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EDITORIAL.

THE UNSELFISHNESS OF CHRIST.

The most unselfish being that ever lived in this world is our Lord Jesus Christ. It was this principle in his character that led him to surrender the glory and honor and power which he had with the Father before the world was and come into this world as the man of sorrow and assume an attitude of self-humiliation and poverty and want. Though "being in the form of God he thought it not robbery to be equal with God, but made himself of no reputation and took upon himself the form of a servant and was made in the likeness of men; and being found in fashion as man, he humbled himself and became obedient unto death—even the death of the cross. And during the whole of his natural life he renounced everything which could be construed as his own interest and devoted himself to the welfare of others. Every miracle that he performed was a miracle of disinterested benevolence. He projected his life upon a level that touched every other life, however lowly, destitute and forsaken. He instructed the ignorant, he reproved the impenitent, he healed the sick, he lifted up the fallen and he emptied the wealth of his great heart into the aching void of human need. His nature was ever touched with the woes and misfortunes of the suffering, and his sympathy was swift of foot to relieve and cheer those who were cast down by the afflictions and burdens of earth's pilgrimage. And from the beginning to the close of his eventful career he gave to himself no anxious concern. He made for himself no riches, and he was even without the ordinary comforts and joys of the domestic circle. The foxes had holes and the birds of the air had nests, but the Son of man had not where to lay his head." He was a homeless wanderer bent upon a mission of good to the world. He made those whom the world most despises the beneficiaries of his tenderness and love. No human being was too low in the scale of degradation to fall of his pity and help if there was the slightest desire upon the miserable one for a better life. And such was his intense desire to benefit the outcast woman at Jacob's well that he even forgot to take meat in the time of his hunger. To further bring his heart into actual and deeper sympathy with human woe he would frequently rob himself of needed rest and spend nights in the solitudes of the mountains agonizing with God for larger equipment for useful service to mankind. And in the end, with the unlimited power of the Eternal at his disposal, he went the way of weeping into the loneliness of Gethsemane, and from thence to the tortures of Calvary, where he died the just for the unjust. All of these labors and sorrows and sufferings he endured for the benefit of an ungrateful race. There was not one trace of selfishness in his life and character, and it is this great fact that brings him into contact with the needs of the world to-day. He loved mankind and gave himself for them, and for this reason he imolated himself upon the altar of sacrifice. Therefore, the highest type of character to be

found among men to-day is in him or her most like the Son of God. "If any man will come after me, let him deny himself, take up his cross and follow me."

FLOWERS SCATTERED UPON THE GRAVE.

Some time ago we were passing through a burying ground and stooped in front of a grave that was covered with flowers and by the law of association we were thrown into a train of thought. The one whose dust was lying quietly under that mound was during her life one of God's most self-sacrificing children. She had given herself literally to her home and loved ones. But the latter part of her life had become gloomy and despondent; but she did not relax her effort to serve the woe of her domestic circle. Yet she did not have that patient and forbearing sympathy to which she was entitled by virtue of the fact that she was a devoted wife and a loving mother. After death had closed her eyes and the grave had swallowed up her remains these thoughts came back with wondrous pathos to those who were left to mourn. And these beautiful flowers were tokens of the esteem in which she was held after she had gone. But how much better it would have been had these evidences of love and tenderness been shown while she still lived and her poor heart was in reach of sympathy, patience and tenderness. Lying there on her grave they could serve no purpose but to express what ought to have been spoken months before. Her heart could not feel them, her eyes could not see them, her sense of smell could not perceive them, and her hand could not touch them. She had passed beyond the need of these tender expressions and she was oblivious to their mission of tender thought. Then the beam of want to learn is to do good to our loved ones while they are with us and can get some benefit out of our ministrations. Upon the old withered face, once beautiful and angelic, we ought to impress the kiss of affection, and around the old stooped form, erect and graceful, our patient and helpful arms ought to press as she travels down the rough places of life. When she is tired we ought to rest her; when she is a little irritable on account of worn out nerves we ought to soothe her with gentle and kind caresses, and when she is helpless upon the bed of suffering we ought to minister to her every want and gladly strew her path to the grave with flowers and evergreens. Then when she is gone we will have the sweet consciousness of the thought that while she was with us we did all that we could to make her life happy and joyous. Then with good consciences we can make her grave to blossom from week to week with tokens of our remembrance.

HELPFUL VISITS TO THE SICK CHAMBER.

To visit the sick in the time of their suffering and confinement is to follow the example of our Lord. This is the occasion to manifest Christian sympathy and to neglect it is unpardon-

able. When people are well and prosperous they do not specially stand in need of our attentions, though even then we can often show our friendly interest in their welfare. But when the body is disordered and a man is shut in his home with nothing to do but think of his deprivations and sufferings his heart grows hungry for the face and words of a friend. To drop in upon him with a cheerful, kindly spirit is to make him forget himself and gather a new inspiration with which to throw off disease and regain health and strength. He feels that somebody loves him, and he is quick to take heart again.

But to know how to visit the sick chamber wisely and profitably is quite an accomplishment. Some visits to the sick would be better had they not been made. To go into the room of affliction with a gloomy face and a deep sigh is very depressing. And to go into it like Job's friends did and sit down in morbid silence and gaze at the poor sufferer in blank horror is enough within itself to superinduce death. Such a visit leaves the afflicted one in utter despair. It brings the subtle mist of mid-winter upon the hopes and prospects of the sick bed. Or for a house full of people to gather in the sick chamber, indulge in gossamer conversation and tell of all cases similar to the one lying before you who died of disease somewhat like this one, is absolutely criminal. But if we assume a hopeful expression, speak pleasantly and cheerfully to the patient, and scatter a little sunshine in the chamber and then retire the visit will prove a source of comfort and help. We have seen sick people really put on the way of recovery by visits of this character, and we have seen them thrown back several days by foolish and harmful visits upon the part of friends who have no tact under such conditions. There is nothing that can take the place of good common sense when we enter the room of suffering.

ANOTHER LAW THAT NEEDS AMENDING.

That phase of our Church law which authorizes our pastors to issue certificates of membership to those of our people moving from one charge to another needs a slight amendment. As it is the certificate is issued so that the person receiving it is practically out of the Church until he deposits it. The same law in the Discipline of the Methodist Episcopal Church is, in our judgment, an improvement upon ours. When one of their members receives a certificate it is so worded that the man still remains a member of the Church granting the certificate until he deposits it with another charge, and the pastor who originally issued it is notified of the fact by the one receiving it. By this act of certificate the person is never out of the Church, and while he holds his certificate he is amenable to the charge from which he received it, even while that certificate is in his pocket. This seems to us the better form of Church certificate. According to our law and form of certificate the person holding it is not amenable to the Church for his behavior until he deposits it, and then

the charge receiving him can if he wish to review his conduct during the time the certificate was in his pocket. There are reasons why our form of certificate might be amended to that of our sister Methodism. We need give no thought to a local preacher being a distant State waiter in legal opinions, and do evangelistic work and be independent of law, by withdrawing his membership, bring it upon a man, we into any pastoral charge, create stills return to his regular home, built up a Quarterly Conference in sympathy with his home, become a member of it and the change that is required by his work practices is his recourse. But if the law making the local preacher responsible for his behavior to the Quarterly Conference, where he holds his membership, can be so changed as we suggested in the last issue of the Advocate, as to make him amenable to the Quarterly Conference where he happens to be, and if the form of private Church certificate be so changed as to make the person holding it a member of the Church even while he carries it in his pocket, then the trouble about being out of the Church will be forever eliminated. We hope, therefore, that our Texas Conference will memorialize our next General Conference to give us these changes, and then we will be placed in position to protect our Church from a few wandering and unscrupulous apostles who make it their business to create discord in the organized work of the Church. We have had enough of this sort of trouble and it is time to put an end to it. If men can not conform to our Discipline, and if they are determined to take advantage of a little disaffection, how can there be our work and see their influence to build up other denominations at our expense, we ought to have this amended change in our Discipline for our protection. Then we can compel them to observe our laws in that path, and in other denominational affiliations.

EDITORIAL BIRDSHOT.

Proclamation is a white horse.

Religion can not flourish without prayer.

Temptation strengthens the purpose of a good man.

Childlike faith unlocks the mysteries of Providence.

Gratitude is not the least of the graces we owe to God our Father.

Afflictions often testify to the perfection in the production of the fruits of righteousness.

Material prosperity does not always deepen our sense of dependence upon God as the source of our help and strength.

When a man becomes too busily engaged to attend to the obligations of his Church life he is in a good position to backslide.

A great many men spend their years in toil in accumulating a fortune for the moral ruin of their children and the enrichment of lawyers.

COMMUNICATIONS.

TWENTIETH CENTURY NEW TESTAMENT.

Allow me now a little space to enumerate some of the beauties of the Twentieth Century New Testament.

1. The reading is continuous, and not arbitrarily broken up into chapters and verses as in the Authorized Version. This enables the reader to follow the consecutive thoughts of the writers without any harsh interruptions, as in Hebrews, chapters 11 and 12 in the Authorized Version.

2. The books are given in the order in which they were written, or nearly so. How many common readers know that Mark was written before Matthew and Thessalonians before Romans?

3. The interpolations are carefully bracketed. These men have the ability, and are in a position to carefully examine the various readings, and with a good show of reason, point out the passages that have found their way into the text since the original manuscripts were written, and by examining these closely—when pointed out—even the ordinary reader can see they are injections into the text. This is a very great service to most of us; instance the woman taken in adultery.

4. The words taken from the old Testament are italicized. I have been trying to be a student of the New Testament for a quarter of a century, and yet I had the vaguest conception of the extent to which the words of the Old Testament are interwoven into the New. If anybody ever had the idea that the Old Testament was comparatively a defunct book, let him read the Twentieth Century Version of the New Testament and he will have it no more.

5. Public or legal papers are given in a way to impress their importance. Read the paper sent by the Apostles to the Gentile converts—Acts 15:23—and the one sent by Lysias to Felix—Acts 23:26—and the style adopted by this version will appear beautiful and useful.

6. The plain and correct use of words is admirable. In Jno. 3:16 the words "Enduring life" are used in preference to "Eternal life", or "Everlasting life". A little careful study will show the propriety of these words. Eternal life—without beginning or end—can only belong to God. Everlasting life means almost the same, but a life may be everlasting from a certain point, and yet full of changes. In one sense the Devil's life will last forever. No life perhaps is annihilated, but the word enduring means that the life possessed by a Christian abides, continues, endures, etc., etc.—the same kind of life advancing. In Rom. 5:1 instead of having to explain what "justified" means, we have it made clear in the expression, "As the result of our faith we stand right with God." Jno. 3:8 instead of "The wind bloweth where it listeth" we have "The wind blows where it wills." In Matt. 26:75 instead of "Thy speech bewrayeth thee," we have "Your very way of speaking proves it." In Matt. 27:45 instead of "From the sixth hour there was darkness, requiring a knowledge of the Jewish way of beginning and ending days to know what hour is meant, we have "After midday a darkness came." In Luke 1:35 instead of saying "That holy thing which shall be born of thee shall be called the Son of God," the Twentieth Century Version says: "Your child will be called holy and the Son of God." In Luke 7:13, where we have an account of the raising of the son of the widow of Nain, the Authorized Version says: "And when the Lord saw he had compassion on her and said unto her, 'Weep not,' but the Twentieth Century Version says more pathetically, "The Master's heart was touched at the sight of her, and he said to her, 'Do not cry.'" So simple are the words used that many passages that are hard for children and the uneducated to understand as they are expressed in the Authorized Version are easily understood in the Twentieth Century Version without the aid of a dictionary or commentary. My boy said while reading it, "Why, papa, I can understand this Testament." It will be observed I have not undertaken to pass upon the correctness or incorrectness of the translations, but have simply compared the Twentieth Century Version with other versions, five of which I have in my library. And besides I know, even if I were in a position to make a translation, I am utterly incompetent to undertake such a task, having been educated in a little Episcopalian academy that held about the same position in Arkansas that the

McKenzie Academy held in Texas. And when I see that the translators of the Authorized Version and the Revised Version and the Twentieth Century Version and Mr. Wesley in his version and the Bishop of Debra in his have in the same passage varied in the translation of the proposition, some translating it in, some by, some to, etc., I have not the courage to undertake to express the metaphysical thoughts of the idioms of the Greek into English. But I do heartily believe that the Twentieth Century Version, without lowering any fundamental doctrine, has expressed the thoughts of the very best English versions in such pure, simple and living English that the common reader may be greatly assisted thereby.

The examples given in this paper have been taken from Mark, Matthew, Luke and John. Perhaps the Twentieth Century Version gives greater aid in understanding the Epistles. If I were not afraid of tiring your readers I would pursue these studies through the Epistles, but will wait on some more competent hand.

B. H. GREATHOUSE.

LAW AND SALOONS.

Our school district has been under prohibition rule for some time, but there came into the bounds of Brushy Creek Justice Precinct two saloons—one at Kickapoo and one at a saw mill a few miles away.

Brushy Creek circulated a petition to have a precinct election. The election was ordered and set for March 9. At the same time our neighbor precinct was afflicted with a "cross road" saloon, where whisky was sold three months without any license. The Grand Jury took hold of it, found a bill against him, and the saloon man paid the dues for the three months and then changed the date on his license covering the time he sold without license, making the license date back to the time he began selling whisky. This procedure settled the bill against him and paid all cost of trial. Was this a legal procedure? If so, we should vote three cheers for the Representatives who made the law and congratulate any State or County that would tolerate it. But, this is truly characteristic of the liquor traffic. There was an election ordered for the Montalba School District, which territory embraced Dr. Furgerson's saloon at the cross roads. March 9, was its election day also.

