Louisa," spent ten days with us, rendering most faithful service. This was Bro. Mulkey's second visit to us, the first having been made with Bro. Barrett fourteen years ago. Bro. Mulkey and wife have great power, and are thoroughly consecrated to their work. Whatever other evangelists may be or may have been, I wish to give no unqualified endorsement of those two earnest and tireless servants of God. They have done my Church incalculable good. At the men's meeting Sunday morning, and at the women's meeting held at the same hour at another place in the town, a collection was taken for the Orphanage amounting to \$200 in cash. At 2 p. m. an invitation of Charles Morgan, a trial and non-removable service was held by Bro. Mulkey at the Pentecostians. There were a number of conversions. The scene was affecting. The converts were offered the privilege of making a contribution to the Texas Orphanage, and, notwithstanding they were expected not to give more than they were able for the space of thirty minutes, the nickels, dimes, quarters and dollars fairly rained upon the platform. Bro. Mulkey is the only man I ever saw that could make it "rain" money. About \$20 was contributed by these poor men, who know so well what it means to be exiled from home and where the cheery sound of little voices and the gutter of little feet are never heard. One of the hardest criminals in the prison—at least one reported as to be—gave five dollars, reminding us that "down in the human heart crushed by the Tempter his feelings that love can touch, if it does not always restore." The meeting at our church closed on Sunday night with an impressive service. On Monday morning the Board of Stewards headed Bro. and Sister Mulkey a substantial voluntary offering in appreciation of their faithful services, and in the evening when these great-hearted servants of the Lord left our town, the prayers and good wishes of our people followed them. Mulkey is a consecrated spouse.

In very warm weather no amount of bathing makes those who are nervous secure from all the effects of perspiration. This function of the skin should not be arrested in a healthy person, but the odor which accompanies it may be got rid of. After the bath rub a little dry skin ointment into the armpits or feet, wherever the trouble exists, and the odor disappears. This is a very valuable remedy for the waitress, whose duties not only make her warm, but bring her close to those who sneeze.

ANSWERS A QUESTION.

Mrs. Rorer's Reply in Ladies' Home Journal. "I consider coffee as it is usually made in the American family, strong and from the pure bean—an intoxicant, and especially for nervous people. "No doubt the student to whom you refer can study better after taking a cup of coffee, but the new energy is caused by a stimulant the effects of which will soon wear off, leaving him lower in nervous power. "That is the reason he has headaches and feels so miserable when he is without coffee. If it is only the hot drink he consumes who not take a cup of clear hot water or a cup of sweet coffee. "Mrs. Rorer is one of the most eminent authorities on food in America. She knows that Americans go on day by day using food and drink that sap their vitality instead of building it up, and it requires argument oft repeated to wake them up. Broken wrecks of humanity stumbling along, with eyes out their cherished also are all about us and their physical weakness is nearly always due to improper food and drink. Coffee is a skilled destroyer of nervous strength. Postum Food Coffee is a delicious food drink made from selected parts of cereals that yield the elements Nature demands for rebuilding the nervous system all over the human body. "If it has ever been served to you in a weak, unpalatable drink, here it is made over again and use two spoons to each cup and know that the actual boiling continues full 15 minutes. Our word for it, the Postum Coffee is delicious when properly made."

Advertisement for Potash fertilizer. Text: "No crop can be grown without Potash. Supply enough Potash and your profits will be large; without Potash your crop will be 'scrubby.'" Includes an image of a fertilizer bag.

Advertisement for children's dresses. Text: "CHILDREN'S DRESSES. Dresses, made of good circular cape ruffled in 3 box plaits, 1, braid on ruffle, collar and 50c. Dresses, made of fancy lawn, square ruffle, white pique, trim, 75c. Dresses, made of printed fancy pique, collared, trimmed and embroidered, now on \$1.00. Dress Sailor Suits, and chambray or ash, deep sailor sleeves \$1.25. Dresses, made of fancy fabric, in fancy pique, collared, trimmed and embroidered, square ruffled, \$1.50. Suits, made in quality striped collar, the entire in straps of \$2.25. Dresses, made of good fancy stripes, trimmed in lace and in narrow black \$3.25. Children's White dress is very comfortable neat and at \$1.00, \$1.50, \$2.00, \$3.00. The Express Charges on packages \$5.00 and over."

Advertisement for GERBERS. Text: "GERBERS. A TEXAS. CH DEBTS. Tab. Others have big loss, profit sure. COOKING CLERK. very. M. D. Terrell."

Advertisement for PIMPLES PREVENTED BY Cuticura SOAP. Text: "The most effective skin purifying and beautifying soap, as well as purest and sweetest, for toilet, bath, and nursery. It strikes at the cause of bad complexions, red, rough hands, falling hair, and baby blemishes, viz., the clogged, irritated, inflamed, over-worked, or sluggish PORES. Sold everywhere. BOTTLES DRUG AND CHEM. CO., 150 N. 2nd St., St. Louis, Mo. U.S.A. British Agent: J. N. P. & Co., London. 'How to Cure Pimples' free."

THE HOME CIRCLE



AN EASTER SONG.

Sing a song of Easter, A song of happy hours...

Sing a song of Easter, A song that means a prayer...

NELLIE'S EASTER EGGS

"Sister Bea!" "What do you want?" Beatrice did not lift her eyes from the gray em-

tioned how the minutes flew away. And Bea—was she happy? The memory of her little sister's tear-stained face was not a pleasant one.

"Well, fortunately, there are plenty more where these came from—the little house at the end of the lane."

"Come in!" said a pleasant voice, and pushing open the door Bea went in.

Sitting on a low chair was the German mother. On the floor was a white napkin on which gaily colored Easter eggs had been spread to cool.

"Easter eggs?" she asked with a smile, as she came forward into the room.

The German mother looked up and smiled.

"Ah, Miss Bea, that is what makes the children's hearts glad at the blessed Easter Tide."

"And how beautifully you have colored them," said Bea, stooping and taking up one of the eggs.

"Take Nellie some of ours," cried Bertha.

"She shall have two of mine," cried Ludwig. And the children each held out two of the brilliantly-colored eggs toward Bea.

"Take them," said the mother; "the children are glad to share them. I know."

But Bea would not accept them as a gift. "No, I cannot, unless you will sell them to me; I will give you five pennies each for four of these beauties. Will you sell them?"

At first the children were not willing to accept money for the eggs. But when Bea insisted, they consented, and the bargain was made.

On returning home, Bea hurried to the library where, an hour before she had left her sister angry and in tears, all was silent.

"Nellie dear," Bea spoke in tender, loving voice.

Nellie sat up, looking at Bea, and then at the beautifully-painted eggs held before her wondering eyes.

"It is so good in you sister, dear!" she exclaimed. "Thank you a thousand times," and springing up she threw her arms about Bea's neck, hugging and kissing her in a heart-gush of love.

"I will try to be more thoughtful of my little sister hereafter," said Bea softly to herself.—Florence A. Starr.

THE LILY SUNDAY.

"Mamma, why can't I have some eggs colored for Easter this year, like other boys do?" said a lad to his mother some years ago.

"Your mamma colored a couple of dozen for him last year. They were all shades, and he said they were just dandies. Some of the fellows try to see who can eat the most on Easter Sunday."

"Well, my son," replied the mother, "you have answered your own question partly. The practice of gormandizing eggs all day Sunday in commemoration of the greatest event known to human beings or angels, has always seemed shocking to me. I have thought it well to find some better way of commemorating that blessed day."

"It does seem ridiculous, come to think of it. You're all right, little mother, for those lovely water-lilies you gave me last year made me feel good all through. Most all boys like flowers, but some way I believe I think more of them than any other boy I know. Guess I'd better be a florist when I'm a man. Does Easter come the same time every year?"

"It always occurs on Sunday, but the date changes. It is determined by the moon and the vernal equinox."

"Well, mamma, how did they ever get to making so much over eggs at Easter?" said Ralph.

"It is not known positively. Some think it came from the custom existing in certain Churches of observing forty days of Lent before Easter. Many people do without meat during that season, and consequently a great many eggs are used to take the place of the flesh of animals; and it is thought by some that the egg-eating season had a grand culmination on Easter Sunday."

"Well, said Ralph, 'I think I shall take my eggs some other time.'"

man's heart throb until it seemed ready to burst. Soon the strains grew more decided, and stronger and sweeter, until the victory of the Easter morning seemed to thrill through its every vibration.

The white-haired pastor lifted his voice in prayer, and his words were all of praise. The hymns were in keeping with the occasion. The discourse was a joyous resurrection sermon; but the victory in the air, the purity of the lovely flowers, the sweet odor which called up so many tender thoughts, all combined to send the deepest pangs into the heart of the prodigal sitting alone.

When the venerable man of God lifted his fatherly hands toward heaven, and called down a benediction upon his flock and the stranger in the midst, the "strong man bowed himself, and wept."

Two years passed away. Another Easter morning dawned, and found Ralph Raymond in his mother's church again. The scene was changed a little. It was the children's missionary day.

The great audience-room was decorated with unusual care. There were lilies everywhere. Over the pulpit on a background of pale blue, were the beautiful words of Christ traced in ivory white.

Just beneath was a jardiner in which was growing the marvelous lily of Palestine, the rich profusion of crimson blossoms reminding one of "Solomon in all his glory."

The mother was laid away, and the youth turned again to the duties and pleasures of life. He was naturally impulsive and warm-hearted. Good people could lead him into pure and helpful endeavor, but he could not be led into evil. He was conscientious in one way—he would never do anything wrong, as long as he thought it was wrong; but some of his companions could persuade him that there was no harm in many things which he had been taught to think were wrong. Finally it came to pass that when a new temptation came up he would exclaim:

"Oh, all the boys do that way. I must have some fun." And then he would be caught in the snare which had been set for him. Society had great charms and he grew less and less careful of his associates.

Sometimes the thought of his mother's pure life would come up before him, and he would loath himself for his recklessness, yet he seemed powerless to reform his life. The fascinations of the world were fast dragging him down to ruin. He never entered church or Sunday-school, and seemed to have lost the good impulses of his youth.

One beautiful Sunday morning he was sauntering along on his way to meet a chum, when he passed the church where he had once been a faithful attendant. The door stood invitingly open. Just as he was passing the beautiful entrance, a sweet-faced young girl brushed by him, and a cloud of perfume filled the air. In a beautiful holder the lady carried a great bunch of choicest lilies.

Lilies of the valley again! Oh, how it thrilled every fiber of his being. It was Easter morning. Like one enchanted, he followed the girl with the flowers, and took a seat in the church, stirred with deepest emotion. He thought of his boyhood days; of the sweet influence of his mother, and her marvelous use of flowers. These words came to him:

"Oh, for the touch of a vanished hand And the sound of a voice that is still."

Ralph would have given the world to see that dear mother.

The church was decorated with a few choice flowers. The soft note of the organ commenced in a far-off, wailing, voice-like tone, which made the young

man's heart throb until it seemed ready to burst. Soon the strains grew more decided, and stronger and sweeter, until the victory of the Easter morning seemed to thrill through its every vibration. The music rose and fell, until all the air seemed pulsating with the fragrance of flowers and the harmonies of heaven. After carrying the listener up to the ecstasy of delight the tones died away so gently and so restfully that when the last faint melody died away, our Ralph felt soothed and comforted.

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A Child's Cry

Pierces the mother's heart like a sword. Often the mother who would do everything for the little one she loves, is utterly impotent to help and finds no help in physicians. That was the case with Mrs. Duncan, whose little one was almost blind with scrofula.



But fortunately she was led to use Dr. Pierce's Golden Medical Discovery and so cured the child without resorting to a painful operation.

The great blood-purifying properties of Dr. Pierce's Golden Medical Discovery have been proved over and over again in cases of scrofula, eczema, eruptions

and other diseases which are caused by an impure condition of the blood. It entirely eradicates the poisons which feed disease, and builds up the body with sound, healthy flesh.

"My little daughter became afflicted with scrofula, which affected her eyes," writes Mrs. Agnes I. Duncan, of Mansfield, Sebastian Co., Ark. "She could not bear the light for over a year. We tried to cure her eyes, but nothing did any good. We had our home physician and he advised us to take her to an oculist, as her eyelids would have to be 'scraped.' They had become so thick, he thought she would never recover her sight. As there was no one else to whom we could apply my heart sank within me. I went to your 'Common Sense Medical Adviser,' read your treatment on scrofula, got the properties of medicines there advised. With five bottles of 'Golden Medical Discovery' I have entirely cured my child."

" Hoping this will be of some use to you and a blessing to other sufferers, with heartfelt thanks, I remain "

Doctor Pierce's Pleasant Pellets are an excellent laxative for children. They are easy to take and thorough in action.

the Armenians jostle the Kopts and the Arabians on their way to prayers. Within the last two years the Latin pilgrimages have been steadily increasing, and during the Easter of 1889 there were bands of Christians from Italy, France and Spain. It was during this Easter that the first pilgrimage was made by a body of Christians from America to Jerusalem, when more than 100 pilgrims from all sections of the United States, under the leadership of the Bishop of Tennessee, took part in the Latin celebrations in the Church of the Holy Sepulcher.—Faithful Witness.

THE VICTORIOUS LIFE.

The Christian life may be viewed in many aspects; types of Christian character are various. Of every truly Christian career, however, it may justly be said that it is a victorious life. The Christian is logically a victor. For the word "Christian" denotes one called after the name of and related to the Christ, or as we might say, a Christian. And Jesus Christ is the great conqueror of the human heart, the powers of darkness, and the historic world process. Faith, which unites the soul of man vitally and dynamically with this victor Christ, is the over-coming principle of history. The truly victorious life is triumphant in the moral sphere. Of mere physical prowess, of mechanical mastery over the forces of nature, of military domination, of political ascendancy, the Bible makes but little. In its view the greatest man is not he who takes a city, but the man who wins his own soul by mastering it. Victory is first within, thence working outward. The victor spirit resists temptation, curbs appetite, abhors that which is evil, cleaves to that which is good, delivers its fellows from Satanic bondage, builds up the kingdom of God.—New York Observer.

AMERICAN BRAINS.

Brain Workers Require Special Food. American brain workers have for some years past been largely using an especially prepared food for rebuilding the gray matter of brain and nerve centers. Any man or woman who cares to make a test by using this food, Grape-Nuts, for a portion of one or two meals each day, will find a distinct increase in vigor, and particularly in brain power.

Then if they feel disposed to know the reason why, they can have Grape-Nuts analyzed, or take the analysis of the London Lancet and the result will show that the food contains the natural phosphate of potash obtained in a natural way from the cereals, and albumen obtained in the same way.

These two elements unite together in the human body to make and rebuild the gray matter of which the brain, solar plexus and nerve centers are filled.

These are scientific facts which can be ascertained by any careful investigator. The food, Grape-Nuts, is not only the most scientifically made food in the world, but almost any user will agree with us that the flavor is unique and most winning.



EMMIE'S EASTER

"I wish I had something Janie Miller—she's awful grip!" and a pucker grew forehead with the effort something among her which would please her.

"Why don't you get her lily? I don't believe she'll like it, and to-morrow said sister Marion, as she the glossy spike which she her dearest friend to-morrow."

"A lily would be beautiful you think, Emmie dear, her mother, 'that some would be better?' Mrs. M. poor, and if Janie is very need things that her mother afford to buy."

"O, I'll tell you what you did! Don't you remember had the grip you had to l water bag every minute? much?"

"I don't believe one would than the lilies," said Mari pot with only one stalk co

"I've got a whole dollar Mother, may I go down and get one?"

"Yes, and I'll give you dollar, so that you will be enough."

In a little while Emmie heard in the hall. "I've g and it only cost a dollar at O, I know Janie will be as clam looking at a hot wa

"Do claims look at hot v inquired Joe, gravely.

"Say, sis, let's write sor go with your Easter car can't have a lily I know poetry."

"Will you, Joe? Will and Emmie's eyes spark

"To be sure," and for hour Emmie and Joe, who chums, scribbled and in their rhyming.

While they were compo looked over some old ma found a picture of a lily pasted on a big sheet, and was written underneath it, Easter card was quite fine is what Janie read when her box:

"Little hot water bag hear sick, And cried out to Emmie, quick,

For don't you remember your ma got As soon as you put me in foot?

And I do not only think, I feely sure, That if Janie will try me, on her cure.

For when people get dow hateful old grip, They should be kept warm toe to red lip.

"They don't want to b they don't like to o But still must keep warm or other.

Now, do take me to Janie, that may be She would cuddle me up little baby.

I will lie in her arms, or e back, Till old Mr. Shiver can crack.

O, I will be sure to do my For I know you love Janie want her ill."

