

**Communion Service.**

and appropriate design. Price and will last for a year.

**WES & CO.,** Gold Silversmiths, WILLE, KY.

**REFERENCE NOTICES.**

**DISTRICT CONFERENCE.**

The Gainesville District of those who will be at Valley View, to G. F. BOYD.

**DISTRICT CONFERENCE.**

Conference will meet at 8:30 a. m. We in May, but the church ed and furnished in to put it after the C. F. WEBB, P. E.

**F. EXAMINATION, DISTRICT.**

C. W. Irvin, C. A. Henson, I. L. West, G. Webb, C. S. Field, A. SMITH, P. E.

**W. A. BOWEN.**

question of a Texas come up at San An- while I was stationed '96-'97, I looked over and talked it over with the owner of that property. For six years on it, and urged him reasonable figure and purpose. He is willing to take shape. Judgment, after being point of the Gulf ars, the best place in ner gathering. Every come over the water a veritable paradise. It can be had on a (I think I have ma- the past six years) are and terms. A very old, be arranged to Antonio.

**Second Round.**

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Longview. .... Apr 26, 27  
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rence at Henderson  
sermon by Rev. J. B.  
C. R. Lamar, P. E.

**Second Round.**

Sanville. .... Mar 21, 22  
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Arnold. .... Apr 1, 2  
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..... May 23, 24  
Salom. .... May 29, 31  
Plea. Retreat. June 4, 7  
..... June 12, 14  
..... June 25, 27  
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me. F. Smith, P. E.  
Texas.

**GO RICE PAD.**

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# TEXAS CHRISTIAN ADVOCATE

G. C. RANKIN, D. D., Editor. Official Organ of all the Texas Annual Conferences of the Methodist Episcopal Church, South. L. BLAYLOCK, Publisher. Vol. XLIX. Dallas, Texas, Thursday, April 2, 1903. No. 32.

## Editorial.

### GALVESTON FROM A MORAL POINT OF VIEW.

Galveston has had the advantage of all the towns and cities in Texas in the race for wealth and population. Long before there was a railroad in the State this was a leading port into which the commerce of the nations was delivered. For years and years the people of the interior had to go in that direction to receive their shipments of dry goods, groceries, hardware and lumber. Everything of this kind had to come from or through Galveston. And the produce of the State had to seek Galveston as an outlet to the markets of the world. People used to seek Texas by way of Galveston, rather than choose the overland route. And since the introduction of railroads, these great high-ways of freight and travel made haste to connect with this important seaport town. As a result, Galveston, years ago, became one of the wealthiest communities in the United States, according to its population. But with all these advantages, many of the cities of the State have outstripped the city by the sea in population, and to-day they are going beyond her in wealth and enterprise. This was true before the awful storm of three years ago struck the island and wiped out about ten thousand of her population and millions of her property. And it will continue to be so as the years advance. Why is this true? The only reasonable cause is found in the moral status of Galveston. From the beginning, the city has conducted its local government in defiance of law and order. No respect has been shown to many of the criminal statutes of Texas. Sunday has always been a day for carnal pleasure, and, in many respects, for secular business. The saloons pay no attention to the Sunday laws. They run wide-open, as though the State had no laws on this subject. Ships are loaded and unloaded at the docks as upon any other day. The same is true with freight cars. On the wharf nobody can tell that there is such a thing as a Sabbath day. The bulk of the population has no respect for Sunday, or for Church service. Public gambling dens are in full blast. Their doors stand open, just as any other business. No one can get an impression, while in Galveston, that the State has laws prohibiting such places. Nastily little old policy shops hold forth in close proximity to the public-school buildings, and Galveston looks and acts just like one of the Continental cities of Europe. When the vast multitudes of our people pour into the city on the summer Sunday excursions, the theater, the saloons, the gambling dens, the places of ill-repute, and the policy shops are wide open, in violation of law, to receive them. The fact is, Galveston acts as though she owed no allegiance to the laws of Texas or to the decencies of moral and religious life, as believed in and maintained in America. Aside from the danger of storms, it is not surprising that moral and religious people do not care, as a rule, to lo-

cate their families and invest their wealth in Galveston. They do not approve the civic immoralities of the community and the re-American ways and habits of a majority of the Galveston population. They prefer to live and build up their fortunes in locations where Texas laws and institutions are respected, and where God and religion are held in some sort of reverence. One Sunday in such a city will satisfy any man of moral conviction and religious character that Galveston is a hazardous place in which to live and bring up a family. Therefore, if Galveston expects to have the respect of Texas and to win the better class of people living throughout other portions of the State, she will have to change her relation to the laws of the commonwealth, and the officials of the city will have to bring the majority of her people into something like decent harmony with the civic and moral order of the State. Otherwise, the time is not distant when the moral condition of Galveston will make her the by-word and scorn of the growing millions of Texas population and Texas wealth. For throughout the rest of the State the people believe in the observance of law and the maintenance of moral decency and civil rectitude. In the meantime, let our struggling Protestant Churches, preachers and people in Galveston continue to stand in the breach, and by their teachings, their lives and their influence rebuke the condition of things winked at and approved by the officials of the city and the county government of the island.

### THE PLACE OF PRAYER IN OUR EXPERIENCE.

We learn the place of prayer by studying Christ's habit in this regard. Look at his life, and see how constantly he communed with the Father of his spirit. There was no cessation in his prayers. It was through prayer that he prepared himself for all the great events and crises with which he was confronted. In this, as well as in many respects, he differs from all mankind. Men wait till they are met by impending struggle before they turn outside of themselves to find help, and when the help comes to them they often forget its source. But Christ reverses this order. His prayers go before the shadows that fall upon his pathway, and they furnish him with the means for meeting his crises and conquering them. All the sorrows of his life were met in prayer. But his prayers were not all for himself and his needs, but they were as often for others. He held his followers in the grasp of importunate prayer. Day and night he bore them upon his devotions to God. How strikingly this comes out in that marvelous prayer of intercession. And his prayer life was wonderfully natural. To him God was not afar off. He approached him like children approach a tender father. He talked earnestly and confidentially to God. He uses no stilted or lofty speech, but his prayers are expressed in the simplest forms of speech. That model prayer which he taught to his disciples is almost monosyllabic. A child can understand it. Now, if the Master found it necessary to thus pray for himself and for others, then the duty and privilege of prayer

upon our part are plain and imperative. We can not live without it. During the day, when the sun shines propitiously, or in the night, when the clouds are lowering, we always need to have communion with the Father of all grace and mercies. "Pray without ceasing," says Paul, for this praying spirit prepares us for the calms and the storms of life. When possessed of it we can be self-restrained in times of victory, and we can look up and shout when burdens oppress us. It keeps us connected with the source of power and spiritual strength. And it invests us with the likeness of God. Therefore, the praying spirit ought to run through our lives from beginning to end. Then we will be like Christ, who lived and wrought through prayer.

### THE SPHERE OF ONE MAN IS EASILY FILLED.

It is a somewhat humiliating confession, but nevertheless it is true, that the Church and her enterprises can get along without our services. We were once pastor of a leading congregation in one of the cities east of the Mississippi. When we went to it the Church membership numbered about two hundred and fifty and they were worshipping in a dingy brick building in the business portion of the city. When we had finished the term of four years we had a splendid temple on the crown of the hill, the membership more than doubled and the pastor's salary at a fine figure. We saw the dirt taken from the excavation in which the foundation was laid, and we saw every stone and brick and piece of timber take its place in that handsome structure. We had been a part of its very existence, and when the time came to sever our relation with the sacred edifice and its noble people, we did not see how it was possible to find a man to take the place we had practically created and carry on the work of that pulpit and parsonate! But imagine our relief when two years afterward we revisited the city and found the Church doing much better than when we left it! And this suggests another case, far more striking and infinitely more superior. Several months ago Rev. Joseph Parker, the great London preacher and author, died. The event looked like an appalling calamity to Christendom. Who could be found to fill the place of Dr. Parker in the great metropolis of the world? What would become of the throngs to whom he had been preaching on the Sabbath, and particularly the eager hundreds who crowded his Thursday midday services? It looked like there was no man fitted to fill such a vacancy. But God had the man in waiting. A young man by the name of Reginald John Campbell, only thirty-six years of age, the son of an old Methodist clergyman, educated in University College, with no national reputation as a preacher, was unanimously called to succeed the famous London preacher. During his three or four months' pastorate, he has proven himself to be more popular than his great predecessor. The immense edifice will not accommodate the people who try to attend upon his ministry at the week-

day services. "God buries his workmen, but carries on his work." Yet after all, perhaps this young man would not be known to-day had not Dr. Parker's work prepared the way for him. So that God needs each one of us to do our part to shape the enterprises of his kingdom, and when we lay down the charge it is in good condition for those who are to follow us to take it up and carry forward the work. He is a poor successor who can not make some improvement on the man who has gone before him. Therefore, when we finish our work we can afford to be forgotten apparently of men, if the work we have inaugurated can be assumed by another and the Church go forward with larger activity and greater success. In the day of final reckoning God will remember our toils and struggles and reward us according to the deeds done in the body. Hence, as the years fly by the individual units of humanity recede from view, but through the contributions of their toils the gospel of Christ grows larger and larger, and his power to save and sanctify mankind is multiplied a thousand-fold.

It is not wise to make one's self the sole object of his solicitude. If so, you will grow morose and abnormal. Take, for instance, your health and dwell upon it constantly, and directly you will imagine that all the ailments spoken of in materia medica are embodied in your system. Heart trouble, lung affliction, liver complaint, brain disease and similar misfortunes of the body will seem to get hold of you. No man can be healthy and enjoy life who makes it a point to keep his hand on his pulse. No man can afford to ignore his physical condition, but to distress himself about it is even worse. Live right, diet yourself properly, take the hours of the night to sleep, clothe yourself comfortably, and then think about something else. Such a course will result in more happiness, longer life and larger success.

When Christ called his disciples one by one to the ministry, they were engaged successfully in some sort of secular pursuit. He did not go among the idlers in the market place to find them. He wanted men who were devoted to some sort of employment. And he is looking for busy men to-day to call them into his field of labor. He has no use for the man who can find nothing to do in this world. It is busy men whom he is seeking.

The more we think the more we become like our thoughts. "As a man thinketh so is he" is a statement that can not be questioned. Thought makes purpose and purpose makes character. Therefore in the thoughts of men is found the life of men. We need then to take heed how and what we think.

It is not talent that elevates a man in God's esteem and favor, but humbly honesty and fidelity. They who are faithful in the use of such endowments as the Maker gives them are the ones upon whom the blessings of heavenly approval rest.



**THE SUNDAY SCHOOL AND DENOMINATIONAL LOYALTY.**

By Judge G. W. L. Fly.

I do not wish to be considered as afflicted with "cacothese scribendi." But, when called upon by those who have had an opportunity to judge of my ability to write upon any particular subject, I feel it a duty to respond, with the hope of accomplishing some good. Having lately received requests from different sources to write upon two different subjects, I beg the indulgence of the Advocate and its readers, while I present my views upon one of these, reserving the privilege, if granted, of taking up the other in a future article.

Almost continuously for twenty-one years, I have been superintendent of Methodist Sunday-schools; five years in Gonzales and sixteen years in Victoria. During this time I have made close observations of the results of this work. I rejoice to say a large proportion of the pupils in these schools have become professed Christians and members of the Church. But how often are our hearts saddened at the thought that many are mere nominal Christians, content with having their names enrolled on the Church register.

Take the members of the Church as you find them, and upon examination, how sad is the dense ignorance upon the subject of Church government, polity, doctrines and history?

Each one entering the Church takes solemn vow to be subject to the discipline of the Church, attend upon its ordinances and support its institutions. How many of them can tell, intelligently, what is the discipline to which they have sworn submission? How many know what are the ordinances upon which they have vowed to attend? How many can tell what are the institutions they have promised to support? How few are impressed with the solemnity of this obligation, or ever think of the importance of keeping it? No one will be true to any country, party, name or order, who is ignorant of what it stands for; who knows nothing of its history, its principles, its purposes and ends. With such ignorance as that to which I have referred, we cannot expect to find devout Christians, much less loyal Methodists.

This was not ever so. There was a time within my memory, when a Methodist could readily give the reason for his faith. He could recount the heroic deeds of the founders of his Church. He could give the doctrines of his Church and the scriptures upon which they were based. He could define the rights, powers and prerogatives of every official member as well as of the most humble. That day has passed, and with it has passed that earnest, enthusiastic zeal that characterized our fathers.

In making this assertion about the present day Methodists, I do it because I am one of them. My experience has taught me what I think our brethren of all denominations will admit—that the same is true of members of all the Churches. Is this state of things to be desired? I think not. The Church of Christ needs and to succeed, must have a live, well informed, enthusiastic, zealous membership. Without that training which leads to individuality and the power to stand for what one professes there cannot be that courage and force that enables one to stand in the ranks as we march toward the common enemy. An army is necessarily made up of separate divisions, each standing as an individual body, but all united as one army in a common cause. Each division must have that "esprit de corps" that causes to emulate all other divisions while marching with them in one solid phalanx against the common foe. So each should be composed of members who have a Church pride, and who are inspired with a laudable ambition to not fall behind any other in the heat of battle on parade or in orderly, cleanly camp life.

Sad to say, this honorable emulation has ceased to exist. The members of the several divisions are leaving their positions in rank and mixing up with those of other divisions, considering themselves as much at home with any other as with their own division. Thus there is confusion, with loss of power. How often do we hear it said: "Oh, one Church is as good as another." If there is nothing a Church represents, if it has no distinctive doctrines to uphold and propagate, if it has no sacred memories of the past, if it has no special work to do, then this assertion is true. One Church is as good as any other of such a character; and none of them is good for anything. Why have different organizations if these things be true? Why not all unite in one great Church, and by so doing superinduce lethargy, indolence, a lack of zeal and entire absence of enthusiasm? History teaches that such an universal Church cannot and will not remain pure and aggressive. God never designed such a state of things,

else He would have made all men to think alike. From this heresy, that one Church is as good as another, there is but one step to the more disastrous heresy that one religion is as good as another. Buddhism, Confucianism, in a word, all the isms of heathendom, and the even worse isms of civilization, are all upon a par; one is as good as another. Hence, why should I be a missionary? Why should I contribute of my means to give to the heathen that which I possess, but which is no better than what he already has? Why should I seek the conversion of my neighbor from his doctrine of morality, from his skepticism, from his agnosticism, or any of the numberless isms of the day? What is the use of preaching? Why should I contribute of my means to support the ministry?

Being a Methodist, and firmly believing in Methodist doctrines, it is my duty to inculcate these doctrines. Belonging to the Methodist division of the army of Christ, I should be loyal to it. Were I a Baptist, it would be equally incumbent on me to be loyal to that division. Belonging to the Methodist corps, I should be true to the obligations I assumed in becoming a member of that corps. Had I joined the Presbyterian corps, it would be equally incumbent on me to remember my oath of allegiance to it.

What is the result of this breaking down denominational barriers? We see it in the falling off in Christian zeal, in the enthusiastic pushing the battle to the walls of the enemy's fortress.

Liberality and Christian charity are virtues of the very highest character; in fact, they are the certain and true fruits of that love that fills the heart of every true Christian. But that liberalism that leads to a recognition of any act, thought or belief that any one may see fit to adopt, or that agnosticism that leads one to doubt his own acts, thoughts and belief; such liberalism is wholly incompatible with that character that makes a true man, with that sense of right, fixedness of purpose and devotion to principle that creates the martyr. It is contrary to every teaching of our Savior, given by precept or example. To be true Christians, we must be true to principle, steadfast in mind, firm in belief. We must be strong as individuals; having within us a fixed principle and a certain end and purpose of life. The liberalism of Methodism has done more, perhaps, than all other forces to create the present stoicism and lethargy in Christian life. All denominations have become more liberal toward their brethren of other denominations. In this liberalism every Christian should rejoice, and pray to our heavenly Father that it may ever continue. But at the same time we should pray to be delivered from that spirit of liberalism that inclines us to doubt our own beliefs and consider any other belief as good as our own.

What has been the cause of this condition in our Churches, which has resulted in indifference, lethargy and stoicism? In former days, the doctrines of each Church were proclaimed pointedly, earnestly, enthusiastically from every pulpit. Such promulgation of our special doctrines now would stamp the preacher, in the eyes of the people, as a bigotted sectarian. Does the fear of such a judgment deter our preachers from the faithful teaching of sound doctrines? I would not be understood to advocate the urging of our own doctrines to the disparagement of Christians of another faith. The day has passed when such a course would be tolerated; for this we are thankful; may it never return. But while we are liberal enough to exercise charity toward all, let us insist upon our right to have the same liberty granted us. But why have we come to that degree of liberalism that would cause us to be shocked at the preaching of doctrines by our ministers? The education of the present generation is responsible for our present mental and spiritual condition. In early days the children were taught the doctrines of our Church in Sunday-school, and had the principles instilled into them in class-meetings and in the preaching services. At home they learned of the heroism of early preachers and of their grand achievements. They were thus inspired with the grandeur of the Church's history; they learned her doctrines and believed in them. This admiration of her history and devotion to her doctrines gave such an interest that cheerfully and gladly attended upon her ordinances; and thus imbued with the spirit of Methodism, they became familiar with her polity and government. To-day one hour a week at Sunday-school is about all the time given to the religious instruction of children, with the remainder of the time devoted to secular education in the public schools, run upon the idea that one Church, if not one religion, is as good as another. This one hour a week is devoted exclusively to teaching the International

Lessons, without sufficient time to receive full instruction in them. No catechism, teaching the particular tenets of Methodism, finds a place in our curriculum.

What is to be done? Abandon the International Lesson system? No, a thousand times no; it is too good—I might say invaluable—to be abandoned. The Church has established the Epworth League to supplement the work of the Sunday-school. But, from nine years' experience as President of a League, I must confess my utter failure, notwithstanding my most zealous efforts, to make this a school of Methodism. By the time our young people are admitted into the League they have become so fully imbued with the spirit of liberalism, they are not inclined to enter upon a new course that would tend to make them loyal Methodists, loyal Baptists, loyal Presbyterians, or loyal anything. They simply join the Church of their parents, of a popular pastor, or of a personal friend, never stopping to inquire for what the Church stands. We must have a change in our system of instruction in the Sunday-school, or there will soon be no loyalty to the Church, no pride in our particular division of the army. This will result necessarily in a lack of devotion to the cause for which the whole army is enlisted. Lukewarmness, indifference to the cause of Christ must follow as a natural consequence. One religion will be considered as good as another. Then, why obey the command, "Go ye into all the world and preach the gospel to every creature?"

What will we do to prevent the evils so apparently threatening us? Victoria, Texas.

**HE COULD NOT SWALLOW VIRUS FROM THE VIPER THAT STUNG HIM.**

As I was saying, we have been laying on to the man who sells. He does not deserve sympathy. God knows it is a diabolic business. My contention is that there are others. A drunken step-father, under the influence of whiskey, in the city of Cleveland, Ohio, is seeking to kill his wife. Her son by her former husband comes to her relief, and to save her life (who would have done otherwise?) slew his step-father. He was in prison at the police station, weak, excited, exhausted. A police lieutenant, hoping to strengthen and revive his prisoner, offers him a drink of intoxicating liquor. This is what the young man said: "I would not touch whiskey if it was to save my life. I have seen too much of its work. I have seen the misery it made for my mother. I have seen, too, the brute it made of my step-father, when he was under its influence. If it were not for whiskey our troubles would never have happened, and I would not be in jail. I never touched the stuff, and I have made a vow that I never will."

Mother! no matter what may be the fate that cold-blooded law may have in store for your darling boy, you have the consciousness that he is a noble and a worthy son. The unwritten law says, "Set him free!" The words he uttered were not the words of repentance. He had no bacchanalian sins to lament or forsake. "I never touched the stuff," said he. Then he was not a reformed drunkard exclaiming in the enthusiasm of a feeling of reform. Nor was he an enthusiastic proclaimer upon the hustings. It was the deliberate statement of a man who had never yielded to the temptation, and yet had been compelled to see his mother murdered, or become (in the eyes of the world) a murderer himself. And whiskey did it. Whiskey jailed a young man, and put the blood of his step-father on the skirts of his garments, though that young man had kept himself pure and unspotted from its awful stain and stench. To whom on the face of the earth could the question of the rightness or the wrongness of the sale and use of intoxicating liquors be referred with more propriety than to this young man? In the midst of much reason for being excited and biased, did he not make a calm, unbiased, manly and wise decision? The action of the policeman might have been well-meant. I do not say to the contrary. It was, to say the least of it, misguided kindness.

But for whiskey the blood of his fellow would not be upon the skirts of his garments. But for whiskey his mother would not have been made a widow again. But for whiskey he would not have been a prisoner in the Cleveland jail.

Say, my dram-drinking friend, what is there true in the instances mentioned in the above statement that is not equally true as gospel in almost every other case? Who would be in prison, who would have blood upon their skirts, who would be the widow of a murdered husband but for the accursed bowl? Very few people you well know.

"I have seen the misery it made for my mother," said this young man. If every young man who sees these lines and has "seen the misery it made for his mother" would in a manly way declare that he would never taste it,

then a reform of a vital character would begin.

The Texas Advocate goes into many communities in the great State of Texas. Does it go into a community or social circle where no young man can be found who can testify that he has seen the sorrow brought to his mother's heart by this awful curse of whiskey? Nay, my brother, they are all through our society. Our trouble is that though they can bear this awful testimony to the curse it has brought to their mothers, they are not willing to take the vow that would bring joy and gladness to their mother's heart. Many of them will read in these lines the fate and vow of that young man, and turn away again to the flowing bowl.

Oh, mother, that aching heart! How gladly would I, this bright, sweet day, lead every one of your unfortunate boys away from this damning sin, and see your aching hearts made glad as in the happy days when they played in innocence around your knees. Back in your apartments, with your shades lowered, you are pining and dying daily. The world can never know how you "feed on the agony of despair." He knows. We brine the earth with our tears for the wives, the sisters, the mothers, the daughters of our fallen braves. Do we weep with those who weep in shame and sorrow, crouched away in obscurity? Those whose dear ones have fallen before the saloon army? For them all hearts should weep, for only the saints in heaven can fully know the sorrow of a drunkard's home. The inmates will never disclose it.

The idea that any man is secure who uses it at all is a delusion and a snare. From the White House to the humblest cottage on the prairie, or in the remotest woodland, it has cursed this nation. Yes, we have pelleted the traffic on the saloon side. Let us not forget that we ought to try to keep the drinker away from the saloon as well as to keep the saloon away from the drinker. T. J. DUNCAN. Ennis, Texas.

**AN OPEN LETTER TO BRO. ARMSTRONG.**

My Dear Brother Armstrong: I do not know that I acknowledged your last to me; I certainly intended to do so, and think I did; but I will add this to it. This has been a silent Sabbath to me, as was the last. I had an appointment in a country Church near by for last Sunday, but I was taken with a very severe attack of indigestion Saturday night, which brought on an insufferable nausea and kept me wretched and wretched all night, so the next morning and for the day I was in bed. I was not able to preach, of course, nor was I able to preach to-day; so I will make up for my silence in the pulpit by a letter to you in the Advocate. I see from your trembling hand what it cost you to write, and I sympathize greatly with you in the pain you suffer. I rarely have any pain. I have these occasional gastric troubles, which are distressing but not acutely painful, and now and then some rheumatic twinges, but through mercy have little real suffering. I miss, oh, how much, the social services of the sanctuary. I go to Church once a week and hear a good sermon, when I do not preach; but the social services, the fellowship meetings, I do not have the privilege of attending. So I am thrown back on my library and my newspapers. This life of seclusion tends sometimes, with a nature like mine, to make me gloomy, and I have need of all my faith and prayer to keep out of the depths of doubting castle. I have never been a Christian satisfied from himself. There have always been so many defects in my life, so much unskillfulness in my work, that it has been difficult to avoid a feeling of condemnation; and the older I grow the more earnestly I cling to the cross as my only hope and plea. I am now well into my 67th year, and if I hold out faithful a little while the battle will be fought, and I trust by God's help, won. I was the child of very pious parents—my mother especially was a most saintly woman. I was an intensely religious child by nature, and while I was a sad little sinner, I was a very orthodox little Christian. I am sure I caught a very clear view of Jesus as my Savior when I was not far from eight years old, when I joined the Church. I have been a member of the Church for nearly sixty years. As a young Christian I had many ups and downs—mainly downs. I was never profane or vulgar in speech, but I was by no means a good child. I always said my prayers and always went to Sunday-school or Church. I became a habitual, flagrant, but outwardly decent, sinner at about fourteen, when I left off private prayer and reading my Bible, resolving to begin again when I got religion. For several years I wandered on, seeking religion occasionally, and then going back into sin. I was a little past eighteen when, by God's grace, I was arrested. There was no meeting going on, no excitement, no personal influence—the good Spirit of God did the work

alone. It was, this month, just forty-seven years ago when I dared to say, "I must, I can, I will believe that Jesus died for me," and when I knew I was born from above. I began at once my religious work, and I have in some measure continued to this day. I had little positive excitement of my emotions when I began, and the lofty heights which many have known, I have never reached. Of course, I have been deeply concerned about my inner life, and have aimed to live perfectly, but I have never been satisfied with myself, and am as little so to-day as when I first began. I have been an unprofitable servant, but religion has been all in all to me. Jesus Christ my Lord has been very dear to me and very patient with me, and His merit is my only trust. I wonder if there is any child of God more unworthy to be called His son. I can truly say He has been to me better than my fears. I have learned a lesson that Mr. Wesley tried too late to press upon his people, when he told them, in 1771, we had leaned too much to Calvinism, in stressing too much what God had done at any one time. I have found it a matter of little moment as to when I was converted, when I got this blessing or that, or as to what I called myself; the question is simply, what am I now? I have had a life-long battle with puzzling questions, and shall be glad to be where I shall know as I am known. I see very dimly reflected in the mirror now what I want to see clearly, and I realize how great is my weakness of vision. But I shall know some day. I have surprised and wounded some who loved me by not speaking more confidently about things they knew were true, but it was my lot. I cannot sing as joyously, or shout as loudly, nor speak as positively; but up to this time whenever I have heard my Lord's bugle call I have tried to follow it.

I did not intend to say so much of a very commonplace experience, but there are those who may be helped by it. For my Lord I have nothing to say but good. He has blessed me far beyond my expectations; He has borne with me for beyond my deserts; no father has ever been so tender, so forgiving, so indulgent. He has had a hard child to manage, and His chastisements have not been few, but they were always in love. I have not been a popular preacher, and so I have had no very great disappointments in the way of the world's honors. The world has been a kind world to me; my brethren have been patient and loving; I have never had but one, and he was in another conference, in all these years to say anything calculated to wound me, and he spoke in petulance, resenting what he thought was an affront. I went from my father's house in 1857 with a scant wardrobe and a borrowed "rig" (as you Texas men call it), to go to my first circuit. I have lived in comfort, I have a shelter for my head and a sufficient income to supply my board, and to-night I join you, my old friend, in singing:

"We will praise Him for that which is past, And trust Him for what is to come."

Religion has been everything to me, and do you wonder then at my indignation at these university men, who, after Christianity has been resting on God's Word for these 1800 years, are now opening and discussing the question of the truth of our Bible, and trying to make one which will be better suited to their loftiness? The Council of the Seventy—Phew! Will their new Septuagint, taught in our Sunday-schools, make our children better than their fathers? Well, I will have none of it. The old time religion is good enough for me. The great want of Texas is not a great university—it is a great revival and a converted teacher in every public school and a family altar in every home.

I believe in education, I believe in Methodist colleges and universities, male and female; but if the Methodist colleges follow in the wake of Chicago and Harvard, why then, what need of them? Let us go to headquarters at once.

Do you wonder, when I know how many people there are in all our land who never even studied English grammar, that I am irritated at the spirit that refuses them a ministry unless it has been classically trained? Do you wonder, when I know what genuine religion can do for us poor sinners, that I am disgusted at the play of piety which is found in fashionable Churches? Others may wonder, but you won't, I am sure. Affectionately, GEO. G. SMITH.

It is so natural for human love to demand some proof of its return. We plant the seed of affection and then watch it so eagerly each day to see it swell and burst into life. We feel that we cannot wait the slow process of time to develop it, but Christ waits patiently all our years watching for some little sign that the seed sown in Gethsemane and afresh on Calvary has taken root in our hearts, and no matter how small the blade or how tiny the flower he gathers it and cherishes it to see if it will not become worthy of the love that gave it birth.