When the returns of the two elections were made we find Montalba went dry by fourteen majority, and Brushy Creek Precinct went dry by fifty-six majority. Dr. Furgerson, at Montalba, says he will contest it, and did, on the grounds that it was an illegal election. The law requires that five notices be put up in public places, and they had only four. But the reason they had only four was that Dr. Furgerson (saloon man) got hold of one notice and put it in his pocket and refused to tack it up, in order to make it illegal, and then contested it on that ground. He says he must be put out strictly according to law. Wonder what he thinks of the three months he sold without license? Law! Indeed. This election is to be held over April 12 in order to grant the impudence of the saloon man a legal election; although when the citizenship demanded prosecution in his case for selling whisky three months, when he did not care for the law, the citizenship got no hearing, no new trial, no anything, only "Let him alone, he is a saloon man." Anderson County, or the State of Texas one, is responsible for this condition of things. I am sure the old darky told the true story in a few words to Dr. F.—the other day. An influential negro who votes prohibition heard Dr. Furgerson quoting Scripture and pleading for his saloon, and the negro said: "Doctor, I always heard that the devil would quote Scripture and now I know it." Dr. F. had no more words with the negro.

Brushy Creek box polled 92 votes, 91 of which were prohibition votes. Kickapoo polled 126 votes—97 anti and 29 prohibition. Concord box polled 24 votes, and this was solid prohibition. There was not an anti negro at Brushy Creek box. Kickapoo saloon man caught a little of Dr. Furgerson's fever and talks of contesting the election on the ground of illegal voting done at Brushy Creek when he has been sending minors home drunk. How is law and saloons?

A. A. KIDD.

Brushy Creek, Texas.

CLING TO THE BIBLE.

The discriminating student of the Holy Scriptures is confronted with two words, over which he should pause and carefully ponder: "Revelation" and "Inspiration." Webster defines the former word thus: "The act of reveal-

ing or disclosing, or discovering to others, what was before unknown to them." The latter, "A supernatural divine influence, which qualifies men to receive and communicate divine truth." Revelation refers to the way in which the original writers obtained the things they wrote; while inspiration refers to the assistance they received in imparting this revelation. But it is claimed that the Bible does not classify nor express its facts scientifically; which it should do if it is given for a perfect ethical guide. This objection is swept away when we remember that God revealed himself to man in the language of man. And all illustrations from nature or otherwise would have to be such that the people could understand them. If the language of modern science had been used in the Bible, the people could not have understood it.

Even scientific men themselves do not so express common facts. They speak of "sunrise" and "sunset" just as did the biblical writers. How would it sound to hear them speak of sunrise in the following language of modern science. "The earth has so revolved upon its axis that the illuminated ray has been brought upon the earth's surface at the longitude and latitude of the observatory at Greenwich."

Or, take the scientific reply of a young lady graduate, who was asked if she would have a second piece of meat. Her reply was: "Gastronomic satiety admonishes me that I have arrived at a state of deglutition consistent with dietetic integrity." If she had used language commonly employed, it would have been this: "I have eaten enough." Take another scientific way of expressing a very common occurrence—"I suddenly fell." "My perpendicularity suddenly became a horizontality." Let us not object to the beautiful and inspiring language of the Bible because it is not expressed in the intricate terminology of modern science.

J. W. BLACKBURN.
Blue Ridge, Texas.

THE AIM OF FOREIGN MISSIONS.

The Bible lessons we are now studying seem to bring us nearer to our suffering Savior; to make us realize more fully than ever our Father's love for a lost world and the inestimable value of human souls. The following extract from a paper read by a distinguished Moravian missionary on "the supreme and determining aim of foreign missions" at the late Ecumenical Conference is so full of inspiration that I wish to have it reproduced in our Advocate for those who have not seen it. The Moravians have ever been the pioneers in missionary work and are now doing a greater work in proportion to their numbers than any other body of Christians. Statistics show that they have for every fifty-eight communicants in the home Churches a missionary in the foreign fields, maintaining 192 stations in 21 different countries; and for every member in the home Churches they have 2.6 members in the congregations gathered from among the heathen:

"Now, then, what was and is the incentive for foreign missionary work which has produced such results? While acknowledging the supreme authority of the great commission, and yielding it complete and implicit obedience, the Moravian brethren have ever emphasized as their chief incentive the inspiring truth drawn from another word of Scripture. Dwelling, as they ever have, upon Christ and him crucified as the chief theme of their preaching, both to civilized and savage sinners, and making his actual sufferings the spur to all their activity, they fastened upon the great prophecy of the suffering Messiah as their incentive to foreign mission work. When his soul shall make an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul and shall be satisfied; by his knowledge shall my righteous servant make many righteous; and he shall bear their iniquities. Therefore, will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors; yet he bare the sins of many and maketh intercession for the transgressors."—Isaiah 53:10-12.

From this they drew their missionary battle cry: "To win for the Lamb that was slain, the reward of his suffering."

A clear realization of the terrible cost of our salvation to our brotherman, Jesus, who is at the same time the Son of God, must fill our hearts with a burning zeal to do something for him. We feel that we must compensate him in some way for the awful sufferings—physical, mental and spiritual—which

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he endured in working out our salvation. To give him ourselves, to devote our lives to his service in a general way, is not satisfying to the soul yearning with love for the Savior; for that is his simple right—he has purchased that and paid a tremendous price for it. The only way we can reward him is by bringing souls to him. For that, he died. When we bring him souls, then we bring him the reward of his sufferings. That is the compensation for the travail of his soul. Then shall he be satisfied, when he sees this spoil of his dearly bought victory on the cross.

The more debased and degraded the people brought under the sway of the Savior, the greater his reward; for the more evident does the regenerative power of his Spirit thereby become. In no other way can we so effectively bring the suffering Savior the reward of his passion as by missionary labor, whether we go ourselves or enable others to go. Get this burning thought of "personal love for the Savior who redeemed me" into the hearts of all Christians and you have the most powerful incentive that can be had and all the authority that is needed for missionary effort of every kind.

The supreme and determining aim of foreign missions is nothing less than the establishment of Christ's eternal kingdom. This consummation, for which all the saints at rest long, and for which the Church militant labors, is inseparably bound up with the solution of the missionary problem. For Christ himself has said: "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all nations; and then shall the end come." MAY FLOYD SINEX.

IT SLUGS HARD.

Coffee a Sure and Powerful Bruiser.

"Let your coffee slave be denied his grog at its appointed time! Headache—sick stomach—fatigue like unto death, I know it all in myself, and have seen it in others. Strange that thinking, reasoning beings will persist in its use," says Chas. Worrall of Topeka, Kansas.

He says further that he did not begin drinking coffee until after he was twenty years old, and that slowly it began to poison him, and affect his hearing through his nervous system. He would quit coffee and the condition would slowly disappear but "one cold morning the smell of my wife's coffee was too much for me and I took a cup. Soon I was drinking my regular allowance, tearing down brain and nerves by the daily dose of the nefarious concoction.

Later I found my breath coming hard and frequent fits of nausea, and then I was taken down with bilious fever.

Common sense came to me and I quit coffee and went back to Postum. I at once began to gain and have had no returns of my bilious symptoms, headache, dizziness, or vertigo.

I now have health, bright thoughts, and added weight, where before there was invalidism, the blues, and a skeleton-like condition of the body.

It would be hard to tell how highly I value Postum.

My Brother, Prof. Harvey Worrall, quit coffee because of its effect on his health and uses Postum Food Coffee. He could not stand the nervous strain while using coffee, but keeps well on Postum.

Miss Fantz I know personally has been incapable of doing a day's work while she was using coffee. She quit it and took up Postum and is now well and has perfectly steady nerves."

A LOCAL PREACHING CONFERENCE.

Just lately the writing rather extensive about the conference matters general questions have been allowed, will add materials at conference.

What has been Advocate along from pastors, fr Allow me to standpoint of a concerns the pastor's best, is still unaltered, but to those negligent, are these

We have some full report in the reaping benefits years; they and the comfortable homes and God in various yet in spite of all to conference year before the Bishop's report everything's Such men who are not by Southern will not discharge cumbent upon them be allowed to hold a Church whose of as ours.

There seems to among Methodist put off speaking missionary money. Just as long as just that long will in their reports. Rev. Jno. L. More the Gainesville "When conference certain sum of it. I never stop the last cent of that he has served small circuits and stations, and never in his life.

Some years ago closing. Nothing missionary money, tor and asked him to raise any. He ards had not raised fourths of his salary afford to speak of it that had been replied, "you have salary, the remain but nothing what the disabled brot in foreign fields." manner of doing part of the report have no patience neglects his duty. I have no patience has such little reg deliberately refus promised faithful preachers are und compelled to agree are admitted to if he is ordered thing, and willful has not been faith there is mistake screw somewhere.

Some of the old claim that their missions, and their train their ass believed in all them to believe necessity for you. You are sent the pose of teaching tful to help them and if you admit teach them, you admission of your your duties, and and give some w better it will for God.

Such remarks a to the whole race.

I believe the margin their duty to things, and are w rifice for its good mind an instance after striving all conference collect falled through so tune, took \$65 of to pay his charge have the good and her interest such hands. If General Conferen measure compelli the same percent own salary that things. Then he

I know a young not mention his t might blush to who has no place of-the-way scho

hels of po- ty pounds sh from the is quantity to the soil, crop will decrease. ... KALI WORKS, Nassau St., New York.

A LOCAL PREACHER'S PLEA FOR CONFERENCE CLAIMS.

Just lately the brethren have been writing rather extensively and learnedly about the conference claims and missionary matters generally. Many wise suggestions have been offered, which, if followed, will add materially in swelling the funds at conference this fall.

WELLS THAT BREATHE.

By Rev. Wm A. Bowen. In more ways than in immensity of territory, cattle, cotton and climate, Texas is full of wonders. I found one thing last summer that it will take some very wise—and learned—scientists to fully explain. It was on what is known as the Great Divide between the Neeces and the Devil Rivers.

NATH EXHORTS THE BRETHREN.

I love to read the Advocate, whether I have any writing in it or not. Why don't our West Texas superintendents write more? Bro. H. H. writes too seldom, and what has become of Gilbert? He used to give us some mighty good little short sketches and reminiscences. And the rest, I would love to hear a word from you occasionally.

UNCLE BILLIE HANCOCK IS DEAD.

He died at his home, near Monthalia, Gonzales County, Texas, April 3, 1901. On that Friday morning his wife awoke and found him dead in bed. On Saturday, the 6th, he was buried at Monthalia Cemetery by the Masons and Bro. Annis, his pastor. He was 82 years old the day of his burial. Both he and his aged wife, who is 85 years old, had been in poor health for a long time.

May God bless the sorrowing wife and the devoted niece. But neither they nor I sorrow as those who have no hope. I feel sure that while I have one friend less on earth, I have one more in heaven.

REMARKABLE EXPERIENCE OF AN ILLINOIS MINISTER.

Rev. W. J. Chapin, of Chatham, Tells an Interesting Story of His Prostration and Restoration to Health. In the pretty little village of Chatham, Sangamon County, Ill., lives Rev. W. J. Chapin, a Baptist divine, whose 73 years are crowded with noble deeds in the Christian ministry.

ACTIVELY AT WORK.

REMARKABLE EXPERIENCE OF AN ILLINOIS MINISTER. Mrs. Chapin, a kindly faced elderly lady said: "They did him so much good that I decided to test their efficacy on myself. I have been troubled for years, with what our physician, Dr. Hewitt, calls rheumatic paralysis, but since taking the Pink Pills I have been stronger and the pain in my right arm and hand is less acute."

Dr. Williams' Pink Pills are sold by all druggists or will be sent direct from Dr. Williams Medicine Co., Schenectady, N. Y., on receipt of price, 50 cents per box six boxes \$2.50.

43-FLOWERS 30c. Worth \$1.25, delivered free. SPECIAL OFFER—made to introduce our goods. 20 Pkts. SEEDS—all SEED TO GROW, will BLOOM this year. ... THE CONARD & JONES CO. Box 21, West Grove, Pa.

SEND NO MONEY—but see our Sewing Machine with \$12.50. ... OPIUM COCAINE AND WHISKY. Bells. CHURCH BELLS Chimes and Peals. McSHANE BELL FOUNDRY Baltimore, Md.

Easy to Take Easy to Operate Hood's Pills. Austin White Lime Co. Manufacturers of the celebrated WHITE LIME and dealers in Portland and Rosedale Cements, Plaster, Hair, Sewer Pipe, Fire Brick, etc. AUSTIN, TEXAS.

April 18, 1901.

Notes From the Field.

WEST TEXAS CONFERENCE.

RESCUE HOME, SAN ANTONIO. H. M. Glass, April 15: The services at the Rescue Home are very interesting. Every adult inmate gives satisfactory evidence of genuine conversion...

NORTHWEST TEX. CONFERENCE.

PEASTER. Jim M. Bond, April 15: There were thirty conversions Sunday night at Peaster, sixty in the last three days. Still going on.

GEORGETOWN.

A. O. Evans, April 15: Closed a seventeen days' meeting last night. One hundred and sixty conversions and fifty or sixty reclamations. Church generally revived.

BRANDON.

