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District—First Round. 1st Sun. Feb. 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31. 2nd Sun. Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31. A. J. Weeks, P. E.

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EDITORIAL.

SPIRITUAL UNION WITH CHRIST.

In the fifteenth chapter of the Gospel according to St. John Christ places great emphasis upon the importance of a vital spiritual union between himself and his followers. He says, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." The branches grow out of the vine, and they are an essential part of it. They are made up of its texture and life. Separated from the vine, they necessarily die; when vitally connected with it they live and flourish and bear fruit. This union is absolutely essential to the life and fruitage of the branches. So it is in our relation to Christ. We must grow out of him and become partakers of his nature. The bond of this union is an unqualified faith in him as a personal Savior from sin. It is thus that we become rooted and grounded in him, and are able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, and are filled with all the fullness of God. Without this union with him we can have no spiritual life, and we can accomplish no spiritual end. We are, therefore, absolutely dependent upon this union with Christ for spiritual life, and for the power of spiritual fruitage. And, we say it reverently, Christ is dependent also upon us for the manifestation of his love and helpfulness toward men. The only way that the vine can bear fruit is through its branches. The trunk, by itself, can not produce fruit. Neither can Christ save and lift up humanity except through the instrumentality of his believers. In this world, he has no heart with which to love men, except our hearts; he has no voice with which to expound and enforce his truth, except our voices; he has no mind with which to devise plans for the furtherance of his gospel, except our minds; he has no hands with which to minister to men, except our hands; and he has no means through which to send his messages of salvation to the world, except our money. We are his branches, and he must bear his fruit through us. And without this vital union with him, he can not accomplish the ends of the gospel through us. Hence, we need to be vitally connected with him by faith in order to our own salvation and the salvation of the world.

CHARACTER WITH GRAIN AND TEXTURE.

In one of our exchanges we noticed not long since how a jeweler became possessed of a fine stone in a somewhat peculiar way. His coffee mill ceased suddenly to operate, and the fact was reported to him. He was something of a mechanic, and so he took the mill to pieces to see the nature of the trouble. He soon saw that the mill had been stopped by a stone about the size of a coffee grain. It had really cut itself into the grinders by the action of the mill. He dislodged it, and upon examination saw that

the stone was not one of ordinary character. He took it to his jewelry shop and put it under an instrument and at once discovered that it was a large diamond of the blue tint variety and worth at least two hundred dollars. The coffee came from South Africa, and evidently the dull-looking little stone had been gathered up with the grains and shipped to our markets. Here, we notice the value of an unpretentious stone. In the rough it did not glitter and was not observed. But when the servant tried to pulverize it in the mill along with the other similar grains, its value was made manifest. So it is with the best type of character. Ordinarily it has a commonplace appearance, and is not specially noticeable. But there will come a time when characters will be put into the mill of suffering, and when the grinding process takes place the one that has intrinsic merit will resist the shock, and come out bright and burnished, and its superlative value above the rest will be strikingly noticed. Put the grain and texture of gospel teaching into the character of a man or a woman, and when the supreme test is made, its glory will shine forth with a brilliance that catches its luster from the Mount of Transfiguration. Such a character is as indestructible as the Rock of Ages.

THE CHURCH'S POWER.

The Church exists in the world for the sole purpose of preaching that the only possible salvation from sin and its terrible consequences is in the power of the Lord Jesus Christ himself. That it is a potent factor in the forces of the earth's development and civilization is a fact which no man, who is at all informed, will for a moment call in question. It would not be an error to say that it is the most potent factor in the great evolution. Now, wherein consists its mighty power? Of all the things that are, that have been influential in the last nineteen centuries, there are none that have been more divided, probably, than has the Church itself upon the great subject which it exists to present—at least, as to the best way in which to make the presentation. No two of the denominations agree exactly as to the particular manner of presenting the great central idea—the one main truth—salvation only by Jesus Christ. This fact clearly marks the Church in its organism and nature as intensely human, and hence this cannot be said to be the source of its power, for such division of power upon any other subject would long since have resulted in its destruction at least as a force in the evolution of the world's history. Why has it not done so with the Church? Evidently the reason is that there is a power in the Church that holds men to a single truth with greater tenacity than they are held to anything else in the world. Now in what does this power consist? Not in its organization, as we have seen, nor in its traditions. These are not half so old, nor half so well attested, nor half so influential, as the traditions of other things. Indeed, the Church has now no traditions that may be said to be a part of its history at all, much less a

part of it. All of its traditions might be laid aside and the Church, in every essential sense, be as powerful as it is now and just as influential for good. It is not in its ritual, for this is as varied as are the shades of opinion in the various branches of the Church; and then the ritual is no real part of the Church in any essential sense. Neither Christ nor the apostles gave the Church any ritual at all. It is not in the sacraments. These are an essential part of the Church, in that they set forth essential doctrines of the Church, and they are the seals of its divine sanction and appointment, but they are not the sources of its power. It is not in its doctrines simply, for though these are the purest and the best, and come nearest to the exact wants of the human mind and heart of any that were ever promulgated, yet it is a fact that a doctrine simply, however well adapted to the wants and needs of men, and however perfect in itself, is not enough to hold alike all the varied and varying conditions of mankind.

In what, then, does its power consist? We answer: It consists in the presence and indwelling of the Holy Ghost, the Spirit of Truth, whom Christ sent into the world to testify of himself and to lead men into all truth. Without the Holy Spirit no man can know of a surety that Jesus is the Son of God. Without him no man can know of a surety that he is a child of God. Without his leadership no man can know his path of duty in the world. He is the source of all power in the Church; and to be in him, moved and led by him, is the Church's point of power. But the Church is made up of individuals, who believe in and accept Jesus Christ as their Lord and their individual Savior. So then the Holy Ghost in the Church means the Holy Spirit in the individual life of the membership of the Church, and nothing short of this will meet the needs of the world. Jesus told his disciples to "Tarry at Jerusalem till they were endued with power from on high," and then to bear "Witness of him" everywhere. Endued with this power the Church is irresistible in her work. This is just what the world needs—a Church filled with the Holy Ghost, bearing witness to Christ. We would not deny organization, or education, or intelligence, or work, but call attention to the fact that all these things may exist and yet the Church be a failure. The Church must save—that is, it must so present Jesus to men that they will be saved; but this it cannot do by merely human methods. God the Spirit must be in us in order to this end. Can we have him? No, not so long as we depend upon merely human instrumentalities; these we must use, but we must not depend upon them. More psychologic results may be secured by them, and a great stir be made, but in order to that sort of revolution that makes men quit sin and sinful practices the Holy Spirit must transform men's minds by his own renewing. To bring this about the Church must not be "conformed to this world," but, with earnest prayer, must call upon the Lord in Jesus' name for the baptism of power from on high.

Our Churches want not, but do they need, a "working blessing," whatever that may be, but they need the power of the indwelling Holy Spirit.

God can not regulate the purposes of our hearts and the actions of our lives until his Spirit dominates our wills. This is the result of self-surveillance and the acceptance of divine truth. When the heart and the life are thus permeated the character brings forth the fruits of righteousness.

By nature and practice the unregenerate soul is at war with right principles. It has no peace, for there is no peace to the wicked and those who rebel against God. But when the soul surrenders, peace flows in and the warfare ceases. "Being justified by faith we have peace with God through our Lord Jesus Christ."

"By their fruits shall ye know them," says Christ. The fruit identifies the tree, and the moment that we see and taste the fruit we at once know whether it is a peach, a cherry, a plum, or an apple tree. Nature never mixes different fruits of the same tree. So it is with the Christian life. If we love God and if we love mankind, our lives will bear fruit of this unerring character. Men will see our good works and glorify our Father in heaven.

No man is stronger than he is strong at his weakest point. Take, for instance, a chain. Its links are made of wrought iron and it seems capable of lifting several tons when fastened to the hook and handle. But on examination it is discovered that one of the links in the chain is cracked. No quarryman would use such a chain as that in lifting huge stones from their beds. It would snap at the link that is defective. So it is with a man. A man may be over all good, but if he is defective at any one point, that defect renders him incapable of exercising strength beyond the weakness at that one point. All of the links in the chain must be in perfect repair if pulling it is to be possible. So must character. One defect will mar the whole.

"Believe me for the very works' sake," said Christ to one of his doubting disciples. This is a good test. Look at what Christ is doing for the world, and if you have any misgiving concerning the mystery of his teaching, then you can find enough in the results of his work among men to convince you that he is of God. He turns men from sin to righteousness, from a life of despair to a life of hope and rejoicing, and from the obduracy of selfishness to the breadth of charity and outburst of spirit. Then, he comforts the sorrowing, he lifts up the fallen, he cheers the faint-hearted, he brightens the evening, and he imparts the wealth of his sympathy and love into the oppressed hearts of the children of misfortune. Hence, for his very works' sake, men can afford to believe in him and make him the man of their counsel.

estic Missions

r and thousands of students... are volunteering for that... a good missionary in foreign... is not equally eager to work... in our own cities or... try districts. Possibly our... have been educated wrong... matters. I don't believe a... missionary should be made any... re in his support than a home-... y. I am in favor, where it... possible, of sending our men... ence to our home mission... providing for them just as... do for those in the foreign

an old Kentucky preacher... nessed a scene like this in... nce—and we have all seen... like it: A foreign mission-... there, dressed elegantly and... with a comfortable salary... re. In that same room was... echer who had traveled a... sion on a mere pittance, who... in a secluded place, with... that were barely decent... Bishop was about to read... points, he said: "Breth-... I send some of you to hard... it what if you had to go to... field like our brother here?"... ad out the poor home mis-... another poor mission one... nles away. The poor man... dollar in his pocket with... nake the long move, with his... children, to that poor mis-... ed away with tears in his... said: "I don't see how I can... somehow he and his good... ere, and no doubt, when God... heroes, this brave man who... tion here, together with his... will receive a crown of pe-... thness.

he day will soon come when... Methodism will not be guilty... manslaughter—when she will... preacher to a place where... get a decent support, neither... eople nor the Mission Board... nts are a disgrace to h—... not to the brave, self-den-... n and women who do the... to the Church that sends... where it is known before-... it is not possible for them... ing and then discipline the... who will not go. The solu-... y: Let the rest of us raise... to pay the men who do such... as we raise the money for... n missionary, or else not

ody conclude that there is... s this communication in op-... o the support given to our... in foreign fields. God bless... ey are all wor-ty, as far as... nd deserve more than they... nk I have never failed to... reign missionary money as-... my charge. My plea is for... pport for our heroes in the... on field. I do believe that... nts to this work have some-... dered on cruelty. I have... ne of our Bishops to be... pressed because of the char-... works they had to appoint... of the meager support pro-... sionary Boards.

B. H. GREATHOUSE.

LAND OF BLISS.

(A Song.)
of bliss, by faith I see;
re no poisonous air
ough the groves and o'er the
the flowers rare.
wherein a city stands,
sets of purest gold,
aments of Jasper are,
rets never grow old.
of light, that knows no night;
riest our Lord is King;
d ones meet to part no more,
test anthems sing.
it "hath no need of sun,
nor glittering star;"
our joy and happiness
or death can mar.
the! O land of rest!
both long for thee;
o see my Savior's face,
om sorrow free.

T. H. YARBROUGH.

re Lord; for the Lord is good:
unto his name; for it is pleas-
-3-3.

giveness does not depend on
fulness.

less for our soldiers to fight
broad while our saloons fust
t home.—Ram's Horn.

DEVOTIONAL AND SPIRITUAL

FIGHT THE GOOD FIGHT.

Fight the good fight with all thy might,
Christ is thy strength and Christ thy right;
Lay hold on life and it shall be
Thy joy and crown eternally.
Run the straight race through God's good grace,
Lift up thine eyes and seek his face;
Life with its way before us lies,
Christ is the path and Christ the prize.

Cast cares aside, lean on thy Guide!
His boundless mercy will provide!
Trust, and thy trusting soul shall prove—
Christ is its life and Christ its love.

—Selected.

HOW NOT TO GROW WEARY.

The way to enjoy Christian service and not tire of it is to be diligent in spirit. The hard workers never become weary in well-doing. The more we do for Christ the more eager we become in his service. We tire most when we do the least. The idlers are the weary ones. Those who do the most enjoy it best and complain the least. Those who keep growing in grace never weary of the race. Faithfulness in prayer and diligence in the study of God's word make the soul proof against weariness in God's service.

Redoubled diligence is the remedy for discouragement. The trouble with discouraged ones is that they always feel like quitting, when to quit is the worst thing they can do. Discouragement lets go the moment a man sets his face against it with grim determination not to give up, but to press forward with renewed diligence.

There is no misery like the misery of spiritual despondency of a man who has been in close touch with God and in the front ranks of hope and heavenly aspiration and godly influence among men. To know how to avoid such a state or how to escape from it is a matter of grave importance. The outcome involves the honor of God and the destiny of man.—Union Gospel News.

HARDENING THE HEART.

You can harden your hearts if you desire after they have been made tender, and I will tell you one or two expedients, in the hope that you will never adopt them, but in order that you may carefully avoid them. The first expedient is to say to yourself and any other person who has begun to think about the greatest things in life, that this is excitement. The word "excitement" in itself has no bad meaning, and I know a dozen uses of the word excitement that are all excellent and encouraging. When we say that a man is greatly excited about a game, or excited about a good book, or excited about a dozen other things, we make no reflection. I do not know a single bad use of the word; I do not know a single use of the word with a reflection contained in it, except when it is applied to religion. The moment you say a man is excited about religion, you sneer at him, and scoff at him, and he feels it deeply, and he feels he ought to offer apologies. My dear friends, when you are really in the kingdom of God, I advise you to give yourself to the most careful study of the Holy Scriptures and get all the light you can, but I would advise you first of all to see that you have not only the Bible in your hands, but him of whom that Bible testifies within your soul. There is no question whatever whether this man or that man wrote this book or that, or when it was written; there is no question whatever that out of the Gospels, as out of the prophets and apostles, rises the fig-

ure of the Lord Jesus Christ, of whom they all speak. His face looks at you, his voice speaks to you. Nobody denies he lived. He liveth evermore. You are too much engaged with the frame of the picture and the canvas, and some of you have turned your picture round until the face is to the wall in order to examine the back of the canvas. I beseech you to get the picture full front before you, and then let Christ speak, and when you are at the feet of the Lord you will discover and study with safety all the problems that are necessary and perhaps many that are not.

And then there is another way in which you can talk away and drive away religious feeling. If you are a young person full of generous impulses and full of the joy of life, you can face this problem: How much now have I to give up if I am a Christian? And then you can take a sheet of paper and you write down all sorts of things that you have read in religious books that you have to give up, and after you have read it all over you feel that this is another side altogether of the invitation, and you are not quite sure if it be worth your while to become a Christian, if the very joy and beauty—what I may call the generous blood—is to be cut out of human life. My dear friend, would it not be a better thing for you to ask yourself first what you are going to give up? For the gospel is not taking away, the gospel is addition; is not destruction, but fulfillment. Christ did not come to narrow a man's life, else I suppose the whole of literature and art and everything good could not be traced to Christianity. Christ came to deepen, to purify, to widen, to glorify a man's life; think of it as replacing and renewing and glorifying! What art thou to get? Religious certainty, the forgiveness of thy sins, the power to overcome sin, insight into the divine will, and the glorious companionship and friendship of our Lord Jesus Christ. And give up? I have no idea. There may be things which afterwards you will give up, because you can only hold so much in your hand, and having got those treasures piled up before you, you prefer to let the other things slip; but you will bring no complaints against anybody for that, and you will have no sense of loss.—Rev. John Watson, D. D.

LONGING FOR THE OLD TIME POWER.

He who notes the signs of the times discovers that throughout the Church, yea and outside the organized Church, there is a remnant of the Lord's peculiar people who like Simeon and Anna, of old, are waiting for the consolation of Israel. In their hearts there is a deep, soul-hunger for a revival of vital piety, that will not be satisfied with the superficial manifestations of religion that passes current in the Church circles to-day. Some time ago an eminent minister wrote to one of the religious papers, saying: "I am hungering and thirsting for an old-fashioned revival. A good many of us elderly people have that hunger and thirst. We remember the years of the right hand of the Most High. We would be glad to see again, before we die, times of refreshing from the presence of the Lord. Are we wrong in this desire? Has the world outgrown these old-fashioned revivals? Has the Church learned better ways of carrying on the Lord's work? This may be so, for we live in the age of wonderful progress. But it will be hard to persuade me that we can get up a better Bible than that of our fathers, or that we can improve upon the day of Pentecost. We need a great awaken-

ing in this country. Iniquity abounds. The love of many has waxed cold. Thousands in our Churches who have a name to live give no signs of spiritual life. The children of the Church are not converted and the masses are crowding 'the broad road.' The Church as an institution never had such resources and such opportunities as to-day."

But, oh, for an old-fashioned revival of God's work; with preaching of righteousness, temperance and judgment to come, till sinners tremble; with singing which breaks men's hearts and melts them in tenderness before God; with conversions which shake men loose from the world and make them as bold in righteousness as sinners are in sin. This is what we need. The Lord grant that we may see our heart's desire.—Christian Uplook.

FORGETTING OUR SINS.

Paul says, "Forgetting those things which are behind." He has reference to certain advantages he had as viewed from the standpoint of a Jew. Instead of regarding these as giving him righteousness in the sight of God he counted all but loss. His face was forward and he pressed to that which was laid up for him. But there is a sense in which we should forget our sins when once we have the assurance that we have believed and been accepted. It is a morbid state of mind in which we over-dwell on our past sins. They have been taken away, and are no longer to be carried as a burden on the soul. We pray to God not to remember them, and we, in like manner should not remember them. Let them go into oblivion. To cherish the memory of our sins is to hinder growth in grace, and in the strength of the Christian life. The face of one who believes in Christ is toward the future. He lives in Christ, he presses toward the mark of the high calling in Christ Jesus. "Thou hast cast all my sins behind thy back." There let them lie forever, pardoned and taken away.—United Presbyterian.

"IN HIS WILL IS MY PEACE."

That is a good motto for every one of us, especially as we are called in His providence to change our lot in life. That which God wills for us is always good. God is love; therefore his will concerning us is always love-prompted, concerned in a solicitous desire for our welfare. God is wisdom; therefore his will for us is the best possible choice consistent with our ultimate well-being. God is power; and therefore he will support us in bearing or strengthen us in doing his will. An earthly friend might love us well, and yet in our time of trouble lack wisdom to tell us what to do. An earthly friend might be both loving and wise, and yet lack the power to help. But our Heavenly Father is all of these at once, loving and wise and strong; and not in any measure of human frailty, but infinite in all these attributes. How well we can afford to trust him! How wise it is for us to say: "Thy will be done."

It is when we begin to realize what God is, that we are enabled to say with Goethe: "In his will is my peace." How ready we are at times to complain of God's allotments; and yet what Christian is there who for one moment would be seriously willing to take the responsibility of changing a single one of God's plans concerning him? An excellent Christian man, who was Governor of the state of New York some years ago, was called upon to mourn the death of a very lovely daughter. Standing before an exquisite painting of her in his parlor, with tears streaming down his face, he was overheard to say: "I would give a million dollars to have that dear girl back again." Then he paused a moment and added: "I would only

keep her one day." He was not willing to take the responsibility of changing in the least God's plans for him or his loved one. Not for one moment could he seriously think of placing his will against God's will or his wisdom against God's wisdom. In his heart of hearts he knew that in God's will was his peace. There is a deep, abiding, intelligent peace waiting every Christian who will learn to say with Father:

"I worship thy sweet will of God,
And all thy ways adore,
And every day I live I seem
To love thee more and more."

A faith like this takes away all disposition to complain at God's allotments and enables us to say, "Thy will be done," even when the cup is bitter. It was grace-like this which led an invalid sufferer, when asked whether she was willing to live or die, to answer: "Which God pleases." "But," said one, "if God should refer it to you, which would you choose?" "Truly," she replied, "I would refer it to him again." When one inquired of a deaf and dumb boy why he thought he was born deaf and dumb, taking the chalk, he wrote upon the board: "Even so, Father; for so it seemeth good in thy sight." John Bunyan blessed God for Bedford jail more than for anything else that happened to him in his life. It is ever thus that the Christian obtains his will of God whose will is subjected to God.—Christian Uplook.

ALONG LIFE'S HIGHWAY.

Some people never pause for a moment in the march of life. There are others who never let slip an opportunity to sit down by the wayside. These latter are of small account. They will get their inspiration some day. But those who march are worth watching. They and themselves are an inspiration. It is the people who march who keep the throng moving. And so many of us feel ourselves but parts of the throng. These people are always on an upward path. It is never too smooth, it is never too clear. They have a habit, not of going around the difficulties or even sitting down to contemplate the magnitude of them, but stepping over or pushing the difficulties aside. Not so much do the difficulties in the path worry them. It is the atmosphere in which they march. Sometimes it is so thick, so murky. Sometimes it would seem as if no sun would ever pierce it. Sometimes they question whether the sun may not have ceased to shine upon them. Yet on they march. They never let their feet falter. They say as they go: "Yea, though it be through the valley." Then come days they stand with all the mists gone, the Sun of righteousness glowing upon them in all his splendor. And they find that the path that seemed to lie all the way through a dark valley had been up the mountain side all the while and the mists are beneath their feet.—Selected.

PRAY WITHOUT CEASING.

That heart to which the true love of God and true desire exist, never ceases to pray. Love, hid in the bottom of the soul, prays without ceasing, even when the mind is drawn another way. God continually beholds the desire which he has himself implanted in the soul, though it may at times be unconscious of its existence; his heart is touched by it; it ceaselessly attracts his mercies; it is that Spirit, which, according to St. Paul, helpeth our infirmities and maketh intercession for us with groanings which cannot be uttered.—Fenelon.
If pastors ask the sick what Scripture they desire, it is only a form, for there is one chapter which



The powder puff may help to hide the ravages of time but it avails little to hide the ravages of disease. When the face is disfigured by eruptions, the treatment must go below the surface to the blood, which is corrupt and impure.

Dr. Pierce's Golden Medical Discovery cures disfiguring eruptions which are caused by impure blood. It cures scrofulous sores, erysipelas, boils, pimples, eczema, salt-rheum and other eruptive diseases which impure blood breeds and feeds.

