

ANYTHING WRONG WITH YOUR WATCH?

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Our 52-page Catalogue sent FREE.

J. H. BARNES & CO. Market St., Louisville, Ky. Texas Christian Advocate.

Madway Rouss, a well-fork merchant and miller in that city last Monday, as born at Woodshoro, Va. He first engaged in business in 1865. He had been in the army and then came to Richmond, Va. He had been in the army and then came to Richmond, Va. He had been in the army and then came to Richmond, Va.

ARGAINS IN PIANOS. Great Jesse French Piano, Jesse French Building.

MILKS.

White, pink and blue, never shown such, and as they retain them.

- at prices ranging from \$1.00 to .50c. Includes items like broadcloth, white Peau de, and various fabrics.

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SILK REMNANTS 2.800. These remnants are from the richest product of domestic and foreign looms, in all the shades.

Send into every home our Electric Bath Soap, we offer 200 extra large absolutely free to every one who... Send a note to the publisher...

TEXAS CHRISTIAN ADVOCATE

Per Annum, \$1.00 OFFICIAL ORGAN OF THE FIVE TEXAS ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH Dallas, Texas, Thursday, March 13, 1902. No. 29

EDITORIAL.

THE COLLEGE MAN.

The college man is a prominent factor that must be reckoned with in all problems touching the world of thought and action. Facts and figures show this. His years of careful training in the gymnasium and lecture room, through systematic, scientific instruction and drill, gives him a decided advantage in every place where competition is sharp. While only one man in every one hundred gets a college diploma, yet this man by so doing has greatly added to his opportunities and increased his influence. The man who goes through college has thereby multiplied his chance of going to Congress fifty times, for one-half of our Congressmen and United States Senators are college men. He has increased his chance of being placed on the Supreme bench or in the President's chair sixty-six times, because two-thirds of our Presidents and Supreme Court Judges are college men. His chance to be made Chief Justice has been multiplied seventy-five times, because seven-eighths of our Chief Justices are graduates of colleges. It is not only in statesmanship that the college man is in evidence, for we find him prominent in medicine and jurisprudence, in literature and philosophy. The great generals of industry and finance are, many of them, college men. They know that college culture and training add power and efficiency to honesty, ability and capacity. They are seeking for college men and using them as never before. The college man, then, must largely mould the thought and dominate the opinions that will sway the twentieth century. He will wear the impress of his alma mater. Therefore, upon the colleges of the land rests the tremendous responsibility of putting the right impress upon the young men who go out from them to rule the world. The world is interested in this matter. Thinking men want to know whether this impress is to be distinctly religious or distinctly irreligious. There are two classes of colleges, and the line of cleavage lies just here. The State schools repel the idea of being anti-religious or atheistic, but they reason that for a college to recognize the Christian faith in its teachings is to commit itself to an implied bondage of opinion which must hamper its freedom and narrow its usefulness, and that the professors in those institutions wearing the muzzles of sectarianism become "pious frauds." The Registrar of our State University has studied the situation and says: "More than forty thousand students are in State universities during the current session. Their peculiar environments, and the neglect of the Churches, practically cut them off from participation in religious and spiritual growth." In the above sentence the phrase "neglect of the Churches" is put in for euphony. This wholesale arraignment of the Churches for neglect of duty means nothing. It is the student's "peculiar environment" that cuts him off from those influences that are favorable to spiritual and religious growth. On

the other hand, the Church schools, with the same admission requirements, the same courses of study, the same conditions for graduation, occupy a different attitude towards religion. Religion is not a branch to be taught, but it is recognized in all the subjects that are taught. The truth that there is a God and that our close and dependent relation to him is a great and solemn reality that stands above all other truths and holds in it infinite issues, is not ignored. It is recognized that the college is a world of its own. If the Christian religion is necessary for our sober communities of seclude men, it is certainly necessary for the college community made up of impetuous youth full of impulse and indiscretion.

Believing with Carlyle that "A man's religion is the chief fact in regard to him," and that "The Christian faith is the perfection of human reason," the Church school endeavors to create a vigorous religious influence, knowing that in such environments the students will be sure to make the largest and most valuable achievements in science, in literature and in philosophy. While much is said these days about the "educational values" of different branches, the Church schools do not lose sight of "the pearl of great price." While endeavoring to establish a basis for that education that fits the student for right living, they do not forget that "other foundation can no man lay than that is laid, which is Christ Jesus." An institution of learning cannot either honor religion or let it alone. Its influence must be religious, or it will be anti-religious. That great educator, Dr. McCosh, has said:

"If religion is not honored in a college, any one acquainted with human nature, and with the present tendencies of opinion, can easily perceive what will be the prevailing spirit among the students. Positive religious beliefs being left out by the wise heads of the colleges will be regarded as antiquated and effete, like the superstitions of the ages past. With this spirit abroad the floating sentiments in the air will crystallize into the ice of agnosticism, with all its chilling and deadly influence, and the great body of young men will settle down into the conviction that nothing can be known of God, of the world above, or the world to come."

There are so many antagonistic theories of faith and life to-day that the teacher is compelled to avow himself. If he does not emphasize the theology of Christ, then the student will adopt the positivism of Comte, the agnosticism of Spencer, or some other creed that means the impossibility of a positive theism. If he does not stress that of Moses and Paul, then the student will accept the fatalism of Buckle or the materialism of Huxley.

The State has secularized higher education. What then must be the impress worn by the college man whose spiritual nature has been allowed to run riot among the unfaiths and skepticisms of the day? The universities under State control turn out 10,000 college men a year, and each man, by reason

of his training, having his influence multiplied many times. What must this mean to the nation? Dr. Noah Porter said while he was President of Yale College: "The new theory of secularizing the higher education of the country has not been taught long enough to be fairly understood by the community, nor tried long enough to bring forth its fruits of degradation and death." Twenty-five years have passed since he uttered those words, and what do we read in the signs of the times? There are frequent allusions in Church periodicals to the decline in membership and power which of late has been so widely noticed in certain Christian denominations. Government statistics of the last twenty-five years show that the number of recorded theological students has fallen from 120 to 114 per million people, while the proportion of law students has risen from 61 to 163, and of medicine from 196 to 227. During the year 1900 theology lost 252 students, while law gained 642 and medicine 1435. The destructive work of "free thinking" and "higher criticism," so-called, is having its effect. What per cent of the 10,000 college men that go out yearly from State universities go in the ministry, or bring more spirituality and therefore more power into the Church? The figures must be deplorably low. Has not the State by her policy created a great Frankenstein, whose control will be the problem of the century, and if uncontrolled powerful for evil and the instrument of dreadful retribution for neglecting the highest duty? Knowledge is power. The university manufactures power. The college man is the vehicle of this power. Will this power be for good or for evil—for the building up or the tearing down of the walls of Zion?

THE RELATION OF BAPTIZED CHILDREN TO THE CHURCH.

The relation of baptized children to the Church is an important question, and its emphasis needs to be impressed more and more upon the mind and heart of our people. That our economy recognizes baptized children as members of the Church is a fact that none of us can question, but our practice is not always in keeping with our economy. Let us see what we hold as a matter of principle in our Discipline, and then look at our manner of reducing the principle to practice. In section 209 our book of Discipline says: "Let the minister diligently instruct and exhort all parents to dedicate their children to the Lord in baptism as early as possible." Then in our baptismal service, where this ordinance is administered to children, on page 292 in the address to the parents by the minister, we have this explicit language: "In causing this child to be brought by baptism into the Church of Christ, it is your duty," etc. Now as baptism is the door into the Church of Christ, children who become the subjects of it are, to this extent, members of the Church. In several other places in the Discipline, where the minister is directed to look after the pastoral instruction of the children, they are placed under his care to be trained and taught as members of the Church. True,

they may be passive members, but nevertheless they are members, and we ought to be bringing them up that just as soon as they are capable of proper discernment they will manfully and courageously maintain their public profession of their faith in Jesus Christ. By this course toward them these simple words to be any necessity for losing any of our children to the Church by going into the world with Christ. They would grow up by faith into Christ their living Head, and become the subjects of regenerating grace by the time they pass the line of moral accountability. But is this the goal? Not so, in any general sense. As soon as the most of them are baptized, parents seem to let the matter drop, and do not carry out the instructions of the Discipline to teach them "to renounce the devil and all his works, the vain pomp and glory of the world, with all carnal desires of the same and the carnal desires of the flesh, so that they may not follow or be led by them; to believe all the articles of the Christian faith; and to obediently keep God's holy will and commandments all the days of their lives." And not many of our preachers comply with the instructions on page 95 in the Discipline: "In the pastoral visitations let him pay special attention to the children, and cause them to be faithfully instructed in the nature, design, privileges and obligations of their baptism; and as soon as they comprehend the responsibility involved in a public profession of faith in Christ, and give evidence of a serious and earnest determination to discharge the same, so that they are duly recognized as members of the Church according to the provisions of the Discipline." Instead of doing this, we turn them over to the Sunday school, and after that depend upon the protracted meeting to have them converted and brought into the Church. This is all wrong, and we need to conform our practice more fully to the requirements of our law and teaching upon this subject. Let all our people be thoroughly taught that the Methodist Church recognizes the membership of her baptized children and that she claims the right to keep her hand upon them from infancy till death. This course will work a revolution in the moral and religious life of our children and hold them permanently in the fold of Christ henceforth and to the end of their pilgrimage.

The man who permits himself to remain in an angry mood ever long at a time, even unwise, for such a state of mind will soon develop hatred and poison. If there is to be an evil moment anger, desire, and hate, thought, it ought to strike but for a moment. Let compassions and self-control take its place as speedily as possible.

We must appropriate the life and teachings of Christ before he can become partakers of the divine nature. When we feed upon him by faith and make him the man of our counsel, we then grow up into him, our living head; and he is formed in us the hope of glory. Then men will take knowledge of us that we have been with Jesus. His life will be revealed through us.

Stand by the Standard!

Price's Cream Baking Powder is everywhere the acknowledged standard, the powder of the highest reputation, greatest strength, and absolutely pure. It renders the food more healthful and palatable, and using it exclusively you are assured against alum and other dangerous chemicals from which the low-grade powders are made.

Dr. Price's Baking Powder is sold on its merits only—never by the aid of lotteries, gifts, commissions or other schemes. The entire value of your money comes back to you in baking powder—the purest, most economical made.

NOTE.—Alum baking powders are low priced, as they cost but three cents a pound to make. But alum leaves in the bread or cake gaudy salts, sulphuric acid and hydrate of alumina—all injurious, the last two poisonous.

PRICE BAKING POWDER CO., CHICAGO.

THE SUMMER INSTITUTE OF BIBLICAL AND THEOLOGICAL STUDY.

Arrangements are being made for the Biblical and Theological Institute to be held at Georgetown this summer. Owing to the fact that the General Conference is to meet in Dallas in May and will probably not adjourn until the last days of the month, it has been thought best to fix a later date for our Institute. So we have arranged to begin our work Tuesday, the 26th of August, and close Friday, the 5th of September. This will be just before the opening of the fall term of the Southwestern University. The preachers will probably have as much leisure then as at any time during the year. It will do us all good to take ten days "off" before we begin the "home stretch" for conference. It is believed we can have a large attendance at the time indicated. Work on the program is progressing. We are not ready to publish names yet, but it can safely be said that we will offer a "bill of fare" that will interest and help any preacher in Texas unless he has reached the state of hopeless petrification. Some prominent men from outside the State and a number of the best men in the ranks of Texas Methodism will help by lectures and instruction. The program will be published in due time. Those of us who attended last summer know the help to be derived from such an occasion. I give my personal testimony to the uplift and outlook that come from daily contact with men who read and think. My congregation will insist that I attend the Institute this year. They say I preached better sermons after my return last June. I believe I did. Other congregations will be benefited if other preachers will "go and do likewise."

In this connection I wish to speak of a booklet recently issued by the Rev. J. L. Cuninggim, of the North Carolina Conference, entitled "A Plan for Better Religious Instruction in the Southern Methodist Church." It is an earnest and intelligent plea for better training for our young men in the ministry. The plan looks to the estab-

TENNESSEE CONFERENCE JOURNAL 1901 SOUVENIR EDITION.

Contains picture and sketch of every preacher in the Tennessee Conference, besides a short history of the Conference with many other items interesting to an old Tennessean. Send 25 cts. to BARNES & SMITH, Dallas, Texas or Nashville, Tennessee, and get it. For 50 cts. you can get it bound in leather.

lishment of a Correspondence School in connection with Vanderbilt University, that will put better opportunities within the reach of many a preacher in Southern Methodism who now works against tremendous odds. Bro. Cuninggim is a young man of fine training and practical ideas. Send ten cents to Barbee & Smith and get the book for yourself. It will bear thoughtful reading. Dr. Hammond sounds the same note in the latest report of the Board of Education. The Church is coming to a truer knowledge of her needs. She seeks to multiply opportunities. This awakened interest portends a better day. Let us of Texas keep in the front rank of every advance movement in our Church.

SETH WARD.

For Debilitated Men, Horsford's Acid Phosphate.

Dr. J. B. Alexander, Charlotte, N. C., says: "It ranks among the best of nerve tonics for debilitated men." Renew the vitality.

"THESE ALL DIED IN THE FAITH."

We have suffered the loss by death of three of our oldest members during the past few months. In December, Sister Edna Magee, aged 96 years, passed to her reward on high. On the 27th of February Uncle Johnnie Keese, aged 94 years, died at the home of his daughter, Mrs. M. W. Blackwell. Then on February 17 Bro. John Wilson, aged 88 years, was called from us. These were all old settlers of Caldwell County and members of our church in Lockhart Circuit. They will be sadly missed. In Uncle Johnnie Keese and Uncle Johnnie Wilson the itinerant preacher found safe counsel, true friendship and a devotion to the Church and her institutions that was characteristic of their lives of fidelity to their Lord.

F. L. McGEHEE, P. C. Tilmon, Texas.

TO THE PREACHERS OF THE EAST TEXAS CONFERENCE.

The Sunday-School Institute will be held in Jacksonville, April 16-18. A good attendance is desired. Pastors, superintendents and teachers, who can, ought to come. We want to provide homes for all. There is no way of determining the number to provide for until their names are sent in. Will the pastors attend to this matter at once?

Note this: Homes will be provided for those whose names are sent me by April 1. CHAS. F. SMITH.

A HEROIC MISSIONARY AND DELEGATE—A NOTE PERSONAL.

Nothing in connection with the prospective meeting of the General Conference in Dallas next May has afforded this writer more genuine pleasure than the election of Rev. J. W. Grimes as a delegate from the Central Mexican Mission Conference. It affords me pleasure from the fact that he is my personal friend of 26 years standing. He was educated in Granbury College; and his former teachers and his friends of by-gone days will be glad to meet again. It is a pleasure because of his true, heroic character and sacrificing spirit. Twenty-one years ago he gave himself to the missionary work and plunged into the heart of Mexico. And with a devotion and a heroism exceeded scarcely by any in our foreign field, he has stood by the Master's cause through sacrifices, trials and dangers in that dark and difficult republic. He and his young wife went with their hearts full of faith and hope. Since then her faith and hope have been turned into sight and fruition; she gave her life to His service, and has ascended on high.

Bro. Grimes' health has failed two or three times; but he has remained on the field. He has been out of the republic but twice in all this time, so far as this writer knows. He has gone through "times that try men's souls"—been shot at, had dangers without; but I can scarcely say that he has had "fears within"; for he does not seem to know what fear is. He has filled the various positions of the Church with such unswerving fidelity that the conference does him and itself the honor of sending him as a delegate to our quadrennial convocation.

In a private note to this scribe, he says, "It will afford me great pleasure to accept your kind invitation to attend the General Conference and make my home with you. I go as delegate from my conference. I am looking forward to a glorious time. It is not often that such an opportunity presents itself to a man. To go to the General Conference and visit your dearest friend at the same time! Just think of it!"

And who would not prize the friendship of such a man, and hail his coming with pleasure? W. J. MOORE, Dallas, Texas.

You should not feel tired all the time—healthy people don't—you won't if you take Hood's Sarsaparilla for a while.

DISTRICT CONFERENCES.

VERNON DISTRICT.

Vernon District Conference will be held at Mangum, Okla., June 29, at 8:30 p. m. J. H. Wiseman, P. E.

GAINESVILLE DISTRICT.

The Gainesville District Conference will be held at St. Jo, April 30 to May 3. Rev. J. W. Fisher will preach the opening sermon. The committees required by the Discipline will be announced later. GEO. S. SEXTON, P. E.

Where They Ought to Go.

Printers should go to Agate, Col., lawyers to Fee, Pa., cranks to Peculiar, Mo., old maids to Antiquity, O., entomologists to Bug Hill, N. C.

Everyone who wants good, strong lamp-chimneys should go to MACBETH, Pittsburgh, Pa., for his little book "How to Manage a Lamp," which tells what size chimney will fit every lamp.

If you can't go, write a postal for it to MACBETH, Pittsburgh—that will do just as well. MACBETH'S "pearl top" and "pearl glass" don't last forever, but they will last until you drop them or hit them on the table.

MACBETH'S chimneys will not break with heat.

What about those other kinds?

Terrell District—Second Round.

Terrell sta. March 29, 20
Mesquite, at Long Creek April 5, 6
Rockwall, at Lone Star April 12, 13
Kaufman mts. at Lone Star April 19, 20
Kemp, at Kemp April 26, 27
Reinhardt, at Reinhardt April 26, 27
Crandall, at Seawick April 27, 28
Royse, at Royse May 13, 14
Pate, at Pate May 11, 12
Kaufman sta. May 17, 18
Mabank May 24, 25
Terrell cir. May 31, June 1
Chisholm June 7, 8

Where the conference is held on Monday it will meet at 2 a. m. and preaching at 11 a. m. J. M. Peterson, P. E.

Gainesville District—Second Round.

Era and V. V., at Era March 8, 9
Broadway, Gainesville March 9, 10
Mission, Gainesville March 16, 17
Aubrey, at Oak Grove March 14, 15
Pilot Point March 15, 16
Burns, at Zion March 22, 23
Denton Street, Gainesville March 23, 24
Woodbine, at Callisburg March 28, 29
Dexter, at Mount Gilead April 5, 6
Sanger, at Krum April 12, 13
Greenwood, at Sildell April 12, 13
Montague, at Eye Mound April 19, 20
St. Jo, at Myra April 26, 27
Marysville, at Liberty April 27, 28
Bonita, at Sandy Mound May 10, 11
Rosston, at Hood May 11, 12
Nacoga May 24, 25
Belcher, at Prairie Mount May 31, June 1
Roanoke and Ponder, at Ponder June 7, 8

Geo. S. Sexton, P. E.

You cannot afford to trifle with a Cough. It may result in some serious if not fatal malady. Take time by the forelock and use Simmons' Cough Syrup. Guaranteed. Price 25 and 50 cents.

McKinney District—Second Round.

Farmersville sta. March 22, 23
McKinney sta. March 29, 30
Bethel cir. at Elm Ridge April 5, 6
Union and Roseland, at Wesley Chapel April 12, 13
Allen cir. at White's Grove April 19, 20
Nevada cir. at Lavan April 26, 27
Princeton cir. at Liberty May 10, 11
Renner cir. at Frankford May 17, 18
Piano sta. May 24, 25
Blue Ridge cir. at Verona May 31, June 1
Wylie cir. at Pleasant Valley June 7, 8
Weston cir. at Maple June 15, 16
Coveville mts. June 21, 22
Melissa mts. June 28, 29
District Conference at Anna May 1
Opening sermon by Rev. W. D. Mountcastle April 29, 7:30 p. m.
F. A. Rosser, P. E.

Houston District—Second Round.

Angleton, at V. Jasco March 22, 23
Wharton and Hungerford, at V. April 5, 6
Columbia and Brazoria, at B. April 12, 13
El Campo, at Ashby April 19, 20
Cedar Bayou April 26, 27
League City, at Seabrook May 3, 4
Aldine May 10, 11
Sandy Point, at Manvel May 17, 18
West End, Galveston May 17, 18
Central Church, Galveston May 18, 19
Shearn, Houston May 21, 22
Tahoeville, Houston May 25, 26
McKee Street, Houston May 25, 26
McAhan, Houston May 28, 29
Washington Street, Houston May 29, 30
Rosenberg May 31, June 1
Richmond June 4, 5
Mount Belvidere June 7, 8
Matagorda June 15, 16
District Conference, at Bay City June 16-17
Geo. A. LeClere, P. E.