W. H. Crawford, April 12: Our second Quarterly Conference met April 6 and 7. Brandon Circuit paid to P. E. and P. C. \$25.19. Our stewards are working like Trojans.

BLANKET.

M. H. Major, April 9: The work on Blanket charge is prosperous. We were most cordially received, and have been uniformly well treated since we have been here.

HARMONY.

J. E. Blaylock, Our second Quarterly Conference was held at Mt. Zion, April 6 and 7. Our presiding elder, J. G. Putman, was present, and preached three as fine sermons as I ever heard.

SEVENTH STREET, TEMPLE.

John W. Hennessee: Bro. Wallace let the Junior League have the right-of-way Easter night, and we were entertained for some time in a way to make a person enjoy himself.

The Church seems to be in a better state spiritually than it has been. We are growing in grace, but we "need more religion" and we are working to that end.

BROOKHAVEN.

Oliver C. Swinney, April 15: Our second Quarterly Conference is a thing of the past. Our presiding elder was on hand and preached a soul-stirring sermon on Friday at H. Eno. Putman is one of the best preachers that we ever heard.

CRESSON.

R. F. Dunn, April 9: Our second Quarterly Conference has come and gone. It was held at Long Creek, Tuesday, March 28. Attendance was good, all things considered, especially from the Church there.

EAST TEXAS CONFERENCE.

DALBY SPRINGS.

W. T. Ayers, April 11: Last Friday night, while this preacher and family were sitting around the fire, singing and reading the Advocate, we heard a tap at the front door.

FIRST CHURCH, MARSHALL.

A. S. Whitehurst: We have just closed a glorious meeting in this town. Our people have shouted and rejoiced in God's great love and displays of grace.

NORTH TEXAS CONFERENCE.

MAXEY.

W. R. McCarter, April 9: Have just closed a successful meeting here at Maxey. Church revived. Some were converted and joined the Church.

GREENWOOD.

H. B. Johnson, April 11: Sunday was a great day for the Church at Greenwood. At the morning service we had old-time shouts. Also had a good service at 8 o'clock.

WHEATLAND.

L. Blaylock: This Church is about thirty years old. I am informed that Rev. Jno. S. Davis was its first pastor. It was at one time a full station and paid the preacher \$80.

An excellent choir furnished delightful and appropriate music. Then the preacher gave us a sermon on the "Resurrection" which was strong in logic, deep in thought and very edifying to his auditors.

MESQUITE.

H. H. Vaughan: As there has been no report from this work, I thought I would note progress. I was kindly received and generously housed, found the Church well organized and in good condition.

MARVIN.

E. L. Egger, April 8: We have held our second Quarterly Conference, Dr. Alderson, our presiding elder, was with us, preaching in that happy style always characteristic of an Alderson.

SANGER.

Atticus Webb, April 12: Our presiding elder, J. I. Morris, has been with us here in a revival now about eight days, and has done as fine preaching as any man need to want to hear.

TRENTON AND MARVIN.

Zoro R. Pirtle: We began our meeting at Marvin the third Sunday in March and closed on the fifth Sunday night. Cold and rain and mud interfered considerably, but we had a splendid meeting nevertheless.

TEXAS CONFERENCE.

SEALY.

J. T. Browning: Brehman, April 9: Last Sunday I went to Sealy to preach an Easter sermon for Bro. M. F. Daniel, who was engaged in a glorious revival at San Felipe.

McKEE STREET, HOUSTON.

Jno. E. Green, April 12: We have just closed a successful meeting. There were about fifty conversions, thirty accessions and a general revival in the Church.

assisted the pastor. His preaching was faithful and forceful. Our collections are well up. The financial and spiritual condition of our Church is fine.

HOUSTON.

E. L. Shettle, April 12: We are in the midst of the largest revival that has ever been held in this part of Texas. The whole town is stirred up and we are doing well.

CAMERON AREA.

A. C. Cray, April 12: Our second Quarterly Conference was held at Mt. Zion, March 29 and 30. Some 100 people were present at home, and 1000 at the gathering Saturday at Brookhaven.

Santa Fe Special Rates.

Fort Worth-Account Travelers' Protective Association, Convention, regular convention rates, April 21-25, and for trains arriving morning of the 26th, limited for return April 28.

Cotton Belt Special Rates.

United Confederate Veterans, Memphis, Tenn., May 2-8, 1901. For this occasion tickets will be sold to Memphis at the following rates: From Texas, \$4.00.

I. & G. N. Popular Excursions.

Galveston, Texas-April 22, State Medical Association. Galveston, Texas-April 27, G. A. R. reunion.

A girl can not too sedulously guard her mother, but too freely bear with her, if the mother have reached a period where she is more acutely worried than formerly.

MA'S TORTURE.

By an acid humor in contact with the skin, redness and irregular eruptions form sticky fluid, which sometimes the skin is.

LETTER.



old trouble." - Mrs. St., Kansas City, Mo. This acid poison, pores it to a healthy, rough, unhealthy skin and clear.

ATLANTA, GA.

Greeks are impudently hastily got the Jewish quarrel at once sent, and in the professed and fourteen.

CURED.

and from practice, had East India mission vegetable remedy cure of Consump-tion and all Throat a positive and radical cure and all Nervous and its wonderful cures, and desiring I will send free of cost, this recipe, in German full directions for by mail, by address, this paper, W. A. Rochester, N. Y.

THEY NEVER WILL.

they never will them's Laxative did at once. Car-pocket. Always price, 25 cents.

ITCHING BURNING SCALY HUMORS.

Complete External and Internal Treatment \$1.25. Consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales and soften the thickened cuticle, CUTICURA Ointment (50c.), to allay itching and inflammation and soothe and heal, and CUTICURA RESOLVENT (50c.), to cool and cleanse the blood.

Ismen

of hard work in the blood often becomes food served in the a great extent re- condition of the the body an easy rms of disease.



ne of chronic scrofula I also had chronic I am in good health as in my life owing medical Discovery e "Discovery" before n Sense Medical 8 pages, and over it free on receipt pence of mailing stamps for the 1 cents for the Address Dr. R.

the baby kept a minute at the When it ceased, applause filled of voices shout- The man who stood up on a tiger for "our lemonium loose the baby had got med to like the e crowd, and its little child- ing only ceased hausted. The tion of the pro- You can go "n less "our baby" "—Jay Benson Independent.

A NAME. e, Washington t of attentions could account going away. great Roman him particular ive of George

e had been in- vitations and opposed rela- sident. ho had taken s, "Whoso- p of water to rist's, verily I no wise lose

in any day of life together ou could. The who perfected he very best

FOOD. or House-

certain city and rent a light house- are invited set of meals

the problem ch milk or package of y. al is ready e meal, too. ds with the the grape- producing a . The sus- is sufficient even when

OUR FAIR-HAIRED BOY.

"A child is earth's crowning joy." (Lines inscribed to my friend, Mrs Evelyn Barnes, on the death of her little son Ferrell, who was fatally burned March 25th, 1901.)
With anguished hearts we stood by the side
Of our child, earth's crowning joy,
For the Angel of Death, with fire-fend breath,
Had called for our fair-haired boy.
"I bring you a flower, a lily-white tomb
Said a friend to our fair-haired boy,
'Twas one who but lately had laid in the tomb,
Sweet Cora, his life's crowning joy.
"O, the pretty flower!" cried our fair-haired boy,
While the blue eyes shone with delight,
"Just lay it right here," dear doctor, he said,
'Till I take it to Cora to-night.
Prophetic words! Ere the morrow's sun
Had gilded the earth, soft at rest,
Our baby has gone to join his sweet friend,
With the lily-white bloom on his breast.
And the Angel of Death, who transplants the flowers,
To crown our Savior's joy,
Took no fairer one, for eternal bloom,
Than Ferrell, our fair-haired boy.
EVA J. KEYS.
Temple, Texas.

OUR EDUCATIONAL DEVELOPMENT.

Some sentences can be easily understood; some can not possibly be misunderstood. Bishop Fowler has written and spoken of many of the latter kind. Here is one: "American Methodism came into the century with the ashes of one college." The heroism and the tragedy of Cokesbury are in those words. At the Woman's College of Baltimore the other day I saw the old Cokesbury College bell, which rang when Washington passed Abingdon on his way to become President, the few students cheering as he passed. But looking at the bell I kept thinking of the Bishop's phrase, "the ashes of one college." Gathering statistics must have been easy then compared with the effort at present. We shall go into our new century with something more than ashes.

In 1796 Jesse Lee said of such schools and seminaries as then existed, Cokesbury having burned: "They are hardly worth noticing in this history." So we came in with just those ashes. And that was about all we had during the first quarter of the century. The General Conference of 1820 recommended the Annual Conferences to form schools and seminaries. There is some confusion, some dispute indeed, about which was the earliest college formed under this advice. McKendree reports 1828 as the year of first opening; Allegheny, 1816; Wesleyan, 1821; Cazenovia Seminary, 1824; East Greenwich Academy, 1802; Wesleyan Academy 1817, and Western Reserve Seminary 1827. This controversy does not concern us here; it may go with the question of the relative ages of the Christian Advocate and Zion's Herald. These dates are introduced simply to show that in educational matters the progress of the century is really the progress of the last three-fourths of the century. Seventy years would more accurately represent the period of serious and steady development. The figures here given are in round numbers, and are based upon the latest published statistics, gathered a year ago and the figures now being collected for publication in the Christian Student of February, 1901. And the figures are for the Methodist Episcopal Church alone.

It is not possible to present them in a single picturesque sentence. Even the well-worn figure of the fabled Phoenix rising out of the ashes will not work, though it naturally suggests itself.

Here are the plain facts: We go into the new century with 56 colleges and universities, 61 classical seminaries, eight institutions exclusively for women, four missionary institutes and Bible training schools, 26 theological institutions, and 99 foreign mission schools. Deducting those counted twice we have a grand total of 229 of all kinds, and small need for any new ones at present. These institutions employ 3949 instructors and professors, and enroll 59,000 students. Their total annual income is \$2,275,000, which is about one-fifth of what it ought to be. The total value of buildings and grounds is \$16,843,295, and the total endowment is \$14,542,625, making a grand total of \$31,385,920, which ought to be doubled before the new century is ten years old.

The twentieth-century thank-offering has added not less than four million already to the resources of the institutions. The ten million asked will only enable the schools to meet their most urgent necessities.

Cokesbury has been our college ro-

mance, appealing alike to the imagination and the affection of the church. It was heroic to begin it when it was begun. That act linked our American Methodism with Kingswood and Oxford. But I think this exhibit of what the church has done in less than three-fourths of a century ought to thrill the heart of the church. It would be a delight to mention the names of men and women, and of institutions, but that is not possible within the bounds of this article. Epworthians in their youth ought to know the names of the men and women who for Christ's sake have wrought this magnificent achievement. The church has added an average of \$100,000 a year for seventy-five years to the permanent funds and property devoted to Christian education. We are still far this side of highest efficiency, but we are far beyond the handful of ashes. The statistics quoted do not refer to the work done through the Board of Education, which was chartered in 1869. In the Centennial Christmas Conference of 1884 one of the speakers said that our church "makes a trifling collection to help poor students." He referred thus to the "Children's Fund," which was scarcely trifling even then. In the twenty-five years since the Board of Education began to loan money to young Methodists seeking a higher education more than ten thousand have been helped. That collection has been gathered and rethought, loaned and relented until more than seven thousand five hundred persons have been helped into the ministry and missionary work of the church. The church reaches out its hand every year now to aid more than eighteen hundred young people to prepare for more efficient service.

There are whole annual conferences in which from one-third to one-half of the members have been thus aided. These are the signs of material progress. They do not show how the tens of education in the church has improved. The work of the university senate, for instance, can not be tabulated, though it has been of invaluable service. The church has not allowed learning and piety. The schools have kept the faith. Many of them are as noted for their religious life and power as any church. The church has not ignored either Abingdon or Oxford in thinking of her origin. She has not forgotten that Mr. Wesley was a master of arts, a student of Christ Church College, and a sometime fellow of Lincoln.

We have done so well that we must do infinitely better. The old century has been one of magnificent struggle and achievement; the new one, under God, must show a triumph worthy of our King and teacher.—Rev. William F. McDowell, in Exchange.

PYRAMID PILE CURE

Physicians Recommend It. Druggists Sell It. Everybody Praises It.

If we could sell one package of Pyramid Pile Cure to every person in America who is troubled with piles and who would gladly give the 50 cents to be rid of piles, we would have about ten million dollars. The only reason that we don't sell that many packages this year is that we will not be able to get ten million people to try it. Just one application will prove its merit and amply repay the cost of the whole box.

The effect is immediate. Comfort comes at once and continued treatment will cure any case no matter how bad.

Pyramid Pile Cure soothes the inflamed surface the instant it touches it, heals it, reduces the swelling and puts the parts into a healthy, active condition. There is no substitute for it. Nothing compares with it.

We have never heard of a single case that it failed to cure; we have heard of thousands that it has cured quickly and completely.

Here are a couple of letters recently received.

From Richard Loan, Whipple, Ohio: "Some time ago I bought a package of Pyramid Pile Cure for my wife who had suffered very much. The first trial did her more good than anything she had ever tried. It is just what is claimed for it."

From Richard Loan, Whipple, Ohio: "I have used the Pyramid Pile Cure and am entirely pleased and satisfied with results. It does the work and no mistake."

The proprietors of the Pyramid Pile Cure could publish columns of similar letters, but these are enough to show what it will do in different cases.