"I was troubled with eczema from the crown of my head to the soles of my feet," writes Mrs. Ella Spink of Cass City, Towanda Co., Mich. "I could not walk or raise my head nor sleep. Thought there was no help for me—till I found the doctor said there was none. I went to see Dr. Pierce at Christmas time and there I heard of the good that Dr. Pierce's Golden Medical Discovery had done for those and was induced to try it at once. For fear that I might regret it if my friend sent to the village and got a bottle, and made me promise that I would take it. I had been getting worse all the time. I took fourteen bottles of the Golden Medical Discovery and ten cents of Dr. Pierce's Pleasant Pills and used All-Healing Salve, which made a complete cure. It was now but one. I was taking the medicine about eight months.

"I would not be at all well, had I not tried Dr. Pierce's Golden Medical Discovery before using the time and money.

The sole motive for substitution is to permit the dealer to make the little more profit paid by the sale of less meritorious medicines. He gains, you lose. Therefore accept no substitute for "Golden Medical Discovery."

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

every man and woman wants to live in great sorrow, or when the shadow is falling. The leaf which contains the fourteenth chapter of St. John's Gospel should be made movable in our Bibles, in order that it might be replaced every ten years. By the time a man has got to middle life, that page is thinning, and by old age it is only a brown film that is barely legible, and must be gently handled. Yet with every reading—say, six times a week—the pastor notices that it yields some new revelation of the divine love and the kingdom of Heaven. If one is sinking into unconsciousness, and you read, "In my Father's house are many mansions," he will come back and whisper, "Mansions," and he will wait till you finish, "Where I am, there to make abode," before he dies in peace.—Leo McLellan.

When you meet with neglect let it rouse you to exertion instead of mortifying your pride. Set about lessening those defects which expose you to neglect, and improve those excellencies which command attention and respect.—Selected.

TEETH AND FOOD.

A Help in Time of Need.

Sometimes bad teeth cause illness, particularly when they are not fit to masticate food. A man in Ada O. had all of his teeth drawn. He was sick with indigestion and lack of vitality and his teeth were in a bad condition. He expected, with a new complete set of teeth, to regain his health by thoroughly chewing his food, but he had an experience that is well worth knowing of.

"Instead of improving I continued to lose strength," he says, "until I was a mere moving skeleton. I tried a number of prepared foods but none of them helped me until I got Grape-Nuts. The flavor pleased my palate at once. I soaked the food in cream and got along with it nicely. Within a few days I noticed that I was not so tired and jaded. Gradually I grew stronger, so I left off all other foods and took only Grape-Nuts.

My old time vigor came back and in two months I gained 17 pounds. This was remarkable for I am of spare build. Now I sleep and feel wonderfully well.

Inasmuch as I am doing so nicely without teeth I have concluded to wait until my gums have finished shrinking before having a set made. I don't believe I could have gone through the drain on my system had it not been for Grape-Nuts. There is no doubt about the life-giving and nerve-building force of that food. I talk Grape-Nuts to all of my friends." Name given by Postum Co., Battle Creek, Mich.

Secular News Items.

The loss caused by the Paterson fire is now said to be \$6,000,000 and the insurance \$1,900,000.

Tiltan's portrait of Georgia Cornaro was sold recently to a firm in New York city for \$42,000.

President Roosevelt still withholds his reply in the Schley case. It is said that he is afraid Congress will take action in the matter.

The czar is a costly visitor when he goes on a State mission. His trip to France will cost the Government of that country nearly 3,000,000 francs.

The condition of Theodore Roosevelt, Jr., is so much improved that the President has returned to Washington, and hopes of taking the boy home soon are entertained.

There are a number of leading fire insurance companies, or rather their representatives, who are seriously considering withdrawing from Texas, due, it is said, to the anti-trust law.

Unprecedented floods have occurred in the Southwestern portion of Cape Colony, resulting in great destruction of houses, bridges and railroad property. Twenty-five persons have been drowned.

Prince Henry is now on his voyage to the United States. Wireless telegraphic messages from his boat, the Kron Prinz Wilhelm, state that the weather is fine and the Prince in equally fine spirits.

Representative John L. Sheppard of the Third District of Texas, is critically ill in Washington. From the last report he seems to be somewhat improved, but little hope for his final recovery is entertained.

The first International Woman's Suffrage Conference and thirty-fourth Annual Convention of the National American Woman's Suffrage Association convened in Washington last week. The convention was presided over by Mrs. Catt, its President.

Mme. Jean d'Villeuve has been appointed Secretary of the French Consulate Generale in New York. Her appointment marks a new departure, as it is believed to be the first time a woman has been appointed to a post in the diplomatic service.

The town of Alabama, in the Creek Nation, was recently moved two miles on wheels to the point where the Frisco is crossed by the Fort Smith and Western Railroad, which is being constructed from Fort Smith, Ark., to Guthrie, Ok.

Miss Abbie Chopin, an American missionary in China, has had conferred upon her the Royal Red Cross, bestowed by the King of England through the British Minister. It was given her for services rendered during the siege of Peking.

A Northern manufacturer has made a proposition to Vernon, Texas, to put in a \$50,000 cotton factory and dye works if the people of Vernon will subscribe \$10,000 worth of stock. Vernon has accepted the proposition and the hum of the spindles will be heard by the first of June.

The bill appropriating \$80,000 for a postoffice building at Gainesville was passed through the Senate. This is said to be the first bill which has passed during this Congress making an appropriation for a building in a small city to be used exclusively for postoffice purposes.

The House last week passed the oleomargarine bill. The opponents of the bill scored an important point in adding an amendment providing for the inspection and branding of renovated or process butter. It is thought that the bill will be taken up by the Senate within two weeks.

New York and Philadelphia were visited last Monday by the severest snow storm in their history since 1888. The cities and that section of the country were completely snowed under. Traffic was considerably interfered with and ships in the harbor were cut off from communication with the shore on account of ice.

At Wheatland, near Vincennes, Ind., there is a negro settlement, the negroes working for white farmers. They are said to be quiet and inoffensive, but there is a prejudice against them and

the following notices have been sent out: "Notice is hereby given that any man who employs negro labor after the first day of March, or harbors, leases or rents to any negro lands, their houses will be burned after the first day of April." And this occurs north of the Mason and Dixon line!

Last Friday the House passed the Senate bill which provides for the payment of the claims of Confederate officers and soldiers whose horses, side arms and baggage were taken from them by Union soldiers contrary to the terms of the surrender of Lee and Johnston's armies. The amount to be paid under the bill was limited to \$50,000.

Santos-Dumont, the famous Brazilian aeronaut, who has succeeded in making several trips in his dirigible balloon, came near losing his life the other day. While making one of his trips off the coast at Monte Carlo, a rent occurred in the balloon and in less than ten minutes all the gas had escaped and the balloon fell into the sea. Santos-Dumont was rescued, but the balloon sank.

Senator Hanna has gathered, through a clipping bureau, everything that has been said in the editorial columns of the newspapers of the United States and England concerning the death of William McKinley. There are 12,000 of these clippings, contained in four large volumes and forming a most remarkable tribute to the love and esteem in which the late President was held by the English-speaking world.

The Texas State Board of Education Monday made a heavy purchase of bonds for the school fund, amounting to \$365,300, as follows: \$100,000 Harris County jail bonds, \$86,300 Milam courthouse and jail bonds, \$88,000 Bexar County courthouse bonds and \$92,000 Dallas County courthouse and jail bonds. The purchase was made on a basis of 3 per cent from Kelly & Kelly of Topeka, Kan., and is the largest out of the State purchase ever made.

An attempt to arrest a saloon owner near Middlesboro, Ky., resulted in a fight which caused the death of five men. Several others were injured. The saloon and its fortress were burned. For years the saloon had been surrounded by a barricade thirty feet high, and many murders had been reported in and about the notorious house. Lee Turner, the owner, intends to rebuild his saloon and fort, and says he will remain if he has to keep a standing army of 500 mountaineers within his palisades.

The suffering, on account of failure of crops last summer, among the full-bloods of the Cherokee Nation is said to have become very acute. T. M. Buffington, their principal Chief, has gone to Washington to intercede in their behalf. He will personally request the Secretary of the Interior to allow the payment of \$10,000 from the funds received from royalties for relief purposes. In the event that Chief Buffington fails in his mission at Washington, the collection of a relief fund will be inaugurated all over the nation.

In response to inquiries as to whether women will be allowed to enter into competition for membership in the National University endowed by Andrew Carnegie, Dr. Daniel C. Gilman, of Baltimore, President of the Board of Trustees of the University, said: "I think there is no doubt that sex will have nothing to do with admission to the University. Merit alone will determine who shall carry on the work of higher research, which it is the object of the University to foster. If any women show themselves qualified to do such research work, I feel quite sure they will be admitted."

Former Attorney General John W. Griggs lost many thousands of dollars worth of his bonds and valuable papers at the Paterson, N. J., fire. The papers were in his private safe in his office, where his splendid law library was burned. The safe was taken from the ruins and the door pried open. Suddenly the papers burst into flames and were reduced to ashes. It is supposed gas had generated inside the safe. Among the papers were eight unregistered bonds, each of a face value of \$1,000. Lawyers are said to have lost \$150,000 in books by the destruction of their libraries. Few of them carried insurance.

One hundred and fifty mounted infantrymen, while patrolling the Klip River south of Johannesburg on February 12, surrounded a farm house where they suspected Boers were in

hiding. A single Boer broke away from the house and the British started to pursue him. The Boer climbed a kopje, the British following. Immediately a heavy fire was opened upon them from three sides. The British found themselves in a trap and in a position where they were unable to make any defense. Eight of the British officers made a gallant effort and defended the ridge with carbines and revolvers until they were overpowered. The British had two officers and ten men killed and several officers and forty men wounded before the force was able to fall back under cover of a blockhouse.

Dr. Mueller, the former Consul of the Orange Free State in Holland, is now on his way to New York, with the purpose of organizing sympathizers in the United States. He has dispatches from the Boer delegates in Europe to President Roosevelt. His plan is to organize two committees, one more or less political, to include the pro-Boer Senators and Representatives and other prominent men who, it is claimed, have already promised their co-operation. The other and larger body will be chiefly concerned in the collection and forwarding of money for the Boer cause.

News has been received in France of the horrible massacre of 25 members of the French scientific mission on the island of New Guinea, January 1. M. Rouyer, chief of the mission, relates that the yacht Salvatti, with the mission on board, had anchored off the coast of New Guinea and that several of the explorers landed. After an apparently friendly reception from the natives the latter treacherously attacked them during the night, killing twenty-five of the party. M. Rouyer and several others, wounded and bound to trees, were awaiting their doom when they were rescued by the remaining members of the mission from the yacht. Most of the bodies were rescued, but not before some were roasted and devoured by the savages.

England and Japan have signed a binding compact to preserve the territory of China and Korea. The agreement declares that if either Great Britain or Japan, in defense of their respective interests in China and Korea, should become involved in a war with another power, the other contracting party will maintain strict neutrality and use its efforts to prevent other powers from joining in the hostilities against its ally. If, in this event, any other power or powers should join in hostilities against that ally, the other contracting party will come to its assistance and will conduct war in common and make peace in mutual agreement with it. The agreement came into effect immediately when it was signed on January 30, and is to remain in force for five years.

A report from Russia says: Details which are slowly arriving at Baku from Shamaka show that 2,900 persons, mostly women and children, perished as a result of the earthquake last week, and that 4,000 houses were destroyed. Thirty-four villages of the country surrounding Shamaka also suffered. To add to the terrors of the neighborhood, a volcano near the village of Marasy, eastward of Shamaka, has broken into active eruption. A great crevasse has appeared, whence immense flames and streams of lava are being thrown out. The course of the River Geonchaika has been altered in consequence of its bed being dammed with earth, which was disturbed by the earthquake. Battalions of guards and detachments of soldiers with tents have been dispatched to Shamaka to aid in the work of rescue. The Red Cross Society is active in alleviating distress.

The State Penitentiary Board held its regular monthly meeting in Austin last week. The report of Superintendent J. S. Rice shows that there were 2896 convicts on hand on January 1, 102 new convicts were received during the month of January, 1 was recaptured, 74 were discharged, 8 were pardoned, 3 escaped, 2 died and 3 were delivered to Sheriffs. The total number of convicts on hand January 31 was 2909. The following is a recapitulation of the distribution of the convict forces: State Insane Asylum, 1; contract forces, 1759; share forces, 569; railroad force, 66; Harlem State Farm, 227; Wm. Clemens' State Farm, 130; Wynne State Farm, 45; Rusk Penitentiary, 516; Huntsville Penitentiary, 598. The report of Financial Agent W. M. C. Hill shows that the receipts for the month were \$64,868.75; disbursements, \$88,393.47; balance on hand January 1, \$31,977.97; balance on hand February 1, \$30,369.41.

"Better out than in"—that humor that you notice. To be sure it's out and all out, take Hood's Sarsaparilla.

CONTRASTS.

By W. P. Zuber.

YOUTHFUL ARDOR.

(Composed While Plowing, 1893.) I am a sprightly youth and gay; Throughout the world in thought I stray, Performing wonders day by day In wild imagination. But when I see myself the man— An humble tiller of the land— With plow and plow-line in my hand, Such thoughts have no foundation. I am a wonder in the World! For Freedom's banner I've unfurled; And from their kingly thrones I've hurled Proud tyrants in my vision. But when I see this rustic boy— Myself my own idealty— This doth my greatness all destroy, By proving my condition.

RIPE EXPERIENCE.

(1898.) I am a man of pensive mind, To melancholy oft inclined, Forsaken by my friends unkind, With scarcely one to cheer me. But yet I feel my Savior nigh, Who sits at God's right-hand on high; And when to Him I raise my cry, He never fails to hear me. Then, though neglected in the Earth— Pursued by envy from my birth, Restrained from deeds of noble worth, I borne down by weight of trouble— I know there is a place above, Prepared for me in wondrous love, By Him who doth my prayer approve, Where joys to me shall double.

UNANSWERED LETTERS.

- Feb. 13—L. P. Smith, sub. 1, F. Palmer, sub. J. K. McMillan, sub. J. M. Armstrong, sub. C. S. Cameron, has attention. A. L. Scales, sub. Jas. M. Sherman, sub. W. M. Leatherwood, sub. J. E. Kennedy, sub. S. J. Drake, sub. C. B. Cross, sub. S. J. Vaughan, change made. J. J. Canafax, sub. J. D. Odum, sub. Jno. H. McLean, sub. A. A. Kidd, sub. I. N. Cratchfield, sub. T. J. Milam, sub. E. W. Solomon, has attention. J. P. Skinner, sub. D. A. McGuire, sub. has attention. J. M. Smith, sub. R. L. Bridges, sub and trial sub. J. B. Davis, sub. Thos. Gregory, sub. B. H. Passmore, sub. Feb. 14—H. B. Hillburn, sub. O. P. Kiker, sub. R. E. Young, sub. W. W. Horner, sub. A. P. Sells, has attention. Alphonso Nolan, sub and trial sub. R. F. Dunn, sub. E. G. Roberts, sub. D. W. Gardner, sub. W. L. Harris, sub. R. A. Burroughs, sub. J. W. Holt, sub. Feb. 15—J. C. Weaver, sub. T. J. Duncan, sub. C. H. Goyette, sub. W. S. Eastering, sub. Thos. Gregory, sub. W. M. Leatherwood, sub. Feb. 17—W. P. Garvin, sub. E. J. Maxwell, sub. J. B. Gregory, sub. A. A. Wagner, sub. Jno. L. Green, trial sub. G. W. White, has attention. J. Kigore, sub. W. C. Hillburn, sub. J. E. Tarron, sub. O. P. Thomas, sub. J. H. Overstreet, sub. Jas. W. Downs, sub. 2 cards. G. M. Gardner, trial sub. W. T. McDonald, sub. J. N. Broyles, sub. A. J. Anderson, sub. W. A. Manly, o. k. M. K. Little, has attention. H. Basson Owens, trial sub. J. T. McGuire, sub. W. T. Morrow, sub. S. J. Drake, has attention. Feb. 18—J. N. Hunter, sub. E. W. Solomon, sub. 3 cards. F. P. Ray, sub. Frank Hughes, sub. A. T. Culbertson, sub. W. C. Hillburn, sub. Jerome Duncan, sub. R. L. McIntyre, sub. J. H. Brazwell, sub. G. J. Kinchele, sub. J. R. Atchley, sub. S. S. McKinney, sub. W. P. Edwards, has attention. G. W. Harris, sub. R. A. Burroughs, change made. A. H. Hussey, sub. D. J. Martin, sub. H. R. Taylor, sub. W. W. Moss, sub. Feb. 19—A. E. Caraway, sub. C. S. Cameron, sub. has attention. J. R. Hanson, has attention. Leon Henderson, sub. Frank Hughes, sub. R. P. Buck, sub. T. J. Dunne, sub. S. P. Nevill, sub. O. P. Thomas, sub. W. T. Ayers, sub. Sam'l Weaver, o. k. Ellis Smith, sub.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed, it has a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by Catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free. F. CHENEY & CO., Toledo, O. Sold by Druggists. Hall's Family Pills are the best.

I received a letter from a lad asking me to find him an easy berth. To this I replied: "You cannot be an editor; do not try the law; do not think of the ministry; let alone all ships, shops, and merchandise; abhor politics; don't practice medicine; be not a farmer or sailor; don't study; don't think. None of these are easy. O my son! You have come into a hard world. I know of only one easy place in it, and that is the grave."—Henry Ward Beecher.

CATARRH CAN BE CURED.

Catarrh is a kind of ailment of consumption, long considered incurable, and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption and nervous diseases, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 47 Powers Block, Rochester, N.Y.

DIRECTORY.

F. M. CABINESS—Real Estate—Fire Tinsler—Lands in Beaumont Oil Belt—Conroe, Montgomery County, Texas. DR. E. P. DAVIS & W. H. GOHMAN—Eye, Ear, Throat, Rooms 20-6, Bina Building, Houston, Texas.

RUPTURE AND PILES CURED QUICKLY, SAFELY AND PERMANENTLY WITHOUT THE KNIFE. Fisula, Fissure, Ulcerations and Hemorrhoids. No Cure No Pay. Pamphlet of testimonials free. DR. DICKEY & DICKEY, 1124 Bldg., Dallas, Tex.

More Light. The M. E. Church, South, at Rice, Texas, has installed a Climax Acetylene Gas Machine and now enjoy the finest artificial light known. Our brethren are to be congratulated in their endeavor to give light to all that meet with them to worship. We should expect this kind of a church to be out and out against the sabbath.

"BLYMYER BELLS." Interesting Booklets About Bells, and Inducements to Buyers.

The Cincinnati Bell Foundry Company, of Cincinnati, Ohio, makers of the famous "Blymyer" bells, have issued two nicely printed and finely illustrated little booklets that tell all about "bells that speak," the casting of them and their use from ancient to modern times. Engraved on the covers are two beautiful illustrations in colors—"Ring Out the Old; Ring in the New" and "Turn Again, Dick Whittington, Lord Mayor of London." These interesting little booklets will be sent for a two-cent stamp to anyone interested in church bells.

Almost a Lifetime. If one were to count the manufacturers who have been in business continuously for a generation they would be found comparatively few in number, and yet among them would be that old and well known house, the Elkhart Carriage & Harness Manufacturing Company, of Elkhart, Ind., whose ad. appears in this issue. This concern has been in business for twenty-nine years and during all that time has been selling direct to the consumer at lower prices than many factories charge dealers. The great saving effected by dealing with this advertiser is at once apparent. Their line of vehicles and harness is larger than ever. It embraces many patterns shown at the Pan-American Exposition, where the Elkhart people not only exhibited against some factories noted for their high prices but carried off honors, too. Their new catalogue presents the complete line and a copy will be sent free to any one who mentions this paper in writing. Address Elkhart Carriage & Harness Manufacturing Company, Elkhart, Ind.

Railroad Expenditures.

Few persons have any adequate conception of the vast sums of money earned annually by the railroads of the United States, nor of the corresponding immense expenditures in keeping with the income mentioned. During the year ending June 30th, 1901, the combined earnings of the railroads of the country aggregated a total of \$1,175,164,295, divided as follows: Freight earnings, \$1,144,790,170; passenger earnings, \$28,989,210, or a fraction over one-third of the total. This represents an earning per mile of \$8.211, which, on a general mileage average, would give Texas something in the neighborhood of \$2,110,000. The expenditures set against the gross earnings reach the tidy proportion of \$1,023,156,281, or \$5.222 per mile, which on the general mileage average would make the expenditures in Texas approximate \$5,230,000. The fact, however, that the earning capacity of the individual roads finds its maximum in the East, would largely discount the Texas proportion, while yet leaving a most respectable series of totals for this State. The net revenue is but \$2,988 per mile, fully 70 per cent. of which is taken up in interest on outstanding indebtedness, betterments and purchase of new rolling stock. Thus, while the magnitude of the total operations may be a matter of astonishment, the actual earnings are but small, in proportion to the vast improvement Literary Bureau Houston and Texas Central Railroad.

Santa Fe Excursion Rates.

Galveston—Account Texas Bankers' Association Meeting, one and one-third fare, March 19, limited March 25. Cleburne—Account Y. M. C. A. State Convention, one and one-third fare, March 22, 23 and 24, limited March 18. Fort Worth—Account Meeting Cattle Raisers' Association and Fat Stock Show, convention rates, March 2 and 3, and trains arrive morning of the 11th, limited March 11. Charleston, S. C.—Account Exposition, one and one-half fare, limited to June 1, tickets on sale daily; cheap rates, with short limit, on sale Thursdays of each week. W. S. KEENAN, G. P. A., Galveston, Texas.

I & G. N. POPULAR EXCURSIONS.

Dates Shown Are Those on Which Tickets Are Sold. Marlin, Texas—All-year-round excursion tickets from I & G. N. points, at rate of one and one-third fares. WORLD-FAMOUS HOT WELL, NATURAL SANITARIUM, AND HEALTH RESORT.

REMEMBER.

That we now run our own trains into BRYAN, CALVERT, MARLIN, WACO, and are rapidly pushing forward to Fort Worth. For rates, limits, or any other desired information, apply to agents or write to D. J. PRICE, G. P. & T. A., I & G. N. R. R., Palestine, Texas.