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SPECIAL BARGAINS IN PIANOS.
Write the Great Jesse French Piano & Organ Co., Jesse French Building, Dallas, Texas

Tutt's Pills

This popular remedy never fails to effectually cure
Dyspepsia, Constipation, Sick Headache, Biliousness
And ALL DISEASES arising from a **Torpid Liver and Bad Digestion**
The natural result is good appetite and solid flesh. Dose small; elegantly sugar coated and easy to swallow.
Take No Substitute.

NEW SPRING SILKS.

New Tussah Shantung Silks, not Pongee—also white, pink and blue, novelties in all the foreign and domestic patterns are here for your inspection. Natural Pongee and Shantung have never shown such prominence, and their being perfectly washable, and as they retain their beauty, we do not hesitate to recommend them.

In 19 and 27-inch widths, in plains and fancies, at prices ranging from 50c to

- French printed Louisianes, soft and clingy, lustrous, and in line with the ever popular Foulards—all the new shadings, at the popular price of \$1 00
- 54-inch, 1 1/2-yard wide black Taffeta, as wide as broadcloth and as long as you want it—by the mile if you care for it that way—lustrous and rustling—price per yard \$2.00
- 27-inch black Taffeta, with "Guarantee" woven in every yard, \$1.00 would be a bargain price for this goods—our selling price this week 75c
- White Silks—As this is to be white shirt waist season, we are in line, and for confirmation gowns we have white Peau de Sole at \$1; white Crepe de Chine at \$1.00
- Natural Pongee and white Japanese Silks at \$1.00, white Liberty Silks and Duchess Satin \$1.00 and white wash Taffeta at 85c
- 23-inch white and cream wash Japs, 19-inch wash Cordis and 19-inch Taffeta, at 50c
- Something new in Shot Taffeta for raglans and coats—27 in. wide, in red, black, jasper and black, navy and black, brown and black and green and black, per yard only \$1 00
- 36-inch lining and Ruffling Back Taffeta, very strong and reliable, at 68c
- Foulards and Satin Liberties—they are with us in profusion and in multiplicity of patterns, French, English and American; we have all prices and all qualities, from \$1.75, \$1.50, \$1.25, \$1.00, 85c, 75c, 65c, 55c and 50c

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FREE SILK REMNANTS 2,800

These remnants are from the richest product of domestic and foreign looms, in all the shades.

To quickly introduce into every home our Electric Balm Completion, Toilet & Bath Soap, we offer 2,800 extra large genuine silk remnants absolutely free to every one answer for this advertisement. Promptly to cut the price down with this extra package of soap & write at once to the **ELECTRIC SOAP WORKS, N. Y. City, 27 Third Ave.**

Think of it each & every one can get 2,800 extra large remnants from the choicest & most expensive silks, selling high as \$2.00 a yard, the richest variety of brilliant colors & exquisite patterns ever offered free, every piece large enough to be cut or worked into solid blocks of 6 to 9 inches square or standard cutters, all quality chambergutes, producing the total & magnificent effect so much admired & sought after by art stores, drays & others, some selling high as \$100 for a single article. This is a great opportunity to get a straight offer to advertise an honest business. It is a rare opportunity & will not appear again. If you wish to take advantage of it write at once for a package of Soap which cleans & beautifies the skin, feeds the tissues giving the most radiant complexion & clear youthful appearance.

CONDITION. With your application you must pin this numbered coupon to your name & address & send it to our office & you will receive free a package of the celebrated Electric Balm Toilet & Bath Soap which beautifies the complexion, cures pimples, blotches, freckles & all facial eruptions exactly as described above, with same day the coupon is received, all charges prepaid. Instead of spending thousands advertising in magazines, we advertise by sending the goods direct for you to try knowing you will appreciate the present & give them. If you want 2,800 extra large remnants from these marvellously beautiful silks free write at once for a package of Soap.

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ANG SILKS.

Ice-also white, pink and blue, etc. patterns are here for your antung have never shown such washable, and as they retain recommend them.

- and fancies, at prices ranging from \$1.00 to \$2.00
- lingy, lustrous, and in line with the new shadings, at the price of \$1.00
- as wide as broadcloth and if you care for it that way, it is \$2.00
- rd woven in every yard, is goods—our selling price is 75c
- shirt waist season, we are to have white Pean de \$1.00
- Silks at \$1.00, white Liberty white wash Taffeta at .85c
- 19-inch wash Corda and raglans and coats—27 in. k, navy and black, brown yard only \$1.00
- affeta, very strong and recommended 68c
- are with us in profusion in English and American; s. from \$1.75, \$1.50, \$1.35, \$1.00

ON APPLICATION.
DALLAS, TEXAS.

SILK REMNANTS
2,800

These remnants are from the richest product of domestic and foreign looms, in all the shades.

COUPON NUMBER 3114

CONDITION. With your application you must pay the enclosed amount in your favor & address & send it to our office & you will receive free a package of the celebrated Electric Balm Toilet & Bath Soap which beautifies the complexion, cures pimples, blotches, freckles & all facial eruptions exactly as described above, with some day this coupon is received, all charges prepaid. Instead of sending thousands advertising in magazines, we advertise by sending the goods direct for you to try knowing you will appreciate the present & show them. If you want 2,800 extra large remnants from these marvellously beautiful silks free write at once for a package of silks.

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EDITORIAL.

THE COLLEGE MAN.

The college man is a prominent factor that must be reckoned with in all problems touching the world of thought and action. Facts and figures show this. His years of careful training in the gymnasium and lecture room, through systematic, scientific instruction and drill, gives him a decided advantage in every place where competition is sharp. While only one man in every one hundred gets a college diploma, yet this man by so doing has greatly added to his opportunities and increased his influence. The man who goes through college has thereby multiplied his chance of going to Congress fifty times, for one-half of our Congressmen and United States Senators are college men. He has increased his chance of being placed on the Supreme bench or in the President's chair sixty-six times, because two-thirds of our Presidents and Supreme Court Judges are college men. His chance to be made Chief Justice has been multiplied seventy-five times, because seven-eighths of our Chief Justices are graduates of colleges. It is not only in statesmanship that the college man is in evidence, for we find him prominent in medicine and jurisprudence, in literature and theology. The great generals of industry and finance are, many of them, college men. They know that college culture and training add power and efficiency to honesty, ability and capacity. They are seeking for college men and using them as never before. The college man, then, must largely mould the thought and dominate the opinions that will sway the twentieth century. He will wear the impress of his alma mater. Therefore, upon the colleges of the land rests the tremendous responsibility of putting the right impress upon the young men who go out from them to rule the world. The world is interested in this matter. Thinking men want to know whether this impress is to be distinctly religious or distinctly irreligious. There are two classes of colleges, and the line of cleavage lies just here. The State schools repel the idea of being anti-religious or atheistic, but they reason that for a college to recognize the Christian faith in its teachings is to commit itself to an implied bondage of opinion which must hamper its freedom and narrow its usefulness, and that the professors in those institutions wearing the mantles of sectarianism become "pious frauds." The Registrar of our State University has studied the situation and says: "More than forty thousand students are in State universities during the current session. Their peculiar environments, and the neglect of the Churches, practically cut them off from participation in religious and spiritual growth."

In the above sentence the phrase "neglect of the Churches" is put in for euphony. This wholesale arraignment of the Churches for neglect of duty means nothing. It is the student's "peculiar environment" that cuts him off from those influences that are favorable to spiritual and religious growth. On

the other hand, the Church schools, with the same admission requirements, the same courses of study, the same conditions for graduation, occupy a different attitude towards religion. Religion is not a branch to be taught, but it is recognized in all the subjects that are taught. The truth that there is a God and that our close and dependent relation to him is a great and solemn reality that stands above all other truths and holds in it infinite issues, is not ignored. It is recognized that the college is a world of its own. If the Christian religion is necessary for our sober communities of sedate men, it is certainly necessary for the college community made up of impetuous youth full of impulse and indiscretion.

Believing with Carlyle that "A man's religion is the chief fact in regard to him," and that "The Christian faith is the perfection of human reason," the Church school endeavors to create a vigorous religious influence, knowing that in such environments the students will be sure to make the largest and most valuable achievements in science, in literature and in philosophy. While much is said these days about the "educational values" of different branches, the Church schools do not lose sight of "the pearl of great price." While endeavoring to establish a basis for that education that fits the student for right living, they do not forget that "other foundation can no man lay than that is laid, which is Christ Jesus." An institution of learning cannot either honor religion or let it alone. Its influence must be religious, or it will be anti-religious. That great educator, Dr. McCosh, has said:

"If religion is not honored in a college, any one acquainted with human nature, and with the present tendencies of opinion, can easily perceive what will be the prevailing spirit among the students. Positive religious beliefs being left out by the wise heads of the colleges will be regarded as antiquated and effete, like the superstitions of the ages past. With this spirit abroad the floating sentiments in the air will crystallize into the ice of agnosticism, with all its chilling and deadly influence, and the great body of young men will settle down into the conviction that nothing can be known of God, of the world above, or of the world to come."

There are so many antagonistic theories of faith and life to-day that the teacher is compelled to avow himself. If he does not emphasize the theology of Christ, then the student will adopt the positivism of Comte, the agnosticism of Spencer, or some other creed that means the impossibility of a positive theism. If he does not stress that of Moses and Paul, then the student will accept the fatalism of Buckle or the materialism of Huxley.

The State has secularized higher education. What then must be the impress worn by the college man whose spiritual nature has been allowed to run riot among the unfaiths and skepticisms of the day? The universities under State control turn out 10,000 college men a year, and each man, by reason

of his training, having his influence multiplied many times. What must this mean to the nation? Dr. Noah Porter said while he was President of Yale College: "The new theory of secularizing the higher education of the country has not been taught long enough to be fairly understood by the community, nor tried long enough to bring forth its fruits of degradation and death." Twenty-five years have passed since he uttered those words, and what do we read in the signs of the times? There are frequent allusions in Church periodicals to the decline in membership and power which of late has been so widely noticed in certain Christian denominations. Government statistics of the last twenty-five years show that the number of recorded theological students has fallen from 129 to 111 per million people, while the proportion of law students has risen from 61 to 163, and of medicine from 196 to 277. During the year 1900 theology had 732 students, while law gained 612 and medicine 1435. The destructive work of "free thinking" and "higher criticism," so-called, is having its effect. What per cent of the 10,000 college men that go out yearly from State universities go in the ministry, or bring more spirituality and therefore more power into the Church? The figures must be deplorably low. Has not the State by her policy created a great Frankenstein, whose control will be the problem of the century, and if uncontrolled powerful for evil and the instrument of dreadful retribution for neglecting the highest duty? Knowledge is power. The university manufactures power. The college man is the vehicle of this power. Will this power be for good or for evil—for the building up or the tearing down of the walls of Zion?

THE RELATION OF BAPTIZED CHILDREN TO THE CHURCH.

The relation of baptized children to the Church is an important question, and its emphasis needs to be impressed more and more upon the mind and heart of our people. That our economy recognizes baptized children as members of the Church is a fact that none of us can question, but our practice is not always in keeping with our economy. Let us see what we hold as a matter of principle in our Discipline, and then look at our manner of reducing the principle to practice. In section 299 our book of Discipline says: "Let the minister diligently instruct and exhort all parents to dedicate their children to the Lord in baptism as early as possible." Then in our baptismal service, where this ordinance is administered to children, on page 202 in the address to the parents by the minister, we have this explicit language: "In causing this child to be brought by baptism into the Church of Christ, it is your duty," etc. Now as baptism is the door into the Church of Christ, children who become the subjects of it are, to this extent, members of the Church. In several other places in the Discipline, where the minister is directed to look after the pastoral instruction of the children, they are placed under his care to be trained and taught as members of the Church. True,

they may be pious students, but they are not members, and are not being brought up that just as soon as they are capable of proper discrimination they may freely and calmly drop out of the Church, or be professed of their faith in some other way. By this course toward them, their membership with Christ, their baptismal faith into Christ, their living hope, and their souls, the subjects of baptism, are at the time they pass the line of membership, left to the mercy of their own ability. But is this the way? Will it be in general sense. As soon as the parents are baptized, parents seem to let their children drop, and do not care to see that the child is brought up that just as soon as they are capable of proper discrimination they may freely and calmly drop out of the Church, or be professed of their faith in some other way. 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The Truths of Revelation And the Truths of Science

By Rev. I. W. Clark.

Much has been written about science and the Bible, and most of it has been of such a character that more darkness than light has been the result.

This attempt to prop the Bible reminds me of a cartoon I saw some years ago—a large rock of many tons, resting on the solid earth, and a little man with a cross-bar trying to turn the rock over; on the opposite side another little man stood with his shoulder against the rock, his back humped and his eyes pushed from the sockets trying to keep the other fellow from turning the rock. This rock represented the Bible; under the little man with the cross-bar was written "Scientist" and under the other "Preacher."

I have never been troubled about the ability of the Church to take care of the Bible—no because we have scientists in the Church, but because we have the proof of it in our own experience. There is an affinity in our nature that recognizes the Word of God, and the highest evidence of the inspiration of God's Word is the Christ-life reproduced in human living.

It is folly to assume that God revealed to any man the facts of science; neither has he revealed to us, in this sense, the facts of revelation.

Science comes to us by mental action and research, and the solution of creeds and doctrines comes to us by research and action, spiritually.

If we would know of the doctrine, we must be a doer of the Word.

God sought by revelation to make known the things of the Spirit, and science could not enter into such a revelation.

If any man has used scientific illustrations in the course of his inspired writings, such illustrations served as well falsely stated as they could truthfully stated, and better, for a statement in accordance with scientific interpretation of the nineteenth century would not have been understood until the nineteenth century taught the truth of the statement. It was spiritual ideas that God sought to impart. We go back to the customs of the days in which our fathers lived to understand the meaning of what they wrote.

The question of creation as to when and how it was performed is purely a question of science, and preachers, as such, have nothing to do with it. The question of evolution, as a science, can not legitimately enter into a theological discussion. Every man knows he came into being by the direction of wise hands, and his individual being, possessed of mind and consciousness, shows himself adapted to every atom in the universe; so he is a part of this mysterious world, reflecting the providential mind that thus surrounded him with so many evidences of love and care.

"In the beginning" is large enough for the scientists of all ages, and small enough for the humble man to take comfort in believing that God made Adam from the dust of the earth with his own hands; that he spoke and the stars danced in the heavens at his command, and the six days, literal, were six risings and settings of the sun. Moses did not undertake to run before coming scientists and teach to the world the manner of creation; he probably knew as little about the real facts as those to whom he wrote.

If God had revealed to Moses a real statement of creation as to time and manner, then a demonstration so plain and simple that the most ignorant could understand would have been necessary to have protected this revelation from future scientists.

When Joshua commanded the sun to stand still, it represented his towering faith and its influence on Him who always answers prayer, as well as it would if he had commanded the earth to stop her daily revolutions on her axis. It does not matter about the fact whether the sun stopped or not, the great question here was not the movements of the heavenly bodies, but a nervous statement of the power of human faith.

Preachers are more nervous about these questions of science than the people are, and, I fear, souls are turned away from the Church, starving for the bread of life, with nothing better than a sophomoric statement of what the preacher heard or read of evolution, or Higher Criticism.

How many preachers have built up the Church, converted sinners from error and comforted the faithful by preaching on scientific theories of creation, or Higher Criticism?

To prove scientific truths requires a mental comprehension of the scientific evidences on which such truths rest, and to prove spiritual truths requires a spiritual comprehension of the spiritual evidences on which such truths rest, and this latter is what our people are starving for.

If we would teach men the way of salvation, we must walk that way ourselves.

Suppose the Genesis of Moses had laid its premises in the statements of evolution as taught now, how could the unlearned have comprehended his logic, passing through prehistoric protoplasm on to higher evidences of life, and how could he have settled the great question of life so well as his emphatic statement as to the breath of God? Life and its origin is the question, and evolution will be as far from the solution when Gabriel blows his trumpet as it is to-day.

What preacher is a competent judge as to the statements of the Higher Critics? Who of us has gone into the matter sufficiently to have a tolerable idea of its worth?

We know some of their statements have been exploded by evidences dug from the ground, and who shall say that another decade shall not prove the critics to have been hypercritics, and their writings the results of evolution from German agnosticism?

The greatest shock to human nerves is not in the heat of battle, but while waiting for the coming columns of the enemy, the picket shot sounds more terrible than the belchings of artillery at close quarters.

We need more revelations in our personal experiences than we do from commentaries crammed with transparent error; we need more consecration of life and greater zeal for the salvation of souls, and less of this mongrel scientific stuff in the form of theological amendments.

What do people care about your half-splitting arguments as to whether you come by way of the monkey or direct from his loins? We know that at this time of God's grace we are hearing the voice of God and are possessed of spiritual ears, and that, somehow, our hearts respond to every call of his blessed word.

Let scientists take care of science, and let us wait for their demonstrations to be complete before we rush into the "land wagon." We might be riding to a tune unbecoming the followers of the humble Nazarene.

Station A, Dallas, Texas.

NO CHANGE NEEDED.

H. C. H.

Some one in Advocate of January 20 suggests that the Church Conference be empowered with judicial functions—that is, by majority vote expel a member without forms of trial. He wants to afford the preacher and members with an easier method of getting rid of offending members, especially when it may be a very unpleasant thing to bring said member to a formal trial. He cites case of a member having left the country or refusing to attend trial. The Sixth Restrictive Rule provides that a trial may proceed without presence of accused. Expulsion in Church Conference by majority vote without forms of trial would be mob law. Weak preachers and weaker members would take advantage of such a Church Conference right to get rid of any member. Offenses could easily be trumped up. Out at this door would go all members who could be charged with offending. If Church Conferences were so empowered, all trials of members would cease. No man's Church rights would be secure. Often Church Conferences consist of a crowd of sinners, and again of a crowd of people who are possessed of very little sense. Some Churches have this mob law system. We were present once in a crowd of this sort and witnessed thirty "withdrawals" on this rule. On my way home I asked a brother of that sort of fellowship what kind of a Church he had. "We are not a Church," he said; "we are a mob." The civil law guarantees the rights of a Church. Is it in violation of the equities that the same civil law should guarantee the rights of individual members of the Church? The Church is not an entity without the individual member. In Virginia the other week a young woman had a very serious charge brought against her in a Baptist Church. They proceeded to "withdraw fellowship" from her upon the mob-law principle. She promptly sued the Church in the civil courts and got \$2000 damages. The gospel is based on law. We can't preach it without preaching law. The Methodist Church is a Church of law and order. We want no mob rule. It is tedious and painful for the civil courts to try an offender. Are a man's Church relations less sacred and important to him than his civil relations and rights? A man joins the Church for life. He is not on probation in an effort to "work out his soul's salvation with fear and trembling." As a Church we can not afford to copy the defects and weaknesses of other Churches. The brother who wants this change in our fundamental law and abolition of the Fifth Restrictive Rule

says he simply wants "an easier method of getting rid of offenders." But offenders, either in Church or State, can not be gotten rid of easily. An awful time this old world has with offenders. But the hard time we have with them is nothing to the time God has with them. And yet he appeals to the law and the evidence and judges righteously upon these great principles. By dropping the name of a person "lost sight of" we do not expel him. He may report and his name goes on the roll again. An ordinary mob is had enough, but an ecclesiastical mob—"Good Lord deliver us!"

FIFTY THOUSAND DOLLARS FOR MISSIONS.