—I. M. True, in New York

JIM'S EASTER—A TRUE I

Not many years ago Mr. I sent out by the America school Union in mission drove to a township which tute of Church privileges f

pose of organizing a Sab Upon inquiry he learned was only one man in that v made any profession of C

Mr. S. drove to that man's calling him out to his carr him if he did not think the have a Sabbath-school in t

"Well, I should say so," farmer. If there is a plac that needs a Sabbath-school here. Talk about heathen If they are any worse tha here I pity them."

They had not talked lon

Cry

like a sword, could do every-thing, loves, is not and finds no was the case little one was not blind with of ulla. But nately she led to use Dr. ce's Golden ical Discov- and so cured child without rting to a ful operation. e great blood- iving proper- of Dr. Pierce's len Medical overy have proved over over again in s of scrofula, ma, eruptions are caused by he blood. It ns which up the body

afflicted with s," writes Mrs. Sebastian Co., light for over s, but nothing e physician and ecialist, as her ed. They had e would never s no one else to sink withi Sense Medical n scrofula, get there advised, ical Discovery' use to you and with heartiest

Pellets are or children. id thorough

Kopfs and r to prayers, s the Latin steadily in- aster of 1889 istians from t was during t pilgrimage- tations from n more than tions of the leadership of took part in the Church faithful Wit-

LIFE.

be viewed in stian char- rly Chris- y justly be is life. The victor. For tes one cal- elated to the y, a Christ- is the great heart, the historic h unites the dynamically he overcom- he truly vic- in the mor- cal prow ss, r the force- mination, of Bible makes treat-est man ty, but the od by man- thin, thence for spirit re- ite, abhors es to that follows from p the king- server.

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pecial Food, s have for rgedly using od for re- f brain and i or woman y using this tion of one I find a dis- and particu- ed to know ave Grape- analysis of e result will ns the nat- obtained in cereals, and ame way. te together ske and re- which the rve centers

which can eful invest- Cuts, is not made food y user will or is unique



EMMIE'S EASTER CARDS.

"I wish I had something to take to Janie Miller—she's awful sick with the grip!" and a pucker grew in Emmie's forehead with the effort to think of something among her possessions which would please her little friend.

"Why don't you get her an Easter lily! I don't believe she ever had one in her life, and to-morrow is Easter," said sister Marion, as she glanced at the glossy spike which she was to send her dearest friend to-morrow.

"A lily would be beautiful, but don't you think, Emmie, dear," suggested her mother, "that something useful would be better? Mrs. Miller is quite poor, and if Janie is very ill she may need things that her mother can not afford to buy."

"O, I'll tel, you what would be splen- did! Don't you remember when you had the grip you had to have the hot water bag every minute? Do they cost much?"

"I don't believe one would cost more than the lilies," said Marion, "for my pot with only one stalk cost a dollar."

"I've got a whole dollar of my own. Mother, may I go down to the store and get one?"

"Yes, and I'll give you another half dollar, so that you will be sure to have enough."

In a little while Emmie's voice was heard in the hall. "I've got a beauty, and it only cost a dollar and a quarter. O, I know Janie will be as happy as a clam looking at a hot water bag!"

"Do clams look at hot water bags?" inquired Joe, gravely.

"Say, sis, let's write some verses to go with your Easter card. If Janie can't have a lily I know she'd like poetry."

"Will you, Joe? Will you truly?" and Emmie's eyes sparkled.

"To be sure," and for the next half hour Emmie and Joe, who were great chums, scribbled and laughed over their rhyming.

While they were composing Marion looked over some old magazines and found a picture of a lily which she pasted on a big sheet, and the poetry was written underneath it, so that the Easter card was quite fine. And this is what Janie read when she opened her box:

"Little hot water bag heard Janie was sick, And cried out to Emmie, 'O do fill me quick, For don't you remember how warm your ma got As soon as you put me in close at her foot? And I do not only think, but I'm perfectly sure, That if Janie will try me, I can help on her cure. For when people get down with this hateful old grip, They should be kept warm from pink toe to red lip. They don't want to be rubbed, and they don't like to smother, But still must keep warm in some way or other. Now, do take me to Janie, for I think that may be She would cuddle me up like a nice little baby, I will lie in her arms, or creep up her back, Till old Mr. Shiver can find not a crack. O, I will be sure to do my work well, For I know you love Janie and don't want her ill."

—I. M. True, in New York Advocate.

JIM'S EASTER—A TRUE INCIDENT.

Not many years ago Mr. S., who was sent out by the American Sunday-school Union in missionary work, drove to a township which was destitute of Church privileges for the purpose of organizing a Sabbath-school. Upon inquiry he learned that there was only one man in that vicinity who made any profession of Christianity. Mr. S. drove to that man's home, and calling him out to his carriage, asked him if he did not think they ought to have a Sabbath-school in their midst.

"Well, I should say so," replied the farmer. "If there is a place on earth that needs a Sabbath-school it is right here. Talk about heathen in Africa! If there are any worse than they are here I pity them."

They had not talked long before a

boy was seen coming down the road on horseback.

"Who is that boy?" asked Mr. S. "His name is Jim," replied the farmer. "He is the meanest boy in all this community, and his father is ten times worse than he is. Talk about heathen, they hain't even got a Bible in their house."

As the boy rode up to where they were talking Mr. S. extended his hand and said, "How do you do, Jim? Glad to see you; I'm thinking about having a meeting down at the school-house at 10 o'clock next Sunday morning. Do you know where I can get a boy to go around and tell the people?"

"Don't know but I might go if I'll do," Jim replied. "Will I do?"

"Yes, Jim, you'll do if you'll go," said Mr. S. "I tell you what I'll do. If you go around and not miss a single house, and tell everybody about the meeting, I'll make you a present of a nice Bible."

"All right," said Jim. "It's a bargain."

Then turning to his neighbor who thought him the "meanest boy in the community," Jim placed his hands upon his hips and said: "Dunno but I might just as well begin now as at any time. Goin' to be meeting down at the school-house at 10 o'clock on Sunday. Come down and bring the old woman and all the kids along."

Then Jim went around from house to house and told the people that "if they wanted to see the funniest fellow a livin', and not miss the biggest show a goin', they had better be at the school-house the next Sunday morn- ing."

Mr. S. drove early to the school-house the following Sabbath, and contrary to the old gentleman who had told him "the people would not turn out to a religious meeting," he found the house so full that there was no way for him to enter except to climb in at the window.

Jim was there on the front seat, and stalling up into the missionary's face, said: "I fetched 'em."

"I see you did, Jim," replied Mr. S. "and here is your Bible."

A Sabbath-school was organized and continued during the summer. The following fall Mr. S. met with them and held a revival, and Jim, with others, gave his heart to Christ.

Some years afterward Mr. S. was addressing the students in one of the largest colleges of the West, and at the close of his talk a young man came up to him and said, "How do you do, Brother S.?"

"Really, sir, I do not remember you," said Mr. S. "Where did I ever meet you?"

"Have you forgotten Jim already?" asked the young man.

Mr. S. assured Jim that he was not forgotten, and the young man continued by saying, "You remember that winter when you held those meetings I gave my heart to Christ. Well, I made up my mind, God helping me, I would try and make something of myself."

A short time before Jim had finished his college course, expecting upon its completion to become engaged in the work of the American Sunday-school Union, he went back to his old home and held a revival.

In his zeal and love for the Master he worked beyond his strength, and God saw fit to take Jim to the blessed eternal home.—Florence D. McGrew, in New York Advocate.

KITTIE EASTER.

One Easter morning little Mattie Morgan was coming home from her grandma's. In her hand she carried a pretty basket in which were the beautiful Easter eggs that her grandma always had for the little girl every Easter morning ever since Mattie could remember.

As she turned a corner she saw some bad boys with a dear little white kitten. They were tying a stone about its neck. They were going to drown it in the pond at the end of the street. The poor kitten cried, "Mew! Mew!" and tried to get away. Mattie was frightened, and had a mind to run back to her grandma's house; but she was so sorry for the poor kitten that she stood still and wished she could get it away from the boys.

Just then one of the boys looked up and saw Mattie.

"Halloo, gal! what do you want?" he said.

"I want that kittie." Mattie's voice trembled, and she was afraid she would cry.

The boys all stood up and looked at her. The one who held the kitten said:

"Well, you can't have it. We're goin' to drown it. Come on, boys, and he started down the street with the other boys at his heels.

The little girl was so sorry for the kitten that she forgot to be afraid and ran after the boys, calling:

"Boys! boys! I will give you some- thing nice if you will give me the kitten."

"What will you give us?" The boys came back.

"I will give you all these beautiful Easter eggs."

Mattie lifted the lid of the basket. The eyes of the boys sparkled as they

peeped in and saw the pretty red, yellow, blue, and green eggs lying on the white cotton. One boy said:

"Let's take her eggs and drown the kitten, too," and he put his hand into the basket; but another boy struck him with his fist and jerked him away, saying:

"Now, you don't, Tim Mullen; not while I'm 'roun'." Then he took the kitten from the boy who held it, and, taking the string and stone from its neck, handed it to Mattie.

"It's a bargain, gal. You give us the eggs and we'll give you the kitten. I don't want to kill it, anyway."

The boy took off his hat and put the eggs into it, saying:

"Come on, boys; we'll toss up for 'em."

All this time the poor kitten was crying, "Mew! Mew!" and it clung to the little girl's coat like it knew she was its friend. Mattie put it in the basket, and, shutting the lid down tight, ran home as hard as she could run. She was all out of breath when she got there. Her mamma was surprised to find a poor little dragged kitten in the basket in place of pretty Easter eggs. When Mattie told how she had saved the kitten's life her mamma kissed the little girl and called her sweet names, saying:

"Does my little girl know she has paid a ransom for Kittie's life? Kittie would have died if you had not given your beautiful Easter eggs that she might live. So our Father in heaven gave his Son Jesus Christ a ransom for us, that we might have eternal life in heaven. Jesus died that my little Mattie might live. But he rose from the dead on that Easter morning, long ago, and went up to heaven. If my little girl loves Jesus some day she will go where he is, and live with him in that beautiful home always."

Mattie put her arms about her mamma's neck and whispered in her ear:

"O, mamma, I never knew it just that way before. Jesus paid for us, didn't he?"

"Yes, darling, a very great price."

The kitten grew to be as white as a snowball. Mattie tied a blue ribbon round its neck and called it "Kittie Easter." Mattie and "Kittie Easter" had many a romp together. Mattie never forgot how she had ransomed Kittie's life, nor how Jesus had given his life a ransom for Mattie Morgan and for every little girl and boy in the whole world.—Lucy A. Spottswood, in Exchange.

THE ORCE OF HABIT.

A traveling man was dining with a friend in one of our suburbs. The steaming cup of coffee was placed by his side, when he took up his spoon and wiped it on his napkin much to the dismay of the model house-wife. It immediately dawned upon him that he had been very rude. He apologized in the words: "I beg pardon; I am so used to doing this in a hotel that from force of habit I unconsciously did it here."

A minister was seated in the library of a home where the house-wife was scrupulously neat. He picked up one of the books from the table and attempted to blow off the dust from the edge. His "beg pardon" was: "I am so accustomed to blowing off dust from my books that, without thinking, I from force of habit," etc.

A young lad was invited to dine with a school friend in one of the uptown mansions. During the meal he occasionally used his napkin, but awkwardly, for he was not used to it. After the last course, as he was rising from the table, his friend noticed that the guest drew his coat sleeve across his mouth. Here apology was not made, for force of habit was beneath consciousness, and to this day the young man is ignorant of his breach of good table manners.

These incidents will suffice to impress upon us the force of habit.

It is true, as has been said, that habit is a hard thing to be eradicated; for if you take away the "h" you have "a bit" of it left; take away two letters you still have a "bit" left. Take away three letters, and still "it" is left. Take away four letters, you have half of "it" left. Only when you take it all away have you dismantled it.

If your hand offend, cut it off—not two fingers.

Root out the habit—and you destroy its force.

Better still—"don't begin!"—Baptist Union.

To Coddle Dirt - use soap. To clean clothes quickly-use Pearline

SABBATH BELLS.

Peal out, O joyous Sabbath bells! At thy glad sound my heart oft swells; Ye call me from turmoil and care, Ring, out, sweet bells, and fill the air!

Thy solemn tones, so full and free, Remind me of God's love to me; How from the shining courts of glory He sent his Son—Peal! peal out the story!

Then ring O bells! both near and far, Till Christ, the bright and morning Star, Rings in every heart, to all eternity. Peal on, O bells! ring on for me!

Peal on, till the world for Christ be won; Peal on, for Christ and God are one! Peal on! peal on! O Sabbath bell, Ring in the "promised day of Israel!"

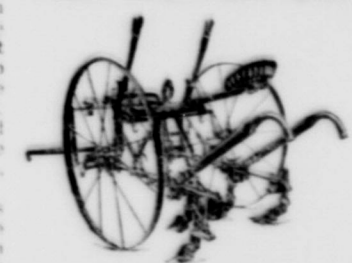
T. H. VAIDENHUGH

TIME EXTENDED TILL APRIL 10.

The offer of the Atlanta Constitution, Kansas City Star, Natural Farmer and Dallas Democrat, all one year each, and a start of Post-Office Profitable corn and railroad wall map of Texas all for \$1.25, has been extended till April 10, to give everybody a chance to get the biggest offer of a life-time. Send for some to-day. Address, The Democrat, Dallas, Texas.

Mansfield, Texas, July 12, 1890.
Dear Bro. Hays:—
The Advocate Machine received all a. k. It is a hummer. The only thing that distribute us is how you can give us great value for so little money. Yours, fraternal-ly G. E. SANDALL.

THE VICTOR COMBINED CULTIVATOR



This cut represents our latest production in the field of walking Cultivators. It is a marvel in mechanical construction, and possesses a very important feature, which is, that the wheels can be widened or narrowed at the wheels, and the front of the machine can be adjusted to the weight of the Operator.

We make our own wheels, and they are strong and durable. It is strictly up to date, and is guaranteed as represented of longer usefulness. Don't fail to examine it. Ask your dealer for the "Victor," and don't be misled by low prices. It will be far ahead of any cultivator on the market. We manufacture every thing in the Improvement line, and handle The Best of Sewing Machines, Bicycles, and all kinds of Sewing Machines. Write us for your wants.

PARLIN & ORENDORFF CO., Dallas, Texas.

See This Machine?



Hundreds Use It

THIS MAGNIFICENT SEWING MACHINE AND TEXAS CHRISTIAN ADVOCATE, ONE YEAR.

\$22.00
Drophead, \$23.50

Freight prepaid to your nearest railway depot. We sell the Machines under a full guarantee. Send your order, with the cash, and if it is not a strictly high grade Sewing Machine, in all respects, you may return it at our expense and get your money back. Cash must accompany all orders. Address,

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G. C. RANKIN, D. D. Editor

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DISTRICT CONFERENCES.

Ev. Worth, Fourth St., Ft. Worth	April 16
Denton, Wichita Falls	May 7
Dallas, Lowryville	May 8
Terrill, Rockwall	May 8
Beville, Abilene	May 9
Chico, Tarkenton	May 10
San Antonio, Prospect Hill, R. A.	May 17
San Angelo, Sherman	May 20
Paris, Houston	June 5
Georgetown, Marble Falls	June 25
Vernon, Chilton	June 26
Charleston, Palestine	June 26
San Augustine, Lufkin	June 26
Endicott, Lockhart	June 27
Waco, Moody	June 27
Dallas, Rising Star	June 27
Groesville, Lampasas	June 27
El Paso, El Paso	June 27
Fort Worth, Fort Worth	June 27
McKinney, Blue Ridge	June 27
Marshall, Beckville	June 27
Irvington, Heathsville	June 28
Midland, Midland	June 28
Boham, Lamesa	July 1

THE ADVOCATE AGENT COMMENTED.

Bro. Bowen has been in Palestine with us about two weeks, and has secured about seventy new subscribers to the Christian Advocate. "He is the right man in the right place, Bishop." Besides getting so many subscribers to the Advocate—which will result in as much good to the Church as an ordinary revival—he has done our people good by his personal association with them. It will pay any preacher to have him visit his charge.

R. H. GRANTHOUSE.

Programs for District Institutes and District Epworth League meetings take up a great deal of space in the Advocate, and they are of interest only to a small locality. Owing to the press of important matters we have but little room for these programs, but any write-up of the proceedings of these District Institutes and District League meetings we publish invariably. Such matter is of general interest, and we are glad to give it space.