A license is an indorsement

Notes Fr

NORTH TE

G. F. Boyd: meeting here, dents in the tri saved. Rev. W boro, came to u us some of the preaching I eve

L. P. Smith

January we ha at Lewisville of tion. Twenty i in Christ, and f Church. Rev. J ter, was with preaching two faithful and eff loved and esteec his own and for

J. D. White

Quarterly Conf Saturday and Se lent presiding e day night, and excellent rtmo us, presided ov ference to the after all the in and did some pa highly apprecia Sherman Distric the helm. Our good and true t sessment for ou a little over on pended about th age during the q one-third of ou the Annual Con scribed. Our n tions and a re vment." To say this people woul mildly. We are

J. W. Tinche

starting off on the third year of Our first Quar held at Hardy l day. Notwithsta er the house w Rev. R. J. Smu an instructive, is day from "The Branches." Rev. presiding elder, time, looking at spiritual interest does it with car strating to all th not make a mis presiding elder, every Church raised the preach paid a little over you see I am not things. But I am ing for a great re are laboring to great and good t sive of our heart

D. J. Martin

round on the Reu gregations have weather would p encouraging. Th heavy reception preacher. I ha kindly treated i these good peopl treat me. I had th of being their pa of 1887 and 1888, come and gone, been permitted to and to hold some funeral services, a ing among them. their pastor, and preacher can ano first Quarterly Co Renner 8th and 9 Ross, our excel was present and l ed sermons. The uplifting to the p made a liberal as salary near one hu than it was last ceived into the quarter. I desire many souls as we during the year.

WEST TEXAS

GOI

B. H. Passmore, just closed a good began the meeting Miller, of Laredo, and for about eicl ple came through r him preach; and l lowed to judge, h

FACTORY.

Best Estate, Fine Timber, most Oil Belt, Conroe, Mont. Texas.

MISS & W. H. GOHMAN - at Rooms 20-6, Binn Building, Dallas, Tex.

CURE FOR PILES
CURED QUICKLY, SAFELY AND PERMANENTLY WITHOUT THE KNIFE.

Itcure, fissure, ulcerations and abscesses. No Cure No Pay. Free pamphlet of testimonials free. HCKEY, Linn Bldg., Dallas, Tex.

More Light. Church, South, at Rice, Tex. A Climax Acetylene Gas... Our brethren are to be in their endeavor to give it most with them to work it out against the sa-

MYER BELLS.
Booklets About Bells, and Presentments to Buyers.

I Bell Foundry Company, makers of the famous... have issued two nicely illustrated little booklets about "bells that speak," and their use from town times. Engraved on two beautiful illustrations. Our the Old; Ring In the Horn Again, Dick Whittington of London. These booklets will be sent for free to anyone interested

ist a Lifetime.

count the manufacturers in business continuously in they would be found in number, and yet old be that old and well the Elkhart Carriage & Stirling Company, of Elkhart, Ind., appears in this issue has been in business years and during all that selling direct to the consumer than many factors. The great saving ing with this advertiser nt. Their line of vehicles larger than ever. It em- terms shown at the station, where the Elkhart exhibited against some for their high prices but re, too. Their new cata- the complete line and a at free to any one who ter in writing. Address: Elkhart & Harness Manufactur- Elkhart, Ind.

Expenditures.

any adequate com- vast sums of money by the railroads of the or of the corresponding figures in keeping with tioned. During the year 1901, the combined earn- ings of the country ag- of \$1,175,154,295, and eight earnings, \$1,147, earnings, \$128,989,210, or a -third of the total. This uring per mile of \$2.11, ernal mileage average, something in the neigh- 9.90. The expenditures gross earnings reach the of \$1,523,156,281, or \$5,323 on the general mileage make the expenditures in ate \$32,250,990. The fact, earning capacity of the ends its maximum, in largely discount the Tex- ble yet leaving a most of totals for this State, is but \$2.98 per mile, ful- which is taken up in in- ding indebtedness, betw- of new railroads the magnitude of the may be a matter of as- actual earnings are but ion to the vast improve- Bureau Houston and allroad.

Excursion Rates.

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ULAR EXCURSIONS.

Those on Which Tickets re Sold.

All-year-round excursion G. N. points, at rate of fares. WORLD-FA- L.L. NATURAL SANI- HEALTH RESORT.

MEMBER.

in our own trains into RT. MARLIN, WACO, ushing forward to Fort

s, or any other desired y to agents or write to D. J. PRICE, L. I. & G. N. R. R., Palestine, Texas.

in indorsement

Notes From the Field.

NORTH TEXAS CONFERENCE.

LECTOR.

G. F. Boyd: We are in a gracious meeting here. Very nearly all the students in the training school have been saved. Rev. W. H. Brown, of Whitesboro, came to us Tuesday. He is doing us some of the most effectual, practical preaching I ever heard.

LEWISVILLE.

L. P. Smith: During the month of January we had a series of meetings at Lewisville of about two weeks' duration. Twenty or more professed faith in Christ, and fourteen have joined our Church. Rev. J. F. Archer, of Lancaster, was with me most of the time, preaching twice a day. He did us faithful and efficient service, and was loved and esteemed by us all, both for his own and for his work's sake.

BELLS.

J. D. Whitehead, Feb. 17: Our first Quarterly Conference was held last Saturday and Sunday. Our most excellent presiding elder was on hand Friday night, and he preached us three excellent sermons during his stay with us, presided over the Quarterly Conference to the manor born, looking after all the interests of the Church, and did some pastoral work, which we highly appreciate. So we feel that Sherman District has the right man at the helm. Our Board of Stewards—good and true men—made a good assessment for our support, and reported a little over one-fourth paid. We expended about thirty dollars on parsonage during the quarter, and have about one-third of our collections ordered by the Annual Conference paid and subscribed. Our motto is, "Full collections and a revival at every appointment." To say we like this work and this people would be putting it rather mildly. We are delighted.

ROSSTON.

J. W. Tincher, Feb. 15: We are starting off on the second quarter of the third year on the Rosston Circuit. Our first Quarterly Conference was held at Hardy last Saturday and Sunday. Notwithstanding the cold weather, the house was full at every session. Rev. R. J. Smith, of St. Jo., preached an instructive, good sermon on Saturday from "The True Vine and Its Branches." Rev. George S. Sexton, our presiding elder, was on hand in due time, looking after the material and spiritual interests of the Church. He does it with care and ability, demonstrating to all that Bishop Wilson did not make a mistake in making him presiding elder. A representative from every Church was present. They raised the preacher's salary some and paid a little over one-fourth down; so you see I am not starving for material things. But I am hungering and thirsting for a great revival of religion. We are laboring to that end. May the great and good God grant us the desire of our hearts.

RENNER.

D. J. Martin: I am now on my third round on the Renner Circuit. Our congregations have been good when the weather would permit. Everything is encouraging. This people gave me a hearty reception as their pastor and preacher. I have never been more kindly treated in life as a pastor than these good people of the Renner charge treat me. I had the pleasure and honor of being their pastor during the years of 1887 and 1888, and as the years have come and gone I have occasionally been permitted to assist in meetings and to hold some sacred and solemn funeral services, and to marry the living among them. I feel at home as their pastor, and as well pleased as a preacher can among his people. The first Quarterly Conference was held at Renner 8th and 9th inst. Rev. F. A. Rosser, our excellent presiding elder, was present and preached two practical sermons. They were splendid and uplifting to the people. The stewards made a liberal assessment, raising the salary near one hundred dollars higher than it was last year. Ten were received into the Church during the quarter. I desire the salvation of as many souls as we can possibly reach during the year.

WEST TEXAS CONFERENCE.

GOLIAD.

B. H. Passmore, Feb. 11: We have just closed a good meeting here. We began the meeting, and Bro. J. T. H. Miller, of Laredo, came to our help, and for about eighteen days the people came through rain and mud to hear him preach; and if this scribe is allowed to judge, he did it well. We

have received fifteen accessions to our Church, and possibly more will come. Many have taken up family prayer in their homes; the Epworth League membership has been doubled; the Sunday-school has been greatly helped. These and many more blessings have come to us as the results of the meetings. Our second Quarterly Conference is past. Notwithstanding the very inclement weather, our presiding elder was with us, and helped us much by his preaching. He is popular on my work, where he is familiarly called, by his old friends and acquaintances. Joe, He richly deserves all the praise and honor which is so abundantly showered on him. This is my second year at Goliad, and we are starting out with good prospects. We serve a good people, and, by the help of God, we want to make it a better year than last.

NORTHWEST TEX. CONFERENCE

DUFFAU.

R. A. Clements, Feb. 13: We are moving along harmoniously on the Duffau charge. The brethren received us very kindly and gave us a nice pounding in due time. The stewards have raised the pastor's salary \$55 above what it was last year, and say they are expecting to pay out. Our first Quarterly Conference was held on the 21th of January. Bro. Boone was on hand and preached us an excellent sermon at 11 o'clock to a crowded house. We have been making some valuable additions to our Church membership since conference. Some of them have come to us from other denominations. The prospects for Methodism are very encouraging on my charge. We are having but little opposition by other denominations. We are praying and trusting for a gracious year. We expect to make a full report at Annual Conference.

THROCKMORTON.

J. F. Tyson, Feb. 14: The first Quarterly Conference for the Throckmorton Circuit was held at Fish Creek January 25. Bro. Wiseman, our presiding elder, was not present on account of sickness in his family. Both his absence and family afflictions were sources of regret to our people. The occasion, however, proved to be of much good to our people. The Holy Spirit's presence thrilled our hearts and greatly animated our faith, hope and courage. This is quite a difficult field, on account of the large, sparsely settled territory, the seeming utter lack of interest or loyalty of some of our older members, and the general state of discouragement that had settled down over the people like a pall of gloom. With great fear and trembling we came to our field of labor, and have tried to be faithful and cautious, and the following report shows the progress of our charge, which we have learned to love: Three Sunday-schools, three prayer-meetings and an active Woman's Home Mission Society have been organized. Our Leaguers are taking on new life and are preparing for a rally at Throckmorton first Sunday in April. Sixty per cent of our conference assessments pledged; \$75 raised on church debt and \$20 on church improvement; \$80 on parsonage improvement and over \$100 paid for ministerial support. Our W. H. M. Society is doing well. They have placed some beautiful furniture in the parsonage, and have on hand material to re-paper two rooms of the parsonage. Prov. 31:29. Eight days subsequent to our arrival the Throckmortons proceeded to pound us until we were "successfully pounded," since which time the gracious acts have continued in no mean way. When the first pounding was over (I mean the beginning), above fifty names were recorded in our Visitor's Register. As to the things presented, if you are anxious to know the items just hunt up the back numbers of the Advocate and read the items given by the other pounded victims and you will save me the time of writing out the list. It is the same old story that is always new. When prayers, songs and merriment ceased and our appreciated visitors returned to their homes, the writer sobriqueted thus: "The Lord is in this place and I knew it not; my loneliness and sadness is gone, and I realize again that even his little ones are never alone, and by his grace I shall earnestly strive to prove my appreciation of such unmerited kindness by earnest efforts to advance Christ's kingdom and to make his service and praise glorious."

Loss of Appetite.

A person that has lost appetite has lost something besides—vitality, vigor, tone. The way to recover appetite and all that goes with it is to take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion and makes eating a pleasure. Thousands take it for spring loss of appetite and every body says there's nothing else so good as Hood's.

EAST TEXAS CONFERENCE.

BRUSHY CREEK.

A. A. Kidd: I am moving off nicely this my second year. I have my conference collections in the hands of the different treasurers, except Church extension and conference claimants.

MERCEDITH CIRCUIT.

Alphonzo Nolan, Feb. 11: We are moving off very nicely on Meredith Circuit. We have started around the work the second time. We have been well received by the good people of this charge. Our first Quarterly Conference is a thing of the past. Our beloved presiding elder was on hand, preaching with great earnestness and power and looking after every interest of the Church and preacher. The Board of Stewards fixed our salary at \$490. We have a good, consecrated set of stewards on this work, who have the interests of the Church at heart. Truly we serve a good people, and, by the help of God, we expect to do them the best year's service of which we are capable.

TEXAS CONFERENCE.

PRAIRIE PLAINS.

J. B. Gregory, Feb. 15: The first Quarterly Conference on this work was held on the 1st inst. Our much-esteemed presiding elder, Bro. Hooper, and his excellent wife were on hand, looking closely after every interest of the Church. Bro. Hooper preached with his usual force and energy, to the delight of all. This people are ever glad to see Bro. Hooper and wife. They leave many warm friends behind them as they go. May the Lord bless them. We had a pleasant and profitable conference. Every Church was represented and much interest manifested. I have not been pounded and bruised up, as a number of brethren say they have. I am behaving myself and discharging my duty, and hence do not deserve to be pounded upon, and, besides, my people are too kind to pound and bruise a lonely fellow who has no offense to incur wounds, but they will take care of their pastor. Kind greetings to all friends.

ANDERSON.

W. W. Horner, Feb. 17: We are moving along very nicely on this work, and hope to be able to accomplish great things for the Lord this year. Our first Quarterly Conference was held at Anderson, February 15 and 16, and was a decided success. Bro. C. A. Hooper, our "beloved," came on Friday and remained with us till Monday, and while with us he did most excellent work in the pulpit and in the chair. He preached five splendid sermons for us; but the one on Sunday at 11 was simply grand. He is making one of the best presiding elders in the Texas Conference, and looks carefully into all the work—even the small things that are sometimes overlooked or neglected. Anderson is a half station, and we have three appointments in the country that can be made good, live Churches if the membership will co-operate with us and do their whole duty. We have a Woman's Foreign Missionary Society and a Juvenile Missionary Society organized last year, I think, by Sister Hooper, both of which are doing some good work for the Lord. The stewards assessed for their pastor this year \$540, and paid for the support of the ministry this quarter \$95.50. Of this amount the Churches paid as follows: Anderson, \$40; Roan's Prairie, \$31; Fairview, \$22.50; Steel's Chapel, \$2. After having been with these good people about six weeks, and mixing with them a good deal, we find that there are some as fine people here as we have ever served, and if we can have a soul-stirring, wide-sweeping revival of "pure and undefiled religion" all around the work, we can go up to conference next fall with a fine report. So mote it be.

CALVERT.

C. J. Oxley, Feb. 17: The second year of our pastorate of Calvert Station is opening up auspiciously. We have had much sickness and bad weather, but through it all fairly good congregations and good spiritual results. A few days ago we had the Calvert District Preachers' and Missionary Institute with us. The weather was bad, but we went through the excellent program and got much good out of it. Dr. Thomson, of the Sunday League of America, has also been with us, and the results of his fine address have been excellent. Yesterday being a fine Sunday and a large congregation being present, after preaching a missionary sermon I took up the conference collections, amounting to about \$120, and practically secured the whole assessment from these generous people. The congregation of Calvert Sta-

tion is as fine a body of Methodists as is to be found anywhere. The Woman's Foreign and Home Missionary Societies are doing good work, as also the Junior and Senior Leagues. Our Sunday-school is thoroughly up-to-date, and we are expecting to do a great work through these various organizations during the year. Thanks to the liberality and wise plans of the stewards, the preacher is well cared for. Altogether, therefore, we are encouraged to hope for a good year—a year of spiritual up-building and in-gathering. We should be glad to have you with us some Sunday during the year. Mr. Editor. We will give you a good Methodist welcome. The Texas Christian Advocate is in high favor with us, its well-written editorials being much enjoyed and commented upon. Bro. H. M. Sears, our presiding elder, is much loved among us, and under his efficient leadership the Calvert District is going to the front. This is his last year on the district, and we pray God that it may be a great year in spiritual and material results.

"TURNED HOME AGAIN."

I have just heard of the death of Aunt Mary Winn, who was one of the most faithful Christians I have ever known. She was a member of Cochran Chapel, on the Cochran and Caruth charge of the Dallas District. I know nothing of when she was converted, or where, but I will ever thank God that it has been permitted me to know and love this dear old soldier of the cross. I was off here at school when she died, and when I go back next summer there will be a vacancy in the congregation at Cochran's Chapel, but an added saint in heaven. I will miss her shouts of praise to God, but I know they will be ringing through the streets of the celestial city. I will miss hearing her say "God bless you, John," but those same "God bless you's" will ever be floating back to me and urging me on to greater efforts for my Master's glory, to which she has added so much by her life of self-sacrifice and consecration. She was a frail little woman, with a word of encouragement for all with whom she came in contact, and has seemed for the last twenty years to be only waiting for her Master's call, and while waiting letting the sunset glow of her life shine around upon us who loved her. I could not number her deeds of charity and kindness. Suffice it to say, "None knew her but to love her," and in compliance with the long waiting, "Well done," she has entered into the joys of her Lord.

J. T. HOWELL.

Georgetown, Texas.

NATH'S JOTTINGS.

Long time ago I was taught not to believe everything I saw in a newspaper. Lots of second talk, like second clothes, need patching.

Some time ago I saw where a certain Prof. Atwater said alcohol contained food. I scratched my head in doubt then, but not being a scientific man I wrote nothing. Here is what I thought: Maybe these scheming chemists can find a "beetle" food in it, but I know nearly any fellow can find abundantly from it the fruits of a fool. Besides, it would be worse than drinking a bucket of slop to get a crumb of bread. The rather like swallowing the devil to get the pone in his pocket.

The Atlanta Journal of January 22 reports Prof. Atwater to have said in a lecture at Harvard that intemperance in food is as injurious to humanity as intemperance in drinking. If he means eating too much victuals is as harmful to humanity as drinking too much liquor, then he got his information from his own imagination and not from facile evident facts among any folks.

It is bad to be a hog, but worse to be a devil. A glutton is hoggish; a drunkard is devilish.

The stomach ache is not well, but the delirium tremens is almost hell. Whoever heard of a fellow eating so many biscuits that he "cussed" God Almighty and wanted to beat his wife and children. If Prof. Atwater has been rightly reported, he outrages reason and falsifies facts.

I suspect the Professor's conscience is out of gear, as well as his science. Now comes Bishop Potter, half-times Dives' parrot and poodle, saying prohibition produces only a race of hypocrites. This is the banqueting Bishop, the charming chaplain of New York's four hundred main member of one-gender clubs, noted more for his after-dinner speeches than his before-dinner sermons—who once eloquently declared that the saloon was the poor man's club. I suppose the Bishop has some good parts, but evidently the devil has one pretty fair patch of him under cultivation.

NATH THOMPSON.

A world struggling with its problems needs more than pilgrim Caristians.

A LAYMAN'S SUGGESTIONS.

Your editorial in the Advocate of January 9, on "Needed Legislation," is timely and to the point, and I want to thank you for it. To baptize infants is a parental duty, but to baptize them and then let them grow up in sin does no good, but harm. But to baptize them and then train them up in the faith in childhood, like Timothy (1st Tim. 3:13) is the only way that the world can be brought to Christ; for as long as we let them grow up in sin we will have a crop of sinners on hand, and before they are all converted we will have another crop of sinners.

If a farmer never killed any weeds until they were grown he would always have a weedy crop.

May the Lord wake up our Church (and all other Churches) to a full sense of the importance of raising the children up from childhood in the Christian faith, that God may regenerate them as soon as they are old enough to believe.

The state of infants is in a kind of mist. Yet, after forty years' study of the subject, I am led to the conclusion that infants are not sinners in the proper sense. Sin is the transgression of law (John 7:19). Infants are incapable of transgression, hence not sinners. They are depraved, but their whole nature is to be wrong. But that is not sin until it develops into unbelief and transgression. The nature of the ground is to produce grass, but it is not grass until it develops grass. If infants were brought up to believe instead of to disbelieve, God would regenerate them, and they would grow up Christians instead of sinners.

There is another thing our Church ought to do, viz., have our Church Conference decide the assessments among the laymen to collect and pay over to the stewards, and let the Recording Steward, or someone appointed for that purpose, see that each reaches its proper destination, and not take our pastors from the "Word of God" to "serve tables" (Acts 6:2). It is very convenient to have the P. C. to collect them, but it weakens the ministry and damages their influence, and takes them from the work to which God called them. They ought not to have to collect any money, only in cases of emergency.

The Lord bless the Advocate and all concerned. W. R. KNOWLTON, Snyder, Texas.

A CALL.

The demand for copies of the minutes of the North Texas Conference has been larger than usual, and the supply is exhausted. If any member of that conference can spare any of the number sent him, please notify me. I would like to get hold of several copies.

ROBERT GIBBS MOORE, Henrietta, Texas.

MISSIONARY INSTITUTE.

The Missionary Institute of Beaville District will be held in Beaville, beginning Tuesday, March 25, at 7:30 p. m. The program is in the hands of the "Leaders," and each speaker will have a subject assigned him within the next week. JOE F. WEBB, P. E.

POSTOFFICE ADDRESS.

Rev. H. B. Urphart, Marchison, Texas.

If people could be induced to bring their lungs to the level of their living the world would be a good deal quieter.

Do you know what lamp chimneys are for?

MACBETH'S are forever, unless some accident happens.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp. MACBETH, Pittsburgh.

TEN DAYS FREE TRIAL
1902 MODELS, \$9 to \$15
500 Second-Hand Wheels
RIDER AGENTS WANTED
MEAD CYCLE CO.

The Home Circle.

WHEN THOU HAST SHUT THY DOOR."

Lord, I have shut my door—
Shut out life's busy cares and fretting noise;
Here in this silence they intrude no more.

Speak Thou, and heavenly joys
Shall fill my heart with music sweet and calm—
A holy psalm.

Yes, I have shut my door
Even on all the beauty of Thine earth—
To its blue ceiling from its emerald floor.

Filled with spring's bloom and mirth;
From these Thy words I turn, Thyself I seek,
To Thee I speak.

And I have shut my door
On earthly passion—all its yearning love,
Its tender friendships, all the priceless store

Of human ties. Above
All these my heart aspires, O Heart divine!

Stoop Thou to mine.

Lord, I have shut my door!
Come Thou and visit me; I am alone!

Come, as when doors were shut Thou canst of yore—
And visitest Thine own.

My Lord! I kneel with reverent love and fear,
For Thou art here.

—Mary E. Atkinson.

THE JAY'S BREAKFAST. A STORY FOR CHILDREN.

"Dear me! Jay! Jay, do wake up and go on; and hunt some breakfast for the babies. I'm trying to keep them warm and quiet, but they are so hungry they worry me to death."

Mr. Jay uttered a quick chirp of disgust as he stood up and shook his feathers and scowled down at his wife, sitting on the nest on a limb below him, with four little heads peeping out from her feathers and four yellow-lined bills chirping hungrily.

"It's beastly cold!" declared Mr. Jay. "I am just shivering. Where am I to find breakfast for all that noisy crew, I'd like to know?"