All druggists sell Pyramid Pile Cure or will get it for you. It is 50 cents per package and made only by the Pyramid Drug Co., of Marshall, Mich.

When You Order Baker's Chocolate
EXAMINE THE PACKAGE YOU RECEIVE AND MAKE SURE THAT IT BEARS OUR TRADE-MARK.
Under the decisions of the U. S. Courts no other Chocolate is entitled to be labeled or sold as "Baker's Chocolate."
WALTER BAKER & CO. Limited,
Established 1780. DORCHESTER, MASS.
GOLD MEDAL PARIS, 1900

Uneeda
Four of the baker's best
Uneeda Biscuit
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To treat the appetite to a pleasing variety.
Quartet

THE CANTON ALL STEEL HAY PRESS Lightest Draft. Low Step Over.
Has more Modern Improvements than any press ever introduced. Fitman and Main Sill both heavy Steel Pipe. Has large feed opening. Splendid folding device. Heavy steel pipe levers. No wood. Helix spring to prevent lever from jarring horse.
Special improvements to introduce, backed by over 60 years in manufacturing. We handle Mowers, Rakes, Stackers—everything in Haymaking Machinery line. Buy Direct from the Manufacturer. Ask for Catalogue.
PARLIN & ORENDORFF CO., 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 men readily endorse it as the most valuable discovery made. It will cure neuralgic, paralytic, nervous 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 U. S. Examining Surgeons: "I have thoroughly tested N. L. Treatment. 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.

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NO RISK IN BUYING THIS MACHINE. THE ADVOCATE GUARANTEES IT. ALL OUR PURCHASERS ENDORSE IT. MANY TESTIMONIALS ARE ON FILE.
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G. C. RANKIN, D. D.....Editor

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ONE YEAR.....	\$2.00
SIX MONTHS.....	1.00
THREE MONTHS.....	.50
TO PREACHERS (Half Price).....	1.00

DISTRICT CONFERENCES.

Ft. Worth, Peach St., Ft. Worth.....	April 15
Bowle, Wichita Falls.....	May 7
Dallas, Lewisville.....	May 8
Terrell, Rockwall.....	May 8
Beville, Alice.....	May 8
Cosco, Yorkum.....	May 10
San Marcos, Waelder.....	May 15
San Antonio, Prospect Hill, S. A.....	May 17
Gatesville, Pilot Point.....	May 22
San Angelo, Sherwood.....	May 26
Paris, Blossom.....	June 5
Greenville, Fabille.....	June 15
Beaumont, Liberty.....	June 20
Georgetown, Marble Falls.....	June 23
Vernon, Chillicothe.....	June 26
Clarendon, Plainview.....	June 26
San Augustine, Lufkin.....	June 26
Palestine, Lovelady.....	June 27
Waco, Moody.....	June 27
Dublin, Rising Star.....	June 27
Gatesville, Lampasas.....	June 27
Llano, Llano.....	June 27
Pittsburg, Gilmer.....	June 27
McKinney, Blue Ridge.....	June 27
Marshall, Beckville.....	June 27
Brownwood, Goldthwaite.....	June 28
Abitibi, Midland.....	June 28
Bonham, Lantus.....	July 4

GALVESTON CHURCH.

Per Rev. J. S. Mathis, Rock, Texas.....	\$2.00
Bowle Church, per Rev. W. M. P. Rippey.....	21.00
Mrs. M. D. Emerson and son, Allen, Texas.....	1.25
Rev. O. C. Swinney, Brookhaven.....	2.50
Rev. H. W. South, Selway, Ky.....	1.00
Total.....	\$27.75
Previously reported.....	197.50
Total.....	\$225.25

L. BLAYLOCK

Galveston, Texas, April 12, 1901.
Mr. L. Blaylock, Dallas, Texas:

My Dear Brother—Your favor of the 11th inst., with check for \$27.75 for our building fund, came duly to hand. Please accept our sincere thanks for this contribution and for all the service the Advocate has rendered in this time of our sore need. Your brother,
SETH WARD.

Brookhaven, Texas, April 5, 1901.—Bro. L. Blaylock, Dear Bro.—Find enclosed \$2, which please send to help rebuild Galveston church.
O. C. SWINNEY, P. C.

Bowle, Texas, April 5, 1901.—Dear Bro. Blaylock—Enclosed find exchange for \$1 for our Central Church at Galveston. Please forward this to Bro. Ward, with the prayers of my people. First pay, then pray.
W. M. P. RIPPEY.

Rock, Texas, April 5, 1901.—Mr. L. Blaylock, Dallas, Texas: Dear Bro.—Please find within a \$6 postoffice money order. Said \$6 goes to the aid of the Galveston Methodist Church, South. Yours in Christ,
JOHN S. MATHIS.

Allen, Texas, April 15, 1901.—L. Blaylock, Dallas, Texas: Dear Bro. Blaylock—I send you \$1.25 for myself and son to help rebuild the church. Very respectfully,
MRS. M. D. EMERSON.

As we go to press we are receiving statements from the brethren about the routes to the New Orleans Conference; but we have already given the facts touching these matters in former issues, and in our advertising columns will be found all of the official information from the roads themselves. Look at these for terms and schedules and you can not make any mistake.

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?
Venus, 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.

Wanted, the address of Mrs. J. H. Callaway, who wrote to us March 21 without giving her postoffice address.

REV. R. J. BRIGGS QUILTS THE CHURCH.

After waiting nearly five months Rev. R. J. Briggs has at last withdrawn from our Church at Austin. This act is in marked contrast to the utterances in his letter soon after the adjournment of the late Texas Conference in which he gave numerous reasons why he would not head an independent movement. He has completely reversed his position upon that subject. On Easter Sunday the Austin Statesman, which seems to be Dr. Briggs' organ, announced in flaming headlines that on that day at 11 o'clock, in a certain hall, the new Church movement would take on shape under the formative touch of Dr. Briggs. So it did, as this same paper stated the next morning. But no figures were furnished to indicate its success. However, we are prepared to furnish these from another and more reliable source. During the past few weeks preceding the movement in the hall the whole membership of Tenth Street Church had been systematically canvassed by Dr. Briggs and some of his sympathizers preparatory to this eventful occasion. But notwithstanding this effort we learned, while in Austin a few days ago, that less than thirty members of this noble old charge had formally withdrawn and followed Dr. Briggs. The most of these were such as had joined the Church during his pastorate. Perhaps a few more will do likewise; but the number at most will be small, for the overwhelming majority of them love the Church far more than they love any one man. They know that he is transient, but that the Church is eternal. They do not, therefore, propose to bolt the Church organization because of the idiosyncrasies and disappointments of Dr. Briggs. It will not take him long to awake to the fact that his going out from us is a mere incident and that the Church will move on in its efforts to save mankind as though he had never been born. Rev. W. D. Bradfield has the hearts of his people, and it is perfectly wonderful how they are giving him their cooperation. We predict that this year will show a greater progress in spiritual and material things in Tenth Street, Austin, than any year in its history. The congregation is now in the midst of a gracious revival and the outlook is most favorable for a great baptism and a large ingathering. We love the Church; we pity Dr. Briggs.

A SUNDAY IN TERRELL.

According to a promise made Rev. George S. Sexton before he left on his trip to the distant East I ran over to Terrell and spent last Sunday with his good people. The day was perfect and the congregation completely filled the house at the morning hour. We have not faced a more representative people in point of intelligence and appreciation, and the service we trust was a helpful one. At night the house was again filled and the occasion profitable to the hearers. The church building is brand new, and this is the first time we have seen it since the foundation was put in. It was built at a cost of about \$15,000, and it is paid for. In architecture it is a gem, and in arrangement it is perfect. The auditorium and the Sunday-school room are under the same roof and can be converted into one large room when the occasion requires it. This was done morning and evening on last Sunday, and the accommodations seated about 700 people. The pastor's study is just to the rear of the pulpit and the choir loft to the right. The floor arrangement falls toward the pulpit and the audience is thus brought in front and around the speaker. The overhead finish is tasteful and unique. Heavy timbers supporting the roof are thrown across, giving it a massive appearance, and

right in the center is a spacious dome studded with electric lights. The windows are exceptionally beautiful. They are filled with art glass and the colors are rich and harmoniously blended. Their effect from within in the day time is enchanting, and from without at night when lighted up the effect is equally pleasing. Over the Sunday-school room there are fine apartments for society and League meetings. The furniture is simply elegant and a handsome Brussels carpet covers the entire floor. This is the gift of the good women, who have put \$1000 in the enterprise. We have no more handsome and imposing church structure in Texas than this one in Terrell. It is a credit to the town and a monument to our Methodism. And it has put our interests into the forefront over that way. As indicated above, Bro. Sexton is absent and will be until the first of July. In the meantime his people are supplying his place, but paying his salary right along. This is right. While in Terrell I was the guest of Dr. Sid. Bass, one of the leading workers in the Church. Since I was last there he has built a new home and his premises are greatly improved. It was a real pleasure to enjoy their hospitality and communion. We have many subscribers to the Advocate among those good people, and I was very much at home among them. On my return to Dallas on the early morning train I had the pleasure of being thrown with Rev. O. P. Thomas, who lives there and is one of our superannuate ministers. He was on his way to Knox County to visit his brothers, whom he has not seen in several years. While there he will help the preacher in a meeting.

G. C. R.

SOME NOTES OF TRAVEL.

Last week we had occasion to make a trip down the Santa Fe as far as Lyons to accompany the remains of Mrs. Sherman and to attend her burial service a few miles from the town in the adjacent country. She was married in that section some thirty-five years ago, but was soon thereafter left a widow with an infant son. From thence she moved to Bell County, where she lived a number of years, but after her son grew up, attended school, became a physician and located in Dallas, she came here and spent her remaining days. When she died her body was taken back and placed away beside that of her husband, after a widowhood of thirty-three years. She was a noble and true woman, and died in the triumphs of a living faith.

On the return trip we spent a few hours at Milano and called at the parsonage and met the family of Rev. R. S. Collier. This is his first year with this work, and he is devoting himself to an earnest effort to bring the charge up in all departments of enterprise. He has put the parsonage surroundings in good repair and is still engaged in other improvements. Bro. Collier is a devoted and hard-working man and is entitled to success. He came to this conference one year ago last fall from Louisiana, and he is starting off hopefully in Texas.

From Milano we dropped down to Austin and spent the night. We had two or three hours with Rev. W. D. Bradfield, our pastor at Tenth Street. He was in the midst of a good revival, with fine prospects of success. He has gotten a strong hold upon his people and they are delighted with him, both as a pastor and as a preacher. At all of his Sunday services the seating capacity of his large church is taxed to its utmost and chairs are brought into requisition to accommodate the people who attend upon his ministry. He is thoroughly equipped for the important and delicate position which he is now occupying.

Of course we called at the Capitol and took in that great building and chatted awhile with that prince of laymen, Treasurer John W. Robbins. We have no better man than he either in State or Church. The Governor invited us to his office and we had a delightful interview with him. While he is not a member of the Church, yet he is a devoted Methodist, and he and his good wife, who is a member, are rendering Bro. Bradfield invaluable service at Tenth Street. He is in good health, notwithstanding the additional work imposed upon him by the recent session of the Legislature. The Governor is a man of the people, possessed of a fine spirit, self-poised, a good lawyer, and a clean administrator of the laws of the commonwealth.

On our return we were joined by Rev. J. B. Cochran, presiding elder of the Brenham District, and Rev. J. B. Sears, of the Rockdale charge. They both gave good reports of their work and were in fine spirits. They were on their way to Bryan to take in the great meeting being conducted there by Rev. Geo. Stuart. No such religious awakening has been known for a long time in that town as this one. Bro. Stuart is a great revivalist, and he does no shoddy work. He preaches a pure and pointed gospel and results follow his ministry. We have known him since his boyhood, and we have no better man and truer Methodist than Geo. Stuart.

In passing Round Rock we met Prof. Moore, of the Southwestern University Fitting School, who told us of a great meeting in progress at Georgetown. The preaching was being done by Bro. Evans, the pastor, and Dr. Nelms, the presiding elder. That was Thursday, and he said that on the day and night before they had forty-odd conversions, many of them among the students. Such an influence is not to be lightly esteemed in the education of our boys and girls. The teachers, among them, especially Dr. Allen, were working manfully in the meeting.

THE MAY MISSIONARY RALLY.

The North Texas Conference at its late session, and perhaps others, passed a resolution setting aside the first Sunday in May as Missionary Day. The purpose of it is to bring the subject of missions before the minds of our people and to take a special collection for our Soochow University. We trust that our preachers will not overlook this resolution, but make special preparation for the occasion and make a great day for this important cause. Rev. C. F. Reid, our missionary, has prepared a special pamphlet, giving all information touching the origin and need of the Soochow University, and if the preachers will drop a postal card to the Mission Rooms at Nashville this tract will be gladly sent to them, and out of it they can get data for this Missionary Day. Let the occasion be widely observed by our preachers and people.

THE MISSIONARY CONFERENCE.

This great gathering will convene in New Orleans next Wednesday morning, and there has never been anything like it in the history of Southern Methodism. It will be composed of at least 1000 delegates, and among those to deliver special sermons and addresses are representative men, not only from our own Church, but from the other branches of our common Methodism. Dr. Young J. Allen, the Nestor of missionaries, will be prominent on the program. For more than a half century he has been in China, and such has been the character of his work and his experience that he is an acknowledged authority on all questions pertaining to that section of the Orient. To hear him and come under the influence of his great mind and heart will be the occa-

tion of a life-time men and preachers, the mission from the Methodist will be present interest of the dian Methodist ed by one of his words will is the import and the program or pro to miss it if The rates of tively low and be reasonable, large represe Star State. It retus that will this side of th to be on hand give our read proceedings.