The North Texas Conference has, in round numbers, 50,000 members. As a body of land, it is the richest in the bounds of Southern Methodism, and, per consequence, the per capita wealth surpasses that of any other conference in our connection. Our 50,000 members are asked this year for \$18,100 for missions, to be divided between foreign and domestic in the ratio of 58 to 42, being \$10,000 for foreign missions and \$7,500 for domestic. Altogether this amounts to 26 cents per capita on our membership. This may be all some conferences are able to pay, but it certainly is far below what the North Texas should do. Outside of ministerial support, our assessments only amount, all told, to 70 cents per capita, 35 cents of this being, as stated above, for missions. There be some who criticize the Church for levying such heavy assessments on her membership. Were I to criticize her, it would be for asking her children for so little. We ought to give our great and good mother more than 70 cents a year! "But," you say, "our pastor's salary generally runs from \$2 to \$5 per capita." Yes; but that is not to be counted in your benevolent contributions. You get value received for that, and had just as well count your school tax, clerk hire and doctor's bills among your benevolent contributions. Would you work a man day and night, taking all his time and taxing all his powers, and then call what you pay toward his support a charitable contribution? No, sir; your preacher is no more an object of charity than your school teacher or your doctor. Then 70 cents per capita is all that you are asked for that is to be sent away from your own charge. The poorest Church member in the conference could pay it, and, if so, what about the well-to-do and the rich?

Brothers, it is high time we were getting in earnest about carrying the gospel to the world's population. The above figures look more like we were playing than at work. Now, like every other Methodist preacher at the close of an appeal, I have a proposition to make, and it is that we pay one dollar per capita for missions this year. Pay every other claim in full (and over, if you desire), and then pay one dollar apiece for missions, which would make for the foreign work \$29,000 and for domestic \$21,000.

Oh, how much this money is needed, and how easily we could pay it!

But this is for the rank and file of our membership. Just one dollar from all alike is not the idea. We have many well-to-do people who could give hundreds of dollars, and ought to do it. Colleges, hospitals and libraries are being remembered by the wealthy, and this is right; but it seems high time somebody was beginning to set aside large sums for Christianizing the world. Is there not some wealthy man or woman in the North Texas Conference who will make a princely donation to the cause of missions this year? It will go through the regular channel, and your charge will get the credit for it, as for your contributions to the other claims. Who will give one thousand dollars? Who five hundred? Who two hundred and fifty? or one hundred? Let me hear from you, brother, either directly or through your pastor. Who will be the first to respond?

R. C. HICKS,
Missionary Secretary, N. T. C.,
Commerce, Texas.

THE SPIRIT-LEVEL TO LIVE BY.

A little boy saw his father using a spirit-level to see if his work was "true" and straight.

"What's the use of being so careful, papa?" he asked. "It's pretty good, I guess. It looks so."

"Guessing won't do in carpenter work," said his father, sighting along the edge of a board and shaving it the least bit in the world. "You have to be just right. Folks guess at too many things. God doesn't like that way of living."

"Guess there aren't any spirit-levels for living by!" laughed the little boy, watching him.

"Yes, there are," said his father, earnestly. "You'll find them in the Bible. Try all your actions by that. Make 'em true and straight, and no guessing about 'em!"—Zion's Herald.

Natural Law in the Moral World

By J. W. Carhart, M. D.

The preacher has—unintentionally, unwittingly, perhaps—mistakenly, tried to think that great criminals as found in convict life are all great mental sufferers from the "gnawings of a guilty conscience." Nothing could be further from the truth. Not all suffer thus. Criminals, as represented in the great mass of convicts in our great penal institutions, are divided into two classes, as set forth by Lombroso, the distinguished writer on criminology, by prison chaplains and other careful observers of convict or criminal life. These classes are very disproportionate as to numbers. The vastly larger class is made up of hardened criminals who have had little or no moral training, or were naturally incapable of high refinement of moral thought and feeling, or who, by long and persistent indulgence in crime, with bad environments, have perverted the moral sense. This class suffer but little mental disturbance or qualms of conscience. They are as contented as men can be who are deprived of their liberty; they read, study and indulge in such amusements as their circumstances will permit, are generally healthy, being free from nervous diseases, many of them living to an advanced age.

The other and smaller class is made up of those of an entirely different character. They are less disturbed by the convict's unquenchable desire for liberty, and more by a strong sense of guilt and desert of punishment. For the most part they were morally educated, being capable of moral refinement of thought and feeling. With David, they exclaim:

"My sin is ever before me."

They would willingly forfeit a life of liberty to expiate their guilt and obliterate its record from the pages of memory. In short, they are the subjects of a severe and constant mental conflict; a restlessness and agitation of mind, involving a nerve-strain that is destructive, eventuating often in complete nervous collapse or insanity. Many of these people are educated, thoughtful, and even religious, and realize the approaching tragic disaster.

Having presented the above facts, which are well authenticated, and which we desire the reader to keep in view, we now call attention to certain demonstrated facts of mesmeric suggestion bearing upon the subject under discussion.

Hypnotism and hypnotic suggestion, once in the hands of charlatans, impostors and quacks, has of late been taken up by scientists, thoroughly investigated, demonstrated and many of its facts fully elucidated. The processes of investigation pursued by Professors Charcot, of France; Scripture, of Yale University; Carr, of Columbia University; Moore, of the University of California; Yerkes, of Harvard University; H. S. Drayton, M. D., Bellevue Medical College, and a large number of other scholars, observers and investigators, have thrown much light upon psychological facts which were formerly difficult of explanation, if not altogether beyond comprehension.

It is not my purpose to discuss hypnotism, its worthlessness or value, truth or falsehood, safety or danger, except in so far as the application of the facts I shall use are concerned, which, for my purpose, I assume to be true. I assume them to be true only as between the readers of this paper and myself. To me they are true and abundantly demonstrated, not only in my own experience and observation, but by every scientific experimenter in hypnotism and hypnotic suggestion.

I may as well say here that I am studying this subject from the physician's view-point, applying the well-known laws wholly to affairs of this life that "now is," leaving the preachers to apply them to the "life that is to come."

One objection raised against mesmerism formerly and before it came under scientific investigation was the claim that a designing person possessed of the power might hypnotize another for the purpose of inducing or compelling him to commit crime, or for the purpose of easy seduction.

Recent scientific investigation has shown, however, that should the hypnotist attempt incitation or suggestion to crime to the hypnotized of delicate and correct moral sensibilities, a conflict is instantly aroused, the subject resisting, as in normal mental condition, conscious of the force of moral responsibility. This sense of moral responsibility is felt not only in the hypnotic state, but also in dreams, as doubtless most moral people have experienced.

Should the hypnotist maintain control of the subject, continuing to press the immoral suggestion, the mental conflict becomes an agony, disturbing nervous equilibrium and leading to a final nervous break-down.

Thomas J. Hudson, L.L.D., author of "The Law of Psychic Phenomena," says:

"Any deviation from the truth in

making suggestions to a hypnotized subject works an injury to his nervous system exactly proportioned to the character and importance of the deviation.

"A very simple experiment will demonstrate the truth of this proposition. After a subject has been hypnotized, let another hypnotist be introduced and placed in communication with the subject. Then let a strong, vigorous suggestion be made to the subject by one of the hypnotists, and immediately denied by the other. In other words, let two antagonistic suggestions be enforced upon the subject at the same time. By the law of his being, he is compelled to accept the suggestions imparted to him. Here are two antagonistic suggestions, equally, we must suppose, entitled to acceptance and each clamoring for recognition. The result is that the subject is thrown into a state of mental distress and nervousness that is simply indescribable, and it usually ends by the awakening of the subject with a painful nervous shock. It goes without saying that a persistence in such experiments would soon wreck the strongest nervous organism."

The effects of a mental conflict in the subjective conscious state do not differ in character from the effects of a similar mental conflict in the objective conscious state. For instance, the effects of a vivid and most distressing dream, which is in the realm of sub-consciousness, may last for a long time—in fact, through life—and be quite as injurious to the nervous system as a great sorrow in a waking, normal or objectively conscious condition.

I doubt not the careful reader has anticipated the thought that he who has been the subject of moral training and ideas, and yet lives in contravention of moral principles—in other words, lives a conscious lie—is the subject of a mental conflict which, if persisted in, will result in his nervous break-down. Hence is accounted for the frightful wreckage of nervous systems in this country—the awful increase of insanity and suicide. Passion and commercialism rush men to the brink over which many fall and others leap.

He who has committed a crime, the secret of which is in his own breast, carries about with him the "body of death" without the slightest danger of detection. Conscience dies by degrees, but the conflict at length breaks the nervous system—as is vulgarly said, "he loses his nerve," and hurries to an officer to confess his crime and give himself up, commits suicide or goes to the insane asylum.

It is a singular fact that thousands of wealthy, successful men are dissatisfied with their methods of acquiring wealth.

Editor Bok, of The Ladies' Home Journal, has lately ascertained the fact that a very large proportion of people of wealth are dissatisfied with their methods of acquisition and are seeking ways and means of compensating, in a measure, for this moral delinquency by charities of one form or another, thus relieving themselves of a great nervous strain induced by mental conflict.

In the Romish Church, thousands whose lives have been a life rush to the seclusion of the monastery or the nunnery for relief from the nervous strain and threatened break-down.

The Protestant Church, not having these seclusions, hangs out "danger signals" and then puts up guide-boards to the mad-house along the highway of passion and commercialism.

A few people of great wealth have sufficient foresight and moral fiber to relieve themselves of the danger of the dramatic finale by distributing wealth, thus bringing mental tranquility, nervous rest, health, and, by the practice of a few other essentials, the assurance of long and happy lives. Of such are Carnegie, Miss Helen Gould, Mrs. Stanford, Mrs. Hearst, Rockefeller and others.

The rich young man who came to Christ was a sufferer as we have described. His nervous system was suffering a threatened collapse, and his coming to Christ was in the hope that he would apply some easy remedy. When told to sell all and distribute to the poor, he had not the moral fiber to meet the conditions and he went away sorrowful. He doubtless became a nervous wreck when he might have learned what Miss Gould says she has learned:

"The unspeakable pleasure of giving."

"Godliness is profitable. . . . having promise of the life that now is."
LaGrange, Texas.

The desire for property with a view to its right and legitimate use is not only not covetousness, but it is lawful and right. If there were no desire for wealth, there would be no need of it. It would soon cease to exist at all, and society would go back to a state of actual barbarism.—Exchange.

DEVOTIONAL AND SPIRITUAL

I NEVER KNEW.

I never knew, before, the world
So beautiful could be
As I have found it since I learned
All care to cast on Thee;

I never knew how little things
As greater ones could be,
When sanctified by love for One
Who doth each effort see;

I never knew; and still, dear Lord,
As through a glass I see,
And perfect light can only come
When I shall dwell with Thee;

—Living Church.

ALONE WITH GOD.

In the days of hurry and bustle
We find ourselves face to face with
A terrible danger, and it is this—no
Time to be alone with God.

This "desert life," as many call
it, is of an importance which can
not be overvalued. Let us turn to
the pages of God's Book. On scanning
its precious pages we find that
the men of God—God's mighty
men—were those who had been in
the "school of God," as it has been
well said; and his school was simply
this—"In the desert alone with him-
self." It was there they got their
teaching. Far removed from the
din of the haunts of men—distant
alike from human eye and ear—
there they met alone with God; there
they were equipped for the battle.

A LESSON IN STEADFASTNESS.

The business of a river is to flow.
Its bank may be beautiful or un-
pleasant; its current strong or slug-
gish; its skies blue or clouded; its
waters may mirror flowers in spring
and ferns in summer; may float the
dead leaves of fall, or be hemmed in
and pressed by the ice in winter—it
must flow on. A noisy brook in its
youth, a noble river at last, so deep
that men say, "There go the ships,"
majestically entering the ocean; but
from its birth to its bourne its busi-
ness is to flow. Here eddies may
seem to be turning it back, there the
current may be checked by a resist-
ing arm of land, but the central
stream moves steadily onward as
though led by the hand of destiny.

Is not this steadfastness to mark,
to make, the character of your lives?
Is it not God's will that we should
press steadily on to our goal in obe-
dience to him, in channels of his
choosing, whether in sunshine or
shadow, in the cheer of spring or in
the chill of winter, neither detained
by pleasure nor deterred by pain?

The hosannas of the children rang
about Jesus and gladdened his heart,

the palm branches were strewn in
his path and gave him joy, but he
would not build a tabernacle of the
branches, good as it was to be there.
The agony of Gethsemane confront-
ed Jesus, but it could not turn his
steadfast face.

Remember, then, amid the joys of
life, the glad but steadfast face of
our Master and amid the sorrows of
life, the sad but steadfast face of
our Lord. How strong, how peace-
ful, how deeply joyful our lives may
be, if they are sacramental, lived in
memory of Jesus, the central stream
of their deep determination like his
—doing the will of our Father.—
REV. MALIBIE D. BAISOCK.

PRAY FOR YOUR MINISTER.

If your minister is to preach ef-
fectively you must pray for him dur-
ing the week. His success is your
concern even more than his, for if
he preaches effectively it will enlarge
your knowledge of God, enable you
to apprehend God's will more clearly,
open up to you new fountains of
spiritual strength and joy, soothe
your restlessness, console your sor-
row, renew your courage in time of
despondency and add to your tri-
umph in the fullness of that red-
emption which God has achieved
for you through Christ. I have
come to the conclusion, for a very
long time, that if ever I preach a
sermon that seems to have any special
power over the conscience and
spiritual life of my own congrega-
tion, it is because people in the
Church have been especially praying
for me and my work during the
week. What success I have is theirs
rather than mine. Never find fault
with a sermon you may hear if you
have not been praying earnestly dur-
ing the week that your minister may
be filled with the Holy Ghost. You
will receive as you give. This is
God's own law and it is eminently il-
lustrated in the relation between a
minister and his people.—Dr. R. W.
DALE.

ONE BY ONE.

It is possible for a mass of human
beings to be gathered into the
Church and the kingdom of God in
a single day by one minister preach-
ing one sermon. It appears to have
been so on the day of Pentecost. We
have read of scenes which were wit-
nessed at camp meetings in the early
days which remind us of the story
of Pentecost. In his autobiog-
raphy James B. Finley tells of a
wonderful work of grace which he
witnessed at a camp meeting in Ken-
tucky before his conversion. Ac-
cording to his account hundreds of
men and women were cut to the
heart by the Holy Ghost under the
preaching of the word, and fell down
before the Lord like forest trees
swept by a mighty storm, and amid
strong crying and tears repented of
their sins. Such displays of divine
power may not be disparaged. God
is able to do this. We should be
glad to see the like again.

But if we do not see it on this wise
we are not to conclude that nothing
is being done for God, or that He
has deserted His people, or that the
preaching of the Gospel is now inef-
fectual. This is not the only way
in which God works. Nay, we are
bound to confess that it is not His
usual way of enlarging His king-
dom among men. By far the great-
er number of those who have been
truly converted since the beginning
of the Christian era have been
brought in by another way. The
conversions of which we read in the

New Testament were mostly brought
about one by one. When Andrew
learned how good it was to know
Jesus, to hear His gracious words
and live in daily fellowship with
Him, he went out and found his own
brother Simon, and brought him to
Jesus. Thus the company of disci-
ples began to expand. One man
who had come in touch with Jesus
brought another man to the Savior,
and he became a great apostle of the
faith. The next day Philip was
added to the little company. Then
Philip went out and brought in Na-
thaniel. Thus the magic circle was
enlarged one by one.

It is not a common thing for a
minister of the gospel to persuade
fifty, thirty, twenty, ten, or even
five persons to decide for Christ with
a single sermon. It is a rare thing
when a Sunday-school teacher brings
his entire class, or even a few of
them, to decide the question of serv-
ing God by addressing them collec-
tively. It is not by appealing to
men and women as a mass, but by
searching them out as individuals,
and speaking to them face to face,
when no one else can hear but God,
that the soul is won. Too much
dependence is placed on the pulpit.
It is the chief business of the
minister in the pulpit, and
of the Bible class teacher on
the Sabbath day, to sow the good
seed. Let them scatter it broadcast
with liberal hand. But when it
comes to reaping the harvest one
must come into close quarters with
the souls to be won. It is personal
work, hand to hand, face to face,
heart to heart, that builds up the
kingdom of God. The pastor does
his best work in this way. The Sun-
day-school superintendent does his
most effectual work in this way. The
teacher does his most effectual work
in this way.

This kind of work is best for the
worker. When a Christian feels a
deep conviction that he should speak
to his friend or neighbor about his
soul, and invite him to become a
Christian, he is at once seized with
the feeling that he needs special
preparation for this important mis-
sion. No sooner does he decide to
do his duty in this matter than he is
driven to the mercy seat, where he
pleads with God for grace. The
Lord goes with him, and puts forth
His almighty hand to help. From
that hour the man who has under-
taken this work sees the necessity of
living a holier life; for if he is to
lead another soul to God He must
show the way by his example. In
many ways he is made better. The
more of this kind of work a Chris-
tian does the better, the stronger, the
happier he will become. The less of
it he does the weaker and more un-
satisfactory will his spiritual life be-
come.

This is not an easy task. Feeling
that they have little part or lot in
this matter, the members of the
Church are at ease in Zion. When
the duty of personal work for the
salvation of one soul is imposed on
one Christian he thinks he cannot
do it. He tries to persuade himself
that it is not his duty. It is a hard
task. But why should a Christian
not be more than willing to under-
take something very difficult for
Him who did not shrink from the
cross? Besides, He who calls us to
this work will take care of the diffi-
culties. He can send an angel to
roll the stone away. Let the
faithful Christian go forth at
the call of God to bring in
one soul with the assurance that
He who calls him will not for-
sake him; and that the difficulties
shall be pushed aside by an unseen
hand.—Exchange.

Her heavier sympathies with her,
yet later she recalled this woman's
luxurious habits, in which the late
entertainments must always be done up
on such a date, the brasses polished at
such a time, and the silver cleaned on
another stated day. Nor had it
always been possible for this house-
keeper to find servants to fill her fan-
tastic requirements. The hostess
repeated the regretful words of this
woman to a friend, and supplemented
them by saying: "She does not
realize that her life is largely what
she has made it. She preferred to
have an elegant home, with every-
thing not merely comfortably clean,
but un-comfortably neat, rather than
to take time for reading. Now, I
myself often lament that I have no
time for piano practice, and wish I
were a better player; but really it is
my choice, for the few spare minutes
I might devote to music I spend on
my books."

A party of young girls were em-
broderring, when one of them
brought in a guest.
"I don't embroider, so I shall
have to read to you or talk," said the
new-comer.
"Don't embroider!" cried one of
the girls. "Why, what in the world
do you do with yourself?"
The girl had found so many oth-

the passion for card-playing is awak-
ened, and becomes fastened upon an
individual, he will forego home, fam-
ily, business, and suffer the loss of
all things for the excitement of being
at the card table.

Dr. J. G. Holland once said: "I
have all my days had a card-play-
ing community open to my observa-
tion, and I am yet unable to believe
that that which is the universal res-
ort of the starved in soul and intel-
lect, which has never in any way
looked to itself tender, observing or
beautiful associations, the tendency
of which is to utterly absorb the at-
tention from more worthy matters
—can recommend itself to the favor
of Christ's disciples. The presence
of culture and genius may exalt it,
but can never dignify it."

"I have this constant ringing in
my ears the dying injunction of my
father's early friend: 'Keep your
soul from cards. Over them I have
worked time and lost heaven.'
Fathers and mothers, keep your sons
from cards in the home-circle. What
must a good angel think of a mother
at the prayer meeting asking prayers
for the conversion of her son when
she allowed to remain at home play-
ing cards for 'pastime'?"—Lutheran
Observer.

CONTROL YOUR THOUGHTS.

Until you have learned to control
your thoughts you will never be able
to live a godly and righteous life.
As a man thinketh in his heart, so
is he; and it is because the thoughts
that we entertain in the bosom of
the soul are such worthless and vain
ones that our words and acts often
bring us heavy a condemnation. The
name we lose.

"Well, might the wise man say,
'Keep the heart with all diligence
for out of it are the issues of life.'
When the heart is right the ear and
the eye and the mouth and the feet
will necessarily obey its promptings;
but when the heart is wrong, filled
with tales of evil, like the cattail-
fish, it will develop itself in the im-
purity to which it gives vent."

If you habitually permit evil
things to have their right of way
through you, or indulging with you, re-
member that in God's sight you are
here equally guilty with those that
indulge in evil acts, because you
are withheld, not by your fear of
Him, but by your desire to maintain
your position among men.—J. R.
MEYER.