The series of articles on "The Danger of Apostasy," by Rev. W. H. Hughes, which has been running in the Advocate for some weeks, closes with this issue. We do not hesitate to say that these articles are the most wholesome literature upon this subject that we have read in a dozen years. They are scriptural to the core, they are in fine spirit, they are written in the language of the common people, and they contain the sum and substance of Methodist teaching upon this subject. And they are eminently timely. Our people need to know the teachings of our Church upon these matters, and "Uncle Buck" is the man to impart the instruction. It is to be hoped that he will see his way clear to put these articles in cheap pamphlet form, so that our preachers may be able to scatter them broadcast throughout the State.

Wanted, the address of Mrs. J. H. Callaway, who writes to us March 24 without giving her postoffice address.

We have received the following letter without signature, with \$1 in silver enclosed. Will the person who sent it please supply the signature at once?

Vernon, Texas, March 23, 1901.
 To the Texas Christian Advocate:
 Kind Sir: My subscription ran out October 28. I will send you one dollar to pay for six months' subscription.

EDITORIAL BIRDSHOT.

No man has yet exhausted the Bible.

The parables of Christ are the perfection of art.

Paul's Epistles are fine commentaries on the gospels.

The Book of Revelation is inspired imagery of the highest order.

Many portions of the Psalms ought to be memorized for daily use.

Out of the fertile soil of the Old Testament the New has its growth and enrichment.

Only those books that feed the mind and nourish the spiritual life are worthy of close reading.

Good literature placed in the hands of children is not an expensive investment, but it brings large returns in the end.

A home circle without good books and wholesome periodicals may have good credit at the bank, but it has poverty of mind and leanness of soul in its boyhood and girlhood life.

SUNDAY WITH OUR GREENVILLE CHURCHES.

Last Sunday we had the pleasure of spending the day in the delightful town of Greenville. To any Methodist preacher this is a rare privilege, for Greenville is a Methodist town and its hospitality is generous and abundant. We have two strong Churches there and a good mission appointment. In all we have nigh on to a thousand members and a much larger constituency. Wesley Church is the mother charge, and then comes Kavanaugh as a close second. The former congregation is a large one, and to stand before them and feel their sympathetic responses is a great help to the man in the pulpit. They have one of the best buildings in the conference, and it is very nearly out of all debt and independent. The auditorium is a gem in its architectural taste and beauty. Its finish is simply exquisite. In connection with this large room there is a Sunday-school department which is easily thrown into the main auditorium, which will seat nearly a thousand people. The acoustics are well-nigh perfect. The good women have recently put in a handsome and sweet-toned pipe organ, and it is well-manipulated by Horace Hill, one of the sons of the pastor. He is a born musician. The furnishings of the church are in keeping with its finish, and a more attractive and commodious place of worship could not be desired. The outside appearance of the building is imposing and impressive. It is a credit to our Methodism and to the town of Greenville. At the morning service there was a fine congregation, notwithstanding the unpromising weather. The occasion was delightful—at least, to myself. At the close I met a great many of those good people. A large number of them are readers of the Advocate, and they gave me a cordial welcome. I had the pleasure of taking dinner with Bro. and Sister C. A. Langford. They are staunch members of Wesley. Bro. Langford is a Sunday-school teacher, a steward and Sheriff of the county. He was elected by the good people to enforce the law, and such is the way that he attends to his business that law-defiers make themselves scarce about Greenville. No saloon dares to open during forbidden hours, and gamblers are non est. You can not even buy a cigar on Sunday. He oppresses no one, but makes everybody obey the laws alike. The County Attorney is also a Methodist, and he also does his duty. When officers do their duty there is no trouble about law and order. Men are not fools, and when the officials mean business that settles the question without controversy. Greenville is in evidence at this point. Happy is the community whose officers stand by their obligations as the custodians of the peace and safeguards of the people. I spent some time, of course, with the family

of Rev. J. W. Hill, the pastor. He is very popular with his people, and they say he is doing the best preaching of his life. His house is taxed at all of the services by the congregations that wait upon his ministry. He is one of our very best preachers.

In the afternoon I addressed a good number of men at the Y. M. C. A. rooms. This is a very helpful institution to the religious force of the community. It exerts a wholesome influence over young men and boys, and is a feeder to the Churches. I always give a lift to the Y. M. C. A. when the opportunity presents itself.

At night I preached to the congregation at Kavanaugh. This is also an elegant church structure. It is solidly built, not so showy and expensive as Wesley, but tasteful, elegant and well-equipped. The auditorium is very complete in its arrangements, and the Sunday-school can be made a part of the whole interior. This makes a delightful and symmetrical room, and it will accommodate a large congregation. It is situated in an elevated portion of the town, and it shows off to fine advantage from any point of view. As a building it is not far behind Wesley. The membership is a good one. They are united and enterprising. They do things in good style, and they love an old gospel. They have conversions at nearly all of their services. It is perfectly lovely the way these two excellent congregations got along. There is no vainglory and no unseemly rivalry. They dwell together in peace and harmony and work to a common end. Rev. J. J. Clark is the popular pastor at Kavanaugh, and he and his good people made me feel very much at home. This is his first year there, and notwithstanding the popularity of his predecessor, Rev. J. F. Pierce, yet the people take to Bro. Clark with wonderful affection. But this is always the case with people who love the ongoing man. They turn to the incoming one with energy and whole-heartedness. So Bro. Clark has the entire membership and congregation of Kavanaugh back of him. They recognize in him a preacher and a leader, and their outlook for the year is most encouraging. I am not surprised at this, for Bro. Clark is one of our most popular and successful young preachers. And he has the evangelical spirit to a large degree. He is well equipped for first-class service, and with continued humility and consecration he will never lack a place in the Methodism of Texas.

Rev. I. A. Hanson has the Mission, but I did not get to see him. All that I heard was most favorable. He is developing his field as a good and faithful worker.

Rev. O. S. Thomas, the presiding elder, was out on his rounds, but I heard of him on all sides. He has thrown himself without reserve into his new office and work, and the preachers and people speak in high terms of his efficiency.

I was delightfully domiciled with the good family of Bro. W. T. Graham. He is one of the leading merchants of the place, and prosperous; but with his prosperity he is liberal and to the front in all Church work. To be the guest of such a home is a favor not to be forgotten. So it was in my case.

The excitement over the brutal assault made upon Bro. Dial a week ago by a lot of toughs and law-breakers at Farmersville has about subsided. He is rapidly recovering, and the law in their case will be allowed to take its course. They will have a hard time before they get through with the Hunt County officials. They seem to have their own sweet way in Collin, but they have most assuredly run on to a sharp snag in Hunt. They have gotten into the hands of officers that will show them no quarter in so far as they have trampled the laws of the State under their feet. The liquor devil has met his match in Hunt County, and he will bite the dust in this diabolical affair. He can not throw dust into the eyes of the Greenville custodians of the law. May the time soon come when every county can boast of officers like those who look after the peace and order of Hunt!

THE STATE SUNDAY-SCHOOL CONVENTION.

This important body met in annual session in Dallas last week, and its business proceedings embraced three days and as many evenings. It was one of the most largely attended gatherings of the kind in the history of the institution. It was under the direction of its regularly elected officers, but they were wonderfully assisted by Prof. Excell, Dr. and Mrs. Hamill, Rev. W. B. Spillman and others. These are expert Sunday-school workers. Mr. Excell had charge of the music, and the others directed the institute meetings and addresses. As is well known, the convention is interdenominational in character, and its purpose is to help to promote Sunday-schools in such districts as have no work in this department. Leading men and women in all the denominations compose it, and their aim is the healthy development of a true missionary spirit in this important department of Christian enterprise. Our own Church is taking quite an interest in the movement, not that we specially need it in our endeavors, but to do our part in this united effort to carry Sunday-school enterprise into the neglected districts of our great State. We had the pleasure of looking upon some of the sessions of the convention and listening to addresses and other proceedings, and we were much pleased with what we saw and heard. The spirit of unity and fellowship prevailed, and its moral effect was very fine. We hope to see it continue to grow until it shall become a great factor in Sunday-school work throughout Texas. It most certainly has a great field in which to operate.

REV. JAMES ATKINS, D. D.

One of the special speakers on the late State Sunday-school Convention program was Rev. James Atkins, D. D., our own Sunday-school Editor. We have known him intimately for thirty-odd years, our acquaintance having begun when he was junior preacher on the Bradley County Circuit, in East Tennessee. After that we were thrown into intimate relation as members of the Holston Conference. And while he was President of the Asheville Female College, we were his pastor for a term of years. Therefore, if there is any man whom we know, it is "Jim" Atkins, as he is familiarly called throughout Holston. His coming to Dallas was a great pleasure to the household of this writer, and to have him again under our roof after years of separation was a pleasure more easily experienced than expressed. We had the pleasure of hearing his address upon the subject, "The Book We Teach," and it was a masterpiece of work. Dr. Atkins has a well-trained mind, and he is possessed of strong powers of analysis. He goes into the hidden meaning of a subject and brings out its contents with great strength and clearness. On this occasion he supported his positions with arguments of a high order, and he hit the so-called "Higher Critics" of the Bible with the blows of a trip-hammer. He is an old-fashioned Methodist preacher, with all of the scholarship and attainments of the modern student, and his words were the results of deep study, wide research and general acquaintance with the subject of Bible literature. His address made a deep impression upon his thoughtful hearers, and it was a valuable contribution to the interest and success of the convention. Dr. Atkins is beyond doubt the right man in the right place, and the success of this great department of our Church work is the marked demonstration of this statement. We hope he will often touch Texas in his movements.

Our colored brother in another column of this issue comes to the defense of the better people of his race and we give him a hearing. His spirit is so admirable that we really appreciate his effort. And we must say that he makes out a very good case from his point of view. But the fact that the very fellows who make all of this trouble do not attend the negro

Churches and do not read their religious literature, as our brother truthfully says, does not materially alter our contention. Public sentiment controls this country, and if our negro preachers, teachers and editors, together with their other hearers, will only keep hammering away at this question, then those among them of the baser sort will learn something of their duty to their race and to humanity. Whenever all of the good and law-abiding negroes give their race as a whole to understand that they will not tolerate foul crimes against womanhood, and that their sympathies are with the victims of these wretches, then a long step will have been taken in the direction of restraining these inhuman brutes. We still maintain that the leaders of the colored race are not sufficiently persistent in their uncompromising denunciations of these fiends and of their brutal crimes. Many of them are outspoken in their enmity to the mob, but say but little against the scoundrels that are bringing the negro race into odium. There is no campaign among better colored people, well organized and well directed, against these monsters who are making themselves a terror to the white women of our country. At this point our better class of colored people, as a whole, are not doing their duty. And until they take some decided action on this question mob law will continue to do its barbarous work. It is with the negroes themselves to put a stop to mob law.

TEXAS PERSONALS.

Rev. B. A. Thomasson, of Como, made us a pleasant call this week.

We are pleased to have had a visit from Rev. J. A. Major, of Farmer's Branch, the first of this week.

Rev. J. R. Atchley, of Cedar Hill, and Rev. J. B. Goler, of Van Alstyne, gave us the benefit of a pleasant visit recently.

Rev. G. W. Kincheloe and wife, of Red Oak, took in a part of the Sunday-school Convention last week, and did not overlook the Advocate people.

The good ladies of the Allen charge recently gave Rev. Z. V. Liles and his bride a warm reception at the parsonage. All the parties are hereby congratulated.

Rev. A. T. Culbertson, of Thornton, made a trip to the city recently, and we had the pleasure of an agreeable visit from him. He is one of our good workers.

Mrs. J. O. A. Cook, the good wife of Rev. J. O. A. Cook, of the South Georgia Conference, is visiting relatives in this city. We had the pleasure of meeting her at First Church recently.

Rev. I. M. Fowler, of Athens, made a run to the city last week, and of course came to this office. All good preachers do this from force of habit. He is moving things up in his new charge.

At the State oratorical inter-collegiate contest, to take place in April at Georgetown, Mr. Jno. E. Green will represent Southwestern University. He is the son of Rev. J. E. Green, of the Texas Conference.

Rev. M. L. Dickey, student at Southwestern University, and a member of the Texas Conference, brightened up this office with a visit last week. He reports the school in fine shape, and everything progressing harmoniously.

Rev. H. A. Bourland, D. D., of Belton, made the Advocate a pleasant visit last week. He and his wife have been on a visit to their son, Dr. H. A. Bourland, of this city. Bro. Bourland speaks in enthusiastic terms of his work at Belton.

Rev. J. B. Goler, of Van Alstyne, was a pleasant visitor at the Advocate office last week. When asked how he was progressing with his work, he replied: "I am like the fisherman who, when asked what success he was having, replied, 'First rate; I have been fishing an hour and have not fallen in yet.'" Bro. Goler is a live preacher, and moves things on his charge.

Rev. Seth Ward, D. D., Dean of our Summer Institute of Theology, to be conducted at Georgetown from May 28th to June 15th, has sent us a copy of the program, which we hope to publish in full next week. It has on names that will command attention—such, for instance, as Bishop Hen-

drix, Dr. J. J. Tigert, Prof. Pritchett, Dr. E. S. Smith, Dr. Moore, Prof. R. S. Hyer, an others of us not necessary mention here. It is a good bill.

On the 1st instant Miss Owens was married to D. Spurgin, both of Oak Cliff. The bride is the daughter of Rev. George Owens, and the groom popular dentist in the city will make their home in Dallas.

Rev. W. M. Leatherwood, well known to the Advocate, passed through the city en route to Corsicana. He says his people are a handsome paragonage at Rock he hopes to be in it by the Conference.

Rev. C. M. Harless, of Denton, in the city last week, and Advocate a pleasing visit. He says that his work is moving ahead and that his congregations are larger than last year. He has a fine and his people are devoted. Denton is one of our charges.

Rev. R. S. Heizer, of the N. Texas Conference, has been for several weeks, but is not yet able to fill his duties, but hopes to be a worker near future. Rev. J. T. T. Rev. T. N. Lowery have been to carry on the work during Heizer's illness.

We are in receipt of an invitation from Miss Eva Armstrong to Mr. Chas. L. Grey wedding will take place at the Memorial Church, in Fort Worth. Miss Armstrong is the wife of Rev. and Mrs. R. C. Ar. The father of the bride is the father of Mulkey Memorial.

We notice in the Washington patches in last Sunday's Advocate, E. P. Newsome, of Tebeben appointed to a chaplain regular army by the President United States. Bro. Newsome member of the Texas Conference the appointment is the recognition of our worthy ministers.

Rev. L. S. Barton is assisting W. Rowlett, of Oak Cliff, in conducting meeting. The outlook for a successful revival is very encouraging. And the valuable preaching of W. Clark in the meeting Church, in this city, is heart Rev. J. I. Pierce, the pastor fine day last Sunday.

It is with sadness that we note the death of Rev. H. M. Haynd Texas Conference, which occurred 29th of last month at Elgin. He spoke in love feast at the late of his conference, he realized work was done, and his testimony no uncertain sound. He was and pure man, and his work was a suitable obituary will soon be published.

METHODIST NEWS.

A dinner is to be tendered by J. F. Berry at Hotel St. George Lynn, April 12, by some Leagueurs.

Rev. Dr. Jno. Potts, of Toronto, secretary of the Board of Education Canadian Methodist Church, at the Twentieth Century M. was compelled to cancel his engagements and go over to Springs and rest.

Rev. Hugh Price Hughes, prominent Wesleyan minister, was dangerously ill in March month while conducting a. His wife and doctor were summoned from London. He soon began the cause was overtook.

The Wesleyan Twentieth Fund was to be 1,000,000 guineas (1,000,000 adherents. Its outlay to be £200,000 for "the erection, enlargement of chapels, Sunday-manages and soldiers' and homes; £200,000 for educating colleges, day schools, schools, and university school £100,000 for foreign missions; £50,000 for home missions and ten work; £50,000 for the children; £250,000 for a public hall and offices for the Wesleyan M. Church in the West End of London.

Rev. Arthur Edwards, edith thirty-odd years of the North Advocate, died on the 29th month. He was a man of rare and large attainments, and one of the most picturesque figures in the orbit Episcopal Church. But of his gifts and graces he was of intense prejudices as a p and lost no opportunity to assist South and Southern people with

read their re- brother truth- terially after sentiment con- If our negro ed editors, will y leaders, will away at this mong them of e something of e and to hu- e the good and e their race as that they will imes against ur sympathies these wretch- ill have been e restraining We still main- t the colored ersistent in denunciations their brutal outspoken but say oundrels that re race into ampaign among well organi- against these g themselves- omen of our r letter class hot, are not ill they take this question do its bar- the negroes to mob law.

drix, Dr. J. J. Tigert, Prof. H. C. Pritchett, Dr. E. S. Smith, Dr. Jno. M. Moore, Prof. R. S. Hyer, and several others of us not necessary to mention here. It is a good bill of fare.