"They are your own babies, my dear," responded Mrs. Jay, "and I found the dinner and supper for them yesterday. It is your turn now. If you will go at once you may pick up something from the roadside by the brook, where some people in a wagon camped last night. I heard them and saw their fire. They have, no doubt, left crumbs or grains of corn, as they always do—only you have slept so late my dear, that the black birds or crows may have been ahead of you. Do hurry!"

"I'll take my time to dress, if you please," tartly returned Mr. Jay, and he began to preen his wing feathers and oil them a bit and smooth the top-knot, for he was rather vain of his personal appearance, having been spoiled by the flattering young lady birds before he married.

It was a chilly, bleak day for spring. The sun was hidden behind gray clouds, the flowers looked forlorn and drooping. Mr. Jay drew his head into his feathers and grumbled that he had rheumatism in his left wing. Then he flew down and hopped off in a sullen fashion.

He was too late, as usual. Just as he came to the place where the wagoner had camped a flock of black birds flew up, chattering gaily. They had secured the crumbs and grains of corn. Mr. Jay found a pair of sparrows gleaming what small pickings the larger birds had left. One of the sparrows had found a big, round something that looked like a stone. He was pecking at it with all his might.

"Sharpening your bill, eh?" sneered Mr. Jay, ill-naturedly. The sparrow made no answer, but went on pecking, and presently he swallowed something which he seemed to enjoy, whereupon Mr. Jay flew down and drove him away and attacked the biscuit, for this is what it was.

But it was very hard, and Mr. Jay was not fond of work. He picked at the biscuit until he got enough to partly allay his own hunger, then with a single crumb in his bill he flew to the nest and declared that this was all the breakfast he had been able to find on this horrid morning.

"I nearly killed myself trying to pick this bit out of hard old stone," he said.

The birdlings set up a dreadful chatter of disappointment, and their mother said to Mr. Jay:

"Sit here on the nest and I will look at this stone myself."

She flew to the camping place beside

the stream, and found the biscuit, which she proceeded to inspect very closely, turning it over and over. She found that one side, where it had lain on the damp ground, was softer than the other, and the idea occurred to her that if the biscuit were wet it would be soft enough for her to manage it. Accordingly she rolled it with her bill down to the little stream and into the shallow water at the edge. When it had lain there for a few minutes, she found that it was quite soft enough for her purpose, and she pulled it out upon the dry bank, and, tearing off a nice, large flake, she flew with it back to her nest, and proceeded to fill one of the four mouths that gaped wide at her approach.

Back she flew to the camp. The biscuit had swelled almost as large again as at first. She pulled away another soft flake and bore it to the nest. Another piece and another she carried until the birdlings were fed and satisfied. Then she brought a big, nice piece to her sulky husband, who had his head behind his wing. He ate of biscuit with zest, however.

"This is good," he condescended to say. "Where did you get it?"

"It is the stone," she returned. "But how came it soft? How did you do it?" he asked.

"Where there is a will there is a way," she answered cheerily. "There is plenty more of it. Indeed, it has got larger. Come, the sun is out; let's go and take some of the nice stone to our neighbor, Robin, and her children. Poor thing! She has no one to help her with her babies since that dreadful boy killed her husband."—I. N. Heartill, in Sunny South.

THE FIRST BABY.

The first time a woman is given charge of a baby which is "all her own," she is apt to be a great trouble and worry to it. Of course, it is the most wonderful little piece of humanity that ever existed—that goes without saying at the outset, and, of course, she, its own only mother, must take care of it every minute, or it will die.

So it follows that ten babies perish of too much care, to one that dies for lack of it. So it happens that the air is shut away from the poor little skin-pores which need and crave it so much, and two or three times as many clothes as are necessary are put upon it—"so that it won't take cold." So it eventuates that every little moan is hushed by rockings and trotings and joltings and paregories. So it often turns out that Nature, dear old dame who is anxious to take a hand in the baby's development, is ruthlessly pushed back, and Art, in all kinds of queer guises, put in her place.

It is natural that the mother should wish to ornament her baby with every available kind of fancy needle-work; but she should be careful not to tattoo the words, "Ill health and future imbecility," upon it at the same time.

Mothers naturally look forward to great things for their infants, and hope for them the highest and best in the world. How fortunate that they can not foresee the future, for if it were a grand one, there would be no living with her and her wonderful child; and if it were ignoble, she would be tempted to put it and herself out of the way.

But in doing all she can to further these hopes, a mother should still be careful not to interfere too much with this same dear old Mother Nature.

Remember that a little body is a plant as well as a machine, and must grow as well as act; do not get in the way of its growing.

It is natural to use "baby" terms in talking to babies; and who can blame the mother for talking occasionally to this little waif without a language in words which only they two can understand? "Baby-talk" is not to be entirely tabooed, if we wish to preserve the motherly tenderness of which every soul ought to have some recollection. But as the child grows older, it should be addressed in such language as it is expected henceforth to use in addressing others.—Everywhere.

HOW THE EYE SEES IN READING.

By close study of familiar things, surprising facts about them often come to light. Professor Dodge, of the Wesleyan University, but a number of careful experiments, has made a strange discovery. He declares that to see, the eye must be motionless. Now that he has told us, it is easy to understand that this must be true. You cannot take pictures with a moving camera, and the eye is only a perpetual camera with self-renewing plates. The eye must stop motion while it takes a picture.

In reading, therefore, the eye does not move along the lines regularly. It takes an impression, moves to a new position, takes another still view, then moves again. Thus the words

are taken by groups. Perhaps, following Professor Dodge's lead, some other clever experimenter will now tell us just how wide the lines of print should be for the easiest reading. Everyone knows that very long or very short lines are tiring, so there must be a right length. When the proper medium is found, the chances are that we shall learn that the "old masters" of the printing art had chosen the best width for their pages.

One writer has argued that since we see words and letters in whole groups, the new method of teaching spelling—by entire words at a time—is the natural method. But this does not seem to follow, since there are other questions to be considered in deciding which is the best method for teaching children to spell. The old "spelling match" at the end of school was not so bad a way!

HOW INSECTS MAKE MUSIC.

The grasshopper has a wing that is very curious to look at. You have seen this little insect, I have no doubt, its color is light green, and just where the wing joins the body there is a thick ridge and another on the wing. On this ridge there is a thin but strong skin, which makes a sort of drumhead.

It is the rubbing of these two ridges or drumheads together which makes the queer noise you have heard. There is no music in it certainly. The insects could keep quiet, if they wished, but they must enjoy making the noise.

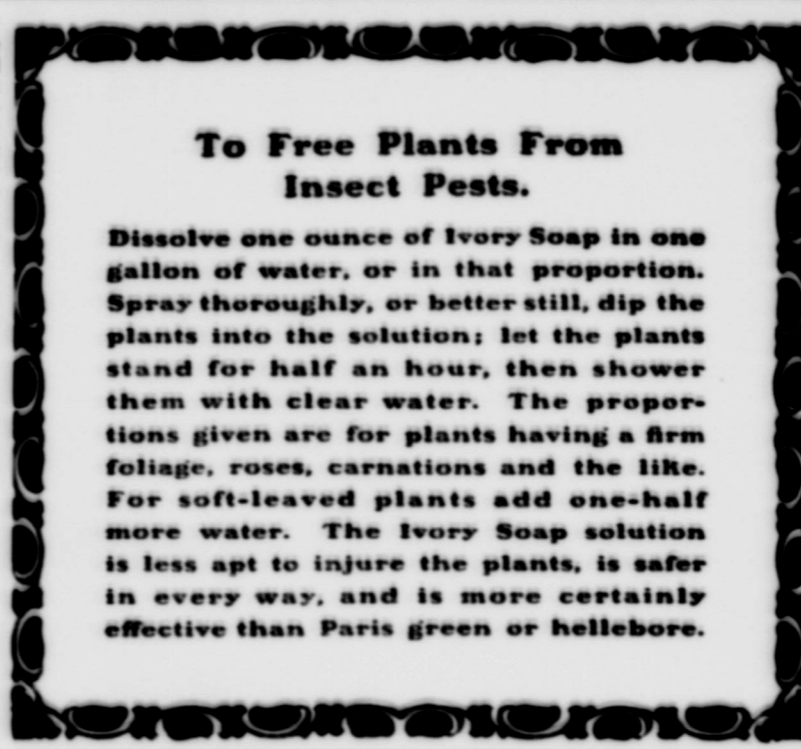
The grasshopper sometimes makes two raps on its drumhead and sometimes three. The moment it is very dark they begin. Soon the whole company is at work. As they rest after each rubbing, it seems as if they answered one another.

Did you know that bees hum from under their wings? It is not the stir of those beautiful light wings we hear. It is the air drawing in and out of the air tubes, in the bee's quick flight. The faster the bee flies the louder the humming is. Did you know that insects feel? They have nerves all over them, through their wings and out to the end of every feeler.

LAUNCHING A SHIP.

In all times the launching of a ship has been a momentous event, the various forms and ceremonies of which have changed very little since the era of shipbuilding began, except that anciently, when of much more infrequent occurrence than now, in addition to the formalities connected with the launching, it was made the occasion for a general holiday of merrymaking and feasting. The ship was garlanded with flowers and all of the sailors, also many who came to witness the launch, wore their best clothes and head-dresses of flowers. On the prow of all ancient vessels was placed an image called the figure-head, usually representing some god or saint worshipped by the people, over which at the moment the ship glided into the water a libation or offering of wine, committing the vessel and crew to the protecting care of the chosen divinity, was poured by a priest. Out of this practice originated the custom now in vogue of christening a vessel at the time of launching. In those early times the ceremonies connected with the launch were not concluded until the ship was fairly afloat, when the captain and crew partook of their first meal aboard. This meal invariably consisted of eggs and sulphur. The origin and significance of this strange custom are both obscure, the sulphur was probably symbolical of purification, while the egg—which has been used since the days of the Druids in the rites and ceremonies of different nations as a symbol of the universe and the power possessed by a supreme being—must have had some such meaning in this case. From this ancient custom comes the one now universally observed on similar occasions of treating the crew to cake and wine.

Even to-day sailors, as a class, are the most superstitious people in the world, believing in all sorts of signs which a landsman would laugh to scorn; but perhaps of all omens and superstitious notions connected with Jack Tar with his seagoing life, to none does he attach more significance and weight than those associated in his mind with the launching of the ship on which he is to sail, and for this reason it is very essential that everything connected with the ceremony should be gone through without break or halt. If there be not sufficient tallow on the ways and "cradle" to permit the ship to glide smoothly and gracefully into the water, or if there be a hitch in the "dog shores," or if the bottle of wine fail to break at the proper moment, or if any of the many things which are likely to happen do happen, the omen is considered a bad one; but unlucky indeed is that ship which sticks and does not get afloat before sundown, as was the case with



To Free Plants From Insect Pests.

Dissolve one ounce of Ivory Soap in one gallon of water, or in that proportion. Spray thoroughly, or better still, dip the plants into the solution; let the plants stand for half an hour, then shower them with clear water. The proportions given are for plants having a firm foliage, roses, carnations and the like. For soft-leaved plants add one-half more water. The Ivory Soap solution is less apt to injure the plants, is safer in every way, and is more certainly effective than Paris green or hellebore.

the Great Eastern, the mightiest ship in the world (made famous by the services she rendered in laying the Atlantic cable), which always had the greatest difficulty in obtaining a crew, owing to the fact that her launch was attended by a serious hitch. Because of her immense length she was built with her keel parallel to the water. Either because the ship was too heavy or the slope too gradual, it took three months, even with the help of powerful hydraulic rams, to push the mass of 120,000 tons into the water. Strange to say that, true to the "Jackie's" prediction, her career, at least the earlier years of it, was marked by disaster.

While it is now quite common to have the ceremony of christening a ship performed by a young woman, in former times it would have been regarded by the sailors as the forerunner of evil. For centuries it was thought—and for that matter, all our veteran "salts" still retain the belief—that especial good luck attended the ship christened by a beautiful child. In Europe, as a rule, the oldest sailor aboard christens the ship.

While to the mere spectator one day answers as well as another for the launch, not so with the crew, who on no account could be induced to set sail in a ship so unfortunate as to have been launched on a Friday. —Katherine E. Magee, in Youth and Age.

WHO WAS RICH?

"If I were only as rich as he is!" muttered a boy, who had just found a crust of stale bread in a garbage barrel, as he eyed a poorly dressed boy leaving a baker shop with a basket of whole, fresh loaves.

"If I were only as rich as he is!" said the boy with the fresh loaves, as he saw another boy on a bicycle, munching candy.

"If I were only as rich as he is!" sighed the boy on the bicycle, as another boy rolled past in a pony-cart.

"If I were only as rich as he is!" grumbled the boy in the pony-cart, as he caught sight of a lad on the deck of a beautiful private yacht.

"If I were only as rich as he is!" this lucky fellow wished, as his father's yacht cruised in foreign waters, as he spied one day a young prince, attended by a retinue of liveried servants.

"If I were only as free as he is!" impatiently growled the young prince, thinking of the boy on the yacht.

"If I could drive out alone with a pony and nobody to take care of me but myself!" thought the pampered boy on the yacht.

"If only I could have a good time like that boy on the bicycle!" longed the driver of the pony.

"How happy that boy with the basket looks!" said the boy on the bike.

"If I could relish my dinner as that boy does his crust!" said the baker's boy. "I'm sick and tired of bread!"

Which one was rich?—Christian Endeavor World.

PULLING TEETH WITH THE FIN- GERS.

In spite of China's dislike for innovations, she finds it impossible to escape them. At one time, says the New York Evening Post, the dentists formed an important guild in China, but in the past thirty years hundreds of bright young Mongolians have picked up more or less knowledge of the profession from American practitioners abroad, and are now doing business according to modern scientific methods. In San Francisco the new school has almost driven the old one to the wall. Nevertheless, three of four of the latter pursue the calling in the same manner as their ancestors did for a thou-

sand years. At least, one of them visits New York every year, and stays two or three months, until all his customers have had their teeth put "in order."

His work is curiously primitive. For extracting, he relies upon his fingers, and with these he goes marvels. With thumb and forefinger he will pull a bicuspid or a molar on which an American operator employs a powerful forceps. The dexterity is the result of years of practice. From boyhood to manhood he is trained to pull pegs driven into a wooden board. Three and four times a day, a half hour at a time, he drives pegs into the holes of his practice board and then pulls them out again. He lifts in similar fashion teeth to which are attached heavy weights. This special training changes the aspect of the hand.

The spare flesh vanishes, and the blood vessels and tendons seem to double in size. The forearm grows in girth and becomes as hard as wood. The apprenticeship period lasts two years. At the end the student has a finger grip which is a wonder. Its strength is equivalent to a lifting power of three and even four hundred pounds. —Presbyterian.

HOW TO SUCCEED.

If your seat is too hard to sit upon, stand up. If a rock rises up before you, roll it away, or climb over it. If you want money, earn it. If you wish for confidence, prove yourself worthy of it. It takes longer to skin an elephant than a mouse, but the skin is worth something. Don't be content with doing what another has done—surpass it. Deserve success, and it will come. The boy is not born a man. The sun does not rise like a rocket, or go down like a bullet fired from a gun; slowly but surely it makes its round, and never tires. It is as easy to be a leader as a wheel-horse. If the job be long the pay will be greater; if the task be hard the more competent you must be to do it.—Home Life.

A STEADY WORKER.

Coffee Works Slow But Sure.

Many people use coffee day after day without an idea of the serious work it does with nerves, stomach, bowels, and sometimes with the eyes, heart and kidneys. Its work is done gradually, that is, the poison affects the nerve centers a little to-day and a little to-morrow and so on, and finally the nerve cells are slowly broken down and then Nature begins the call for help.

It is a safe proposition that if a man or woman has headaches, stomach trouble, or any such ailments come on at intervals, something is wrong with the food or drink, and this question should be investigated carefully, for health is the best capital anyone can possess and willfully breaking it down is a piece of childish folly.

It is easy to leave off coffee if one will take Postum Food Coffee, properly made, for Postum has a delicious coffee flavor and a deep seal brown color which changes to a golden brown when cream is added, and it satisfies the coffee drinker without any of the bad effects of coffee, on the contrary, the result of using Postum is the rebuilding of the broken down nerve centers by the food elements contained in it.

Postum is a pure food beverage made by scientific food makers and can be depended upon absolutely for its purity and the good results that follow its use.

To bring out the flavor and food value Postum must be boiled at least 15 minutes after the boiling begins.

THE S.

Perhaps no established than timely count saloon makes is commonly mother of crime recognized the inal. This is which we wi now. After the essential saloon, we paper, the criminals. T makes outlaws law. This ma from what is she herself say Albert Banks, the saloon ve says: "The sal law. The onl with it is to t criminal—and inal. When th his skin, and then you may of the liquor i not simply a c erminally in premely avar earth; and, H worshiper of X question to ask terprise—viz., never concern and hence is science. The C ly describes it these words: "not amenable t to the logic of dealer, as a rul either for the laws of men. I to regard ethic and not from he is law-abid he must be, or "business." N everybody kno and that conti values whatev them. Hence, c cessity, but a t to say, as use it still insists c an indispensable tion. That th terminated ene; may be seen: (1) in their a meeting of th in Columbus, O made the follo to Build Up t "The success of upon the crea drink. If no a counters will be coffers. The op of this appeti Therefore, let m among the bo now in treati in dollars to y lite has been heartless disre and for the w hood" Several phia brewer said to buy all the la five years all th in your church to stop, for we with hands of a In Milwaukee were petitione saloons whic tion of law. "L ery of the liqua tion: "We kno Christian insti before our busi our patronage opposed to a fa want to be let not let us alo his ruin." Snel not come from come from cov in the name of the privilege of How like the e old, who at th cried out, "Let and demons dr rupted in the lives and d men.

The Wine and nary 29, 1891, s can, if it will, co Albany. It is t tween the two r or unname mad any set of men boast from the must be confess is as true as it loon not only v legislation. Fro is clear that th is unremittinly less. The lawie may be seen, fur (2) in their vi

THE SALOON AND LAWLESSNESS

Rev. C. W. Meyers.

Perhaps no fact is more clearly established than that the saloon is intimately connected with crime. The saloon makes criminals. But, while it is commonly known that she is the mother of crime, it is not so generally recognized that she is herself a criminal. This is the particular point to which we wish to call attention just now. After showing, for the present, the essentially criminal nature of the saloon, we expect to show, in a later paper, the work she does to produce criminals. The saloon, then, not only makes outlaws, but is herself an outlaw. This may be learned, not only from what is said about her by the most reliable authorities, but by what she herself says and does. Dr. Louis Albert Banks describes the nature of the saloon very accurately when he says: "The saloon is at heart an outlaw. The only effective way to deal with it is to take it for what it is—a criminal—and deal with it as a criminal. When the Ethiopian can change his skin, and the leopard his spots, then you may hope to draw the teeth of the liquor saloon." The saloon is not simply a criminal in law; it is a criminal in heart. It is the most supremely lawless institution on earth; and like every other devoted worshiper of Mammon, it has but one question to ask about any proposed enterprise—viz., "Does it pay?" It is never concerned about what is right; and hence is utterly without conscience. The Chicago Inter-Ocean aptly describes its moral callousness in these words: "The saloon element is not amenable to ethical eloquence, or to the logic of reason." The liquor dealer, as a rule, has little or no regard either for the laws of God or for the laws of men. If at any time he seems to regard either, it is only from policy and not from principle. In so far as he is law-abiding, it is either because he must be, or because it helps his "business." Now, his "business," as everybody knows, is "evil, only evil, and that continually." It creates no values whatever, but only destroys them. Hence, the saloon is not a necessity, but a nuisance. But, strange to say, as useless and hurtful as it is, it still insists on being recognized as an indispensable factor in our civilization. That the liquor men are the determined enemies of law and order may be seen:

(1) In their vicious utterances. At a meeting of the "State liquor dealers" in Columbus, Ohio, one of the delegates made the following remarks on "How to Build Up the Saloon Business": "The success of our business depends upon the creation of appetite for drink. If no appetite is created, our counters will be empty as well as our coffers. The open field for the creation of this appetite is among the boys. Therefore, let missionary work be done among the boys. Nickels expended now in treats to the boys will return in dollars to your tills after the appetite has been formed." See what heartless disregard for the law of God and for the welfare of young manhood! Several years ago a Philadelphia brewer said: "We have the money to buy all the law-makers we want. In five years all the preachers who groan in your churches on Sunday will have to stop, for we will drown them out with hands of music."

In Milwaukee the city authorities were petitioned to close the Sunday saloons which were running in violation of law. Listen to the bitter outcry of the liquor men against this petition: "We know no Sabbath. Your Christian institution shall go down before our business. We will withhold our patronage from every man who is opposed to a larger beer Sunday. We want to be let alone, and him who does not let us alone we will boycott to his ruin." Such infernal threats do not come from law-abiding men. They come from covetous scoundrels who, in the name of "business," clamor for the privilege of breaking the laws. How like the cry of the demons of old, who at the approach of Christ cried out, "Let us alone!" Bad men and demons do not care to be interrupted in their "business" of blighting the lives and damning the souls of men.

The Wine and Spirit Gazette of January 29, 1891, says: "The liquor vote can, if it will, control all legislation at Albany. It is the balance of power between the two parties. It can make or unmake majorities. It can elect any set of men it pleases." Here is a boast from the lower regions; and it must be confessed with shame that it is as true as it is diabolical. The saloon not only violates law, but vitiate legislation. From these utterances it is clear that the spirit of the saloon is unremittingly and persistently lawless. The lawless spirit of liquor men may be seen, further:

(2) In their vicious deeds. So persistent are the saloon men in pushing their infernal "business" that they not only talk in the interest of crime, but actually commit crime themselves. They do not hesitate to resort to violence and bloodshed when their lawless traffic is interfered with. There is today in the First Methodist Church in Sioux City, Iowa, a marble tablet in honor of its martyr pastor, Rev. Geo. C. Haddock. He was murdered August 2, 1886, by the liquor men because he had earnestly protested against their open violation of law. Rev. J. W. Southwell, pastor of Whitefield Methodist Church in Sioux City, had two shots fired at him while in his own house, at 3 o'clock in the morning of April 12, 1890. This was done by saloon men simply because he had been active as a member of the Law and Order League in prosecuting them for their violations of law.

Rev. Mr. Reidinger, of North Ridgeville, Ohio, was attacked at his home with stones and bricks on the night of July 16, 1891, by saloon men because of his fearless utterances against the whisky business.