LIFE IS WHAT WE MAKE IT.

"I wish I could have kept up my
studying, but I have had so many
household cares that it has been al-
most impossible for me to get an op-
portunity even to read," said a woman
in middle life.

Her heavier sympathies with her,
yet later she recalled this woman's
luxurious habits, in which the late
entertainments must always be done up
on such a date, the brasses polished at
such a time, and the silver cleaned on
another stated day. Nor had it
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do you do with yourself?"
The girl had found so many oth-



Mirth is an almost
futile sign of good
health. A sick woman
may have a smile on her
times be moved to laugh
ter, but when a woman
is building over with
mirth and merriment she
becomes a well woman.

Dr. James's Favorite Prescription
made thousands of patients who
could neither read nor write,
and who were unable to
attend to their business,
and who were unable to
attend to their business,
and who were unable to
attend to their business,

Accept no substitute for "James's
Prescription." There is nothing else
so good.

Dr. James's Favorite Prescription
is sold by all druggists and
dealers in medicine. It is
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The Moral World

W. M. D.

making suggestions to a hypnotized
subject works an injury to his nervous
system exactly proportioned to the
character and importance of the de-
tention.

"A very simple experiment will dem-
onstrate the truth of this proposition.
After a subject has been hypnotized,
let another hypnotist be introduced
and placed in communication with the
subject. Then let a strong, vigorous
suggestion be made to the subject by
one of the hypnotists, and immediately
induced by the other. In other words,
let two antagonistic suggestions be en-
forced upon the subject at the same
time. By the law of his being, he is
impelled to accept the suggestions
apart to him. Here are two antag-
onistic suggestions, equally, we
must suppose, entitled to acceptance
of each clamoring for recognition. The
result is that the subject is thrown
to a state of mental distress and
irresolvability that is simply indescrib-
ible, and it usually ends by the awak-
ening of the subject with a painful
nervous shock. It goes without saying
that a persistence in such experiments
will soon wreck the strongest nerv-
ous organism."

The effects of a mental conflict in
a subjective conscious state do not
differ in character from the effects of
similar mental conflict in the ob-
jective conscious state. For instance,
the effects of a vivid and most dis-
tressing dream, which is in the realm
of sub-consciousness, may last for a
long time—in fact, through life—and
be quite as injurious to the nervous
system as a great sorrow in a waking,
rational or objectively conscious condi-
tion.

I doubt not the careful reader has
deplored the thought that he who
has been the subject of moral training
in ideas, and yet lives in contraven-
tion of moral principles—in other
words, lives a conscious lie—is the sub-
ject of a mental conflict which, if per-
sisted in, will result in his nervous
break-down. Hence is accounted for
the frightful wreckage of nervous sys-
tems in this country—the awful in-
crease of insanity and suicide. Passion
and commercialism rush men to the
brink over which many fall and others
perish.

He who has committed a crime, the
retort of which is in his own breast,
struggles about with him the "body of
death" without the slightest danger of
rejection. Conscience dies by degrees,
and the conflict at length breaks the ner-
vous system—as is vulgarly said, "he
loses his nerve," and hurries to an
asylum to confess his crime and give
himself up, commit suicide or goes to
an insane asylum.

It is a singular fact that thousands
of wealthy, successful men are dissat-
isfied with their methods of acquiring
wealth. In the midst of their wealth
they are dissatisfied with their meth-
ods of acquisition and are seeking
for means of compensating, in a
measure, for this moral dereliction by
rites of one form or another, thus
evincing themselves of a great nervous
strain induced by mental conflict.

In the Roman Church, thousands
of men have been a lie rush to
the seclusion of the monastery or the
convent for relief from the nervous
strain and threatened break-down.

The Protestant Church, not having
the seclusions, hangs out "dang-
erous" and then puts up guide-boards
along the highway along the highway
passion and commercialism.

A few people of great wealth have
lacked foresight and moral fiber to
evade themselves of the danger of
a dramatic finale by distributing
wealth, thus bringing mental tranquil-
lity, nervous rest, health, and, by the
attitude of a few other essentials, the
franchise of long and happy lives. Of
these are Carnegie, Miss Helen Gould,
Stanford, Mrs. Hearst, Rockefeller
and others.

The rich young man who came to
Jesus was a sufferer as we have
referred. His nervous system was
in a threatened collapse, and his
desire for Christ was in the hope that
he would apply some easy remedy,
and be able to sell all and distribute to
the poor, he had not the moral fiber
to meet the conditions and he went
away sorrowful. He doubtless became
a nervous wreck when he might have
known what Miss Gould says she has
known:

The unspeakable pleasure of giv-
ing is profitable, . . . hav-
ing the promise of the life that now is."
—Grange, Texas.

The desire for property with a view
to right and legitimate use is not
in itself covetousness, but it is law-
less and right. If there were no desire
for wealth, there would be no need of
it. It would soon cease to exist at all,
and society would go back to a state
of actual barbarism.—Exchange.

Secular News Items.

A crosscutting plant to cost \$100,000 is to be located at Texarkana.

A report from Laredo, Texas, says: Ninety per cent of the stock in this county is and has been lying for months on pickety pear, the thorns of which are buried off the stalk by gasoline burners.

The anniversary of the fall of the Alamo, or "Heroes' Day," was celebrated in San Antonio and Houston on March 6. All the graves of the heroes of the Republic in those two cities were decorated.

Secretary Long submitted his notice of resignation from the cabinet to the President last Monday and his resignation was accepted. He desires to again take up the practice of law in the city of Houston.

At Weston, Texas, Forrest Dought, while digging a well, at a depth of sixty feet found a carp fish in a perfect state of preservation. It was twelve inches long, and not a fin or scale on it is missing.

The Coachman's Union of Trenton, N. J., have decided against driving Sunday firetrucks. An agitation against Sunday firetrucks has been going on in that city for some time and the movement has the endorsement of the clergy.

At Guthrie, Ok., a municipal public commission has been named to Miss Mary Antoline, a Mrs. and Mrs. John W. Smith, the first business record where an Indian woman has held an office of this kind.

Capt. Grossman, who started on February 6 to walk from Los Angeles to the Yukon, a distance of 500 miles, on his water-walking shoes, completed his arduous trip on Wednesday. His water shoes are five yards long. Capt. Grossman towed his wife in a boat.

Leads Thomas Dowson, of Philadelphia, R. I., one of the best church organists in this country, completed last Sunday sixty-two years as an active church organist, and after the evening service in the Church of Epiphany, in that city closed his public work in that line.

The Young Men's Business League and the Women's Business Club of Waco, have undertaken to raise the funds for building mills to be located in that city. The plant is to have a capacity of turning out 30 dozen articles of knit underwear daily, and will employ 100 operatives.

Chickley, a diplomatic representative of Turkey in Washington, has been in that city six months and has not as yet been officially recognized. He arrived here just before President McKinley's death, and his papers had to be sent to Turkey to be changed, the corrected ones have not arrived in this country.

Prof. Thomas J. J. See, U. S. N., the astronomer in charge of the equatorial of the United States Naval Observatory at Washington, has been honored abroad by being elected to membership in the Deutsche Mathematiker Vereinigung and to the Societe Mathematique de France, two leading European societies of mathematicians.

Japan has gone wild with delight over the conclusion of the Anglo-Japanese alliance. An elaborate torch-light procession was held at Tokio, and all over the country celebrations are being held. Another feature this spring will be the joint naval maneuvers by the British and Japanese fleets in the China Sea in honor of the conclusion of the alliance.

During the burning of an outburst at the residence of Mrs. M. J. Carter, in Taylor, last week, \$100 in money was burned. The money consisted mostly of green-back bills. It was hidden in an old stove in the house for safe keeping, and when the building caught fire it was impossible to get the money out. Some silver and gold coins were found after the fire, but only a small part of the money was in coin.

The Galveston Bar Association has unanimously decided to present to the President the name of Hon. M. F. Kiesberg as a man and lawyer highly qualified in every particular for the position of Judge of the new Federal district about to be created and to be known as the Southern District of Texas. It is understood Mr. Kiesberg is being generally endorsed by the lawyers of the new district.

The work of the committee formed for the purpose of placing a memorial of John Rankin in Westminster Abbey has been accomplished. The memorial takes the form of a bronze medallion. The sculptor was the late Gordon Ford, R. A. The place assigned to the memorial by the dean and chapter is in Poets' Corner, immediately above the bust of Sir Walter Scott.

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish washers, I have tried the work with wonderful success. I have not made less than \$100 any day for the last six months. The Mound City Dish washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washer Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men. JOHN F. M.

The bill to classify the rural free delivery service and place the carriers under the contract system was passed in the House Monday, but in a form that completely changed the purpose for which it was framed. All the provisions relating to the placing of carriers under the contract system were stricken out and the contract system not only continued, but the maximum salary of carriers increased from \$50 to \$60 per annum.

The Cunard Company has decided to build two new steamers for the Atlantic passenger trade, which will eclipse in size anything afloat, says the Liverpool Daily Post. According to information received, these vessels will be over 200 feet long, with engines of 4,000-horsepower, and have a speed of twenty-five knots. A vessel running at twenty-five miles an hour would make the run between New York and Queenstown in a little more than four and a half days.

Messrs. Walmarans and Wessels, the Dutch representatives who came to the United States for the purpose of conferring with the Secretary of State, achieved their purpose last week. Secretary Hay heard them attentively and then referred them to the President. As private citizens they were received by President Roosevelt, and remained with him about fifteen minutes. After listening to what they had to say, he informed them that the Government could not and would not interfere in the struggle.

The Texas Commissioners visited the Exposition grounds at St. Louis recently and selected a site for the Texas State building at the World's Fair. The structure will stand on a hill directly south and contiguous to the one picked out for the Illinois building. The Illinois building will stand on the hill next south of the one to be occupied by the Missouri building. These locations are beyond that of the United States Government building, which will overlook the main exhibit buildings of the Exposition on the extreme eastern part of the site.

The American Cattle Growers' Association, embracing all cattlemen's associations west of the Missouri River, met in Denver, Colo., on the 10th of March for its second annual convention. F. B. Lusk, of California, President of the association, called the convention to order. Several hundred delegates were present. President Lusk's annual address was devoted largely to the question of leasing the public domain. He advocated the enactment by Congress of a law to regulate the matter. Untold harm is being done to the cattlemen, he said, by the free use of the public lands for grazing purposes.

The President has decided that his daughter, Miss Alice Roosevelt, shall not attend the coronation of King Edward. When Miss Roosevelt's status became a matter of international discussion the President first considered the advisability of canceling the program, but not until it was found that an invitation to visit the Emperor and Empress of Germany was on the way to America was it decided that, in view of the extreme youth of Miss Roosevelt and the international conditions, as well as the courtesies she would be called on to meet, the English visit and all its delights would have to be relinquished.

The following is reported from New York: That women are incapable of mastering the Chinese language was a statement made by Herbert A. Giles, professor of the Chinese language at Cambridge, England, in an address at Columbia. It was his first lecture in this country, and also the first to be given by the new Dean Long, Department of Chinese at Columbia, for the establishment of which an unknown person gave \$20,000. More than half the audience was composed of women, and this proved rather embarrassing, as some of Prof. Giles' remarks were not exactly complimentary. He said, for example, that the Chinese symbol for treachery was woman.

A terrible wreck occurred on the Southern Pacific Road 20 miles east of El Paso Friday morning at 2:30 o'clock. The west-bound Galveston, Harrisburg and San Antonio passenger train was four hours late and making up lost time, running at a speed of forty-five miles an hour. Two and a half miles east of Maxon is a very sharp curve, and here the engine jumped the track and went into a ditch. The consequence of the accident was indeed fearful. All the cars, with their loads of human freight, were piled in a promiscuous heap upon the engine, with a hundred or more human beings imprisoned thereunder. The debris took fire and the horror of the situation was increased a thousandfold. Thirteen lives are now reported as lost and many persons injured. The cause of the accident is a mystery. The engineer probably lost control of the engine, but the position of the bodies of the engineer and fireman is conclusive proof that neither made any effort to desert his post.

The following comes from New York: Bishop Potter was chairman and Booker T. Washington the principal speaker at a meeting held at Carnegie Hall in the interior of Hampton and Tuskegee Institutes. The meeting was held under the auspices of the Armstrong Association. Mr. Washington was introduced by Bishop Potter, who said that after the President had entertained Booker T. Washington as

his guest he telegraphed him as follows: "I congratulate you upon your guest. He was a guest at my table last winter, and I never entertained a worthier one." "Somehow or other," continued the Bishop, "my message became public, and since that time I have received numerous letters from people south of Mason and Dixon line entreating me not to show myself in their neighborhood, as their citizens had no desire to entertain me." The report states further that Washington was received with great applause.

An explosion in the Catsburg mine of the Monongahela River Consolidated Coal and Coke Company, at Monongahela, Pa., last Thursday resulted in the death of five men and the serious injury of several others. On the Monday before a premature explosion of dynamite caused gas to ignite, and since that time the mine had been burning. All the air channels were closed, and it was thought that the flames could be smothered. On the morning of the accident twenty men entered the mine to investigate. A terrific explosion soon followed. It is not explained what caused the explosion, but it is thought that the turning in of the air, which had been shut off, by the fan, caused the gas which accumulated to ignite.

An announcement has been made in New York that there has been organized in that city an association to promote Southern education, to be known as the General Educational Board, and that more than \$2,000,000 had been placed at the disposal of the Board of Trustees. The underlying principle of the association is stated to be recognition of the fact that the people of the Southern States are earnestly engaged in the promotion of education and that in this effort they should receive generous aid; and to this end and in pursuance of this and kindred objects the association will seek gifts, large and small, from those in sympathy with its plans.

During Prince Henry's recent visit to Boston the Harvard University bestowed upon him the honorary degree of doctor of laws. The Prince received the following congratulatory address from the German Emperor: "I congratulate you upon receiving the honorary degree today of Harvard University, the highest honor which America can bestow. May the copies of the examples of German art and German civilization, which I transmit through you, be to the professors as well as to the young students an incentive through their lives and an inspiring example in the pursuit of German ideals and in the striving for all that exalts and is lasting.—William."

Adverts received in Washington from the seats of war in South America are meager. Nothing has been heard of the reported insurgent naval operations on the coast of Venezuela. But reports from Colombia show that the Government is thoroughly awakened to the formidable character of the revolutionary outbreak near the capital, and that a large body of troops has been hastily ordered from the north to assist in the defense of the capital. The withdrawal may have a considerable influence on the campaign on the Isthmus of Panama. The report came from United States Minister Hart at Bogota that fighting had continued for some days, but that reliable details had not been received.

The American Legation presented to the Porte the second note referring to the capture of Miss Ellen M. Stone, pointing out that as Miss Stone was captured, the ransom paid and the prisoner delivered in Turkey, the brigands must be within the Turkish frontier and should therefore be captured. The note denies that the authorities were ever required to loosen their vigilance on the frontier, and asserts that only the movements of the troops in the interior were interfered with. The first note presented to the Porte by the United States Legation at Constantinople in the matter of Miss Stone's capture by brigands demanded the punishment of the guilty parties. The Porte repudiated responsibility.

Secretary Root has ordered Gen. Wood at Havana to go to Washington at his earliest convenience for the purpose of conferring with the President and Secretary of War in regard to necessary steps to be taken for winding up the affairs of the military government in Cuba and the establishment of the Cuban Republic. It is believed that the transfer of government can be expected by May 1. The change in the control of the Government does not necessarily mean, it is said, that the United States forces will be withdrawn from the island at that time. The date of the actual transfer of government and the time of the withdrawal of the American troops are questions which will be determined after the proposed conference with Gen. Wood.

The biggest haul of the South African War was made by General Delaney last Friday in the Orange River Colony. He captured General Methuen and four guns. Three British officers and thirty-eight men were killed. Five British officers and seventy-two men were wounded. The fight occurred before dawn between Winberg and Litchenburg. Delaney, who has proved himself the most able of all the Boer Generals, has within a fortnight gained a second decisive victory. His first victory was the capture of

Von Donop's convoy, when the British casualties in killed, wounded and men made prisoners totaled six hundred and thirty-two, and he has now added to his laurels by the capture, for the first time throughout the campaign, of a prominent British General and by inflicting what is generally admitted to be one of the worst reverses the British have suffered throughout the whole war.

Prince Henry's visit to Philadelphia on Monday finished his American tour. He expresses himself delighted in every particular. Germany is completely satisfied. The Berlin papers declare the Prince's trip was never intended to have any specific political aims, but merely purposed to bring about an improvement in the popular feeling in both countries. The Bismarck Zeitung admits that its most sanguine expectations have been exceeded by the occurrences of the Prince's trip and says the heartfelt cordiality displayed by the Americans was greater than could have been expected. The National Zeitung says that Prince Henry and the Americans have learned to understand and appreciate each other, and that the result obtained is out of the common. It is not to be forgotten, says this paper, in the busy rush of modern life.

The following report comes from London: The Madrid correspondent of the Daily Mail telegraphs that much mystery surrounds the matter of prolonging the regency of Spain, owing, it is said, to the incapacity of the young King to exercise the functions of sovereign. The more important newspapers, such as El Correo, the organ of Senor Sagasta, and La Epoca, the organ of the Conservative party, consider it of sufficient importance to devote much space to the subject. It seems at court there is a scheme to establish a sort of "King's council." According to another version, the Queen will exercise her functions for five years, during which time King Alfonso will complete his education. El Liberal says that while the King can not exercise his authority, the Cortes may consider the question of exercising the regency.

The following dispatch from Peking is dated March 7: Chinese officials are greatly disturbed over the conditions at Jehol. About 100 miles northeast of Peking, where bandit soldiery have captured a priest. An official of the Foreign Office declares that the Russians have already dispatched five hundred troops to Jehol from the Manchurian border. The trouble began over the settlement of claims of native Christians and it resulted in rioting between the Christians and the non-Christians. Brigands took advantage of these conditions to plunder the country and the Russian telegraphic connections were incidentally cut. The Foreign Office says that the captured priest is a Belgian. It was reported March 7 from Peking that the Chinese court had ordered the immediate release of this priest in order to forestall the ex-

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try of foreign troops into the district of Jehol, which is rich in gold mines.

The following report comes from New Orleans: Gen. Samuel Pearson, the Boer official and envoy, accompanied by his attorney, Judge John C. Clegg, called on Gov. Heard, making a personal appeal for a full investigation of the alleged British army post at Port Chalmers, below this city. Gen. Pearson said he could furnish proof positive that a recruiting station was maintained in connection with the mail ships, and that soldiers and men are daily engaged in warlike operations on Louisiana soil. He alleged that British army officers maintained a general camp headquarters at the St. Charles Hotel. Gov. Heard promised to hold back his official reply to President Roosevelt, who asked for an investigation of Gen. Pearson's charges, until the Boer could submit his evidence.

The Spanish Treaty Claims Commission last week handed down a decision against the claimants for deaths and injuries received by officers and seamen in the wreck of the battleship Maine in Havana harbor. The commission holds that "individual claims of citizens of one nation may arise against the government of another nation for redress or injuries to persons or property which such citizens may have sustained from such government or any of its agents, but such individual claims do not arise in favor of the officers and seamen of a ship of war who receive, in the line of duty, injuries to their persons for which a foreign government is responsible. The claim against the foreign government is wholly national and all injuries to such officers and seamen are merged in the national injury, and they can look only to their own government for such remuneration as it may choose to give them."

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God's truth defies letters and demands life. They who love melancholy live in misery.—Ram's Horn.

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The Home Circle.

A BABY'S FACE.

Some years ago I daily passed
Both noon and eve a lonely place—
A happy home, where watched for me
A window-pane a baby's face.
My heart, though sometimes as great,
All lighter grew on passing there.
For baby's smiles can fit a weight
That broadest shoulders can not bear.

Unconsciously I sidler step,
In eagerness to catch the kiss
She always threw and I returned,
With a much lighter heart, I see.
How dear, thought I, to parents' hearts
Must that tiny child you now be grown,
But just how dear I did not know
Till after God gave me my own.