**Devotional and**

Finish every day as it. You have done v Some blunders and doubt crept in; forgive as you can. To-morrow; begin it well as with too high a a bered with your old day is all that is go is too dear, with its tations, to waste a yesterday.—Emerson

**LIVE THOUGHTS**

**PREACH**

"1. Be a man of administrator! a popu ner of souls—which Madeley the very w Fletcher, "There go er!" Make up you you will be a soul- "2. If you decide forth make th you devoted to it; comp bend that way; thre gies into it. Be re not likely, in our the world's necessi live we can never be ways tenderly year That is a happy man full of Christ- ble creature. Sud men and tells with

"3. Keep your ey chosen your aim, b nothing idly, or w

"4. Study the A ties. In those Act of all evangelical vate fertility of exp eple be fixed, but fold.

"5. In composi fix your eye on w hit. Let nothing meant to strike.

"6. In selecting preached, consider yourself; take not give you the lea one that will win y it—but that which ate to the current ple be hungry, it than dazzle them, were able to do it diamonds.

"7. Chase your Give them out h much inward de first prayer plead move; wait until t power falls. You without the power

"8. Preach as a ing men. How w you were sure tha you, with nineteer in eternity, and the twenty you such a case hot and warn, and we like that as you e stand with God's among poor, s hearers.

"9. Never dou presence, God's or God's power.

"10. During t remember that will be protracte nity.

"11. If strengt the after-meeting the peculiarities, people among wh the people to cou ceive, and for y believe.—Selecte

**SANCTI**

Sanctification luke-warmness at dencies. It take grade in the divi on the upgrade. engine, steam in things moving fo lutely essential t service for the tified people will ly and in word s And only such a



### Devotional and Spiritual

Finish every day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. To-morrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—Emerson.

#### LIVE THOUGHTS FOR A LIVE PREACHER.

"1. Be a man of decision! an administrator! a popular man! a winner of souls—which is it to be? At Madeley the very worldlings said of Fletcher, 'There goes the soul-saver!' Make up your mind whether you will be a soul-saver or not.

"2. If you decide to be one, henceforth make that your business. Be devoted to it; compel everything to bend that way; throw all your energies into it. Be restless. Success is not likely, in our age, to overtake the world's necessities. While we live we can never have done. Be always tenderly yearning for sinners. That is a happy unhappiness. A man full of Christ-like tears is a noble creature. Such concern melts men and tells with God.

"3. Keep your eye single. Having chosen your aim, be true to it. Do nothing idly, or without meaning.

"4. Study the Acts of the Apostles. In those Acts lie all the seeds of all evangelical methods. Cultivate fertility of expedient. In principle be fixed, but in action manifold.

"5. In composing sermons, first fix your eye on what you mean to hit. Let nothing in that is not meant to strike.

"6. In selecting the sermon to be preached, consider the people, not yourself; take not the one that will give you the least trouble, nor the one that will win you the most credit—but that which is most appropriate to the current need. If the people be hungry, it is better to feed than dazzle them, even though you were able to do it with the speech of diamonds.

"7. Choose your hymns carefully. Give them out heartily and with much inward devotion. In your first prayer plead until the people move; wait until the baptism of the power falls. You must not preach without the power.

"8. Preach as a dying man to dying men. How would you speak if you were sure that in sixty minutes you, with nineteen others, would be in eternity, and at present of all the twenty you only saved? In such a case how would you entreat, and warn, and weep? Do as much like that as you can every time you stand with God's message of mercy among poor, sin-smitten, dying hearers.

"9. Never doubt either God's presence, God's Word, God's pity, or God's power.

"10. During the closing prayer remember that success or failure will be protracted throughout eternity.

"11. If strength permit, marshal the after-meeting yourself. Study the peculiarities and tastes of the people among who you labor. Teach the people to confess what they receive, and for yourself, watch, and believe.—Selected.

#### SANCTIFICATION.

Sanctification is a sure cure for luke-warmness and backsliding tendencies. It takes us off the downgrade in the divine life, and puts us on the upgrade. It puts fire in the engine, steam in the boiler, and sets things moving for God. It is absolutely essential to the most efficient service for the Master. Only sanctified people will witness continually and in word and work for Jesus. And only such are always found on

Factor: "There you are! carefully packed, all ready to go. I know you'll get there safely."



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the sunny side of the massive, mazarine mountains of a full and sinless salvation. None but the sanctified soul will thirst for more; because none other has ever slaked its thirst at that fountain which becomes in us an artesian well of water springing up into eternal life.

Sanctification kills us to sectarianism. If we are wholly the Lord's we know no difference between sanctified people of other denominations and those of our own branch of the Church. It also sets aside caste among its members, and cements them together with the love divine. It associates the rich with the poor, the learned with the illiterate, those in authority with those under authority, and makes them all one in Christ Jesus their common Lord. Sanctification takes away all the banks and boundaries of selfishness, sectarianism, and sectionalism, and lifts the sanctified up into the boundlessness and blessedness of the Savior's own matchless love for a lost and ruined world.—Bishop Taylor.

#### PREACHING TO WIN SOULS.

"How far do you chief American preachers aim at the conversions of souls?" This question, one addressed to me by that master-workman, Charles H. Spurgeon, is pertinent yet. It showed his estimate of the highest purpose of the Christian ministry. Certainly, the chief aim of our Divine Master was to seek and to save the lost; his first text of which we read was the word "Repent!" To win souls to Jesus Christ by the aid of the Holy Spirit was the main purpose of the apostles. Paul struck the keynote when he declared that he was determined to know nothing but Jesus Christ and him crucified; and he ceased not to warn sinners night and day, with tears. The great reformation in the sixteenth century was far more than a protest against prevailing errors; it was a direct bringing of souls to the Lord Jesus Christ. When a spiritual famine prevailed in Great Britain, the Wesleys and the Whitefields rose at once to the demand of the times; they addressed their fellow-countrymen as exposed to the "wrath to come," and their one aim was to lead souls to the only Savior. Out of these wise labors grew the mighty Methodist Church with its world-wide labors and philanthropies.

The question which my beloved British brother addressed to me is pertinent to every minister of the gospel: "How far do you aim mainly at the conversions of souls?" No minister is likely to succeed in what he undertakes with only half a heart; certainly he can never do what he never even attempts to do. If your whole heart is not bent on the glorious work of converting sinners by the help of God, you will never accomplish it. You may produce many able discourses freighted

with valuable thought; you may wax eloquent over social evils and plead for reformatory measures and philanthropies; you may say many good things and true things and helpful things; but if you stop short of leading immortal souls to Christ, your ministry in one vital point will be a failure. There is much talk about "saving the masses," but people are not saved in the mass; they must be reached and persuaded Christward one by one. Men may go to perdition by the regiment; they must be led to Jesus individually. A single soul was audience enough for the Master at the well of Sychar, and in the "inquiry-room" of Nicodemus.

Aim, therefore, to make your preaching pointed and individualizing. You are not to be a pulpit scold; but you may so present God's truth pungently and lovingly that every unconverted person in your audience may be made to feel "That means me." "Thou art the man," esent David's arrow into Nathan's heart. Pray God to help you love every sinner before you so fervently that you will tell him plainly that if he does not repent of his sins and accept and obey Jesus Christ, he will be lost forever! Don't be afraid of the word "hell" any more than of the word "heaven." The too common assertion that the faithful, tender and solemn presentation of the divinely revealed retributions of sin is an attempt to "scare people into religion" is utterly preposterous. As the ambassadors of Jesus Christ it is our bounden duty to "declare the whole counsel of God," and we have no right to conceal or to belittle any great revealed truth. If Noah had not been "moved with fear" of a predicted deluge, he never would have prepared an ark for saving himself and his household. It is a criminal cruelty to conceal from the transgressors of God's law and of God's love that the "wages of sin is death."

There is much truth in Mr. Gladstone's weighty declaration that "the decay of the sense of sin against God is one of the most serious portents of these days." Preach, therefore, my brother, most plainly and lovingly the guilt and the doom of sin, and pray that every impenitent soul before you may be convicted by the Holy Spirit. Nobody is likely to flee to the Lord Jesus Christ until he or she feels the need of him. Deep convictions of sin usually produce deep conversions; shallow convictions produce shallow conversions and half-way Christians. Go down to the roots. When you have made a sinner see himself, then point him to the all-sufficient Redeemer whose atoning blood cleanseth from all sin. This was Peter's style of preaching at the time of Pentecost, when 3,000 souls were convicted and converted in a single day. When you are preaching repentance you cannot be too pungent; when you are offering

salvation through the Lord Jesus you cannot be too winsome and beseeching.

It goes without saying that only a part of your soul-winning is likely to be done in the pulpit. Much of it is to be done by personal interviews. Seize opportunities. Keep your doors open to all who desire to converse with you. Pastoral visitation (which is going too much out of fashion) will give you opportunity to discover those who are anxious about their souls' welfare and you will rejoice to converse with them and to urge an immediate acceptance of Christ. Once, when, during my afternoon visits I discovered three or four inquirers, I summoned my Church officers and special services were appointed every evening. They resulted in the conversion of nearly a hundred persons. Watch for the presence of the Holy Spirit! Listen for the first drops of the blessing; and then gird yourself for the happy work. There is no ecstasy this side of heaven comparable to that of winning souls to a new life and to the life everlasting. "It is my heaven on earth," said Samuel Rutherford, "to spend my days in gathering in some souls to Christ."

I hear some people talk about "modern methods" of evangelization; but I have not yet discovered any improvements on the methods of Paul and of Peter, of Wesley and of Whitefield, of Spurgeon and of Moody. We have not yet outgrown the Bible or the need of the spirit or the power of prayer. God never means that this world shall advance a single inch beyond the Cross of Calvary. Plant yourself beside that Cross! Preach Jesus Christ right there and he will "draw all men unto him." This method of soul-winning is no more obsolete than yonder sun blazing in the mid-heavens.—Rev. Theodore L. Cuyler, D.D., Brooklyn, N. Y.

#### ONE DAY AT A TIME.

The best way to carry out such a consecration is to live just one day at a time. We may begin every morning at our Master's feet, giving ourselves to him for the one day. We may ask him for grace to do the day's duties, to bear its burdens, to fight its battles. We need not give any thought to the next day's life, but should keep all our strength for what is before us in today. If we attend faithfully to this, we shall have quite as much as we can do. Then we can put on the day's page something that will be worth while—something beautiful, something of which we shall not be ashamed when we see the page gain at judgment.—Selected.

#### POWER OF PURITY.

It is a marvelous thing to see how a pure and innocent heart purifies all that it approaches. The most ferocious natures are soothed and

tamed by innocency. And so with human beings, there is a delusion which is almost pure, all of purity which is in them as thought, which like attaches itself to fire. The pure heart becomes a center of attraction, round which similar atoms gather, and from which dissimilar ones are repelled. A corrupt heart emits in an hour all that is bad in us; a spiritual one brings out and draws to itself all that is best and purest. Such was Christ. He stood in the world, the Light of the world, to which all sparks of light gradually gathered. He stood in the presence of impurity, and men became pure. Note this in the history of Zacharias.—F. W. Robertson.

Let us seek the grace of a cheerful heart, an even temper, sweetness, gentleness and brightness of mind, as walking in his light and by his grace. Let us pray to him to give us the spirit of our abundant, ever-springing love, which overpowers and sweeps away the vexations of life by its own richness and strength, and which, above all things, unites us to him who is the fountain and the center of all mercy, loving-kindness and joy.—John Henry Newman.

#### MORE THAN HALF.

Suffer From Coffee Drinking.  
 Coffee does not set on disease with all people using it, on the other hand it absolutely does create disease in thousands and thousands of cases perfectly well authenticated and traceable directly to coffee and nothing else. This statement may have the feelings of some coffee drinkers but the facts are exactly what they are.

Make inquiry of some of your coffee drinking friends and you may be certain of one thing one half of them, yes more than half, suffer from some sort of ineffectual or chronic disease. If you want to prove it's the coffee, or would prefer to prove it is not the coffee in these cases, take coffee away from those persons for from ten days to a month, don't change the food in any other way but give them Postum Food Coffee, and the proof of whether coffee has been the trouble or not will be placed before you in unmistakable terms.

A young lady in the St. Mary's Academy, Winnipeg, Can. says: "One of our teachers suffered a long while from indigestion. She was a coffee drinker. She became worse steadily and finally was reduced to a point where the stomach did not retain any food, then electricity was tried but without avail. She, of course, grew weak very fast and the doctors said the case was practically incurable."

"About that time I was attracted to a statement in one of the papers regarding the poisonous effect of coffee and the value of Postum Food Coffee. The statement was not extravagant but couched in terms that won my confidence and aroused me to the belief that it was true. I persuaded our teacher to leave off the morning cup of coffee altogether and use Postum Food Coffee."

"A change took place. She began to get better. She has now regained her strength and is able to eat almost every kind of food and has taken her position as teacher again." Name given by Postum Co., Battle Creek, Mich.



Secular News Items.

At a reception given him in London on the occasion of his return from South Africa, Colonial Secretary Chamberlain declared his confidence in the loyalty of the Boers.

The Cuban reciprocity treaty was ratified by a vote of 50 to 16, after several amendments had been adopted, and the special session of the Senate came to an end.

The British Government has repatriated 100,000 Boers since the South African war and given \$75,000,000 toward their resettlement in Africa.

It is expected that in a month the Macedonian crisis will become acute and danger of a war in the Balkans be again imminent.

President Roosevelt leaves soon on a "strenuous" trip through the West. The dedication exercises of the St. Louis Exposition will be attended, several days spent in Yellowstone Park, followed by a tour to the Pacific Coast.

The Senate ratified the Panama Canal treaty without amendment by a vote of 72 to 5; and now the fifty years' preliminaries being off hands, we shall soon have the canal and our already small world will be much smaller.

The threatened war between Guatemala and Salvador has been averted through the mediation of the Peruvian Consul General at Guatemala. A plan of arbitration proposed by him will be followed.

Italy will participate officially in the St. Louis Exposition, appropriating \$100,000 for the purpose. Belgium, Germany and other European countries are getting in line with their appropriations.

The Mississippi River is forty miles wide below Memphis and the damage to property is unequalled.

Two and a half millions dollars are to be spent in "completing" our national Capitol at Washington.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church, since it began its work in Tremont Street Church, Boston, has raised over \$6,000,000.

The immigration law passed at the recent session of Congress applies to all the new possessions of the United States.

Governor Heard of Louisiana has asked for government boats with lumber for immediate use in protecting the levees.

The five new battleships authorized by Congress are to be named The Vermont, the Kansas, the Minnesota, the Mississippi and the Idaho.

It is estimated that there will be a million tons of sugar for export from Cuba this season, the greater part of which will be shipped to Philadelphia and New York.

President Roosevelt is considering the advisability of calling an extra session of Congress to meet in the fall to consider financial legislation and the Cuban treaty.

The United States is said to have 3,536 centenarians.

It has been ascertained that his Majesty, says a Berlin dispatch to the Philadelphia Press, while spending \$25,000 per year for uniforms, limits his budget for plain clothes to \$1,250. This includes sporting togs, white flannel suits for lawn tennis, and white trousers and blue cloth jackets for yachting. The Kaiser manages to wear his evening dress suits six times, and never takes more than three or four of them to England. England and Sweden are the only countries where he habitually wears civilian dress. All his clothes, except for evening, are light gray or of a brownish color. The Kaiser's plain clothes are built by Potsdam tailors after English models.

George Villiers, writing in the Paris Figaro, says of the Turkish military force that it is composed: (1) of the corps of the regular army, the strength of which depends on whether or not it is in a state of mobilization; that is, whether it is on a war or peace footing; (2) of the divisions of the reserve corresponding to the corps of the regular army; (3) of the battalions of militia, also corresponding to the corps of the regular army, and (4) of the excess from the first two classes, from which there are formed complementary battalions. The writer says that Turkey's recent mobilization of 210,000 men does not by any means exhaust her ready and available force. She could put double the number in

the field if there were any sufficient reason for it. Figuring on the Turk as behindhand in military readiness or with overworked military resources, is a kind of ciphering in wrong arithmetical terms, bringing out solutions of no validity. He is better equipped and can put a greater military power into the field than at any time in his history.

Gen. A. R. Chaffee made an address to the Methodist Social Union in the grand ball room of the Hotel Savoy, New York, on Friday night, his subject being "The Philippines and China." In speaking of the religious field and praising the work of the missionaries in the Orient, Gen. Chaffee said: "They are all in earnest and hopeful, but the results of their work are not proportionate to the great labor of love. They have done all that is possible, but the burden is too great for them. I took occasion to meet many of the most prominent Chinese while in Pekin, and I talked to many of the better class. These included officials. I must say that I did not meet a single intelligent Chinese man who expressed a desire to embrace the Christian religion. The masses are against Christianity. Gen. Chaffee commented upon the fact that missionaries did not for the most part speak the language of the natives and declared the missionary work could not be perfectly effective unless the missionaries spoke the language of the people they sought to enlighten. The General declared that he believed there was a better field for missionaries in the Philippines, but said that, in view of the fact that few missionaries spoke Spanish, to say nothing of the corrupt patois of the province, the task would be a hard one."

A few days ago a negro school teacher was appointed to the George Francis Train Public School, one of the largest in Omaha. At noon the pupils reported the matter to their parents. The attendance for the afternoon was only 50 per cent of the normal. On the next day still more deserted, and the ultimatum has gone forth by the school board to "take away the negro or we will close the school in which she teaches by keeping our children away."

It appears from statements made to a committee of the New York Legislature that 500 out of the thousands of newsboys in New York City between 12 and 15 years of age are "utterly bad," and that about 80 per cent of these incorrigibles are afflicted with loathsome diseases at 15 years of age. Some legislation to better this condition of affairs seems necessary, but opinion is divided as to what shall be done. So many newspapers are sold at stands that the newsboys do not do as well as formerly.

A chair which formerly belonged to President Buchanan, has just been sold at Unionville, Pennsylvania, for 21 cents.

Twelve White Caps took Henry Mathis from his log cabin, a mile south of Nashville, Indiana, Wednesday night, tied him to a fencepost, and beat him with a buggy whip. The White Caps told their victim that they whipped him because he was too lazy to work.

A New York dispatch to the Baltimore News says that the original written order for the bombardment of Fort Sumter, one of the most important Civil War items placed on the public market this season, brought \$505 at an auction sale in New York several days ago, by John Anderson, Jr., 20 West 30th Street, of Part 3 of the late Peter Gilsey's literary collection.

Friends of August Belmont speak of the possibility of a marriage between him and the beautiful Countess Fabricotti, says a New York dispatch to the Chicago Chronicle. When the Countess was at Palm Beach the financier was there. He was at Alken, S. C., when she was there and he has been her devoted attendant since her return to New York.

John B. McDonald, the engineer who is making so good a job of the underground tunnel in New York, and J. P. Morgan are working together. It is said, to bid for the construction of the Panama Canal in one big contract. The Government is authorized to spend \$125,000,000, and the syndicate is ready to take that sum and do the job for it. They have, it is said, a patent dredger which will so economize the work that no other people can successfully compete with them.

The Cuban Senate has acted with more commendable rapidity than the corresponding body in the United States. While ratification on the part of the United States is delayed for practically a year, Cuba's part in the ratification is accomplished, the treaty having passed the Senate last Wednesday by a vote of sixteen to five.

In its comment on the charge that Judge Henry S. Tanner, of Salt Lake, has entered into a plural marriage, the Deseret Evening News gives assurances of the good faith of the Mormon Church, of which it is the organ,

in regard to polygamy. "It ought not to be necessary," it says, "to repeat the enunciations of the presidency of the Church in regard to plural marriages. But we will say once more, by authority, that no such marriages are performed by their consent or with their permission."

By a variety of employments, ranging from teaching and technical work to sweeping rooms and washing dishes, 164 Columbia University students earned in three months last year \$15,000—an average of about \$80 for each man. One student earned more than \$100 a week during the three months by advanced tutoring, and another gained \$1,950 during the twelve weeks. Several students earned \$300 each. Of the women students seventeen gained \$2,434.69, an average of \$143, or \$50 above the men's average.

Well prepared students may take their bachelor of arts degree at Yale in three years, provided they take an average of twenty hours a week class room work. The announcement is "featured" in the prospectus of courses for next year. It is required that each student take at least fourteen hours of connected courses in one of the divisions of language and physical sciences during three years, and at least fifteen hours of connected courses in the other two divisions during two years.

Many of the famine children in India became hopelessly blind because of hunger.

The Board of Revenue at Pekin has completed a census of China, showing it to have a population of 426,417,000.

Bolivia has protested against the payment of \$570,000 by Brazil to the Bolivian syndicate for its rights in the Acre territory.

The North Carolina Legislature appropriated \$10,000 for an exhibit at the World's Fair at St. Louis next year. This sum is expected to be doubled by city and private subscriptions.

Several German political parties have formed a combination to defeat the spread of the Socialist movement.

Emperor William of Germany has ordered that fire engines need not stop even for himself and the Empress, let alone other members of the Royal family.

The Chinese Government is contemplating the establishment of a great lottery as a means of increasing the revenues.

Venezuela's President expresses sentiments of deference to the people of the United States in the following message received by the Associated Press: Caracas, Feb. 10: "I charge the Associated Press to transmit, together with my gratitude, my sentiments of deference to the people of the United States.

President E. Castro." The typhoid fever situation remains bad at Ithaca, N. Y., the disease having an increasing number of university students and citizens in its clutches. From the recent report of the State Board of Health, it is seen that the pollution of Ithaca's water supply is not due to flaws in the law, but to a failure to enforce the same. The board now asks for an enactment which will better regulate the enforcement of existing laws. In this connection it is an interesting fact that Andrew Carnegie has written to President Schurman, of Cornell University, offering to pay for the private filter plant contracted for by the college authorities. The offer will probably be accepted.

Copenhagen, the capital of Denmark, has just elected a Socialist Mayor. He is a working painter named Jensen, who has been for some time president of the Danish trade unions. After his election he was met outside the town hall by a procession of over 1,000 Socialists with torches and bands. They conducted him through the crowded streets, which were lined with cheering masses of workmen to the People's Hall, where a fete on a large scale was held. Mayor Jensen is the first Socialist to gain such high honor in Denmark.

The flood situation is causing considerable alarm in the Mississippi valley. The water reached the highest stage ever known in Memphis, and the weather bureau predicts that it will go still higher.

That high license operates directly in favor of intemperance is seen in the fact that the liquor dealers of New York are asking the Legislature at Albany to increase the cost of liquor tax 50 per cent. Mayor Low in New York City is in a mix-up with local liquor

men occasioned by his declining to see their committee, he having received no reply to a letter in which he told them he could not see them until they had submitted to him proof that they had not raised a fund of millions to pay for police protection on Sundays.

The steamer Mariposa, which arrived in San Francisco last Tuesday, brought news of a disastrous hurricane which swept over a group of the Samoan Islands in January, causing the loss of six hundred lives and half a million dollars' worth of property.

In one week in February, according to a summary printed in "The Sun," twenty-one railroad accidents occurred in different parts of the United States, and were recorded in the newspapers. In these accidents twenty-six were killed and seventy-one were reported wounded, and have since died.

The continuous rains have weakened the levees in many places, and increased the danger of crevasses. Rains continue in the Ohio valley.

On March 4 Senator Smoot, the high Mormon official recently elected to the Senate of the United States and to whom so much objection has been made by our best people, made his appearance at the bar of the Senate and was duly sworn in without a ripple. Politics and morals, it is evident, are two quite different things.

The question of staying "down-town" after thirty-eight churches have moved out of that district, is solved by the second Presbyterian Church of Pittsburg, Pa., which will erect a large office building and reserve the second and third stories for use of the church.

Appleton's Annual Encyclopedia for 1902 says that the following amounts were given during the year in amounts of \$5000 or more: To charities, \$36,519,894; to educational institutions, \$28,156,802; to churches for buildings and enlargement of their work, \$1,869,700.

A dispatch from Cairo, Egypt, to the London Daily Mail reports the discovery in Syria of one of the oldest Hebrew manuscript Bibles. It consists of the Pentateuch, written in Samaritan characters on Gazelle parchment in the year 116 of the Moslem era. It shows important differences from the existing text.

Miss Priscilla Redfield, of Gloucester City, N. J., has taught in the public schools of that town for a little upward of fifty-three years, but contemplates retiring at the close of the present winter term.

Dr. Davidson, the new Archbishop of Canterbury, England, in an address at the banquet following his enthronement made the rather remarkable statement that the first intelligence he received of his elevation to his high office came in the form of a congratulatory cable message from Bishop Donne, of Albany, N. Y.

A leper was exhibited at a lecture to an audience of Chicago University students the other day. Dr. James Nevins Hyde, the lecturer, said that leprosy is not dangerously contagious; that it is curable and that it is gradually disappearing from all countries. He does not believe that any drug capable of curing leprosy will ever be discovered. Cleanliness and good food, he asserted, are the surest and best remedies.

The country physician in Germany is to have an opportunity to learn the latest developments in surgery and general medicine from a traveling university that will bring post-graduate instruction to the nearest large town in his vicinity free of charge. The idea of the traveling university appears to have originated with the late Empress Frederick. The Bavarian Government already has made a limited use of the suggestion.

Charges in disbarment proceedings have been presented against Walter Scott Miller by the Bar Grievance Committee. Miller is one of the comparatively few colored men who have degrees from Yale. He is a law department graduate and was a leader of his race here. He has served a short term in jail for embezzlement by agent, and a few days ago was taken to Camden, N. J., by officers. He is wanted there on the charge of forgery.

The waters have broken over the Mississippi levees and thousands and thousands of acres of lands are inundated. The loss of life is light, but much stock has been destroyed and the farmers throughout the Delta region will be put back two or three weeks in their crops.

The British and Foreign Bible Society proposes as one means of commemorating its centenary to make special provision for supplying the Scriptures to the blind in the East. There are about 69,000 blind in India alone.

The Government forest reserves now aggregate an area of almost twice that of Pennsylvania.

Now that the Coal Strike Commission has given its verdict in favor of a nine-hour day for the miner and an increase of ten per cent in his wage, the friends of the laboring class and the conservators of peace will be en-

A NEW INVENTION BIG MONEY MAKER.



We want Agents, Salesmen and Managers in every state. Biggest money maker ever offered. Enormous demand year round, in every city, town, village and among farmers. Customers delighted. Write for catalogue. Most Wonderful Stove Invented.

A SPOONFUL OF OIL MAKES A NOOD-HEAD OF FUEL GAS. Generates its own Fuel Gas from Kerosene or common coal oil. No cotton wick, dirt, kindling, ashes, or hot fiery kitchens. Splendid cooker, roaster or baker. Makes summer cooking a pleasure.

CHEAPEST AND SAFEST FUEL, 10 to 20 CENTS a week should furnish Fuel Gas for small family for cooking. A gallon of Kerosene oil costing 25 to 30 cents should furnish Fuel Gas for a hot blue flame fire for about 15 hours.

Write today for Catalogue, FREE, also the Special Offer, New Plans, etc., Address: WORLD MFG. CO., 5423 World Bldg., Cincinnati, O.

couraged. The Commission failed to speak concerning the Miners' Union and thus proved itself conservative, and in this perhaps the best friend to labor.

Secretary Hay, replying to the note of the Argentine Government, announced the policy of the United States as favorable to the settlement of international disputes by arbitration. Thus the kingdom of heaven makes progress by way of the world.

The annual loss of fruit by insects is put by the United States entomologist at \$300,000,000.

During the past year 861 persons were cremated in Germany, an excess of 200 over the previous year.

Minister Bowen has opened negotiations with France, Spain, Holland, Belgium, Sweden and Mexico for the settlement of their claims against Venezuela.

A Dane has invented a communion cup that makes impossible the transmission of infectious diseases.

Blankets were made first by Blanket Brothers, at Bristol, England, about the middle of the Thirteenth Century.

The United States and Great Britain together handle more letters and periodicals than all the rest of the world put together.

Germany has over 10,000 authors. Australia has about \$7,000,000 sheep.

Of the 12,000,000 inhabitants of Mexico it is said that 10,000,000 are of pure Indian type.

Vienna is contemplating the municipalization of the business of undertakers.

Two-thirds of the world's correspondence is conducted in the English language.