On the 1st instant Miss Mamie Owens was married to Dr. R. B. Spurgin, both of Oak Cliff. The bride is the daughter of Rev. and Mrs. George Owens, and the groom is a popular dentist in the city. They will make their home in Dallas.

Rev. W. M. Leatherwood, of Rockwall, passed through the city this week en route to Corsicana to assist Rev. Sam E. Allison in a meeting. He says his people are building a handsome parsonage at Rockwall, and he hopes to be in it by the District Conference.

Rev. C. M. Harless, of Denton, was in the city last week, and made the Advocate a pleasing visit. He informs us that his work is moving along finely and that his congregations are larger than last year. He has a fine work, and his people are devoted to him. Denton is one of our important charges.

Rev. R. S. Heizer, of the Northwest Texas Conference, has been quite ill for several weeks, but is now better. He is not yet able to fill his appointments, but hopes to be at work in the near future. Rev. J. T. Trice and Rev. T. N. Lowery have been helping to carry on the work during Bro. Heizer's illness.

We are in receipt of an invitation to the marriage of Miss Eva Roberta Armstrong to Mr. Chas. L. Green. The wedding will take place at the Mulkey Memorial Church, in Fort Worth, April 10. Miss Armstrong is the daughter of Rev. and Mrs. R. C. Armstrong. The father of the bride is the pastor of Mulkey Memorial.

We notice in the Washington dispatches in last Sunday's News that Rev. E. P. Newsome, of Texas, has been appointed to a chaplaincy in the regular army by the President of the United States. Bro. Newsome is a member of the Texas Conference, and the appointment is the recognition of one of our worthy ministers.

Rev. I. S. Barton is assisting Rev. J. W. Rowlett, of Oak Cliff, in an interesting meeting. The outlook for a successful revival is very encouraging. And the valuable preaching of Rev. I. W. Clark in this city, is bearing fruit. Rev. J. L. Pierce, the pastor, had a fine day last Sunday.

It is with sadness that we announce the death of Rev. H. M. Haynie, of the Texas Conference, which occurred the 29th of last month at Elgin. When he spoke in love feast at the late session of his conference, he realized that his work was done, and his testimony gave no uncertain sound. He was a good and pure man, and his work will abide. A suitable obituary will soon follow.

METHODIST NEWS.

A dinner is to be tendered Rev. Dr. J. F. Berry at Hotel St. George, Brooklyn, April 12, by some Epworth Leaguers.

Rev. Dr. Jno. Potts, of Toronto, Secretary of the Board of Education for the Canadian Methodist Church, and also of the Twentieth Century Movement, was compelled to cancel his March engagements and go over to Clifton Springs and rest.

Rev. Hugh Price Hughes, the eminent Wesleyan minister, was taken dangerously ill in Manchester last month while conducting a mission. His wife and doctor were summoned from London. He soon began to mend. The cause was overwork.

The Wesleyan Twentieth Century Fund was to be 1,800,000 guineas from 1,000,000 adherents. Its outlay was to be £300,000 for "the erection and enlargement of chapels, Sunday-schools, manse and soldiers' and sailors' homes; £200,000 for education, training colleges, day schools, secondary schools, and university scholarships; £100,000 for foreign missions; £100,000 for home missions and temperance work; £50,000 for the children's home; £250,000 for a public hall and central offices for the Wesleyan Methodist Church in the West End of London."

Rev. Arthur Edwards, editor for thirty-odd years of the Northwestern Advocate, died on the 29th of last month. He was a man of rare gifts and large attainments, and one of the most picturesque figures in the Methodist Episcopal Church. But with all of his gifts and graces he was a man of intense prejudices as a partisan, and lost no opportunity to assail the South and Southern people with sever-

ity and bitterness. However, he is now gone, and we will deal more charitably with his faults than he did during life with the shortcomings of our section.

Zion's Herald tells of an instance of sane and high-mindedness that is worthy of note. A young Methodist minister receiving \$1100 a year has been warmly invited to a Church paying \$5000 a year, and has declined, giving as his reason: "I am too young in years and experience to assume so great a responsibility." Let us remember this case and be influenced by its spirit.

GALVESTON CHURCH.

Table with 2 columns: Item, Amount. Includes Colorado Circuit, per Rev. G. A. Nance, \$2.25; C. W. Butt, Naesgedoches, \$5.00; Previously reported, \$97.70; Total, \$105.95.

NEW BOSTON CHURCH.

Table with 2 columns: Item, Amount. Includes E. G. Knight, Tax Collector Dallas County, \$5.00; Paris Grocery Co., Paris, Texas, \$5.00; B. Lowenstein & Bro., Memphis, Tenn., \$5.00; Walker Bros., New Orleans, La., \$5.00; Walker Bros., New Orleans, La., to reimburse the bank account of Little Ray McClelland, \$1.00; Stern, Lauer Shahl Co., Cincinnati, Ohio, \$6.00; Bloom, Cohn & Co., Cincinnati, \$6.00; Henry Shraeder, drummer, \$5.00; Lockwood & Ross, Cooper, La., \$5.00; Rothchild Bros., \$5.00; Goodber & Co., Memphis, Tenn., \$5.00; W. L. Moody & Co., Galveston, \$5.00; Kilgore M. E. C. S. Sunday-school, Kilgore, Texas, per L. P. Griffin, \$4.00; Elkhart Mission, per Bro. Morgan, \$2.00; Decatur Church, per J. E. Wages, \$5.00; Bridges Chapel and New Hope, Ripley Circuit, by T. E. Vinson, P. C., \$5.00; Texas Produce Co., Texarkana, \$5.00.

DALLAS DISTRICT READING CIRCLE.

The Dallas District Reading Circle met in the pastor's study March 28, 9:30 a. m. All the preachers of the district were present save four, who were unavoidably absent. Reports from the charges represented show the district to be in fine financial and fair spiritual condition, and steadily moving to higher spiritual attainments. Indications point to a fine year in all departments of Church work. The preachers are bending resources and energies to attain the standard set by Bro. Clark: A revival in every Church and the collections in full. "The Ministry of the Spirit," "The Christian Church: Her Membership and Ministry," and "The Christian Ideal of Living and Serving" were thoughtfully discussed by Nichols, Harless and Rowlett respectively, followed by a free, general discussion. At the suggestion of Bro. Clark the pastors present agreed to present the claims of the M. H. & T. S. to their congregations and take a special collection for same at an early date. We were pleased to have with us R. W. Thompson, city; I. Z. T. Morris, Fort Worth, and J. B. Gober, Van Alstyne. The time for next meeting was fixed for June 18, and the following course of study for the quarter: "Essentials of Christianity," by Hugh Price Hughes; "The Son of Man," by Gross Alexander, and "Theism," by Jno. J. Tigert, CHAS. A. SPRAGINS, Secretary.

A NOTE FROM BROTHER WRIGHT.

What do you reckon "Envoy" means in the Advocate of 14th inst. when he says: "Rev. Sam'l P. Wright, the sage of the Northwest Texas Conference, in age and feebleness is making his home at present in Waco." If "sage" at all it is "broom sage"—turned out to rest a season and then be fenced in and put to work again. As far as the "in age" is concerned, that is all right. But he is not making his home in Waco, for he is in California, where he has been seeking his health so diligently that he is not only not "in feebleness," but has gained flesh at the rate of two and a half pounds a week, until he weighs more than he has for forty years.

Tell my friends that my postoffice address is Santa Ana, where I will be glad to hear from them. SAM'L P. WRIGHT. Santa Ana, Cal., March 28, 1901.

The drugs in Dr. Simmons' Sarsaparilla are so concentrated that the dose is very small, but nevertheless, it is so scientifically combined that it is readily retained and assimilated by the most delicate and sensitive stomach. Fifty cents and 50 doses.

EASTER MEDITATIONS.

BY REV. J. MARVIN NICHOLS.

The one inconceivable thing in a spirit-world is soul-life independent of bodily organism. All life seeks its habitation. Just as easily could we consider the life-germ apart from the grain of wheat, as to think of a conscious spirit aside from its bodily tenement. He who denies the scriptural idea of the resurrection renders both impossible and impracticable any further spiritual conception. Christianity stands or falls with the resurrection of Jesus Christ.

Weep awhile, if ye are faint; Sunshine still must follow rain; Only not at death, for death, Now I know, is that first breath Which our souls draw when we enter Life, which is of all life, center.

The farmer, in seed time, plants the grain of corn in the earth. In harvest time, he gathers an ear of corn full of a multitude of grains. He may take a grain from the harvest and, while he knows it is not the original grain, yet there is absolutely no point of contrast between the new grain, containing the life of the former, and the one he planted expecting it to die and perish. Identity is maintained amid death. So in death and the resurrection. Death has no sting because sin affects no man's immortality. The grave has no victory, since identity, amid destructive forces, is preserved. "It is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power."

A valid faith in the resurrection of the dead may be maintained even in a denial of the raising of the human body. It is not a question of actual sameness, but of identity. It is a spiritual fact that flesh and blood cannot inherit the kingdom of God. None but "the fool" would propound the question, "How are the dead raised up and with what body to they come?" The one divine proposition held out is, that death, under grace, shall not destroy the spirit's identity. On this very hypothesis, Paul answers the query of the ages: "Thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain."

It requires no impossible stretch of faith to believe that physical law may work positive changes and that without effect upon spiritual affairs and conditions. It is said that the heart of flesh undergoes a radical renewal in a specified time. Anatomists tell us that the body passes through a perfect metamorphose within a given term of years, and yet individual identity is undisturbed. Here is the holiest thought in religion. It may have been another—the resurrection body—but the nail prints and the cleft side were available evidences for Thomas amid his doubts. When I reach heaven, among that blood-washed throng, I may not find the flesh and blood of my sainted father. Nevertheless, my faith includes the thought that the resurrection of my own Lord furnishes me a clue to the identity of my father. Just as one grain of wheat is not different from the other, though one be dead, so shall we recognize our loved and lost.

In the very nature of the spiritual world, immortality is inherent. Sin has no province in the immortality of the soul. Sin, or righteousness, is that relation to divine law which consigns the spirit to endless destruction or perpetual happiness. Because a man sins, he is none the less immortal. The very consciousness of his immortality lends dread and horror to the law of sin. Nor does the resurrection have to do with the character of the soul's life. Death changes nothing except relations. Its one, and only place, is to inaugurate the finale of redemption. To raise the body is the ultimate effort of the Cross. He who does not believe in the resurrection of the dead is yet in his sins because the human body—a material world—is incorporated in the fall and partakes of the deepest blight of sin. Christ meets the arch fiend in that silent but victorious conquest of the tomb.

That is a plain, explicit statement of the apostle Paul: "If Christ be not raised, your faith is vain; and ye are yet in your sins." However heated the controversy may be, death, as a result of sin, reaches not only the spirit of man, but the body as well. Sin has touched the material universe, leaving the tracery of its deadly paralysis. The resurrection of our Lord was an open demonstration of his power to reverse the laws of a physical and material world. He conquers the last enemy in the territory of its own realm. That faith is utterly impo-

tent that does not include the idea of a resurrection-body. We must longingly, yet assuredly, await that divine event, to wit, "the redemption of our body."

How blissful the thought that our dead are asleep in Jesus! But oh, what grandeur religion leads to the further and deeper conception—they shall sleep, but not forever, there will be a glorious dawn! A more pregnant illustration could never have been used—Sleep. Profoundly restful; it is undisturbed by the last of foes. Profoundly satisfying; its argument is life, its triumphant consummation is a glorious awakening. We dread the charnal-house because of the unmeasured years that may antedate the resurrection. To sleep forever, in a damp and narrow grave, is an intolerable thought. We forget that a peaceful repose takes no cognizance of the passing years. An age is but a dream. The dying moment of the good blends with the tremendous truth that

Beyond the flight of time, Beyond the reign of death, There surely is some blessed clime— Where life is not a breath— Nor life's affections, transient joys— Whose sparks fly upward and expire.

Anemones have been known to spring into bloom from seed that had been buried amid the ruins of an ancient city for over two thousand years. The doctrine of the resurrection of the dead is the anemone of the Gospel—the wind flower. With the freshness of a new-blown flower, it has been wafted over apostate ages and decaying centuries. Amid the world's history of changing creeds and shifting faiths, the universal race waves its last farewell across the open grave and cries in exultant joy: "I believe in the resurrection of the dead." Dallas, Texas.

A PROHIBITION VICTORY.

Madisonville School District down in the prohibition column. We had an election here the 9th inst. and the results were given out that the antis had carried it by two votes. We were sad. Thursday (20th) the Commissioners' Court met to canvass the returns. They opened the ballot box, counted the ballots, and without casting out a single vote the prohibitionists had it by one vote. We are jubilant. The antis are the sad ones. They say they will contest. If they do we will have it by a handsome majority, for there were many illegal votes cast. In this connection I desire to say that all of our county officials, with the single exception of the Clerk, were outspoken prohibitionists. We will get to test its practical workings, and we are going to help in the enforcement of the law, too. For we have an anti-saloon organization with about 100 members. We have a meeting on every Friday night before the second Sunday in each month. Have a nice program, with good speakers and music. In this way we hope to keep public sentiment toned up. In this prohibition fight we found a leader worthy of his spurs in the person of Rev. Granville Jones, of Austin. He came to us on Wednesday and delivered two excellent prohibition lectures before the election. He is up to all their tricks. He does not confine himself to the stump, but he plans and works his plan. He is a preacher in the Christian denomination. He is all right in pulpit, too. Madisonville moves along nicely. Planning to build a new church, which is badly needed, but stopped long enough to have an election. Hope to have the church soon. We entertain the Huntsville District Conference this year. Bro. Hooper, our presiding elder, has been with us on his first round; will soon be with us again. He is making a good record. CHAS. V. McCLARTY.

A SAD MISSION.

On yesterday the remains of Mrs. Mary, wife of Rev. O. P. Kiker, were laid to rest at Meridian, Texas. She died at the hospital in this city on the morning of the 24th instant, having undergone a surgical operation. Bro. S. A. Barnes and the writer accompanied our bereaved brother from this city to Meridian. When I was a boy of thirteen the father of our deceased sister, Rev. Calvin Cook, received me into the Methodist Church. We pray the blessings of God upon our bereaved brother and his two motherless little boys. R. C. ARMSTRONG. Fort Worth, March 26.

If the Baby is Cutting Teeth.

Be sure to use that old and well-tried remedy, Mrs. Winklow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

Raw potato will remove mud marks from black clothes. It should be cut in all and rubbed on the marks.

Scrofula

Is a disease as old as antiquity, and as young as the newest born infant. It has infested the blood of humanity from ancient times down to the present minute. It is hereditary or may be acquired. It appears in swollen glands, scrofulous sores, hip disease, boils, pimples, eruptions, and, as believed by high authorities, even in the forms of catarrh and rheumatism. It can be cured by taking Hood's Sarsaparilla faithfully and persistently. We know this, because Hood's Sarsaparilla has done it. It will cure you if you give it a trial. You should begin to take it today. Hip Disease—"I suffered from hip disease, had a running sore; used crutches and each winter I was confined to my bed for weeks at a time. Hood's Sarsaparilla has accomplished a perfect cure—saved my life. I have a good appetite and feel strong and well." ANNIE BOSTER, 40 Fourth St., Fall River, Mass. In Her Eyes—"My little girl had scrofula and sores appeared in her eyes. A few bottles of Hood's Sarsaparilla entirely cured her and she has never had scrofula since." Mrs. Howard Park, Alpha, Oregon. N. B. If you decide to take Hood's Sarsaparilla do not be induced to buy any other.

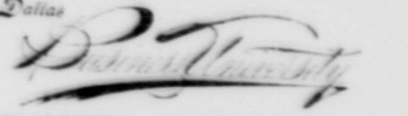
HOOD'S Sarsaparilla

Is sold by all druggists. Prepared only by C. I. HOOD & CO., Lowell, Mass.

Advertisement for Uneeda Biscuits. Includes images of Uneeda Quartet, Uneeda Biscuit, Uneeda Jinjer Wayfer, Uneeda Milk Biscuit, and Uneeda Graham Wafer. Text: "was the first to make the country hungry—then", "made a hit with just a touch of ginger.", "was the third to meet with favor, and", "completed the famous four." NATIONAL BISCUIT COMPANY.

BUEHLER PHELAN, ST. LOUIS, MO.