Rev. Sam Small was brutally assaulted in Atlanta, Ga., November 12, 1891, by a saloon-keeper named Tom Minor. It was done because Mr. Small, in a speech, had mentioned that extra police force was necessary to make Minor obey the law.

At Berlin Mills, N. H., the liquor men, on the night of October 17, 1890, attempted to blow up the residence of Mr. E. J. Bonnett. This outrage was committed simply because Bonnett had been fearlessly prosecuting the liquor men for violating the law.

At Burlington, Iowa, Marion Green, a Constable, while serving papers on one of the law-breaking saloon-keepers, was brutally assaulted and almost beaten to death by a mob of about forty liquor men.

Many more such instances of outrageous violence could be given, but these are sufficient to show that the liquor men are the most determined law-breakers on earth. They deliberately violate the law, and then defiantly dare the legal authorities to arrest and punish them.

It is certainly true that the pecuniary interests of the liquor dealers are at war with the best interests of civilized society. Ruskin has tersely said: "Liquor-selling is one of the most criminal methods of assassination for money ever adopted by the bravos of any age or country."

By a thorough canvass in Philadelphia it was found that nearly four thousand saloons were connected with houses of ill-fame, and that more than six thousand dealers had been inmates of prisons and station-houses. By a careful review of the record of criminal convictions in Iowa for one year, it was found that 50 per cent of them were saloon-keepers. Bishop Ireland, of the Catholic Church, has truly said: "This traffic openly and defiantly breaks the laws of the land, and then boasts of its triumph over the law. The law forbids the selling of liquor to minors, but the saloon-keeper is deaf to the appeals of humanity and religion, and the boy or girl who passes a dime into his hands will receive the forbidden poison. The saloon-keepers laugh at the law forbidding the sale of liquor to habitual drunkards. Provided money is received for drink, the liquor traffic has not the slightest care that homes are demolished, virtue destroyed and souls damned in eternity forever."

The lawless character of the saloon is seen, again:

(3) In the fact that it is the rendezvous of the worst criminals on earth. Where do the officers of the law go in their pursuit of criminals? Not to the churches and schools, but to these drinking dens. There seems to be a remarkable affinity between rogues and rum-sellers. Dr. Banks says: "The saloon is the natural nest for the outlaws who resist the civilization of this century. There is not a city in this land which the liquor traffic does not disgrace by its lawlessness and crime. From the days of the whisky rebellion in South Carolina down to the shameless defiance of the excise laws of the city of Brooklyn, it has been and is a lawless institution. There is scarcely a green mountain in the South that has not been reddened by the blood of United States officers who have been slain by its emissaries."

After the hanging of the anarchists in Chicago a number of schools of anarchy were established in the city. Every one of these schools was held either in a saloon or in a room leading out of a bar-room. E. J. Whisler says: "It is in the saloon that anarchism finds a rendezvous and an inspiration, and the red flag has never floated to the American breeze except from a saloon." It was in a grog-shop at Surrattsville, kept by Mary Surratt, that

John Wilkes Booth and his confederates made their headquarters. There they hatched their plot, and to that saloon Booth fled after assassinating the President. When President Johnson was impetuously to commute the death sentence against Mrs. Surratt, on account of her sex, he refused with the famous remark, "She kept the nest that hatched the eggs." The notorious anarchist, Herr Most, invariably holds his meetings in a saloon. The meetings and "conferences" of Emma Goldman are always held in rum-shops. The slayer of President McKinley, during the days just prior to his lawless deed, was harbored in a saloon at Buffalo. An anarchist editor in Chicago was recently converted to Christianity, and in a speech in church he made the following significant remark: "You can never drive anarchy out of Chicago until you drive out the saloon. The saloon is the hot-bed of anarchy, and every anarchist plot is hatched out either in a saloon or under a saloon."

Carlos Martyn, in his "Christian Citizenship," says: "By common acknowledgment the saloons are manufacturing centers of crime and criminals, trying places of vice, allies of the brother, brothers of poverty, the despair of law and order, a chronic assault upon property and life—organized anarchy! It is fast coming to be felt that there can be no peace in this country until the saloons are suppressed."

The census reports and the everyday statistics of crime show that more than three-fourths of all the crime which curses this fair land of ours is born and bred in the saloon. What a mother of misery! Shall she be permitted to live? A thousand times, No! Let every vote in the home, in the Church, in the State, cry out, "Away with her!" Let every arm be lifted, not to bruise, but to brain this infernal monster! Let there be no compromise, no cringing, no cowardice, in this fight for freedom. Let there be unremitting, untiring, unrelenting hostility to this giant of evils, until his rotten carcass shall be flung to the vultures. Then, and not till then, shall we be a free country and a free people.

It might be well to ask our delegates who go to the next General Conference if it is necessary to remember two small matters—one in reference to the Church Register and the other to Discipline.

Our Church Register, as we now have it, is far better than the old form; but a change can be made in the present book with no extra expense and without any conflict, and I believe it would add to the completeness of the form. In most of our churches we have a great many transferred members every year. We have a place in our pastor's book, prepared by Rev. J. T. L. Annis for the entry of such members. But in our Register we have none. It seems to me that in the spaces allotted to "members received, when and how," there should be a blank for receptions by transfer as well as by certificate. If a member moves from one place in a circuit to another Church of the same circuit, as the Register is arranged now, the Church Secretary at the place from which he goes, must mar their Registers by inserting, which destroys the intent of systematic order of the book. So let us have a blank space on each page of the department of the Register for membership for transferred members—one under the heading when and how received and another under the heading of when and how dismissed.

As to the matter of discipline: About the only way to get as pastors to do things is to make them disciplinary requirements. At the first Quarterly Conference of each conference year the question is asked, "What statistics were reported to the Annual Conference?" Suppose the presiding elder and the pastor each to be a new man in his field. This question is asked. The former presiding elder did not leave his successor his presiding elder's book. The first Quarterly Conference meets before the minutes of the Annual Conference have

been distributed. How can the question be accurately answered?

Would this be advisable? Under the disciplinary duties of the presiding in charge have a paragraph to read: "In connection with the plan of their work, they shall leave their successors a correct statement of the statistics reported to the last Annual Conference." Then there would be no one to blame but the pastor for failure to answer the question. Some one will say the Quarterly Conference Record book will show the matter. But the Recording Steward does not always attend the conference, and very often leaves the record at his home. It seems to me that if the matter were so arranged as to leave the statistical report with the plan of our work it would secure much more accuracy in our reports at the first Quarterly Conference. How about it?

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From Soap in one proportion, still, dip the plants in the shower. The proper way of having a firm and the like. A one-half soap solution, is safer and certainly a heliobore.

At least, one of them York every year, and stays for months, until all his cushions had their teeth put in

is curiously primitive. For he relies upon his fingers, these he uses marvels. With a forefinger he will pull a molar on which an Ameritor employs a powerful force-dexterity is the result of practice. From boyhood to he is trained to pull pegs on a wooden board. Three men a day, a half hour at a river pegs into the holes of a board and then pulls them out. He lifts in similar fashion which are attached heavy his special training changes of the hand.

re flesh vanishes, and the els and tendons seem to size. The forearm grows d becomes as hard as wood. nticeship period lasts two the end the student has a which is a wonder. Its equivalent to a lifting power d even four hundred pounds. tan.

HOW TO SUCCEED.

eat is too hard to sit upon. If a rock rises up before t away, or climb over it. it money, earn it. If you confidence, prove yourself t. It takes longer to skin t than a mouse, but the skin smething. Don't be content what another has done— Deserve success, and it will boy is not born a man, es not rise like a rocket, or e a bullet fired from a gun; surely it makes its round, tress. It is as easy to be a wheel-horse. If the job be ay will be greater; if the rd the more competent you do it.—Home Life.

STEADY WORKER.

Works Slow But Sure. ple use coffee day after day Idea of the serious work it erves, stomach, bowels, and with the eyes, heart and ts work is done gradually. e poison affects the nerve ttle to-day and a little to- id so on, and finally the are slowly broken down Nature begins the call for

fe proposition that if a man has headaches, s onach any such ailments come on s, something is wrong with r drink, and this question investigated carefully, for he best capital anyone can l willfully breaking it down of childish folly.

y to leave off coffee if one Postum Food Coffee, prop- for Postum has a delicious or and a deep seal brown i changes to a golden brown n is added, and it satisfies drinker without any of the of coffee; on the contrary, of using Postum is the re- l broken down nerve the food elements contained

s a pure food beverage made e food makers and can be pon absolutely for its purity od results that follow its out the flavor and food am must be boiled at least after the boiling begins.



L. BLAYLOCK, Publisher

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

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L. BLAYLOCK, Dallas, Texas.

THEY DO GOOD WORK.

Hillsboro (R. R. 4), Tex., Feb. 1902. Mr. Blaylock:

Dear Brother—The two Machines I sent for my daughters came as represented. They are well pleased with them. They are neat, nice-looking Machines, and they do as good work as a \$60.00 Machine.

W. F. ANDERSON.

DISTRICT CONFERENCES.

Table with district conference dates: Dallas, Cedar Hill, April 15; Fort Worth, Cleburne, May 1; Sherman, Whitesboro, May 1; Gatesville, Gatesville, June 20; Greenville, Childs Mills, June 28; Waco, Mart, June 26; Abilene, Merkel, June 27

A GOOD WOMAN TRANSLATED.

Cochran Chapel lost a fine woman last week in the death of Mrs. Mary A. Winn. She was one of God's ripe saints, and passed to her eternal reward, full of years and greatly beloved by her immediate family and a great host of relatives and friends. She was born in Huntsville, Ala., April 18, 1821; professed religion and joined the Church at the age of 12 years, and remained faithful to her vows to the very end of her long pilgrimage. She was the mother of ten children, eight of whom are still living, and all members of the Church with one exception. She came to Texas in 1868, and having been left a widow a great many years ago, she depended upon the promises of God to guide her as a mother in the training and support of her household. She was genuinely pious, deeply consecrated, and wonderfully devoted to duty and to God. She was a Christian from conviction, and her life never swerved from her purpose to abide in the faith "once delivered to the saints." Her children loved her tenderly, her grandchildren almost worshipped her, and all of her neighbors esteemed her highly. She died at the home of James Cochran, her son-in-law, and her funeral took place at the chapel near by, where her remains were laid to rest. Rev. W. H. Hughes, Rev. W. A. Edwards, Rev. S. P. Ulrich, her present pastor, and the writer conducted the last sad rites over her remains. A large concourse of people attended the services and testified to her great worth as a true mother in Israel. Thus, one by one, the aged people of God are crossing over the river, leaving the world poorer, but making heaven richer. A suitable memoir will follow at an early date.

EDITORIAL BIRDSHOT.

Cards are not conducive to piety. The ball-room does not nurture good morals. The theater is not a school for spiritual training. Profanity is the wicked habit of irreverent and uncouth fools. Habitual prevarication is the first step in the practice of lying. Double-dealing in a business transaction is the pathway to open dishonesty.

The best way to serve God is to make good use of the opportunities that pass our doors. The man who makes very high pretensions to piety is under obligation to live a very lofty life before men.

A SUNDAY IN DECATUR.

Decatur is a thrifty town of two thousand people, situated on the Fort Worth and Denver Railroad, forty miles northwest of Fort Worth. It belongs, Methodistically, to the Bowie District. It has been my desire for some time to visit Decatur and spend a Sunday with those good people, but other engagements have persistently interposed. But last Sunday presented the opportunity, and I availed myself of it. The day was a perfect day overhead and underfoot. A brighter sky and a more genial sunshine one could hardly enjoy in the month of February. Rev. J. R. Wages, the indefatigable pastor, met me at the depot and conveyed me to the parsonage, which, by the way, is one of the best homes for the preacher's family in the conference. It is a seven-room, two-story house, almost new, well built, in fine repair, and a credit to the good people who make up the membership of our Church in Decatur. It shows evidences of liberality and good taste. I shall not forget the two nights and the good day spent under that roof. A more genial companion than Bro. Wages would be hard to find. His family, composed of his good wife, three daughters and two little boys, know how to make a preacher feel welcome in their home. Those girls were under Mrs. Key for quite a time, and they bear the marks of the North Texas Female College. They were educated there, and they evince their scholastic training as cultivated, Christian young ladies.

We have a splendid membership in Decatur of over three hundred. They represent intelligence, piety and means. In fact, there are among them some of the wealthiest men in the northern portion of Texas. They represent immense livestock industries. The church building is a handsome wooden structure, worth at least \$9000, without the well-selected site. At the morning service the auditorium was full and the Sunday-school room was thrown open to accommodate the people. At night the attendance was even larger, and we had two good, spiritual services. The people were attentive and devout. It was a pleasure to preach to them. A large number of the Sunday-school pupils remained for the public services. This I appreciated.

The board have arrangements made to repaint the house and to paper it and carpet it. When these improvements are finished, they will have one of the most attractive and cozy places of worship in the conference. They are in love with their preacher, and he has them in his heart. Bro. Wages says that they are taking good care of him, and financially they have made ample provision for his needs. He has demonstrated the fact that a man can spend a great many years in district work and not forget how to do all the details of the pastorate. He visits the people, has built up a large prayer-meeting, has taken quite a number into the Church, and the current expenses

are up to date. That is a good record, and Bro. Wages is entitled to credit for making it.

I had the pleasure of meeting Mrs. P. C. Archer, who is in Decatur visiting her married daughter. Bro. Archer was formerly pastor there.

Also, Rev. E. R. Edwards, who is the preacher in charge of the Decatur Circuit, lives there, and he called to see me. His work prospers, and he is devoted to his people. Bro. Edwards is one of our most useful young men, and he is a friend whom we highly esteem.

Rev. M. B. Johnston attended the night service.

Rev. George S. Sexton, of the Gainesville District, passed through Decatur to one of his country charges just ahead of us, but I did not get to see him. He is permitting no grass to grow under his feet in the prosecution of the duties of his new and responsible office.

G. C. R.

AN EFFECTIVE WAY.

This scribe attended services on last Sunday morning in one of our churches in a neighboring city, and listened to a most excellent sermon by the pastor. At the close of his sermon he stepped to the front with a roll of papers—the Texas Christian Advocate—and made a brief, pointed talk in the interest of said paper. He laid the papers on the table and announced that he would take subscriptions, and that he wanted his people all to take it. When the congregation was dismissed quite a goodly number (the editor and publisher may know how many) came forward and gave their names. That preacher conferred a favor on every subscriber, and took steps to strengthen the working force of his Church. At the League service in the afternoon this same pastor was on hand with another bundle of papers. This is a very effective way of getting the Advocate into the homes of the people. This preacher was none other than Rev. E. W. Solomon, of Corsicana Station. He and his people believe, also, in the American Anti-Saloon League.

W. J. MOORE.

Dallas, Texas.

The Advocate is striking the keynote in many things. Yes, it still gets better—"and it doth not yet appear what it shall be." So then, brethren, let's do what we can to put it in every Methodist home, where it should be by all means. JAMES J. RAPE, Willow City, Texas.

No Doubt About It.

If the preachers will canvass the Church in Texas you will have 20,000 subscribers in three months. S. J. VAUGHAN, Hutto, Texas.

THE ONLY PAPER A CHRISTIAN NEEDS.

My wife belongs to the M. E. Church, South, while I am a Baptist. I want to say the Advocate is the best religious paper I ever read. My wife said she wanted it, and while Bro. Webb, of Sanger, was holding a protracted meeting I told him to send it to my wife. I had never read it. Now we have a rush to see who will get it first. It is all the paper a Christian needs. I intend to read it as long as I can raise \$2.

J. P. HILLIARD.

Mingo, Texas.

Education is greater than instruction.—Ram's Horn.

DEATH OF REV. JNO. A. BLACK.

On Thursday of last week, Rev. Jno. A. Black, of the North Texas Conference, was called from labor to reward. This will touch a tender chord in the hearts of the members of the North Texas Conference. No man among us was more tenderly loved than this cultivated, sweet-spirited, earnest minister of the gospel of Christ. He came to us from the West Virginia Conference five years ago, and was stationed at Centenary Church, Paris. He served that charge faithfully and well for three years, and was then stationed at Bonham. Toward the close of last year his health gave way, and he was not able to meet with us at McKinney. So he took a nominal relation, in hope of restoration after a few months of needed rest. But he continued to decline, with now and then a little temporary improvement. So last Thursday his spirit took its departure to the realms of everlasting day. He was a noble, consecrated and true man. Such was his brotherly nature that to know him was to love him. We were not able to be present at his funeral, so we requested Bro. Thurmond, at Bonham, to write the Advocate an account of his last hours and of his burial. In another column this will be found. We extend to the bereaved widow and children our deepest sympathy.

TEXAS CONFERENCE MINUTES.

Through the courtesy of Rev. D. H. Hotchkiss we are in receipt of a copy of the minutes of the Texas Conference. The pamphlet is neatly printed, under attractive covers, and it contains a correct record of the proceedings of the conference at its late session at Huntsville. We appreciate our copy and it will aid us much in our editorial work.

TEXAS PERSONALS.

Mr. J. W. Robinson, formerly of Temple, but now of this city, made a brotherly call on us recently.

Rev. J. H. McLean, D. D. of McKinney, was in the city this week and made the Advocate a pleasant visit.

Rev. R. F. Dunn, of Crosson, has just recovered from a severe attack of pneumonia, and is out again. We are glad to hear of his improved health.

Rev. E. W. Solomon, of Corsicana Station, sends sixteen new subscribers, and Rev. Jesse Willis, of Malakoff Circuit, sends ten. This shows that the Advocate can be circulated on both stations and circuits.

Rev. W. J. Moore, Secretary and Treasurer of the American Anti-Saloon League, cordially invites ministers and other temperance workers to call on him when in the city. His office is 415 Trust Building, Dallas.

Rev. R. F. Bryan, of Boyd, spent a few hours in the city last week, and called to see us for a while. He is contemplating a new church building in the near future. He is one of our enterprising young preachers.

Rev. F. A. Downs, at Lindale, will have the new church at that place dedicated the second Sunday in March, and he invites former pastors and all friends to attend the service. The editor of the Advocate will preach the sermon on that occasion.

Rev. B. A. Thomassop, of Como, called to see us last Saturday. He was forced at the last conference to ask for a supernumerary relation on account of ill health, but he is improving and we hope will soon be able to take his place as an active worker in the conference.

From Rev. A. J. Weeks, of the East Texas Conference, we learn that Rev. M. Donegan, a superannuated member of that body, died near Linn Flat, the 12th of this month. Some one of his brethren will furnish a suitable obituary. Thus our brethren are being transferred to the Church on high.

"Father" Rucker, of the Northwest Texas Conference, furnishes the following interesting item of news: "I write to supply one first-class item of news to the Advocate. I had a notion of telegraphing it to the Dallas News or St. Louis Republic, but as a special favor to the Advocate I have decided

to let you have the first honor, and then the great dailies can copy it from your columns. These Granbury papers have slept on their rights, or perhaps have been so used to small and unimportant matters that they can not suddenly swing into first-class journalism and deal in matters of such far-reaching importance and significance. The item of news is this: There's a girl baby at the parsonage, born February 11, 1902, 8:15 a. m."

We are pleased to have had a delightful call the other day from Judge M. M. Brooks, of Greenville. He is a member of the Court of Criminal Appeals, which is sitting at present in this city, and he is not only a leading member of the legal fraternity, but also a gentleman of high moral character and socially very popular. He is a friend to all of the preachers and enjoys their companionship.

CHURCH NEWS.

Major D. R. Duncan, of Spartanburg, S. C., who died recently, was a brother of Bishop Duncan and a most excellent Christian gentleman.

Bishops Wilson and Candler and Drs. Atkins and Pritchett are now in Cuba looking over that interesting mission field. We look for something tangible from their observations.

The venerable Rev. W. F. Bain, of the Virginia Conference, died about the middle of the month. He was a noble man and one of the most popular members of his conference.

Bishop Walden, of the M. E. Church, is very anxious to have his Church and ours unite in building a joint Publishing House in Shanghai, China. Well, the Northern Church has no sort of work in that city, and the "union" would give them a foothold.

After several years of faithful service as President of Hendrix College, Arkansas, Rev. A. C. Millar has tendered his resignation, so we see in the Arkansas Methodist. It is thought that the Board of Curators will decline to accept it. He is a strong and scholarly man.

The Bishops of the M. E. Church will hold their spring meeting in April, in Chattanooga, Tenn. This is the first time in the history of that Church that the Bishops have held a meeting in the South. They will be far out of their latitude, but they will meet with a cordial reception.

Bishop Fitzgerald, at the last session of the Louisiana Conference, transferred Rev. C. M. Hawkins from Baltimore and stationed him at Raynes Memorial, New Orleans, but Dr. Hawkins decided to remain in Baltimore. So Dr. La Prade will serve as pastor of that Church and also act as presiding elder of the district.

Rev. E. A. Tabor, of Arkansas, was recently in Bald Knob, and on his way to church he was set upon by a lot of saloon toughs and beaten. He has charge of the Anti-Saloon League work in Arkansas, and through his efforts the saloons were expelled from Bald Knob. Bro. Tabor was for a time a member of the Texas Conference. The saloon is a diabolical institution.

Prof. Pearson, of the Northwestern Methodist University, who recently nudged himself into a little short-lived notoriety by denying the credibility of miracles as taught in the Bible, has withdrawn from the Church. His antics have given a few small secular papers an opportunity to tell what they do not know about the Bible, but beyond this the "Professor" will drop into his merited oblivion and the Church will move on as though the poor fellow had never lived. Next?

SAD NOTE.

Miss Edna Walkup, daughter of Rev. and Mrs. J. A. Walkup, died at her home in Fort Worth February 19. She had been a pupil at Polytechnic College, and was very talented in music and elocution, having come within a few months of finishing the latter course. She was a sweet-spirited Christian girl, and possessed a charm that at once won for her the friendship of all with whom she associated. The family, with several friends, accompanied the remains to Waxahachie for interment.

MRS. W. F. MISTER.

I have had my Sewing Machine a year and like it splendidly. It sews just as well as it did the day I received it. MRS. KITTIE BIGERSTAFF, Trenton, Texas.

ANNOU

W. R. (Better Known) Is a C. TAX ASSESSOR Subject to the Demos

R. B. Case JUSTICE OF THE PEACE DALLAS Subject to the Demos

DEATH OF D

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FRES Bonham, Texas.

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ANNOUNCEMENTS.