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TEXAS PERSONALS.

Bro. J. W. Wood, of Paris, Texas, attended the Lumbermen's Convention in Dallas last week...

Rev. N. C. Little, of Garland, was in the city since the last issue of the Advocate and called to see us...

Rev. W. H. Brown is adding in a promising meeting at West Paris Church...

Rev. F. E. Hammond writes for a change of his address from Austin, Texas, to Glen Wilton, Botetourt County, Va...

Rev. Z. V. Lilles, of Allen, his bride and sister-in-law made the Advocate a most delightful visit recently...

A note from Rev. A. A. Wagoner, of Lufkin, Texas, says the date of the corner-stone ceremonies of his church has been changed from April 22 to May 8...

Rev. and Mrs. I. P. Smith, of Lewisville, North Texas Conference, expect to make a visit—starting about April 25—to England and expect to be absent about three months...

Rev. F. O. Miller, the presiding elder of the Terrell District, passed through the city last week and called on the Advocate force...

It is with real sorrow that we announce the death of Brother A. J. Dennis, of Dallas County, which occurred the 10th inst...

We are pained to announce the death of our venerable brother, Rev. J. W. Vest, of the West Texas Conference...

Rev. Abe Mulkey smiled on the Advocate force last week. He was en route to Weatherford, where he is now engaged in a revival service with Bro. Kulecherbocker...

A note from Rev. S. W. Turner says: "I move into a new parsonage by the side of a new church at Hewitt next week. Henceforth this will be headquarters of the Hewitt charge..."

A note from Rev. T. W. Rogers, a supernummate of the Northwest Texas Conference, says: "I am now tolerably well as to my general health..."

The whole Advocate staff are deserving much praise and patronage from our Texas Methodists...

We are grieved to learn from Rev. I. K. Waller, of the West Texas Conference, of the death of that most excellent minister, Rev. James Hammond...

Dr. J. F. Riggs, of San Angelo, called to see us this week. He was on his way from Marshall, where he had been attending upon the sick bed of his aged father...

We were charmed last Monday to have a visit from the new presiding elder of the Bowie District, Rev. J. M. Peterson. He has the largest territory of any man in the North Texas Conference...

Rev. R. M. Lenton, a supernummate of the West Texas Conference, sends the following note to his brethren: "I would like to say to my brethren of the West Texas Conference: The old Ship of Zion is rounding to. I see the land! I see the land! I see the promised land!"

The Easter number of the Farmersville Sentinel was turned over to the Women's Missionary Society of that town for editorial management. The editor did a graceful thing in this nice compliment...

Rev. W. M. P. Rippey, of Bowie Station, is heard from occasionally. He gives the business office some racy letters. He lately downed an antagonist on the price of the Advocate...

In Rev. Seth Ward's account of the Easter service in Galveston is this significant sentence: "The offering was liberal, putting us on the way toward full collections. People who lost almost everything by the storm refuse to reduce their contributions for missions and other conference collections..."

The Easter number of the Guadalupe Gazette, Seguin, Texas, was a highly illustrated issue and a credit to that country. From it we clip the following account of a sermon preached by our pastor, Rev. J. C. Wilson...

The sermon Sunday night in the Methodist Church by the pastor was addressed principally to young men on integrity of character. Illustrated by the career of the prophet Daniel, and was a sermon of great force. A large number of young men were present. The music, led by a band of young ladies, was very fine...

METHODIST NEWS.

Dr. S. H. Worlein is visiting the Orient.

The Methodist Church of Canada has raised \$1,200,000 Twentieth Century Fund.

The English Wesleyans have raised \$1,000,000 of their \$5,000,000 Twentieth Century Fund.

First Church, Birmingham, has nearly 150 members and a Sunday-school of nearly 700.

Bishop Joyce is so far recovered from his recent illness as to be able to preside at the conferences assigned him.

Morrison Memorial Church in Denver is enjoying a season of prosperity, fifty-five having been added since conference.

Bishop Hendrix says that two most notable events of 1900 were the Ecumenical Missionary Conference and Boxer uprising in China.

Dr. Carradine was called from Millersburg by telegram to the bedside of his daughter in Chicago, who was reported as dangerously ill.

Bishop Mallahan, who has been suffering somewhat from bronchial troubles, is enjoying a needed rest at his home in Auburndale, Mass.

New York Avenue Methodist Episcopal Church, Brooklyn, whose property is worth \$200,000 and which has struggled for a long time with a debt of \$60,000, concluded to reduce it to \$20,000. On Sunday morning last it raised \$57,000, and considerably more than the remaining \$3,000 in the evening. This is an event worthy of wide

publication, as in this great effort the Church did not have the financial aid of a member who has contributed very liberally from the time of the erection of the new edifice...

Mrs. Newman, widow of Bishop Newman, has gone to Europe to meet her long-time friend, Mrs. Leland Stanford and travel with her.

Rev. A. Sutherland, D. D., who is to take part in the New Orleans Missionary Conference, is considered one of the foremost preachers in Canada.

David W. Hitchcock left in his will a bequest of \$100,000 to the Wellesley Female Seminary to establish scholarships for young women on condition that Roman Catholics and negroes be excluded.

The Michigan Christian Advocate, speaking of the appointment of Bishop Galloway to preach the opening sermon of the Ecumenical Conference, which meets in London next fall, says: "This will be emphatically accessible to the Methodists in this section."

The Executive Committee proposed to publish the proceedings of the Missionary Conference entire, including the papers presented and the various matters discussed. Rev. G. B. Winton has been appointed official editor and the work will be in substantial binding and offered at \$1. Send names and lists of subscriptions to W. R. Lambeth, Nashville, Tenn.

Mr. W. H. Bush, a prominent member of Grace Church, Chicago, who died recently, gave \$25,000 some time ago toward the erection of the Methodist Old People's Home in Chicago and bequeathed to it his will \$20,000 to the same institution. His estate is estimated at \$500,000. The will provides that the widow shall enjoy the revenue from the residue of the estate until her death.

DEBATE AT LITTLE ELM.

There will be a debate at Little Elm, beginning April 22 at 8 p. m., between the Rev. C. L. Ballard, of the Methodist Church, and Elder Joseph Wardick, of the Campbellite Church. The propositions to be discussed are:

- 1. The Scriptures teach that infants are proper subjects for water baptism. Ballard affirms.
2. The Scriptures teach that water baptism is to a penitent believer for the remission of past sins. Wardick affirms.
3. The Scriptures teach that the pouring or sprinkling of water on a proper subject, in the name of the Trinity, is baptism. Ballard affirms.
4. The Scriptures teach that the Church or Kingdom of Christ was set up or established on the first Pentecost after the resurrection. Wardick affirms.
Everybody is invited to attend.
J. W. CLIFTON.

THE NEW ORLEANS MISSIONARY CONFERENCE.

A special train will leave Dallas over the T. & P. at 9:15 Tuesday morning, April 23, and will reach New Orleans at 7:30 Wednesday morning, in ample time for the first service. A large number have written that they expect to go on this train, and many have reserved their berths in the sleeper. Those who contemplate going and have not secured their berths should attend to this at once. Comfortable chair cars will run all the way for those who do not care to take a sleeper. Further particulars can be had by writing W. C. EVERETT, Dallas, Texas.

MARRIAGES.

Oakes-Taylor.—At the residence of the bride's grandmother, Mrs. Moore, Golden, Texas, by Rev. G. Payne, on April 5, 1901, Mr. T. J. Oakes and Miss Lizzy Taylor.

Johnston-Oakes.—At the residence of the bride's parents, Golden, Texas, by Rev. G. Payne, on April 12, 1901, Mr. J. A. Johnston and Miss Nellie Oakes.

Grubbs-Diggs.—At the residence of Mr. R. N. Robinson, Dallas County, Texas, April 8, 1901, Mr. J. P. Grubbs and Miss M. L. Diggs, Rev. J. D. Whitehead officiating.

Worthington-Stark.—At the residence of the bride's parents, Mr. and Mrs. D. D. Stark, near Headsville, Texas, October 18, 1899, Mr. J. B. Worthington and Miss Ode Stark, Rev. J. O. Jordan officiating.

Hendrix-Lewallen.—In their buggy at the gate of the writer, December 15, 1898, Mr. J. L. Hendrix and Miss Ada Lewallen, Rev. J. O. Jordan officiating.

Morris-Harris.—At the residence of the bride's parents, near Big Hill, Limestone County, Texas, January 10, 1891, Mr. R. C. Morris and Miss Annie Harris, Rev. J. O. Jordan officiating.

Perfect Health. Keep the system in perfect order by the occasional use of Tutt's Liver Pills. They regulate the bowels and produce A Vigorous Body. For sick headache, malaria, biliousness, constipation and kindred diseases, an absolute cure TUTT'S Liver PILLS

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It is the time when you imperatively need Hood's Sarsaparilla.

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Spring Fever—"I have taken Hood's Sarsaparilla for my spring medicine for years and have always found it reliable and giving perfect satisfaction. In the spring it takes away that tired feeling or spring fever, gives energy and puts the blood in good condition." Miss ERVIX COLONNE, 1535 10th Street, N. W., Washington, D. C.



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LETTERS.

rds, sub. J. L. Foster, sub. D. son, sub. S. W. th, sub. F. A. rt, sub. W. H. e made, D. C. W. Turner, sub.

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Dallas, Texas.

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.

The approaching revival season suggests the timeliness of such books as "The Great Sinners of the Bible," by Louis Albert Banks. This volume contains a series of twenty-eight Sunday night revival sermons, together with a chapter on the conduct of the Sunday-night service. The binding is appropriate. Price, \$1.50.

John Burroughs is an author whose writings always command the attention of any one at all interested in his subject. His latest book is merely a collation of some of his earlier essays under the title, "The Light of Day." These essays are religious discussions and criticisms from the naturalist's point of view—his theological opinions. His attitude in regard to theology is interesting, but he does not question the existence and need of religion. The price of "The Light of Day" is \$1.00 net. Postage, 10 cents.

The reader's especial attention is called to the new edition of Ralph Connor's "Black Rock." Heretofore this book has been published in a \$1.25 edition only, but now a new edition is on sale at 35 cents. It is a 12mo cloth-bound book, printed on good paper, and every feature of its make-up is first-class. As a religious story it is as fine as "In His Steps," and yet it is by no means didactic, nor does it seek to inculcate any religious lesson. It leads the reader unconsciously to nobler and higher purposes. This is a book which deserves as large a sale as that enjoyed by "In His Steps." Order one at once.

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

One of the best books ever published by Barbee & Smith is "Studies in the Forty Days Between Christ's Resurrection and Ascension," by Rev. A. A. Lipscomb, D. D., LL.D. Dr. W. P. Harrison, in speaking of this work, said: "The author has given us the results of the study of many years—the result of close, patient, reverent meditation upon a theme which interests the heart and the intellect alike. He has presented us with a living picture which is a true work of art. He sees every fact through the medium of the Gospel narratives, but he interprets these facts with a skill and power all his own." The price of this excellent volume is \$1.00.

In his preface to "A Cure of Souls" Ian MacLaren says that, when a student at Yale University, he had hoped to hear some of the lecturers who addressed the students there speak upon the "difficulties and dangers which were likely to beset the path of the average man," but he was disappointed. So in 1896 when he was called upon to deliver at his Alma Mater a series of lectures on the "Lyman Beecher foundation," he chose as his theme the subject he himself had desired to hear. "A Cure of Souls" is the result. In the lectures which comprise this volume he discusses "preaching" in some of the most important phases. The price of the volume is \$1.50.

Critics cannot always forecast the season's popular novels exactly, but we cannot think that they are in error in prophesying that Cyrus Townsend Brady's new book will enjoy a very extensive circulation. "When Blades are Out and Love's Afraid" is the title and the book is as good as its title. It is full of fighting, gallant deeds, and the surprises and alluring uncertainties of love-making. It has the vivid setting of Virginia and Carolina in 1781. The men have strong hands and stout hearts; the women are gracious, clever, and resourceful. In the way of binding, decorations and illustrations it is one of the most attractive books that have been issued in quite a while. The price is \$1.32 net postpaid.

"The Unity of the New Testament," by Frederick Denison Maurice, is an old work, but one which has had a marked popularity in the religious realm ever since its first edition. As indicated in the sub-title, it is "a synopsis of the first three gospels, and the epistles of St. James, St. Jude, St. Peter and St. Paul." It does not profess to be a commentary, though each book is considered with carefulness, but rather

er to demonstrate the purpose for which the gospels were written—to show that they refer to a living Person, that when considered in reference to Him they have a unity which we are not able to discover by any collection of paragraphs. This work is complete in two neat 12mo volumes. Price per set, \$4.00.

"The Clerical Life" is a series of letters to ministers by John Watson, Prof. Marcus Dods, Principal T. C. Edwards, and a number of other eminent men. Such questions as "skepticism in young men," "anecdote in the pulpit," "one-hour sermons," and the like are presented in a very interesting style, and in a way that is calculated to promote serious thought on the part of the reader. The volume is one that will invite the investigation of every minister—no matter how thoughtful and successful. The price is \$1.25.