The new cruiser Baltimore will be the first warship to be fitted with steel furniture.

In Italian cotton mills men receive 42 cents a day, women 33 cents and children 16 cents.

MONEY TO COOKS. \$7,500.00 Donated, to be Divided Among Family Cooks.

The sum of \$7,500.00 will be distributed between now and midsummer among family cooks, in 735 prizes ranging from \$200.00 to \$5.00.

This is done to stimulate better cooking in the family kitchen. The contest is open to paid cooks, (drop the name "hired girls;" call them cooks if they deserve it) or to the mistress of the household if she does the cooking. The rules for contest are plain and simple. Each of the 735 winners of money prizes will also receive an engraved certificate of merit or diploma as a cook. The diplomas bear the big gilt seal and signature of the most famous food company in the world, The Postum Cereal Co., Ltd., of Battle Creek, Mich., the well known makers of Postum Coffee and Grape-Nuts. Write them and address Cookery Dept. No. 283, for full particulars.

This remarkable contest among cooks to win the money prizes and diplomas will give thousands of families better and more delicious meals as well as cleaner kitchens and a general improvement in the culinary department, for the cooks must show marked skill and betterment in service to win. Great sums of money devoted to such enterprises always result in putting humanity further along on the road to civilization, health, comfort and happiness.

Notes From

TEXAS CONFERENCE

REAGAN I. M. Neal, March 27. of our communion at 0 be at a halt. Just what on, I am unable to say, an army would come in a standstill—a half to ground occupied by brethren may have for the year rolls to give the enemy. It will be hard to prayer-meetings go. Sometimes we have a microscope to tell who on hand at all. As the pulsation of the prayer dex to that of the Ch rather jerky might. balky team when one pull the other is just in the notion to do any the thing to do is for traces and educate for the load to be pulled pulling at the same tim the process our devote Chambers, is making, t hum this year. He has in a very systematic something will go of makes her weekly vis scribe a home—a visit light by his loved or shine, good words of e tions; in fact, I read then re-read to get all I am unable to see ho well get on without it. be Methodists, it's tru the Advocate, but can all-round kind." I trou weater of our Church spiritual food to the r

NAPLES

W. T. McHugh, Ma enjoyed a prosperous had Bro. Bowen with the Church last Sund five persons. Had two more by Bro. W. A. vocate received a boon seventeen new subscri a Scedor League wit and Junior League u bers. Bro. B. was de the labor of our Gen Field. Had Sister Do our prospects are bet of Naples is on risin post for genuine rev enjoyment I want Bro

CAMERON

S. L. Burke, March 1 and work I have ser about 20 miles from I am now laboring an and am getting fairl year's work. Notw weather and roads, two of my appee ence. Cameron Ch year by a Bishop (H through these terribl

FALLING

Save Your Shampoo

Cuticura Soap of Cuti

Purest, Sweetest, and Economic

For Making the All Else

Prevent baldness scalp of crusts, scale shampoos of Cutic dressings with Ce emollients and gre This treatment at hair, removes crust ruff, destroys hair irritated, itching sc the hair follicles, lo supplies the roots nourishment, and n upon a sweet, w scalp when all else Millions now rely assisted by Cutic great skin cure, for ing and beautifyi ing the scalp of dandruff, and the hair, for softeni soothing red, rou for baby rashes, it in the form of i irritations and l free or offensive f form of washes f nesses, and many purposes, which r selves to women a as for all the pur bath, and nursery. the world's product Sold throughout th

For PRAYER MEETINGS and All Church Services.

977,610 Sacred Songs No. 1

475,071 Church Hymns & Gospel Songs

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Either 30c. a copy, postpaid \$25.00 per 100.

EXAMINATION COPIES SENT FREE.

J. M. DODD & HAIN CO., New York and Chicago.

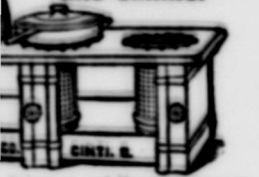


# INVENTION

### ROONEY MAKER.

To Write for Special Offer...  
Spend for Special Offer...  
Spend for Special Offer...

### SPLENDID FOR COOKING AND BAKING.



Salesmen and Managers in every city...  
Spend for Special Offer...  
Spend for Special Offer...

### FULL OF OIL MAKES LEAD OF FUEL GAS.

Full of Oil...  
Full of Oil...  
Full of Oil...

### AND SAFEST FUEL.

And Safest Fuel...  
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And Safest Fuel...

### OR GASOLINE STOVES.

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## Notes From the Field.

### TEXAS CONFERENCE.

#### REAGAN.

J. M. Neal, March 27: The spirituality of our communion at this place seems to be at a high. Just what they are having on, I am unable to say. During war times an army would sometimes be brought to a standstill—a halt—to reconnoitre the ground occupied by the enemy. Our brethren may have this in view, and before the year rolls out they may be able to give the enemy such a slashing that it will be hard to forget. Our weekly prayer-meetings go and come by jerks. Sometimes we have a good turn out; sometimes it is almost necessary to get a microscope to tell whether we have any on hand at all. As the saying goes, if the publication of the prayer-meeting is an index to that of the church, we are in a rather jerky plight. Something like a bulky team, when one animal wants to pull the other is just not at that time in the notion to do anything. Of course the thing to do is for all to get in the traces and educate him or herself that the load to be pulled depends on all pulling at the same time. Methinks for the passes our devoted pastor, Brother Chambers, is making things are going to hum this year. He has gone at his work in a very systematic way, and we hope something will go off. The Advocate makes her weekly visits to this humble scribe's home—a visit greeted with delight by his loved ones, bringing sunshine, good words, cheer, good admonitions; in fact, I read its columns and then re-read to get all that's in it. Again I am unable to see how a Methodist can well get on without it. I can't be a Methodist, it's true, without reading the Advocate, but can we be the good, all-round kind? I trow not. It is an educator of our Church polity, besides the spiritual food to the reader.

#### NAPLES.

W. T. Melugin, March 28: We have enjoyed a prosperous time in Naples. Had Bro. Bowen with us. I received into the Church last Sunday, fourth Sunday, five persons. Had two extraordinary sermons by Bro. W. A. Bowen. The Advocate received a boom under his efforts—seventeen new subscribers. We organized a Senior League with forty members and Junior League with eighteen members. Bro. B. was delighted. I enjoyed the labor of our General Agent in the Field. Had Sister Bowen with us also, and prospects are better. The little city of Naples is on rising ground. The prospect for genuine revival gives us great enjoyment. I want Bro. B. to come again.

#### CAMERON CIRCUIT.

S. L. Burke, March 28: This is the second week I have served and I am now about 20 miles from where I was living when I received my first appointment. I am now laboring among a kind people and am getting fairly started on the year's work. Notwithstanding the bad weather and roads, I have only missed two of my appointments since conference. Cameron Circuit was traveled last year by a Bishop (Hendrix) who traveled through these terrible roads in the rain.

## FALLING HAIR

### Save Your Hair with Shampoos of

### Cuticura Soap and Dressings of Cuticura,

### Purest, Sweetest, Most Effective and Economical Remedies

### For Making the Hair Grow when All Else Fails.

Prevent baldness and cleanse the scalp of crusts, scales and dandruff with shampoos of Cuticura Soap, and light dressings with Cuticura, purest of emollients and greatest of skin cures. This treatment at once stops falling hair, removes crusts, scales and dandruff, destroys hair parasites, soothes irritated, itching surfaces, stimulates the hair follicles, loosens the scalp skin, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp when all else fails.

Millions now rely on Cuticura Soap, assisted by Cuticura Ointment, the great skin cure, for preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening and soothing red, rough, and sore hands, for baby rashes, itching and chaffings, in the form of baths for annoying irritations and inflammations or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and many sanative, anti-septic purposes, which readily suggest themselves to women and mothers, as well as for all the purposes of the toilet, bath, and nursery. Sale greater than the world's product of other skin cures. Sold throughout the civilized world.

and dedicated two Churches in the charge and one at Cameron, making three in the county. Another remarkable thing, one member of the Board of Stewards has held that office for thirty-one consecutive years and has not missed a Quarterly Conference. By the way, he hails from Dallas County. We have at one Church two members—husband and wife—who have already celebrated their sixty-eighth wedding anniversary. True to each other and their Maker, they now await his summons, but who will take their places? They can not attend the services now, but their interest does not abate. Last, but not least, we have one of the neatest, most comfortable and best situated country churches to be found. It was built largely through the influence and with the means of one Godly consecrated woman whose heart and means are consecrated to her Master. Notwithstanding the drought, boll-weevil and the floods, the people are very hopeful and are looking for a good year, spiritually at least. In this we need not be disappointed.

#### GIDDINGS.

H. B. Smith, Closed our meeting here March 21. Rev. A. P. Lowrey assisted. We had a good meeting. Had to contend with bad weather, funerals, etc. Bro. Lowrey was sick and unable to preach several days, and the pastor did the best he could. Seventeen came into the Methodist Church by credit, and two to the Presbyterians. Some prominent people came into the Church, among them the superintendent of our public school and one of our leading attorneys. Giddings has been stirred all over. To cap the climax, the good people led by a man not a member of any Church, Mr. P. H. Goldman, gave the pastor a nice thank-offering of \$25.00, in appreciation of his services. We certainly feel grateful, and we shall never let ourselves off, if need be, for them. This was in addition to what was paid Bro. Lowrey. Bro. Lowrey is a great success in a meeting. He is not conventional, but he relies on the old-time "monstrous" bench and faith in God and prayer. Then he is very sweet-spoken, does not denounce the Church nor the preacher. No genuine Methodist preacher need be afraid of him. He is a "hammer." We expect to press the battle and lead men to Christ, and build up his Church.

#### WILLS POINT CIRCUIT.

S. W. Low, March 28: Our second Quarterly Conference was held at Will's Point March 21 and 22. We had a very pleasant and I trust profitable meeting. Our beloved presiding elder was on hand and preached a fine sermon. The presiding elder looked well after the interests of the Church. Owing to so much rain and mud, our congregations have been small and we have been unable to accomplish what we had hoped to do. However, I have missed only one appointment. This is a good work. The Lord has many faithful soldiers here and we intend to rush the battle, confidently expecting victory in the name of our great Captain.

#### SHEARN CHURCH, HOUSTON.

S. R. Hay, March 28: My revival closed with the services to-day. More than 100 conversions and 72 additions to the Church, among whom many young men. The work in all our Churches in the city is very promising. The pastors of our other Churches aided me greatly in my meeting.

#### NORTHWEST TEX. CONFERENCE.

##### WEATHERFORD.

A. O. Evans, March 21: First Church here is going forward slowly. I have a number of people and they love me. It seems to be a good fit. We are all hopeful. About twenty-five have joined the Church; about 125 have joined the Sunday-school. We have organized the Home and Primary Departments. Senior Epworth League has been reorganized; a Junior Epworth League has been organized with 80 charter members. An excellent Vacation has been placed in the church and is paid for. Besides the work at this time on our church, about three-fourths of collections ordered by the conference are covered by cash and subscriptions. Our school here is doing well and we expect it to do a great deal better next session. We are all in fine health at the parsonage. Greetings to all the brethren.

##### FAIRY.

J. H. Trimble, March 21: The presiding elder and preacher of the Dublin District have concluded to hold 10th District meetings in three places in the district every first Sunday and last Sunday of our meeting for this division at Ireddell. The meeting began Friday night. We had a fine meeting. Our subjects for this meeting were: 1. "The Organization and Personality of the Church," 2. "The Method of Baptism," 3. "The Relation of Children to the Church," 4. "Possibility of Atonement." Bro. J. H. Wiseman discussed this question at Ireddell and all were highly pleased. Bro. H. M. Long, pastor at Fairy, preached two good sermons. I love these meetings all to great good. Our people need indoctrinating and we thank Bro. Bailey has started on the right line.

##### HASKELL MISSION.

Geo. A. Name, March 20: We had a fine Quarterly Conference at Flat Top appointment. The presiding elder presided for us three splendid sermons and presided to the delight of all. A Board of Trustees was elected for Flat Top and one for Pinkerton. The Board for Flat Top met a little later and selected a pastor for a church—corner Eighth Street and Harrison Avenue—in what will be to town of Sager on the Orient Railroad. The Board at Pinkerton will meet soon. Organized a Church at Saylor with thirteen members. One removed from Ireddell, making fifty-two resolved on the circuit and a gain of thirty-eight since conference. We now have 199 on the circuit and expect the other one next Sunday. I am administering the sacrament of the Lord's Supper at each Church this round. We put in magazines and Children's Visitors for the Sunday-school at Pinkerton and arranged for teachers' meetings.

#### WEST TEXAS CONFERENCE.

##### BANDERA.

W. P. Gibbons, March 26: We are well pleased with our work. The outlook for a good year is favorable. Our predecessor, Bro. M. K. Fred, wrought well, and laid the foundation for a good work. We have received ten members up to date. Preacher's salary assessed \$500. Think it will

be paid. We have good reasons to believe every dollar of the conference collections will be paid. The Epworth League rally day was a good day for us. We received many new members, and when they were received ten more took the pledge. Every department of the League is doing good work. Large congregations attend Church and the power of God is manifest at every service. Prayer-meetings are good. We expect a glorious year.

#### INDIAN MISSION CONFERENCE.

##### SPARKS, OKLA.

J. L. S. Steel, March 17: Last Sunday was a red-letter day for Southern Methodism in Sparks. The handsome new church was occupied for the first time. Rev. J. E. Miles, the pastor, was at his best. As a preacher and orator he ranks among the best in the conference. I have never heard such eloquence in the pulpit. He has a well trained mind, stored with useful knowledge and he knows how to hold the attention of his hearers. It has been a hard fight for Methodism thus far and we are still fighting and praying and trusting God for the victory. The M. E. brethren have fought us from the start, but glory to God, the field is ours and we expect to keep it in the Master's name. Pray for us brethren; pray for our young pastor with his heavy burden. He gets little pay, not enough to live on, but he is doing wonders in the name of the blessed Master. Two churches and a parsonage are his record since conference. He has a good heart, a good nature, and a good will. We are all working for success. Our Sunday-school is doing finely and the small band organized into a W. H. M. Society are bending every effort to further the cause. There is no finer country in the Southwest than this, and our Church must needs be established. We can not afford to relinquish the ground so hard to won. Our town is a new one, with all the evils attending such places. It is full of gamblers and bad men and wickedness. Raids and shows and drunkenness and fighting and every manner of vice. But in the midst of all of this walks our pastor admonishing here, warning there and praying yonder. A teacher of moral and intellectual manhood. The most sinful men in town love him because he has proven that he loves them and is their friend. This is the only way to reclaim the lost. Just put your arms about them and tell them of the blessed Master. Let them know they have a friend in you and then they will trust you. Let prayers ascend nightly to God for our wicked, sinful town.

#### Nervousness and Nerve.

The more nervous a man is, the less nerve he has. That sounds paradoxical, but it isn't; for nerve is stamina. Hood's Sarsaparilla gives nerve. It tones the whole system, perfects digestion and assimilation, and it therefore the best medicine a nervous person can take. If you get tired easily, mentally or physically, take it—it will do you good.

#### DISTRICT CONFERENCE NOTICES.

##### NOTICE, ABILENE DISTRICT.

The District Conference will convene in Sherman, Texas, at 2 o'clock of May 23, as first announced. This change is made for the benefit of the preachers who want to attend the Theological Institute at Georgetown.

##### E. A. SMITH, P. E.

##### WEATHERFORD DISTRICT.

Committee of Examination for Weatherford District Conference: License to Preach—A. D. Evans, W. E. Cameron and A. P. Smith. Admission on Trial—L. W. Carlston, G. S. Sover and J. P. Patterson. Deacon's Orders—G. D. Wilson, G. C. Summers and J. L. White. Elder's Orders—J. P. Tyson, J. S. Hack, also and L. E. Tinsley.

##### E. P. BOONE, P. E.

##### BRENHAM DISTRICT.

The Brenham District Conference will meet at Brenham, Texas, June 23. The Rev. I. M. Fowler will preach the opening sermon on Wednesday night, and the conference will begin its duties at 8:30 Thursday morning. CHAR. F. SMITH, P. E.

##### SAN ANGELO DISTRICT CONFERENCE.

The preachers will greatly help me by sending names of delegates that will attend the District Conference. Send in the names, boys, and let me know how many will be here. It is a mistake to suppose that for visitors would overrun our people. Preachers and delegates and their wives will be provided for; also delegates sent to Home Mission Society and to League Conference.

##### W. WOOLTON.

##### FORT WORTH DISTRICT CONFERENCE.

Please let all lay delegates who expect to attend District Conference for Fort Worth District, to be held at North Fort Worth April 28-29, send me their names at once. Also all preachers or lay delegates, who expect to bring their wives, please notify me at once. J. J. CREED, Pastor N. Ft. Worth, Fort Worth, Texas.

##### CUBEO DISTRICT CONFERENCE.

The Cubero District Conference will meet at Range, 8:30 a. m. June 17. Friday afternoon will be devoted to the interests of the women's societies and Saturday will be for the League day. J. C. WILSON, P. E.

##### COMMITTEES OF EXAMINATION CUBEO DISTRICT.

License to Preach—C. W. Meyers, Jose T. King, A. L. Scarborough. Admission on Trial—L. B. Ellis, C. F. Ansis, J. D. Worrell. Deacon's Orders—F. B. Buchanan, R. S. Adair, J. R. Barlow. Elder's Orders—A. B. Davidson, I. T. Morris, A. G. Nolan.

##### J. C. WILSON, P. E.

A kidney remedy that can be depended on will be found in Prickly Ash Bitters. It heals and strengthens.

I am trying to add twenty new subscribers to the Advocate within the bounds of my charge. Z. B. PIRLLE, Anson, Texas.

#### TO THE PREACHERS OF THE WEST TEXAS CONFERENCE.

Since my appointment as Conference Secretary of Missions I have not ventured to communicate with you otherwise than through the mails by private correspondence. But now will you suffer a word thus publicly? I hope so, for the work's sake. The Conference Board of Missions assembled in San Antonio Feb. 18-22, and here is a part of the minutes.

"It is the belief of this Board now in session that most of our charges in the conference could pay their entire missionary assessments within the next thirty days, and that in every charge must all men, May 1st. What shall we call it? To that letter some replied to the Treasurer, others to the Secretary, but from very many no word or other evidence has come to show that the letter was ever received. Some have said that the exceedingly bad weather has hindered them and broken up their plans from time to time. But now the time of the day is only one month ahead, and we call it 'the month.' Some have already arrived there, 'paid out in full.' Others are almost there. Still others are well on in the way. But some, alas! have not. When the first quarter's drafts were sent out, Prof. DeBott, our Treasurer, wrote: 'I had to supplement the cash in hand to the tune of about \$800.'

I write now to say in advance, so that every one may be prepared for it, that at the first of May it is my purpose to publish in the Advocate the list of those who have paid out by that time. It is hoped that we will make such a report by that date as we never have as a conference at that time of the year. The time has come to 'go forward.' For the past to May 1st. Let us try and every one prepared to our assessment, but not every one which date as early as we can and let us run up with patience the race that is set before us.

##### A. J. SCARBOROUGH.

SUNDAY SCHOOL BOARD WEST TEXAS CONFERENCE. Contributions toward the expenses of the West Texas Conference Sunday-school Institute have been received from the following Sunday-schools: Weatherford, Sparks, Will's Point, Wills Point, Ireddell, Rio, Houston, Edinburg, Central, Leander and Liberty Hill, Lytle, Lockhart, Hamilton and Madras, Pampa, Hogue and Chicago, Center, East, West, and North, Lubbock, Buda, St. Charles, St. Adelaide, South Austin, El Campo and Pearsall. This will serve as an acknowledgment to all. You know how much you owe. Over 100 Sunday-schools have started no response to our appeal, but still not surprising, when over 50 of our lay pastors have ignored the request for the names and addresses of their Sunday-school superintendents. Because of this we have been prevented from commencing with the Sunday-schools in some of the leading charges of our conference.

##### EXECUTIVE COMMITTEE.

S. S. Board, W. T. Conf.

##### SHERMAN DISTRICT LEAGUE CONFERENCE.

The pastors and Presidents of Epworth Leagues in the bounds of Sherman District will please give me notice at once of the number and names of all delegates who will attend the Sherman District League Conference at Dallas May 15-17. J. D. WHITEHEAD.

##### DISABLED.

I want to say to the preachers that I promised to help in contracted meetings that I have not been able to attend Church since our Annual Conference at Tinsley. I have nearly lost the use of my right arm. I have had a bright day. J. W. HARRISON, Javis, Texas.

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# The Home & Circle

## THE FATAL INHERITANCE.

By Mrs. M. Helen Neff, Paducah, Texas.

"Mamma, will my toilet do?"  
"Yes, child, it is perfect! I fear Ernest will spoil you; he is already infatuated. But come, my dear, the hour is near, and he will call for you."

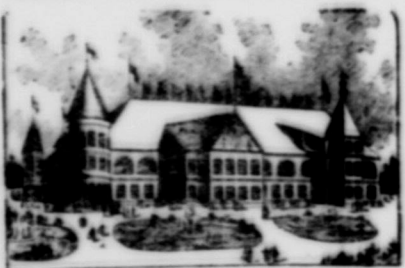
Ava Bentley did indeed look lovely as she surveyed herself in the long French mirror, attired in her wedding garments. Her mother was well pleased with her appearance, but like a wise mother, refrained from compliments. She was pleased, too, with her choice of a husband, as Ernest Murray had won for himself a position in society of which the proudest might be envious, and with a fair name had acquired wealth; so would be prepared to give Ava every advantage. Mrs. Bentley knew that Ava loved Ernest with all the strength of her warm maiden heart. Yet she feared that her love for the vain things of life might make her hold less sacred the marriage vows. She knew, too, how devotedly Ernest loved Ava, and that he would endeavor to gratify her every wish. The mother, thinking of all this, deemed it a fitting time to give her daughter some advice.

"Ava, my dear child; all is sunshine to you on this your wedding morn, and life seems bright and beautiful; but the clouds will come, as they do to all married lives, and you should prepare your heart for the duties of that life. As the wife of Ernest Murray, you will be honored and admired in society, and above all, be mistress of his heart and home. In a word, you will hold his destiny in your hands. It will be yours to elevate him to the highest pinnacle of fame, which his noble nature demands, or drag him downward to ruin."

This serious interview is interrupted by the arrival of the bridegroom and attendants. Ernest Murray enters the room, and smiling with pride and pleasure upon Ava, offers her his arm, and they descend to the parlor, where the minister and guests are assembled and waiting. The nuptials over, they repair to the dining room, where a sumptuous dinner is spread. The delicate and tempting viands are freely partaken of, but the guests are surprised at the absence of wine. Ava notes the surprise, and feels chagrined that Ernest would make the request to have no wine. Dinner over, with gay conversation and laughter, the wine is forgotten. But Ava has determined to learn from him his reasons for making such a request—which she at first felt reluctant to grant—but being urged by her mother, gratified his "whim," as she called it. Oh, Ava! had you known how much was implied in that request, it would have been gladly granted.

Six pleasant months have passed since Ava Bentley became the wife of Ernest Murray. And have they not been happy months? Is not Ernest all that could be desired in a husband? Is she not the idol of his heart, the sunlight of his home? In the quietude of home he is happiest, and so is she, for he spends most of his time with her; but sometimes, as she expresses it, home becomes monotonous and dull, and she longs for the pleasures of society.

Mrs. Huntley, one of society's leaders, is soon to give the first ball of the season. Ava is delighted, and anticipates a gay time, but is disappointed that Ernest does not care for it, and even says that he does not wish to go. "But why should we not go, my dear? It is the first ball of the season, and Mrs. Huntley, you know, has sent us a special invitation, and would be much displeased if we failed to attend. Besides, what excuse or apology could we offer? Will you give me your objections, Ernest? I cannot divine your reasons for declining. Mrs. Huntley, as you know, is one of our



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best friends, and very much desires our attendance."

"Ava, there is to be wine!" exclaims Ernest, and his face becomes a little troubled.

"Certainly! Mrs. Huntley have a party without wine! She considers it indispensable at all well-ordered suppers. But, Ernest, I cannot account for that whim of yours in regard to wine. I had hoped that you had, ere this, overcome it."

Ernest is deeply pained to hear his wife speak lightly of this, to him, so weighty a matter. Oh, little does she dream of the struggle within his breast.

"My dear Ava, Solomon says, 'Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder.' And St. Paul says, 'No drunkards shall inherit the kingdom of heaven.'"

"But, Ernest, it is not necessary to drink to drunkenness; no true gentleman will become intoxicated at a fashionable party in the society of refined ladies."

"Certainly not, my dear; but the drinking of the first glass often leads men on to excess in drinking, until they are not satisfied with partaking of it at fashionable parties, but are tempted farther to visit the vile haunts where it is sold, and urged on by others old in vice and crime, before they are aware of the danger, the demon drink has enchain'd them with fetters of iron from which there is no escape, despite the wants and suffering of their wives and children. Then, seeing and knowing all this, should we not wield our influence against it, and totally abstain from the use of it?"

"True, Ernest. You know I do not excuse drunkenness; but it certainly is not necessary for one to become a drunkard by simply partaking of pure wine at a friend's table; and I feel assured that you are too much of a gentleman, and love your wife too dearly, to let it lead you on to drunkenness. So end this silly discussion by saying that we go."

"Be it as you say, and bide the consequences; but you may some day repent of this unwise decision."

With these words, Ernest Murray kisses his wife, as he always does on leaving her, and quits the room. Ava muses a while over his words, and what he could mean by her repenting of the unwise decision, but she sees nothing unwise in it, and dismisses it, for the time being, from her thoughts, proceeding to make her preparations for the approaching party.

Two a gay and brilliant crowd which assembled in the handsome parlors of Mrs. Huntley's elegant residence. Among them we find Ernest Murray and his pretty young wife, apparently in full enjoyment of the entertainment. Supper is announced, and the gay company file into the dining room to enjoy the rich bounties there spread. When the supper is about ended, one of the guests proposes a toast to the hostess, in which all seem ready to join—save one, whom the room already guessed to be our hero, Ernest Murray—whose glass remains untouched; and upon this proposal all eyes are directed, with surprise, to him. Ava, perceiving this, determines that he shall not be subjected to the surprise and even ridicule of the guests, and the displeasure of the kind hostess, and essays with her own fair hand to place the cup to his lips, and, joined by the others, urges him to drink it. Oh, could they but know his reasons for refusing! There arises, even now before him a picture of the past—a drunken and brutal father, a helpless, pleading wife and frightened children. The drunken father is his own; that pleading mother his, and himself one of those frightened and cowering children. Could not this gay company, too, see the picture? Could not his own fair wife behold the scene, and fear that her noble husband might fall heir to the Fatal Inheritance?

Oh, better would her hand become paralyzed, far better he stopped by the icy hand of death, than place that accursed glass to the lips of her husband!

"The mother's prophecy on her wedding day is fulfilled: 'In your hands you hold his destiny!' But, blinded by folly and pleasure, she urges him to swallow the fatal draught; he yields to her entreaties, as he ever does, and drinks his first glass; but, oh, reader, believe, 'twas not, even for that night, his last!"

In her beautiful home again we find Ava Murray; but her husband is not with her. There are lines about the fair face—marks of care, and even traces of recent and scarce dried tears.

But where is Ernest? Follow me, reader, to the brilliantly lighted saloon, which Satan with all his wicked devices has made attractive to lure the husband and father from the hearth of home, hallowed by the caresses of wife and children, here to listen to and participate in the bitter oath, the ribald jest, and quaff the vile liquid which makes of him a demon, and ultimately drags him down to perdition. 'Tis here we find Ernest Murray! But oh, how changed! Though only a few short months have passed since we saw him that night, when urged to take the first glass. The once handsome face is now red and swollen, the clear, bright eyes are gleaming with an unnatural and unholy fire, while every feature and movement predict the downfall of the noble man.