W. R. HUGHES, (Better Known as BILL HUGHES) Is a Candidate for TAX ASSESSOR OF DALLAS COUNTY. Subject to the Democratic Primary. Election March 13, 1902.

R. B. OLIVER, Candidate for JUSTICE OF THE PEACE PRECINCT NO. 1, DALLAS COUNTY. Subject to the Democratic Primary. Election March 13, 1902.

DEATH OF DR. JNO. A. BLACK.

Rev. J. A. Black died in this city on the morning of the 13th inst. About the middle of last November he was stricken from paralysis, from which he partially lost use of the right side of his body. After a few days his condition improved sufficiently to admit of his going to Mineral Wells for recuperation, but his stay at the Wells did not benefit him.

He returned a few days before the Annual Conference at McKinney, but was not able to preach. During the conference week he had a relapse. From this he took his bed, to which he was confined until his death. During the time of his confinement to his bed and room, though he was very low, his family and friends, at times, entertained high hopes of his ultimate recovery. On the evening before his death he seemed as well, if not better, than usual, but about 10 o'clock of that night he suffered another stroke of paralysis, so severe that he never spoke again. When I first saw him, about daylight of the next day, he lay as one dead. Neither heart-beat nor pulse was perceptible. His physician, after administering a powerful stimulant, declared that he still lived, and stated that in all probability he would pass away without a struggle and we would not know when life became extinct. So it was. We waited and watched, but did not know the precise moment when he passed away.

His funeral took place on the next day after his death. Services were conducted at the First Methodist Church, of which he was pastor when first stricken. Many of his ministerial brethren of the conference came from a distance to be present. With them was the largest congregation I have ever seen assembled in that church. Bro. Black was greatly beloved.

The Rev. Chas. Carlton, for over thirty years pastor of the First Christian Church of this place, passed away only a few hours before Bro. Black. The business houses of every kind closed up out of respect to their memory, and multitudes of people attended the funeral services.

Dr. T. R. Pierce preached the funeral sermon. The sermon was appropriate to the occasion. He spoke in the highest terms of the goodness and fidelity of Bro. Black, but he said nothing that he did not deserve. It was such a tribute as a friend ought to offer to the memory of a worthy and esteemed departed friend. Many of the visiting ministers took part in the services. The pastors of the Baptist, Cumberland Presbyterian and Episcopal Churches announced the hymns. The services were concluded at the grave, where loving hands laid his body to rest and covered the new-made mound with beautiful flowers.

Bro. Black is dead, but he yet speaketh. We shall be greatly mistaken if his seemingly untimely death, in the prime of life, following his singularly pure and upright walk in this community, does not result in great good to much people. His influence can never die. Those who came in contact with him can never be the same again that they were before they knew him.

Drs. Alderson, McLean and Boggs, as well as Bros. J. L. Morris, Gorsline, Riddle, Clifton, Boyd, Pritchett, Neely, Lovell, Whitehead, Roberts and perhaps other preachers, were present and took part in the services.

PRES. C. THURMOND, Bonham, Texas.

REV. P. W. GRAVIS.

It was with emotions of heartfelt sorrow that I read in a recent issue of our good Advocate an announcement of the death of Bro. Gravis. Among that heroic band of pioneer preachers, composed of such men as Ferguson, Coker, Johnson, Monk, Childress and others, who planted the standard of the gospel in the northwestern frontier of Texas, he bore a conspicuous part. He penetrated to the very outskirts of civilization, cheerfully enduring the losses, privations and perils incidental to border life, in order that he might preach the unsearchable riches of Christ to the poor who lived in log cabins and who worshiped often "in God's first temples"—the groves. Sometimes, when going to appointments on his extensive circuits, he

made hair-breadth escapes from the ruthless arrows and scalping-knives of lurking savages. An instance or two of this kind I heard him relate once to Bishop George Pierce and Dr. I. G. John.

I first met Bro. Gravis in the winter of 1864-65. It was at a Quarterly Conference on Presley Creek, in Erath County, five miles south of the present site of Dublin. The meeting was held by Rev. J. M. Johnson, of precious memory. Bro. Gravis was returning from some military post, where he had been to preach to the soldiers. Bro. Johnson, the then presiding elder, appointed him to supply the Comanche Circuit, which seems to have been left without a preacher. During the year he moved his family from Bastrop County to the circuit, and thenceforth he became permanently identified with Church work in this country.

During his ministry he rode circuits, filled stations and was a presiding elder for four consecutive years on one district. He was appointed one year by Bishop Pierce as a missionary to the Panhandle. He was a pioneer to that region, when the settlements, like the poet surmised of angel visits, were few and far between, and when the dangers and privations of traveling were great. He has told me incidents and adventures that befell him on that work.

In all the important trusts committed to him by the Church, he acquitted himself with fidelity. Great success often crowned his labors in propagating the gospel. In some of his meetings scores were converted and added to the Church, while saints were edified and built up in their most holy faith. He was blessed with many rare endowments. Though small of stature, his was an iron constitution. His powers of endurance under great mental and physical effort were astonishing. He could preach three times a day for two weeks, each sermon evincing great grasp and range of thought, labor much in prayer, song and exhortation until a late hour each night of the meeting, without showing any signs of weariness, and then at its close he would be eager to be off to his next appointment to renew his prodigious labors. After the close of a meeting, brethren would say that his last sermon was the best.

"There were giants in those days," Bro. Gravis had many seals to his ministry in this section of country. At a camp-meeting he held once at Fairview, in Comanche County, among the converts there was a Creek Indian, Bob by name. Bob lived a consistent Christian from his conversion until his death about a year afterward. On his deathbed he begged that Bro. Gravis might be sent for, that he might hear him preach one more of his grand sermons before he departed. As Bob was nearing the end, he seemed to be let into visions of heaven. The marked change in the life of Bob after his conversion, and his triumphant exit, fully proved the efficacy of our holy religion in transforming the life and in sustaining the believer while passing through the fearful ordeal of death. No doubt to my mind that the preacher and the converted Indian have already met and clasped hands on the green banks of eternal deliverance.

Bro. Gravis as a preacher seldom made a failure. Considering that he preached so often, it is remarkable that his sermons were so uniformly good. There were times when preaching that he would seem to catch inspiration from his theme and pour forth such a resistless torrent of burning words—filling the faster, the faster he overflowed—that he would sway the emotions of his audience like the leaves of the forest shaken by a mighty wind. He usually preached about three-quarters of an hour, though sometimes, when defending the distinctive doctrines of the Church, he would consume an hour or more in the delivery of a discourse. His appearance in the pulpit indicated complete self-possession; his few gestures were graceful and impressive; his voice was strong and sonorous; his articulation was distinct; his style copious and flowing, sometimes embellished with apt quotations from orators and poets. He preached frequently from a few favorite texts. An old brother—a warm admirer of the preacher—said to me some months ago that when he heard him read one of his "sugar-stick" texts he already had the coming sermon. But while it is true that he often preached from the same text, let no one suppose that he was limited to a few, for on the contrary he could preach on a great variety of subjects, and had a mind of wonderful fertility of resources. He could have sustained himself for years on a city station. He was one of a few able preachers I have known who was powerful in extemporaneous exhortation.

Bro. Gravis possessed an intrepid courage. He shrank from no danger, however threatening. There are those who knew him well who believed that

he never felt fear, yet he was exquisitely sensitive, and writhed painfully under the cruel blows of his calumniators. Persecution, poverty and blindness embittered his old age. But it matters not to him now. The battle-scarred soldier has been discharged, laid aside his arms and gone home to rest in the shade of the trees on the other side of the river. Thank God, there is a reward for the righteous. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Bro. Gravis loved me. I knew him long and well. We traveled hundreds of miles together; preached together for many years. I loved him. I have written this imperfect sketch from personal recollections, and offer it as a small but sincere tribute of respect to his memory, hoping that some able pen will ere long give the public a full account of his life and labors.

T. S. EWELL.

Dublin, Texas.

The Bryant & Stratton College, St. Louis, Mo. This school prepares young people for business, and for the best positions as bookkeepers, stenographers, telegraph operators, etc. Now is the time to begin. Write for circular.

MISSOURI LETTER.

The war upon Bishop Candler through the columns of the St. Louis Advocate seems to be over at last. Even Dr. Palmore, in an editorial, intimated that he thought enough had been published.

Dr. Godbey, of the Arkansas Methodist, seems to think that the attack was made upon the Bishop not so much because he enjoys a cigar as because at the Missouri conferences he struck some vigorous blows at religious fanaticism.

In his remarks Bishop Candler referred to the whisky habit very much as she did to the tobacco habit, and it would have been just as honorable had these brethren charged him with defending the use of whisky.

I have never used tobacco in any form, and advise the young preachers in my district to let it alone; but I do not waste my breath trying to reform the old smokers. Two reasons might be given: First, "the game is not worth the candle," and again, I would rather see them smoke and remain at peace with themselves and their brethren than have them reform and become as narrow and censorious as some who have given up the use of the weed. The cry for legislation in the Church upon such questions betrays a sadly distorted conception of the religion of Christ. Men of that type called the Master a glutton and wine-bibber.

One who has been active in this warfare upon Bishop Candler was a pastor in my district more than a dozen years ago. Some two months before the beginning of the pastorate to which I refer, an old man joined the Church, although her husband was irreligious. In his simplicity the old man supposed that it was not necessary for him to give up tobacco in order to serve God. But in the course of a few months the new pastor's remarks on tobacco were so pointed and, as he thought, personal, that he ceased attending church. I talked with the pastor about the case and tried to get him to make an effort to win the old man back to the house of God, but he was set in his ways and would do nothing. A few Sundays ago I preached in that church. The wife was in her accustomed place, but her husband was not with her. It was a great error for him to stumble over so small a matter as tobacco, but what of him who left his brother to stumble?

Rev. E. D. Mouzon, who was transferred from the Northwest Texas Conference and appointed to Central Church, Kansas City, is filling that charge very satisfactorily. An attack of pneumonia has kept him out of his pulpit a few Sundays, but he is recovering and will soon resume his work. Bishop Hendrix and Dr. Williams, of Central Female College, with a little help from the presiding elder, have kept up the regular appointments.

Our law touching local preachers needs correcting or clearing up at some points. We have now no law for the trial of a probationer in an Annual Conference, appointed as a student to one of our schools, should he be accused of immorality. To divide jurisdiction over a local preacher between the District and Quarterly Conference does not work satisfactorily—to the writer. It seems to me that the body which grants and renews licenses should have jurisdiction over his character. "The legs of the law are not equal." I doubt whether any real gain has come to the Church in changing the licensing of preachers from the Quarterly to the District Conference.

As our law now stands it is very difficult for us to receive into our Church a local preacher from another Church. He may live a hundred miles from the seat of the District Conference, yet he must attend and be examined, and if ordained have his credentials approved by the Annual Conference. The approval of the Annual Conference ought still to be required, but it looks as though we are using an unnecessary amount of red tape before the case can reach the Annual Conference.

Another difficulty is in getting students in our colleges recommended to the Annual Conference. In Missouri nearly all our District Conferences are held before the college year ends. Sometimes a week must be lost from college and a long and expensive trip taken to reach a District Conference to secure a recommendation.

Last year a local preacher in my district, who was attending school five hundred miles from the seat of my District Conference, desired a recommendation to the Annual Conference. Fortunately for him, two other local preachers of my district were attending a university in the same city. I appointed them an Examining Committee to pass upon his case. But for their presence in that city he would have had to make a journey of a thousand miles to secure a recommendation. A few years ago a man, now a pastor in my district, who had spent some time at Leipzig, returned to this country too late to reach his District Conference, and he went to Texas to secure a recommendation. We need a change in our law. The old law involved no such difficulties.

C. H. BRIGGS

Fayette, Mo.

A CALL TO SPECIAL PRAYER.

At a recent meeting of the Japan Mission, M. E. Church, South, held in Kobe, Japan, the following resolution was passed by the unanimous rising vote:

"In view of the greatness of the harvest and the scarcity of the laborers, and in view of the Master's own rule for supplying this deficiency—

"Resolved, That we appoint the second Monday in March (March 19), 1902, as a day of special prayer that the Lord of the harvest send forth laborers into his Japanese harvest."

We would most earnestly request you to join with us in this prayer for more laborers, not only on the day mentioned, but throughout the year.

THOS. H. HADEN, Sec'y Mission.

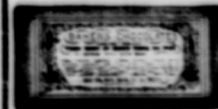
NORTHWEST TEXAS CONFERENCE BROTHERHOOD, ATTENTION.

A good many have not sent in their quarterly fee. Call expires Saturday, February 22. You can not afford to forfeit and leave your family without this protection. Nearly all forfeitures are caused by delaying to respond; then you forget. Look out!

M. S. HOTCHKISS, Secretary Brotherhood.

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It perfects all the vital processes.

W. P. Kewton, Woodstock, Ala., took Hood's Sarsaparilla to make his blood pure. He writes that he had not felt well but tried for some time. Before he had finished the first bottle of this medicine he felt better and when he had taken the second was like another man—free from that tired feeling and able to do his work.

Hood's Sarsaparilla

Promises to cure and keeps the promise. Accept no substitute, but get Hood's today.

Oil--SMELTER--MINES. Dividend-Paying Mining, Oil and Smelter Stocks, Listed and Unlisted, our Specialty. DOUGLAS, LACEY & CO., Bankers & Brokers, Fiscal Agents, 66 BROADWAY & 17 NEW ST., NEW YORK.

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Sunday-School Department.

FIRST QUARTER, LESSON 9, MARCH 2.

THE STONING OF STEPHEN. Acts 7:54-60; 8:1, 2.

Golden Text: "Pray for them which despitefully use you and persecute you."—Matt. 5:44.

From "The Gist of the Lesson," by Dr. Torrey, we take the following exposition of the lesson:

I. Stephen's Slight Into Heaven, 54-56.—The address of Stephen was strong and unanswerable. It laid open the heart of Israel in all ages and the heart of his hearers. It was a wonderful Bible exposition, in the power of the Holy Spirit. The Word of God preached in the power of the Holy Spirit is found to produce conviction (comp. ch. 2:37). But alas, conviction is not conversion. When men are convicted of sin, they do one of two things—they repent or they get mad at the preacher. Will Stephen have any less reward than Peter? But Stephen's sermon and prayer were not without fruit. They gave the Apostle Paul to the Church. But Stephen did not live to see it. They could not deny the truth of Stephen's charge, so they went about to kill him. Stephen did not lose his composure as the wild mob with gnashing teeth surged about him. He was "full of the Holy Ghost," and the Spirit-filled man will be a calm man under any circumstances (11 Ti. 1:7). The expression, "full of the Holy Spirit," has a different significance from "filled with the Holy Spirit" (Acts 2:4; 4:8, 31). The latter describes the Holy Spirit coming upon one at a definite point of time and filling one for the time being with his glorious presence and power; the expression, "full of the Holy Spirit," describes an abiding condition. Being "full of the Holy Spirit" involved Stephen in inevitable conflict with men who were full of Satan. It led him to look up rather than around. There came to him in this hour of trial a wonderful vision to sustain him. As he stretched his eager eyes thitherward, heaven opened to them, and he was still in the flesh, and he saw the glory of God and Jesus standing on the right hand of God. Did Stephen really see this? He did. I must accept the testimony of this wonderful man so soon to seal it with his blood. The testimony of one such man to what he has actually seen outweighs with me the speculations of a thousand agnostics as to what they do not know. How many great questions are settled by what Stephen saw that day and testified to before the stones began to crush in that devoted head. There are doubtless many today who, "full of the Holy Ghost," get a sight of God's glory that fills the soul with rapture and the life with power. This sight was granted Stephen to strengthen him for suffering and witnessing. Death no longer had any terrors. "Behold, I see * * * the Son of Man standing on the right hand of God." A faithful and fearless witness to the last. No howling mob could stop his testimony, and what a valuable testimony it is! Christ had been seen after his resurrection. He had been seen as he ascended, but now he is seen in heaven itself at the right hand of God. We can no longer doubt his divinity, nor our security. What most occupied Stephen's thought and attention in what he saw was Jesus—Jesus as "the Son of Man standing on the right hand of God." Jesus left heaven as God only, but he became man in his incarnation (1 Jo. 1:14; 1 Ti. 2:5), and when he went back to heaven he went back as "the Son of Man," as well as "Son of God." There is now a man in the glory. Usually Jesus is represented as sitting at the right hand of God (Eph. 1:20; Heb. 1:12), but here he is standing. He had arisen to strengthen his faithful witness and to receive his Spirit as it left his crushed form.

II. Stephen's Entrance to Heaven, 57-60.—When one hardens his heart against the truth and resists the Holy Ghost, nothing will stay him. He goes on from worse to worse and will to all eternity, and that is hell. They would not listen. They "stopped their ears." How many are doing that to-day. Oh! if these men had only listened! He was pushed along out of the city by the angry mob. He was going the same path that Jesus went to die "without the gate" (Heb. 13:12). We may have to tread that path, too. It is a blessed and glorious path. Once outside the city the stones began to crush in upon him. There was one delighted spectator of the pitiless fury of the mob—Saul of Tarsus. He will never forget the scene. Stephen's bearing and words will prick like a goad in his secret heart (Acts 26:10), and he, too, will become a Christian, but just now he is with the mob. Stephen

simply prayed as the stones fell. He prayed to Jesus. As Jesus himself in dying had said to the Father, "into thy hands I commend my spirit," so Stephen now says to Jesus, "receive my spirit." We can not question that the prayer was heard and that while Stephen's body died and ultimately crumbled into dust, Stephen's spirit was taken by Jesus to be with himself in conscious blessedness (cf. Phil. 1:23). Stephen prayed another prayer that he had learned from Jesus on the cross, "Lay not this sin to their charge" (ref. Luke 23:34). He had lived as his Master lived, he died as his Master died. His last two utterances were prayers, and prayers formed after the pattern of the dying prayers of Jesus (Luke 23:46; 23:34). He had seen Jesus at the right hand of God, and did not hesitate to address his prayers to one so clearly proven to be divine. Love shone out wonderfully in the last moment. He can no longer stand. He falls to his knees beneath the pitiless crush of the rocks. He summons all his remaining strength and utters a loud cry. What is it? "Lord, lay not this sin to their charge." He was indeed full of that Spirit whose first fruit is love (Gal. 5:22). His prayer was heard in heaven, and Saul the persecutor became Paul the Apostle. Having offered this prayer, he gently fell asleep, while feet gnashed their teeth and rocks crushed his body. He did not die.

III. Stephen Buried, the Good Seed Scattered Broadcast, 8:1, 2.—The devil overreached himself. The wind of persecution simply scattered the seed broadcast (comp. ch. 11:19-21). Up to this time the Church seems to have been largely confined to Jerusalem. Five to seven years seem to have passed since Pentecost, and the word of Christ, in connection with the Pentecostal promise, "Ye shall be witnesses unto me * * * in all Judaea and in Samaria, and unto the uttermost part of the earth" (Acts 1:8), had not yet come to proper fruition. But the storm that broke on the day of Stephen's death carried out the purpose of Christ. During this awful storm the apostles bravely stayed at their post of duty in Jerusalem.

Epworth League Department.

Conducted by Rev. J. Marvin Nichols. Address all communications for this department to him at 87 North Pearl Street, Dallas, Texas.

STATE CABINET.

President, Gus W. Thomasson, Van Alstyne, Texas. First Vice-President, Rev. J. Marvin Nichols, Dallas, Texas. Second Vice-President, Miss Anna Fisher, San Marcos, Texas. Third Vice-President, Prof. P. W. Horn, Sherman, Texas. Superintendent of Junior Work, Miss Lillian Wester, Taylor, Texas. Secretary-Treasurer, J. T. Ellis, Elgin, Texas.

FIRST QUARTER, 1902.

March 5.—The Secret of Endurance. Heb. 11:21-27; Ex. 23:2-3. March 12.—A Noble Purpose. Dan. 1:8-20. (Temperance Meeting.) March 19.—Opportunities, Facilities and Resources of the Church: Are They Sufficient for the Evangelization of the World in This Generation? Rev. 3:7-12. Reference: "The Evangelization of the World in This Generation," chapters 6 and 7. March 26.—The Risen Life: Christ's—Ours. Luke 24:1-12; Col. 3:1-10. (Easter Service.)

March 2.—The Joy of Service.—Ps. 129:5, 6; Matt. 25:19-23.

PSALMS 129:5, 6.

(The scriptural illustration and exposition.—Matt. 25:19-23.)

"They that sow in tears shall reap in joy. He that goeth forth and weeps, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

This is one of those exultant acclamations of King David. The Lord had turned the long captivity of Zion, Israel had long abided beneath a cloud and the days were long-drawn-out in sadness. Now, the time for which the prophets, priests and Kings had watched in tears was dawning. Their mourning now turns to gladness; their sighs, to shouts of victory. Through all these years, a remnant had kept unwavering trust in the promises of God. Everywhere, and everywhere, though their eyes were dimmed with tears, they went forth, sometimes, like Abraham, not knowing whither they went. And now the day-spring from on high was about to visit them. They who had gone forth weeping were coming with rejoicing, bringing with them their sheaves. What, therefore, are the wonderful facts given to us in this beautiful, triumphant note.

(1) We must sow in tears. Joy that does not find its genesis just here is a false and a misnomer. God transforms tears into triumphs—this, and this only, is real joy. Nor is this the act

of a mere professionalism. We weep because of a profound sense touching the condition of our fellow-men. Nor is it that sort to which actual tears are present. This is not the work of a playwright who must make of us a booby. The deepest grief is that which sits in silent, inexpressible, tearless agony. Such was the condition of our Lord when through the pores of his flesh his great heart wasted its blood. Nor is it less than the act which would substitute your heart for another. The cup you drink must contain the sin of another. A vast deal of the world's sins gives us no special pain. Could we weep our lives away? What a plaintive lamentation was that of the Jews—"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof." No man is ready to sow the gospel seed until, first, he becomes deeply sensible of the soil's condition. The art of feeling our brother's infirmity is the channel through which must afterwards come all our joy.

(2) Oh, what a promise!—they that sow in tears shall reap in joy. Just as certainly as a given result arises in a definite cause, so surely shall we reap in joy if we sow in tears. Reaping in joy originates in two central conditions: First, as before stated, a passion for souls growing out of a profound sense of their danger; secondly, the promise of our infinite God that his word should not return unto him void. What a divine panoply! Human interests can be, and ought to be, so blended as that the Christian heart would bleed under the pressure of sin wherever found. The natural recourse of a broken and contrite heart is to sow the life-giving word. Thus conditioned, it shall return a rich, abundant harvest. And because we have gone forth weeping, bearing these precious seed, the day is coming in which we shall return rejoicing, bringing with us our sheaves.

