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in Texas and Louisiana.
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Farlan, Attorney General
 called on the President
 his resignation, to take
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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 16, 1903. No. 34.

Editorial.

A CONTEMPLATED PILGRIMAGE TO THE ORIENT.

The Texas Christian Advocate has had under advisement for sometime a contemplated "Pilgrimage to the Orient," to be conducted under its auspices in the late winter and spring of next year; and the matter has so far progressed as to make its success among the probabilities. The little trip made by the editor to Europe nearly two years ago, the full account of which was given to the Advocate readers, seems to have given so much pleasure to the great Advocate family that the publisher concluded another trip of similar character, though much more extensive and complete, would be even more largely appreciated by our readers. So he quietly began a careful investigation as to the advisability and practicality of the enterprise, and the matter has so far advanced as to place it in the neighborhood of a probable success. Several tourist companies have been in correspondence with him and he is almost ready to close out a bona fide contract for the "pilgrimage." The plan contemplates the organization of a goodly company of Texas people, not to exceed a given number, to make the pilgrimage. The expense of the trip is to come within \$1000 from New York back to the same point, comprising the following outline as the itinerary: New York, Azores Islands, Gibraltar, Naples, Pompeii, Sorrento, Capri and Bale Grotto, thence to Egypt, including the Sphinx, Great Pyramids, Sakhara, the Nile, Thebes, Land of Goshen, Suez Canal, Port Said, and other points of interest; thence to Beyrout, including Baalbec, Lebanon Mountains, Damascus, Jerusalem, and all points in the Holy Land; thence to Smyrna, Ephesus, Athens, Eleusis, Corinth, Patros, Corfu and other points; and then to Brindisi, Rome, Florence, Venice, Milan, the Alps, Lucerne, Mount Regi, France, England and back to New York. The pilgrimage will occupy four months or a little longer. That part of the journey by sea will be made on a magnificent ocean steamer, and those parts of it on land will be by carriage and horseback, all of which will be conducted by one of the most experienced tourists in the world. The editor of the Advocate will be a member of the party, and he will give the readers of the paper such accounts of the countries, cities and people visited as will enable them to see all points of interest through his eyes. If we succeed in consummating the plan we will take in the city of Jerusalem during the session of the great Sunday-school Convention to be held there in the early spring

of next year. The plan is to leave New York in February and return in June. This will take us all through the Orient at a season of the year when those countries are free from epidemics of fevers and the like. Therefore, if any of our readers are thinking of a trip of this character we hope they will hold it in abeyance until the advantages of the one we have under consideration are thoroughly investigated. We will have only a select company, and nothing will be left undone to make the enterprise successful, and as profitable and pleasant as possible. Remember that we will make our own itinerary and not leave that to any tourist, and this fact will give us the very best opportunity to get all there is out of a pilgrimage of this character. It will be a rare opportunity to visit those countries of ancient civilizations and of sacred history, and in company with those whose reading and scholarship will be a large advantage to the members of the party who want to make the visit one of education as well as entertainment and pleasure.

THE LATE DEAN FARRAR.

London has of late lost a number of her most distinguished ministers, and no one of them was better known as a preacher and a writer than Dean Farrar. He was the typical Englishman in his personal appearance, dignity of bearing and nobility of life and character. In culture he was a scholar of large attainments, as a preacher he was original and timely, as a Christian gentleman he was versatile, humane and generous. While a leading Churchman after the Anglican order, nevertheless he was broad and liberal and often officiated in the chapels of his Non-Conformist brethren. The Wesleyan Methodists were particularly fond of him, as he was frequently at some of their popular services. But he was not only a distinguished preacher and a great and noble man, but was an author of large repute. His "Life of Christ" and his "Life of St. Paul" have passed into many languages and made his name a household word throughout Protestant Christendom. For years and years he has stood true to "the faith once delivered to the saint," and at a ripe age he has passed into the light of the other world, having been a benediction to mankind. Along with Spurgeon, Parker, Newman Hall, Hugh Price Hughes, Archbishop Temple and other of his contemporaries, he takes his place among a large host of worthies whose ministrations during the past half century have made London famous for its great preachers. Now that he has gone the English pulpit is poorer and the world of religious letters is in mourning. But his influence and the results of his labors will abide.

As a rule you may bestow a hundred favors on some people and you will hear nothing special from them, but the moment you refuse one favor they will remember it for a lifetime.

OUR SUMMER INSTITUTE.