One morn I missed my little friend,
It seemed the day would never be.
That eye I missed back and found
A bow of white curls on the door.
How great, how good, that mother's gift!
My own heart still, and gave a groan;
But just how great I did not know
Till after God had claimed my own.

It shows the beauty of piety,
In every street of country lane,
The happy face of a child
Smiling at the window pane.
Two little hands, my heart's true friend,
And father's looks the light I see,
In looking on a mother's face,
My baby's face looks out for me.

ELMIE MALONE MOOREHEAD.

LITTLE WORDS AND DEEDS.

While there has been a great deal
said about acts of kindness and deeds
of charity, the theme can not be ex-
hausted. Eternity will only reveal the
vast amount of good that has been ac-
complished by one kind word, one act
of kindness, a word of gentle reproff
or encouragement, or a word of praise
when deserved. I have great reason
to praise God that I had a noble
mother, who praised her children when
she found occasion. She did not think
it would spoil them to praise them, if
she saw they were trying to do well.
I have known parents who never for-
got to scold, but always forgot to
praise.

Readers, you will pardon me for re-
ferring to myself, but as I know more
of myself than I do of others, I can
speak more freely. When I was but a
young girl, not 11 years old, one day
my mother had company, and the cook
being sick, I proposed getting dinner.
I begged my mother to stay with her
guest and I would bring up everything
all right. All did well but the chicken
pie, which was quite dry. (I had for-
gotten to add water.) Mother, dear
soul, praised it, but said very sweetly
that it would have been a little nicer
if it had a little more water. She
thought best not to scold, when I was
trying to do well.

I know people who are unfortunate
and discouraged, if they had a little
more of the milk of human kindness
and not so many scolds and frowns,
would be better able to stem the storm
of life. Kindness is what we need. If
our brother is in the ditch, let's help
him out. We can not scold him out.
I know a brother who had been in the
mire of strong drink for a number of
years. It seemed his friends had all
deserted him. But a gentleman of dis-
tinction met him on the street one day
and said to him, "You are too nice a
man to throw yourself away as you are
doing." The man of strong drink told
me, after his reformation, that the one
kind word caused him to stop and
think. He is now a respected citizen
and Christian. We often hear the re-
mark, "Oh, I have enough to do to at-
tend to my own affairs." And some
are so busy thinking of their own af-
fairs that they neglect their duty. Oh,
let us be up and doing something for
humanity while we have opportunities,
for we shall not always be here.

MRS. A. S. A. THOMPSON,
Poet Sullivan, Texas.

(This was written a short time be-
fore this good saint of God passed into
the other world.—Ed. Advocate.)

THEY NEVER DIE.

Wisdom through ignorance came to
me when I was a little child. Ignorance
was an old "black mammy" before the
war; wisdom what she taught me. In
the cruelest way, perhaps, the lesson
was given, but it was seed sown in
good ground, and is with me still.

She taught me that God was good
and to love him was more than meat
and raiment.

Now I know the fear—or love—of
the Lord is the beginning of wisdom.
Here was a pious life, which shone
through the pall of serfdom and radi-
ated the small circle of her existence;
but more, it seemed beautiful for its
small compass, as it would often bul-
ble over for very fullness.

Mr. Little heart would feel and al-
most comprehend the import of her les-
sons to me.

I was her favorite "white baby,"
given in her charge by my overtaxed
mother. She loved me—this colored
foster-mother—and her black skin and
lanky head were no barrier to my love
for her.

Tender and susceptible childhood

loves where most it is loved, and is
fashioned and modeled, generally, by
its surroundings. It finds pleasure in a
muddy stream, if no crystal stream
is by; melody in a croaking frog, if no
bird-song is in the air; beauty in a
withered leaf, if no blooming flower
is near. The pliable heart is ready for
good or bad, and every child-life brims
with experiences and impressions the
recollection of which in later years will
gladden or sadden them.

Bend the twig tenderly in the right
direction, and, though it be buffeted
about and assailed on every hand in
years to come, yet thoughts—careful
thoughts, perhaps happy thoughts—
will gather the neglected jewels and
keep them, perchance only in memory,
as treasures that never die.

The African exotic plant of sabb-
luc turned my young heart to heaven
and God, and though life, with shade
and shine, has come to me since that
time, and I have often wandered away
—away from the right—yet I remember
her simple faith, and it buys me—her
old conception of rest and heaven in
the ditty she taught me—

"To the land, to the land, I am bound,
Where no more stormy clouds arise."

Years—many years—have passed
since this metered slave, in her illi-
terate way, taught a little child, here a
little, there a little, right from wrong,
yet the lesson abides with me and will
never die.

MRS. JOSEPHINE TULLORS.

THE BEGINNING.

"Give me a cent, and you may pitch
one of the plugs; and if it catches over
a nail, I'll give you six cents," said a
man.

That seemed fair enough, so the boy
handed him a cent and took a ring.
He stepped back to a stake, tossed his
ring, and it caught on one of the nails
that were fastened in a board.

"Will you take six rings to pitch
again, or six cents?"

Six cents," was the answer, and two
three-cent pieces were put into his
hand. He stepped off well satisfied
with what he had done, and probably
not having an idea that he had done
wrong. A gentleman standing near
had watched him, and now, before he
had time to look about and rejoin his
companions, laid his hand on his
shoulder.

"My lad, this is your first lesson in
gambling."

"Gambling, sir?"

"You staked your penny and won
six, did you not?"

"Yes, I did."

"You did not earn them, and they
were not given you. You won them
just as gamblers win money. You have
taken the first steps in the path. That
man has gone through it, and you can
see the end. Now I advise you to go
and give back the six cents and ask
for your penny, and then stand square
with the world, an honest boy again."

He had hung down his head, but
looked up quickly, and his bright, open
look as he said, "I'll do it." Will not
be forgotten. He ran back and soon
emerged from the ring, looking hap-
pier than ever. He touched his cap
and bowed pleasantly as he ran away
to join his comrades. That was an
honest boy.—Selected.

INWARD BEAUTY.

Heroism, purity, tenderness, devo-
tion to duty, weave a halo round the
brow and plant an angel in the face,
Milton and Dante, Keats and Wesley,
Robertson of Brighton and James Mar-
tineau, all illustrate this law. The
body is the soul's interpreter, and there
is a gospel of the face as well as a gos-
pel of the printed page.

How often we have marked the fact
that tenderness and truth have refined
and transmuted plain faces, while
envy and discontent have made faces,
which were naturally finely modeled,
unlovely and unattractive.

If we were asked what was the love-
liest thing we ever saw, and if we
thought deeply enough, we should an-
swer, the face of our sainted mother—
her eyes beaming with tenderness, her
hair whitening with the blossoms of
the tree of life.

And this is the beauty which wears—
the beauty caught from the inner spirit
which death cannot touch, but which
in a diviner world will behold the
King in his beauty and grow toward
that perfect loveliness forever and for-
ever.—Great Thoughts.

HOME.

At the head of a lace department
of a large store is a woman who has
risen to that position through years
of efficient work in inferior situations.
She receives a good salary, but laments
that she has no home.

"I have lived in boarding-houses
and apartments," she says, "until I am
tired of the name and sick of the sights.
I have lived in two rooms un-
til I feel that my whole life is nar-
rowed into eight walls, various closet

shelves and a trunk. But worst of all,
I am forced to live continuously in the
public eye."

Yet it is the ambition of very many
young married women to live in an
apartment or boarding-house. They
have no responsibility of servants or
repairs. They can "gad about," or de-
vot their whole time to the hobby
which interests them most. They fail
to realize that there is an atmosphere
about the very word "home" which
uplifts, while the performance of its
duties adds new strength and beauty
to the character. Best of all, the home
gives privacy—that boon which the
poor woman quoted above desired
most of all.

Of course there are apartment-
houses, and apartment-houses. Some
are the very best—of their kind—
while others are good, bad and indif-
ferent. But not one of them is ever
"home."—The Presbyterian.

THE LITTLE LOAF.

In the time of the famine a rich
man permitted the poorest children of
the city to come to his house, and
said to them: "There stands a crate
full of bread. Each of you may take
a loaf from it, and you may come ev-
ery day until God sends better times."

The children at once surrounded the
basket, striving and quarrelling over
the bread, because each desired to ob-
tain the finest; and they finally went
off without a word of thanks.

Only Franziska, a clean but poorly
clad little girl, remained standing at
a distance, then took the smallest of
the loaves left in the basket, kissed her
hand gratefully to the man and went
quietly and becomingly home.

On the next day the children were
equally ill-mannered and Franziska this
time had a loaf which was scarcely
half as large as the others; but when
she reached home and her mother
broke the bread there fell out quite a
number of new silver pieces. The
mother was frightened, and said:
"Take the money back at once, for it
certainly got into the bread by acci-
dent."

Franziska did as she was bid, but
the benevolent man said to her: "No,
no; it was not an accident. I had the
silver baked in the smallest loaf in
order to reward thee, thou good child.
Never remain as peace-loving and sat-
isfied."

He who would rather have a smaller
loaf than quarrel about a greater will
always bring a blessing to the home,
even though no gold is baked in the
bread.—Reformed Messenger.

A BOY HERO.

At Sellwood, near Portland, Oregon,
there was recently unveiled a monu-
ment to Arthur Venville, a lad who
lies in an unknown grave in the Philip-
pine Islands. Venville was born in
England, but was brought to this coun-
try at the age of ten months. When
he was only seven years old his fa-
ther died, charging the child with his
last breath, almost, to "take care of
the mother and sisters." The little
fellow promised.

He was a quiet boy, of studious hab-
its. He liked to go to school, and he
wanted to go to college, but he had to
take a place in a shop to help sup-
port the family. In 1897 his health
began to fail, and he enlisted as an
apprentice in the navy, still giving his
people his wages. The other fellows
called him a "girl sailor," he told his
mother when he came home on fur-
lough, a year later.

Venville was on the gunboat "Yack-
son" in 1899. She went to the Philip-
pines, and in April was sent to Baler
Bay to rescue some Spanish prisoners.
The young apprentice was one of the
party of seventeen which, under com-
mand of Lieutenant Gillmore, was sent
ashore to reconnoitre.

As the crowded launch approached
the silent shore there suddenly burst
upon it a storm of bullets. Several
men were killed, others were desper-
ately wounded, and all were drenched
with the blood of their comrades.
Lieutenant Gillmore has since told in
McClure's Magazine of the behavior of
Venville, the eighteen-year-old ap-
prentice who had never before been
under fire.

"Having no other weapon than a
revolver, useless at the range," wrote
the officer, "I reached for the rifle
dropped by one of the dead. It had
been hit in the lock and the clip was
jammed in. Venville, one of the ap-
prentice boys, attempted to fix it. A
bullet went through the flesh of his
neck.

"Mr. Gillmore, I'm hit," he said,
But he continued working at the rifle.

"A second shot ploughed through
the boy's breast and came out in his
armpit.

"I'm hit again, Mr. Gillmore."

He was still trying to pull out the
jammed clip, when a ball cut a furrow
in the left side of his head.

"Mr. Gillmore, they've hit me
again!"

"He wiped the blood from his brown
eyes with his coat-sleeve, and then re-

The Care of Blankets.

Never let blankets remain in service after they are soiled; dirt rots the fibre and invites moths. Because of the peculiar saw-tooth formation of wool hair it is necessary that a soap made of the best materials be used; a cheap soap, especially one which contains rosin, will cause the blanket to become hard by matting the fibre.

To Wash Blankets and Retain their Softness.

Dissolve shavings of Ivory Soap in boiling water, add cold water until nearly lukewarm. Immerse a blanket and knead with the hands, rinse in clear warm water in which also some Ivory Soap has been dissolved. Dry in a place that is neither very warm nor very cold.

turned to his task as calmly as if it were only a mosquito that had stung him. It was not three minutes until a ball crashed into his ankle, inflicting a painful hurt. There was just a slight quiver in the lad's voice as he looked up to me and said:

"Mr. Gillmore, I'm hit once more, but I've fixed the gun, sir."

One wishes this true tale might have ended, as stories do, with the hero's recovery and return; but when the other survivors of Lieutenant Gillmore's party were taken into the interior, Venville, being unable to travel, was left behind, and some time later he was killed by the order of an insurgent General. Yet his eighteen years, few though they were, had been spent to some purpose. The monument stands a fair and stately symbol of the boy's life.—Exchange.

CONSEQUENCES.

In a country town, many years ago, some children were met for a social evening at an old farmhouse, and while the sport was at its height, a little boy thought it would be "funny" to draw a chair out from under a little girl, and let her sit down on the floor.

He watched his opportunity, and made the attempt; but the little girl, seeing what he was doing, jumped back into the chair, and striking her spine upon one of its projections, broke her back. For seven years, from fourteen to twenty-one, she lay upon her bed, and during all that time was carried from her chamber to the parlor but once. Thirty years have passed; I have just returned from a visit to her sick chamber. Thirty years of disability and pain as the consequences of a thoughtless deed by a little boy. A few strangers minister to her daily wants, without whose aid she would be sent to the poorhouse or home for the wretched and homeless poor. Terrible consequences to follow a thoughtless act! Let boys be careful. Let all remember that consequences walk hand in hand with every deed, and that for all our deeds God will bring us into judgment.—Christian Era.

BEGIN AT ONCE.

Hudson Taylor, the missionary, had a talk with a young Christian who thought he ought to know more about Christ before doing any church work.

"Well," said Mr. Taylor, "I have a question to ask you: When you light a candle, do you light it to make the candle more comfortable?"

"Certainly not," said the other, "but in order that it may give more light."

"When does it first become useful—when is it half burned down?"

"No, as soon as I light it."

"Very well," said the missionary, promptly; "so thou and do likewise; begin at once."—Sunday-School Advocate.

ONE BUSY GIRL'S WAY.

In the room of a girl friend the other day, we noticed something which especially interested us. To the pin-cushion, which occupied the central position on her dresser, was pinned a short poem, evidently clipped from some newspaper. And the poem happened to be the "Recessional," which everybody knows about, but comparatively few people know.

Now a pin-cushion is not a place where one expects to find a poem, however grand or beautiful, and we looked to our friend for an explanation.

"I always have something I especial-
ly want to know pinned to my cush-
ion," she said, smiling, "and when I'm

brushing my hair or adjusting a col-
lar button, I just glance over the lines.
Before I know it, I have the whole
committed to memory, and then I re-
move it and place something else in
its stead."

Now this girl, as we happen to know,
is a very busy girl, a stenographer in
a law office, an earnest Church worker,
a favorite with other young people,
and we had been surprised to hear her
spoken of as so well informed. We
wondered how she found time to ac-
quire her information, but the pin-
cushion revealed the mystery. She
had learned the art of utilizing the
minutes.—Michigan Christian Advoca-
te.

WHAT IS A SLEEPER?

Here is a definition which is as dif-
ficult to read rapidly as "Peter Piper
picked a peck of pickled peppers,"
and yet it is more sensible. In fact,
it is an actual statement of facts, as
you will find if you will read it slowly.

A sleeper is one who sleeps. A sleep-
er is that in which a sleeper sleeps. A
sleeper is that on which the sleeper
runs while the sleeper sleeps. There-
fore, while the sleeper sleeps in the
sleeper, the sleeper carries the sleeper
over the sleeper under the sleeper and
wakes the sleeper in the sleeper by
striking the sleeper under the sleeper
on the sleeper, and there is no longer
any sleeper sleeping in the sleeper, on
the sleeper.—National Advocate.

The horseshoe in China, as well as
in other countries, is looked upon as a
harbinger of good luck. For that reason
Chinese mandarins, when buried,
have horseshoe graves, and they be-
lieve that the bigger the horseshoe
grave the better the luck of the de-
parted. As a result, the mandarins
outvie each other in the size of these
horseshoe graves.

WIFE'S INGENUITY Saves Her Husband.

The author of the "Degeneration of
Dorothy," Mr. Franklin Kinsella, 225
W. 25th St., New York City, was the
victim of a little by-play—but he
can best tell the story himself. "I
must confess that I have been the
victim of an innocent deception which
turned out all for the best, however.
For some years, that coffee served as
a lubricant to my cerebral convolu-
tions, in other words, 'made the
wheels go round,' and I had an idea
that I could not work without it as
a stimulant.

I soon paid the penalty in nervous-
ness, loss of flesh, insomnia and rest-
lessness, none of which troubles
would yield to any or all medicines. I
finally got in rather a bad way and
my wife took a hand in the affair all
unknown to me. She purchased a
package of Postum Coffee and first
gave me one half Postum and one half
coffee. In a little time she had me
down to clear Postum, and I was none
the wiser.

I noticed that I was getting better,
my nerves were steadier, and I began
to gain flesh and sleep nights. My
work was performed far better than in
my old condition.

Commenting upon my greatly im-
proved health one morning I was told
the truth. 'Tis to laugh,' so I submit-
ted gracefully and joined the Postum
ranks.

Experience teaches that boiling is
one-half the game. When the direc-
tions are carried out the result will be
as fine a cup of rich, fragrant coffee
as ever delighted the senses without
ruining the nerves."

REALIZATION.

An inward light that seldom casts its beam Beyond Reality's swift-tumbling stream.

Tears vanquished by the busy toll of life; Unheeded passed it out without a strife.

WILLIAM FORREST KERR, Bowie, Texas.

ADVOCATE AGENT ABROAD.

From Victoria I went to Uvalde, but took sick after putting in two days with Bro. Thomas and his people.

Uvalde is near the Nueces River and at the lower end of the canyon that leads up the Nueces Valley to Barksdale and beyond.

After being sick so long in San Antonio, I went to my old pastoral charge—Rockport—to recuperate and work up the Advocate.

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on the gulf coast—where Gen. Taylor camped—with shell walks and drives, cottages all over the ample, shaded grounds, a breeze all summer that makes one forget the simon-swept interior, and a cleanliness everywhere that is marvelous!

Of course, I got some Advocate subscriptions down there. And it was my pleasure to be there when the new pastor and his new wife were installed in the parsonage, and to know that they started off under the most favorable auspices for a great year's work.

A FEW NOTES FROM CALIFORNIA.

Rev. Sam'l P. Wright, of Santa Ana, Cal., did not intend these notes for the press. But we take the liberty of printing them from a private letter.

Your esteemed favor is to hand. It waked a desire for the moment to turn myself loose in the Advocate and tell your readers all about California and on and on.

Some time ago the statement was made in the Nashville, and I believe copied in the Texas, that Dr. W. F. Tillet and his brother from North Carolina were the only two brothers that would be members of the approaching General Conference.

Let me say though before I close. It would please me to write the Advocate one or more letters if I could. But I am a very busy man.

again. I found my health by coming here and am afraid to risk the experiment of trying to carry it away.

THE SALOON THE WORST ENEMY OF THE CHURCH.

At our Men's District Preachers' Conference it was suggested by one speaker that "were it not for strong drink there would most likely be over three hundred stations and circuits in the Little Rock Conference to-day."

There is no estimating the weakness of the Church caused by drinking members. Members who visit saloons are not religious, and their help is always against the Church.

Think of stewards and preachers calling for saloon money to help on in righteousness! Their righteousness ought at least to be equal to that of the scribes and Pharisees who refused to use the blood-money of Judas in the temple.

The onion is undoubtedly a wholesome article of food, in fact has many medicinal qualities of value, but it would be difficult to find a more indigestible article than fried onions.

A CORRECTION AND ELSE.

Some time ago the statement was made in the Nashville, and I believe copied in the Texas, that Dr. W. F. Tillet and his brother from North Carolina were the only two brothers that would be members of the approaching General Conference.

I have written nothing from the Hewitt charge this year. We have made an advance financially. The first Quarterly Conference was held early—December 6. The stewards advanced the salary \$60 over last year.

Every druggist in the United States and Canada sells Stuart's Dyspepsia Tablets, and they are not only the safest and most successful but the most scientific of any treatment for indigestion and stomach troubles.

glad of our return. We have not had a pound, but all along things useful and necessary have continued to find their way to the parsonage.

NATH'S PROVERBS.

Ideals make real. A dumb religion is a dead religion. The sting of a honey-bee is not sweet.