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

Barbee & Smith will have their new "Spring Catalogue and Announcements" ready for mailing in a few days. This will contain descriptive lists of the fiction, essays and histories to be issued this season. To any one who is anxious to keep up with contemporaneous literature this catalogue will be reliable and profitable. Send in your name, and Barbee & Smith will be glad to mail you one of these catalogues.

If you are a preacher, and have not read Dr. Torrey's "How to Promote and Conduct a Successful Revival," you have failed to read one of the best and timeliest books published in a long while. The price is \$1.50.

Dr. Torrey's New Book.

"How to Promote and Conduct a Successful Revival, with Successful Outlines," edited by Dr. R. A. Torrey, is everywhere meeting with the highest praise. We clip the following review from an eminent Methodist journal:

"Dr. Torrey, as everybody in the West at least knows, is the Superintendent of the Moody Bible Institute in Chicago. He is an exponent of the successful revival methods used by Mr. Moody, and ought to be able to make valuable suggestions with reference to inaugurating a forward movement in the Churches in the twentieth century. More than twenty successful preachers and evangelists have contributed out of their own practical experience to the work. Every theme seems to have been treated connected with the conduct of a revival, from the question of advertising to the management of the after-meeting. Many of the methods advocated may seem novel, but they have all been tried and proved effective. Marion Lawrence emphasizes the function of 'The Sunday-school as a Soul-winner,' and Rev. W. H. Pope, the Superintendent of the Northfield Extension Movement, advocates the observance of Decision Day in the Sunday-school. Several especially helpful and suggestive articles have been reprinted from the revival numbers of the Epworth Herald. Dr. Torrey has prepared between fifty and seventy-five outlines of revival sermons preached by Moody, Spurgeon, Finney, and others, besides a copious appendix of topics and texts suitable for revival purposes."

This volume is already in the hands of a number of Methodist preachers in Texas, who speak of it very highly. Price, \$1.50.

Young People's Hymnal No. 2.

We have introduced the Young People's Hymnal No. 2 into our Sunday-school, Epworth League and revival work at First M. E. Church, and are delighted with it. It has more first-class music than any book I have ever used or know anything about. Any church or school desiring to enrich their work by new music will do well to order our new book.—J. H. Early, Pastor First Church, St. Louis, Mo.

Ranks With the Best.

The Methodist Review for March-April is on our table. The place to which this periodical has been advanced under the editorship of Dr. Tigert is such that it has taken rank with the very ablest reviews of the world. Its success and the distinguished and uniform ability displayed in its pages are matters of pride to the communion. A choice table of contents is presented with the current number, of which titles we mention "On the Study of Church History," by the Editor; "Religious Progress in Victorian England," by Eugene Parsons, Ph. D.; and "The Achievements of the Nineteenth Century in Science," by Prof. Hinton.—Epworth Era.

The Methodist Review and the Illustrated Methodist Magazine one year for \$2.25.

They Like the Hymnal No. 2.

We clip the following strong commendations of the Young People's Hymnal No. 2 from the Nashville Christian Advocate:

"Let me congratulate you on 'Young People's Hymnal No. 2.' It is a gem. The best book in the field. We have introduced it at First Church, and everybody is charmed with it. There are more first-class songs and less lumber in it than any book I have ever used."—Rev. J. H. Early, of St. Louis, Mo.

"I am very much pleased with it. I think it better than No. 1, and that is saying a great deal. You ought to sell a half million copies of this book."—Rev. J. W. Carnes, of the Holston Conference.

Canon Gore's New Book.

Charles Gore, Canon of Westminster, is author of a book just published, entitled "The Body of Christ, an Enquiry into the Institution and Doctrine of the Holy Communion," in which he discusses the nature of the Sacrament and the nature of the Christian body. He assumes the belief in Christ expressed in the Nicene Creed and the truth of the New Testament passages bearing upon the institution of the Eucharist, and from this basis advances his position with the breadth and logic which is characteristic of his writings. While holding the highest traditions of the Church he is by no means rigid in his views. After laying down his premises, he discusses, in succeeding chapters, the Gift and Presence in Holy Communion, the Eucharist as a Sacrifice, the Authorities and the Present Service of Holy Communion. Copious notes and references follow the text. Price, \$1.75.

Theism.

Dr. Tigert, in his preface, gives the following partial sketch of the present volume. "I began my work as a teacher as a thoroughly convinced natural realist of the Scottish School. In using Sir W. Hamilton's 'Metaphysics' as a text-book with successive classes in Vanderbilt University, I was compelled, with reluctance, and even stubborn resistance, to abandon position after position held by him and his school of natural dualism, until that ground was given up as untenable. My lectures degenerated into continuous criticisms and exposures of Hamilton's unsound positions and radical inconsistencies. It was then that I began to break new ground in fields in which I found, and still find, such metaphysicians as Hermann Lotze, and such psychologists as George T. Laid, my best general guides. Dr. James Ward's 'Naturalism and Agnosticism' is, among recent books, a most decisive scientific refutation of dualism." It is matter of regret that the whole of this interesting preface cannot be laid before the reader. Rather than a preface, it is a masterly sketch in brief of the literature of the subject, so extensive in its scope as to be an elaborate essay, well worthy of perusal as an introduction to the extended treatise which follows.—St. Louis Christian Advocate.

The price of "Theism" is \$1.25.

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.

Sing A New Song FROM THE YOUNG PEOPLE'S HYMNAL No. 2.

NOTE EDITION: 30 Cents each by mail, or \$25 per hundred, not prepaid.

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HUDGINS.—Rev. Enoch N. Hudgins, a faithful local elder of the M. E. Church, South, was born in Tennessee, May 16, 1811, and died at his home in Tarrant County, Texas, March 25, 1901, aged nearly 87 years. While quite young he moved with his parents to the State of Alabama. In 1841 he immigrated to Texas and settled in Tarrant County, in what is now the flourishing town of Grapevine, where he remained until his death. He was twice married, and raised thirteen children. Brother Hudgins was converted at the early age of 9 years, at family prayers. Like Timothy, from a child he knew the holy Scriptures, which were able to make him wise unto salvation through faith which is in Christ Jesus. For more than forty years these scriptures were his intimate and dear friends, and he was one of the best every-day Christians he ever knew. Having been converted in early childhood, he was religious from both principle and habit. To do right grew up with his manhood and ripened with the passing years, until for him to have knowingly done wrong would have been unnatural. His home, like that of Mary and Martha, was always a glad resting place for the weary itinerant. He was always the friend and helper of his pastor. Being called to preach, he was no dromedary, but as long as he was able to go, he had his regular appointments and preached on all proper occasions. For a number of years he was employed by the presiding elder as a supply. He studied to show himself a workman approved of God. His preaching was scriptural and instructive. He was guilty of no foolish or filthy conversation, but was always glad to engage in talking on religious subjects. About three weeks before he died he fell and crippled himself. From that time he knew the crossing of the river was near, and he used the time rejecting and exhorting all to come to Christ. He was conscious he had fought the good fight and kept the faith, and that a crown awaited him. God takes his workmen, but carries on his work. He leaves two representatives in the persons of his son, Rev. J. D. Hudgins, and his son-in-law, Rev. J. B. Minnis, both in the North Texas Conference. Enoch N. Hudgins, like Enoch of old, walked with God and was not afraid to die, for before his death he had the testimony that he pleased God. Blessed are the dead that die in the Lord.

W. H. HUGHES.

DAVIS.—Death ever loves a shining mark, and we, when his mark looms before our homes, have often to strain from our eyes the tears and blossoming tears of those from our side the young look upon which we have learned to lean for support. So it is with us to-day. Mary Ferdinand Davis was born June 8, 1822, in San Augustine, Texas, and died March 14, 1901, in Palestine, Texas, of pneumonia resulting from an acute attack of appendicitis. For seven days he suffered intensely, yet he bore it like a hero, saying, in answer to his mother's question, that Jesus helped him bear the pain. He did not want to die, but said he was not afraid to die. On the seventh day his physicians decided to operate, and he failed their decision with pleasure, saying, "Tonight I will be out of pain." The action of his heart proved too weak, and they were compelled to abandon the operation. When told that death was near, he pressed long, loving kisses on the lips of his little brother and sisters, and said he was not afraid to go to Jesus. Then, after a little while, with his beautiful eyes fixed heavenward, his pure spirit took its flight to its home above, to be "forever with the Lord." He professed, perhaps he knew not how truly, but when that night came he "was out of pain" forever and forever. How we miss him! We had learned to know not how much to lean on his strong young arms, that were always ready to perform any task for those he loved, and never wearied nor complained. How we often find ourselves listening for the sound of his footsteps, or his merry whistle and song, that we can never hear! He was a deep, earnest thinker, firm and a little reserved, revealing his inner heart only to those he loved best. He was always a little Christian, but made a public confession of Christ and joined the Methodist Church during a protracted meeting in Timponson, Texas, last August. While our hearts are breaking with the loss of our darling, we know God is good, and that "he doeth all things well." We are still trusting him, that when our summons shall come, we, too, may not be afraid to go to Jesus.

PAPA AND MAMMA.

BARNES.—Ferrell Lewis, son of Bro. and Sister Willis H. Barnes, was born October 2, 1896, and died from a burn March 15, 1901. "Death," it is said, "loves a shining mark." If this be true, his highest aim was accomplished when his dart struck this lovely child. His pastor had attended him during the time he struggled against an attack of the scarlet fever, and had seen much to impress him with the exceeding brightness of his mind. Always cheerful, quick to catch that which was being said or going on before him, and ever ready with an appropriate and frequently a witty answer to any question propounded, he naturally attracted you as an exceptionally smart child. He and his pastor became warm friends, and he never saw me on the streets or elsewhere that he did not hail, "Howdy, Bro. Wyatt." Early Monday morning, March 15, while his mother was out of the room and all the other children in some other part of the house, he arose from his bed with only his gown

on, walked up to the grate, in which the fire had been built, and in turning around his gown caught on fire, and before help could reach him he was so badly burned that he died on Tuesday morning. God alone knows the sadness and grief of the poor heart-broken parents. But their hope and comfort are in God. While the deepest gloom has overshadowed their hearts and home, yet they look up through it—no, God comes down beneath it and sheds the light and glory of his presence upon their bleeding hearts. Submissively they place their necks beneath the yoke, and underneath their sobbing crushed hearts lovingly say, "Thy will be done." Precious little Ferrell has gone. We will never see his bright, shining face and hear his cheery voice on earth again, but we know where to find him. Yonder in those bright mansions, where suffering is no more, he waits the coming of the loved ones left behind. May not a single one be missing "when the roll is called up yonder." The grace of our Lord Jesus Christ meet every need of these sorely bereaved parents and loved ones, and by and by may we all meet Ferrell Lewis in that cloudless land beyond the sky. His pastor, G. S. WYATT.

TAYLOR.—Little Bossey and Mrs. Mary E. Taylor (nee Wilson), son and mother, are gone. Little Bossey, one of the twins just 4 years old, died February 28, 1901, of a burn he received ten days before while playing in the field where his brothers were burning chunks. Just thirty days later his mother succeeded him to the land of eternal rest. She was born in Fannin County, Texas, October 2, 1827, was married to W. R. Taylor, December 23, 1852. To this union six children were born. Eight are now living—six boys and two girls. She joined the Methodist Church about nine years ago, and has lived a most consistent life ever since. She was a constant sufferer for several years before she died, which debarred her from the privileges of the church services, but nevertheless she loved and trusted her Savior to the end. When asked a few days before she died if she was still trusting him, she replied but for the trust she had in him she could not have lived till now, and thus she died trusting in Him who said: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." She will be long missed in the home, but may her absence be a constant reminder that where she is we may go also, and thus become the link that will bind us to a reunion in the house of many mansions. May the Lord bless the bereaved father, children and relatives, and comfort them in this dark hour. J. T. McCLURE.

Timponson, Texas.

BRADY.—Paul Alfred, infant son of Bro. and Sister W. A. Brady, was born February 1, 1897, and died March 25, 1897. Little Paul was a bright, chubby little babe, full of life and sunshine. Shining on earth only for a few months, he has gone to shine in heaven forever. Only those who know from personal experience the loss of a babe can fully sympathize with the broken-hearted parent, as they look upon the pale face of their departed child and watch the putting of the little casket holding the remains into the dark and dreary tomb. It is only to the believing heart that real comfort can come in such an hour, as it looks up through the darkness into the face of the blessed Father and say, "Thou art great, thou hast taken away. Blessed be thy name." And again into the dark grave and say, "Farewell, sweet, but not forever. A few more days, and we will meet again to part no more." God bless Bro. and Sister Brady and dear little Maggie. Lead them along the journey of life, and finally into the glorious haven of rest, where, in a union never to be broken, they will join to sing together the praises of Him who said, "Suffer the little children to come unto me." Little Paul's loving pastor, G. S. WYATT.

WILLIAMS.—Miss B. Dona Williams, daughter of W. P. and I. L. Williams, was born March 15, 1881, professed religion and joined the Methodist Church in August, 1897, and lived a most devoted Christian life till death called her home March 15, 1901. For seventeen years her life was a light of sunshine and love in the home and with all who knew her. Sixteen years of her life were healthful and vigorous, but the last one was one of great suffering; but during it all her life seemed to grow richer and sweeter under the hand of affliction. During her last illness she said repeatedly she was ready to meet her Savior. The day before she died, she called her relatives to her bedside and told them God was sending her, insisting on each living a Christian life and meeting her in heaven. Among the last things she said or did was to express the deep sense of appreciation and gratitude she felt toward her loved ones and friends for their attention during her illness, and especially the care of her parents. May the golden chain of love which binds her memory to our hearts never be broken, but may our spirits be reunited with hers in the city of God. J. T. McCLURE.