From time to time there have appeared in the Advocate accounts of our approaching Summer Institute of Theology, which will open its session immediately after the closing exercises of the commencement at Southern Western University. By every token the institute this year will be the most interesting in its history. The program is rich and complete in every particular and the speakers and lecturers are men eminent in their respective departments. No other value so expense has been spared in the preparation of this program and in the selection of those who are its chief actors. It is very rare that our young men have such an opportunity brought within their reach. Dr. W. E. Lott, Dean of the Theological Department of Vanderbilt University, has had years of large experience as a student and a teacher, and to have the advantage of his nine days lectures will be an inspiration to our undergraduates in the ministry. Then Prof. Geo. B. Stevens, of Yale, and Prof. Gordon P. Bowne, of the Boston University, are in the front ranks of American thinkers, authors and teachers. Their lectures will more than repay the time and expense of any young man who attends the institute. Beside these we have our home men who will take charge of other courses of study and a certificate from them will pass our young preachers at conference without their further examinations in the course of study prescribed by the Church. The expense necessary to take advantage of the institute will be very small and the benefits very great. In fact, all of us, regardless of our age and standing in the ministry, will find many features of the institute lectureships very helpful. We hope, therefore, that just as many of the members of the several conferences will make special effort to attend this institute of theology and get out of it all that it contains for us. Our brethren who are working so ardently to make the occasion a great success deserve the encouragement that a large attendance will surely give them.

THE CAPABILITIES OF FAITH.

Faith is a child-like confidence in Christ as a Savior and in the written promises of God to his believing children. In this life it takes the place of absolute knowledge. "Faith is the substance of things hoped for, the evidence of things not seen." By faith we accept things that the senses can not disclose to us and that our mental processes can not apprehend. It enables us to believe matters where the absolute knowledge of them is lacking. It is through faith that we deal with God, with the Holy Ghost, the ascended Savior, immortality and things spiritual. In our relation to these subjects history, science and philosophy are not without value, but when they have gone to their utmost, faith reaches out further and brings us face to face with the realities of things eternal and invisible. "Without faith it is impossible to please God, for he that cometh to God must believe that he is a rewarder of them that diligently seek him." This act of implicit trust puts the soul in such atti-

tude toward God as may be said to lead to it by his Spirit through the medium of regeneration, of adoption and of indwelling with Christ. This sort of faith, which is the result of the gift of God and the work of the believer, has large capabilities. Hence the early disciples said, "Lord, increase our faith." They felt that their own weak responses to that voice of their sympathies. They wanted a rich and full and deep spiritual life. The Summer Institute of Theology will do this. It will give us a grasp of things that we have heard of but do not understand, and it will renew and refresh and be responsive to our yearning. At this a student will be a very small consolation, but it is indeed a very wonderful possession. It has within it a vital germ, the seed of great growth and fulfillment. So with faith. It is small and weak at first, but as it grows of great growth and expansion it will be. By studying the word of God, by prayer, by meditation and by spiritual activity it grows into wisdom and development. By such an appropriation the mind and heart and all faculties are appropriated the things of the Bible and in looking on to God through all the trials and perplexities of life. We would therefore encourage a faith that will not waver in the face of what would seem to be impossible. For all things are possible with God, as well as to him who believes.

Faith is not content to take things as they are, but it looks on to the things which we have not seen. We put our money in the bank, but we have faith in those who are managing it, and we will not doubt or hesitate to a sum or to a date before we have withdrawn it for the manager and to have faith in Christ because we have seen him who took care of all that he has promised. We can take it as impossible to please God, and to deal with the things which we have not seen.

We are sometimes asked, "Why are you here?" We do not mind that, but we are here in our minds and in our hearts, and we are here by right. We are here because we and we make them a source of enjoyment to us. We seek to take a part of that joy in our hearts and in our minds, and we are here by right. We are here because we are here by right, and we are here by right. We are here because we are here by right, and we are here by right. We are here because we are here by right, and we are here by right.

We often ask God for things which we have not been granted, would result in our being disappointed, but God does not chide us for such things and prayers. He simply answers us in the way and makes, even that we are disappointed in a means of grace by devoting ourselves to make. Hence every prayer which is not contrary the condition, if it be thy will, and it will always be the result.

God did not take the throne and that which in answer to his earnest prayer, but he did give him grace sufficient to endure the things and to come off more than conqueror, even with that besetment, whatever it may have been.