(3) God will deal with this question differently from the way in which we do. The day of final account will reveal the harvest to our honor, and of which we had never dreamed. The world lands and magnifies the man who can count his converts by the hundreds; and well it may. But we are prone to depreciate him who is not apparently accomplishing great things in the kingdom. God does not measure success by mere appearances. That is a false philosophy—dangerous in its power to generate false inspirations—"nothing succeeds like success." It is not true. God hath both sowers and reapers. There may be some whom we count failures who make possible the triumphs of those who achieve tremendous victories. Many a sweeping revival is directly due to some earnest, patient toiler whose labors were not seen and therefore not appreciated. Thank God for the day in which these things shall be made manifest. Let us toil on, sure of but one thing—that we faithfully discharge our duties, knowing that some sweet day God will give us the recompense of our reward. Isaiah, who wept because of apparent failure, said: "They shall not plant, and another eat. * * * for my chosen shall long enjoy the work of their hands." John declared: "He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true. One soweth, and another reapeth."

STATE LEAGUE PROGRAM.

The program for the State meeting at Fort Worth is being rapidly made up. Bishop Candler has accepted the place assigned him, and will deliver a sermon on "The Good Samaritan." Dr. E. H. Craighead, of Missouri, will deliver the literary address. Our own Dr. Cady has agreed to discuss "The Practical Work of the Literary Department." Another Texas man—Rev. Jno. R. Morris, of Weatherford—has signified his acceptance of the subject of "Music in the League."

A noteworthy feature of the program is that a pledge is required of each speaker before his or her name will be allowed to go on the list.

Dr. Dulose thinks the Texas Leaguers have an exceptional opportunity for a great meeting, and has indicated his desire to get out a special issue of the Epworth Era for the occasion.

Many communications have been received from various sections of the State indorsing the time and place for holding the meeting.

The San Antonio people were much disappointed in not securing the meeting, but accept the judgment of the committee that the General Conference will stimulate a large attendance. They promise to present a full rank.

If I was fully satisfied it would result in more efficient service, I would offer personally a twenty-five dollar gold medal to the District Secretary making the best report, the medal to be contested for from year to year, and a record kept of its successive holders. If you are interested in better reports, let us hear from you through the columns of this paper, briefly but to the point.

I believe we should elect new officers for the State League each year, and thus divide work and honors. And it occurs to me that each Annual Conference should be represented.

The Texas system of League report blanks are now published by our House for general use. All our Leagues should use them. Write to Dallas for samples.

We ought to fill this page every week with League news. The editor of the paper is willing, he says.

GUS W. THOMASSON, Van Alstyne, Texas.

Reward of Merit.

A New Catarrh Cure Secures National Popularity in Less than One Year.

Throughout a great nation of eighty million it is a desperate struggle to secure even a recognition for a new article to say nothing of achieving popular favor, and yet within one year



Stuart's Catarrh Tablets, the new catarrh cure, has met with such success that to-day it can be found in every drug store throughout the United States and Canada.

To be sure a large amount of advertising was necessary in the first instance to bring the remedy to the attention of the public, but every one familiar with the subject knows that advertising alone never made any article permanently successful. It must have in addition absolute, undeniable merit, and this the new catarrh cure certainly possesses in a marked degree. Physicians, who formerly depended upon inhalers, sprays and local washes or ointments, now use Stuart's Catarrh Tablets because, as one of the most prominent stated, these tablets contain in pleasant, convenient form all the really efficient catarrh remedies such as red gum, blood root and similar antiseptics.

They contain no cocaine nor opiate, and are given to little children with entire safety and benefit.

Dr. J. J. Reittiger, of Covington, Ky., says: "I suffered from catarrh in my head and throat every fall, with stoppage of the nose and irritation in the throat affecting my voice and often extending to the stomach, causing catarrh of the stomach. I bought a fifty-cent package of Stuart's Catarrh Tablets at my druggist's, carried them in my pocket and used them faithfully, and the way in which they cleared my head and throat was certainly remarkable. I had no catarrh last winter and spring and consider myself entirely free from any catarrhal trouble."

Mrs. Jerome Ellison, of Wheeling, W. Va., writes: "I suffered from catarrh nearly my whole life and last winter my two children also suffered from catarrhal colds and sore throat so much they were out of school a large portion of the winter. My brother who was cured of catarrhal deafness by using Stuart's Catarrh Tablets urged me to try them so much that I did so and am truly thankful for what they have done for myself and my children. I always keep a box of the tablets in the house and at the first appearance of a cold or sore throat we nip it in the bud and catarrh is no longer a household affliction with us."

Full sized packages of Stuart's Catarrh Tablets are sold for fifty cents at all druggists.

Send for book on cause and cure of catarrh mailed free. Address, F. A. Stuart Co., Marshall, Mich.

Austin White Lime Co. Manufacturers WHITE LIME and dealers in Portland and Rosinade Cements, Plaster, Hair, Sewer Pipe, Fire Bricks, etc. AUSTIN, TEXAS.

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For any information address L. M. FOUTS, G. E. LITTLEFAIR, Pres. & Gen. Mgr., Weatherford, Texas.

AN OPI

The statistical tables our preachers of conference till two things at General Conference complete and as blank for the use all our preachers put in making up the data from charges before and carefully prepared not waiting until and then making from memory a business session, are not complete in the best order. And as the General Conference, I went to the delegates from the following as a set ent blanks:

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WOMAN'S DEPARTMENT.

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 173 Masten Street, Dallas, Texas.

"MY FATHER'S HOUSE."

The Father's house has many rooms, And each is fair; And some are reached through gathered glooms By silent stair; But he keeps house, and makes it home, Whichever way the children come. Plenty and peace are everywhere His house within; The rooms are eloquent with prayer, The songs begin, And dear hearts, filled with love, are glad, Forgetting that they once were sad. The Father's house is surely thine, Therefore why wait? His lights of love through darkness shine, The hour grows late, Push back the curtain of thy doubt, And enter—none will cast thee out! —Marianne Farningham.

In the death of Mrs. Thos. Blanchard, District Secretary W. F. M. Society of Georgetown District, which occurred January 5 the W. F. M. Society, Northwest Texas Conference, has lost a most faithful and valued member and one whose place it will be hard to fill in the years to come. We extend to this Conference Society our sisterly sympathy in the loss thus sustained, especially in view of the fact that the society has been doubly bereaved in the death of their beloved President, Mrs. S. S. Manger, some months ago, and now in the death of this efficient and faithful District Secretary. We commend the bereaved ones to our Heavenly Father, "the God of all consolation" in this time of sadness and trial.

At the recent executive meeting of the W. F. M. Society, North Texas Conference, held in Dallas, the time for holding district meetings of the W. F. M. Society was under discussion. It was the opinion of those present that the most auspicious time for the district meetings is in connection with the District Conferences, and it was urged that District Secretaries confer with the presiding elders on each district and try to arrange the district meetings for the same time and place of the District Conferences. By so doing it was thought the best interests of all concerned in the advancement of the work would be promoted.

Nobility will tell upon the outward aspect. The carriage of the figure, the poise of the head, the expression of the face—these come to reveal more and more with the lapse of time the inner life. There is something more than a mere pretty sentiment intended in that part of "The Little Minister" where we read of the beautiful face that God gives to all who love him and follow his commandments. Usefulness, sincerity, thoughtfulness, refinement—all of these graces of character, which are worth so much more than mere outward shape and color, lend their charm to those who have consistently cherished them, until at 50 they may really become beautiful.

OLD PEOPLE.

I want to say a word to the old people. I see you wherever you go. I see you on the street cars. The conductor gives the car an extra rest when you get on or off, out of courtesy to your slow steps. I see you at church. You nod sometimes, but the sermon is not complete without your smile of approval. I see you in the warmest corner of the hearth reading the paper. You have one great temptation—it is to think that your days of usefulness are over. You are only in the way, so you feel, and you'd better be out of the world.

It is a great mistake. If the Lord thought that old people were useless he would have devised some way suddenly to get rid of them. What makes a person useful? Not ability to work. A baby can not earn a penny can not do a stroke of work, yet it is often the most important factor in the household. Baby's coming often makes father "strachten up," often unties the estranged hearts of husband and wife; often helms society and industry into the home life.

An old man sitting in an arm chair, feeble and helpless, may be the most useful member of the household. Let me say three things to you: 1. Old people are a blessing because of their accumulated wisdom. You have made the journey of life. You have the rich experience—more valuable than Klondike. That boy is a

bright boy who forms the acquaintance of some aged person.

2. Old people supply a necessary conservative force. You make society more stable. You bring reverence to us. The age that is wise rises before the hoary head.

3. Old people link us to heaven. You remind us of the future life. "My old mother knows how to pray," said a merchant recently to me. You bind us to the throne of God.

The earth would be positively poor without you. I am not sure but that you are the most useful members of society.—Advance.

W. F. M. SOCIETY.

Some time ago our President requested me to write a report of our Foreign Missionary Society.

I have unintentionally neglected the duty until I feel a little conscience-stricken about it, and I presume the best way to ease my conscience will be to discharge the duty at once. I regret exceedingly that our beloved President did not impose this duty on a good writer—one who could fully do justice to the subject, as I think too much can not be said in praise of the auxiliary W. F. M. Society of Wesley Church.

We have a very "wide-awake" and flourishing auxiliary, and much to encourage us, as we stand on the threshold of a new year—1902. Before us are days filled with golden opportunities for going good and getting good. "Let us put on the whole armor of God" and start out with renewed faith and zeal in the service of our Lord.

Wesley auxiliary has a membership of fifty-seven, with new names being added to the roll at almost every meeting. We have one life member and one honorary member, with eighteen subscribers to the Woman's Missionary Advocate. I hope in the near future to be able to report an increase in the number of subscribers, as the Woman's Missionary Advocate is a medium of missionary intelligence that should be read by every woman in the Church. Missionary zeal is nourished by information, and many Church members who have been indifferent to foreign missions might receive quickening power from the stimulus of this Advocate.

Our meetings are held on the first Sunday afternoon in each month, in the church parlors. The meetings are well attended and very spiritual. Nearly all of our ladies will lead in prayer when called upon, or do anything else they can to add to the interest of the meeting.

We have had manifold evidences of the presence and power of God. Some of the most delightful Sunday afternoons of my life are thus spent. Some which I will cherish with the sweetest and most sacred memory have been spent in Wesley Church in our regular monthly missionary meetings.

Much of the success of the society has been due to the zeal and consecration of Mrs. W. A. Duff, who for ten years was our faithful and efficient President. She feels that she is growing old, and this year asked to be relieved from the responsibilities of the office. We will ever love and honor Sister Duff, and thank the Lord for her pure, consistent Christian life, which has been a blessing and an inspiration to the women of Wesley Church.

Our new President is Mrs. A. Cameron. She has the interest of the work at heart, is faithful to every duty, and we are sure will keep the charge committed her in "good faith."

We are planning to raise our conference pledge—in fact, have some of it already in the treasury, and will have it in full by the first of March.

Last year our society gave \$75 on the Twentieth Century Fund. Our thank-offering amounted to \$12. Total collection for the year, \$115.

A motion prevailed at our last meeting to have a public meeting some time soon, and ask our pastor, Bro. J. W. Hill, to give us a special sermon on foreign missions.

We intend to take up the study of missions as mapped out by our board. In fact, we have already ordered and received the text-book "Via Christi." We think this study of missions will be both profitable and interesting.

Our Conference President, Mrs. J. H. Bowman, has requested that all the auxiliaries send a report of their work to the Woman's Department Texas Christian Advocate. We believe our report is the first. We hope, however, it will not be the last, as we would like very much to know what others are doing.

COR. SEC. OF WESLEY AUXILIARY, GREENVILLE, TEXAS.

We are glad indeed to hear from our sisters of the various auxiliaries of the W. F. M. Society and the W. H. M. Society, and sincerely hope many will respond to the invitations extended from time to time to write a line for this department in the interest of their work.—Ed. Woman's Dept.)

A REMARKABLE MAN.

There is a degree of profit as well as pleasure to be derived from noting the characteristics of a truly successful man, especially one who has achieved success financially without a single infraction of the moral law. So we have something to say about our esteemed townsman, Rev. R. A. Morris, commonly known as "Brother Lon." He is admitted to be a most remarkable character from every view point, whether it be in the matter of religion, moral ethics, finances, charities or habits of life.

In 1882, just twenty years ago, the Camp County Bank was organized with \$2,500 and was owned by four men. It is now owned by R. A. Morris, who runs it without any assistance whatever, although the deposits exceed \$200,000 and the annual business is immense. Besides this he owns over \$20,000 worth of bank stock in other counties—Hunt, Wood, Cass and Upshur—and several farms and brick buildings elsewhere, amounting in all to about \$100,000 outside of the Camp County Bank. He also has \$10,000 paid up insurance on his life. Everything seems to prosper under his touch. Last year was the best in the history of his bank, he says, and last month was the banner month in all its history. With such a master of finances behind it the Camp



REV. R. A. MORRIS

County Bank grows stronger and stronger all the while and is one of the safest banking institutions in all the country.

The great volume of business done by the bank ordinarily would require several employees, but the inimitable Brother Lon does all the work himself from president and cashier down to janitor. He does it, too, with ease and without working at night. Moreover, he never gets too busy to close his bank and go to church when services are to be held and he never gets too busy to talk religion to his patrons if occasion offers. But he does the business just the same.

Here is an instance. On last Thanksgiving Day he thought he would just post up his books and do no business, but it crowded him on account of cotton until time for services. He closed the bank and attended the services. In the afternoon he opened again for a time to relieve the tide of business and then closed to attend a funeral, and afterwards opened a short time. At night he attended prayer-meeting and took an active part, as he usually does. Although he is not a member of a religious nature his legitimate profits in the bank for the day amounted to nearly \$50. We mention this only as an instance of how he makes business subservient to religion and instead of loss there is gain. Other men would make it almost ruinous to close a bank with customers at the door and go to church, but here is a man who would sooner think it ruinous not to do so.

But this is not the only wonderful trait in this extraordinary man. Most men, to do the work he does, would require a servant of some kind, but not so with Brother Lon; he takes no attention of any kind—not even coffee—and has never used tobacco in any form. He has never been in an opera house, not even to hear a sermon, and knows nothing about games of any kind. He finds plenty of entertainment in both pleasant and profitable in religion and business. When Sunday comes business is put aside in toto, and he never goes or sends to the post-office for his mail on Sunday. In fact he won't open mail on Sunday, not even a special delivery or a telegram. Moreover he will not travel on Sunday. When he is away from home he stops when Sunday comes and waits till Monday, although a few hours' run would take him to his destination. Especially is he opposed to Sunday travel on railroads. He will drive in a buggy to fill an appointment to preach in the country, but we dare say he would not go on a Sunday train.

You may call these extraordinary traits peculiarities if you will, but they are peculiarities that ought to be generally practiced. There would not be so much need of medicine and physical culture schools, and Sabbath desecration would cease.

But there is something else about this remarkable man we wish to speak of. His liberality in character and yet he is remarkably economical. He gives away as much as ordinary men make and yet he spends very little money on himself. Has never been seen with an overcoat for many years and seldom uses an umbrella and never a neck-tie or a topcoat. But when it comes to family wants, church contributions or charities he dispenses with a liberal hand, paying out his thousands. He is public spirited, too, always ready to lend a helping hand to enterprises calculated to advance public interests.

He is perhaps the only preacher in the world who owns and runs his own bank without any assistance, neglects none of his religious obligations and keeps all his business in excellent shape without having to work at night. Running the business himself, as he does, with scrupulous integrity, no one need hesitate for an instant to deposit surplus money for safe keeping with R. A. Morris.

Perhaps we have said enough—everybody knows Brother Lon and know there is no other man like him for religious enjoyment, for thrift, for liberality, for responsibility, for charity, for practicing what he preaches and for the exercise of friendship that would make all the world akin.—Pittsburg Gazette.

MARRIAGES.

Buttery-Harris.—At the residence of Mr. Dick Burford, of Osage, Texas, October 24, 1901, Mr. J. Franklin Buttery and Miss Bessie Harris, Rev. W. C. Bracewell officiating.

Matthews-Taylor.—At the home of Wm. McMillan, father of the bride, November 19, 1901, Mr. J. V. Matthews and Mrs. Lula Taylor, Rev. W. C. Bracewell officiating.

Bouldin-Hutchins.—At the residence of Dr. J. F. Hutchins, of Oakland, Texas, bride's parents, Mr. W. C. Bouldin and Miss Caille Hutchins, Rev. W. C. Bracewell officiating.

Wood-Ansley.—At the parsonage in Tyler, Texas, February 6, 1902, Mr. W. W. Wood and Miss Rula Ansley, the daughter of Rev. R. C. Ansley, Rev. S. N. Allen officiating.

Nelson-Burk.—At the Methodist Church in Center Point, Kerr County, Texas, at 2 p. m., February 13, 1902, Mr. Jesse W. Nelson and Mrs. Marie Burk, both of Center Point, Rev. F. H. C. Elliott officiating.

Plunkett-Crosssett.—On February 6, 1902, at the residence of the bride, Mr. J. H. Plunkett, of Texana, and Miss Mizzie Crosssett, of Meral, Oklahoma, Rev. J. W. French officiating.

Richardson-Palmer.—At the residence of William Reed, near Longview, Texas, January 28, 1902, Mr. Vick Richardson and Miss Fannie Palmer, Rev. W. L. Pate officiating.

Wittle-Poehls.—One mile west of Lyons, Texas, February 4, 1902, Mr. August Wittle and Mrs. Lena Poehls, Rev. H. G. Williams officiating.

Lyons-Barton.—In the Baptist Church at Gay Hill, Washington County, Texas, at 9 o'clock p. m., Mr. J. P. Lyons, of Somerville, and Miss Maud Barton, of Gay Hill, Rev. H. G. Williams officiating.

Giltch-Haggard.—At the home of the bride's parents, on January 29, 1902, Mr. Fritz W. Giltch, of Dallas, and Miss Fannie M. Haggard, of Hagedell, Comanche County, Texas, Rev. T. S. Ewell officiating.

Boyet-Trimble.—At the home of the bride's mother, in Carbon, Texas, February 5, 1902, Mr. E. H. Boyet and Miss Cora May Trimble, all of Carbon, Texas, Rev. C. D. West officiating.

Horland-Westfall.—On January 13, 1902, at the home of Mr. and Mrs. Ben Thomas, near Willow City, Texas, Mr. Henry Horland and Miss Ida Westfall, Rev. James J. Rape officiating.

Franz-Smith.—At the home of the bride's parents, Port Lavaca, Texas, February 11, 1902, Mr. S. E. Franz, of Bay City, and Miss Nannie J. Smith, of Port Lavaca, Rev. W. A. Dunn officiating.

Parker-Adams.—In the parsonage at Meredith Camp-ground, Henderson County, Texas, February 5, 1902, Mr. Elmo Parker and Miss Lillie Adams, Rev. Alphonzo Nolan officiating.

Loveless-Sherd.—In Bonham, Texas, February 18, 1902, by Rev. G. F. Boyd, Mr. M. E. Loveless and Mrs. N. A. Sherd.

Whitts-Key.—On February 8, 1902, at the home of the bride's parents, in Austin, Texas, Mr. Thomas P. Whitts and Miss Mary Key, Rev. D. K. Porter officiating.

- Austin District—Second Round
Smithville..... March 8, 9
LaGrange..... March 15, 16
Eagle Lake, at Altair..... March 22, 23
Columbus..... March 29, 30
Wetmar and Osage, at W..... April 5, 6
Platonia..... April 12, 13
West Point, at West Point..... April 19, 20
Cedar Creek, at Hill's Prairie..... April 26, 27
Bastrop..... April 27, 28
Elgin..... May 2, 4
Manor..... May 4, 5
McDade, at Pleasant Grove..... May 10, 11

- South Austin..... May 12
Webberville, at Webberville..... May 17, 18
Hotchkiss Memorial, Austin..... May 19
Manchaca..... May 21, 25
Walnut..... May 21, June 1
Tenth Street, Austin..... June 2
First Street, Austin..... June 3
E. S. Smith, P. E.

Sherman District—Second Round.

- Denson, Waples Memorial..... 4th Sun. Mar.
Denson, Trinity..... 4th Sun. Mar.
Pottsboro and Preston..... 5th Sun. Mar.
Sherman, Travis Street..... 1st Sun. April
Sherman, Willow Street..... 1st Sun. April
Howe..... 2d Sun. April
Van Alstyne..... 2d Sun. April
Collinsville..... 4th Sun. April
District Conference meets in Whitesboro
Thursday, 1st day of May, 9 a. m.
Whitesboro, at Whitesboro..... 1st Sun. May
Whitewright..... 2d Sun. May
Bells..... 2d Sun. May
Sherman ch..... 1st Sun. June
Pilot Grove..... 2d Sun. June
Tioga, at Mt. Pleasant..... 4th Sun. June
Southward..... 4th Sun. June
Gordonville..... 5th Sun. June
J. A. Stafford, P. E.

Tyler District—Second Round.

- Cedar St. at Cedar St..... March 1, 2
St. Paul, at Sneed's Chapel..... March 2, 3
Tyler ch. at Winton..... March 2, 3
Golden, at Mill Springs..... March 15, 16
Mimsola sta. at Mimsola..... March 22, 23
Wills Pt. ch. at Clifton..... March 29, 29
Wills Pt. sta. at Wills Pt..... March 29, 31
Grand Saline, at Union Chapel..... Apr. 4
Lindale, at Mt. Sylvan..... Apr. 5, 6
Canton and Edgewood, at E..... Apr. 9
Malakoff, at Oakland..... Apr. 12, 12
Emory, at Ford's Chapel..... Apr. 16
Merodith, at Mallard Prairie..... Apr. 19, 23
Athens sta. at Athens..... Apr. 23, 23
White House, at Walnut Grove, Apr. 28, 27
Troupe and O., at Troupe..... May 2, 4
Edom ch..... May 9, 11
Big Sandy..... May 17
Marvin..... May 18
New York..... May 24, 25

It will be noticed that a number of Quarterly Conferences fall in the week days. This grows out of the fact that there are only thirteen Sundays in a quarter, while there are twenty quarterly meetings. I would exhort every official member to attend their several quarterly meetings; work and pray for good meetings. I would specially urge the stewards to do their best for good reports. Let the day before the Quarterly Conferences be observed as a day of fasting and prayer. J. T. Smith, P. E.