Ava, realizing all this, repents, oh how bitterly, of that "unwise decision." Oh! had she but heeded the wise counsel of her mother, or obeyed the dictates of her own conscience! Had she loved the sanctity of home more and the resorts of pleasure less, she might have been spared this bitter experience! But the giddy dance and the sparkling wine lured her away from the pure and sacred home. She has sacrificed her husband upon the altar of pleasure, and now is she destined to spend a life of unhappiness and misery; with only one ray of light to cheer—the sweet babe—Ernest she calls him—which she had hoped might recall the husband and father. But, oh, vain, delusive hope! The sweet, innocent face of the babe, its presence in the home was not enough to recall him, not enough to induce him to turn from his evil course, his evil associations, and enjoy the bliss of home. Oh, sad fate! Yes, saddest of all, in the writer's mind, is that of the drunkard and his family. As the years roll on, he plunges onward, downward and deeper into the abyss of vice and destruction, losing friends and fortune, reducing the loving wife and tender babe to abject poverty and want. How long, oh, how long, must wives and children suffer thus, and this mighty evil rule over our land and country! How many more homes must be made desolate, how many more hearts be broken!

The last faint rays of the setting sun stole softly into the humble room, illuminating the features of the dying boy. Beside the rude bed, on bended knee, with clasped hands, was the mother, Ava Murray.

"Has father come, mother dear? I wanted to kiss him. Why does he not come? I wish he would not stay so long. If he does not come before I sleep, mother, kiss him good-night for me. Come closer, mother, I cannot see you!"

The mother bends low o'er the couch of her dying child, until her face presses his, and the long-pent tears (her agony had been so great she could not weep) wet the face of the dying boy.

"Mother, why do you weep so? I will be with God and the angels, where you have taught me that the pure in heart shall dwell! I know you will be lonely, but father will stay more with you when I am gone. Tell him that Ernest said: 'Please, father, stay with mother now that she is alone, and comfort her, for she will be so lone and sad!'"

And thus, with soothing, loving words and caresses he seeks to allay her grief and anguish.

Now he sleeps a quiet sleep, and the mother wonders if he will awaken, if the closed eyes will ever open on her again. Oh, lonely watch! The father is all unconscious of the lonely vigil she keeps over their fast-sinking boy. If he knew, think you he would be there? No! He is even now with vile associates, spending the usual hours in debauchery and wickedness. But when consciousness dawns, and he returns to his home, what will be his thought and feelings at the sight which will meet his gaze? Oh, our pen cannot portray them! Only those who have experienced may know.

The eyes of the sleeper open again, and their tender, loving gaze rests upon the mother.

"Father has not come yet? I cannot wait! Kiss me, mother—once—twice—and again for father. Good-night, mother—father—the angels are waiting!"

With these words the lips close, and the waiting angels bear the freed spirit away to the bosom of the Father—to the beautiful home of the soul. The mother kneels long by the bedside and prays, oh how fervently, for help in this trying ordeal. Yet she thanks God that the child, though torn from her own loving bosom, escapes the dread curse of the "Fatal Inheritance."

### MARY ANN AND MARIAN.

Mary Ann and Marian are two little girls, just the same age, but oh, so different in every other way.

I will tell you about Mary Ann first, because I admire her so greatly; she is the twelve-year-old daughter of my washerwoman, and as her mother takes in fine washing and ironing, and



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IT FLOATS.

and has six children. Mary Ann has a great deal to do when out of school, helping her mother about the house and tending babies.

I was in Mrs. O'Brien's house one afternoon to get a shirt waist that I needed before the clothes would come home, and while waiting for it to be ironed, I sat watching Mary Ann, who singing cheerily, was "doing up" the dinner dishes, and keeping one eye upon the two-year-old Terrence playing in the little back yard.

"Do you always feel so happy while at work?" I asked her.

"Wabash, far-r away," Mary Ann stopped at the end of the line, and setting the frying pan to "dry off" on the back of the stove said:

"No, mam, not always, but I tries to be, it helps the work along, that's what mother says."

She now put her pans, pots and tins away, put a little perline in her dishpan, poured hot water over it and singing, "Oh, the moon is fair to-night along the Wabash," beat it to a foam with the dish mop, keeping perfect time.

"But what makes you wipe off the stove and do the pots and pans first? I asked during the next pause.

Mary Ann's mouth, a generous one, broadened to a rich smile, "Because, mem, I hate to do 'em so bad."

"That's just the reason most folks do them last, Mary Ann."

"Yes, mem, I useter, but since I begun to do 'em first the dishes don't seem half so—" here she dropped her dish mop and ran out the back door to pick up little Terrence who had come to grief; she kissed the bump and started him playing in the sand with a shovel and pail—"as I was saying, mem, I like to do the glass and plates, knives and forks, so when I get down to them, mem, it's sorter play like, with the horrid part all gone."

She polished the tumbler until it glistened, set it down very carefully and continued: "It must be fine to eat off 'n real chiny and have real solid silver knives and forks and spoons for every day, but mother says it ain't always the rich folks that's happiest, that's what mother says." Mrs. O'Brien now came into the kitchen with the shirt waist neatly tied up, "She's a good gurrel, mem, shure, I couldn't kape house without her, mem," she said as she opened the gate for me to pass through.

having learned three very important truths, that a cheerful heart lightens labor, that the disagreeable duty should be done and out of the way as soon as possible, that what "mother says" counts; following these Mary Ann O'Brien will make a grand woman one of these days, if she is only the daughter of a washerwoman and the daughter of a bod-carrier.

Now let me tell you of Marian; she has so little to do, to wipe, not wash and wipe the breakfast and supper dishes and put them in their places, to make up her own pretty brass bed and mend her one pair of stockings each week; besides this, she is expected to practice one hour a day and once in a great while when mamma is very much rushed with her work to take baby sister out in her go-cart. She thinks herself dreadfully abused; would you believe it? she thinks dishes are dragery, scales "just horrid," and as for taking sister to ride, all the little sister she has, she just pouts and pouts and "don't like kids anyway."

I can imagine Mary Ann's pride if the O'Brien's had such a pretty baby carriage for Terrence and the other baby; the only way Terrence gets a ride is by trudging along beside the squeaky little express, and after it has discharged its burden of washings, Mary Ann puts him into the now empty cart and wheels him home; and a piano! it would seem like Heaven itself, if a piano found its way into the O'Brien home, judging from the way Mary Ann listened, awestruck, one day when I played to her, not from the classic, but the songs of the day, hoping she would sing, but Mary Ann would not sing a note.

I don't suppose Mary Ann ever had a quarter of a dollar all her own, in her life, yet that is what Marian's papa gives her every week. Marian has such a dear, kind mamma and papa, such a sweet little sister, and such a nice home, she ought to be very happy. Which little girl do you like the better, and which is most like you?—Mrs. J. W. Wheeler, Salem, Mass.

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### THE STORY OF

BY ANDREW H. Canto S.

When thus the sable  
ceased,  
Up sprang the outcast  
From his hard sente  
ding shout  
That set the fog aqu  
His eager palm out  
light.  
"Quick, here, the  
darts delight  
Within the outcast  
placed  
The wonder-working  
faced,  
And toward the th  
upturned,  
Then with impatient  
he spurred;  
With steady wing ran  
Thro' noisome gloom  
ray  
Which downward str  
gro-wsome pall  
Which wrapp'd the e  
from the wall  
Out stream'd the li  
brighter grew,  
As near the lightsoo  
drew  
Which open stood. T  
eyes,  
A curling, fogging l  
prise,  
Saw soaring upward t  
Which toward the e  
did keep,  
But as it gain'd to  
light,  
It changed 'er'd mi  
less bright,  
And less, and less, ti  
Grown to dense darl  
flew.  
Swift as the wind it  
Pass'd thro' the gat  
shining ray  
Of light that marke  
ward rolled,  
Concealing from all  
bold,  
"The wrath of Prin  
dare,  
Cast to the winds a  
By this bold stroke  
obtain,  
And win or lose all; t  
He muttered in his  
pride,  
Then swift he wing'  
each side,  
The sprites fell bac  
skrap  
At such a spectacle  
The cloud-clad fig  
gloom,  
Quick stood anigh th  
loom;  
Press'd then again a  
fall,  
And forthwith o'er  
pall  
Of fogging misty da  
Then upward rose t  
away,  
Drifting toward the  
Leaving where stood  
space,  
The gates regain'd  
fling cloud,  
Outcast and loom  
shroud,  
And downward dro  
ward the world  
That on its lonely  
whirled.

But o'er the outcast  
prize'd,  
The Prince the Bea  
misd,  
And sent red thun  
round  
To snare the spoiler,  
The lightning's path  
ried flight,  
The bolt fell short,  
light  
Behold unarm'd; b  
ing ray,  
With strong, swift w  
ning way  
Seeing the thunder  
aim,  
And that the loom  
claim,  
The Prince the Bea  
moutd,  
But on the spoiler  
moutd;  
"Accurs'd is he for  
Who 'gainst me tur  
name is NIGHT!  
Since black rebellio  
mark,  
Where'er he is shal  
His name, of deep  
Night,  
Suggests that he  
light,  
The day's a-comin'  
earth  
THE GREAT EYE  
the birth  
His God-commands  
shall see  
How Night shall  
brightness flee,  
Since in a cloud of f  
He hither came an  
loom,  
Tho' he with craf  
bright  
Could ready weav  
light,  
Hence let him weav  
ground,  
When he was gone,  
found,  
And having none,  
thread,  
Let his heart serv  
his head,  
His hair torn the  
skin  
With which to weav  
chine—  
The sacred loom—  
bright  
Now cur'd to dark  
no light—  
Not e'en the ston  
come  
From out his horri  
gloom;  
Let him in darknes  
Let back and fort  
quick slide,  
And yard on yard  
roll  
From out his fatu  
whole  
A mantle black be  
wear,  
While to the cloth  
light,  
And prick and lch  
time  
As serves to do t  
crime."



THE STORY OF THE NIGHT.

BY ANDREW HENRY BEZZO.

Canto Second.

When thus the sable Imp his speech had ceased,
Up sprang the outcast as if just released
From his hard sentence. With a glad-
ding shout
That set the fog aquiver all about,
His eager palm outreach'd toward the light.
"Quick—here, the puffball!" cried with
gleaming delight.
Within the outcast's hand the Imp then
placed
The wonder-working puffball. Round he
faced,
And toward the thread of light his eye
upturned,
Then with impatient spring the ground
he spurned;
With steady wing rose on ascending way,
Thro' some gloom toward the silvery
ray
Which downward streamed. At last the
grewsome pall
Which wrapp'd the earth, grew gray, as
from the wall
Out stream'd the light. It bright and
brighter grew,
As near the lightsome gates the outcast
drew.
Which open stood. The watch with ready
eyes,
A curling, fogging light, to their sur-
prise,
Saw soaring upward from the vasty deep,
Which toward the open gates its way
did keep.
But as it gain'd to high precincts near
light,
It changed tow'rd misty gloom and grew
less bright,
And less, and less, till of a sooty hue,
Grown to dense darkness as it upward
drew.
Swift as the wind it floated up the way,
Pass'd thro' the gates, and dark'd each
shining ray.
Of light that marked its path, and on-
ward roll'd
Concealing from all gaze the outcast
bold.
"The wrath of Prince the Beautiful I'll
dare,
Cast to the winds all hesitating fear;
By this bold stroke the precious prize
obtain,
And win or lose all; this my settled aim."
He muttered in his fierce and haughty
pride.
Then swift he wing'd his way; while on
each side,
The sprites fell back, in wonder stood
astute.
At such spectacle, while to the rape
The cloud-clad figure flew in foggy
gloom,
Quick stood anigh the long'd-for, shining
loom;
Press'd then again aneath his thumb the
ball,
And forthwith o'er the shining loom, a
pall
Of fogging misty darkness heavy lay;
Then upward rose the cloud, and then
away,
Drifting tow'rd the gates at racing pace,
Leaving where stood the loom but empty
space.
The gates regain'd, thro' swept the dark-
ling cloud,
Outcast and loom well hid in sable
shroud,
And downward dropped in triumph to-
ward the world,
That on its lonely way in darkness
whirl'd.

But e'er the outcast's feet the earth had
press'd,
The Prince the Beautiful his loom had
miss'd,
And sent red thunderbolts wide circling
round
To smite the spoiler. But so far beyond
The lightning's path he'd dropp'd in hur-
ried flight,
The bolt fell short, and he its gleaming
light
Beheld unharmed, but from its threat-
ning ray.
With strong swift wing fled on his dark-
ning way.
Seeing the thunderbolt had failed his
aim,
And that the loom was gone without re-
claim,
The Prince the Beautiful his claim re-
nounced,
But on the spotter he this curse pro-
nounced:
"Accurs'd is he forever from my sight
Who 'gainst me turn'd. Henceforth his
name is NIGHT.
Since black rebellion on his placed its
mark,
Where'er he is shall evermore be dark.
His name, of deep significance, call'd
Night,
Suggests that he shall hate and fear the
light.
The day's a-coming when o'er all the
earth
THE GREAT ETERNAL will bring to
the birth
His God-commanded light; and then
shall see
How Night shall from its searching
brightness flee.
Since in a cloud of fog-befriending gloom
He hither came and hence bore off my
loom,
Thou' he with crafty skill the raiment
bright
Could ready weave, make of the darkness
light,
Hence let him weave; and since upon the
ground,
When he was gone, the shuttle there was
found,
And having none, nor anything for
thread,
Let his heart serve for shuttle; from
his head,
His hair torn thence, let be his lanky
hair,
With which to weave upon his dread ma-
chine—
The sacred loom—once fair and shining
bright,
Now curs'd to darkness. But from hence
no light—
Not e'en the stend'rest ray—shall ever
come.
From out his horrid cloth to light his
gloom,
Let him in darkness at his loom abide;
Let back and forth his shuttle-heart
quick slide,
And yard on yard of thorny frieze let
roll.
From out his fatal loom; and of the
whole
A mantle black be made, which let him
wear,
While to the cloth my curse shall cling,
to mar,
And prick, and itch, and blister, till such
time
As serves to do full penance for his
crime."

To his dismay, came from his costly
spoil
Too dearly bought. But he with ready
loft,
Prepared to weave, till darkness into
light
Should wondrous turn, chang'd by the
product bright;
While from the loom should come, in
folds agleam,
To glad his lo't accus'd. But with a
scream:
"The weaver's shuttle!—and the needful
thread!
I left them yond! For with such rack-
ing dread
I swift was took when I had seized the
loom,
Lest some keen eye should pierce my
foggy gloom
And to Prince Beautiful the tidings bear,
I them forgot, and careless left them
there.
O, fatal fault! O, life, useless loom!
How can I ever hope to light this gloom
Without those needful parts for this ma-
chine?
Nor needful shuttle, nor the thready
skein
Have I. As well have left the whole, I
wren!
How can I weave the cloth without the
thread?
As easy could I think without a head!
Or having thread, the shuttle's place sup-
ply.
They both are needful." With a longing
eye,
He upward turned his gaze, and far
o'erhead
The threatening thunderbolts reflected
red,
Then sinking down in impotent despair,
He tore his fingers fiercely thro' his hair,
Which long and black, and wry, quick
had grown,
And now wax'd cross his face by damp
wind's blown.
His hands, impassion'd, clutched the
twisting mane,
And tore it madly out in fierce disdain.
But sudden from the ground he eager
sprang,
And loud his laugh of exultation rang;
"My long-grown hair! it shall supply the
thread!"
Now for the shuttle! It has long been
said
That Prince the Beautiful supplied this
part,
And for the needed shuttle gave his
heart;
The reason that the loom was always
bright,
He lov'd. (And love, 'tis said, gives al-
ways light.)
But whether from the thread shone forth
the ray,
Or from the loom, or shuttle, any way
When those three were combin'd it stor'd
came.
If I combine will it not be the same?
And if his heart gave light because he
lov'd,
Do not I too? I worship self above
all.
Why should I not? For this I full well
know
None other loveth me; my ease or pain
Hangs on myself. My further loss or gain
Determ'd by what I can or cannot do,
And should I fall in what I now pursue,
What matters it? How can I know
worse plight
Than now I know? To be deprived of
light
Is sure the bitterest draught that well
could be,
As well to have no eyes as not to see!
As for the shuttle, it must be a heart—
None other thing may answer for this
part.
For nothing else can love. Love must
mean light,
But whether love of wrong or love of
right,
What difference so 'tis love! And now
to serve me as a shuttle is thy part,
Since left the other one. How fortunate
That I can live without thee, since my
fate
Has brought me here! Immortals cannot
die,
Pain we may suffer, and to evade it try,
But hurts are never fatal; they swift
heal
And leave us well and strong. Yet for
this woe,
Some other plan would I with haste pur-
sue,
Nor tear thee from my breast, my
heart, so true.
Could I but only see and understand
'Twould serve the purpose. On the other
hand,
I'll tear thee hence, if I conceive no
light
By any other plan can glad my sight.
The pain I can endure, soon heal the
wound,
And live without a heart, if o'er this
ground
To glad my useless eyes the light may
spread,
And pour its benediction on my head,
Besides, may not the cloth heal all my
pain,
And for its smart give pleasure once
again?
Why longer hesitate? On this great test
Hangs chance to win release, and light-
some rest
From this foul dungeon dark with no-
some gloom,
And prove the value of this pilfer'd
loom."

From out thy stolen loom. Thine eager
sight
Shall first desire, then fear and hate the
light,
Ceas'd then the voice; and Night, his
anxious eye
Upturn'd, beheld the form of one who
nigh
Him oft had stood, in shining mantle clad,
And by his light his own poor plight,
and sad,
He saw. The messenger his message
gave,
Commanded by Prince Beautiful; and
his
voice, no other sound the silence
broke,
He turned and vanished when those
words he spoke.
The message heard, and with
swift feet,
Began at once to make their sure re-
treat.
To farthest north they hasted in great
fear,
Where broods the icy darkness most the
year,
And at extremest earth's end, there they
found
A gruesome cave. Its tortur'us way it
In sinu'us course, far underneath the sea,
Then broad extended other way. There
free
From fear the sable Imps sought their
refuge,
And left the fated Night to his dispos-
al.
V.
With many a groan, and long and loud
lament,
Night felt his hurt, press'd close the
gaping rent
Which forthwith open came, and stood
astute;
Then thro' the wound thrust back the
quivering heart,
Which straight leap'd out, and, falling,
landed where
Had fallen from careless hand, the
tangled hair,
Long, coarse, and black, which Night in
fury tore
From off his fever'd scalp. Dripping with
 gore,
The heart lay fluttering; but the tangled
mane
Quick writhed itself into a hideous skin;
Round the cold heart-core leap'd one
end the strand,
And soon the painful wavering swift be-
gan,
Night groped in darkness for his truant
heart,
Directed to its place by aching smart,
As little that's severed by the surgeon's
knife
Continues still to pain, and plagues the
life
Of him who lost it, so the suffering part
Of Night continued still to ache and
smart.
But having found it, thro' the gaping
wound
He once more press'd it; but with angry
bound,
It leaped again, and thro' the foggy
gloom,
Fell fluttering to the eys within the
loom.
He followed swift, drawn by the pain's
keen throb,
And thro' to catch it; but from side to
side
It swiftly flew, now shuttle for the loom,
And dragg'd the hairy thread, his awful
loom.
So soon fulfilled. The fierce and black-
brow'd Night
Dent o'er the loom; in vain he wish'd
for light,
In vain endeavor tried to catch the
heart,
From side to side which flitted like a
dart,
And back and forth flow on its painful
way,
While yard on yard of horrid cloth, the
sly
shuttle
Directed thro' the loom from hairy skein,
As Night fast wove it on his dread ma-
chine,
Stamping the treadle, muttering force and
law,
Snatch'd at the heart which fled at ev'ry
blow;
Outstretch'd his arms o'er loom, on
right, on left,
The hands close held to catch the shuttle
swift,
Which fled from ev'ry grasp; while fiercer
rage,
This ve'ge'tal outcast's mind did still en-
gage,
As back and forth he chased the flying
heart,
But could not catch it, nor could stop
the smart.



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#### DISTRICT CONFERENCES.

Dallas, Oak Cliff.....	April 7
San Angelo, San Angelo.....	April 21
Ft. Worth, North Ft. Worth.....	April 28
Gainesville, Valley View.....	April 28
Corpus, Mertens.....	April 29
Georgetown, Holland.....	May 6
Greenville, Celeste.....	May 10
Albion, San Marcial, N. M.....	May 13
Palentine, Groveton.....	May 21
Ashton, Smithville.....	May 22
Terrell, Forney.....	May 25
Waxahachie, Midlothian.....	May 28
Arlene, Stamford.....	May 28
Brownwood, Santa Anna.....	May 29
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Fresham, Caldwell.....	June 25
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Waco, Mt. Calm.....	June 25
Calvert, Franklin.....	July 3
Llano, San Saba.....	July 9
Marshall, Henderson.....	July 9

Let the brethren who have kindly favored us with leading articles be patient and they will soon get a hearing. At this season we receive an unusual amount for publication.

Do not fail to read Dr. Moore's article in this issue on the Summer Institute at Georgetown. The outlook for a great session is very flattering.

A good Church sexton is a rare man to find. Next to the preacher he has more to do with a good Church service than anyone else. In fact, he can spoil the effect of the best sermon in the world by improper heating and ventilation. It takes a man of great and good common sense to be an efficient sexton. When you find such an one, his price is above rubles.

Our good brethren, Rev. I. W. Clark and Rev. R. C. Hicks, have now had their little tilt and with this issue the controversy closes. It is not often that we suffer matters like this to come into the Advocate, but this could not well be avoided and we have given them a hearing. Now that they have well represented their respective sides nothing further will be said on the subject in our organ.

Rev. R. E. Porter, of Woodbine Circuit, sends four new subscribers, and adds: "These are the result of a speech by our presiding elder, Rev. G. S. Sexton."

#### KNOCKED OUT AGAIN.

Soon after Grayson County went dry Anheuser-Busch, of St. Louis, rushed into the Federal Court at Sherman and asked Judge Bryant for an injunction to restrain the County Commissioners from declaring the result of the election, and thereby prevent local option from going into effect. The case was set and duly argued and last Saturday Judge Bryant rendered his decision in the case and promptly denied the application of Anheuser-Busch, and in his decision he took the ground that the local option law of Texas is in no sense in conflict with the Constitution. This is a stunner, and it leaves the anti in hopeless confusion. They have now tried all the courts, and there is but one verdict and that is, the local option law of the State is without one legal flaw. It has taken years to determine this fact, but it is now a demonstration. We hope, therefore, that Anheuser-Busch, of St. Louis, whose work has done more to debauch Texas than that of any other one firm in the country, are now satisfied that Texas can attend to her own business without the officious meddling of those who desire to beset her citizens. Henceforth, whenever a county goes dry, the anti, instead of resorting to the delays of the courts, will have nothing to do but to pack their baggage and lie away to some more congenial clime. The courts have everywhere sat heavily upon them, and their money and their consummate lobbyists at Austin have failed to have any influence on legislation. They have been whipped on all parts of the ground, and now they ought to be satisfied that Texas is rapidly dissolving business partnership with the liquor and beer business. We can not afford to close this editorial without speaking in the highest terms of Judge A. L. Bealy, of Sherman, who conducted the case before Judge Bryant in behalf of the prohibitionists. Judge George Clark, of Waco, was the principal attorney for the anti, though they had other counsel to assist him. But the "Warwick" of the liquor interests of Texas was no match for the masterly mind of the man who met him in the legal arena. Judge Bealy simply overwhelmed him with law and facts and argument, and completely routed him and drove him from every part of the field. Judge Bealy is one of the ablest men at the Texas bar, and with it all he is a humble, devoted member of the Methodist Church. His management of this case in the Federal Court has endeared him to the friends of law and order throughout all North Texas, and it has given him an introduction to the State at large worthy of his ability and character.

#### A NIGHT IN GAINESVILLE.

Some time back we promised Rev. George Sexton, of the Gainesville District, to attend the opening of his Pastors' Conference and Missionary Institute and preach the initial sermon. This we did last Thursday night. To reach Gainesville in time we had to take the Interurban and go by Fort Worth to catch the north bound M. K. and T., so as to be able to get the mixed train at Whitesboro. This is the first time we have had occasion to test the comfort and the speed of the Interurban to Fort Worth, and it is certainly a great convenience. The cars are superb. They run every hour, and make the trip in one hour and thirty minutes. They are free from dust and smoke, and in every way comfortable. Having reached Fort Worth the "Katy" made good time, and we reached Gainesville at about 4 p. m. We were met at the depot by Brethren Sexton, Nichols and Pierce, who were there to look after the well of all delegates. We were escorted to the princely home of Judge and Mrs. Potter, where the entertainment was complete. To meet such people and enjoy their hospitality is an unmixed pleasure. Notwithstanding the fact that the weather was inclement, we had a very good audience made up of people of the town and the visiting preachers and laymen, and we had a good ser-

vice. From the indication we are sure that the conference and the institute were a success. Bishop E. E. Hoss was expected to arrive Saturday night and minister to the people on Sunday. Rev. J. H. Reynolds, of Sherman, and Rev. R. C. Hicks, of Commerce, were visitors, and participated in the meeting. We found Methodism in Gainesville moving up in good shape. Rev. Foster Pierce has a strong hold upon his people, and his work is making good progress. His Sunday-school, Epworth League and Church attendance are steadily growing. We heard most excellent things of his preaching. Rev. J. Marvin Nichols has matters in good trim at Broadway, and his ministry is being blessed to the edification of his growing congregation. The work of the district was never more encouraging. The young presiding elder visits every section of it and makes things move. We want to mention especially the most excellent music at Denton Street Church. We have rarely heard better voices than sing in that choir. We were sorry not to be able to spend longer time, but other engagements called us off early Friday morning. Gainesville is a delightful town made up of fine people.

#### A RED LETTER DAY IN BRYAN METHODISM.

Last Sunday was an eventful day in the Methodism of Bryan. It was the time appointed for the formal opening of our handsome new church edifice at that place, and I was there to take part in the exercises. The opening was to take place a few Sundays ago and Bishop Hoss was on the program to take the leading part, but the furniture in some way got tied up in transit and the occasion had to be postponed. On account of this the Bishop was not able to be present last Sunday. So I had to come in and supply the Episcopal vacancy. It was a big undertaking, but I have long since learned to do anything when the Church orders me the task. Therefore, last Saturday I took the Central for Bryan and after a run of six hours I reached my destination. Rev. E. L. Shettles and Brother J. H. Webb were at the depot and took charge of me. It was not long until I was delightfully domiciled in the excellent home of Brother and Sister Webb. How restful and comfortable to find lodgement in such a home! Nothing was left undone to make my stay with them a perfect delight. Sunday morning dawned without a cloud and the air was just bracing enough to make the day an ideal one. All the other Churches called in their services and their pastors and people joined the Methodists in their opening services. What a congregation! Every nook and corner of the splendid edifice was crowded to its utmost capacity. The music was prepared especially for the occasion and it was grand and appropriate, and withal, simple and Methodist. Rev. J. T. Smith, Rev. H. M. Sears, Rev. J. P. Skinner and Rev. Charles A. Hooper, the presiding elder, were present and took part in the service. Also the pastors of the Baptist and Presbyterian congregations. The house is a thing of beauty and elegance. The different details of the architectural design were taken from our buildings at Corsicana, Terrell, McKinney and Clarksville. These are all beautiful structures, but Brother Shettles says that his is an improvement upon all these, though the pastors of these towns will hardly concede his contention. Nevertheless, his building is well-nigh perfect. The auditorium is so arranged that it and the large Sunday-school room can be thrown together and the two will seat at least a thousand people, possibly more. The auditorium is supplied with a handsome carpet, highly polished, curved oak pews, magnificent windows filled with splendid art glass, a fine Hook and Hastings pipe organ, and elegant chairs in upholstered leather occupy the pulpit platform. Then in the basement there are two large well equipped furnaces which give ample heat to the rooms above. The Sunday-school room is furnished with reversible seats, and it is supplied with good

class rooms. It is separated from the main auditorium by easily adjustable doors. The upstairs, when finished, will contain all the conveniences for social gatherings. To the side of the pulpit and opening into the auditorium is a convenient pastor's study. After looking carefully throughout the entire building, I saw no additional convenience or improvement to suggest. The whole building is brilliantly lighted with electricity furnished through beautiful chandeliers. Nearly all the windows are memorials, and bear the names of leading ministers and members. The outside of the building is symmetrical and well proportioned. From all parts of the town it can be seen lifting its wedge-shaped tower above the tops of the residences round and about it. All in all, it is a great credit to the Master, to Methodism and to the community. And it represents much toil and sacrifice. Brother Shettles has put his blood and muscle and brain into it, and his people have done likewise. But the effort has developed them and made them stronger for still further work. The first Church was organized in 1869 by Brother South, of precious memory. A box house was erected. Then came the war, and after that Dr. Goodwin became pastor and he renovated and completed the building. This stood there until a little over a year ago. It was moved to give place to the one now completed. This new one was thought to be impossible a couple of years ago. But Brother Shettles made up his mind that it must be built, and by and by he pulled the good women into his way of thinking, and then the men put their shoulders to the wheels and it began to move. So that the apparently impossible has been accomplished and the people are glad. It was generally regretted that last Sunday Brother Cole, the venerable layman of the town, and the great friend of the Church, could not be present. His health is poor, but he rejoices in that he has lived to see Methodism in Bryan in the forefront of enterprise and success. But everybody else was there. I may not be a competent judge, but I think we had a great service. Better attention to preaching I have never seen. The Spirit of God was with us and the sea of upturned faces indicated religious joy. At the close of the sermon Rev. J. T. Smith took charge of the collection. He was there for that purpose. No one expected to secure all the deficit, but a reduction of the debt was desired. This was accomplished. Only \$4699 remain to be paid on a property that cost \$18,000. This small amount the people will meet in the course of a few months and then it is their plan probably to have the formal dedication take place at the session of the conference next fall. In the afternoon there was a Sunday-school mass-meeting and Brother Smith preached an appropriate sermon to the young people. It had a very fine effect. At night another great congregation filled the building and I ministered to them again. It was a great day and a memorable occasion in the history of Bryan. It marks the beginning of a new era in the religious work of the community. Bryan is a good town of 9999 population. It has two railroads, the H. & T. C. and the I. & G. N. The population is growing. The A. & M. College is near there and this, with the good public school system, gives the community fine educational advantages. It is also the county seat and they have a fine court house. After a happy stay at the home of my good Brother and Sister J. H. Webb, and after one of the hardest day's work I have done in a long time, I took the train at 12:50 a. m. and by 9 o'clock Monday morning I was back in the office getting out this issue of the Advocate for its great family of readers.