Timponson, Texas.

WARRING.—Rev. Jas. S. Warring, of Clay County. After a prolonged sickness of nearly a year this consecrated life has come to an end so far as his bodily presence is concerned; but if there was ever a servant of God whose good deeds lived after him to bless the world, then this true, faithful local preacher will still preach, though dead. He was converted five years ago at San Marcos, and returned immediately home from a wandering life, to become a light to his community and a support and stay to his parents. He was a faithful Sunday-school teacher and steward. He was always at his post, and though of strong and decided character, had the prudence to make friends with every one in the community. His sympathy with the pastor and his sense of duty, as well as love for the Church, combined to make him one of the most successful preachers I have ever known. After his call to preach and his license at our Quarterly Conference, two years with the intention of fitting himself for the traveling connection, but God called him home. His wife writes me: "Dear Brother: It is with sad heart that I write to you that my darling husband left for his home on high Friday morning, March 23, at four o'clock. He told me to tell you where he had gone, and



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for you to run well the race and meet him over yonder. He said to tell you that it was a glorious triumph. Then he asked me to kneel and pray that sweet little prayer he had not forgotten for twenty years: 'Now I Lay Me Down to Sleep.' When I had finished he raised up and said, 'I'll kiss you good-bye, and I know the end was near, and my heart almost broke as I sat by him on the bed. But his face was so radiant that I knew it was all peace and joy. He passed off like a child going to sleep. He was so glad when he heard you were to be a missionary, and said to me: 'I wish it was to be me and you.' Pray for me that God may give me strength to submit to his righteous will—Your sister." Thus passed away a young man so loved and honored that his life, had it been spared, could not but have been a blessing to the Church and his race. JAS. E. CRUTCHFIELD, Nashville, Tenn.

FATE.—Little Mora, daughter of R. L. and Flora Fate, was born August 5, 1890, and died March 2, 1892. It seemed that the little flower was too precious to stay in this cold world of sin and sorrow, so God, who doeth all things for his good, took her to live with him in heaven. Father and mother, weep not, but look up heavenward, where your darling is waiting and watching for you. IRR GRANDMA, Kingsland, Texas.

NOLEN.—R. J. Nolen was born in Mississippi, October 25, 1821, and moved with his father and family to Jackson County, Texas, in 1850. He was married to Miss Gullenda Whitbanks, December 26, 1848. He professed faith in Christ and joined the M. E. Church, South, in 1877, and was received into the Church by this writer. He has lived a consistent member to the day of his death. He was a second cousin of mine, but felt more like a brother than a cousin. He lived in Morales, Jackson

TAYLOR.—Mr. J. W. Taylor, M. and Mrs. A. reward March 3, Calhoun, Ga., to Texas in 1881 in East Texas. I tried J. W. Taylor leaves, with her departure, when she was a pure woman, set uprightly. On death she called mother and she talked to them, hoped to get well and expressed to have cannot recover. My said that she called her, and Heve this to be band, mother an vine will, and he the shadows.

REDDING.—M. born in Barbours, 12, 1865, and died March 8, 1891, for six months, a galloping consumption patiently at the M. E. Church at Pickens Church. She never spoke ways talked of, ready to help to know when she to leave this at "Mamma, my ti death. My feve cold." There, my brother absent, them good-bye for grief—I have gain and no mo them to meet me her loved ones u bye. She sweetly of her precious S. Mattie, we go n by and by. How sister.

NORWOOD.—I son of E. P. and born at Garfield, December 10, 1881 killed there, while tol, March 3, 1891. Church who always lived a c At the time of his bership in Hotch Austin. For three at Southwestern won distinctions, one year in Trav entered the State dead about March take a position in was while there, a he met his sudde few facts in a yo off ere it had rea straight forward for all, Lester we fully and in a ma him held him in h a father, mother, brothers to mourn are not as those his heart was turn

ACKER.—For th of death has ente S. E. and E. J. Acl was born Novem February 25, 1891, of these parents at of God. It is w cherubs. Through have been transp house above, awa papa and mamma, and Godbey. So i dear ones, for so Lord will call for higher. You have who takes the litt order to a never-et union beyond this separation and de lose its sting, the heaven, with its blood-washed child panions, forever. I will see thee i of all the earth will

BLACK.—Daughter of H. B. and Mary Black, born in Jal Maudie, died Februar 2, 1891. While the years, yet they m with their merry longer are their to are gone. While t about our home, w out them; and while in death, yet we k rest. They live in t they await the re rest, little ones, t earth, together in h together, went to a apart. Rest, little meet again to part i

KIKER.—Sister M born at Sulphur Spu ty, Texas, July 3, 1 Jesus Sunday morni St. Joseph's Intir Texas. She was ti Calvin J. and Mary was long an itiner Texas and North T died a supernannate always called her, mother's care in a knew nothing of the counsel of a mother at Coronal Institut that institution with L., also in her c the honors of her c her education, she t Worth for two years legs. In 1888 she s peated and flattering sional ambition and a Methodist itinerat P. Kiker. This ha blessed with two s vin Chapel and Ge

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er of so es re as S' EE and better appers—each for the list in tion Dept. Y. I served as his years; was with as the house for a loyal citizen, a husband, a kind, grandfather. His was not good. I taken very sick he called his e and told her, he would have d him if he felt I yes; he had no 27th he passed I remains to the I left a faithful n and daughter, ndchildren, other is to mourn their I keep and save the writer. G. NOLEN.

TAYLOR—Mrs. Sadie Taylor, wife of J. W. Taylor, and daughter of Rev. T. M. and Mrs. A. P. Pledger, passed to her reward March 21, 1901. She was born in Calhoun, Ga., September 22, 1871; came to Texas in 1881, and continued to live in East Texas until her death. She married J. W. Taylor October 4, 1885, whom she leaves, with her children, to mourn her departure. Sister Taylor gave her heart to God and her life to the Church when she was a child, and has been a pure woman, serving others and walking uprightly. On the morning before her death she called her family and her mother and sisters to her bedside and talked to them. She stated that she hoped to get well, but gave some directions and expressed some wishes she desired to have carried out in case she did not recover. With perfect composure she said that she was ready to go if God called her, and those who know her believe this to be true. Her Christian husband, mother and family bow to the divine will, and hope to meet again beyond the shadows. V. A. GODBEE.

REDDING—Miss Mattie Redding was born in Barbour County, Ala., December 12, 1865, and died at Willsboro, Texas, March 8, 1901. She has been a sufferer for six months of that dreadful disease, galloping consumption. She bore her illness patiently unto the last. She joined the M. E. Church in the summer of 1880, at Picketts Church, in Hopkins County. She never spoke of getting well. She always talked of dying. She was always ready to help the poor and needy. She knew when the summons came for her to leave this sinful world. She said: "Mamma, my time has come. This is death. My fevered brow will soon be cold." There were two sisters and a brother absent. She said: "Mamma, tell them good-bye for me. Tell them not to grieve—I have gone to where there is no pain and no more parting there. Tell them to meet me in heaven." She called her loved ones up and told them good-bye. She sweetly fell asleep in the arms of her precious Savior. Farewell, darling Mattie; we will meet again in the sweet by and by. How we miss you here! Her sister, KATIE McCONNELL.

NORWOOD—Louis Lester Norwood, son of E. P. and M. T. Norwood, was born at Garfield, Travis County, Texas, December 19, 1881, and was accidentally killed there, while handling a loaded pistol, March 9, 1901. Lester joined the Methodist Church when 2 years of age, and always lived a consistent Christian life. At the time of his death he held his membership in Hotchkiss Memorial Church, Austin. For three years he was a student at Southwestern University, where he won distinctions. He then taught school one year in Travis County. Last fall he entered the State University, but withdrew about March 1 to return home and take a position in his father's store. It was while there, at his post of duty, that he met his sudden death. These are a few facts in a young life which was cut off ere it had really begun. Steady and straightforward, with a pleasant smile for all, Lester went about his work cheerfully and in a manly way. All who knew him held him in high esteem. He leaves a father, mother, three sisters and four brothers to mourn his death. But they are not as those who have no hope, for his heart was turned to righteousness. HIS PASTOR.

ACKER—For the third time the angel of death has entered the quiet home of S. E. and E. J. Acker. Little Melvin was the last to enter the pearly gates. He was born November 15, 1899, and died February 25, 1901. Just half the children of these parents are now in the Paradise of God. It is well with these little cherubs. Through death such little ones have been transplanted in our Father's house above, awaiting the coming of papa and mamma, Tommie, Allie, May and Godbey. So be ready. Live right, dear ones, for some day or night the Lord will call for you, too, to come up higher. You have only to trust Jesus, who takes the little ones to himself, in order to a never-ending and glorious reunion beyond this world of suffering, separation and death. Yes, death will lose its sting, the grave its victory, and heaven, with its teeming millions of blood-washed children, will be your companions, forever. Farewell, little Melvin; we will see thee again, "for the Judge of all the earth will do right." T. T. BOOTH.

BLACK—Daisy and Maizie, daughters of H. B. and Maud A. Black, were born May 18, 1887, in Johnson County, Texas. Maizie died February 27 and Daisy March 2, 1901. While they only lived a few years, yet they made our home happy with their merry laughter. Now no longer are their footsteps heard. They are gone. While the long silence reigns about our home, we are lonesome without them; and while their bodies are cold in death, yet we know that they are at rest. They live in the glory world, where they await the reunion of loved ones. Rest, little ones. They were together on earth, together in heaven; came to earth together, went to glory only four days apart. Rest, little loved ones, till we meet again to part no more. THEIR GRANDPA.

KIKER—Sister Mary Ella Kiker was born at Sulphur Springs, Hopkins County, Texas, July 31, 1869, and fell asleep in Jesus Sunday morning, March 21, 1901, at St. Joseph's Infirmary, Fort Worth, Texas. She was the daughter of Rev. Calvin J. and Mary Cocke. Her father was long an itinerant preacher in the Texas and North Texas Conferences, and died a superannuate. Miss Mary, as we always called her, was left without a mother's care in early childhood. She knew nothing of the loving care and wise counsel of a mother. She was educated at Coronado Institute, graduating from that institution with the degree of M. E. L., also in the music department, with the honors of her class. After finishing her education, she taught music in Fort Worth for two years in Polytechnic College. In 1896 she surrendered (after repeated and flattering offers) her professional ambition and became the wife of a Methodist itinerant preacher—Rev. O. P. Kiker. This happy union has been blessed with two sweet little boys—Calvin Chapel and George Wyatt. Sister

Kiker was a Christian above reproach, and a true and loyal Methodist, having given her heart to God in early childhood and uniting with the Methodist Church. She was the organist for four years, during the wise pastorate of Dr. Lloyd, at First Church, Fort Worth. She was loved, honored and esteemed by every one who knew her. She was among the initial workers of the Epworth League. I have known Sister Kiker for more than six years. In the school-room, at home or abroad, she was the same refined, cultured, modest, unassuming, sweet-spirited mother, wife and friend. She fought hard to live—not that she was afraid to cross the chilly waters, for she had the assurance of the comforting "rod and staff," but for the sweet little boys and dear Bro. Kiker's sake. Her constant charge to the husband was to "bring the children home to heaven." Truly Bro. Kiker has sustained a great loss and the friends a great sorrow. May the graces of our Heavenly Father be sufficient in this hour of sore affliction and bereavement. S. A. BARNES.

DUREN—Early on the morning of March 18, 1901, death entered the home of our present County and District Clerk, W. W. Duren, and took from him his beloved wife, Sister Duren was born in Stark County, Ill., June 4, 1869; came to Texas in 1888 in company with her parents; was married to W. W. Duren on January 1, 1884; joined the M. E. Church South, in 1890 and lived a consistent Christian life until the day of her death. She was the mother of seven children. One preceded her to the good world, six are left to mourn her loss. She is not mourned over by her own children only, but others to whom she became mother by her marriage to Brother Duren weep for her as for their real mother. In evidence of this fact, three of her stepsons carry life insurance policies and all are made payable to her. Can anything better be said of any woman than that she was a good mother? Truly this can be said of Sister Duren, and in the great judgment day her children will rise up and call her blessed for her efforts in that capacity. No better friend ever had the itinerant preacher than this good woman. She always had a kind word or some little token of kindness as a mark of appreciation of her pastor. Oh, how we miss her kind words and loving deeds! And we are not alone. Other pastors have been the recipients of her kindness, and no doubt will gladly give their testimony. We laid her body to rest in the Archer City cemetery, confidently expecting to hear her cheerful voice in the better world, where these sad partings will come no more. May the blessings of our Father be upon her sorrowing husband and little children, and may they all finally gather in the home above, where sorrow will never more be known. C. M. SHUFFLER.

HUNTER—Miss Bettie Hunter, daughter of Mr. and Mrs. W. H. Hunter, was born in Gonzales County, Texas, May 12, 1888. The family moved to Mineral City, Lee County, Texas, when Bettie was quite young. In 1893 they moved to Karnes County, Texas, where she ended her sweet, short life. She professed faith in Christ and joined the M. E. Church, South, in June, 1898, of which she lived a consistent member until death. On March 11, 1901, she sweetly slept in Jesus. She was an active member of the League. Truly she emulated the example of her blessed Master. She seemed to have a premonition of her going, for she told a lady friend how she wanted to be dressed for burial. Indeed we miss her happy smile and loving voice. May God help each school-mate and Leaguer, that they may leave a clean, beautiful record, and their prospects may be as bright as hers. May God comfort the bereaved ones and gather us all into his house of many mansions at last. Her pastor, J. W. GIBBENS.