Patience is a powerful potential power. Blessed is the man who whistles at his work. Calling God big names is not glorifying him.

The truth is sometimes asked, but error never. NATH THOMPSON.

Calmness is the mark of true courage.—Ran's Horn.

FRIED ONIONS

Indirectly Caused the Death of the World's Greatest General.

It is a matter of history that Napoleon was a gourmand, an inordinate lover of the good things of the table, and history further records that his favorite dish was fried onions.

The onion is undoubtedly a wholesome article of food, in fact has many medicinal qualities of value, but it would be difficult to find a more indigestible article than fried onions.



Foreman, Ark. A. C. BENSON.

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Corn Potash advertisement with an illustration of a person holding a large ear of corn.

ESTEY Organ or Piano advertisement with an illustration of an upright piano.

Epworth Organs are extra sweet toned advertisement with an illustration of an organ.

A Good Route to Try advertisement for the Frisco System, featuring a logo and text about travel routes.

The Scenic Route for Tourists advertisement for the Frisco System, listing various travel routes.

Passenger Traffic Department advertisement for the Frisco System, listing office locations.

PEWS - PULPITS advertisement for church furniture.

BELLS advertisement for church bells, featuring the BLYMYER CHURCH BELL FOUNDRY logo.

Blankets advertisement highlighting features like 'remain in service soiled; dirt invites moths' and 'culiar saw-tooth hair it is necessary of the best'.

retain their Softness advertisement for a soap product.

washing my hair or adjusting a collar advertisement for a hair care product.

WHAT IS A SLEEPER? advertisement defining a sleeper and listing various types.

WIFE'S INGENUITY Saves Her Husband advertisement telling a story of a wife's cleverness.

WIFE'S INGENUITY Saves Her Husband advertisement (repeated).

WIFE'S INGENUITY Saves Her Husband advertisement (repeated).

WIFE'S INGENUITY Saves Her Husband advertisement (repeated).



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

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Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

DISCONTINUED.—The paper will be stopped only when we are so notified and all arrears are paid.

BACK NUMBERS.—Subscriptions may begin at any time, but we can not undertake to furnish back numbers.

All remittances should be made by draft, postal money order, or express money order, express or registered letters.

L. BLAYLOCK, Dallas, Texas.

We doubt if there is, within the connection, five Annual Conferences which contain preachers who will more readily respond to any proposition, year or nay, than we have in the five conferences in Texas.

WELL DONE, COLLIN COUNTY!

Last Saturday was a glorious day for Collin County. Some time ago the people asked the Commissioners for the opportunity of voting for county local option, and it was granted.

A CAUSE FOR GRATITUDE.

For several months the central, northern and western portions of the State have suffered the prevalence of one of the severest and most protracted drouths ever known at this season of the year in Texas.

If we keep the Lord ever before our eyes He will never lose sight of us.

A DEDICATORY SERVICE AT LINDALE.

For quite awhile I have been under promise to visit Lindale and take part in the dedication of their new church building. So last Saturday I took the Texas & Pacific at the Union Depot, with Lindale for my destination.

At Lindale I was met by a number of the brethren, headed by Rev. P. A. Down, the pastor. I was conducted to the hospitable home of Mrs. J. W. Ogburn, one of the leading merchants of the town.

We are pained to hear of the death of Mrs. Mary A. South, widow of the late Rev. W. S. South, at one time a member of the traveling connection.

In a card from Rev. W. M. Leatherwood, of Rockwall, we learn that his daughter, Mary, who has been seriously sick for several weeks, passed peacefully away last Sunday morning.

Bishop Jos. S. Key preached at Floyd Street Church, the city, last Sunday morning, and he also addressed a large meeting at 2 o'clock in the interest of the new church enterprise in that part of the city.

Rev. A. T. Pierson, D. D. of Brooklyn, N. Y., and the editor of the Missionary Review of the World, will conduct a series of meetings in this city from March 21 to April 10.

Miss Maude Gillespie, of Oak Lawn, will give a piano recital at Carnegie Hall next Monday night. She will be assisted by her teacher, Von Micketz, and Miss Blair.

We are greatly pleased to note in Tuesday's associated dispatches from Washington that the President has reappointed Major O'Leary to the Postmastership of Dallas.

count of their charges. Their works are all promising. Brother Godbey and myself dined with Brother Smith and his family. The district is in excellent shape and Marvin Chapel was never so prosperous as now.

We are having a great many requests to go out into the conferences and preach for the brethren. We wish we could accept all these invitations, but the limited number of Sundays in the months will permit us to fill only a fixed scale of appointments.

TEXAS PERSONALS.

The Advocate learns with genuine regret of the death of the little daughter of Rev. Jos. L. Brooks, now in school in New York.

We are gratified to have had a visit recently from Rev. J. P. Yost of Schuyler, Nebraska and his friend, Mr. H. West.

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James M. Robertson, Attorney, Meridian.—1. No. 2. No. 3. No.

Rev. J. P. Patterson sends seven new subscribers from Dalhart, Dal-lam County. These subscribers come from the extreme northwest.

Three Questions Answered

The Advocate recently submitted to all the preachers and several laymen the following questions:

- 1. Do you favor a redistricting of the territory now included within all of the five Texas Conferences?
2. Has the time come for the introduction of the order of Deaconesses into our Church economy?
3. Do you favor the elimination of the time limit of the pastorate from our itinerant system?

To the present we have received over five hundred replies. These we will give in extenso in our issue of March 20. In order that our readers may have a clear idea of the matter, we give a few of the replies below.

Laymen.

James M. Robertson, Attorney, Meridian.—1. No. 2. No. 3. No.

W. E. Williams, Attorney, Fort Worth.—1. No. 2. No. 3. No.

M. W. Crow, Attorney, Oak Cliff.—1. Yes. 2. Yes. 3. Yes.

E. P. Hamblen, Attorney, Houston.—1. Yes. Our districts should be more nearly equalized in numbers and wealth. 2. No. "Suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." 3. Yes. The four-year limit be in abeyance. By his work should be judged, and the pastor should be returned as often as the Bishop and his Cabinet are satisfied that he is the "right man in the right place."

Jos. W. Robbins, State Treasurer, Austin.—1. Yes. I believe the State should be divided so as to make four strong conferences. 2. In my judgment, no. 3. No.

J. N. Brown, Banker, San Antonio.—1. Yes. 2. No. 3. Yes, but subject to removal as at present whenever the Bishop and Cabinet think the good of the Church requires it.

R. H. Woods, Jr., Merchant, Corsicana.—1. Yes. 2. No. 3. No.

John E. Pritchett, President Coronal Institute, San Marcos.—1. I do. 2. I am open to conviction on this point, and am disposed to believe the time has come. 3. I do not, at this time.

R. C. Dial, Publisher, Greenville.—1. If the interest of Methodism and the glory of God will be promoted thereby, I do. 2. Can not say. 3. No. The grand old itinerant system, which has worked so well for these years, is good enough for all true Methodists.

Sidney Bass, Druggist, Terrell.—1. I do not. 2. I have not come to a conclusion. Wish to hear it discussed. 3. I do not.

W. J. Clay, Dublin.—1. I believe that redistricting, absorption or some measure of equalizing the territory necessary. 2. Personally, yes, but I am open for conviction. 3. No. It might be extended to advantage.

W. M. Stone, Caldwell.—1. Yes. 2. Don't know. 3. No.

F. H. Hitchcock, Caldwell.—1. Yes. 2. No. 3. No.

E. G. Banks, Caldwell.—1. Yes. 2. Yes. 3. Yes.

E. Stademann, Caldwell.—1. Yes. 2. Don't know. 3. No.

John McCowen, Caldwell.—1. Yes. 2. Yes. 3. No.

J. W. Matthews, physician, Caldwell.—1. Yes. 2. No. 3. No.

Louis Johnson, Argyle.—1. Yes. 2. Not answered. 3. No.

John Freeman, Argyle.—1. Yes. 2. No. 3. No.

J. R. Mitchell, Argyle.—1. Yes. 2. No. 3. No.

Mrs. Belle Fenton, Argyle.—1. Not answered. 2. Yes. 3. No.

John Stuart, Argyle.—1. Not answered. 2. No. 3. No.

A. J. Grantham, Sunday-school Superintendent and Steward, Snyder.—1. No. 2. Yes. 3. No.

Sid A. Harris, Snyder.—1. No. 2. Yes. 3. No.

J. E. Taylor, Snyder.—1. No. 2. Yes. 3. No.

W. L. Self, Snyder.—1. No. 2. Yes. 3. No.

A. C. Ozmer, Snyder.—1. No. 2. Yes. 3. No.

Hugh A. Goodwin, Snyder.—1. No. 2. Yes. 3. No.

E. B. Hargh, Steward, Snyder.—1. No. 2. Yes. 3. No.

P. P. Martin, Snyder.—1. No. 2. Yes. 3. No.

Texas Conference.

J. B. Sears, Rockdale.—1. I favor redistricting. The weaker conferences need strengthening, and pronounced supremacy is proved a snare. 2. The time for the order of Deaconesses has fully come. This office is much needed in many parts of our Church. 3. I do not favor removal of time limit. It is not wise to make a law for all that is only needed by one in five hundred.

Sam R. Hay, Houston.—1. Yes. 2. I do. 3. No.

C. L. Farrington, Willis.—1. I do. 2. No. 3. I do.

W. D. Bradford, Austin.—1. It is manifest to every lover of Methodism in Texas that relief must be given to some of our weaker conferences. The boundaries given our conferences years ago no more fit the conditions of to-day than the cast-off clothes of our children years ago fit

them to-day. In my judgment, the interest of Methodism in Texas would be subserved by redistricting our territory. 2. Yes. 3. No.

Jno. E. Green, Houston.—1. Yes. The good of our common Methodism in Texas demands it. 2. Yes. The crying needs of the times must be met and mothered by the Deaconesses. 3. Yes. In our larger places especially the long pastorate has the advantage of the time-limit system. A preacher's acquaintance in a place like Houston, where new-comers are constantly pouring in, is worth much.

Geo. H. Phair, Petteyway.—1. I do, but retain the name "Texas Conference." 2. I think the time has come to recognize orders for our active sisters. 3. I do; but this does not mean to me a settled pastorate. It will make our preachers subject to the call of the Churches in a great measure.

W. W. Watts, Nacogdoches.—To all of the above questions I unhesitatingly answer Yes.

East Texas Conference.

D. P. C. Timmons, Texarkana.—1. I do. 2. I think so. 3. I most heartily favor it.

J. A. Beagle, Jefferson.—1. Yes. 2. Yes. 3. Yes.

I. Alexander, Longview.—1. I do, by all means. 2. I very much doubt it. 3. No—a thousand times, no.

J. T. Smith, Tyler.—1. Yes, by all means, the present lines are very unequal. They could be better. 2. I think not, if it ever comes. We have orders and machinery enough. Better go slow. 3. Not yet. We are doing well under the time limit. While some advantage would be gained by its removal perhaps, yet, as I see it, more would be lost.

John Adams, Tyler.—1. Not now. I think that in a few years the Northwest Texas Conference will divide itself into two conferences, naturally. 2. I think not. 3. No. But I am utterly opposed to the class time limits that are coming into vogue.

Northwest Texas Conference.

O. F. Sensabaugh, Waxahatchie.—I beg pardon for suggesting that it seems to me unwise to crystallize sentiment to anti-legislation. A broad statesmanship is what is needed. The good of our beloved Zion regardless of boundary lines should be the aim.

[There is no effort made to crystallize sentiment for or against legislation, but to give the members of the several partitioning conferences an opportunity to express their views, so that the delegates to the General Conference may know the wish of their constituents. To give information is to prepare for "A broad statesmanship." The right of free speech is one of the boons of a Methodist, and our representatives are not beyond the need of all the knowledge they can obtain. They are our servants and it is our prerogative to express to them our views.—Ed. Advocate.]

Hubert D. Knickerbocker, Temple.—1. No—Decidedly not. The plan that will bring relief to the small conferences and hurt to any, is to divide the Texas Conference between the East and West Texas Conferences, making two conferences of the three. 2. I do not think it has. Our territory does not include enough city work to demand them. 3. I do. I believe that all that is valuable in our system would remain and much that is valuable in the settled pastorate would be acquired. We would no longer be at a disadvantage in large centers. Pastors would drive their stakes to stay, and the people would set their minds to keep them—if they were acceptable.

S. H. Werlein, Fort Worth.—1. My unfamiliarity with Texas territory would not justify any expression of opinion. 2. I believe that Christian women have made good their claim to serve the Church in any capacity for which they feel fitted. I most heartily favor the order of Deaconesses and hope the General Conference will introduce the same into our Church. 3. I believe the weakness of Methodism to-day is the limited pastorate. To eliminate this feature would not in any way work harm where short pastorates should exist. As it is, one's individuality counts for little or nothing. The history of any great single congregation and Church is the history of the one preacher who created them. There could be no great business establishment created on the basis of a limited term. An unlimited pastorate would make our Church almost ideal.

Jerome Harshon, DeLeon.—1. I do. 2. I think so. 3. Yes. As I see matters the law and second questions have many good reasons in their favor.

Jerome Dunson, Hillsboro.—1. No. I do not believe that the disruption of all existing lines is necessary to the proper adjustment of conference boundaries in Texas. 2. It is beginning to look that way. 3. No, with all the emphasis which my unbounded confidence in the efficacy of our present itinerant system can invest. The elimination of the time limit moves the establishment of a mongrel itinerancy—practical congregationalism for a few city Churches and

WOMAN'S DEPARTMENT.

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

ANNUAL MEETING.

The Woman's Board of Home Missions of the M. E. Church, South, will hold its fourth annual session in Centenary Church, Richmond, Va., April 18-21, 1902. Delegates and visitors expecting to attend the meeting will please send names promptly to the chairman of the Committee on Entertainment, Mrs. H. G. Mansson, 225 East Franklin Street, Richmond.

We again request our members not to send resolutions to the memory of departed friends or members to the Woman's Department for publication. All such articles should be sent to the publisher of the Advocate for publication, according to directions found under head of "Obituaries". We have called attention to this regulation several times in the past, we hope our sisters will in future remember the instruction, in order to avoid any confusion which might otherwise occur.

To the Woman's Foreign Missionary Society of the Texas Conference:

Dear Sisters: The monthly meeting held in March by our Auxiliaries is the regular time for electing Auxiliary officers. At that time, do not fail to elect a delegate and alternate to our annual meeting, which will probably be in June. Do not depend on a District Secretary to represent you. She might do that, but can not efficiently represent the conference society to you afterwards. Her goal is taken for granted and does not impress you as one would who is not there every time. We want now ones aroused and interested. At that time appoint a committee to see about having expenses of delegates in contrast and instruct her what to pledge or suggest measures you want to propose or advocate in short, to represent you.

S. PHILIPOTT, Pres. T. C. W. F. M. S.

ABOUT DEACONESSES.

One of the questions that is more than likely to come up at our approaching General Conference is the authorization of deaconess work in our Church. The question is one on which strong opinions are being expressed. Is it too early to ask for a little space in the Advocate for this subject?

All movements of the Church may well be suspected which do not have their roots in the Bible and in the early Church. But deaconesses were at work in large numbers very early in the Christian Church. There can be no doubt as to this. Many authorities believe that they existed in Bible times, under the very eye of the apostles. (See Rom. 16:1; Tim. 5:9, etc.) But, however this may be, they were certainly known as a separate and distinct class in the Church within a dozen years after the death of the apostle John. Pity the Younger, writing to A. D., asks the Emperor of Rome whether his order to persecute the Christians in Asia Minor shall apply to "two and a half million deaconesses." Thus we find them even at that early day, not only working, but suffering for the Master. And they existed by hundreds in the centuries immediately following. They formed strong sisterhoods. Noble and lovely women pressed into their ranks, living with them not only their life, but their fortunes. The Church grew with wonderful rapidity in those early days. In three centuries it had climbed the throne of the Caesars and numbered its millions of adherents. Who shall deny that much of its growth was due to the labors of these godly women? Or that much of the darkness of the "Dark Ages" was due to the fact that the free deaconess was superseded by the cloistered nun?

If one were to give a history of the modern deaconess movement, the reminiscence of the work in Germany in the early part of the last century would be of great interest. But we have not to go across the water for an illustration of the value of this kind of work. Deaconesses are doing wonderful things for our sister Methodism in the North. Fourteen years ago, when the work was inaugurated in Chicago, there were not a dozen women in the whole Methodist Church who were giving their whole time to the work of the Church. At the present time the Methodist Year Book reports nearly 1200 women giving their time. This rapid increase is astounding. Then look at the work done. Fourteen years ago there were but two hospitals in American Methodism—and one of those was so weak that it died soon afterward. Today there are twenty hospitals in the Methodist Church, all but two or three the direct outgrowth of the deaconess movement and managed wholly or in part by the sisterhood. Fourteen years ago Methodism was caring for perhaps 500 sick people in its hospitals in America; last year it cared for 8,000. Methodist deaconesses last year made more than a quarter of a million calls. They conducted thousands of little meetings among children or in the homes of the poor or sick. They are at work in orphanages and old people's homes. Their strong, but gentle, hands are felt in every line of Church work in which the hand of a woman is needed. Does not the M. E. Church, South, also need such work as this?

Then it is to be borne in mind that the devoted womanhood of the South is eager to enter upon this work. If it cannot find an outlet in its own denomination it will go elsewhere. Can we afford this loss?

Our Church has, providentially, all the machinery of preparation for deaconess work ready to hand. Our Scarritt School at Kansas City can teach 500 women as well as fifty, and with but comparatively little added expense. Is not the hand of God very plain in this matter? It is objected that the deaconess movement is dangerous, that it tends toward the convent. But it has been tried in Germany since 1838 and there is no evidence whatever of a movement toward Romanism. Rather the other way. Then it must, of course, be placed immediately under the care of the Church itself. Then it cannot drift toward Romanism unless the Church shall consent that can there be any reasonable fear that by simply availing ourselves of woman's willing work we shall run this remote danger? Let us think what it would mean to our overworked city pastors to have one, two, or even more, devoted, trained women helpers set apart by the Church to this service. Let us think what it would mean to the orphan and sick and stranger in our midst. Why should the deaconess not be welcomed to our beloved Church?—Richmond (Va.) Christian Advocate.

On account of my health and circumstances beyond control, I have been compelled to tender my resignation as your Conference President, and the same has been accepted. In taking this step, I was prompted alone by what I conceived to be for the best interests of our beloved society. The arduous and responsible duties of President demand a man energetic and thoroughly efficient officer. These duties, on account of my health and environment, I could not perform with that degree of promptness and thoroughness that their importance demanded; hence, my resignation. For nine years I have been earnestly and actively engaged in the Home Mission work. Most of the time as the incumbent of some responsible office. For your influence and cooperation in every discharge of my official duties, you shall ever have my heartfelt love and appreciation. In resigning my official position, I would not be understood so abandoning our society or withdrawing from the grand and noble work in which it is engaged. As a private member, I will still cooperate with you in every effort to accomplish even grander results. It is a source of great pleasure and gratification to state that our Home Mission Society throughout the Northwest Texas Conference was never in a more prosperous condition. It is also a source of great consolation that, in retiring from official duties, I shall leave the further protection of our work in the hands of an able, thoroughly qualified and experienced corps of conference officers. Mrs. Fred Fleming, our First Vice-President, who now assumes the responsible duties of President, merits in every respect your hearty support and co-operation, and I bespeak for her an even greater measure of love and confidence. If possible, then that which you have ever honored me.

In the accomplishment of your grand mission, may God in His infinite goodness ever aid and direct you.

MRS. I. A. PATTON, Alvarado, Texas.

STATE OF OREGON, CITY OF TOLSON, I do hereby certify that the above is a true and correct copy of the original on file in my office.

FRANK J. CHENEY, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

Hall's Family Pills are the best.

Senior Don Joaquin Walker Martinez, who succeeds the late Senior Vienna as Chilean Minister, presented his credentials to President Roosevelt last week. The Minister's address was marked with an unusual warmth of expression, which is in line with the extremely cordial reception accorded by the Chilean Government to the personnel of the battleship Iowa when she docked at Talcahuano recently. The President assured the Minister of his intention to maintain friendly ties and increased commercial intercourse between the United States and Chile.