G. C. R.

This makes four new ones. I will take Advocate in pulpit next Sunday. Note the result. S. H. MORGAN.

Willis, Texas.

I hope to materially increase the circulation of the Advocate on my work this year. J. W. BLACK.

Cherokee, Texas.

#### A FEW DALLAS NOTES.

Dr. Jno. M. Moore has been conducting an interesting meeting at First Church for the past ten days. The services have been well attended and the spiritual life of the congregation is being quickened. Last Sunday morning and evening the house was crowded with people and chairs had to be used to accommodate them. Eighteen persons were received into the Church by certificate and profession. The work is very encouraging and large results are promised.

At Trinity there is a hum of interest and enterprise. The protracted meeting out there has not yet begun, but the congregations pack the house and they have conversions at nearly all the services. The other Sunday night there were ten penitents at the altar and two professions. The Sunday-school numbered two hundred and forty-nine present last Sunday morning. The subscriptions for the new enterprise are growing satisfactorily, and in a short while the noise of the trowel and the hammer will waken that vicinity.

At Grace Church the elements are now in harmonious union. A new temporary structure has been erected on the lot at the corner of Haskell and Junius, where the new church is to be built, and last Sunday was the opening service. The two Sunday-schools from Floyd and old Haskell Avenue Churches, together with the pupils living near the new enterprise, all came together in one great mass, and when the numbers were counted and revised there were three hundred and fifteen present. This is marvelous, and it gives to Grace Church the largest Sunday-school in the city. And at the two service on that day the room would scarcely accommodate the people. Also their subscriptions for the new church are very encouraging and the success of the movement is more than assured.

Rev. W. F. Clark is in charge of the mission work of the city. He has already secured a fine lot on Grand Avenue, near the Fair Grounds, bought the old Haskell Avenue Church building and moved it out to the new site. It will soon be renovated, repaired and painted, and then they will have an excellent place of worship in this unoccupied territory. This is a promising field and the work is destined to become self-sustaining inside of two or three years. Brother Clark has already gathered the nucleus of a good membership, and he has a field all to himself. People are living all about that locality, and the population is rapidly increasing. Now with the three churches above mentioned, together with South Ervay, Oak Cliff and Oak Lawn, Methodism has the leading geographical points in the city and our work was never so hopeful as now.

#### BISHOP HOSS IN DALLAS.

Bishop E. E. Hoss came to the Gainesville District Pastors' Conference last Saturday and preached three times for the brethren on Sunday. Then on Tuesday he ran down to Dallas and preached to a large congregation at night at First Methodist Church. His sermon was an incisive and deeply spiritual discourse on God's love to man and touched many responsive chords. It was mellow as well as wonderfully instructive. On Wednesday morning he visited the scenes of our city Church enterprises and left at noon for the North Texas Conference Sunday-school Institute at Greenville. Bishop Hoss will move to Dallas in the early fall, and while the Episcopal residence is in course of erection he will probably board until it is completed. He is evidently much interested in our Texas work, and when he comes he will throw himself heartily into our movements.

#### OUR EASTER OFFERING.

By Bishop E. R. Hendrix. It has been some years since the Church has been called upon to make

an Easter offering for the support of the Bible and Training growth and the upon it now make- ous increase of cordingly the Women's Mission, at the April 12, in behal School. It was the offering should be Maria D. Wightm honor of Mrs. W. and beloved Pres Foreign Missionary he earnestly hoped will far exceed the for the endowment (\$25000) and that m to endow additiona scholarships, which ly needed.

Has the Methodist South, begun to re to her future of th for the training of both missionaries at at home and in the ready, since 1892, w opened, 362 stude rolled, 255 being b ing to missionary kinds, and I have training departmen uates, 53 have bes department and 49 nurses; and, with next May, the ins sent out 106 trained parts of the world, sent out, 49 are fe in every one of 4 while 27 are engage work. Two are m missionary hospital of missionaries, th preachers and re help with their tra many charges. So graduates for their so deeply did they f cities and fields w work, that the cla themselves for \$15 years for a scholar thy young woman r their expense and, c as missionaries and contributed for.

There are also fo are each giving \$1 port each a studen the amount necessi tual expenses of term, no tuition be of the utmost imp be a considerable d down of the ins its efficiency and t debt. In order to has been a deducti on each of the sal past several years, freely, besides t than these faithful

The endowment i increasing, althoug needs of the insti now endowed one e en lecturerships at eleven scholarships. This is all secure per cent and the l come from that so ence of the institi are largely on sel nurses make return vice rendered the s hence are charged t pital, a most exce sustaining and so institution, but it necessary for its

With a noble an ing located in a ch site, none more so building which is f by the wise provi can never become and with a begin ment safely invest with the signal bl the Training Schoo trained workers; Board of Managers an's Missionary So to the institution t ers for the home a appeal for a timely ing. The need fo home and foreign emphasized by the late General Conf the modest reques recognize and estu deaconesses to ass centers of populat looking to the Tra in this work also, a liberal aid. "Help labor with me in t mend unto you the is a servant for Church; that ye t Lord, worthy of ye assist her in she hath need of self, also hath be and of mine own t

You only ask f scribers, but I thi I send five this we

Poyd, Texas.



DALLAS NOTES.

There has been conducting meeting at First past ten days. The meeting well attended and the congregation enlarged. Last Sunday evening the house was crowded and chairs had to be accommodated. The certificates and professional are promised.

There is a hum of interest. The protracted meeting has not yet begun, but as pack the house and sessions at nearly all the other Sunday night penitents at the altars. The Sunday school two hundred and at last Sunday morning. The new growing satisfactorily, while the noise of the hammer will waken

The elements are in union. A new structure has been erected at the corner of Haskell and the new church is last Sunday was the. The two Sunday-schools and old Haskell, together with the new enterprise, in one great mass, numbers were counted. There were three hundred. This is marvelous. Grace Church the largest in the city. And since on that day the scarcely accommodate so their subscriptions are very successful. The movement assured.

Clark is in charge of the city. He has a fine lot on Grand Fair Grounds, bought Avenue Church building out to the new site, renovated, repaired and they will have an of worship in this unity. This is a promise work is destined to training inside of two. Brother Clark has at the nucleus of a good field all to be living all about and the population is. Now with the above mentioned, south Ervay, Oak Cliff. Methodism has the vital points in the city was never so hopeful

DESS IN DALLAS.

Hess came to the District Pastors' Conference and preached three brethren on Sunday. He ran down to Dallas to a large congregation at First Methodist. His sermon was an incisive discourse on God's and touched many. It was mellow as well instructive. On Wednesday he visited the scenes of enterprises and left North Texas Conference Institute at Greenloss will move to Dallas fall, and while the conference is in course of probably board until. He is evidently much our Texas work, and he will throw himself movements.

OFFERING.

E. R. Hendrix. Some years since the called upon to make

an Easter offering for the strengthening and maintenance of the Scarritt Bible and Training School. Its very growth and the increased demands upon it now make necessary the generous increase of its resources. Accordingly the Woman's Board of Foreign Missions, at their last annual session, resolved to make an appeal for a special offering on Easter Sunday, April 12, in behalf of the Training School. It was their proposal that the offering should bear the name of "The Maria D. Wightman Lectureship" in honor of Mrs. Wightman, the faithful and beloved President of the Woman's Foreign Missionary Society. It is to be earnestly hoped that the offering will far exceed the amount necessary for the endowment of this lectureship (\$5,000) and that many may be moved to endow additional lectureships and scholarships, which are so imperative-ly needed.

Has the Methodist Episcopal Church, South, begun to realize the meaning to her future of this noble institution for the training of Christian workers, both missionaries and nurses, for work at home and in the foreign fields? Already, since 1892, when the institution opened, 362 students have been enrolled, 255 being Bible students looking to missionary work of different kinds, and 109 have been in the nurse training department. Of the 93 graduates, 53 have been from the Bible department and 40 have been trained nurses; and, with the 13 graduates next May, the institution will have sent out 106 trained lives into different parts of the world. Of these already sent out, 49 are foreign missionaries in every one of our mission fields, while 27 are engaged in home mission work. Two are nurses in charge of missionary hospitals, three are wives of missionaries, three are wives of preachers and rendering invaluable help with their trained powers in as many charges. So grateful were these graduates for their own training, and so deeply did they feel the need of the cities and fields where they are at work, that the class of 1901 pledged themselves for \$150 a year for two years for a scholarship that some worthy young woman might be trained at their expense and, out of their salaries as missionaries and nurses, they have contributed for her maintenance. There are also four individuals who are each giving \$150 a year to support each a student, as this (\$150) is the amount necessary to cover the actual expenses of a student for one term, no tuition being charged. It is of the utmost importance that there be a considerable increase in the endowment of the institution to increase its efficiency and to keep it free from debt. In order to avoid debt there has been a deduction of ten per cent on each of the salaries paid for the past several years. None give more freely, besides the needed work than these faithful teachers.

The endowment has been gradually increasing, although too slowly for the needs of the institution. There are now endowed one chair at \$20,000; seven lectureships at \$5,000 each, and eleven scholarships at \$2,500 each. This is all securely invested at six per cent and the less than \$5,000 income from that source is the dependence of the institution, as the students are largely on scholarships and the nurses make returns in the way of service rendered the sick in the hospital; hence are charged no board. The hospital, a most excellent one, is self-sustaining and so is no expense to the institution, but it yields only what is necessary for its own support.

With a noble and substantial building located in a charming and healthy site, none more so in the country; a building which is free from debt—and by the wise provisions of its charter can never become involved in debt; and with a beginning of an endowment safely invested, and above all, with the signal blessing of God upon the Training School, its teachers and trained workers; on behalf of the Board of Managers and of the Woman's Missionary Society, which look to the institution to train their workers for the home and foreign work, I appeal for a timely and generous offering. The need for workers in both home and foreign fields is the more emphasized by the wise action of the late General Conference in granting the modest request of the women to recognize and establish the work of deaconesses to assist in our crowded centers of population. The Church is looking to the Training School to aid in this work also, and we implore your liberal aid. "Help those women which labor with me in the gospel." "I commend unto you Phoebe, our sister, who is a servant (or deaconess) of the Church; that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she hath need of you; for she, herself, also hath been succorer of many and of mine own self."

You only ask for twenty new subscribers, but I think I can send thirty. I send five this week. J. P. LOWRY. Boyd, Texas.

Gleanings from the Exchanges

THE NEW TRANSLATION.

Baltimore-Richmond Advocate: A modern critic suggests the substitution of the following translation of the first two verses of Genesis for that contained in our present version: "In the beginning of Elohim's creating heaven and earth (that is, the cosmos), the chaotic mass existed, namely, as a thu vabohu, and darkness was upon Tehom and the spirit of Elohim upon the waters." What a ridiculous contrast with the simple and sublime announcement in King James' Bible! If our modern critics can do no better than this, we prefer to hold on to the old rendering. Why does not our critic follow up with a translation of the third verse after this fashion? "And God said, let the tenebra be scattered, and the luminous ether be concentrated into a solar sphere?"

A MIGHTY TALKER.

Christian Eplook: The Alexanders of Princeton were great preachers, as well as great scholars and theologians. The story is told of one of them that he supplied the place of a theological student, one Sunday, in a rural pulpit, near Princeton, where no one knew who he was, and that one of the elders wrote back to the seminary, that while the old man was not as fine a preacher as their regular supply, he was a "mighty talker," and that everybody would be glad to hear him again. Dr. Behrends, who, in one of his Yale lectures, relates the above incident, adds: "A good talker is the most effective preacher. He will wear the longest and command the highest regard. Sound, sensible talk, when it is dashed with wholesome passion and vital with intense earnestness, will break out into the most genuine eloquence and pathos."

WESLEY MONUMENTAL MOVEMENT.

Epworth Era: Rev. J. Marvin Nichols, editor of our "Heart Talks" department, and the League's friend, has been led to take up and plan a great work which he is seeking to lay on the hearts of our young Methodist people. No truer, more loyal man lives among us than Bro. Nichols. The young people who follow his leadership will not go wrong; they will be led into paths of consecration and joyful service. Read his "Heart Talks" installment in last week's Era, and fall in with his plans for helping on the Superannuates' Fund. The League spells help, and there is no worthier cause than this, nor any safer or more unselfish leader in the giving than our brother who has proposed this movement.

CONCESSION OF CHRISTIAN SCIENCE.

The Ram's Horn: The charge given by Mrs. Eddy to her disciples in "Christian Science," that they refuse hereafter to treat infectious or contagious diseases, is either a belated acknowledgment on the part of this peculiar woman that there is disease in the world or an acknowledgment that public opinion has the right to insist upon that delusion. The greatest misfortune is that Mrs. Eddy's advice has been withheld so long, for who can enumerate the countless victims, many of them helpless children, that have perished by these dread diseases with no hand lifted to save them? Rev. W. A. Bartlett justly claims that under the direction of Mrs. Eddy, mothers and fathers have refused to permit a doctor to attend their children, and have seen them die in agony rather than depart from the teaching that there is no infectious or contagious disease.

THE ESSENCE OF SOCIALISM.

The Pilgrim: The essence of socialism is the rule of the majority. No socialistic system could last a month if a majority of the people living under it wished to get rid of it. No one step toward the socialization of property and industry, such as the establishment of parks, playgrounds, public beaches, municipal waterworks, gas or electric lighting plants, the extension of the functions of the postoffice, is ever taken unless an overwhelming majority of the people affected demand it. In brief, then, the proposition of the Boston paper is if the majority shall not use its power as "we" insist it shall be used "we" will overthrow the republic, repudiate the principle of majority rule, and establish "a centralized autocratic form of government." But who are "we"? Why "those who in the end would secure and hold control." This is a frank enough statement that there is a class in this country capable of wresting power from the majority and holding it—if necessary—by

force of arms. It is the reiteration of the contempt which the possessors of wealth and privilege at Versailles in 1899 expressed for the people—who were nothing at all except the people of France.

THE WAIL OF DR. BERRY.

Epworth Herald: We remarked a few weeks ago that the prejudice of the white population of this country against the colored race seemed to be growing. There is no doubt of that fact. A young woman with some negro blood in her veins is engaged to teach school at Omaha. White pupils desert the school. A Philadelphia mechanic who happens to be a colored man is employed to work on a building. The employer is compelled to discharge him, or lose the service of all his white employees. A young colored woman is employed to wash dishes in a Chicago restaurant. White persons in the kitchen protest, and she is discharged. An excellent citizen and reputable physician is nominated by the President of the United States to be the collector of customs at an American port. Everyone freely admits his capacity for the work. But his skin is black, and a committee of the United States Senate reports against his confirmation. The chapter could be continued. After all, is this a Christian nation?

TEXAS PERSONALS.

Dr. A. J. Dyer, of Blum, enroute to Dardenelle, Ark., stopped over this week and made the Advocate an enjoyable visit.

Rev. J. G. Forester, of Mabank, was in the city recently and we were pleased to have an agreeable visit from him.

Rev. J. M. Barrens has favored us with a program of his coming District Conference which will meet at Mertens April 20 to May 2.

Rev. E. B. Thompson, of Crandall, passed through the city last week to the Terrell District Pastors' Conference and Missionary Institute, and made the Advocate a brotherly visit.

We notice from the Daily News that the brethren at Waco are arranging for a great tabernacle meeting to begin very soon with Rev. George Stuart as the leader in the service.

Rev. I. W. Clark was in to see us this week, and he says the Dallas District Conference will meet in Oak Cliff next Tuesday morning at 9 o'clock. Sunday-school day will be Wednesday. A full attendance desired.

REV. I. W. CLARK'S REJOINER.

Having been told by a friend that Rev. R. C. Hicks was doing a great deal of talking about the \$300 which the Board of Missions had appropriated to East Dallas, and that he was circulating the statement that I was getting this money, I determined to make a statement in the Advocate. This statement was a plain explanation without reference to any one. I studiously avoided any personal reference, and intended to let Bro. Hicks' conduct and talking go unnoticed. But this courageous Secretary was waiting in luxuriant expectancy, and, in sight of all the people, he rushed into print to cover himself with glory in reviewing the action of last conference and setting things right from the Bishop down to presiding elder. It required no personal reference to arouse this sage of the Sulphurs and to bring into public print the "quiet ways" and eager longings of the Rev. R. C. Hicks, "Missionary Secretary of the North Texas Annual Conference." He very innocently comes out from his "quiet methods" to pacify the people, but, unwittingly, he betrays the real spirit of these "quiet ways." After he had read my article, in which he saw that I did not get any part of the missionary money, he boldly restates that I am getting all of it, and makes no explanation whatever. This is certainly too narrow for the Missionary Secretary of any conference, and indicates to me the spirit of the man in this whole thing. His "quiet" methods are as follows: He asked a preacher what he would do in case he had a poor charge and the Board should appropriate \$300 to him, and, afterward, the stewards should pay him \$2,000, the preacher said he would refund it. Now, that same preacher believes that this \$300 to East Dallas was the proper thing to do, and, if Bro. Hicks had made the proper and fair statement, he would not have quoted this brother as saying what he did not mean to say.

Another preacher told Bro. Hicks if he (Hicks) kept stirring up the matter, it would hinder collections, and our Missionary Secretary, in his "quiet way," began to quote this brother as saying "the action of the Board in this matter would hinder collec-

tions." I was the man who went before the Board at conference and asked the appropriation. If Bro. Hicks really felt a wrong had been done and should be mended, why did he not come to me and seek an explanation? But on the contrary, to this good hour, he has said nothing to me about it, except in his "quiet way." At my house where he had every opportunity to have talked over the whole thing, he simply asked if I received any part of the missionary money. I knew nothing of any dissatisfaction as to anybody, and thinking he meant only to ask a question for information generally, I explained that the stewards had paid me one quarter out of this money, but they had paid my quarter to the preacher in charge, and this only went to pay me for my quarter they had collected and paid to him, and this can not be construed as receiving any part of the missionary money by any reasonable construction. This over-conscientious Secretary would have us put this money in one corner of a bank vault and pay my check out of the other corner, so that no man except the preacher in charge shall ever handle any of this money, and when he goes to market, exchange it for other money, and leave this sacred trust untainted by any other touch. The only thing he acknowledges is that Bishop Hendrix said to the Board, "By all means, appropriate at least \$300," and he evidently does this to appear as being very innocent.

Why does he come out in print and say he did not vote for it? I wonder if he voted at all. The Bishop was here more than once before conference and carefully looked into every detail of this Church enterprise, and knew more about it than any other man out of Dallas, and with this information he said, "By all means, appropriate \$300."

If we have come to the point that our Missionary Secretary must adopt "quiet" methods to assail a preacher's life and character and impugn wrong motives to people, the time may come for another investigation, for, since I have learned of this matter, I have heard more than once that our Missionary Secretary has stated that the presiding elder is getting part of the missionary appropriation when there is a law that forbids the presiding elder taking missionary money appropriated to a preacher in charge in payment of his salary.

No more serious charge could be made against a preacher than this, and he makes it in a "quiet way," and when forced from cover comes into print and restates it, for he must be consistent with his "quiet ways." But he states it regardless of two explanations from me that the statement is false.

I am a member of the North Texas Conference, and, God willing, I will attend the next session, where my name will be called. I am amenable to this honorable body and the Missionary Secretary has nothing to do with this matter. If I have done wrong, arrest my character. The Board did their duty, and our astute Secretary has no jurisdiction over their conduct. The action of the Board was the action of the conference, and no man has any right to tamper with it. We have no conference adjusters, for the conference is capable of adjusting its own mistakes, and our self-constituted adjuster, with "quiet ways," would do well to "hands off." "What meat hath our Caesar eaten that he has grown so large?"

If we are let alone, Dallas will do something for Methodism, and will account for every trust committed to her and we do not need a man with "quiet ways" to meddle with our affairs.

All Bro. Hicks knows about it is that the stewards have assessed \$2,000. He has not learned that they have paid it, but he begins his "quiet ways" at the first opportunity.

Itinerant preachers make their reports at the Annual Conference, but this prodigy of reformers would hold us up anywhere and demand an account. He plays detective and asks leading questions, in his "quiet way," and in his "quiet way" assails a preacher's character, and then stands trembling in every limb for fear the people will not pay the assessments on account of the public manner in which a free citizen and Methodist preacher has dared to defend himself from the "quiet ways" of this self-conceited Secretary of the North Texas Conference.

I stand on my actions and have nothing to cover up, therefore, I have no "quiet way" of dealing with this matter. Let the people know everything. They are not fools and we are not infallible. I. W. CLARK.

Habitual constipation is the door through which many of the serious ills of the body are admitted. The occasional use of Prickly Ash Bitters will remove and cure this distressing condition.

Every lost soul has perished in the delusion that he would go just near enough to hell to be comfortably warm.

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There is no other season when good medicine is so much needed as in the Spring.

The blood is impure, weak and impoverished—a condition indicated by pimples and other eruptions on the face and body, by deficient vitality, loss of appetite, lack of strength, and want of animation.

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Second Quarter, Lesson 2, April 12.

THE RESURRECTION.

Golden Text: "Now is Christ risen from the dead and become the first fruits of them that slept."—1 Cor. 15:20.

From the International Evangel we take the following:

The Church at Corinth to which Paul was writing, was a Church of mixed membership, made up both of Gentiles and Jews, the former probably being largely in the majority. In both classes there would be some strongly disposed to doubt the doctrine of the resurrection. Among the Greeks the thought of a resurrection of the body was regarded as absurd. When Paul referred to it in his sermon on Mars Hill in Athens, his cultured hearers mocked (Acts 17:32). It must have been difficult for Greek converts to free themselves from that shadowy thought concerning the dead, common to Greek thought. And among the Jewish converts in Corinth, there may very likely have been some who had belonged to the sect of the Sadducees, and these denied the resurrection entirely (Luke 20:27). These elements easily explain how debate arose in the young Church concerning this important doctrine.

A thing which Paul shows with great force and conclusiveness in the early part of this chapter is that the great doctrines of Christian faith are logically and vitally connected, and that the denial of one of them carries with it in fact the denial of the others. That was a fact which the deniers of the doctrine of the resurrection did not see. They proposed to accept the other doctrines but eliminate this one. Paul showed them that was impossible. It would be difficult to find anywhere a more resistless piece of reasoning than is given in such compact form in verses 12-19. But it should not be overlooked that the same kind of reasoning can be applied to any one of the fundamental doctrines of Christianity. The temple of faith is so constructed that the breaking down of any one of its pillars will bring the whole structure into ruins.

And it should be made very clear in teaching this lesson that Paul bases the entire hope of our resurrection upon the fact of Christ's resurrection. And the reality of Christ's resurrection he showed, was not a matter of speculation, but a thoroughly attested fact, certified to by many witnesses of the highest trustworthiness. Christ's death was a public spectacle, witnessed by thousands. He was buried and the seal of the Roman Government on the sepulchre certified that he was dead. Now the people who saw him and knew him before his death could just as certainly identify him if he rose from the dead. And that actually happened. His disciples saw him repeatedly after the day of his death and conversed with him; he was seen by above five hundred brethren at once, more than half of whom Paul declared were still living at the time he wrote. The fact of Christ's resurrection was incontrovertibly proven. That great fact carried everything else with it. If Jesus rose from the dead that established the truth of all he taught, and gave certainty to all his promises. Among those promises was one that he would raise up again in the last day those who believed in him.

Evidently among those who did not deny the doctrine of the resurrection there were many who were occupying themselves with many curious speculations about it. "How are dead raised up" and with what body do they come" (v. 35). In replying to those questions he used many figures and illustrations, but they all aim to set forth the idea that the resurrection is not a material body. The new body will have connections with the old body, but it is other, even as the grain reaped is not the same as the grain that was sowed. But he apparently felt that that figure was imperfect, for it might be said that the grain sown is identical in substance with that which is reaped. But the resurrection body differs in kind from the earthly body. So he declared there were terrestrial bodies and celestial bodies. The body to be raised up belongs to the latter class. And then in a magnificent series of contrasts he shows how entirely different the resurrection body will be from the present natural body (vs. 42-49).

Some sermons are prepared by mixing a drop of sense in a gallon of sentiment; and applied by leaving out the sense.—Ram's Horn.

An occasional dose of Prickly Ash Bitters keeps the system healthy, wards off disease and maintains strength and energy.

Epworth League Department.

[All communications intended for this department and exchanges with articles to be commented upon, should be sent to Gus W. Thomasson, Van Alstyne, Texas.]

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Table listing members and their contributions to the State League Tax, including names like San Marcos, Tulla, Marshall, Bandera, etc.

Total \$11.05

JOHN T. ELLIS, Sec'y-Treas. Elgin, Texas.

PROGRAM.

Program of the Eleventh Session of the Texas State Epworth League Conference, San Antonio, April 24-26, 1903.

FRIDAY, APRIL 24.

- 11:00 a. m. Opening sermon. (To be supplied).
2:30 p. m. Enrollment of delegates, reports from Secretary and special committees, appointments and announcements.
3:00 p. m. President's address.
3:30 p. m. Address: "What John Wesley Has Done for the World," Will S. Moore, Van Alstyne.
4:00 p. m. Report of Third Vice-President.
4:30 p. m. Literary address, Rev. John M. Moore, D. D., Dallas.

SATURDAY, APRIL 25.

- 4:00 a. m. Sunrise prayer-meeting.
9:00 a. m. Song and praise service.
9:15 a. m. Report of Junior Superintendent.
9:30 a. m. Address: "The Religion of a Child," Rev. A. J. Weeks, Galveston.
10:00 a. m. Address: "The Junior League as a Factor in Methodism," Rev. John M. Barcus, Corsicana.
10:30 a. m. Report of Second Vice-President.
10:45 a. m. Address: "City Missions," Rev. W. F. Packard, D. D., Tyler.
11:15 a. m. Paper: "The Mission of Flowers," Miss Laura Allison, Austin.
11:30 a. m. Address: "The Hovel and the Palace," Rev. H. D. Knickerbocker, Dallas.
2:00 p. m. Business session, reports of Nominating, Resolutions and other Committees, election of officers, etc.
4:30 p. m. Missionary address, Rev. J. A. Burrow, D. D., Nashville.

SUNDAY, APRIL 26.