Manufacturer of Mixed Paints. Sold by C. W. OWENS & CO. Also for sale by GED MULKEY, Ft. Worth. Jack Frost, State Representative, Oriental Hotel, DALLAS, TEXAS.



Late of Galveston. Strictly high-grade. Mod. etc. up-to-date construction, elegant equipments. Lowest expense. Graduates make up tailors. Day and night sewings. Catalogue free. D. E. T., Dallas, Main Street, opposite P. O.

Sewing Machine

And Texas Advocate 1 year for \$22.

Sunday-School Department.

SECOND QUARTER, LESSON 2, APRIL 14.

JESUS APPEARS TO MARY.

John 20:11-18.

Golden Text: Behold I am alive henceforth. Rev. 1:18.

The International Evangelist makes the following comments on the lesson.

Matthew (28:1) says it was "as it began to dawn, Mark (16:2) and Luke (24:1), "very early in the morning," and John (20:1), "when it was yet dark," that the women came to the sepulcher. John refers only to Mary Magdalene, but that we can understand, his novel being supplementary to the other three, was because he wished to record with more particularity some incidents connected with her. Putting all the accounts together we can reasonably conclude that Mary Magdalene and a number of other women came at an early hour to the sepulcher, that they found it empty, that while they tarried in perplexity few angels appeared to them and declared that Jesus had risen; that hearing this Mary Magdalene hastened to carry the news to John and Peter, who we infer were together and separate from the other disciples; that the other women departed to hear the news to the other disciples, probably together at another place, that on receiving Mary Magdalene's report John and Peter ran hastily to the sepulcher, finding it empty as reported, that they departed, while Mary remained by the sepulcher weeping to whom the angels again appeared, and shortly afterwards Jesus himself, that to the other women, as on their way to the disciples, Jesus also appeared. Mark (16:9) says Jesus appeared first to Mary Magdalene. The story as constructed from the four gospels would seem to make the first appearance to the company of women, instead of to Magdalene alone. The difficulty perhaps may be solved by supposing the distance to the place where John and Peter were was short, and to the place where the other disciples were lodging was great; that therefore that the appearance to Magdalene might have taken place before the other women reached their destination, and that Jesus, to whom distance was nothing, appeared also to them before their arrival.

Epworth League Department.

the words of the women "seemed to them as idle tales, and they believed them not" (Luke 24:11). Hence it was necessary for Jesus to appear to the disciples themselves; and when he had done so, he reproved them for their unbelief, because they had not believed the word of the women and of the two to whom he had shown himself on the way to Emmaus (Mark 16:14). There was therefore a progressiveness in the appearance of Jesus: First, to Mary Magdalene; then to the company of women; afterwards to two of the disciples (not of the eleven); then to one disciple, Peter (Luke 24:34; 1 Cor. 15:5); then, because doubt still lingered, to ten of the apostles; later, because the one absent at the previous meeting (Thomas) still doubted, to the eleven; and when they had at last gone to Galilee, though apparently still uncertain, to seven of the apostles who had returned to fishing, by the shore of the sea of Galilee; and at last, he appeared where he would have appeared first had they believed, on the mountain in Galilee. This interpretation may take away something of the sentimentality traditionally associated with his first appearance to the women, but I am satisfied it corresponds to the truth.

Epworth League Department.

April 14: "Foundations."—Matt. 7:24-27. (Topic outlined in Era of March 25.)

Reference Word, Foundations. Ps. 11:3; Heb. 11:10; Rev. 21:14. Daily Bible Readings: S. God a Rock; 2 Sam. 22:32-47. M. Foundation Laid in Zion; Isa. 28:14-19. T. The Only Foundation; 1 Cor. 3:10-15. W. The Chief Corner Stone; Eph. 2:11-22. T. Laying Up a Good Foundation; 1 Tim. 6:6-19. F. Building on the Rock; Matt. 16:13-19. S. Foundations; Matt. 7:24-27.

This is a most impressive conclusion to the Sermon on the Mount. Jesus has set forth the principles of righteousness, the conditions of citizenship in his kingdom. He then illustrates the subject by the figure of the builders.

TWO BUILDERS.

One was "a wise man," the other "foolish." All of us are planning, finishing, building every day. We constantly strengthen or weaken our bodies, our houses of clay. Every mouthful that we eat or drink, every indulgence or abstinence, affects "this, our earthly tabernacle."

We have also a mental edifice that is to be erected. We cannot think or speak, or associate with others without being influenced in some degree. Whether alone or in company, this mind structure is taking shape, unthought and hidden, or well-proportioned and beautiful; but in either case it rears itself and declares that, though the original materials came from the hand of God, their use and improvement have been made by him to whom they were given.

In the highest sense we are soul-builders. We cannot create our souls, but we can mold soul material as we will. We can shape it by motives, thoughts, and actions so as to make it beautiful or deformed. The process of building is ever going on. Reflections, desires, acts, are the workmen who build this personal house, and reason is the master who sits in judgment and directs the work.

TWO FOUNDATIONS.

The wise man built his house on the rock; the foolish man, his on the sand. Any structure, like a great house or bridge, depends on its foundation. The rock is the word of God. Building on the rock is to hear and do the sayings of Christ. As he is the one about whom the word of God centers, to build on the rock is to hear, obey, follow, imitate, and accept Jesus as the only Savior for time and eternity.

The foolish man hears, but does not the word of God. He builds the house of his hope on worldly pleasures, riches, ambition, on deathbed repentance, and the goodness of the Lord. His foundation is sinking sand. The highest wisdom is to build on Jesus; the highest folly is to build on the world.

TWO DESTINIES.

The same storm blew upon both houses. One stood; the other fell. Wise and foolish, good and bad, are exposed to storms of disappointment, temptation, trial, suffering and death. The foundation decides whether they stand or fall under the blast. In the storm the Christian is upheld by the arms of his heavenly Father; the sinner is defenseless as a city beset by cyclone or tidal wave. When the test comes the wise man will exult and be glad, and, like Noah, look upon the rainbow of hope, showing the way would have departed immediately to the place designated by Jesus. But

gnash his teeth at his folly in building on the sand, tremble with terror in the supreme crisis, and perish in the ruins of his house.

On Christ, the solid Rock, I stand; All other ground is sinking sand.

THE MISSIONARY CONFERENCE.

PRAY FOR MISSIONS.

A volume of prayer is ascending throughout the Church in behalf of the General Missionary Conference to be held in New Orleans next month. A call has been made by the Executive Committee, urging that every member of the Church, and especially each delegate, should unite in this supplication. Never was there a greater need for prayer. Never has it been so necessary that our boards, our Secretaries, our missionaries, and our native converts be kept before a throne of grace. They need wisdom, patience, faith, and that aggressive spirit which will carry the great work out into the regions beyond.

A Baptist brother voices this need when he writes to Dr. R. J. Willingham, the Secretary of the Southern Baptist Board, as follows:

"But to return to the matter of prayer for foreign missions; that is the great thing to do—pray, pray, pray. Our hopes lie right there. And it is such a pleasure and help to one to pray for our boards, our Secretaries, our missionaries and the converts on heathen shores! This last has ever been the writer's practice or habit in all his ministry, in the pulpit and out of it, and around the family altar. The names of Tupper, Tichenor, Willingham and others have often been called in speaking to the Lord about missions. You know that I believe the preacher's prayers for foreign missions will often do more to stir and interest the hearts of the people in missions than the sermons he preaches on the subject."

In his work, "My Missionary Apprenticeship," Bishop Thoburn speaks of his four months' voyage to India in 1859, and shows the thoughtfulness of the true missionary for all sorts and conditions of men in the following words: "During those months at sea I thought much about sailors as a class and learned to regard them as about the most friendless and needy of all living men. * * * We were forbidden by the Captain, who governed his crew by brute force, to speak to them. * * * Later in life I saw clearly that during the tedious days of our long voyage round the Cape, God had been preparing me for one department of work which was to meet me in after years."

This man of broad sympathies and wide experience will speak at the General Missionary Conference to be held in New Orleans from April 24 to April 29.

In the preface to "My Missionary Apprenticeship," written in 1884, Bishop Thoburn, who had then been for twenty-five years a missionary in India, says that it is his purpose to tell of "God's call to the youthful messenger, the guiding hand that leads him forth, the new life in a strange land, the lessons which have to be learned, and the work which has to be done, the manner of working, the laying of foundations, and the erection of spiritual temples."

Of such matters as these out of the riches of an experience of forty-two years Bishop Thoburn will speak at the General Missionary Conference to be held in New Orleans from April 24 to 29.

MY GARDEN FLOWER.

Delight you in that modest flower Whose morning face upturned anew Smiles through its silvery dew of night And welcomes back sunshine and you! Brightest spot in its harvest growth, From silent bud to spreading flower, Its fragrance bathing every nook, "Perfuming every walk and hover!"

Secretly away this gentle rose, Beside the honeysuckle vine; The great Creator grew thee there— He gave to thee thy life and mine. A character dost thou possess— A glorious emblem, deep, divine— With which inspire me, smiling rose, Ingraft thy character in mine.

Enrich my countenance with joy As oft its dewy throes o'er-rejoice. That men may know the smile of love And soul-glow of Christian grace. And as thy fragrance freight the air Through garden, hall and yard, So may the world my power feel, Constraining them to Christ the Lord.

WILLIAM FOREST KERR, Bowie, Texas.

The Kidneys and the Skin.

In the spring, the kidneys have much to do. If they are weak or torpid, they will not do it well, and the skin will be pimply or blotchy. That is telling the story in a few words.

Blood's Serravallo strengthens and stimulates the kidneys, cures and prevents pimples, blotches and all cutaneous eruptions.

Don't fail to take it. Buy a bottle to-day.

It is mockery to wear the cross you do not bear.

Typewriters—Any machine cheap, easy terms. Big Discounts. Pastor J. W. B. Brookside, Ala.

A Cup of Good Coffee. Advertisement for Arbuckles' Roasted Coffee featuring an illustration of a coffee grinder and a cup of coffee. Text includes: 'To get a really good cup of coffee you'll have to start back of the actual making; you'll have to look to the roasting and the grinding. In ARBUCKLES' you have a coffee that's scientifically roasted, and delivered to you with all the pores of the berry hermetically sealed. You're sure of a good cup of coffee because all the coffee flavor and aroma are kept intact until you want it. The fame of ARBUCKLES' induced other coffee packers to put out imitations of it. These imitations cost the grocer (and you) a cent a pound less than ARBUCKLES'. But don't be tempted to buy a package of some other coffee when you can get Arbuckles' Roasted Coffee. for it is actually less expensive than the cheap kind; goes further—besides being better flavored, more satisfying. You will find a list of useful articles in each package of Arbuckles' Coffee. A definite part of one of these articles becomes yours when you buy the coffee. The one you select from the list will be sent you on condition that you send to our Notion Department a certain number of signatures cut from the wrappers. ARBUCKLE BROS. Notion Dept. New York City, N. Y.

MARRIAGES. Advertisement listing various marriages and officiating ministers. Includes: Sanderson-Gillis, Joyce-Haynie, Arrington-Vinson, Canfield-Hale, Johnson-Border, Kunge-Wofford, Alexander-Jones, Vaughter-Hall, Simmons-Mosley, and Johnson-Border.

DEAL DIRECT with the Makers. Advertisement for The Columbus CARRIAGE AND HARNESS CO. featuring an illustration of a horse-drawn carriage. Text includes: 'When you buy a carriage, buggy or harness. Choose from the biggest stock and lowest assortment, and pay only the cost of making, with but one moderate profit added. Our plan of selling direct from the factory insures satisfaction—your money back if you're dissatisfied with your purchase—and enables you to save the dealer's profit. Our complete illustrated catalogue, showing many styles of high grade vehicles, harness, robes, blankets and horse equipments, with detailed descriptions of each, mailed free. Write for it and learn how cheaply you can buy when the jobber's and dealer's profits are cut out. THE COLUMBUS CARRIAGE AND HARNESS CO., Box 772, Columbus, O., Buckeye, Pa., U.S.A.

The Value of Charcoal

Few People Know How Useful it is for Preserving Health and Beauty

Nearly everybody knows that coal is the safest and most efficient infant and purifier in nature. Few realize its value when taken by the human system for the same purpose.

Charcoal is a remedy that if you take of it the better. It is drug at all, but simply absorbs gases and impurities always present in the stomach and intestines and them out of the system.

Charcoal sweetens the breath, smoking, drinking or after eating and other odorous vegetables. Charcoal effectively cleanses, proves the complexion, it whitens teeth and further acts as a naturally safe cathartic.

It absorbs the injurious gases collect in the stomach and bowels, disinfects the mouth and throats the poison of catarrh.

All druggists sell charcoal, form or another, but probably the best is Stuart's Absorbent Lozenges. They are composed of the finest dored Willow charcoal, and harmless antiseptics in tablet form rather in the form of large, luscious lozenges, the charcoal mixed with honey.

The daily use of these lozenges soon tell in a much improved condition of the general health, better color, sweeter breath and pureness and the beauty of it is, that a sible harm can result from the finest use, but on the contrary benefit.

A Buffalo physician in special the benefits of charcoal, says: "I have used Stuart's Absorbent Lozenge patients suffering from gas in the stomach and bowels, and to clear the colon and purify the breath, mouth throat. I also believe the liver is benefited by the daily use of these lozenges, and although it is not a potent preparation yet I have I get more and better charcoal Stuart's Absorbent Lozenges than any of the ordinary charcoal to use."

A SHORTER CATECHISM

(Specially designed for use of distant preachers.)

Question. If an educated, well-groomed mother is desirous of her boy to let tobacco alone, mother's pastor a right to a chew in the presence of that boy?

Answer. No. Q. If said pastor does use it in counteracts that conscientious, headed woman's influence, what he to do when he visits that boy?

A. He ought to blush. Q. If a dozen such women get together before Annual Conf and petition the Bishop to not them a tobacco preacher, would request be reasonable?

A. It would not be unreasonable.

Q. If it is generally preferred, school teachers do not use tobacco too much to ask that minister the gospel obtain from the hall?

A. It is not too much. Q. If a preacher spends \$20 for tobacco and \$50 a year for event and Christian purposes, can't blame himself if his conference assessments fall \$20 short at the year?

A. To some extent. Q. If he should shed tears of slow progress of the gospel, why of tears would they be?

A. They might be crocodile tears. Q. Can such a man be regarded in missionary work?

A. Oh, yes; but not so much should be.

Q. If a weak brother should caused to stumble or be made w by his strong, tobacco-using y could it be advisable for that tobacco-using pastor to read fro the fourth chapter of Paul to the Romans?

A. It would be well to do so.

Q. If public tobacco-using throws men in the company, a private beer-drinking may be a separate from saloons and clubs, be also if beer in moderation is no injurious to the health than mod tobacco-using, is it any worse a preacher to drink beer in p houses than to smoke in p houses?

A. It can not be much worse.

Q. If a preacher poisons the a room and irritates the eyes, t and nostrils of defenseless smokers, can he preach from the tenth chapter of I Corinthians?

A. He might, theoretically. Q. If he says it don't irritat eyes, throat and nostrils of p what is implied?

A. That a great many good p have died.

Q. Is a preacher's influence but tobacco-using as much as by drinking?

A. Doubtless it is not.

The Value of Charcoal.

Few People Know How Useful it is in Preserving Health and Beauty.

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

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

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables. Charcoal effectually clears and improves the complexion. It whitens the teeth and further acts as a natural and eminently safe cathartic.

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

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

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

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

A SHORTER CATECHISM.

(Specially designed for use of Methodist preachers.)

Question. If an educated, wise, religious mother is desirous of training her boy to let tobacco alone, has that mother's pastor a right to smoke or chew in the presence of that boy?

Answer. No.

Q. If said pastor does use it and thus counteracts that conscientious, level-headed woman's influence, what ought he to do when he visits that home?

A. He ought to blush.

Q. If a dozen such women should get together before Annual Conference and petition the Bishop not to send them a tobacco preacher, would their request be reasonable?

A. It would not be unreasonable.

Q. If it is generally professed that school teachers do not use tobacco, is it too much to ask that ministers of the gospel abstain from the habit?

A. It is not too much.

Q. If a preacher spends \$20 a year for tobacco and \$50 a year for beneficent and Christian purposes, ought he to blame himself if his conference assessments fall \$20 short at the end of the year?

A. To some extent.

Q. If he should shed tears over the slow progress of the gospel, what sort of tears would they be?

A. They might be crocodile tears.

Q. Can such a man be really interested in missionary work?

A. Oh, yes; but not so much as he should be.

Q. If a weak brother should be caused to stumble or be made weaker by his strong, tobacco-using pastor, would it be advisable for that strong, tobacco-using pastor to read frequently the fourth chapter of Paul's letter to the Romans?