Just one thing: prejudice, keeps some women from using PEARLINE. They think, if it acts on dirt so strongly, it must hurt the clothes. Soap and rubbing act on dirt, and the fabric is rubbed away. PEARLINE loosens the dirt better than any soap and bundles it out with little or no rubbing, and no injury. Proved by Millions.

CALIFORNIA AND BACK \$45 FEDERATION WOMEN'S CLUBS, LOS ANGELES, MAY, 1902. NO CHANGE OF CARS. STOPOVERS AT GRAND CANYON OF ARIZONA, PETRIFIED FOREST, PUEBLO VILLAGES, ETC. HIGHLY INTERESTING, ILLUSTRATED LITERATURE. TEN CENTS POSTAGE. SANTA FE W. S. KEENAN, GENERAL PASSENGER AGENT, GALVESTON.

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IN SOUTH I took a Pullman on Wednesday morning on Thursday morning. A good breakfast and a short ride on the Pacific brought the seat of the Preachers' Institute train by Bro. M. layman and the st. flourishing Sunday school. He drove in which, by the way, sonage. He pointed rubbish and old h of the yard, which mortal remains of comfortable Baptist completely demol storm of Septemb Baptist Church in ganized body, com ness. Richmond is on of South Texas, at hundred population force of the storm can be had tim than sixty houses molished within th more than fifty mi When I reached Jno. E. Green was characteristic serm that part of the Green, and all ad consecration to his of no mean success noon Bro. LeClere, in the chair, the regular order of sessions were ann well as interesti reach the point fin vigorous forward education and a t semination of goo would not come ri but seemed to feel to enlarge our bor our stakes was to read more good b I said a heavy Am At night, Rev. J enee Missionary i an able sermon on audience greeted h potent to judge sa of unusual depth at On Friday the pr in the discussion o missionary work at Dr. Seth Ward pre was a powerful p pre-eminent Chris hearts of all w enough to bear it. The Houston D. "bookish." The p LeClere, leads his the best and str spends every spare the most thoughtful best scholars. To talks books, books good example by self. May his trib Friday evening l veston and stayed c with Dr. Seth Wa matters there in House is interest tion, and I confess see our new Centra are up and the res If there is no del furniture, the chu pleted and ready 6 in May. It is one c and complete struct the State. The aud cel in beauty and well-planned Sunda no superior anyw about four hundred from the main and doors. Thrown to a fine, large audienc difficulties in worki have been many an his plans well, talke dreamed of them al everlastingly at it" success. The old St. old St. James Chur sold at satisfactory

District-Second Round.

Wesley Memorial, 4th Sun, Mar.	12
at Webberville, May 17, 18	13
Memorial, Austin, May 19	14
May 21, 25	15
at Austin, June 1	16
at Austin, June 2	17
E. S. Smith, P. E.	

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Just one thing: prejudice, keeps some women from using PEARLINE. They think, if it acts on dirt so strongly, it must hurt the clothes. Soap and rubbing act on dirt, and the fabric away. PEARLINE dirt better than soap and bundles it out or no rubbing, and 650

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... ago, I got one of your MACHINES which has satisfaction and sews fast as when I got it.

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... Orders.

DALLAS, TEXAS.

IN SOUTH TEXAS.

I took a Pullman on the H. & T. C. on Wednesday night of last week, and on Thursday morning reached Houston. A good breakfast at the Rice Hotel and a short ride on the Southern Pacific brought me to Richmond, the seat of the Houston District Preachers' Institute. I was met at the train by Bro. M. D. Fields, a leading layman and the superintendent of our flourishing Sunday-school in Richmond. He drove me direct to his home, which, by the way, is the Baptist parsonage. He pointed to a small pile of rubbish and old lumber in the corner of the yard, which he said was all the mortal remains of the once neat and comfortable Baptist Church. It was completely demolished by the awful storm of September, 1900, and put the Baptist Church in Richmond, as an organized body, completely out of business.

Richmond is one of the old towns of South Texas, and has about twelve hundred population. Some idea of the force of the storm above referred to can be had from the fact that more than sixty houses were completely demolished within the city limits, though more than fifty miles from the coast.

When I reached the church, Rev. Jno. E. Green was preaching one of his characteristic sermons. Everybody in that part of the State knows John Green, and all admire his piety and consecration to his work. A preacher of no mean success, too. In the afternoon Bro. LeClere, the presiding elder, in the chair, the meeting resumed its regular order of business. The discussions were animated and strong, as well as interesting. All seemed to reach the point finally that to have a vigorous forward movement required education and a more thorough dissemination of good literature. They would not come right out and say so, but seemed to feel that the best way to enlarge our borders and strengthen our stakes was to get our people to read more good books. To all of this I said a hearty Amen.

At night, Rev. J. B. Sears, Conference Missionary Secretary, preached an able sermon on missions. A large audience greeted him, and those competent to judge say it was a sermon of unusual depth and power.

On Friday the program was followed in the discussion of various phases of missionary work until 11 o'clock, when Dr. Seth Ward preached. His sermon was a powerful presentation of the pre-eminent Christ, and stirred the hearts of all who were fortunate enough to hear it.

The Houston District is decidedly "bookish." The presiding elder, Bro. LeClere, leads his people in reading the best and strongest books. He spends every spare moment in reading the most thoughtful productions of our best scholars. To his preachers he talks books, books, and sets them a good example by buying freely himself. May his tribe increase.

Friday evening I ran down to Galveston and stayed until Saturday p. m. with Dr. Seth Ward. Some business matters there in which the Branch House is interested claimed my attention, and I confess I was anxious to see our new Central Church. The walls are up and the roof is being put on. If there is no delay in getting the furniture, the church will be completed and ready for dedication early in May. It is one of the most modern and complete structures of its kind in the State. The audience-room will excel in beauty and comfort, and the well-planned Sunday-school chapel has no superior anywhere. It will seat about four hundred, and is separated from the main auditorium by sliding doors. Thrown together, they make a fine, large audience-room. Dr. Ward's difficulties in working out this problem have been many and varied. He laid his plans well, talked them all day and dreamed of them all night. He "kept everlastingly at it" until he brought success. The old St. John's lot and the old St. James Church have both been sold at satisfactory prices, which will

complete the new Central Church practically without debt. The parsonage was also sold last week for about actual cost when it was built a few years ago. The proceeds will be used in building a new and better parsonage on the lot adjoining the church. The completion of this enterprise gives us an equipment second to none on the island, and settles the Galveston problem. The plans of the Southern Pacific touching Galveston and the prospect of a seawall to protect the city have created a very hopeful feeling, and the prediction is freely made that the noble old city will soon enter on a career of prosperity never before equaled.

Saturday afternoon I ran up to Houston. I called on Judge Hamblen, one of Houston's biggest lawyers and strongest Methodists. A big-hearted, consecrated layman, wide-awake to all the Church's best interests. A hasty call on Bro. Phelps, the young lawyer-superintendent of Shearn Sunday-school—a very busy man. A few words about his school and the institute at Austin in April, and then I took the car for Rev. Sam Hay's, pastor of Shearn Church. I found him fixed up like a prince in a new parsonage the Church has just bought. It is in the best residence section of the city, and compares well with the best homes around it. Bro. Hay and I took up all the big problems of the Church and State, and settled them to our satisfaction. Things will run smoothly now. He has a flourishing Sunday-school, and will be well represented at the institute at Austin in April. Good-bye to him and his estimable wife, a restful night in a sleeper, and home again in time for Sunday-school next morning.

W. C. EVERETT.

FIRST ACROSS THE CONTINENT.

The Story of the Lewis and Clark Expedition, by Noah Brooks. The Louisiana Purchase in 1803 from Napoleon Bonaparte, then First Consul of France, gave the United States possession of a vast territory west of the Mississippi River of more than one million square miles. President Jefferson secured from Congress an appropriation of \$2,500, and with this small sum as a financial backing an exploring expedition was organized under the leadership of Captain Meriwether Lewis and Captain William Clark to ascend the Missouri River to its source, make a portage to some stream flowing into the Columbia River, and descend that stream to the Pacific Ocean. Very little was known about the central and western part of the territory which the United States had purchased for \$15,000,000. No white man had crossed it. It was the home of many tribes of Indians, countless buffalo, elk, deer, mountain sheep, and bears. It is an easy matter to cross that country now in a palace car, but the expedition of Lewis and Clark was an adventurous journey which occupied parts of the years 1804-5-6, a journey packed with interest from beginning to end, as related by Noah Brooks. As the next great Exposition to be held in our country, the Exposition in St. Louis in 1903, will celebrate the Louisiana Purchase, Lewis and Clark will be heroes of that occasion, and this and other books will give a readable account of their journey across the continent, are books of the day. We have read the book from beginning to end and can say that it is absorbingly interesting. Captains Lewis and Clark gained the friendship of the Indians along their route by just and kind dealing, and did not have to fight their way at any point save one. They had a little trouble here and there in dealing with the aborigines, but on the whole the Indians gave them important assistance on their westward trip and during their return journey. We will not trace the stages of that journey, but will say that this volume is as interesting as a well written romance. Price, \$1.50. Postage 15 cents extra.

The publication of Volume II of Professor Baldwin's "Dictionary of Philosophy and Psychology" is announced. This concludes the most important part of the work to the average student, as the third and last volume is to be given to bibliography. Volumes I and II, are so important to all who attend in any degree to metaphysical studies that we should have a good many orders for them. The price is \$5 per volume.

All books noticed on this page are for sale by Barbee & Smith, Dallas, Texas, at the prices quoted.

A Valuable List

We commence this week to give a list of good evangelical books on various subjects of interest to Christian people. Part of the list will be printed this week and the remainder will follow. This list has been issued in pamphlet form under the heading "A Finding List." Our readers will find this of permanent value and can secure this pamphlet by postal request. Select the books you need and send in your orders at once.

Address, **BARBEE & SMITH, Agents,** DALLAS, TEXAS.

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- Plain Talks about the Theatre—H. Johnson..... 25
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(continued next week.)

OBITUARIES.

The space allowed obituaries is twenty lines... The privilege is reserved of condensing all obituary notices.

POSTRY CAN IN NO CASE BE INSERTED.

Extra copies of paper containing obituary can be sent. Price, five cents per copy.

MERRILL - Rev. Richard T. Merrill was born in North Carolina... He was a member of the Methodist Episcopal Church.

LANE - Mrs. Narcissus Lane was born in South Carolina on June 25, 1822... She was a devoted Christian woman.

HOLT - Little George Holt was born July 21, 1896, and died January 8, 1902... He was a bright and cheerful boy.

CAMPBELL - Sarah Florence Campbell (nee Ashley) was born March 28, 1865... She was a devoted Christian woman.

FARMER - Mamie Gertrude Farmer, daughter of J. I. and M. F. Farmer, was born in Hill County, Texas.

FRENCH - John F. French was born in Cherokee County, Texas, December 5, 1822... He was a member of the Methodist Episcopal Church.

MCCART - John B. McCart was born in Cherokee County, Texas, December 5, 1822... He was a member of the Methodist Episcopal Church.

TIDWELL - Mrs. J. M. Tidwell, who died at her home in Ware, Feb. 7, 1892... She was a member of the Methodist Episcopal Church.

FARRAR - Bro. J. S. Farrar was born in Rusk County, Texas, June 25, 1854... He was a member of the Methodist Episcopal Church.

ADAMS - Mrs. Alice Ann Adams (nee White) was born in Jasper, Texas, April 25, 1860... She was a member of the Methodist Episcopal Church.

PIPER - Little Mandy Piper, daughter of Mr. John and Emma Piper, was born April 12, 1892, and died December 21, 1892... She was a bright little girl.

LANE - Mrs. Narcissus Lane was born in South Carolina on June 25, 1822... She was a devoted Christian woman.

BRINTON - James Hargrove Brinton was born near Sulphur Bluff, Texas, November 28, 1823... He was a member of the Methodist Episcopal Church.

CAMPBELL - Sarah Florence Campbell (nee Ashley) was born March 28, 1865... She was a devoted Christian woman.

LEWIS - Mrs. Sarah Ann Lewis (nee Sample) was born in Adams County, Ala., July 11, 1822... She was a member of the Methodist Episcopal Church.

FARMER - Mamie Gertrude Farmer, daughter of J. I. and M. F. Farmer, was born in Hill County, Texas.

THOS REISE - Wholesaler, Texas.

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THOS REISE - Wholesaler, Texas.

LIGAN - David W. Ligan, son of Noel and Rebecca Ligan, was born in Cleburne County, Alabama, May 2, 1852... He was a member of the Methodist Episcopal Church.

ADDITION - Sister Leonard Storm (nee Cottingham) was born November 6, 1829, in the State of Mississippi... She was a member of the Methodist Episcopal Church.

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GORDON - John Ramsey Gordon was born in Corinth, Miss., January 5, 1828... He was a member of the Methodist Episcopal Church.

GILMORE - Bernard M. Gilmore was born near Canton, Texas, March 2, 1852... He was a member of the Methodist Episcopal Church.

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The Hon. Geo. Starr Writes

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RADWAY'S READY RELIEF. Sold by all Druggists. RADWAY & CO., 55 Elm Street, NEW YORK.

LIFE SIZE DOLL FREE. Baby's clothes will now fit Dollie. Girl can get this beautiful Life Size Doll absolutely Free...

OPIMUM COCAINE and WHISKY. Habit Cured at my Sanator... COCAINE and WHISKY. Habit Cured at my Sanator...

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Dr. Price's Baking Powder

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Superlative in strength and purity

Improves the flavor and adds to the healthfulness of the food.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—There are imitation baking powders sold cheap by many grocers. They are made from alum, a poisonous drug, which renders the food injurious to health.

THE EAST TEXAS CONFERENCE MINUTES AND BRO. GREAT- HOUSE.

Bro. B. H. Greathouse, of Palestine Station, "Corrects the Minutes of the East Texas Conference" in last week's Advocate. His effort to exonerate everybody from blame except the editor of the minutes is generous. Here is what he says:

"A Correction.—Allow me to correct the minute of the East Texas Conference. We have one of the best parsonages in Texas, but our minutes value it at \$450. Our Sunday-school paid \$15.50 for missions and \$10 for Children's Day, but we are reported as paying \$247.92, but we are reported as paying \$108.90. I am sure Bro. Tarrentine got the figures right, for he took great pains to do so. I suppose the mistakes were made in setting up the figures, and I know how difficult it is to set up so many figures without making mistakes; but the mistakes render the minutes useless so far as my charge is concerned.

"B. H. GREATHOUSE, Palestine, Texas."

Yes, Palestine has one of the best parsonages in the conference. But the minutes did not value it at \$450. "I am sure Bro. Tarrentine got the figures right, for he took great pains to do so." He put them in the statistical table \$450, and, as difficult as it is "to set up so many figures without making mistakes," yet the printer made no mistake. I have on file Bro. Greathouse's report—made out, I presume, with his own hand—and he, and not the minutes, valued one of the best parsonages in Texas at \$450.

As to Bro. G.'s Sunday-school report, if he had dropped his eye one line he would have found every figure just as he has them in the Advocate. They are on line with West Palestine charge. This was caused by the Statistical Secretary's writing Palestine Station first in tables one and two, and West Palestine first in table three. That three West Palestine's Sunday-school figures in the line belonging to Palestine Station and the station's figures in the line belonging to West Palestine. I regret even this misplacing of figures, but it is an error that any printer or proof-reader would tell us is hard to detect.

In one or two other cases brethren have written me as to supposed errors in their reports, but in each case the mistake has been the preacher's who made the report. Quite a number of brethren have written me, kindly commending the work. I beg to assure all such that their kind words are greatly appreciated. I worked hard to do the work, without one cent of remuneration, and with no desire for any except the commendation of my brethren. There are some errors, but such are very hard to keep out. However, if any brother finds mistakes in his reports and will write me, if it is my mistake I will cheerfully make correction in the Advocate. I have all the copy. J. T. SMITH, Tyler, Texas.

If the Baby is Cutting Teeth.
Be sure to use that old and well-known remedy, **Max Winstanley's Soothing Syrup**, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

A CORRECTION OF MINUTES.

The late minutes of the East Texas Conference show Brushy Creek charge as having a net loss of 100 in membership. They report me with: Total members last year, 422. It should be 322. They give removals, 129. It should be 29. Then it would read: Total members this year, 341; total last year, 322; received during year, 29. This, plus 322, equals 361. Lost during year, 20. This leaves total members this year 341; net gain, 19.

A. A. KIDD.

THE "HONOR ROLL."

I read Bro. Fuller's letter with interest with regard to the importance of keeping the "Honor Roll" of our conference minutes correct. I can from personal knowledge say that Rev. J. W. Fields was buried at Terrell. I was with him in his last illness and attended his funeral. Bro. Fuller is slightly mistaken as to Job M. Baker. This old veteran was not buried at Jefferson, but in the country about five or six miles from Jefferson. I was with him also in his last days, visiting him in company with Rev. R. Lane but the day before his death. His grave was dug at Jefferson and I was notified to be present to conduct the services, and was waiting when a messenger came after me to go to the country, as they had changed the plan. He was buried in the neighborhood where his son lived, at whose house he died. Now it seems to me that the minutes are wrong as to the resting place of J. F. P. Irvine. I feel quite sure that he also sleeps at Terrell. If I am wrong in this some one will correct it. These were men of God and a power in their day, and wherever they sleep God will find them when he comes to make up his jewels. M. H. NEELY, Denton, Texas.

THE PASTORS' CONFERENCE OF THE PALESTINE DISTRICT.

This meeting was held at Neches, Texas, which is one of the Churches on the Brushy Creek Circuit and a little town on the L. & G. N. Railroad. Five of our pastors were absent. We also regretted very much that Rev. J. T. Smith, presiding elder of Tyler District and Conference Missionary Secretary, could not be with us. While this meeting was a new experience, yet it met with quite a degree of success. The pastors all seemed to get a new impetus, and we are sure that each one gained some good information which will be practically helpful in our work. As for the people of Neches, they were delighted, and numbers of them told us that they would not have missed the influence of the preachers and their work for pay. They told us to say (but the benediction was unexpectedly called and we didn't have a chance) that they greatly appreciated the preachers' coming to Neches, and deemed it a delightful privilege to entertain them, and earnestly invite them to pass that way again—all together or one by one, as they chance to have opportunity. Neches liked the meeting so well that we are going to ask for the next District Conference. We sincerely hope that the brethren will come to Neches to hold the next District Conference, after we visit Bro. I. F. Pace and his people at Alto. A. A. KIDD.

SUNDAY-SCHOOL INSTITUTES.

The Northwest Texas Conference Sunday-school Institute will meet at Waco, Texas, April 7 to 9.

Dr. H. M. Hamill and wife, of Nashville, Tenn., will conduct this institute, with a complement of splendid speakers and workers selected from our conference.

Bro. Bolton and our Waco pastors are entering heartily into the matter of entertainment, and we desire to secure the attendance of every presiding elder, pastor and Sunday-school officer and teacher in the bounds of our conference.

We desire the name and address of every Sunday-school superintendent in our conference. So far the presiding elders of Waco, Fort Worth, Gatesville, Brownwood and Weatherford Districts have responded and sent name and address of every Sunday-school superintendent. Will not the beloveds of all other districts do so at once? Send to Henry E. Jackson, Mexia, Texas.

A splendid program will soon be published—we confidently believe one of the best any audience in our State has ever had the privilege of hearing.

The railroads will give special rates to Waco.

Talk the matter up among our Sunday-school folks. In due time send your name to Rev. Jno. R. Nelson, Waco, Texas, and he will provide home for you.

Let the watchword be: "To Waco in April." CHAS. S. FIELD, Sec. S. S. Bd., N. W. Texas Conf., Midlothian, Texas.

If you Feel Irritable

Take Horford's Acid Phosphate. It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

WEST TEXAS CONFERENCE.

The Executive Committee of the Board of Church Extension of the West Texas Conference will meet in Seguin, Texas, on Wednesday, March 12, at 10 o'clock. Persons having business with said committee will please have their papers in the hands of the Secretary, Rev. H. G. Horton, by that time. JOHN S. GILLET, President, Cuero, Texas.

The Oil Cure Permanent.

Giboland, La., Aug. 30, 1901. D. M. Bye Combination Oil Cure Co., Dallas, Tex.:

Gentlemen—I am in receipt of your letter of the 29th relative to the permanency of the cure of a tumor on my face, nearly a year ago, by the use of your Combination Oil Cure; I am glad to inform you that the place healed up nicely, left no scar and has been sound and well ever since. I see no cause to apprehend or fear a return of the tumor, and will heartily recommend the treatment to any one similarly afflicted. Furthermore, I will take pleasure in answering all inquiries relative to the Oil Cure that may come to me. Yours truly,

J. W. LANGSFORD.

Books and papers sent free to those interested. Address DR. D. M. BYE CO., L. Box 462, Dallas, Tex., 175 Main St. (The originator of the Oil Cure.)

NOTICE TO LEAGUERS.

The following is to be run weekly from this date on. It makes the Advocate uniform with the Era. It belongs to the Epworth League Department, on page 19. Having arrived a little late this week, we insert it here:

Reference Word: "Service."—Rom. 12:1; Eph. 6:7; Rev. 2:19.

DAILY BIBLE READINGS.

S. Service to God or Satan.—John 8: 21-24.

M. Freeman or Slave.—Rom. 6:16-23. T. Doom of the Faithful.—Matt 25: 24-30.

W. Knowing and Doing the Master's Will.—Luke 12:42-48.

T. Commanding and Obeying.—Luke 7:1-10.

F. True Greatness.—Mark 10:35-45.

S. The Topic: The Joy of Service.—Ps. 126:5, 6; Matt. 25:19-23.

SAN ANTONIO DISTRICT LEAGUE.

The San Antonio District Epworth League is yet in its incipency. Its first session since organization will be held in conjunction with the District Conference. One day has been given us by the presiding elder, and we will hold forth Friday, April 18. A letter just received from our wide-awake pastor at Hondo authorizes me to say entertainment will be given to two delegates from each local League in the district. Let each chapter in the district see that two representatives are in attendance, and we sincerely trust there will not be a single exception. Most of the speakers have personally pledged us their presence and best service, and a good, live meeting is expected. T. F. SESSIONS.

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