- 9:45 a. m. Sunday-school visitation.
11:00 a. m. Sermon, "All for Christ," Rev. W. L. Nelms, D. D., Georgetown.
2:00 p. m. Devotional service.
2:30 p. m. Address: "The Relation of the League to the Midweek Prayer-meeting," Rev. Sterling Fisher, San Marcos.
2:50 p. m. Address: "The Ends to be Reached by the Devotional Department," Rev. J. Marvin Nichols, Editor Heart Talks.
4:00 p. m. Address, Rev. H. M. DuBose, D. D., General Secretary of the Epworth League and Editor Epworth Era.
8:30 p. m. Closing sermon, Rev. W. D. Bradford, D. D., Austin.

NOTES.

Begin now to make preparation for the State Conference at San Antonio. Bro. Wesley Peacock writes that they can easily accommodate all who come, but it will be necessary to send in your name and state how much for board you wish to pay, whether \$1, \$1.25, \$1.50, etc., per day. This information will enable the San Antonio committee to give careful attention to your wants.

All traveling preachers will be entertained free; but names must be sent in before April 29.

Arrangements have been made to home 100 North Texas Leaguers at the same place at the uniform rate of \$1 per day. North Texas Leaguers desiring to join this party should send their names to John A. McDermitt, McKinney, Texas, or direct the San Antonio committee to place them at North Texas headquarters.

A special train will be run from Denton over the H. and T. C., and via Hearne over the I. and G. N. Railroad to San Antonio April 23.

Our Leaguers over the State are requested to see that the weekly newspapers contain due announcements of the State Conference. Clip out the following notice and hand it to your newspaper man with a request to publish. Watch this column and supply him with other write-ups. This is only a suggestive form. You may make it more extended if you wish; but be sure that this much is printed at once, viz:

STATE LEAGUE CONFERENCE.

The eleventh session of the Texas State Epworth League Conference is to be held in San Antonio, April 24-26, 1903. Reduced rates will be in effect on all railroads. Board may be had from \$1 per day and up. Entertainment may be secured in advance by writing to Wesley Peacock, care Peacock's School, San Antonio, stating the kind of accommodation wanted. This session promises to be one of the greatest in the history of the Epworth League. Thousands of young Methodists will be in attendance, and prominent men of Methodism will occupy the program. For further information address John T. Ellis, Secretary, Elgin.

Each Leaguer will be expected to wear a white ribbon badge two inches wide and eight inches long, bearing name and number of Chapter and name of town. Appropriate button badges will be furnished by the San Antonio committee. G. W. T.

(Advance Lesson from Epworth Era.)

Topic for April 12: "Christ's Teaching About the Resurrection."—John 11:21-27, 40-44. Easter Meeting.

Reference Word: "Resurrection" (Acts 2:31; Rom. 6:5; Rev 20:6.)

Daily Bible Readings.

- Sunday—The First Christian Easter. Matt. 28:1-10.
Monday—Proof of Christ's Resurrection. 1 Cor. 15:1-15.
Tuesday—Our Resurrection a Result of Christ's. 1 Cor. 15:16-23.
Wednesday—The Same Body, yet Not the Same.—1 Cor. 15:35-58.
Thursday—A Spiritual Body. 1 Cor. 15:29-44.
Friday—The Glory of the Resurrection. 1 Cor. 15:51-58.
Saturday—The Topic, John 11:21-27, 40-44.

One of the most pathetic incidents in the life of our Lord was that connected with the sickness, death, and resurrection of Lazarus. John's account, so artless and touching, cannot be improved by comment. Let us read it with meditation and prayer, faith and hope.

A Fundamental Doctrine.

In the divine economy miracles were necessary to establish the truth of Christ's mission. This miracle of the resurrection is the grandest of all. Other miracles, though strange and wonderful, would have proved nothing unless they had been crowned with this final evidence of the divinity of Jesus. On his resurrection rest the redemption of the world, the faith of mankind, the eternal truth and justice of God!

Promises of a Resurrection.

Job (19:25). David (Ps. 16:9, 10). Isaiah (55:2). Acts (13:34). Daniel (12:2). and other Old Testament writers prophesy the great fact of a resurrection. It was symbolized in the virtual sacrifice and miraculous preservation of Isaac (Gen. 22), and in the experience of Jonah with the great fish (Matt. 12:39). The instances of raising the dead were promises of a general resurrection, as that by Elijah (1 Kings 17:22). By Elisha (2 Kings 4:35), and by Elisha's bones (2 Kings 13:20, 21).

Christ promised the resurrection. (Matt. 20:18, 19; 26:32; 28:6; John 2:19-22.) Analogy in nature promises a resurrection. Night is the death and burial of the day, which rises again from the grave of darkness when the sun advances out of the chambers of the east. Summer fades in autumn and dies in winter, to be raised again when spring sounds her resurrection horn. Out of the dead bulb shall grow a beauteous flower; from the insensate egg shall spring an eagle, mounting the air like a conqueror and soaring toward the sun. Christ used the analogical argument when he said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John 12:24). The hope of living after death and the dread of annihilation are philosophical foretokens of immortality.

Proofs of the Resurrection.

Instances have been given above. Christ confirmed his words to Mary and Martha by raising Lazarus after

he had been dead four days. He brought to life the son of the widow of Nain, the daughter of Jairus, and many whose names are not given.

His own resurrection is the crowning demonstration. He appeared ten or more times after he arose, and was seen by more than five hundred persons, some of whom were his enemies, yet the fact compelled their favorable testimony. The coming of the Holy Ghost is another demonstration. The descent at Pentecost was conditioned upon the ascent, following the resurrection, from Mount Olivet.

Another proof comes from consciousness. This is one of Paul's arguments in his great discussion of the subject in Corinthians. "If Christ be not raised, your faith is vain; ye are yet in your sins."

Results of the Resurrection.

1. It proves the Bible the word of God. Christ's rising is a fulfillment of his own word, and proves that word true. Take out all the passages in the New Testament referring to this subject, and there would be no connection, substance, or sweetness left.

2. It proves Christ's divinity and kingship. The crowning evidence dates not from the crucifixion—for the two thieves were also crucified—but from the morning of the third day. Dying, Jesus proved his humanity; rising, he demonstrated his divinity. He established his supremacy over death and hell, his inherent right to infinite kingly prerogative and majesty. (Rom. 14:9; Phil. 2:9-11.)

3. It proves the divinity of Christianity. This doctrine stands out in the writings of the apostles with more emphasis than any other. They felt that it was fundamental to the whole scheme of salvation. On any other foundation the building would fall at the slightest wind of opposition and doubt. In this corner stone the storms of hate and persecution would not be able to shake it. All the advance of the Church has been through the preaching of Christ and him crucified and risen again.

4. It proves our resurrection. The Bible affirms the necessary connection, as cause and effect, between Christ's resurrection and ours. (Rom. 6:5; 1 Cor. 15:23; 2 Cor. 4:11.)

Comfort.

Paul, announcing our resurrection as a result of Christ's, gives a glowing account of the second coming of Jesus and of our rising to meet him, so that we shall ever be with him, and concludes the burst of jubilation with the exhortation: "Wherefore, comfort one another with these words."

The doctrine of the resurrection is one of the most comforting in the whole range of theology. It supported the martyrs in persecution and death. It should strengthen us under the afflictions of life. In the resurrection body there shall be no infirmities. Death shall break the shackles of an imperfect physical organization, and we shall rise from the grave free from all pain and suffering, and throughout eternity have a perfect body and a perfect spirit.

It should reconcile us to our long imprisonment in the grave. To the Christian death is a sleep lasting from the flight of the spirit to the resurrection of the body. Stephen "fell asleep." The good man should go to his grave, believing that he will awake at the last day, as cheerfully as one who "wraps the drapery of his couch about him, and lies down to pleasant dreams." Death is the door to endless

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life. The Christian sees the dawn beyond the night of the grave. He hears the "harp strings touched by angel fingers;" he scents the perfume wafted by celestial winds from heavenly bowers; he sees the light dancing on the river by whose banks grows and blooms the tree of life. The hope of resurrection unlocks the future; it impresses a smile upon the lips of death; it says to sorrowing friends as they consign the body to the tomb, "Weep not; thy brother shall rise again!"

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W. J. WILSON EDGE

It is with a degree of misgore that I plead upon the subject of Predestination. I am glad to see that you have not consented to it. Yes, as I stated, it is with a misgore, amounting to a question of divine truth which we are to mind and will concerning us. He the only infallible me it cannot be the deepest reason legitimate power, himself commands Scriptures, and I think ye have are they that test himself.

I am glad Bro. Wilson I do agree do not in whole; a friendly and views.

I think Bro. Wilson to the power of Almighty and all things except knowing or actions or volition. For man does many matters even then it is changed after doctors were more letters already which Bro. Wilson or see. Bro. Wilson the same sort of and others on admiring "courage of his wiser men as he declines to "swear gate it. I do not when he says to teach that men their word and allows them or just as they "plea takes away their or neutralize the this whole idea, that God does a but men sin a tion to sin a choice to rebel tutes sin.

Bro. Wilson's investigation of facts has a tone skeptical or dogmatic nature. We brother, infidel long been explicit questions.

A son of an ex-county gave me endeavoring to many years at whether he is lost in the end could do could edge." And ma it, and shall we their minds of fatal mistake? view that God and even before breathed into us and with processes upon the earth, that he so knew he saved and w lost, is very large recklessness and family, and is of crime and sub world. It is yet they were created or else the Lord was doing. Just sent a three-fold me to illustrate, sideration almost for its basis the Romans 9:21. power over the



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Your medicine is  
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### W. J. WILSON VS. FOREKNOWLEDGE OF GOD.

It is with considerable shrinking and a degree of misgiving now as heretofore that I plead for one more hearing upon the subject of this heading.

Predestination seemingly by common consent of Arminians is eliminated. Yes, as Bro. Wilson has indicated, it is with a high degree of reverence, amounting almost to "awe," that we venture now or before to discuss that question. But as the Scripture of divine truth is our guide by which we are to try to arrive at the mind and will of the sovereign Lord concerning us here and hereafter, and the only infallible guide, it seems to me it cannot be out of place to go into the deepest research of them in our legitimate power. Especially as Christ himself commanded us to "search the Scriptures," and added "for in them ye think ye have eternal life and they are they that testify of me," of Christ himself.

I am glad Bro. Wilson wrote, for while I do agree with him in part, I do not in whole; but I am glad to get a friendly and Christianly exchange of views.

I think Bro. Wilson is correct in regard to the presence of both the Lord Almighty and of Christ the Son in all things except in regard to foreknowing or anticipating what man's actions or volition will be in advance. For man does not know himself in many matters what it will be, and even then it is liable to be reversed or changed after decision. These matters were more fully set forth in the letters already published, some of which Bro. Wilson does not refer to or see. Bro. Wilson admits he has had the same sort of troubles as myself and others on that subject, and a little farther on admits he has not the "courage of his convictions," because wiser men, as he thinks, do not meddle with the subject, and therefore he declines to "search" into it or investigate it. I do not think he is correct when he says that the "Scriptures teach that men are responsible for their word and conduct, and the Lord allows them or suffers" them to do just as they "please." If so that would take away their accountability to God or neutralize their volition upon which this whole idea hinges. I maintain that God does not allow men to sin, but men sin despite of God's interdiction to sin not, and that volition or choice to rebel is itself what constitutes sin.

Bro. Wilson seems to think that the investigation of this and kindred subjects has a tendency to arouse the skeptical or doubting faculties of human nature. Why, bless your life my brother, infidels and skeptics have long been exploring these mystical questions.

A son of an ex-County Judge of this county gave me as his reason for not endeavoring to become a Christian many years ago that "God knew whether he would be saved or lost in the end, and that nothing he could do could change that knowledge." And many take that view of it, and shall we not try to disabuse their minds of that which seems to me fatal mistake? I verily believe that view that God knew from all eternity and even before he created man and breathed into man the breath of life, and with preceptive powers and faculties and projected the human family upon the earth and at the same time that he so knew whom of them would be saved and whom of them would be lost, is very largely responsible for the recklessness and despair of the human family, and is the most fruitful source of crime and suicide now known to the world. It is very much like saying they were created for those destinies, or else the Lord knew not what he was doing. Just here I desire to present a three-fold view that seems to me to illustrate the matter under consideration almost to a precision. I use for its basis this verse of Scripture Romans 9:21. "Hath not the potter power over the clay of the same lump

to make one vessel unto honor and another unto dishonor?" This is a text much used by Predestinarians in support of that doctrine. I believe, however, that St. Paul used it for illustration, as well as the eleventh verse, only for corporeal or temporal subjects and not for spiritual or eternal subjects:

1. Now please bear with me until I present my three-fold view in parallel lines or avenues. Let us imagine the boss of that pottery plant saying to his hands or assistants, "We will now engage for a season in manufacturing 'vessels of honor of the finer quality for table use,' and they accordingly produce of chinaware, plates, dishes, cups and saucers, pitchers, bowls, sugar dishes and a general assortment sufficient to meet the demands of commerce.
2. Now he resolves as boss to manufacture vessels of dishonor, though useful in their appropriate places of coarser quality. Now were not all these vessels made for the very use to which they are used, and did not that head man or master know that they would be used just as he intended them to be?
- Secondly, we will imagine on the foreknowledge theory a great lot of humanity being brought into existence represented as vessels of honor. And then a great lot of humanity created or brought into existence to represent the vessels of dishonor, the honorable ones all getting safely to heaven, for which, as in the prior case, they were intended, or created. The other class representing the vessels of dishonor also fulfilling the purpose for which they were created, or made, and going down to the hell designed for the dishonorable. It seems to me that if the first illustration is correct, the second is also surely correct.
3. Now I come to the third view, as follows: When God, the Great Architect, said, "Let us make man," and did so, and pronounced him not only "good," but "very good," along with the balance of his creation, made him in his own image and likeness, and by common consent said to be a part and parcel of himself, with no doubt endowed with faculties and powers, in a limited degree as appertaining to himself, the Deity placed the race of mankind upon the earth to enact his own destiny under certain restrictions and limitations and instructions and warnings, with capabilities of obeying or refusing. "Setting good and evil before them," "Setting life and death before them," and even entreating them to choose the good and to eschew the evil, with free and unfettered will and volition to do so, thus making them in the broadest sense the arbiters of their own fortunes here and hereafter, and giving the greatest assurances that he would have all to be saved and none lost, thus throwing the responsibility of their salvation or damnation upon themselves.

Now please weigh these three views all well as presented and compare with Scripture and reason, and see where responsibility rests. Does it not rest in the first view on the master of the pottery establishment? In the second view does not the foreknowledge view place the responsibility upon the Creator? And in the third view place it upon the individual and that dependent upon his own conduct, actions or volition? And I hold that we are just as responsible for the right use or exercise of reason as we are for the right use of our tongues, our hearts, our hands, money or time. What will do with such Scriptures as these, "Behold I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing, therefore choose life that both thou and thy seed may live" (Deut. 10:12, 15; 30:15-19; Josh. 24:15), all of same import?

The Lord exclaims (Isaiah 48:18) of his people, "O that thou hadst hearkened unto my commandments, then had thy peace been as a river and thy righteousness as the waves of the sea." And many other passages of the same import, the Lord himself fixing the

blame of wrong-doing upon the people. We all do that ourselves practically, but theoretically the foreknowledge idea places it upon God, the Creator. When will we learn to cause our theory and practice to agree? Better to have a bad theory and right practice than wrong practice and good theory; but both ought to be right, as it seems to me, if we are to be blameless. It seems to me that this is a very vital matter. Here let me give still another view. Let us suppose by way of illustration that all mankind were created or brought into existence at one and the same time instead of gradually, though both run back to the great original cause. Now give place to the foreknowledge idea that the destinies of each and all were foreseen and foreknown even when and before creating them, and all started off in real life with this sort of direction, "you will all soon come to two roads," the one a strait and narrow road that leads to heaven; the other a broad and easy way, but it "leads to hell," and all are admonished to take the strait and narrow way that leads to heaven; but at the same time it is clearly foreseen and foreknown that a great majority will take the broad way that leads to hell. It may be replied, "Yes, but they used their volition that carried them that way." But how they would use their volition was also foreknown if the foreknowledge idea is true, and where does it lodge the responsibility if it is true? Can we conscientiously believe and feel that we are sincere in such conclusions? That view would imply conclusively that it was also foreknown that all the inhabitants of the world save Noah and his family would have to be destroyed with the flood whether with or without a cause; also that when Abraham was tempted to try his faith that it was foreknown that he would prove faithful and put a ridiculous light upon the whole tragedy. And if it was known before hand that Nineveh would repent and turn away the wrath of the Lord from them, it would seem very strange that Jonah, the prophet, should be instructed to preach to them that it should be destroyed in forty days and was not. And that Solomon and Gomorrah and other cities of the pains would not repent and have to be destroyed because they did not repent. It would also imply that the time was set to destroy Johnstown, Galveston, the Society Islands, Mount Pelée and all earthquake devastations, if all things were seen beforehand. I will offer a few more thoughts and Scriptures on the idea that men's actions are not recognized until they are enacted. The New Testament says of Christ, who is co-equal with God the Father, that in two instances he "marveled" at the strangeness of human conduct, "one at the faith of the Syrophenician woman," the other at the unbelief of his own countrymen. Now this question forces itself upon a body's mind. How could he marvel at the fulfillment of facts that he already knew would come to pass if that idea be true that he was in possession of them from all eternity?

Now I truly hope my writing on this subject is about at an end. I know that it seems to others as great presumption as well as to myself. But I set in to help Bro. Barrow out, as I concurred with him on that subject, and we faced the courage of our convictions, he to some extent, and then he withheld, I knew not why, and left me the "bag to hold," until a few days ago I received a letter from him, also a communication, offered to the paper on this subject that had been declined for the reason he did not know. He asked me to scan it and see if I could see what was the matter with it. Then I saw his hands were tied so he could not come to my help, as I had tried to come to his, as I was catching some stripes that perhaps would have come to him. His paper in purpose, language and tone seemed to be mostly unobjectionable as I thought, but the print was very dim, which I thought might be the ground of objection or rejection. He is anxious to write on the subject, but has held off on that account.

Now, kind editor and kind readers of the Advocate, I know I have taken, as we say sometimes, brash hold, but have used the courage of my convictions, with what effect I cannot say. I have not sought notoriety, but the principles of Scriptural truths as I see them. And none can say it is an unimportant subject, and if the old adage be correct that "silence gives consent" then the 45,000 readers of the Advocate, more or less, are nearly all on our side as only some three or four so far have demurred, and I would suggest to one of them that as the majority is seemingly so large that to be parliamentary some one of them move to make it "unanimous."

Yes, Bro. Wilson, my investigation may seem "puerile" or boyish, but I cite you to 1 Cor. 27:28, which says that God sometimes uses foolish and weak agents to accomplish his purposes. But I think that in this case if anything worthy is accomplished it is more by the courage of conviction than otherwise.

Now, in conclusion, please let me deduce that human nature is very hu-

man, and that habit becomes second nature, and that education training and environments are very little less so. It is very hard to go back on old and long standing teachings and traditions. Our partialities and prejudices hold us almost with iron grasp.

A great thinker and speaker said in an ecumenical meeting once in New York of prejudice that it could "so shatter and scatter reason that Omniscience could not gather it up, and that Omnipotence could not reconstruct it." But a simpler way of putting it is: "Convince one against his will and he will be of the same opinion still," which truism we meet with every day. We might sometimes lose our jobs by admitting facts.

F. C. McMILLAN.  
(Concluded.)

### FORMALITY IN A SUNDAY-SCHOOL.

That there is a decline in spirituality in our Sunday-school, no close observer will deny; and as there is no result without cause, there is a cause for it somewhere.

I believe the superintendents are almost entirely to blame for it; sometimes the preachers in charge are a little to blame. I have been almost continuously connected with the Sunday-school for thirty-five years and for twenty years I have been superintendent or teacher—most of the time superintendent. My memory carries me back to the time long ago in old Georgia when a man or woman was not allowed to teach a class in a Methodist Sunday-school who was not a member of some branch of the Christian Church—no difference what his or her other qualifications. The Sunday-school was then recognized as the nursery of the Church; hence the great need of spiritual training in that department of the Church was fully realized; but how different in some places now! I have visited some schools in later days and have seen men teaching a class of young men and young ladies simply because they bore the title of professor, and those very teachers declaring there is no positive good in Sunday-schools; that its good is all negative; that all the good we can get out of the Sunday-school is to keep boys from the ponds and lakes, ball grounds and other mischief. That looks to me like taking the devil's old spade and going out and planting posts; then taking the old hammer and nails and tacking on a finger-board to point the lost and erring to the everlasting city of refuge. O that we may awake out of sleep, get back in the old paths and walk therein along this line! Just think of it! A young lady teaching a class in Sunday-school on Sunday, then in the week taking her class, or those of them who will go with her, to the ball-room! "O let us get all the pleasures out of this world we can. There is no harm in a nice dance." God never will, nor can, own and bless our labors when we use the devil's tools to do his work. O that we may seek and obtain that power under which the prophets wrote and spoke!

I believe this is the cause of the irreverence for God's house in some places. Those teachers who feel no spiritual interest in their class go there and engage in social conversation until time for recitation; then hurry through formally; then begin their conversation and continue to the close of the school; hence the children grow up under the idea that it is all right to talk and laugh in time of service. This is why, in my humble judgment, the preachers so often have to reprove some one at the time of preaching. I believe about the first lesson that should be taught our children is a strict reverence for God's house. The great Robert Toombs, of Georgia, though he never became a Christian until an old man, had such reverence for the house of God that he would not pass by it without taking off his hat. When we wake up on these lines we may expect to see our children converted in the Sunday-school, and not until then.

A. H. CALAWAY.

### THE GENTLENESS OF CHRIST.

"I beseech you," says St. Paul, "by the gentleness of Christ." It is only the God of patience who can make us patient, kind, and tolerant to each other. A Christian without courtesy would be like a millionaire who never had any money in his pocket for good manners are nothing less than the small change of Christian charity. If a boy's heart has really been touched by Jesus Christ the fact will be known by his parents, by his brothers and sisters, by his pony, his dog, his cat, and by every living thing that comes in his way.

A class of boys in an English board school was being examined in Scripture. "What can you tell me about Moses?" asked the inspector. "Please, sir, he was a gentleman," piped forth a pale-faced, bright-eyed lad of eleven or thereabouts.

"Gentleman!" repeated the inspector, with a look of surprise; "what do you mean?"

The little boy promptly replied, "Please, sir, when the daughters of

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of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Constipation, Costiveness, Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles, and all derangements of the Internal Viscera. PERFECT DIGESTION will be accomplished by taking RADWAY'S PILLS. By so doing

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Jethro went to the well to draw water the shepherd's came and drove them away, and Moses helped the daughters of Jethro, and said to the daughters 'Ladies first, please gentlemen.'

Thus it is that you children can learn from the Bible little morals of good manners as well as how to behave in reference to the great concerns of life.

A family of poor Illinois Welsh colliers were so celebrated for good manners that they were called the "civil family." Their only chance of education was a Sunday-school provided for juveniles and adults by a lady of the neighborhood. The lady and her daughter taught them about Christ, and in this way they learned to be gentle and polite. One day the lady was on her way to visit the father of the "civil family," who was ill. She met one of the boys as he was wading ankle deep in mud through a lane. He turned with her, anxiously watching her steps. They came at last to a puddle that she could not cross. The little fellow advanced before her, leaped over the rivulet, leaving behind him his wooden shoes. The lady, glancing at his bare feet, said:

"Little boy, you have left your shoes behind you."

"Yes, ma'am; they are for you to walk on," was the prompt reply. Here was a young Sir Walter Raleigh, and better than that, a Christian gentleman, who would become a gentleman.—Selected.

Dr. Homer Eaton, Chairman of the Board of Directors of the Methodist Publishing House in China, has been requested by that Board to go to Shanghai and give personal direction to affairs in the opening and establishment of the joint publishing work there of the Methodist Episcopal Church and the Methodist Episcopal Church, South.

Remember, in speaking to anyone you want to help, the more earnest and unconscious of self you are the better you will help them.—T. T. Carter.

### DROPPED THEM.

Quit the Medicines and Get Well On Grape-Nuts.

Made over on a change of food is rather a fascinating experience. Sounds like fiction, but an employee of the Anaconda Copper Co. of Anaconda, Mont. had just that experience being cured on Grape-Nuts.

"For several years I was so run down from indigestion and improper foods that I had to resign a \$125.00 a month position in Chicago," he says. "I was in such a bad condition that if I stooped over the stair foot came banging up into my throat and out my mouth."

"I lost nine months valuable time, and three of Chicago's best physicians said I must die. I weighed about 140 pounds, which is skeleton weight for me. So I resigned myself to my fate and went home to the country to die. It was there a cousin introduced me to Grape-Nuts and new life. I threw all my medicines away and at the end of two weeks' use of Grape-Nuts had to admit that I had gained 4 pounds. In the next few weeks I ate absolutely nothing but Grape-Nuts and pure rich cream and gained 18 pounds."

"I began to take interest in the events of the world again. From this point my recovery has been rapid and to-day I am physically in the best condition I ever was in my life. I had no trouble to get a position with the Anaconda Copper Mining Co. at a better salary than before."

"This is what Grape-Nuts has done for me. It saved my life, thanks to pure food." Name given by Postum Co., Battle Creek, Mich.



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, 179 Masten Street, Dallas, Texas.

The members of the Woman's Foreign Missionary Society of the various Texas Conferences ask and confidently expect every pastor in Texas Methodism to fall into line with the pastors of all Southern Methodism in cooperation with the society in the arrangement of a special program for a service on Easter, for the benefit of the fund (\$5,000) desired to be raised to endow a lectureship in the Scarritt Bible and Training School, this lectureship to be known as the Maria D. Wightman Lectureship, in honor of the President of the Woman's Board of Foreign Missions.

The Woman's Department has been for the last several issues devoting special attention to the work of the Scarritt Bible and Training School, hoping to arouse special interest on part of members and friends in this noble institution and its needs. The school has also been brought prominently to the attention of the pastors and brethren of our Church in Texas, by articles which have been by the kindness of the editor and publisher placed in the general columns of our Texas Christian Advocate for past several issues, all with the same end in view. That much interest may be thus aroused and the contributions in money for the endowment of the lectureship may be all and more than the most sanguine member is hoping for, we earnestly pray.

OUR EASTER PROGRAM.

The Easter program of the W. F. M. Society has been so arranged that it may be used by both adult and young people's societies, as well as by Churches in which there are no societies, as it seemed to us wiser to attempt one service in each Church rather than two, and to have the grown people and children unite in making our Easter service and offering worthy of the object which they are designed to serve.

Two thoughts are stressed in the program, worship of our risen Lord and loyal service to our King, while the purpose of the Easter offering is made clear in a message to the Church from Bishop E. R. Hendrix concerning the pressing need of an increased endowment.

The Scarritt Bible and Training School and its work have been before the Church for a decade, and the opportunity is now afforded to show appreciation and commendation of services rendered. We hope for a large response not from the missionary workers alone, but from the men and women whom God has blessed with means, and who can give largely out of their wealth for the extension of this work for the equipment of Christian women to serve God and the Church. May the Holy Spirit constrain them to give as God hath prospered them. There are fathers and mothers, we doubt not, who mourn for a precious daughter who has lately gone home. Friends, what more worthy monument could you raise to her memory than a scholarship on which may be entered her "substitute," to be trained to serve in her stead on earth while she serves on high in the presence of the King?

There are sons and daughters who have followed honored and beloved parents to the grave since last Easter. Remembering their lives and the blessings brought to you through their love and labors, how can you better show your gratitude to God and to your father and mother than by endowing a lectureship or a chair in their honor to bear their name and to prove a perpetual boon in increasing the advantages of the students in training?

The motto of our school, "Attempt Great Things for God, Expect Great Things From God," has often proved an inspiration to our faith and hope. It cheers us now, and we feel sure that he will use men and women to do the "great things" we are expecting from him.

MISS M. L. GIBSON, Principal Scarritt Bible and Training School, Kansas City, Mo.

ANNUAL MEETING W. H. M. SOCIETY, NORTHWEST TEXAS CONFERENCE.

The Woman's Home Mission Society of Northwest Texas Conference will meet in annual session at Brownwood May 5, 6, 7 and 8. We hope to have every Auxiliary delegate and conference officer present.

MRS. FRED FLEMING, President. MRS. A. B. HONEYCUTT, Recording Secretary.