A. It would be well to do so.

Q. If public tobacco-using often throws men in vile company, and if private beer-drinking may be wholly separate from saloons and club-houses, also if beer in moderation is no more injurious to the health than moderate tobacco-using, is it any worse for a preacher to drink beer in private houses than to smoke in private houses?

A. It can not be much worse.

Q. If a preacher poisons the air of a room and irritates the eyes, throat and nostrils of defenseless non-smokers, can he preach from the thirteenth chapter of I Corinthians?

A. He might, theoretically.

Q. If he says it don't irritate the eyes, throat and nostrils of people, what is irritated?

A. That a great many good people have lied.

Q. Is a preacher's influence hurt by tobacco-using as much as by beer-drinking?

A. Doubtless it is not.

Q. Why not?

A. Because of public sentiment.

Q. Is public sentiment always sound on morals?

A. No.

Q. Who has most to do with molding sound public sentiment?

A. The preacher—so it is supposed.

Q. Should he be driven by public sentiment to quit a bad habit?

A. He should be, if he could not be induced without it.

Q. Is it likely that some preachers will wait to be driven by a sound public sentiment to quit tobacco?

A. It is likely.

Q. What may be said concerning the conduct of such ministers?

A. It is not exemplary.

Q. What do you think of an old man who has used the weed from boyhood?

A. He is unfortunate.

Q. What of a young man who desires to quit and doesn't?

A. He is to be pitied.

Q. What of a middle-aged, smoking preacher who laughs at the scruples of his brethren?

A. He is inconsiderate.

Q. What of the minister who defends the habit?

A. In the language of the Psalmist, "I will keep my mouth with a bridle. . . . I was dumb with silence; I held my peace even from good and my sorrow was stirred."

Q. If a preacher says he can't quit tobacco, ought he to ask men to renounce all for Jesus' sake?

A. Yes, but he should set the example.

Q. If he says he don't want to quit, does not he then take the position that he has served the afore-mentioned woman and her boy right, also that he has more right to \$20 worth of tobacco than the heathen have to \$20 worth of Bibles?

A. It looks that way.

Q. If a man reads this and gets mad, what will be the reason?

A. He is probably a user of the weed.

Q. In what ways will he show his anger?

A. 1. He will say there are worse habits. 2. He will try to pick flaws in the argument. 3. He will criticize the writer as fanatical pharisaical, etc. 4. He will fortify himself with arguments and objections not noticed in this catechism.

Q. Please show the weakness of these objections.

A. 1. Danvers, card-players, dram-drinkers, worldly Church members and a host of others use the first excuse.

2. He is hardly in a position to criticize fairly the argument. 3. It is a common thing for Christians to be derided as fanatical, pharisaical, etc. 4. If a fellow wants to do a thing it is well-nigh impossible to anticipate every excuse.

Q. If one argues that he has known several smokers who lived a hundred years, would that prove that tobacco is not generally injurious?

A. It would not. Whisky-drinkers have sometimes lived as long.

Q. What is scientific investigation?

A. Careful, intelligent examination of facts with reference to causes, effects, classification and laws.

Q. What is ordinarily required in order to accurate statement of laws?

A. A large number of instances and a thoughtful, honest examination of these instances.

Q. Has this been done with reference to tobacco?

A. Yes.

Q. If a man says that hysterical sentiment and ignorance account for the opposition to tobacco, is he not under obligation to study the subject some?

A. He is.

Q. Name some of the sources of information on this matter.

A. "Tobacco: Its Use and Abuse," published by Barbee & Smith, Nashville, Tenn.; also the U. S. Dispensatory, the American Encyclopedia, several tracts printed by the National Temperance Union, New York, and our common school physiologies.

Q. Is an honest man competent to pronounce on the evils of stealing?

A. Yes.

Q. Is a man who loves his fellow-man fit to sit on a jury in a murder case?

A. Unquestionably.

Q. Are men who respect their wives capable of condemning wife-beating?

A. The very ones.

Q. Is a non-dancing preacher competent to pronounce on the evils of the hall-room?

A. He may be.

Q. Is a total-abstaining preacher the man to preach on temperance and prohibition?

A. He is.

Q. Will tobacco-users read this article?

A. A good many will.

Q. Will very many of them ponder it, re-read it and quit the habit?

A. Probably not.

J. A. PHILLIPS, Ozona, Texas.

The Rise of the Weekly.

To many people the word "magazine" still signifies a monthly publication—just as the word "newspaper" was associated in the minds of our grandfathers with the city journal that came to the county post-office every seven days. But the new order of things, which requires a chain newspaper every few hours, has created an equally imperative demand for the weekly magazine.

This was the theory acted upon when, in 1887, The Curtis Publishing Company purchased The Saturday Evening Post—an old-fashioned miscellany with but a few hundred readers—and set to work to build up a great weekly magazine planned along modern lines. Already the soundness of their theory has been demonstrated, and no one doubts that the weekly magazine has come to stay. Within two years the circulation of The Saturday Evening Post has increased to a paid edition of 20,000 copies weekly, and it is growing at the rate of 500 a week.

The greatest names in current literature have become identified with The Saturday Evening Post. Young men particularly find in the columns of the magazine a large proportion of articles that are of actual money value to them in their business life. The large staff of contributors who write on commercial and industrial topics is drawn from various walks of life and includes some of the ablest and most successful business men in the country. They number such brilliant financiers as Hon. James H. Eckels, R. C. Ogden, Russell Sage, D. O. Mills, Charles B. Flint, Samuel W. Albertson, Michael Cuddey and Henry Clegg.

The fiction that appears in the magazine is the best that money can buy, and no pains are spared to keep in the closest touch with the most popular writers on both sides of the water and to secure from them their strongest and most characteristic stories. Some of the fiction features which are to appear in early issues may serve as specimens of the class of stories that one finds in any number of The Saturday Evening Post.

Gilbert Parker, who has just made a long stay in Egypt, will contribute some powerful tales dealing with the Egyptian life along the Nile and in the Sudan. Mr. J. Zangwill, whose work has become so popular, has written for the magazine two masterpieces of the story-teller's art. Mr. W. A. Fraser, whose animal stories have met with such success, has written a four-part tale of the wild animals of the Northwest. Hamilton Garland, Joel Chandler Harris, Morgan Russell and Charles Macomber Flandrau, Robert Grant and Lillian Quilley-Couch will be frequent contributors.

Some political articles of great significance are soon to appear in the magazine. Hon. Charles Emory Smith, Mr. McKim's Postmaster-General, will contribute a hitherto unwritten chapter bearing on the Blaine-Conkling feud. Ex-President Cleveland will discuss our civil service and suggest practical means by which it may be perfected. William Allen White will write on Carrie Nation and Kansas, and Rear-Admiral Evans will contribute some thrilling chapters from his personal diary kept at sea during war times.

A teacher of music in one of the public schools of the South desired to impress the pupils with the meaning of the signs "f" and "ff" in a song they were about to sing. After explaining that "f" meant forte, he said "Now, children, if 'f' means forte, what does 'ff' mean?"

Silence reigned for a moment, and then he was astonished to hear a bright little fellow shout: "Eighty!"

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are perfect in action. Over 40 years' experience guides the manufacture. Get the improved. No roller can be made better. Write for literature. Those who will not send name of Street Hartshorn on label.

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HAVING STRENGTHENED THE FACULTY is prepared to take 50 new pupils in the opening of SECOND TERM, January 29, 1901. Library, Business, Music, Art and Chemistry. For further information, write or phone.
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attending the Biennial Epworth League Convention at San Francisco, Cal., July 18-21, will naturally desire to see the grandest scenery en route. This is insured by selecting the Denver & Rio Grande Railroad, "THE SCENIC LINE OF THE WORLD," which traverses the most picturesque scenery to be found on the continent. This is the only road which offers
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WOMAN'S DEPARTMENT.

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 1727 Maerten Street, Dallas, Texas.

EASTER—GO QUICKLY.

The first witnesses of the resurrection of the Lord Jesus were certain women. They had followed him from Galilee to Jerusalem, ministering unto him. Faithful, sympathetic, sorrowful, they watched the tragedy of his death, and went from the cross to the tomb. When Joseph laid the body in his own new tomb, these women were there, and after he had departed they lingered, sitting or weeping against the sepulcher. As the first rays of the week began to dawn, they returned, the tomb with spices and ointment. "Whom seek ye all this waste?" The tomb did not see corruption, and death could not hold him. But love to Christ is never wasted, and the fragrance of those spices was wafted up to heaven. The service we plan to render may fail through our lack of foresight or other cause, but the zeal which prompts us to honor the Master shall not miss recognition and reward.

The women found an open and empty sepulcher. The angel who stood upon the great stone which had closed it said to them: "He is not here, for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples. They departed quickly, and did run. How beautiful are the feet of them that bring glad tidings of good things! Speed becomes such messengers. They who haste to carry the glad word often get a special blessing before they have had opportunity to deliver the message." Jews met the women on the way, and said: "All hail!"

His name yields the richest perfume. And sweeter than music his voice; His presence dispenses my gloom; And makes all within me rejoice.

But not even the company of their Lord, the joy of their personal communion with him, must detain them from communicating the happiness to others. The angel had said, "Go tell his disciples." Jesus said, "Go tell my brethren." The man of sorrows, in the day of his humiliation had stretched forth his hand toward his disciples, and said, "Behold my brethren!" In the day of his power and glory he calls them by the same close and dear name.

Short but satisfying was that first interview with their arisen Lord. Like an instantaneous photograph, his image was impressed in a moment on their hearts to abide forever. No time was lost for doubtless their full and assured joy gave wings to their feet. "They made us astonished," said the disciples. The wonder began, I think, ere a word had been uttered. "What mean these light, swift steps instead of the leaden tread of hopeless grief, the sparkle of eyes which but three days had been fountains of tears, and the radiance of faces which were had covered. A strange story they told: that he whose hands and feet had been nailed to the cross, into whose side the spear had been thrust, who had been taken down helpless, strapped in a clean linen cloth, and laid in the tomb of Joseph of Arimathea, a tomb closed, sealed and guarded, lay again, and was that morning seen and held by those women, and spoke to them most gracious words. This was news to heal the heart of Mary his mother, through which a sword had pierced, and to cause all the disciples to remember no more their anguish which was lost forever in abounding joy.

Sisters, have you heard the good news? Do you worship Him who was dead, and is alive for evermore, and has the keys of hell and of death? Are the Easter bells ringing in your heart, and do you rejoice with joy unspeakable and full of glory because he is risen from the dead and reigns forever king of saints? Then go quickly, and tell the story to those who have not heard it. Wherever there is grief, make known to heavy hearts the blessed truth that he rose again for our justification. Wherever men are dead in trespasses and sins, publish the glad tidings that they may know the power of his resurrection, and rise with Christ into newness of life. Wherever mortal men are longing vainly for an immortal hope, and are subject to bondage through fear of death, raise the dædalogy: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away." Wherever despair weeps and wails at the graves of the loved and lost, repeat the words of Jesus which cheer-

ed the sisters at the grave of Lazarus: "I am the resurrection, and the life. Why should any sit in darkness, if Christ is the light of men? Why should any be famished, if Christ is the bread and the water of life? Why should any perish, if in Christ is life for the world?"

Go quickly, by all the authority of a divine command it is your bounden duty. Go quickly, the whole force of gratitude, love and homage to the Lord and Savior of all men urges you to go into all the world and publish the gospel to every creature. Go quickly, compassion for suffering humanity, and your own joy in the knowledge of Christ, should make you swift messengers of his saving grace.

Not every believer should go or can go to heathen lands. The Holy Ghost said: "Separate me Saul and Barnabas for the work." Providence and the voice of God in the soul will indicate who shall be separated for missionary service abroad. But they must go as our representatives, as our messengers. We must stretch after and reach the multitudes beyond Christendom through their agency, and tell the good news by their lips. Our money, our prayer, our hearts can go with them. The benighted millions shall know that the bands of praying, toiling, teaching, pleading men and women among them are sent and sustained by the Churches in Christian nations. As fast as they are taught, as soon as they taste and see the goodness of the Lord, the command will come to them also. Go quickly, and spread the tidings.

Waft, waft, ye winds, his story, And you, ye waters, roll, Till, like a sea of glory, It spreads from pole to pole.

What is your Easter offering to the great work of the world's evangelization? J. C. GRANBERY.

In the editorial comment given last week regarding the fine showing made by the Treasurers' reports of the W. F. M. and W. H. M. Societies, North Texas Conference, a sentence referring to Treasurers' reports, W. H. M. Society of Northwest Texas Conference and W. H. M. Society of East Texas Conference, in same connection was rendered incorrectly in the publication. The sentence should have read: "The two reports which appeared in this department last week from Treasurer W. H. M. Society, Northwest Texas Conference, and Treasurer W. H. M. Society, East Texas Conference, were indeed encouraging, showing that the work of home and foreign missions among the women of our Church in Texas is not confined to one conference by any means."

W. H. M. Society, Terrell District, North Texas Conference.

I would like to announce to the preachers of the Terrell District, where there are no Home Mission Societies, and to the Presidents of Home

Mission Societies, where there are such organizations, that I am the District Secretary for this year. Please use me. I want to help you by organizing if you have no organization, or if you are weak and need cheering up, write for me. I will visit you and do all the good I can. I'd like to hear from Mesquite, Royse, etc. Bro. Miller has given us Friday afternoon and evening of May the 10th, during the District Conference at Rockwall. We are going to have some good papers, discussions and an address at night. Won't the pastors see to it that every charge has a delegate. Please do. Even if you have no society, get some lady to come and she may become the "heaven" when she returns home. I write thus early that you may be thinking and praying over it. I trust you will not forget it.

(MRS.) FANNIE MATHEWS, Terrell, Texas.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

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

Read This.

Navasota, Texas, June 19.—This is to certify that one bottle of Hall's Great Discovery has cured me of gravel and kidney affection. I have been a constant sufferer since the age of 14. I tried everything known to the medical world, but nothing did me the good the Great Discovery has done. I therefore cheerfully recommend it to any one suffering with kidney trouble. M. C. PICKETT.

GOOD LOCATION.

There is a good location in the bounds of my work for a blacksmith. Would like to have a good, live Methodist. W. E. CAPERTON, Weatherford, Texas.

Santa Fe Special Rates.

Galveston—Account of reunion Scottish Rite Masons, Grand Commandery Knights Templar and Convention Knights of Pythias, regular convention rates, April 14, 15 and 16, also night train of April 12, limited for return April 21.

Fort Worth—Account Travelers' Protective Association Convention, regular convention rates, April 21, 22, and 23, and train arriving morning of the 26th, limited for return April 25.

Galveston—Account G. A. R. Annual Reunion, convention rates, April 21, limit April 24.

Galveston—Account meeting State Medical Association, convention rates, April 22, limit April 27.

Brenham—Account District Seagraves Convention, rates, April 27, and trains arriving morning of the 28th, limited April 29.

Hillsboro—Account Texas Real Estate and Industrial Association, convention rates, April 24 and 25, limited April 28.

Dallas—Account State Federation of Women's Clubs, convention rates, April 26 and May 1, limited May 4.

W. S. KEENAN, G. P. A., Galveston.

Special Rates Via H. & T. C.

To Battle Creek, Mich.—Account Seventh Day Adventists' Conference, Coupon Agents will sell round trip tickets March 29 and 31 to Battle Creek, Mich. Rate, one fare for the round trip, limit April 19, 1901. This makes rate of \$27.50 from Dallas.

To New Orleans, La.—Account of General Missionary Conference M. E. Church, South. All agents will sell round trip tickets April 22 and 23 to New Orleans. Rate, one fare, plus two dollars. Limit, May 1, 1901. This makes rate of \$17.00 from Dallas.

To Galveston—Account of meeting of Grand Lodge Knights of Pythias, Reunion Scottish Rite Masons, meeting Grand Commandery Knights Templar. All agents will sell round trip tickets April 14, 15 and 16 and for trains arriving in Galveston in morning of April 14, 15, 16, as per Convention Rate Sheet No. 2, limit April 21. This makes rate from Dallas \$16.25.

To Dallas—Account of meeting of Laundrymen's Association, April 1 and 2, and for trains arriving in Dallas morning of 21, sell round trip tickets to Dallas at double the child's fare, limit April 2, 1901.

To Waco—Account of celebration of Paul Quinn College. Agents, Navasota to Richardson inclusive, will sell round trip tickets at double the child's fare. Limit April 5.

To Dallas—Account of meeting of Lumbermen, April 8 and for trains arriving in Dallas before 4 p. m. April 8, all agents will sell round trip tickets to Dallas as per Convention Excursion Sheet No. 2, limit April 12.