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Good Health depends upon the food you eat.

Adds to the healthfulness of all risen flour-foods, while it makes the food lighter, sweeter, finer-flavored, more delicious.

Exercise care in purchasing baking powder to see that you get Dr. Price's, which makes the food more wholesome and at the same time more palatable.

PRICE BAKING POWDER CO. CHICAGO

Note.—There are many imitations, made in imitation of baking powder, which the prudent will avoid. They are lower in price than Dr. Price's, but they are made from Alum, and are dangerous to use in food.

A CHAT WITH THE LOCAL PREACHERS

One month from this time the Dallas District Conference will be in annual session in the town of Lewisville, in Denton County. We hope to see all of our twenty-three local preachers of our district at that meeting, and as many more from other districts as may find it convenient to attend. It will be a gathering of great importance to our brotherhood, as an occasion of social reunion, religious fellowship and the consideration of matters, both of vital concern. Lewisville is a good place to be in a great meeting. It is situated in a fertile and beautiful section of the country. The citizenship, in other days, when this writer knew them, were a prosperous and happy people, and their hospitality knew no bounds. You will receive a royal welcome and a princely entertainment. But then you should be governed by higher aims and nobler motives than the thought of what you shall eat or what you shall drink. You should be influenced by a sense of duty to the Church and to yourself. You ought to be there at the opening of the first session and remain until the close, to watch your own interests as well as that of the whole Church.

The District Conference is the Local Preachers' Congress. The most vital concerns of the brotherhood are involved in its transactions. The licensing of local preachers, the renewal of their license annually, when in its judgment their gifts, grace and usefulness will warrant the renewal, the recommendation of suitable candidates to the Annual Conference for deacons or elders, orders in the local connection and for admission on trial or readmission into the traveling connection, the election of delegates to the Annual Conference and many other things of equal importance to us, are usually a part of the business of that body. These considerations, if nothing more, should prompt our attendance—if nothing better in the matter of entertainment were promised than a pallet of straw, such as we had in the good old camp meeting times.

There are more local preachers in the district than itinerants that gives you the balance of power. If you stay at home, you should not complain of what may be done, if it should not be altogether satisfactory.

What an inspiration it would be to the whole conference, to hear every local preacher in the district answer, "present" to his name at the first roll call!

The District Conference to meet at Lewisville on the 8th proximo will elect delegates to the next session of the North Texas Annual Conference, when that body will elect delegates to the next session of the General Conference, which will convene in

Dallas thirteen months from this time. If you expect to have a delegate from Dallas District in the Annual Conference, you should be in your place at the right time; and if you want a voice in the transaction of the Quadrennial Congress, you must have a delegate from North Texas to that body. Now if we stay away from those meetings, as some of us have been doing hitherto, we will surely be left behind.

Something is going to take place at the next meeting of our General Conference concerning the Methodist local preachers that may be a surprise to some of the "unthinking many." If the few that think they have not had fair treatment in the past, want to have a hand in the business of some needed legislation, they should be at the post of duty, at the proper time and place, for service, or else forever henceforth hold their peace.

W. C. YOUNG, No. 345 Wall Street, Dallas, Texas.

For Nervous Headache Use Horeford's Acid Phosphate. Dr. F. A. Roberts, Waterville, Me., says: "It is of great benefit in nervous headache, nervous dyspepsia and neuralgia."

To the Members of the North Texas Conference.

Dear Brethren—I was elected President of the Joint Board of Finance for the present conference year, and Rev. F. C. Archer, of Denton, was elected Secretary and Treasurer. I expect to be from home for a few months, and Rev. J. M. Swenson, of Clarksville, will represent me on the board. L. P. SMITH, Lewisville, Texas.

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

DISTRICT CONFERENCES

GREENVILLE DISTRICT. The Greenville District Conference will convene at Palestine, June 19-23. O. S. THOMAS.

BOWIE DISTRICT. To the Pastors of the Bowie District. Dear Brethren—Please send me at once the names of the delegates from your respective churches to the District Conference which convenes here on May 7. So homes may be provided for all who may attend. T. J. BUCKHAM, Wichita Falls, Texas.

GAINESVILLE DISTRICT. The Gainesville District Conference will convene at Pilot Point May 22. Bishop Key presiding. J. L. MORRIS.

DALLAS DISTRICT. Following is the Board of Examiners for Dallas District: Lewis to Francis W. A. Edwards, J. F. Archer, J. W. Bowler. Recommendations for Admission on Trial—J. E. Potts, C. A. Sprague, R. G. Mead. For Deacons Orders—C. M. Harless, I. J. Capshaw, L. S. Barton. For Elder's Orders—W. H. Hughes, J. M. Nichols, J. R. Atchley.

REV. JAMES HAMMOND

Rev. James Hammond, of the West Texas Conference, died at the parsonage at Mans, Wednesday, April 10, 1901. He had served the Llano Station since the last conference with great acceptability. Indeed, he had found a place in the affections of all the people. He died from hemorrhage of the bowels. During his illness he had the services of the best physicians, and all the attention which a devoted people could bestow. The immense concourse of people who attended his funeral bore testimony to the true worth and merit of the man. Rev. I. K. Walker, presiding elder of the Llano District, was with him at his death, and assisted by Revs. Theophilus Lee, J. D. Weyrell and the writer, conducted the funeral services. Rev. Hammond leaves a broken-hearted wife and four little children to the kindly consideration of the West Texas Conference. Those who were with him at his death testify to his great calmness in the face of the approaching fact that the hour of departure was at hand, and also his abundant preparation for his place beyond the skies. Rev. Hammond lived well, and his death is another exposition of the fact that the grace of our Lord Jesus Christ, as preached by our beloved Methodism, will sustain a man in his darkest hour, and light up the pathway to the great beyond. Thank God for the life and influence of a good character. "Behold the man." A more extensive notice of Rev. Hammond will be furnished the Advocate by its presiding elder, Rev. I. K. Walker. M. A. BLACK, San Saba, Texas.

REV. J. F. RIGGS DEAD.

I see a note from you in this week's issue, in which you state that Bro. Riggs was ill. Last night at 10:30 he passed away. A good and pure man has left our Church and community are in mourning. Bro. Riggs was born in Virginia, May 18, 1827, moved to Kentucky in 1852, and thence to Missouri in 1856, thence to Texas in 1861. He was a thorough scholar, having graduated in one of America's best colleges. He was a member of the conference twenty years, serving some of our best charges; was three years agent for St. Charles College, in Missouri, during which time he raised a large sum of money for the institution. He was also a professor in the same school for a while. During the strife between the States in 1862, he served first as Major under Gen. Jackson, of Missouri, and later as Quartermaster for the Southern Army. He bought and sold thousands of boxes of cotton, shipping into Mexico and gathering herds of cattle from Texas and Mexico for the Southern soldiers. He lost much personal property, for which the United States now owes him.

He was one year a member of the East Texas Conference, stationed at Tyler. Here his voice lifted and he located, came to Marshall, where he has since resided. He was a loyal man. In this place he taught school and edited a paper. In his latter days he has written much for different publications. Your preachers are familiar with him, as they have seen much from him. He spent one year in New York, collecting books for some of the most widely circulated papers of our country. He was a vigorous writer, and what he wrote was always pleasing. He wrote for the St. Louis Advocate a series of papers, extending over many months, entitled "Fecundity of Methodism." They were extensively quoted in the religious papers of the land. He leaves behind a vast mass of manuscript, which may some day be put in book form.

Bro. Riggs was one of the purest of men, always on the side of right, a help to his pastor, a good and prayerful helper, ready to do what he could for the Church. Of course, he died in the faith. He told me he was ready, had made his preparations long since, and only waited God's call. He lingered several months and suffered much at times, and at last fell asleep peacefully. Servant of God, will do you. A. S. WHITEHURST, Marshall, Texas, April 12.

Rail chills, or erysipa, with its itching and burning, is cured by Hood's Sarsaparilla. So are all other blood diseases.

WEST TEXAS CONFERENCE DISTRICT HOOD

To the Members of the Ministerial Board Association of West Texas Conference. Bro. James Hammond, who died a few days ago, was a member of our association in good standing. Sister Hammond is entitled to four dollars membership fee from each member of the association, both ministerial and lay. This amount, according to the Constitution, is due within thirty days from the time you receive this notice. Please send in the money at once and help this sister now in the time of her special need. J. D. SCOTT, Secretary and Treasurer, San Angelo, Texas, April 15, 1901.

You cannot estimate the sunshine of heaven by the sighs of a prayer meeting—Ram's Horn.

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 120 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 nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

Anything Wrong With Your Watch? Send by registered mail to our Watch Department for inspection and estimate. Our 52-page Catalogue sent Free. C. P. BARNES & CO. 504-506 W. Market St., LOUISVILLE, KY.

Attention! For the Confederate Veterans' Reunion at Memphis, Tenn., May 28 to 30, inclusive, the Texas and Pacific Railway Company will sell round trip tickets at very low rates. For particulars regarding rates, sleeping cars, chair cars, etc., see nearest ticket agent, or write Mr. H. P. Hughes, Traveling Passenger Agent, Post Worth, or E. P. Turner, G. P. & T. A., Dallas, Texas. Will be glad to hear from you.

When Paul wrote of "lifting up holy hands" he was not contemplating the stand and deliver style of prayer—Ram's Horn.

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.

A BELL WANTED. If you can find anybody who wants to sell a second-hand church bell, please tell them to write to T. C. WALKER, Mans, Texas.

Typewriters—Any machine cheap, cheap terms, big discounts, Pastor J. W. E. Brookside, Ala.

Fort Worth District—Third Round. Mulkey Memorial May 12, 13. Peach Street May 15. House at George's Creek May 18. Polytechnic May 19, 20. Glenwood May 22. Osborne May 26, 27. North Fort Worth at Riverdale May 28. Missouri Avenue June 2, 3. Trinity June 5. Arlington, at Thomas Chapel June 8, 9. Cuba, at Price's Chapel June 15, 16. Jas. Campbell, P. E.

Dublin District—Second Round. Granbury April 14, 15. Dublin April 21, 22. Huff Dale, at Wesley April 26. Glen Rose, at Falvey April 27, 28. Tredell, at Walnut May 2. Trinity at Frontier May 11, 12. Carleton, at Grayville May 14. Green's Creek, at Bunyan May 15, 16. Hico, at Lanham May 25, 26. DeLeon, at Frontier June 1, 2. Carbon, etc., at Jewell June 4. Uniontown, at Graham's Chapel June 5, 6. Sunday-school and Epworth League Conference at Frontier June 8. E. F. Boone, P. E.

MORPHINE, Option Cocaine, Opium, Whiskey habits cured at home. No suffering. Generally Cured Guaranteed. Endorsed by physicians, ministers and others. Book of particulars, testimonials, etc. Free. Write to Wilson Chemical Co., Dublin, Tex.

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SNUFF-DIPPING. I can cure anything that walks the earth of Snuff-Dipping. DR. J. S. HILL, Greenville, Texas.

PIPE-SMOKING. I can cure anything that walks the earth of Pipe-Smoking. DR. J. S. HILL, Greenville, Texas.

CIGAR-SMOKING. I can cure anything that walks the earth of Cigar-Smoking. DR. J. S. HILL, Greenville, Texas.

BED-WETTING CURED. Sample Free. Dr. F. E. May, Box 114, Bloomington, Ill.



Per Annum, \$2.00. Vol. XLVII. EDITORIAL.

THE ENJOYMENT OF RELI...

In the old class-meeting 6 years ago the question expounded by the leader was: "How you are enjoying religion the old Methodist way." This thing peculiarly significant meaning of these words. We ever hear them pronounced a time in any of our religious service. They meant then and ought to now that every live member of the Church is in the conscious experience of the witness of the Spirit. The experience that embodies this is a joyous experience, for it is personal contact with the spiritual life and power. In earlier days our people stressed feature of grace more than we the present time. Their religion not amount to a great deal of the personal assurance of salvation. When they gathered in their meetings they made this part religion one of earnest inquiry investigation. It was not enough to belong to the Church, attend the services, and pay your part support of the current expenses. The leader of each class would know if those under his special had the experience of present religion and a full knowledge of salvation was not thought that religion amounted to much unless this experience was paramount in these search interviews. In other words, the Methodists wanted a religion that could heartily enjoy. To the Spirit was a reality, and they tuned with each other as to personal acquaintance with God their companionship with the Spirit. They sought after the fruits of the Spirit.

It is barely possible that the emphasized the experiential part religion to the slight neglect of the vital part of it, but we are going the other extreme. It is only occasionally that you hear a man or a woman talking about the enjoyment of religion. We have in a large measure lost sight of this, and we are denying the external graces of religion. We are now placing the estimate what we are doing to the neglect of what we are experiencing. We now to strike a happy mean. Our spiritual life can have a beginning the very root of the matter come into us as a result of repentance, adoption, and out of these experiences we have access by faith into grace wherein we stand and rejoice in the hope of the glory of God. But the joy of this experience is the working out of our salvific life and character. The form perpetuated and intensified by the rendering of God's Word, an communion of saints, but the latter a consistent course of conduct, balancing of the forces of experience and practice is our special members of Christ's Church. In will find both enjoyment and service. But we will never do the importance of the old doctrine assurance. No amount of work possibly take its place. To have to keep "peace with God through