My Dear Sisters of Texas in the W. F. M. Work: It is seventeen years ago this coming Easter that I felt particularly im-

pressed that God had a great work for us, as women and as mothers, to do through the channel of the Woman's Foreign Missionary Board. My heart and mind are fuller of this great thought than ever, which, my dear sisters, is this: The old, old story we hear of very often of saving our children from birth until twelve years or older, in our Juvenile Foreign Missionary organization. If we teach our little ones of the great need for their help in sending the news of the Bible and of the dear Savior, Jesus, whom they are early taught to love, shall we not sow the sacred seed in their young hearts and minds that will make them the active grown men and women we need to do this important work? My heart is full of this beautiful thought, now, in the first quarter of our fiscal year. It is now the seed time in nature; please, dear sisters, let us think and act on this momentous duty. I am sure God calls us to do it. We have a wonderful help in the "Little Worker," our Juvenile paper, so marvelously edited just to suit this delicate and most important work in the foreign missionary cause. For seven years I have been trying to build up the body of our frail and delicate baby girl in our home. For three years she has been going with me to the Juvenile Society of First Church, Dallas, and now I can see the dear little bud developing from these three years' learning of missions. As Methodist missionary women in Texas, we are behind North Carolina, Virginia and Georgia. Our own Texas Missionary, Norwood Wynn, is being supported by the Juvenile Workers of the Tennessee Conference Woman's Foreign Missionary Society. We should do something worthy of our great following as Texas Methodists. It is such a beautiful work. Just as in foreign fields, the child must be taught of Christ, so here must they be taught of our foreign work; to learn to give; to deny themselves, and dividing the tenth. I trust our Father will arouse us on this important call and help us to obey at once by forming our children into Juvenile Societies for foreign missionary work.

MRS. G. C. RANKIN, Dallas, Texas.

FROM HIGGINS, TEXAS.

The people of Higgins, Northwest Texas Conference, anticipate building a church this coming fall. The money is already partly raised; the lot is bought. The ladies have organized a Woman's Home Mission Society, an Auxiliary of the Conference Society. Our object is to raise enough money to furnish the church when completed. We organized March 13, 1903, with a membership of fourteen.

M. MINNIE GRAY, Sec.

TREASURER'S REPORT.

Report of Treasurer W. H. M. Society of Northwest Texas Conference for quarter ending March 29, 1903: Dues, \$550 44; Baby Roll, 3 75; Week of Prayer, 21 57; Adult Mite Boxes, 2 42; Baby Mite Boxes, 5 94; Education End. Fund, 5 00; Twentieth Cen. Fund, 5 00; Specials, 77 05; Minute Fund, 1 00; Deaconess Home Fund, 26 70; Contingent, 31 55; City Missions, 19 27.

Total receipts for quarter, \$750 69. To Gen. Treas. Meh 29, 1903, \$672 17; To Con. Secy, 18 75; To Con. Treas., 18 75; Mrs. S. C. Follin, city mis., 19 27.

Total expended dur. qr., \$728 94. Cash in bank Dec 29, 1902, 14 15. Total receipts for quarter, \$750 69.

Grand total for quarter, \$766 84. Disbursements for qr., \$728 94. Bal. in bank Meh 16, 1903, \$37 90.

LOCAL WORK.

Supplies reported to Supply Department, \$300 60; Supplies sent to Waco Orph., 98 25; Local supplies, 140 75; Paid on pastors' salaries, 29 00; Exp. on parsonages, 1545 10; Exp. on local Ch. work, 726 02; Relief of needy, 73 35; Salary city missionary, 35 00; Exp. on city mission work, 544 50.

Total exp. locally, \$3483 57. Total raised for connect work, 750 69. Grand total for quarter, \$4334 26.

I will make a statement about the amount in general treasury when the Secretary reports to me how she has directed the funds to be paid. This report finishes the year's work. While we have not accomplished all we planned, yet our receipts for the year have been almost \$700 more than last, and dues have been nearly \$250 more. We have reason to be encouraged, yet much remains to be done. "The King's business requireth haste," and we must be up and do-

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of any kidney disease or to be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent Free and Prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

Any reader of the Texas Christian Advocate who needs it may have a small trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, 40 Seneca St., Buffalo, N. Y. It cures catarrh of the stomach, indigestion, flatulence, constipation of the bowels and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and enlargement of prostate gland it is a reliable specific.

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ing. Let each Auxiliary send a delegate to the Annual Meeting in Brownwood May 4-7, and see that she is furnished with \$1 to defray expense of printing minutes.

MRS. NAT G. ROLLINS, Aspermont, Texas. Treas.

Last report of the old East Texas W. H. M. Society, March 15, 1903:

Dues, \$203 70; Baby Roll, 1 50; Life membership, Miss Jennie Tapp, 25 00; Week of prayer, 11 25; Adult mite boxes, 2 75; Baby mite boxes, 5 20; Educational End. Fund, Rev. B. H. Greathouse, 5 00; General work, 35 55.

Amt. dfr. to Gen. Treas., \$289 95.

CONFERENCE EXPENSE FUND.

Amt. rec'd for present qr., 35 90; Amt. pd. for Con. Ex., 4 50; Balance for present qr., \$31 40; Bal. from last qr., 22 11.

Amt. in bank Meh. 15, 1903, \$53 51.

IN ACCOUNT WITH GENERAL TREASURY.

By balance for'd., 91 80; By 50 per cent dues Meh 15, 101 85.

Amt. to our credit, \$193 65.

LOCAL WORK.

Supplies sent off and reported, 43 50; Supplies given locally, 218 50; Amt. exp. on parsonages, 312 50; Amt. exp. on local Ch. work, 287 15; Amt. exp. for relief of needy, 108 20.

Whole amount, \$971 01.

MISS ELIZABETH L. HILL, Treas. Conf. Society, Livingston, Texas.

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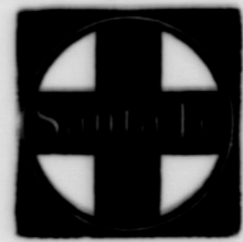
not only her cheap land and low taxes, but as well, her wealth of mine and forest, and this is to let you know that the International and Great Northern, Texas' greatest railroad, traverses more than a thousand miles of the cream of Texas' resources, latent and developed, and that you may learn more about the great I. & G. N. Country by sending a 2-cent stamp for a copy of the ILLUSTRATED AND GENERAL NARRATOR, or 25 cents for a year's file of same, or by writing D. J. Price, G. P. & T. A., I. & G. N. R. R., Palestine, Texas.

Santa Fe Excursion Rates.

Cleburne-Account Sunday-school Convention, one and one-third fare, April 7th and 8th, limited April 11th. New Braunfels-Account Sons of Hermann Grand Lodge Meeting, convention rates, April 8th and 12th, limited April 17th. Galveston-Account Meeting Lumbermen's Association, convention rates, April 12, limited April 17. San Antonio-Account Epworth League Conference, convention rates, April 22, limited April 28. Fort Worth-Account Grand Lodge K. of P., convention rates, April 26 and 27, limited May 1. Austin-Account Grand Commandery Knights Templar, convention rates, April 12 and 14, limited April 15. Palestine-Account State Baptist Foreign Mission Convention, one and one-third fare, April 21 and 22, limited April 27. For further information see any agent or write W. S. KEENAN, G. P. A., Galveston.

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SUNDAY SCHOOL The Sunday school of West Texas Con San Marcos next pastor and super dance upon the I We have need to "how" of Sunday time we were droods that have ru We have advance and somewhat in not enough. Th The Institute wi us. When such Institute offers i of all our Sunda be indifferent is neglected is b This is pre-em Sunday-school. phasizes it and r per. The Chur die. From its of the Church to can not afford to dare not be; and much, or too we how to instruct in the way ever more than aski quarterly or lea more than the t plitudes before at the close of th presumption-but ed this yet-and Century! Therefore, let teacher and worl Conference, who this branch of t heart, be willing able sacrifice to It will be an e school methods call comes late There is yet tim and go. That is this appeal with- Treas. W. Te THE TEXAS CO SCHOOL Dr. and Mrs. Ha North Texas Inst week and the Su that conference treat and a host vantage of the o proved methods. This same oppo to the preacher workers of our c and B, and we tr of Marshall will l



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### SUNDAY SCHOOL INSTITUTE.

The Sunday-school Institute of the West Texas Conference will meet at San Marcos next Monday. Let every pastor and superintendent urge attendance upon the part of their workers. We have need to learn much about the "how" of Sunday-school work. It is time we were dropping slip-shop methods that have ruled full many a year. We have advanced in everything else, and somewhat in this department, but not enough. The cry is, "Forward!" The Institute will teach us and help us. When such advantages as the Institute offers are within the reach of all our Sunday-school workers, to be indifferent is to be criminal; to be neglected is to be sinful.

This is pre-eminently the age of the Sunday-school. The Church that emphasizes it and magnifies it will prosper. The Church that neglects it will die. From its ranks are the ranks of the Church to be replenished. We can not afford to be indifferent. We dare not be; and we can not know too much, or too well, how to run it, and how to instruct the rising generation in the way everlasting. Teaching is more than asking questions from a quarterly or leaflet. Instruction means more than the recital of time-worn platitudes before the "dear children" at the close of the lesson. Excuse the presumption—but some have not learned this yet—and this is the Twentieth Century!

Therefore, let every Sunday-school teacher and worker in the West Texas Conference, who has the success of this branch of the Church's work at heart, be willing to make and reasonable sacrifice to attend the Institute. It will be an education in Sunday-school methods for us all. This last call comes late—but not too late. There is yet time for you to get ready and go. That is a good word to close this appeal with—Go!

V. G. THOMAS,  
Treas. W. Tex. Con. S. S. Board.

### THE TEXAS CONFERENCE SUNDAY SCHOOL INSTITUTE.

Dr. and Mrs. Hamill are conducting the North Texas Institute at Greenville this week and the Sunday-school workers of that conference are enjoying a rare treat and a host of them have taken advantage of the opportunity to learn improved methods in the Sunday-school. This same opportunity will be offered to the preachers and Sunday-school workers of our conference, April 13, 14 and 15, and we trust that the good town of Marshall will be filled to overflowing

at this time with representatives from our schools. We want to make this Institute the best and most enthusiastic one that Dr. Hamill will conduct in the State, and we ask those who realize the great importance of the Sunday-school in our Church to make this meeting a great success.

You can make it a success by deciding at once to attend and to take some one with you; by resolving to be present at every session with a determination to get the very best out of the Institute that can be had and by using in your schools at home the new methods and ideas suggested. Those who hear and study Dr. and Mrs. Hamill's series of instructive talks can not fail to be benefited.

Please send your name, together with others who will go, to Rev. J. B. K. Spain, at Marshall. If you have not done this, do not neglect it any longer. The people of Marshall will rejoice at the coming of this body of Christian workers and will be glad to entertain you. They expect us in great numbers; let us not disappoint them.

The sessions of the Institute will be held in the historic First Church, where Bishop Marvin preached at the time he was called to the highest office in our Church. There will of course be some expense in attending the Institute, but that will be very slight compared with the great benefit our Sunday-schools will receive. Lay aside your work for a few days and make a little sacrifice if necessary to attend.

The leading railroads in the bounds of our conference have granted the regular convention rate of one and one-third fare for round trip and no doubt the other roads will join in this rate.

Bring not a bag and pencil and a copy of Young People's Hymnal No. 2. Send your name now to Bro. Spain, and follow it on the 13th. R. M. KELLY,  
Chairman S. S. Board.  
Longview, Texas.

### SUNDAY SCHOOL INSTITUTE, CLEBURNE, TEXAS.

Bro. Brown and the Cleburne people have everything ready and are expecting many delegates on April 8. The program will be filled, as published, in nearly every point. Letters and inquiries throughout the conference indicate a wide-spread interest in the Institute this year. Have your Sunday-school represented at Cleburne.

We need two things in our Sunday-school work—knowledge and holy enthusiasm. A delegation from your school will go; a fund of both at Cleburne and carry back the fire you so much need in your Sunday-school work. Have your Sunday-school represented at Cleburne, April 8-10. Send names at once to Rev. C. E. Brown, Cleburne, Texas, and he will provide entertainment. Inquiry of your railroad agent for reduced rates.  
CHAS. S. FIELD,  
Sec. N. W. Tex. Con. S. S. Board.

### MISSIONARY INSTITUTE.

Our Missionary Institute and Conference came off last week. Rev. J. G. Putman was with us first evening and second day, morning. Mr. Reedy, of the Branch House, was with us till near the close. Mrs. Barnum, of Fort Worth, was present and gave valuable help. Rev. Horace

Elisha, D. D., filled to overflowing two out of the five hours accorded him on the program. To our regret other urgent calls took him on to the Fairlands. Bro. Boone had prepared a practical program in advance, and the brethren had digested it, as was shown in the clear, strong addresses and papers on the occasion. The women of the district read excellent papers on Woman's Home Mission Society and Woman's Foreign Missionary Society. Mrs. Barnum's address on missions made a profound impression upon the conference. It was strong and spiritual. It was evident from the first that the presiding elder intended the occasion to be one of spiritual uplift. Spiritual fervor rose higher and higher until second day after noon, when at the close of the discussion of revivals the Holy Ghost came upon us and pentecost was added to our program—fifty minutes for singing, shouting and hand-shaking. We expect to hear from the lighted torches that went out from there. Many pronounce this the best Pastors' Conference they ever attended. Sorry that nearly half of our pastors had to miss it.

A. O. EVANS  
Weatherford, Texas.

### AUSTIN DISTRICT CONFERENCE.

The Missionary Institute of the Austin District, West Texas Conference, will be held at Smithville, opening at 5 o'clock a. m., May 29. Opening sermon by Rev. C. H. Boothe at 7 o'clock p. m., May 29. Epworth League District Conference May 21. Business sessions of the District Conference May 22 and 23. Committees of examination; For admission and readmission, W. D. Bradford, T. B. Graves, E. A. Potts. For license to preach, C. H. Brooks, J. J. Calloway, A. M. Hill. For deacon's orders, J. W. Stovall, W. C. Bracewell, A. P. Lowery. For elder's orders, C. M. Thompson, J. T. Fariss, R. B. Walling. Programs later privately through the mails. All interested, ministers, lay delegates and others, are urged to attend.  
E. S. SMITH, P. E.

### POSTPONED.

The Missionary Institute and Preachers' and Laymen's Meeting, Brenham District, has been postponed. The program is not changed. We meet at Rockdale April 28 and 29.  
CHAS. F. SMITH, P. E.

### POSTOFFICE ADDRESS.

My address is Cedar Creek and not Austin, as some suppose.  
HAL A. BURNS.

### A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

### PREACHERS AGAINST SCALPERS.

The Rev. W. A. Jarrel, in a sermon delivered at Dallas recently, scolded the scalpers as follows:  
"As one who has watched the railroad ticket scalper business many years, seen its corruption of the public conscience, by the various tricks it leads travelers to resort to—such as lying, forgery, etc.; the tricks of brokers, such as manipulating tickets, manufacturing forgery, etc., tickets, getting possession of passes in various scoundrel ways, and passing them off on the public, for it to use them in an equally scoundrel way—as one who has witnessed or read of all this scoundrelism and corruption of public morals, let me urge that every State outlaw the business."  
"I have no money in railroads—being but a gospel preacher. If the State will not outlaw it, let the railroads stop selling excursion and other reduced-rate tickets."—Houston Post.

### MARRIAGES.

Gooden-Cochran.—At the home of Bro. and Sister Yates, in Huntington, Texas, Feb. 15, 1903, Mr. Lee Gooden and Miss Alma Cochran, Rev. Jas. J. Rape officiating.

Bonner-Croger.—At the parsonage, in Burke, Texas, March 11, 1903, Mr. L. S. Bonner and Miss Clara Croger, Rev. Jas. J. Rape officiating.

Dulose-Venson.—At the M. E. Church, in Burke, Texas, March 18, 1903, Mr. Amos Dulose and Mrs. Lula Venson, Rev. Jas. J. Rape officiating.

Effinger-Balley.—At the home of the bride's uncle, Mr. R. B. Tucker, in Diboll, Texas, March 25, 1903, Mr. Charles M. Effinger and Miss Hettie M. Balley, Rev. Jas. J. Rape officiating.

Dunlap-Matthews.—At the residence of Mr. R. H. Dunn, Montgomery, Texas, March 25, 1903, Mr. L. O. Dunlap and Miss Jessie Matthews, Rev. J. C. Cameron officiating.

Simonton-Gay.—At the residence of the bride's father, Montgomery, Texas, March 25, 1903, Mr. Q. Simonton and Miss Emma Gay, Rev. J. C. Cameron officiating.

### IF THE BABY IS CUTTING TEETH.

Use sure to use that old and well-tried remedy, Mrs. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

### SPECIAL TRAIN AND MUSIC FOR THE U. C. V.

The Texas and Pacific Railway Company will run a special train which will be accompanied by the Harry's Juvenile Band (25 in number) who will furnish music on route. This special train will leave Fort Worth Monday, May 11, at 11:35 a. m., and Dallas at 12:30 p. m., arriving New Orleans next morning for breakfast.

Reduced round trip rates will be in effect to New Orleans. For particulars, address any agent or E. P. Turner, General Passenger Agent, Dallas; H. P. Haglans, Traveling Passenger Agent, Fort Worth.

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"I have no money in railroads—being but a gospel preacher. If the State will not outlaw it, let the railroads stop selling excursion and other reduced-rate tickets."—Houston Post.

### A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative power in thousands of cases, with a record of 90 per cent. permanently cured, and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and Nervous Debility, this recipe in German, French or English, with full directions for preparing and using. Send by mail address with stamp, enclosing this paper. W. A. Noyes, 87 Powers' Block, Rochester, N. Y.

The strongest evidence of Christianity is that it has survived the errors of its friends.

### I & G. N. EXCURSION RATES.

San Antonio—State Epworth League Convention. Sell tickets April 22 and for trains arriving San Antonio morning of April 23, limit April 25.  
Austin—Grand Council of Texas U. C. V. of America. Sell tickets for trains arriving Austin May 7 and 8, limit May 12.  
Galveston—State Lumbermen's Association. Sell tickets April 22 and for trains arriving Galveston morning of April 23, limit April 25.  
New Orleans—Annual Meeting United Confederate Veterans. Extra mail rates. Sell tickets May 7, and for train to leave New Orleans May 22. Privilege of extension final limit June 12.  
New Braunfels—Grand Lodge, Sons of Hermann. Sell tickets April 22 and for trains arriving New Braunfels morning of April 23, also April 24 and for trains arriving New Braunfels morning April 25, limit April 27.  
Fort Worth—Grand Lodge Knights of Pythias. Sell tickets April 22 and for trains arriving Fort Worth morning of April 23, limit May 1.  
Palestine—State Baptist Foreign Mission Convention. Sell tickets April 22 and 23, limit April 25.  
San Antonio—State Medical Association. Sell tickets April 27 and for trains arriving San Antonio April 28, limit May 2.  
Fort Worth—State Sunday-school Convention. Sell tickets April 11 and 12 and for trains arriving Fort Worth morning of April 12, limit April 14.  
Austin—Meeting Grand Commandery Knights Templar. Sell tickets April 22 and 23 and for trains arriving Austin April 23, in a. m., limit April 25.  
Austin—State Foreign Mission Association and Ministers' Cooperative State Convention of Colored Baptists. Sell tickets April 11 and 12, limit April 21.  
St. Louis—Dedication Convention Louisiana Purchase Exposition. Sell tickets April 29 and 30, limit leaves St. Louis May 6.  
San Antonio—Battle of Flowers. San Jacinto Celebration April 22. Extremely low rates. Announcement later.  
Martin—The Great Health Resort. Sell tickets every day in the year, limit 45 days from date of sale for return.  
For further information call on ticket agents or address: I. & G. N. Co., (Gen. Pass. & Tkt. Agent, I. & G. N. R. R., Palestine, Texas.

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WEST TEXAS CONFERENCE.

- Llano District—Third Round.**  
 Kerville, at Ingram.....Apr 11, 12  
 Llano sta.....Apr 18, 19  
 Center Point sta.....Apr 25, 26  
 Gaudin cr, at Modine.....May 2, 3  
 Briggs mis, at Pueblo Mound.....May 9, 10  
 Burnett and Marble Falls, at B. May 16, 17  
 Bertram cr, at Mt. Horab.....May 23, 24  
 Liberty Hill cr, at Selma.....May 30, 31  
 Blanco cr, at L. H.....June 6, 7  
 Johnson City cr, at J. C.....June 13, 14  
 Willow City cr, at Oxford.....June 20, 21  
 Cherokee cr.....June 27, 28  
 San Saba mis, at Chapel.....July 4, 5  
 San Saba sta.....July 11, 12  
 Rock Springs.....July 18, 19  
 District Conference will meet at San Saba July 9, at 9 a. m. Llano District League Conference will meet at San Saba, Texas, Monday, July 13. League sermon Sunday, July 13, at 4 p. m.  
 W. H. H. Biggs, P. E.
- Austin District—Second Round.**  
 Webbville cr, at Haynie's Chap. Apr 4, 5  
 Manor sta.....Apr 11, 12  
 Tenth Street sta, Austin.....Apr 18, 19  
 First Street sta, Austin.....Apr 25, 26  
 Walnut cr.....Apr 25, 26  
 Hotchkiss Memorial sta, Austin.....Apr 25, 26  
 E. S. Smith, P. E.
- Beeville District—Second Round.**  
 Pleasanton.....Apr 4, 5  
 Corpus Christi.....Apr 11, 12  
 Rockport.....Apr 18, 19  
 Mathis.....Apr 25, 26  
 Hico.....Apr 25, 26  
 Joe F. Webb, P. E.
- San Marcos District—Second Round.**  
 Dripping Springs cr, at W.....Apr 4, 5  
 Belmont cr, at Nixon.....Apr 11, 12  
 Kyle and Pleasant Grove, at K. Apr 18, 19  
 Stapler cr, at F. Ridge.....Apr 25, 26  
 San Marcos Station.....May 2, 3  
 Gonzales Station.....May 9, 10  
 Sterling Fisher, P. E.
- Cuero District—Second Round.**  
 El Campo, at Hawley.....1st Sun Apr 11  
 Edin.....Wed, Apr 8  
 Hallettsville, at Moulton.....2d Sun Apr 14  
 Victoria.....Tues, Apr 14  
 Sweet Home, at Shiner.....3d Sun Apr 20  
 Yeakum.....Mon, Apr 20  
 Clear Creek, at Seals Ch.....4th Sun Apr 27  
 Cuero.....Wed, Apr 23  
 Ganado.....1st Sun May 3  
 J. C. Wilson, P. E.
- San Antonio District—Second Round.**  
 Hondo and Devine, at H.....1st Sun Apr 11  
 Pearshall.....Apr 18, 19  
 Amphion Ch.....2d Sun Apr 18  
 Bexar Cr., at Lytle.....3d Sun Apr 25  
 Moore Cr., at Temacoma.....4th Sun Apr 25  
 Carrizo S. and Batesville.....1st Sun May 2  
 South Heights.....11 a. m. 2d Sun May 9  
 Prospect Hill.....7:30 p. m. 3d Sun May 16  
 Sherman St.....May 23, 24  
 Travis Park.....11 a. m. 3d Sun May 23  
 Comal St.....7:30 p. m. 3d Sun May 23  
 West End.....May 23  
 W. J. Johnson, P. E.
- San Angelo District—Second Round.**  
 Ozona.....Apr 8, 9  
 Sterling City, at Stiles.....2d Sun Apr 15  
 J. D. Scott, P. E.
- NORTHWEST TEX. CONFERENCE**  
**Dublin District—Second Round.**  
 Eastland cr, at Gungait.....Apr 4, 5  
 Morgan Mill cr, at Sivan.....Apr 11, 12  
 Steppenville sta, at S.....Apr 18, 19  
 Granbury sta, at Granbury.....Apr 18, 19  
 Glenrose sta.....Apr 18, 19  
 Carlton cr, at Graybill.....Apr 25, 26  
 Hico sta, at Hico.....Apr 25, 26  
 Green's Creek cr, at Bunyan.....May 2, 3  
 Iredell and Fairy cr, at Lanham.....May 9, 10  
 Duffau cr, at Skipper's Chapel.....May 16, 17  
 Deadmona cr.....May 16, 17  
 E. A. Bailey, P. E.
- Gatesville District—Second Round.**  
 Preachers' Con. at McGregor.....Apr 1, 2  
 McGregor.....Apr 4, 5  
 Valley Mills, at Clifton.....Apr 4, 5  
 Meridian, at M.....Apr 11, 12  
 Lee House, at Furbush.....Apr 11, 12  
 Gatesville sta.....Apr 18, 19  
 Oglesby, at Stockton.....Apr 18, 19  
 Evans mis, at Liveak.....Apr 25, 26  
 Hamilton, at Hamilton.....Apr 25, 26  
 Kilbuck, at Seamanville.....May 2, 3  
 China Springs, at Wesley Ch.....May 9, 10  
 Harmony, at Harmony.....May 16, 17  
 Coryell City, at New Hope.....Apr 18, 19  
 Brookhaven.....May 23, 24  
 Gatesville mis.....May 23, 24  
 Junestown, at Union Grove.....May 23, 24  
 District Conference and Epworth League Conference at Meridian June 25-28.  
 S. W. Turner, P. E.
- Weatherford District—Second Round.**  
 Hanger, at Ranger.....Apr 4, 5  
 Gordon and Strawn, at G.....Apr 11, 12  
 Breckenridge, at Eureka.....Apr 18, 19  
 Crystal Falls, at Grogan.....Apr 18, 19  
 Whitt, etc., at Whitt.....Apr 25, 26  
 Feaster, at Central.....May 2, 3  
 Springtown, at Walnut.....May 9, 10  
 Farmer, at Markley.....May 16, 17  
 Ellasville, at Fish Creek.....May 23, 24  
 Throckmorton, at Rocky P.....May 23, 24  
 Graham cr, at Upper Tank.....May 23, 24  
 Graham sta.....May 23, 24  
 District Con. at Breckenridge.....June 25, 26  
 E. F. Boone, P. E.
- Fort Worth District—Second Round.**  
 Joshua, at Burleson.....Apr 4, 5  
 Cuba, at Green Brier.....Apr 11, 12  
 Kennedale, at Kennedale.....Apr 18, 19  
 Mansfield, at St. Paul.....Apr 18, 19  
 Smithfield, at Shady Grove.....Apr 25, 26  
 Grapevine, at Minter's Chapel.....Apr 25, 26  
 Cleburne.....May 2, 3  
 District Conference April 28-31.  
 Jas Campbell, P. E.
- Abitene District—Second Round.**  
 Gall, at Gall.....Apr 4, 5  
 Midland.....Apr 11, 12  
 Colorado Station, at Liberty.....Apr 18, 19  
 Snyder, at Hobbs.....Apr 18, 19  
 Prinsam, at Cottonwood.....Apr 25, 26  
 Albany and M., at A.....Apr 25, 26  
 Baird.....Apr 25, 26  
 Lynn and Terry.....May 2, 3  
 Roby, at Nioma.....May 9, 10  
 Eskola, at Cross Roads.....May 9, 10  
 Colorado sta.....May 16, 17  
 Sweetwater and R., at S.....May 16, 17  
 Buffalo Gap, at L. G.....May 16, 17  
 Truby, at Stith.....May 23, 24  
 Merkel, at Tebo.....May 23, 24  
 Abitene.....May 23, 24  
 E. A. Smith, P. E.
- Brownwood District—Second Round.**  
 Wingate, at Hyton.....Apr 4, 5  
 May, at Green's Chapel.....Apr 11, 12  
 Santa Anna, at Rockwood.....Apr 18, 19  
 Sipe Springs, at Downing.....Apr 18, 19  
 Comanche cr, at Hibb.....Apr 25, 26  
 Rising Star, at Macedonia.....Apr 25, 26  
 Bangs, at Fairview.....Apr 25, 26  
 Blanket, at Turkey Peak.....May 2, 3  
 Indian Creek.....May 9, 10

Georgetown District—Second Round.