Read the "Spring House on Your Gallery" advertisement on page 18.

Environment will no more save a man than a new case will regulate an old watch.—Ram's Horn.

WEST TEXAS CONFERENCE SUNDAY-SCHOOL INSTITUTE.

To the Pastors, Presiding Elders and Superintendents of West Texas Conference:

The Sunday-school Institute for West Texas Conference will be held in Travis Park Church, San Antonio, April 28, 29 and 30. The program is about completed and will go to the printer in a few days. West Texas has never had as valuable institute as this will be. Dr. H. M. Hamill will have charge and will direct all instruction, but ample opportunity will be given for free discussion. Mrs. Hamill, a specialist in infant class work, will be present the entire time, and will discuss every phase of the primary department. Some are saying, "I would come if I could afford it." You can't afford to miss it. The railroads will give the one and one-third fare round trip. San Antonio is going to entertain all delegates free of charge. We want a fine attendance, because we will have something fine to give the teachers and officers. More will be said about this, but you are to talk the matter to your schools now. Every school must have some representative. Keep the date—April 28, 29 and 30, beginning on Monday night.

Yours for the Sunday-school, JOHN M. MOORE, San Antonio, Texas.

Life Guards.

The Life Guards are two regiments of cavalry forming part of the British household troops. They are gallant soldiers and every loyal British heart is proud of them. Not only the King's household, but yours, ours, everybody's should have its life guards. The need of them is especially great when the greatest foes of life, diseases, find allies in the very elements, as cold, influenza, catarrh, the grip and pneumonia do in the stormy month of March. The best way that we know of to guard against these diseases is to strengthen the system with Hood's Sarsaparilla—the greatest of all life guards. It removes the conditions in which these diseases make their most successful attack, gives vigor and tone to all the vital organs and functions, and imparts a tonic strength to the blood. Remember the weaker the system the greater the exposure to disease. Hood's Sarsaparilla makes the system strong.

When you wait on the Lord for strength the Lord will not have to wait long for your service.

Everybody May Go to California.

In order to stimulate California travel, the Southern Pacific-Sunset Route has decided to put on extremely low rates from all points along its line in Louisiana and Texas. The rate from New Orleans to San Francisco will be \$29.00 from March 27 to 31, from Galveston \$36.00, from Houston, Austin, Dallas, Fort Worth, San Antonio and Denton \$25.00. Tickets will be one-way, second-class and will be accepted on payment of the through Pullman tourist sleeping car rate on all Pullman excursion sleepers operated over the Sunset Route. Tickets will be sold daily during March and April, and are limited to continuous passage. This is the chance of a life-time to make the trip to California. The through excursion sleeping cars are the very best of their kind, are personally conducted and equipped with every convenience of travel. For further information, address local Southern Pacific Agent, or M. L. ROBINSON, T. J. ANDERSON, G. P. & T. A., Houston, Texas.

No equal on earth has Hunt's Lightning Oil for Rheumatism and Neuralgia, as well as Sprains, Cuts, Burns, Bruises, and Insect Bites and Stings. Guaranteed. Price 25 and 50 cents.

Edwin Tuck, a wealthy Bostonian, who for many years has resided in Paris, France, has made a splendid gift for the benefit of the American colony in Paris, and also for American visitors to that city. Mr. Tuck has decided to defray the expense of establishing and maintaining the free American Hospital in Paris, the ground for which has already been bought in the Passy quarter. The hospital is to be named Franklin Hospital, and besides being built on the latest American model, it will be managed entirely by American physicians and nurses.

STOP PAYING RENT PAYING INTEREST. One who Pays Rent never gets Ahead. The Mutual Savings and Building Company. We take pleasure in explaining our plan to you.

The Mutual Savings and Building Company will furnish the Money to pay off your Mortgage or Deed of Trust, or buy a home in any locality and give you ten years and five months to pay it back at the rate of \$7.75 per month, without interest. In case of death or total disability a clear deed will be given. We will furnish Money to build Homes from \$100 to any amount wanted.

We Want Live, Active Agents.

B. H. HILL, President. All Officers of this Company who handle Money are Bonded.

Mutual Savings and Building Co., Trust Building, DALLAS, TEX. HOME OFFICE.

Mention Texas Christian Advocate.

My friend, are you suffering from any painful and annoying skin disease, such as Ringworm, Tetter, Eczema or anything similar? If so, just try one box of Hunt's Cure. It never fails. Guaranteed. Price 50 cents.

When you have learned to be a true saint in your home, heaven will take care of itself.—Ram's Horn.

SPECIAL BARGAINS IN PIANOS.

Write the Great Jesse French Piano & Organ Co., Jesse French Building, Dallas, Texas.

Take being and life out of "belief" and you have nothing left.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

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

Read This.

Wortham, Texas, Oct. 16, 1901.—For several years I suffered from bladder trouble. After using two bottles of Hall's Great Discovery, I am satisfied that I have been greatly benefited by it, and cheerfully recommend it.

GEO. S. BRUCE.

You can measure a man's title to heaven by his deeds on earth.

For the Annual Reunion United Confederate Veterans, to be held at Dallas, Texas, April 22 to 25, inclusive, 1902, the Texas and Pacific Railway Company will sell round trip tickets from stations on its line in Texas at exceedingly low rates—in fact, at lower rates than have been announced to Dallas for a long time. Tickets will be on sale from all points in Texas, also from Shreveport and Greenwood, La., on April 21, 22 and 23, 1902, limited for return to leave Dallas April 28, 1902.

Any one of our agents will be glad to arrange for sleeping car accommodations and explain to you any points connected with the trip, or will be glad to have you write direct to us for further information.

E. P. TURNER, General Passenger Agent, Dallas, Texas.

H. P. HUGHES, Traveling Passenger Agent, Fort Worth, Texas.

The church founded from wrong motives can never do right work.

If the Baby is Cutting Teeth.

Be sure to use that old and well-tried remedy, MRS. WINSLOW'S SOOTHING STRIP 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.

Advertising Expenses.

Houston, Texas, February 18.—Close to \$200,000 a year is spent by the Southern Pacific Passenger Department in Texas in advertising. This refers only to the lines in Texas, and represents salaries, printing, bookbinding, circulation and transportation of which a strict account is kept. A great part of this sum is expended and finds its way into circulation at Houston. This year the amount will be far exceeded, owing to the strenuous efforts being put forward in the advancement of the great scheme fostered by Mr. S. F. D. Morse for the opening up of this territory to immigration. Comparatively the sum is enormous. The New York Central Railroad is the greatest advertising line in the world—\$250,000 is expended annually in this one branch of the service. Relative to the gross earnings of the company, this is less than one-half of the money used by the Southern Pacific with a like end in view.—Galveston News.

Something New By the Sunset Central.

Commencing March 5 out of Dallas and March 15 out of New Orleans, the Sunset Central Lines will institute... COTTON BELT ROUTE THE WAY.

Mr. John M. Adams, C. P. & T. A. Fort Worth, Texas.

Dear Sir:—At the regular meeting of R. E. Lee Camp, U. C. V. No. 158, your line was selected as the official route to the Memphis reunion, after presentation of the merits of the respective lines operating between Fort Worth and Memphis. The Camp left Fort Worth on Sunday morning, May 19, in a special car provided by your line, reaching Memphis the next morning. Maj. Gen. Van Zandt and his staff accompanied the Camp, together with the sponsors and maids of honor of the Sons of Veterans. I desire to say that the service afforded by your line was excellent. The cars, exclusive of you and other representatives of the COTTON BELT, was thorough and complete. The sleeping car accommodations were ample, as every one who desired same received it. The above sentiment was expressed in a set of resolutions adopted June 2. Personally, I desire to add my thanks for the many courtesies extended by your line, and take pleasure in recommending to my comrades the COTTON BELT ROUTE.

R. M. VAN ZANT, Maj. Gen. Com. Tex. Div. U. C. V.

W. M. McCONNELL, Adjt. Lee Camp 158, U. C. V.

(The above is a clipping taken from the Nashville (Tenn.) "Confederate Veteran" for the month of January, 1902.)

Everybody May Go to California.

In order to stimulate California travel, the Houston and Texas Central Railroad has decided to put on extremely low rates from all points along its line. The rate from Austin, Dallas, Fort Worth and Denton will be \$25.00. Tickets will be one-way, second-class, and will be accepted on payment of the through Pullman tourist sleeping car rate on all Pullman excursion sleepers operated over the Sunset Route. Tickets will be sold daily during March and April, and are limited to continuous passage. This is the chance of a life-time to make the trip to California. The through excursion sleeping cars are the very best of their kind, are personally conducted and equipped with every convenience of travel. For further information address local Houston and Texas Central Agent, or M. L. ROBINSON, T. J. ANDERSON, G. P. & T. A., Houston, Texas.

Santa Fe Excursion Rates.

Galveston—Account Texas Bankers' Association Meeting, one and one-third fare, March 18 and night train of the 19th, limited March 23.

Galveston—Account Y. M. C. A. State Convention, one and one-third fare, March 12, 13 and 14, limited March 18.

Galveston—Account Reunion, Scottish Rite Masons, convention rates, March 22 and 23, limited March 28.

California—One-way colonist tickets, from all Texas common points to any California common point, \$21.00, on sale daily during March and April.

Waco—Account State Convention T. P. A., convention rates, April 2 and for trains arriving morning of the 3rd, limited April 6.

W. S. KEENAN, G. P. & T. A., Galveston, Texas.

I. & G. N. Popular Excursions.

Marlin, Texas—All-year-round excursion tickets, from I. & G. N. points, at rate of one and one-third fare, 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.

Caesar Conquered Britain.

Malaria was conquered by Simons' Lived Purifier (tin box.) Protected from moisture, dust and insects. Clears the complexion, cures constipation, aids and corrects action of the liver.

Some watchmakers harp on Railroad Watches. More than twenty Elgin Watches have been sold for every mile of railway trackage in the world. Sold by every jeweler in the land, guaranteed by the world's greatest watch works. ELGIN NATIONAL WATCH CO. ELGIN, ILLINOIS.

KIRBALL'S Pipe Organs. Are guaranteed five years. Touchlighter than Piano. Repetition quicker. The Only Expert Pipe Organ Builder in Texas Employed by Reference.—The Advocate. H. T. McCALLON, General Agent, 399 Main St., DALLAS, TEXAS.

THE PEI... By Arthur new book o gets in side spiritual lif 90 cents.

Advertising Expenses.

Houston, Texas, February 18.—Close to 1900 a year is spent by the Southern...

THE GENERAL CONFERENCE.

Our fiscal year closes with this month. Another quadrennium also expires at the same time. We are also just closing the third year of the existence of the Branch House.

THE SUNDAY-SCHOOL INSTITUTES.

Rev. Jno. R. Nelson, Waco, says plans are progressing nicely for the entertainment of the N. W. T. Institute.

In a private note from Rev. H. M. Sears, he says he is sowing his conference down with literature pertaining to the Institute to be held in Austin in April.

From East Texas we hear encouraging reports. Arrangements are being made to run some special trains from the more important points.

We have this week heard from several leading stations in North Texas, and all say they will be well represented at Sherman.

AUDREY.

By Mary Johnston author of "Prisoners of Hope" and "To Have and to Hold," is now ready for mailing.

A FINE LIST OF BOOKS FOR A PREACHER'S LIBRARY.

Sabbath of the Fields: A Sequel to Bible Teaching in Nature.

The True Vine; or, The Analogies of Our Lord's Allegory. Seven Discourses, \$1.20.

Two Worlds Are Ours. Twenty-one Discourses on the Spiritual Significance of Nature's Laws, \$1.20.

Books by Hugh Macmillan, D. D., LL.D., F. R. S. E.: Bible Teachings in Nature. A series of sixteen sermons. Net, \$1.20.

Clock of Nature. Twenty-five sermons, \$1.20.

Cyclopedia of Nature's Teachings. A selection of facts, observations, suggestions, examples and illustrative hints taken from all departments of inanimate nature. \$2.00.

Daisies of Nazareth. Twenty-two sermons on nature's teachings, \$1.20.

Gleanings in Holy Fields. Twenty-nine discourses, historical and descriptive, of the Holy Land, \$1.20.

The Marriage in Cana. Nine discourses on the First Miracle.

The Olive Leaf, and twenty other sermons on miscellaneous subjects, \$1.20.

Roman Mosaics; or, Studies in Rome and Its Neighborhood, \$1.20.

MOUNDS, MONUMENTS, AND INSCRIPTIONS, ILLUSTRATING BIBLE HISTORY.

By Mark B. Chapman, D. D., author of "Lands of the Orient." 12mo, pp. 264; price \$1.25 postpaid.

THREE GREAT BOOKS.

The whole field of Hebrew History, from the bondage in Europe to the reign of Solomon, and thence to the crucifixion of Jesus, is covered by three well written and justly popular books by Rev. J. H. Ingraham: The Pillar of Fire, The Throne of David, The Prince of the House of David.

Splendid speeches on various topics were made by Bros. Wiseman, Sherman, Nelson, Hotchkiss, Smith, Bolton, Nelms and others. My home while there was with Bro. Sullenberg, a delightful Methodist family.

THE PERSONAL LIFE OF THE CLERGY.

By Arthur W. Robinson, B. D. A new book on the necessities and dangers incident to the personal life and spiritual life of the clergy. Postpaid, 90 cents.

A Finding List

Giving a classified list of the best religious books, arranged according to subjects continued from February 27. The whole list, complete in neat catalogue form, mailed free to any address on request.

BARBEE & SMITH, Agents, DALLAS, TEXAS.

CHRISTIAN ENDEAVOR.

- (See also, Amusements, Young Men and Young Women and Work among children.) Pledge of Endeavor—W. M. Campbell... 10

CHRISTIAN LIFE.

- (See also, Evangelistic Work.) Culture and Restraint—H. Black... 1.50

CHRISTIAN SCIENCE.

(See Problems of the Day.)

CHRISTIAN WORK.

(See Problems of the Day.)

CHRIST, LIFE AND WORKS.

CHRISTOLOGY.

- (See also, Harmony of the Gospels and Bible Study, New Testament.) His Words—E. F. S. Anderson... 1.00

CHURCH HISTORY.

- Church History—Wm. W. Moore... 25

CHURCH UNION.

Christ and the Church—A. H. ... 25

CHURCH WORK.

- (See also, Prayer Meetings.) Ministry Methods—J. E. ... 25

COMFORT AND CONSOLATION.

- (See also, Restoration, Prayer Meetings.) Christian Life, and Devotional Ministry of Suffering—J. H. ... 25

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Any of the above books sent postpaid on receipt of price. Address BARBEE & SMITH, Agts. DALLAS, TEXAS.

Nothing New By the Sunset Central.

Starting March 3 out of Dallas and on to out of New Orleans, the Sunset Central Lines will inaugurate...

Cotton Belt Route the Way.

John M. Adams, C. P. & T. A. Fort Worth, Texas. At the regular meeting of the...

Everybody May Go to California.

Order to stimulate California travel, Houston and Texas Central Railroad decided to put on extremely low rates...

A DAY AT HILLSBORO.

On Wednesday of last week I went down to Hillsboro to attend the semi-annual meeting of the Northwest Texas Conference Board of Missions.

Santa Fe Excursion Rates.

Houston—Account Texas Bankers' Association Meeting, one and one-third fare, 18 and night train of the 19th, Bim-larch 25.

G. N. Popular Excursions.

Texas—All-year-round excursion from I. & G. N. points, at rate of 1 one-third fare. WORLD-FAMOUS HOT WELLS, NATURAL SANITARY AND HEALTH RESORT.

Caesar Conquered Britain.

Caesar was conquered by Simmons' Purifier (tin box.) Protected moisture, dust and insects, the complexion, cures constipations and corrects action of the...

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Particular desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of ONE CENT PER WORD. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

POETRY CAN IN NO CASE BE INSERTED.

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

HENDRICK—Rev. James Wesley Hendrick, a local deacon of the M. E. Church, South, died at his residence in the City of Denton, Texas, February 12, 1902. He was born in Charlotte County, Va., December 18, 1832. His father moved to Tennessee, September, 1841, and located in Smithville, DeKalb County, Ga. His mother died and was buried. He afterwards moved with his father to Alexandria, a little town in the same county. Here he lived until, as a young man, he went to Nashville and engaged in the dry goods business. He was married to Miss Emma J. Kirkpatrick, of Sumner County, June 27, 1857. Of this union were born four children, all of whom died in early childhood, and their mother followed. He was married the second time to Miss Rachel C. Conley, of Sumner County, April 4, 1862, to whom were born seven children, of whom six are still living. He professed religion during a great revival at the old Beach Camp-ground, in Sumner County, September 18, 1861. He joined the Church the same year, and lived in his community to the day of his death. He served the Church as Sunday-school superintendent, steward and class-leader for quite a number of years. He moved to Texas in 1882, and settled in Fannin County. In 1884 he was licensed to preach by Rev. L. E. Rice, and ordained a deacon by Bishop Parker, at McKinney, Texas, November, 1885. He loved the Church, and was faithful to her interests in every capacity. Conscious of his condition the day before he died, with an impression that he was at the end of his earthly journey, he made all necessary preparations for his funeral, even selecting the hymns he desired to be used. For several hours before his departure he was exceedingly happy in the Lord. He called the members of his family around him and gave parting benedictions and admonitions, exhorting them to meet him in heaven. There was a smile of joy upon his face, and at frequent intervals he would praise the Lord. His death was a Christian triumph. The funeral services were held, as he directed, in the Waples Memorial Church, and his body laid to rest in Maple Grove Cemetery to await the resurrection of the just. P. C. A.

JACKSON—Mrs. Mary E. Jackson, daughter of Col. T. P. Neal and wife of Mr. T. J. Jackson, of Garland, Texas, was born January 3, 1836, in the State of Kentucky. Her parents moved to Texas in 1852, and settled in Dallas County, near Garland. At the age of 17 she was converted and joined the M. E. Church, South. She was married to Mr. T. J. Jackson December 25, 1866. On the night of February 14, 1902, she fell asleep in Jesus. Death came very suddenly and very unexpectedly, with hardly a moment's warning, and without one word of farewell she passed quietly over the river to the rest which "remaineth to the people of God." But, studies as was the light of the world. She was the guardian of her husband, his constant support, comfort and joy. As a mother, she was all that "mother" could be—loving, tender, thoughtful and always living and planning for the good of her children. She loved the Church of God, and at the time of her death was an active worker in the Woman's Home Mission Society. She was a true friend to the aged and infirm. Sister Jackson leaves her husband, five daughters and two sons. Our prayer is for them. First, that the all-sufficient grace of God, the consolation of the resurrected Christ and the comforting presence of the Holy Spirit may abide with them and sustain them in this sad hour of grief. Second, that when, in the sweet by and by, Christ shall come to make up his jewels, not one of the family may be found missing—that they may meet there, an unbroken family circle—"meet to part no more." Sorrow, not, dear heavenly ones, as those who have no hope. Mothers who have died in the triumphs of a living faith, and is waiting and watching for you. "Oh, think of the home over there." Garland, Texas. J. J. MORGAN.

TIDWELL—Kittie, the daughter of Rev. J. H. and Mary S. Tidwell, was born in Red River County, Texas, November 28, 1862, and died at her home in East Waco, February 7, 1902. She was dedicated to God in infancy by baptism by Rev. Harry Cumming. She made an open profession of religion at the age of 15 years and joined the M. E. Church, South. When Kittie was 2 years of age her parents moved to Bosque County. At the age of 16 she lost her mother, and though of tender years she at once took the place of mother to her brothers, doing all her young heart and hands could to make for her father and brothers a home. On November 12, 1878, she was happily married to J. M. Tidwell. To them were born six sons and two daughters. Sister Tidwell's was a Christian home. The writer remembers with pleasure having had the privilege of enjoying the Christian hospitality of her home. She loved the Church and tried to attend upon all religious services, doing what she could to revivify and all other things to build up God's cause. She was faithful in all the relationships of life. Her father feels that one of the greatest and proudest of all holds dear his gone from earth to heaven. Father, step-mother, five brothers and one sister, besides husband and eight children, weep for the loved one gone. Her body was laid beside that of her mother and father at Fredell. Rev. W. V. Jones, her friend for thirty years and for many years her pastor, conducted the funeral service. Friends who knew where to find her. E. A. SMITH. Abilene, Texas.