To Memphis, Tenn.—Account of United Confederate Veterans' Reunion. Rates of sale, May 25, 26 and 27, limit June 1. Extension of limit to June 15 by payment of 50 cents. Rate from points between Houston and Brenham inclusive, either via Dallas or New Orleans, \$14.50; from Galveston and Evans, via Dallas, \$2.50; via New Orleans, \$14.50 and \$15.50; from Dallas, via Texarkana, \$11.50; via New Orleans, \$6.00; and from all other H. & T. C. points, equally low rates prevail. See nearest agent.

They never did fail; they never will fail. What? Cheatham's Laxative Tablets—to cure a cold at once. Carry them in your vest pocket. Always ready. Guaranteed Price, 25 cents.

At Galveston April 15-19, 1901. ... Reunion ... Scottish Rite Masons Meeting of Grand Commandery Knights Templar Convention of Grand Lodge Knights of Pythias Reduced Rates via Santa Fe Route Tickets on sale April 13-16, 1901, limited to April 21 for return. Time, service and equipment the best. Pullman Vestibule Observation Sleepers. Free Reclining Chair Cars. Rock ballast roadbed. Inquire of Santa Fe Agents or W. S. KEENAN, General Passenger Agt., Galveston

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Book Department All Books reviewed or noticed page have been bought and paid for and are recommended solely on their merits. BARBEE & SMITH, DALLAS, TEXAS.

A standard theological work Manual of Christian Doctrine John S. Banks. This has been with an introduction and by Dr. J. J. Tigert, book editor Southern Methodist Church. It has a neat library binding listed at \$1.50.

Barbee & Smith have no of preparation their "Spring and Announcements," which ready for mailing in a few you desire one of these, send name on a postal card, and Smith will be glad to mail of them.

A book of no minor inter-dially to teachers who have of the training of children, is penheim's "Development of It treats of environment, her-ucation, religion, and several fluences in developing the cl-and nature. Price, \$1.25 net.

Begin the new quarter by Bible picture roll in the school. A superintendent four the other day and said did not see how any school ford to do without them. The large, beautiful lithographs are one for each Sunday's lesson price is 75 cents per quarter per year.

"The Paradise of the Pacific" excellent historical and descrip-tive on the Hawaiian Islands. Waldo Browne, author of "T-lean Boys in Hawaii," etc. The time is a very attractive one, illustrated with eighty full page photographs from the best of the country. \$1.20 net. Postage 15 cents.

"According to Plato" is a novel, by F. Frankfort Moore, author of "The Jossamy Bride," is written in his wittiest and amusing manner. It is a re-satire on London life, London and London love. Epigrammatic, interesting, diverting, and just of book to pack in a grip on a steamer chair. Price \$1. Postage 12 cents extra.

A very fine series for girls "Witch Winnie" series, by F. W. Champney. These volume stories of a "King's Daughters" besides interesting plots they much permanent information value. These volumes are ill-illustrated by Charles Dana Gibson and are up to a high standard of chemical excellence. Price, 1.00 net. Postage 12 cents extra.

The Young People's Hymnal is everywhere meeting with praise. Every reference to it enthusiastic with commendation high musical excellence and d-ed sentiment. It is beyond que-the best song book on the mar- there is no reason why it sho- have a very extensive sale. have not seen one, send 20 c-stamps for a sample copy to state whether the round-note edition is desired.

Any book reviewed in this ment can be obtained from B- Smith, Dallas, Texas, at the quoted. Orders receive prompt- tion.

A standard text-book on ec- is J. Stuart Mills' "Principle of cal Economy." The "Princip- tion" is an exact transcript fr- sixth English edition, except t- extracts and most phrases in languages have been translate- English, and a very small num- quotations, or parts of quot- which appeared superfluous, ha- struck out. The book is stan- respect to binding and size. \$1.00 net. Postage 12 cents.

The president of Centre C- Kentucky, has well said in re- to Nelson's "Cause and Cure of ity," that "after all the learn- quent and argumentative tr- which have been published on- ent branches of Christian evi- something was still neede- thing adapted to the peculiar and condition of our comm- something which should bring- abstruse argument to the ap- sion of men in general, and s- striking facts to arrest the at- of the indifferent and the sk-

Carrie Nation and Kansas By William Allen White. The author of "What's the Matter with Kansas?" brings the discussion up to date in an able special article, which will appear in an early number. Mr. White will be a frequent contributor to THE SATURDAY EVENING POST OF PHILADELPHIA. An interesting weekly magazine, fully illustrated. Sent to Any Address Three Months (13 Weeks) on Receipt of ONLY 25 CENTS. WITH THIS OFFER We will also send, without extra charge, a copy of the two books, "The Young Man and the World" and "The Making of a Merchant." These books are reprints of famous articles which have appeared in the Post. Boys Who Make Money In a shiny booklet 25 out of some the light box (2) in their own way just how they made a success of selling THE SATURDAY EVENING POST. Any boy who wants to try it will be given 10 copies this week without charge, to sell at 5 cents each; after that at the wholesale price. The Curtis Publishing Company Philadelphia.

Book Department.

All Books reviewed or noticed on this page have been bought and paid for, and are commended solely on their merits.

BARBEE & SMITH, Agents, DALLAS, TEXAS.

A standard theological work is "A Manual of Christian Doctrine," by Rev. John S. Banks. This has been edited, with an introduction and additions, by Dr. J. J. Tigert, book editor of the Southern Methodist Church. The volume has a neat library binding, and is listed at \$1.50.

Barbee & Smith have now in course of preparation their "Spring Catalogue and Announcements," which will be ready for mailing in a few days. If you desire one of these, send in your name on a postal card, and Barbee & Smith will be glad to mail you one of them.

A book of no minor interest, especially to teachers who have oversight of the training of children, is Dr. Openheim's "Development of the Child." It treats of environment, heredity, education, religion, and several other influences in developing the child mind and nature. Price, \$1.25 net postpaid.

Begin the new quarter by using a Bible picture roll in the Sunday-school. A superintendent ordered four the other day and said that he did not see how any school could afford to do without them. These are large, beautiful lithographs in colors, one for each Sunday's lesson. The price is 75 cents per quarter, or \$3.00 per year.

"The Paradise of the Pacific" is an excellent historical and descriptive volume on the Hawaiian Islands, by G. Waldo Browne, author of "Two American Boys in Hawaii," etc. The volume is a very attractive one and is illustrated with eighty full page half-tone plates from the best obtainable photographs of the country. Price, \$1.20 net. Postage 15 cents.

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A very fine series for girls is the "Witch Winnie" series, by Elizabeth W. Champney. These volumes are stories of a "King's Daughter," and besides interesting plots they contain much permanent information of real value. These volumes are illustrated by Charles Dana Gibson and others, and are up to a high standard of mechanical excellence. Price, per volume, \$1.20, net. Postage 12 cents extra.

The Young People's Hymnal No. 2 is everywhere meeting with unstinted praise. Every reference to it is enthusiastic with commendation of its high musical excellence and devotional sentiment. It is beyond questioning the best song book on the market and there is no reason why it should not have a very extensive sale. If you have not seen one, send 30 cents in stamps for a sample copy. Be sure to state whether the round or shape note edition is desired.

Any book reviewed in this department can be obtained from Barbee & Smith, Dallas, Texas, at the price quoted. Orders receive prompt attention.

A standard text-book on economics is J. Stuart Mills' "Principle of Political Economy." The "People's Edition" is an exact transcript from the sixth English edition, except that all extracts and most phrases in foreign languages have been translated into English, and a very small number of quotations, or parts of quotations, which appeared superfluous, have been struck out. The book is standard in respect to binding and size. Price, \$1.00 net. Postage 12 cents.

The president of Centre College, Kentucky, has well said in reference to Nelson's "Cause and Cure of Infidelity," that "after all the learned, eloquent and argumentative treatises which have been published, on different branches of Christian evidences, something was still needed—something adapted to the peculiar tastes and condition of our community—something which should bring down abstruse argument to the apprehension of men in general, and present striking facts to arrest the attention of the indifferent and the skeptical.

Facts drawn from history, science, and observation, are here placed in a strong and often startling light, and there is an earnestness, a personality, a warm life blood of reality running through the whole, which gives to the written argument much of the interest and power of an oral address." The price of the volume is 75 cents postpaid, net.

Ministers are often surprised at how eagerly their people buy good books. In eight days Rev. C. B. Smith, of Tenaha, Texas, sold 62 books, and then had to reorder more. Bro. Smith is enthusiastic, not merely for the substantial profit the business affords, but for the enlarged opportunities for usefulness that accompany it. We wish that more of our ministers were awake to the possibility of doing good by aiding in the circulation of good books.

Bishop Galloway, in speaking of the late Rev. William Arthur, says: "As an author he had world-wide popularity. His 'Tongue of Fire' was a devotional and theological classic, translated into many languages, and published by the hundred thousand. Twenty-five years ago it had scarcely a rival in all modern literature as a treatise on the office and work of the Holy Spirit in a human experience." The House has this volume for sale at 60 cents.

The theme presented by Helen Campbell in "Prisoners of Poverty," is perhaps best indicated in the sub-title: "Women Wage-Workers, Their Trades and Their Lives." The chapters which make up this volume are based upon minutest personal research into the conditions described. Sketchy as the record may seem at points, it is a photograph from life; and the various characters, whether employers or employed, were all registered in case corroboration were needed. To one interested in this subject, this book has peculiar value. Price 90 cents, net postpaid.

Your preacher is an agent for any book reviewed in these columns. He will appreciate your patronage.

A recent volume in the International Theological Library is "A History of Christianity in the Apostolic Age," by Rev. A. C. McGiffert, Ph. D. The scope of the book is sufficiently indicated by the title, and is very highly spoken of by critics. While the volume necessarily contains much that falls properly within the province of special works upon New Testament literature, exegesis, or theology, still it has been the aim of the author to subordinate all such special subjects to the common end, and to deal with them only in so far as they constitute a vital part of the larger whole. The book is handsomely bound, and is sold for \$2.50 net.

Dr. Jesse Lyman Hurlbut observes in his introduction to Martha van Marter's "The Primary Teacher," that while it is desirable for all Sunday-school teachers to be thoroughly equipped for the lesson, that it is absolutely necessary for the primary teacher. The problem of moulding the plastic ideas of the child is the most difficult question to meet in the Sunday-school, and requires of the teacher of children knowledge ulterior to mere lesson preparation, but an accurate acquaintance with child-mind methods. Such as these are the subjects discussed by Miss Van Marter in "The Primary Teacher." Price, 65 cents, net postpaid.

The "Supplementary League Course" is too excellent a thing to allow the Leaguers of our State to lose sight of it for a moment. It contains three books: A Bible Year, by Amos R. Wells; Theological Compend, by Amos Binney, and Short History of Methodism, by John W. Boswell. For any group of Leaguers or Methodists in general who desire to become more familiar with the Bible, what it teaches, and the history of our Church, there could be no better course selected. A special edition of these have been prepared which the Publishing House mails to any address for 80 cents, postpaid, for the three. The regular editions would cost \$1.20.

A recent addition to the theological world of letters is "Man and His Divine Father," by Rev. John C. C. Clarke, D. D. This is the latest treatment of systematic divinity from the point of view of the conservative theologian, though the author in reaching his conclusions, has not neglected the most recent results of scientific inquiry. It is an attempt to solve some of the theological problems of the day, to establish the authoritative position of the Bible by an interpretation of its meaning which is neither too conservative, nor too liberal, and to make the harmony between science, philosophy and religion distinctly apparent to the average mind. Price, \$1.50.

Important.

Already we have been having trouble about people ordering "Young People's Hymnal," when they really mean "Young People's Hymnal No. 2." The first "Young People's Hymnal" is still in print, and is enjoying a very fine sale. Don't even order the "new Hymnal," that is ambiguous. If you want the "Young People's Hymnal No. 2," say so. All our previous exhortations about designating whether you want round or shaped note editions are still in force and are duly emphasized. In order to protect ourselves against the negligence and thoughtlessness of our customers, we must positively refuse to exchange Hymnals unless the buyer pays transportation both ways, and unless the books are in no wise damaged. This rule is inexorable.

BARBEE & SMITH.

Every preacher in Texas Methodism is an agent for the Dallas Branch of the Publishing House. See your pastor for books and prices, or order from the House direct.

It is a fact almost lost sight of nowadays, that Goethe's Wilhelm Meister is not only the best novel written in the German language, but it is also one of the masterpieces of the world's fiction. Boyesen, in his "Essays on German Literature," says that the book portrays "the disintegration of feudal society, then visibly commencing—the transition from a feudal to an industrial civilization." Outside of this significance the book has a very engaging plot and its pages afford an unusual interest. Thomas Carlyle has translated both the "Apprenticeship" and the "Travels," which are published complete in one volume. The binding is a handsome red cloth. Price 90 cents, postpaid.

Terse and Charming.

The New Orleans Christian Advocate notices Volume II of the "Pioneers of Southern Literature," by Samuel Albert Link, as follows: "In this volume Professor Link, who is a master of English prose, as well as a scholar of considerable reputation, completes his survey of early Southern writers, and gives the public the benefit of a vast deal of painstaking and skillful labor, for which he deserves much praise. Even a cursory glance at the contents of the two volumes of this series convinces the reader that the field here covered is far richer and more extensive than is usually imagined. The author does not attempt to give anything more than a short review of the life and productions of the Pioneers of Southern Literature, but he does this tersely and charmingly. The selections and quotations given are quite felicitous. The writers herein sketched are considered in the following order: 'Edgar Allan Poe,' 'War Poets of the South,' 'Singers in Various Keys,' 'Southern Humorists,' 'Political Writers and Historians.' In two volumes. Price each, 75c.

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This promises to be the most popular biography published by the House in many a day. Dr. Richardson had as much originality and energy as Peter Cartwright, with a finer vein of humor and superior intelligence. His story is told with simplicity and directness, and is a valuable contribution to our history. \$1.00 postpaid.

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OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 160 words. The privilege is reserved of condensing all notices. Parties desiring to appear in full as written should remit money to cover excess of space, at the rate of 10 CENTS PER WORD. Money should accompany notices.

Resolutions of respect will not be inserted in the Obituary Department unless they are accompanied by a check for the amount, but if paid for will be inserted in another column.

POETRY CAN IN NO CASE BE INSERTED.

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

HARDY—The sweet-voiced bird has been made truly said of the subject of this sketch. Sister Tommie Hardy was born in Lamar County, Texas, August 19, 1852. She was the M. E. Church, and when 12 years of age, she was converted to the Christian faith. Her father, Mr. J. B. Hardy, was a member of the Christian Church, and she was a member of the same. She was a devoted wife and mother, and her death was a great loss to her family. She was a member of the Christian Church, and her death was a great loss to her family.

PRICE—William N. Price was born in Tennessee March 1832, and came to Texas before the late war and stopped near Mt. Pleasant, Tinsu County. Here he found shelter in a Methodist home, though he had been brought up under the Baptist persuasion. In this home he learned to love the broad and wholesome doctrines of Methodism. He was a true Methodist. He served as a Confederate soldier through the war, and came to the Chickasaw Nation in 1862 and settled on the Washita River, near Davis, where he lived until the day of his death, which occurred by accident, March 13, 1901. His long life had been made up of deeds of kindness. By industry and honest dealings, he had secured a good portion of this world's goods. He had just completed on his own place a beautiful stone acre site over him according to our discipline, and laid his body to rest in his own churchyard. He had been married three times. He leaves a wife and three small children to mourn their loss. May the God of heaven bring them all to his people's rest without the loss of one. His pastor is J. M. HOLT, Taughtery, T.

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Rheumatism

Rheumatic pains are the cries of protesting and distressed muscles, and of protesting and excited nerves. The blood has been poisoned by the accumulation of waste matter in the system, and can no longer supply the pure and health sustaining the effect of this acid poison; and until the blood has been purified and brought back to a healthy condition will the aches and pains cease.

Mrs. James Holt, of No. Ninth Street, N. E., Washington, D. C., writes as follows: "A few months ago I had an attack of Sciatic Rheumatism in its worst form. The pain was so intense that I became completely prostrated. I was unable to walk, and my condition was so bad that I was attended by one of the most able doctors in Washington, who advised me to use S. S. S. as a specific. I was attended by one of the most able doctors in Washington, who advised me to use S. S. S. as a specific. I was attended by one of the most able doctors in Washington, who advised me to use S. S. S. as a specific.