- Georgetown District—Second Round.**  
 Maxdale.....Apr 4, 5  
 Holland.....Apr 11, 12  
 First Church, Temple.....Apr 11, 12  
 Troy.....Apr 18, 19  
 Koyne.....Apr 18, 19  
 Hutto.....May 2, 3  
 J. S. Chapman, P. E.
- Waco District—Second Round.**  
 Hewitt, at Spring Valley.....Apr 4, 5  
 Penelope, at New Hope.....Apr 11, 12  
 Mount Cain.....Apr 11, 12  
 Hubbard.....Apr 18, 19  
 Morgan and Walnut, at W.....Apr 18, 19  
 Boqueville, at Greenwood.....Apr 25, 26  
 Fifth St.....Apr 25, 26  
 Aquilar, at Lebanon.....May 2, 3  
 Whitney.....May 9, 10  
 Abbott, at Bell Springs.....May 9, 10  
 Peoria.....May 16, 17  
 West.....May 23, 24  
 Elm St.....May 23, 24  
 District League and Sunday-school Conference at Morrow St., Waco, March 25-27. District Conference at Mount Cain June 25-28.  
 R. B. Bolton, P. E.
- Waxahachie District—Second Round.**  
 Ferris.....Apr 4, 5  
 Bristol, at Clemma.....Apr 11, 12  
 Milford, at Deer.....Apr 18, 19  
 Italy.....Apr 18, 19  
 Hillsboro.....Apr 25, 26  
 Itasca.....May 2, 3  
 Lovings, at Woodbury.....May 9, 10  
 Bardwell.....May 9, 10  
 Ennis.....May 16, 17  
 Palmer, at Dixon's Chapel.....May 16, 17  
 Waxahachie.....May 16, 17  
 Venus.....May 23, 24  
 Midlothian.....May 23, 24  
 District Conference at Midlothian May 25-27.  
 O. F. Sensabaugh, P. E.
- Corsicana District—Second Round.**  
 Rice, at Chatfield.....Apr 4, 5  
 Aims, at Oak Grove.....Apr 11, 12  
 Corsicana, First Church.....Apr 11, 12  
 Eureka, at Long Prairie.....Apr 18, 19  
 Kerens.....Apr 18, 19  
 Richard, at Pursley.....Apr 18, 19  
 Goshon, at Mt. Zion.....Apr 25, 26  
 Mexia.....Apr 25, 26  
 Brandon.....May 2, 3  
 Lone Cedar.....May 9, 10  
 Armour.....May 9, 10  
 Roane.....May 16, 17  
 Barry, at Croyer Cross.....May 23, 24  
 District Conference at Mertens beginning April 20, at 8 p. m., to May 2.  
 Jno. M. Barcus, P. E.
- Clarendon District—Second Round.**  
 Floydada.....Apr 4, 5  
 Emma.....Apr 11, 12  
 Lubbock.....Apr 11, 12  
 Higgins.....Apr 18, 19  
 Canadian.....Apr 25, 26  
 Cataline.....Apr 25, 26  
 Alton.....Apr 25, 26  
 Hereford Mission.....Apr 25, 26  
 Jas. M. Sherman, P. E.
- Vernon District—Second Round.**  
 Munday cr.....Apr 4, 5  
 Crowell cr.....Apr 11, 12  
 Matador cr.....Apr 18, 19  
 Paducah mis.....Apr 25, 26  
 J. G. Miller, P. E.
- NORTH TEXAS CONFERENCE**  
**Terrell District—Second Round.**  
 Reinhardt, at Locust Grove.....Apr 4, 5  
 Terrell Sta.....Apr 11, 12  
 Crandall, at Crandall.....Apr 18, 19  
 Terrell Mis., at Ros Hill.....Apr 25, 26  
 Forney.....May 2, 3  
 Mesquite, M. Chap.....May 9, 10  
 Kemp, at Becket.....May 16, 17  
 Chinholm, at Allen Chap.....May 23, 24  
 Royce.....June 6, 7  
 Mabank.....June 13, 14  
 J. M. Peterson, P. E.
- Sherman District—Second Round.**  
 Waples Memorial.....1st Sun Apr 11  
 Denison mis.....1st Sun Apr 11  
 Southmayd.....3d Sun Apr 18  
 Whitesboro.....3d Sun Apr 18  
 Pilot Grove.....4th Sun Apr 25  
 Van Alstyne.....4th Sun Apr 25  
 Pottsboro and Pottsboro.....1st Sun May 2  
 Collinsville and Toga.....3d Sun May 9  
 Whitewright.....1st Sun May 9  
 Howe.....4th Sun May 16  
 Sherman cr.....1st Sun May 16  
 Gordonville.....3d Sun May 23  
 J. A. Stafford, P. E.
- Gamesville District—Second Round.**  
 Bonita cr.....Apr 4, 5  
 Greenwood, at Rush Branch.....Apr 11, 12  
 Marysville, at M.....Apr 18, 19  
 St. Jo, at Myra.....Apr 25, 26  
 Sanger and V. V., at V. V.....May 2, 3  
 Roseton, at Hood.....May 9, 10  
 Era.....May 9, 10  
 Burns.....May 16, 17  
 Dexter, at Mt. Gilboa.....May 23, 24  
 Geo. S. Sexton, P. E.
- Dallas District—Second Round.**  
 Farmers Branch, at Cem. Hill.....Apr 4, 5  
 Bis. Con. at Oak Cliff.....Apr 11, 12  
 Cedar Hill and D.ville, at C. H. Apr 11, 12  
 Lancaster, at L.....Apr 18, 19  
 Argyle, at Prairie Mound.....Apr 25, 26  
 Denton.....Apr 25, 26  
 First Church.....11 a. m. May 16  
 Oak Lawn.....7:30 p. m. May 16  
 Ervay.....11 a. m. May 23  
 Trinity.....7:30 p. m. May 23  
 Cochran and Caruth, at Caruth.....May 23, 24  
 I. W. Clark, P. E.
- Greenville District—Second Round.**  
 Campbell, at Friendship.....1st Sun Apr 11  
 Floyd, at Caddo Mills.....2d Sun Apr 18  
 Kingston, at Ballard.....3d Sun Apr 25  
 Commerce sta.....4th Sun Apr 25  
 Fairlie, at Wesley Ch.....1st Sun May 2  
 District Con. at Celeste.....2d Sun May 9  
 Quinlan, at Stringtown.....3d Sun May 16  
 Navanaugh.....11 a. m. 4th Sun May 23  
 Wesley.....3 p. m. 4th Sun May 23  
 Greenville mis.....1st Sun June 6  
 Neola, at Meadow View.....2d Sun June 13  
 Lone Oak, at Lawndale.....3d Sun June 20  
 O. S. Thomas, P. E.
- Paris District—Second Round.**  
 Marvin Cr., at Reno.....Apr 4, 5  
 Blossom Sta.....Apr 11, 12  
 Depost Cr., at Milton.....Apr 18, 19  
 Clarksville Cr., at Liberty.....Apr 25, 26  
 Annona Cr., at Williams Ch.....May 2, 3  
 Waterloo Sta.....May 9, 10  
 Douglass Mis., at Oak Grove.....May 16, 17  
 Macey.....May 16, 17  
 Emberson Cr., at Sumner.....May 23, 24  
 Chicota Mis., at Forest Chapel.....May 23, 24  
 Dagwell Cr.....May 23, 24  
 E. H. Casey, P. E.
- Bowie District—Second Round.**  
 Bryson, at Oak Glen.....Apr 4, 5  
 Jenkinsboro.....Apr 11, 12  
 Benvenue.....Apr 18, 19  
 Henrietta.....Apr 18, 19  
 Rosenberg, at Gur.....May 2, 3  
 Wharton and Hungerford, at W.....May 9, 10

McKinney District—Second Round.

- McKinney District—Second Round.**  
 Princeton cr, at Pleasant G.....Apr 4, 5  
 Plano sta.....Apr 11, 12  
 Renner cr, at Frankford.....Apr 18, 19  
 Reiner cr, at Murphy.....Apr 25, 26  
 Collins and Roseland, at R.....May 2, 3  
 Farmersville sta.....May 9, 10  
 Prosper cr.....May 16, 17  
 Frisco cr, at Lebanon.....May 23, 24  
 Weston cr, at Weston.....May 23, 24  
 Cooperville mis.....June 6, 7  
 Blue Ridge cr.....June 13, 14  
 F. A. Rosser, P. E.
- Bonham District—Second Round.**  
 Ector, at Revenna.....Apr 4, 5  
 Fannin, at New Hope.....Apr 11, 12  
 Jolley, at Pleasant Hill.....Apr 18, 19  
 Standolph, at Edhube.....Apr 25, 26  
 Trenton, at Trenton.....May 2, 3  
 Trenton, at Trenton.....May 2, 3  
 Bailey, at Mickey Creek.....May 16, 17  
 John H. McLean, P. E.
- Sulphur Springs District—Second Round.**  
 Mt. Vernon, at Mt. Vernon.....Apr 4, 5  
 Cumbly, at Gafford's Chapel.....Apr 11, 12  
 County Line.....Apr 18, 19  
 Lake Creek.....Apr 25, 26  
 Itasca.....May 2, 3  
 Sulphur Bluff, at Neita.....May 9, 10  
 Hockley, at Mt. Sterling.....May 16, 17  
 Weaver, at Hopewell.....May 23, 24  
 Ben Franklin and Pecan Gap.....May 23, 24  
 Como, at Harmony.....May 23, 24  
 Rocky Springs, at Prairie Val.....May 23, 24  
 Kenedick, at Good's Chapel.....June 6, 7  
 District Conference with meet at Sulphur Bluff June 20, at 8 p. m.  
 E. W. Alderson, P. E.
- TEXAS CONFERENCE.**  
**Marshall District—Second Round.**  
 Church Hill, at C. H.....Apr 4, 5  
 Jefferson.....Apr 11, 12  
 Northside.....Apr 18, 19  
 First Church, Marshall.....Apr 25, 26  
 Hallsville, at Hallsville.....Apr 25, 26  
 Holly Memorial, Longview.....Apr 25, 26  
 Harrison, at Union.....May 2, 3  
 (Other dates later.)  
 District Conference at Henderson July 2, opening sermon by Rev. J. B. K. Spain.  
 C. R. Lamar, P. E.
- Tyler District—Second Round.**  
 Grand Saline, at Crossgrove.....Apr 4, 5  
 Emory, at Woosey.....Apr 11, 12  
 Althea sta.....Apr 11, 12  
 Tyler cr, at Pleasant Grove.....Apr 18, 19  
 Akins.....Apr 18, 19  
 Meredith, at Elm Grove.....Apr 25, 26  
 St. Pauls, at Sneed's Chapel.....Apr 25, 26  
 Marvin.....Apr 25, 26  
 Blakoff, at Walnut Creek.....May 2, 3  
 Akins.....May 9, 10  
 Golden, at Pleasant Ridge.....May 9, 10  
 New York, at Pine Grove.....May 16, 17  
 Edom, at Shady Grove.....May 16, 17  
 Lindale.....May 23, 24  
 Troupe and Overton.....May 23, 24  
 Frankwood cr.....May 23, 24  
 White House, at Noonday.....May 23, 24  
 Big Sandy, at Gladewater.....May 23, 24  
 J. T. Smith, P. E.
- San Augustine District—First Round.**  
 Hemphill mis, at Hemphill.....April 4, 5  
 Sexton cr, at Fatroun.....April 4, 5  
 C. A. Tower, P. E.
- San Augustine District—Second Round.**  
 Center cr, at Asbury.....Apr 11, 12  
 Garrison, at Garrison.....Wed, Apr 15  
 Lutkin mis, at Wallace Ch.....Apr 18, 19  
 Kemp, at Becket.....Apr 25, 26  
 Litchman sta.....Wed, Apr 25  
 Tencha, at Joquim.....Apr 25, 26  
 Burk cr, at Diball.....May 2, 3  
 Center sta.....Thur, May 7  
 Shelbyville, at Carroll's Ch.....May 9, 10  
 San Augustine, at C.....Thur, May 9  
 Shiloh, at Fairview.....May 16, 17  
 Nacogoches.....May 16, 17  
 Menden, at Glenfawn.....May 23, 24  
 Clayton, at Bethlehem.....May 23, 24  
 Carthage sta.....Wed, June 2  
 Sexton, at Bonita.....Wed, June 2  
 Hemphill.....June 13, 14  
 C. A. Tower, P. E.
- Calvert District—Second Round.**  
 Marquez, at Gum Springs.....Apr 4, 5  
 Leon mis.....Apr 11, 12  
 Fairfield, at Stewart's Mills.....Apr 18, 19  
 Freestone mis, at Jordan's Ch.....Apr 18, 19  
 Franklin cr, at Macy.....Apr 25, 26  
 Franklin sta.....Apr 25, 26  
 Fremont and Reagan, at B.....Apr 25, 26  
 Pottsboro, at Tracy Prairie.....May 2, 3  
 Kouss.....May 9, 10  
 Calvert sta.....May 9, 10  
 Rosebud sta.....May 16, 17  
 Travis, at Terry Chapel.....May 16, 17  
 Leitch, at Tracy Prairie.....May 23, 24  
 Durango, at Bevington.....May 23, 24  
 Martin sta.....May 23, 24  
 The District Conference will convene at Franklin July 2-5. I make this announcement early so the preachers can arrange for it.  
 R. A. Burroughs, P. E.
- Brenham District—Second Round.**  
 Lyons, at Lyons.....Apr 4, 5  
 Mayfield, at Ben Arnold.....Apr 11, 12  
 Sealy, at San Felipe.....Apr 18, 19  
 Cameron.....Apr 25, 26  
 Lydie, at Buckhorn.....May 2, 3  
 Huppell Hill.....May 9, 10  
 Brenham.....May 9, 10  
 Goodings, at Ledbetter.....May 16, 17  
 Lexington, at Center Point.....May 16, 17  
 Lytle, at Lytle.....May 23, 24  
 Cameron cr, at Salem.....May 23, 24  
 Pleasant Hill, at Plea. Retreat.....June 6, 7  
 Rockdale.....June 13, 14  
 Milano, at Gauge.....June 20, 21  
 P. O. Cameron, Texas.
- Pittsburg District—Second Round.**  
 Gilmer, at Gilmer.....Apr 4, 5  
 Quatman, at Salem.....Apr 11, 12  
 Linden, at Harmony.....Apr 18, 19  
 Atlanta sta.....Apr 18, 19  
 Natcha, at Natcha.....Fri, Apr 24  
 New Boston mis, at Shilo.....Apr 25, 26  
 New Boston and DeKalb, at D. May 2, 3  
 Leesburg, at Reeves Chapel.....May 9, 10  
 Pittsburg sta.....May 16, 17  
 Mangrove, at M.....Wed, May 16  
 Redwater, at Concord.....Wed, May 16  
 Cason mis.....Wed, May 23  
 Daily Springs.....May 23, 24  
 Dist. Con. at Atlanta.....June 13-20  
 Jas. W. Downs, P. E.
- Houston District—Second Round.**  
 Mont Belvieu, at Crosby.....Apr 4, 5  
 Alvin.....Apr 11, 12  
 Columbia and Brazoria, at B.....Apr 11, 12  
 Richmond.....Apr 18, 19  
 Bay City, at Magnolia.....Apr 18, 19  
 League City, at Pasadena.....Apr 25, 26  
 Rosenberg, at Gur.....May 2, 3  
 Wharton and Hungerford, at W.....May 9, 10

McAshan and Brunner, at B. May 9.

- McAshan and Brunner, at B. May 9, 10  
 Shearn.....May 16, 17  
 McKee St.....May 17, 18  
 Tabernacle.....May 19, 20  
 Washington St.....May 20, 21  
 West End.....May 20, 21  
 Central Church.....May 23, 24  
 Whiteoak.....May 30, 31  
 Sandy Point, at Angleton.....June 6, 7  
 District Con. at Angleton, June 15-20.  
 Geo. A. LeClere, P. E.
- INDIAN MISSION CONFERENCE.**  
**Mangum District—Second Round.**  
 Mangum.....April 5, 6  
 Paxon and Indianoma, at I.....April 11, 12  
 Granite.....April 18, 19  
 Eldorado.....April 25, 26  
 Harrison and Cobb.....April 25, 26  
 W. S. P. McCullough, P. E.

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A HERO.

(In memory of Father Dickey.)  
A hero is fallen today,  
A hero more than a hero is here;  
A saint in wisdom and grace,  
Whose name we shall ever revere.  
For his was a faith most sublime,  
As the thorny pathway he trod;  
He saw in all the life of life,  
The blessed finger of his God.  
With confidence still undaunted,  
While storms beat hard upon his head,  
Though he lay me wild I trust Him,  
On to his children said.  
"Good of the Lord we do receive,  
And about we not the evil bear;  
With happy smile he looked beyond,  
Nor murmured at his load of care.  
And like to his lowly Master,  
When men were off to him untrue,  
"Father, forgive," he grandly cried,  
"For oh, they know not what they do."  
Aid like the Meek Saviour,  
A friend was to both true and kind,  
And as was the prophet Elijah,  
"A man of God," in heart and mind.  
But the form we loved is sleeping,  
The spirit so noble hath flown;  
Like Elijah, "He walked with God,"  
And He has only called him home.  
I'm glad I did not wait 'til death  
To give his grave with fading flowers,  
But that I saw mine to sometimes be  
A comfort in his lonely hours.  
I'm glad he shared my humble home  
And at my fragrant board made true;  
The sweetness of his spirit seems  
To hover over our dear roof-tree.  
Gentle God! help me to follow close  
His foot-prints, and example rare;  
Oh, may I gladly bear the cross,  
That I in heaven a crown may wear.  
SOPHIE BALDWIN DICKEY,  
Moody, Texas.  
Honors of all kinds are proffered  
of wrong troubles. They may be entirely  
expelled by a thorough course of Hood's  
Scurvy Pills.

CHURCH NEWS.

The noted evangelist, Rev. Sam Jones, is ill at his home in Cartersville, Ga.  
Bishop A. Coke Smith held the Baltimore Conference last week at Fredericksburg, Va.  
The Canadian Methodists have planned to raise \$250,000 for missions this year. This is more than an average of \$1 per member.  
Bishop Morrison preached at Hardinsburg, Ky., a few Sundays ago and secured a subscription of \$6,000 for a new church at that place.  
The Church of England's voluntary offerings last year were \$41,985,000, \$4,195,000 of which went to foreign and \$21,000,000 to home missions.  
The Korean Mission of the Methodist Episcopal Church, South, has a membership of 450, which is an increase of forty-seven for the year.  
Our denomination has built four new churches in the city of St. Louis, and has added nearly 1,000 members to the various societies since conference.  
An Italian, on the Pacific coast, being asked about his religion, replied: "Me no Catholic. Mr. Fitzgerald, he baptized me Southern Methodist Democrat several years ago."  
The Methodists of Chicago are planning to have a fifteen-story building. The new structure will be in the heart of the business district and will contain a church auditorium surpassing anything of this kind in the world.  
The American University, located at Washington City, with ninety-three acres of ground, owns assets, including subscriptions, bonds, stocks, cash, etc., to the value of little more than \$2,400,000. The enterprise was inaugurated by Bishop J. F. Hurst, of the M. E. Church, but all other Methodists, and Protestant Churches generally, are invited to co-operate in the work.

PROFESSORS STEVENS AND BOWNE.

Rev. John M. Moore, Ph. D.  
Texas Methodist preachers can not afford to miss the Summer Institute of Theology that is to be held June 1-12, 1903, at Southwestern University. No words are too strong to express the commendation due Dr. Neims and Prof. McSwain for the extraordinary course of lectures which they have secured. From the least educated to the most learned every preacher can find that in the Institute which will entertain and instruct.  
Prof. George B. Stevens, of Yale University, is to give a course of six lectures. Who does not know something of Prof. Stevens and would not gladly sit under his instruction for these six periods? While a student in Yale from 1891 to 1894, I saw much of Dr. Stevens, although as a student in philosophy, I did not come directly under him, a theological professor. But I heard his public lectures often and heard him preach several times. Personally he is a most affable Christian gentleman. He is very approachable, genial, whole-souled, brotherly man. His fine physique, his kindly face, his Christian bearing make him most attractive to the student body. As a preacher he is ever strong in thought, earnest in delivery, evangelistic in spirit. As a lecturer he is delightful. No man will be heard in Texas this summer that will be more thoroughly enjoyed by his audience than Dr. Stevens.

Prof. Stevens will be 49 years old in July. He graduated at University of Rochester in 1877, and at Yale Divinity School in 1880. He was a student in the German Universities where he was a pupil of Weiss and Pfleiderer and heard many of the well-known theological authors. He was three years a pastor of the First Congregational Church in Buffalo, N. Y., and three years pastor of First Presbyterian Church in Watertown, N. Y. He has been a professor in Yale Divinity School for sixteen years and was Dean for several years. His three chief books are, Pauline Theology (1892) Johannine Theology (1894) and Theology of New Testament (1899). All of these have had a wide reading by the theological world and pronounced excellent. He is considered one of the leading New Testament theologians in America by the strongest men of Europe as well as of America.

Dr. Stevens will give his six lectures at Georgetown on "The Doctrinal Content of the Pauline Epistles," and the subjects will be as follows: I and II Thessalonians, 2 Galatians, III I and II Corinthians, 4 Romans, 5 The Epistles of the Imprisonment, 6 The Pastoral Epistles. Introduction, analysis and exposition will be combined with Bible-theological and practical ends in view.

Professor Borden P. Bowne was born at Leonardville, N. J., Jan. 14, 1847, graduated from University of City of New York 1871; studied at Universities of Halle, Goettingen and Paris, 1873-1875; was religious editor of Independent 1875-76, and has been professor of philosophy in Boston University since 1876. Each year while I was at Yale Prof. Bowne, by invitation, delivered a lecture to our Philosophical Club, which was directed by our Profs. George Trumbull Ladd, Geo. M. Duncan and E. Hershey Sneath.  
As a philosophical thinker Prof. Bowne stands as the equal of any man in America. He is without a peer in the clear expression of metaphysical truths. He is never muddy nor involved, however profound. He deals with subjects that but comparatively few men ever investigate and he must necessarily use technical terms which hide elementary principles to the uninitiated, but to the man who has ever touched psychology, metaphysics or philosophy he is as delightful as he is profound.  
He has written some most valuable books. His "Studies in Theisms" appeared in 1879; his "Metaphysics" in 1882; his "Introduction to Psychology

A TEXAS WONDER

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ical Theory," 1886; his "Philosophy of Theism" in 1887; his "Principles of Ethics" in 1892; his "Theory of Thought and Knowledge" in 1897. No man has so successfully exploded the destructive elements of Herbert Spencer's "Evolutionary Philosophy" as has Prof. Bowne in various articles given to the public from time to time. As a writer on philosophical subjects, for clearness, conciseness, exactness and vigor, no man stands superior to this Methodist Professor from Boston.

Prof. Bowne will deliver four lectures at the Summer Institute on "Belief in God." Any preacher can afford to spend time and money to hear this great thinker and gifted lecturer. He will present his subject not as a theologian, but as a philosopher. His arguments will be from the standpoint of metaphysics and not from revelation. He will be most enjoyed and be most helpful. I am sure, to those who have read his "Philosophy of Theism," a book which every thinking preacher ought to own. A great message will come to us at Georgetown. Let us get ready to receive it.

I am thoroughly convinced that Prof. Stevens and Prof. Bowne will bring to us a new intellectual life, in the most helpful and enjoyable way. If we grant them a large hearing from our entire preacher body. If we go there to be helped, to think, we will come away strong; if we go to be filled with ready-made truth, our going may be in vain.

A STATEMENT FROM "GRACE CHURCH," EAST DALLAS.

Bro. R. C. Hicks unintentionally places me in a false position in his article of last week in regard to the East Dallas Church. What I said was: That the men who were leading this movement believed that in order to rally the forces of East Dallas Methodism to this great enterprise a salary of \$2900 would have to be paid, not to secure me as their pastor, which Bro. Hicks seems to think I implied, but that this Church might take its place as one of the leading Churches of the city and State. I do not arrogate to myself the position of one of Texas' great preachers. I am but a boy, trying, under God, to do the work the Bishop sent me to do. I did not expect to come to this conference. I expected to go to the Northwest Texas Conference and to take pot luck with the brethren there; but Bishop Hendrix told me at the close of its session that I was transferred to the North Texas Conference. I have labored under great difficulties. Two congregations were to be united, one six blocks north and the other eight blocks east. For the first time in my ministry I have had the "wonders" at night and the "blue devils" in the day and the "Mondays" all week. Bro. Barton wrought a noble work here, and his people gave him up with tears reluctantly. He did everything possible to make my reception pleasant and to assist me in getting hold of the work. The plans that he laid we are trying to complete. We are not "out of the woods" by any means. Most of my people are loyal now, and are making great sacrifices to carry on the work. Many of them will pay ten times as much to Church work as they ever paid before. We are assessed for the conference collections just about twice as much as both Churches paid last year. I doubt very materially whether we shall be able to report everything in full at the close of the year. Many of my members will have to give considerably more than 10 per cent of their income to meet the demands of the Church upon them. Now in regard to the \$2900 which was given to this charge: We had nothing to do with the getting of this money, and its disposal is entirely in the hands of our Board of Stewards. The W. H. M. of the Church, knowing the burdens which the board must carry, agreed to pay the rental of the parsonage. If it is the providence of God we can see our way clear to refund this amount at the close of the year to the Mission Board we shall do so gladly.  
Last Wednesday night we had our first prayer-meeting in our temporary "chapel" erected on the site of the new church lot. We had 17 present. Will hold the first Church service for the united congregations on next Sunday. Have received 125 by profession of faith and letter. We expect to begin work on our new building in April. P. R. KNICKEBOCKER.

UNANSWERED LETTERS.

March 26.—A. H. Dezzo, sub. R. F. Dunn, sub. C. W. Perkins, sub. F. L. McChesney, sub. attention; 2 cards.  
J. P. Mussett, sub. W. Woodson, sub. A. C. Higgs, sub. J. W. Hinshaw, sub. J. P. Lowry, sub. W. H. Terry, sub. J. P. Nevill, sub. Leon Henderson, change in address of sub made. T. R. Cain, sub. T. S. Armstrong, sub. G. W. White, sub. attention. Joe P. Callaway, sub. C. W. Dennis, sub. S. H. Morgan, sub. S. B. Beall, o. k. Eugene T. Bates, sub.  
March 27.—R. D. Cook, sub. attention. I. K. Waller, sub. A. L. Moore, sub. C. N. Cameron, sub. W. T. Harris, sub. W. F. Mayo, sub. A. Nolan, sub. and trial sub. S. W. Lowe, sub. J. A. Whitehurst, sub. J. W. Bringer, sub. A. Walker, sub. W. Gibson, sub. R. A. Waltrip, sub. W. C. Hillburn, sub. J. R. Smith, sub. H. R. Henry, thanks for information. J. H. Chambliss, sub. S. J. Drake, sub. J. T. Hicks, sub. Ira M. Fryce, sub.  
March 29.—J. C. Moore, sub. J. N. Proxer, sub. A. W. Gibson, trial sub. G. W. White, sub. C. A. Clark, sub. Jan. A. Waltrip, sample copies will be sent. W. T. Harris, sub. T. S. Armstrong, o. k. Hal A. Burns, sub. C. H. Smith, sub. C. W. Meyers, sub. and trial sub. 6 cards. S. H. Morgan, has attention. March 31.—E. Hightower, sub. 2 cards. Jerome Duncan, sub.  
April 1.—W. T. Gray, sub. A. P. Hightower, sub. and trial sub. J. P. Rodgers, sub. W. T. Ayres, sub. T. J. Milam, sub. J. L. Green, sub. M. W. Rogers, sub. A. R. Nash, sub. W. K. Rucker, has attention. F. O. Favre, sub.

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**5c**  
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G. C. RANKIN, D. Vol. XLIX. Edit THE HOLY 'Tis East not the Lord is come! and flood the world thing that bath anthems of praise is risen from the ertive. The grave sorted, the Gover keepers are smitt angels are peccit where the Lord and the early da and all Jerusalem umphed over dea the chambers of tier has been bail rendered its sac of the sepulcher light of the Sun, and sky have pu The King of ki has demonstrates angels and men rightness an struction are sta immortality are pel. Let the ea has conquered, the humiliation death for every manity is brougl sonality and kin ture he suffered nature he rose and brought go are aflame with is vocal with his The rocks and and the mount the echoes of l formed by his changed from c civic righteous highways of the ing peace and sciousness. He ing hope to th in the abodes sorrowing, encc glad the hearti ing a halo of life' Easter morning, temporal and dren of men! swell until the bear them to t tial port. No be dumb as the and no huma under the thri heavens above mingle their harmonious d to Him who again forever is able to do e