SIMPSON—Bro. William Simpson came to Texas when only a boy, and has spent a great part of his life at this place. He united with our Church here October 31, 1891, and passed away October 11, 1891. He was a regular attendant at our services, and we shall all miss him. May the good Master, who has ever comforted those who trust in him, support the sorrowing wife and loved ones. PASTOR.

BROWN—Mary Elmira Brown was born April 13, 1823, and died at her home, in Upshur County, Texas, November 1, 1901, leaving her husband—Uncle Johnny, as everybody calls him—and he will soon follow her, as he is 85 years old and very feeble. Sister Brown was a good and true Christian; and been an acceptable member of the M. E. Church, South, for years. But she is gone to her reward. May the blessings of God abide with Uncle Johnny, and may they be reunited and live together again in the sweet by and by. THOS. REESE, P. C.

CHANCELLOR—Lola Beatrice Chancellor, the eldest daughter of Geo. Chancellor and wife, was born at Dublin, Texas, November 13, 1891, and died after a brief illness, in Stamford, Texas, November 15, 1901. She was a very intelligent child, loving and kind to all her playmates, and a member of the Sunday-school, which she delighted to attend. She was taken violently ill and died before her father reached her bedside, he being out in the country at the time. These parents are greatly bereaved, but the hope of a resurrection will never fail again where partings will never come. I. E. HIGHTOWER.

READ—Brother Wm. S. Read died at Melissa, Taylor County, Texas, January 29, 1902. He would have been 72 years old March 12th. He was a native of Kentucky, came to Texas at 23 years of age, was married to Martha T. Nutter, in December, 1856. She still lives to mourn her loss, with two children, four having died before their father. Brother Read was a volunteer soldier in Wood's Regiment, Confederate Army, and a faithful member of the Methodist Church at 29 years of age, and, therefore, spent nearly 32 years in the Church. He was a good neighbor, a kind father, a loving husband, and a devoted Christian. May God comfort the bereaved, and prepare us all to meet in heaven. GEO. A. NANCE, P. C.

TAYLOR—Bro. James L. Taylor, after a lingering illness of some months, left the militant Church for the Church triumphant at 1:10 o'clock, Wednesday, February 12, 1902. He was born in Louisville, Ky., July 12, 1822, and came to Llano in November, 1881; was married to Miss Gertrude Ravensberg in May, 1890. Bro. Taylor has been a faithful and an efficient worker in our Church here for twelve years, having part of the time been the superintendent of our Sunday-school. He loved his Church and his Lord. His heart and life were right. We were all made sorrowful at losing him, but look with steadfast faith and hope to the resurrection. A wife, mother, two sisters and a brother are especially bereaved. May the God of all consolation support them. W. A. GOVETT, Pastor. Llano, Texas.

MORROW—Sister Lela May Morrow (nee Westbrook) was born in Johnson County, Texas, July 26, 1872, and died in Sterling City, Texas, January 25, 1902. She was converted at the age of 17, and united with the C. P. Church. Three years ago, to be with her husband, she joined the M. E. Church, South. I have never known a more beautiful life. Every one who knew her said she was kind to all, and her bright smile made every one happier who came near her. There were many sad hearts when she died, for she was one of earth's purest spirits. She leaves a husband and four children and many friends to mourn her departure, but they know that she is with the Savior in a better land. And if they are faithful, they will meet her again. May God comfort the bereaved ones. Her husband, the sweet little children and her sorrowing parents. Her pastor, S. J. DRAKE.

DANIEL—On the morning of January 7, 1902, Sister Sarah Daniel was called upon to exchange worlds. Her earthly life had been a long and happy one, and her eighty-second year. For more than forty years of this long life she had been guided by the loving hand of her blessed Lord. This good and great Shepherd led her into pastures green, and by waters still, and into the paths of righteousness for His name's sake. She entered fearlessly the "valley of the shadow of death," for Jesus was leading. Her long pilgrimage of earth has ended. Her skies were unclouded to the last. This saint of God has gone to be with Jesus and to behold his glory. Her mortal remains sleep in the old church-yard at Corinth, where she has been a faithful member for more than thirty years. From this silent repose shall she awake at the trumpet's final blast, "to see the King in glory crowned, and see the flaming skies." S. S. MCKINNEY, Pastor.

DUMONT—Mrs. F. A. Dumont was born in Pittsburg, Pa., in 1816 and died in Salsburg, Texas, October 22, 1901. She came to Texas many years ago. Her husband died in 1859. Eight children, four of whom survive, were the fruit of their union. The last twenty-eight years of her life were spent with her daughter, Sister E. V. McBryde. For the past five or six years she was quite deaf and unable to distinguish objects by sight. Sister Dumont was not an active, but a very consistent, member of the Church for fifty-eight years. Failing to apprehend fully "that we are justified by faith only," she was denied the comfort of that precious and distressful doubt of her acceptance in the Beloved shadowed much of her religious life. In compensation, God gave her a home with a daughter of fervid piety. In this atmosphere of religious tranquility her doubts were dispelled, her faith fortified, her hopes confirmed and her love perfected. Here, a few days before her death, with her devoted daughter and a select number of Christian friends, she received the memorials of Christ's passion, and amid the stillness of that solemn scene there came to her a luminous revelation of the meaning of his shed blood and dying love. Thus, full of years and full of peace "which passeth all understanding," she entered the precincts of Eternal Light. T. G. WOOLLS. Utopia, Texas.

DAVENPORT—Mrs. N. W. Davenport (nee Lowe) was born in Gwinnett County, Ga., May 2, 1828. Of her early life she writes nothing. She professed religion and joined the Methodist Church while yet a girl. She loved the Church, and always filled her place at its services when possible to do so. On the 28th of June, 1891, she was happily married to Mr. T. M. Davenport. They spent many happy years together. To them were born nine children, of whom seven are still living—five boys and two girls—all grown and married. Mr. Davenport died sixteen years ago, leaving our departed sister a widow. The family lived many years in Louisiana. In 1891 Sister Davenport came to Texas to live with her two sons, who are in DeWitt County. She died at the home of her son, Sam, January 25, 1902. She was sick for quite a while. It was my privilege to visit her twice during this last illness. To her, very anxious about her boys who were not near at hand. She greatly rejoiced in the immediate prospect of relief from her sufferings. It was delightful to sit by the side of her bed and hear her talk. Here was a great victory over death. She was very anxious about her boys who were not members of the Church. A devoted wife and self-sacrificing mother has gone to her eternal reward. We laid her body away in the Rouse Cemetery, to quietly rest in hope of the resurrection. May the angels of heaven be glad and the Church fall on her children. I. T. MOURIS.

WOOD—Mrs. Mamie Wood was born in Tennessee, May 8, 1828; was carried home to heaven January 21, 1902. When the end came she was found, not only ready, but anxious to depart and be with Jesus. She was married in 1852 to F. M. Greene. Six children were born of this union—four sons and two daughters. The four sons, one daughter and the husband preceded her to the grave. Bro. Greene died in 1891. In 1891 the subject of this sketch became the wife of Rev. P. Wood, of the North Alabama Conference. For thirty years they shared each other's joys and sorrows alike. All God called Bro. Wood "from labor to refreshment." November 17, 1891, it was my privilege to talk frequently with Sister Wood during the last year of her life. We always found her cheerful and hopeful. For some months previous to her demise she realized that the end was near, and she spoke often of her departure. She gave the writer the passage of Scripture that she wished to have read and commented upon at her funeral: "I Thes. 4:13-18 inclusive." She did not want her loved ones to be uneasy about her nor to grieve over her departure. "I am departing from you to be with Jesus." To the only daughter and to the grandchildren we would say, let us rejoice in the hope we have of meeting "Grandma" in a world that is far better than this. "For it is believed that he will die no more, and that those who sleep in Jesus will be brought with him." C. B. SMITH.

DANIEL—Bro. A. Daniel was born January 5, 1818, in North Carolina; moved to Arkansas when young, and from there to Texas in 1853. He was married to Miss Mary Cox March 15, 1838. He was converted August 6, 1859, and joined the M. E. Church, South, September, 1860. Bro. Daniel lived a consistent member of the Church till death claimed him February 2, 1892. Bro. Daniel was a true Christian, companion and children at the time of his death; was hurt while working on a railroad in Oklahoma. His neighbors all speak in high terms of his Christian life. He leaves a wife and two children to mourn their loss. But they will mourn as those who have no hope. He sent this dying message to them: "Tell Mary and the children, if I do not awake any more on earth, that I will awake in heaven." May God bless the bereaved ones. Farmer, Texas. H. R. WAGNER.

UNDERWOOD—By Underwood was born July 22, 1836, and died of indigestion in Stamford, Texas, November 22, 1891. This bright little boy was given to Bro. and Sister Underwood long enough for them to wish their loss upon him, and then their Mother lifted him up from this life of suffering to the life above. These parents have said good-bye only for a time, for they have faith in Christ and believe in the power of the resurrection. They will meet again, and they will have no hope for they expect some sweet day to embrace their darling child again. I. E. HIGHTOWER.

BLANKENSHIP—Mrs. Ann E. Blankenship (nee Vaden) was born in Virginia, November 26, 1828; moved to Middle Tennessee with her parents in early childhood; thence to West Tennessee; thence to Texas, and settled in Fannin County. From here they moved to Hunt County and settled on Hickory Creek, where she died on the 15th of February, 1902, which sad event took place on February 22, 1892. She professed religion and joined the M. E. Church, South, when about 15 years of age. She was married to John W. Blankenship March 16, 1847, at Trenton, West Tennessee. She was the mother of eleven children, seven of whom preceded her to the spirit world. The subject of this sketch is well known by many of the itinerant preachers, and her home was ever open for these tried men of God. Her Christian influence has been great in molding the character of her own children and others around her, and to help her husband in gloom and doubt. She is well spoken of by all who knew her, and the little town in which she lived is deeply bereft over the death of one who had no enemy. This writer preached her funeral to a large congregation of mourning relatives and friends after which she was followed to the city of the dead (Glenn Hill) and interred, where she awaits the resurrection morn. Thus a good woman has gone. To the aged husband I would say, soon you'll meet—the separation will not be long; and to the children, be faithful and follow the mother as she followed Christ. Bailey, Texas. W. J. BLUDWORTH.

JONES—Bro. J. J. Jones, commonly known as Uncle Jesse, was born October 5, 1825, and died September 6, 1891. He joined the Methodist Church in early manhood, and lived a consistent Christian life until the day of his death. Some of the last words he spoke were in answer to some questions asked by the writer. He was asked, "Do you have the presence of the Lord with you?" His answer was, "He has been with me all my life." I asked him to pray for me in my work. He said, "I will pray that God may bless you." He was ready to go. Let all his children and loved ones be ready, for the time will come soon for you to go. Springtown, Texas. J. L. WHITE.

MANNING—As this new year dawned, the beautiful, consecrated soul of Mrs. Annie Manning, winged its flight to the mansions of eternal bliss. She was the daughter of N. A. and C. S. Yeagan. Her mother followed her in just thirteen days. She was the wife of Rev. W. R. Manning, No purer, sweeter life has ever blessed this earth. Her life was hid with Christ. No greater glory need be said than that she was a consecrated child of God. The last evening of her life she looked at her sister and said: "Sister, I have gained the victory, the victory, the victory. She dreaded to leave her four precious daughters and noble son—all so young. May God bless them. May they emulate their sainted mother's example and meet her where there is no more separation. May her sorrowing husband and desolate children find consolation in the God she so faithfully trusted. While our hearts are bleeding, may we bow in humble submission to Him who is too wise to err. Her broken-hearted sister, JENNIE Y. ROGERS. Dallas, Texas.

FREEMAN—Edwin Freeman was born in Stephens County, Texas, March 23, 1868, and died in Stamford, Texas, December 28, 1901. May Freeman was born November 25, 1865, and died, after much suffering, in Stamford, Texas, February 7, 1902. Edwin, the first name mentioned of those children of Wm. Freeman and wife, was the baby in the home and much loved by all the family. He was taken sick with something like fever, and then in a few days took some throat trouble, and he fell victim to the disease. We laid his little body to rest on Sunday, the 25th of December. Little May was taken sick with fever a few days later, and lingered for several weeks. Then gangrene began its awful work in her mouth, and in a few days the little sufferer was taken home to be with a little brother who a short time preceded her. Heaven is richer and nearer to these parents' hearts than ever, and these little ones are resting in the bosom of Him who said, "Suffer the little children to come unto me, for of such is the kingdom of heaven," and they shall wait the home-coming of father and mother, to welcome them to the land where no sickness, suffering nor sorrow will come. I. E. HIGHTOWER.

Scrofula is an unwelcome legacy, but one which the children of blood poisoned parentage must accept, with all its humiliating consequences. It is an inheritance that makes one poorer; that brings wretchedness and disease instead of health and riches, for the child whose ancestral blood is tainted with Scrofula or the loathsome virus of Contagious Blood Poison is unfitted for the arduous duties of life so long as any of the transmitted poison remains in its veins. Scrofula manifests itself in various forms; swollen glands about the neck and throat, catarrh of the head, weak eyes, hip bone disease, white swelling and offensive sores and abscesses are familiar symptoms, attended usually with loss of strength, poor digestion and pale or bloodless complexion. The skin is sometimes most dreadfully affected, eruptions breaking out on all parts of the body. Scrofula destroys bone, tissue and flesh; no part of the human system escapes its withering, benumbing touch. Parents whose blood is poisoned by their own misdeeds, or who themselves may be suffering for the sins of some remote ancestor, must restore their own blood to its normal purity and strength, or they cannot expect healthy, robust children. S. S. S. cures Scrofula, like other diseases of a deep-seated, constitutional character, by restoring life and purity to the profoundly poisoned blood, and the rich, strong blood that is carried to the swollen and diseased glands absorbs and destroys the tuberculous deposits, and the painful, disfiguring sores and other evidences of Scrofula disappear. S. S. S. should be begun immediately upon the appearance of the first symptoms, or where there is a known predisposition to Scrofula. Our medical department will be found of great help to those who are struggling with this wasting disease of heredity or any other blood trouble, and we invite you to write us. Should you or any member of your family need advice, our physicians will cheerfully give the information you desire, for which we make no charge. Book on Blood and Skin Diseases free. THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.

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THE Son, I born I and d in Mi. Sister (Ghent) Callie Her fa believe Sister allows father book of from learn with which and inter she was standin Christ about i she was born an It was way of and wa early to of her o as a w through father's She wa early to Church eventua most of her life an ing an w the place to In the e head of an old y use it fo did not c come to a to work sewing, a degree, prepare workin could not fact, she hoped out of a who was raised a of course and yet, and in a of church of her h wife be any wo ready to path, an and all the she found and social publicatio then have the Altho her body was built Sister Th who was soon. Sh this chur church sh February a letter o mingling a bereaved I sorrow n for we kn good, and he has in again. THOMAS' concrete claim her been mad mother to to God w fell ashen February a work wi S. S. S. T. Taylor came to den in De Sullivan, a family to e and joined water. Al hour of t from she one bright whom she influence of devoted an train her o to God w She had a pray for ea are grived in our frea those can billed for a but was s checked in 1901 she i Arms of h never lid, ready. Day and we long that in s and the spirit and in out mother, I ed heavenly gas trying, how and th told us that we could no world of pe heaven thou our love, h and smile w dear, home kiss. Home vanish as th without thy as home, th want, will and our hear times that e have causd wish to do, I given, desire now waits t

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THOMPSON - Sister Augusta Thompson, wife of Capt. E. T. Thompson, was born in Abbeville, S. C., January 1, 1825...

Sister Thompson's maiden name was Gilbert. She moved with her parents to Calhoun County, Ala., when she was a child.

Her father was skeptical a reader of and believer in Tom Paine's "Age of Reason." Sister Thompson said there was no Bible allowed to come into the home of her father during her childhood...

It was in this way that she learned the way of truth and was led to the Savior, and her conversion while yet a girl in her early teens. And from the very beginning of her Christian experience she was active as a worker for the Master.

Her father's influence that several of her father's family were brought to Christ. She was married to Capt. E. T. Thompson September 2, 1847. Her real and active life as a member of the Methodist Church continued through her long and eventful life.

During the Civil War, when most of the men were in the army, she served the church as class-leader, meeting and conducting the class-meeting and other social and religious services.

It was through her instrumentality that a place for religious services was provided in the community where she lived. There being no church home in the neighborhood, she got the neighbors to clean up an old shed and arrange it so they could use it for a place of meeting.

In 1865, while she was making preparations for a protracted meeting, she was attacked with sore eyes, and the inflammation became so severe that not only was there produced the most excruciating pain, but ultimately it entirely destroyed the sight and have her in utter darkness.

THOMPSON - Another sweet-spirited, consecrated Christian woman has come to claim her reward. Another home has been made sad and desolate because mother is not there.

Her father was skeptical a reader of and believer in Tom Paine's "Age of Reason." Sister Thompson said there was no Bible allowed to come into the home of her father during her childhood...

Her father's influence that several of her father's family were brought to Christ. She was married to Capt. E. T. Thompson September 2, 1847.

heart-broken husband, six children, many grandchildren, relatives and friends, and may we all meet her in the Unclouded Day.

SANSOM - Robert Pugh Sansom was born in Lincoln County, Tenn., April 4, 1828. He came to Texas with his father's family in 1836, who settled in Nacogdoches County.

In 1859 he moved to Johnson County, where he made his home for a number of years, during which his beloved and sainted wife died. November 20, 1856, he was married the second time to Eugenia Martin, a devoted Christian lady, and by this union he had two children, both daughters, only one of them now living.

He was married the third time to Mrs. Octavia Carlton, which made him an affectionate, faithful Christian wife, and to this union two sons were born, one Texas being, during his late years he moved to Alvarado, where he died February 12, 1892, in his eighty-second year.

He was a member of the Methodist Church, and joined the Methodist Church in which he lived a faithful and loyal member about sixty years ago.

His early days were spent in the rugged and privations such as are incident to frontier life, yet in all these he was sustained by Him who directs the steps of his humble followers and protects them from dangers of the world.

He was a man of great piety and devotion, and his life was a constant warfare with the enemy of his soul. He was a man of great piety and devotion, and his life was a constant warfare with the enemy of his soul.

WEATHERLY - Bro. J. P. Weatherly was born in Madison County, Ala., March 22, 1825. He was married to Ellen Patterson, January 1852. He came to Texas in 1854, and settled in Walker County.

He was a man of great piety and devotion, and his life was a constant warfare with the enemy of his soul. He was a man of great piety and devotion, and his life was a constant warfare with the enemy of his soul.

HOLT - Sister Virginia Holt (nee Whitesides) was born in Virginia August 12, 1842, and died at her home in Proctor, Texas, February 12, 1902.

She was a woman of great piety and devotion, and her life was a constant warfare with the enemy of her soul. She was a woman of great piety and devotion, and her life was a constant warfare with the enemy of her soul.

PAUL - Mrs. Justin E. Paul (nee McCarty) was born December 28, 1828, and died at her home in Tenaha, Texas, January 2, 1892.

TEXAS CHRISTIAN ADVOCATE.

Master - Several years of her life were spent in teaching, and she always exerted a very helpful influence over those who came under her tuition.

Her father, mother, brothers and sisters were truly beautiful, and her devotion to husband and children was that of the Christian. When the Master called her to his presence, she was in the fullness of her life.

HERRINGTON - Mrs. Allen L. Herrington, of Anderson County, Texas, died about 5 a. m., February 27, 1902, at her residence in the Mount Vernon community.

CAPERTON - Lee Caperton was the second child and only son of Rev. A. and Mrs. Kate Caperton. He was born at Sabine Pass, Texas, February 27, 1862, and died in Jacksonville, February 23, 1902.

Bonham District - Second Round
Bonham, at Bonham, March 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, April 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, May 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, June 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, July 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, August 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, September 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, October 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, November 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 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