SSS the great vegetable purifier and tonic, is the ideal remedy in all rheumatic troubles. There are no opiates or minerals in it to disturb the digestion and lead to ruinous habits. We have prepared a special book on Rheumatism which every sufferer from this painful disease should read. It is the most complete and interesting book of the kind in existence. It will be sent free to any one desiring it. Write our physicians fully and freely about your case. We make no charge for medical advice. THE SWIFT SPECIFIC CO., ATLANTA, GA.

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MARTIN—Mrs. Lou, wife of C. C. Martin, of Alabama, Texas, was a member of the M. E. Church, South, and expressed perfect change, verifying the "die well." The writer five days before her death, she was known to know a few evidences of a home, an affectionate mother, kind neighbor, and her excellences, the light bravely kept triumphed over death, as she neared the end, she said, "I die as gently as the infant she fell on sleep." E. B. T.

JEFFRIES—On the 19th, we laid under the oldest member of the Church, Mrs. Sarah, who was born January 19, 1820, and died 7 days. She had been a consistent member of the M. E. Church, South, and her neighbors were a mother to us all. Her death was a great loss to her family. She was a member of the Christian Church, and her death was a great loss to her family.

WEST—Jerusha M. T. A. and Samantha West, was born October 6, 1852. He was converted and joined the M. E. Church, South, July, 1882, and was licensed to exhort in March, 1894 by Rev. E. A. Bailey, P. E.; was married to Miss Anna Smith July 21, 1887. He was a consistent Christian life till he was called to pass to his reward and home on high November 2, 1900, after an illness of two months with slow fever. He bore his sickness with great patience and submission to the Lord's will. His baby died during his sickness, and when brought to his bedside he placed his hand upon its forehead and said: "The Lord gave, and the Lord taketh away; blessed be the name of the Lord." Bro. West was willing and ready to die—not a cloud in his way. May the Lord bless and comfort his dear wife, and may they be an unbroken family around the throne of God. M. S. LEVERIDGE.

NEWTON—Sarah Newton was born in 1827, and died in 1901. She was a devoted wife and mother, and her death was a great loss to her family. She was a member of the Christian Church, and her death was a great loss to her family.

KEATHLEY—Bro. Keathley was born in 1827, and died in 1901. He was a devoted wife and mother, and her death was a great loss to her family. He was a member of the Christian Church, and her death was a great loss to her family.

PHENIX—Foster, son of Rev. T. A. and Samantha West, was born October 6, 1852. He was converted and joined the M. E. Church, South, July, 1882, and was licensed to exhort in March, 1894 by Rev. E. A. Bailey, P. E.; was married to Miss Anna Smith July 21, 1887. He was a consistent Christian life till he was called to pass to his reward and home on high November 2, 1900, after an illness of two months with slow fever. He bore his sickness with great patience and submission to the Lord's will. His baby died during his sickness, and when brought to his bedside he placed his hand upon its forehead and said: "The Lord gave, and the Lord taketh away; blessed be the name of the Lord." Bro. West was willing and ready to die—not a cloud in his way. May the Lord bless and comfort his dear wife, and may they be an unbroken family around the throne of God. M. S. LEVERIDGE.

To those in malarial districts are indispensable system in perfect an absolute for sick headache, malaria, torpid liver and all bilious conditions. TOTT'S LIVER CURE. DR. DICKEY & DICKNEY, LADIES' Monthly Regulator. FINE SEWING MACHINE AND TEXAS ADVOCATE 1 YEAR \$2.00

GOLD MEDAL, PARIS, 1900 BAKER'S BREAKFAST COCOA Always uniform in quality, absolutely pure, delicious and nutritious. The genuine goods bear our trade-mark on every package. WALTER BAKER & CO. Ltd., DORCHESTER, MASS. Established 1780.

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Dr. Price's Baking Powder supplies a pure, wholesome leavening agent, which makes the biscuit and cake of highest healthfulness at medium cost and protects the food from alum, which is the greatest dietary danger of the day.

The foremost baking powder in all the world.

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Note.—Alum baking powders are low priced, as alum costs but two cents a pound, but alum is a poisonous poison and it renders the baking powder dangerous to use in food.

A CHAT WITH THE LOCAL PREACHERS.

At the beginning of the Texas Revolution there were only 10,000 American people in the whole territory of Texas, from the Sabine to the Rio Grande and from the Red River to the Gulf of Mexico. That was about one-seventh as many as the present population of the city of Dallas. At the same time there were some hostile Mexican soldiers already invading the country and marching bravely forward to exterminate our race. At the north of San Jacinto Santa Anna had in line of motion 10,000 trained Mexican soldiers, while General Sam Houston had only 1,200, which is 1/10 less than the number of Southern Methodist local preachers now in the state. The massacre of 120 brave men at the Alamo and the 300 unarméd and unarmed prisoners at Goliad was still fresh in the memory of our troops and moved them to the bloody combat. Especially the Texans rushed to the battle with the cry, "Remember the Alamo." They fought it less than half the distance, and in less than half an hour wholly routed the Mexicans, killing and wounding a number greater than the whole Texan force, achieving the independence of a domain greater than the German Empire. With the splendid example of what the 700 warriors of San Jacinto achieved in thirty minutes before us, consider what the 300 local preachers in Texas might accomplish in the years to come, if we had the courage of our convictions and the determination of the immortal founders of Methodism in Texas and the renowned heroes of the Alamo.

It is sometimes convenient to suppose a case in which you can speak—somehow argumentum ad hominem—to such the conditions of an unknown another more effectively than if you should point the index finger of your right hand directly in his face, and, like Nathan in the presence of the royal criminal, declare personally, "Thou art the man." If no such example in the fulness of its details, has ever existed, then it may remain in reserve for further consideration whenever such a case shall arise. Meanwhile, let it be remembered and guarded, as the yellow flag hung out to the breeze, as a timely and friendly warning to such as may be vulnerable to some unlooked-for contention lurking in conversation. If any such case as we have supposed in these papers has ever occurred, then no harm can result from our warning, but if we have reached a bolder place in some sensitive conscience, then some good may come. It is deemed legitimate to invent a fiction to teach and enforce a great truth, if no deception is intended. Such was the method of the Man of Galilee, if in fact his parables were indeed his own creations, but if it be that they were real events, literally true in all their historic details, the same can not be said in the matter of Nathan's little ewe lamb.

Not long ago we had a dream—no matter when, nor where it happened, nor whether we were half asleep or wide awake, nor does it matter what previous impression led to the strange phenomenon, nor indeed whether it

was not one of those unaccountable mental disturbances that are traceable to no known cause—all we can say definitely just now is that the following faint outlines of the vision still remain with us: We met one of the pastors of one of our metropolitan Churches in a great city. We said: "Brother Cleveland, do you know that one of your local preachers is nearly dying of grief because you have never invited him to preach in your pulpit?" "Well," he said, "I can't help that. My people will not allow it." We asked: "What is the matter?" "Oh," he said, "there is nothing against his moral character. The trouble is, he has been preaching the same old straw for twenty years without finding one single grain of wheat, while in fact there was very little in it at the start. I have saved him the mortification of attempting to preach to an empty house." The idea that a Methodist preacher would waste twenty years "preaching the same old straw," when there are so many rich harvest fields burdened with the sheaves of golden grain still ungathered, was so ridiculous that our excessive mirthfulness broke our slumbers, and we awoke to find it was a dream, if nothing more.

Now, if we have been dreaming about things that have no foundation in fact, nor in anything else except in the uncurbed imagination of an "old man in his dotage" or a young man in his noisance, then you may charge it against a harmless creature who can see a funny side to every question.

A never-failing friend says: "Are not afraid you will make some of your brethren mad by continually parading their shortcomings in the papers?" Why, no, we met one of them some time ago—we will not say where it was—you may place him at the North Pole if you like—who seemed to take a delight in telling us that it had been so long since he attended a Quarterly Conference that he had forgotten the time. Judging from the tone of his voice, and the general trend of his conversation, he claimed that to his credit, and we here cheerfully place it to that side of his account.

A brother said some strange things which we are trying to forget, because we love him and do not intend to hold it against him. In view of the fact that we may yet become the victim of the infirmities of irresponsible dotage, that usually culminates in some violent idiosyncrasy that deserve more commiseration than censure, we should bear patiently and deal tenderly with whims of old age.

W. C. YOUNG,
No. 142 Wall St., Dallas, Texas.

A CARD OF THANKS.

Please say through the Texas Christian Advocate to the many brethren and friends who have so kindly and tenderly expressed their sympathy for us in our recent bereavement in the death of our darling boy, Percy, that their words of condolence and sympathy have been a great blessing to us. Knowing that we have their love and sympathy in this dark hour has enabled us to bear with more fortitude this heavy stroke of Divine Providence. Their words of loving en-

couragement cheer and strengthen our drooping spirits. We would gladly reply to each one, but these kind messages are too numerous for it to be practicable for each to receive a separate acknowledgment. While our hearts are sad and in our home there is another vacant chair, we are steadfast in faith, and rejoice in hope of the life of the world to come through our Lord Jesus Christ. Our little family, while being diminished here, is but growing on the other shore. We labor on, looking forward to the resurrection morning with glad anticipations. Respectfully,
W. F. DAVIS,
MYRTA DAVIS,
Palestine, Texas.

FT. WORTH DISTRICT—NOTICE.

The Missionary Institute for the Fort Worth District will be held during the District Conference—Wednesday afternoon, 17th. Following is program for same:
From 2:15 to 2:45, opening exercises, conducted by M. K. Little. From 2:45 to 3:15, address by E. D. Mounzon on "A Missionary Conscience." From 3:15 to 3:45, address by R. C. Armstrong on "A Missionary Intelligence." From 3:45 to 4:15, open discussion in five-minute speeches. From 4:15 to 4:45, address by R. F. Dunn on "The Sunday-school Missionary Society." From 4:45 to 5:15, paper on work of the W. F. M. Society, by Mrs. _____ From 5:15 to 5:45, paper on work of the W. H. M. Society, by Mrs. H. W. Williams. From 5:45 to 6:15, open discussion. From 6:15 to 6:45, address by Jno. M. Barcus on Juvenile Missionary Society and Junior League. 5:15, general discussion. Singing will be interspersed according to taste and opportunity. Sermon by Jno. R. Morris.
JAS. CAMPBELL, P. E.

If you feel "All Played Out" Take Horsford's Acid Phosphate. It repairs broken nerve force, clears the brain and strengthens the stomach.

DISTRICT CONFERENCES.

A CHANGE OF PLACE. For obvious reasons, the place of the Pittsburg District Conference has been changed from New Boston to Gilmer. The time, June 22-29, has not been changed.
JOHN ADAMS, P. E.

CUERO DISTRICT. The Cuero District Conference will meet in Yoakum, Friday, May 10, at 9 o'clock a. m.
JNO. W. STOVALL, P. E.

COMMITTEES OF EXAMINATION. For Licenses to Preach—D. F. C. Timmons, W. E. Hardy, R. J. Smith. For Admission to Trial—J. W. Downs, A. Tower, J. M. McArthur. For Deacons's Orders—Stuart Nelson, G. W. Hiley, L. H. McGee. For Elder's Orders—T. B. Vinson, W. McAnulty, G. E. Hughes.
JOHN ADAMS, P. E.

EPWORTH LEAGUE NOTICES.

The Dallas District League Conference will meet in Denton, April 9-12, inclusive. The committee have prepared a fine program and a most profitable occasion is anticipated. Denton will do the hospitality of the conference in fine style, and the railroads have agreed to one and one-third fares from Lancaster and intermediate points; and there is no reason why we should not have a successful gathering. Let all of the Leagues prepare for a good representation.

CHANGE OF TIME.

The time of the Greenville District League Conference, to be held at Wolf-City, is changed from April 21-23 to May 8-10. The same program and schedule will be observed as announced. The conference will open Wednesday night instead of Monday night. Let every League in the district be well represented.
O. S. THOMAS, P. E.

The Terrell District Epworth League Conference will hold its annual meeting at Forney, the 9, 10 and 11 of April. Each chapter is requested to send several delegates.
MISS MANTIE INGRAM,
Sec. Terrell District E. L.

The good seeds that fail of fruit are but a reproach to the soil.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old fresh, as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing. Can put up a bushel in ten minutes. Last year I sold directions to over 125 families in one week, anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for fifteen (15) two-cent stamps, which is only the actual cost of the samples, postage, etc. FRANK'S CASEY, St. Louis, Mo.

TENTS TO RENT. Gospel tents several sizes. Engage early. Address: B. H. G. WISE, Greenville, Tex.

CATARH CAN BE CURED. Catarrh is a kindred ailment of consumption, long considered incurable, and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 842 Powers Block, Rochester, N. Y.

An old gentleman, when passing a little boy in Fleet Street, selling newspapers at a street corner, remarked: "Are you not afraid you will catch cold on such a wet night, my little man?" "Oh, no," replied the boy; "selling newspapers keep up the circulation, sir."

I. & G. N. Popular Excursions.

Galveston, Texas—April 16, reunion Scottish Rite Masons. Galveston, Texas—April 16, Grand Commandery Knights Templar. Galveston, Texas—April 16, K. of P. Grand Lodge Convention. Galveston, Texas—April 22, State Medical Association. Galveston, Texas—April 27, G. A. R. reunion. New Orleans, La.—April 21-26, General Missionary Conference of the M. E. Church, South. Low excursion rates will be made for all the above occasions. Ask ticket agents for particulars as to rates, dates of sale, etc., or write to: D. J. PRICE, Gen. Pass & Ticket Agent, Palestine, Texas.

The Treasury of Religious Thought for April, 1901, includes the index for the year just closed, and in the number of distinguished names and interesting titles proves the great value of the volume just brought to completion. The present number is not behind the eleven preceding in real value.

Some old people have no conscience in cheating a railroad. We hope our young people would scorn to be dishonest over a nickel. An unexpected turn of things may expose us. A little girl said to a conductor: "I am under age." "How old are you?" "I'll pay my fare and keep my satieties to myself."

MORPHINE, opium, Cocaine, and a host of other Whiskey habits cured without suffering. Remedy E. Cure guaranteed. Endorsed by physicians, ministers and others. Book of particulars, testimonials, etc., free. Write to: WILSON CHEMICAL CO., Dublin, Tex.

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That's why we are so well pleased when people say:—"You Don't Have to Apologize for Riding on the Denver Road!" We know that we had the handsomest train and most perfect service in the Southwest when we put on those up-to-date Pullmans, modern Coaches and luxurious Cafe-cars. The people have caught on now. The ladies appreciate the extra large dressing-rooms in our sleepers, every one is delighted with those new Coaches—and it is a veritable joy to take your meals in the Cafe-cars." Because of these advantages, also our much the shortest time, nearly everybody goes to Colorado our way. They enjoy going through without change.

W. F. STERLEY, A. G. P. A. A. A. GLISSON, G. A. P. D. CHAS. L. HULL, T. P. A. FORT WORTH, TEXAS.



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are here again, and our stock of Kent's man cartridges indicates the latest arrival and factory in carriage construction. There is no argument here as to whether or not the evidence of your own eyes, and for this reason we invite you to inspect our showing to learn what little money will put you in possession of a guaranteed vehicle, all style, quality and worth. When you see the P. & O. CO. NAME PLATE on the front of your motorcycle, you will know that it stands for FULL VALUE and a good guarantee as to quality. Look for it. Write for our new Catalogue, which will be sent free to any address.

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Vol. XLVII.
EDITO
FOLLY OF HOA
To know how to then use it wisely gift, and the man is a blessing th man who makes a heard it is a miser, blight upon human end he transmits a dren if he has any, less he usually sul count of his wealth loved and unwept, he passes out into a lot of hungry e and quarrel over l is a pity that such with the gift of ga by stores of wealth ter for him to hav poor man, and h such circumstance also for society an
Just at the prese illustration in poin papers are full of l those connected w hesitate to make a nection. A great Mr. William Rie ordinary circumst and Galveston. B a wonderful degre making spirit. He alone in the world, frugal in their ha money began to c was reinvested wit sight. It grew in went by, and in Rice was reputed. As his wealth inc it in stocks and t He spent but very but used every d dollars. So far as only small amou and less to public years ago he took New York, but there and Houston accumulations ran lions. His wife's thing with it as old, but he stoutl But the old lady not long for this his knowledge cal made a will disp the wealth. At he tleman learning c to the courts to in litigation. So died very sudd. Chas. F. Jones, b and a man by t were suspected o to do with his de ed. Now Jones stand and confes gation of Patrick, will, forged Rice ministered slow p until he was very lowed it up with ended his life. hungry cultures. litigations in wt is now involved. old man was ha his life by his off properties togeth was secretly poi trusted and confi during his life b for the promotio