With Paraphrase And Comment

nd slow-footed to bear the heir worn necks and are n the mill of Nepos. at we may admire thee estors first do something e able to fall upon titles onors which we give and r your ancestors to whom hings."

and incisive argument illustration the poet exly and weakness of those boast of a titled aneageve them rank and disout personal merit on rt. He insists that they e virtues and perform hat made their ancestors they would derive any their lineage. He inculortant and valuable morthe virtues of the mind nfer and impart true nofatuity or weakness on rank to boast of the r entage or ancestry seems teristic of the race and t only in Roman society me of Juvenal, but to among civilized nations od of the world's history, et Horace, who preceded nost contemporary with his inimitable satire noiman fable. He makes e who are lost in stupid l titles and images. He, view of the strong and fluence that a thirst for icres over men, in his hic vein would make exrsons thus affected, saytful metaphor, "Glory aptive at the wheels of t car."

s have likewise given utmortal sayings upon the presented in the topic of Latin poet. Among those imes may be mentioned glish poet, who has pithrith makes the man." All ell the expressive senti- bert Burns, who wrote the guinea's stamp, the for a' that."

to be continued.) xas.

SECRET PRAYER.

when thou prayest, enter et, and when thou hast or, pray to thy Father in secret; and thy Father in secret shall reward Jesus Christ. not how often we may e, we still owe God and ther form of prayer—se- However sincere the pub- wever spiritual and far- wever holy and upright ret there is lacking that simplicity of speech so in secret prayer. It is y our notice that Christ secretly than publicly. s prescribed form: "En- closet." And again: "Shut he had no patience with s. They loved to pray e be seen of men." He nee with them, not be- rayed in public, but be- all formality. God judges the motives that prompts motives that lead us to set can be relied upon, yer the soul presents it- the Lord for inspection. in the world, it talks to out its mistakes. None od and the angels. There munion. The soul pleads No deception now. For- e. Face to face. No eye od's; no ear to hear but The child is now talk- her. Love predominates. Inspector points to the sots with a finger of love. We often hear it said, footprints of Christ. "Tis munion, but a great ans follow until the foot- on sight, then are ready e and abandon the way. o look around them, but There art thou, O Christ? comes back. "In thy n fly ye, ye lost pilgrims, ts and find your Christ. re to call loudly on you- top, for there the chill- sin rage the hardest; e is near, but know you voice mocks you, Christ r you in your closet. H. McANALLY, L. P.

THE LESSONS OF AFFLICTION.

The writer having been confined to his house with affliction for twenty years—never permitted to go out to Church or to mix and mingle with the outside world, and being poor and having a family—has passed through some very hard and sad experiences. During that time sickness is real helpful to us sometimes. In the hurry and worry of the world to-day we haven't time, or at least don't take time, to stop and think enough. While lying in sick we have time to meditate upon the goodness and mercy of God that have followed us all through life and upon our past life and see how and to what purpose we have spent our time and talent. The fact is, at times the good Lord places his children in a very dark, bleak place and shuts off his smiling face from them to show them something that is of real divine help to them that he couldn't possibly show them at any other time, place or under any other circumstance of life. If we never had any sickness, we wouldn't know how to appreciate health; if we never had any deaths among our loved ones, we wouldn't know how to enjoy life; if we never had to pass through deep waters, or the fiery furnace, or experience some real, painful headaches and heartaches as well, we wouldn't know how to cast our burden on the Lord, as he has taught us to do.

The fact is, every human being finds a Garden of Gethsemane somewhere in some sore trial, some place and sometime, where and when the human will surrenders to God, bows submissive to his holy will—that is the time and the place where one is made perfect, sanctified throughout mind, body and spirit. It may come in the death of a child, of a wife, a husband, a father, or mother, in a critical sickness; in the loss of property, or some other sore bereavement. We need not wait for these to pass into this sweet experience, but most of us do wait. We will not learn submission to the will of God till we are forced to do it. Such submission is generally born of hard and sad experience. What we ought to learn first we learn last. Yes, yes, God knows, God pities, God feels. He knows how it is, how it hurts. He gave up his only Son to die for us. This is comfort, consolation, real divine support. I don't know what we would do without it; and if he wills that we suffer affliction and privation in this life, what is that to us? We would be ungrateful wretches to murmur or complain at a kind providence who always has our best interest in view, if we trust him. But, brother, sister, I speak from experience; it is much easier to do the Lord's will than suffer his will. I

have tried both; but it takes a very high order of faith for us to say, "Thank the Lord for sickness, poverty and want, as for health, prosperity and plenty." Nothing but loving resignation can enable us to say, as Job did: "Though he slay me, yet will I trust in him."

Dear reader, I am pillowed up in bed while I write these lines. I try to be patient and not murmur, or complain. Pray that I may have sustaining grace, and if any one has any words of comfort or encouragement for us, we are thankful. Such is real helpful to us in our confinement. The Lord bless, comfort and keep his children unto eternal life, is my prayer.

A. A. McMILLAN, Alpine, Ark.

HO WSANCTIFICATION COMES BY TRUTH.

In order that truth may sanctify, the mind must be brought in contact with it. As soon might you expect iron to fuse without bringing it in contact with the furnace heat, as to look for sanctification where the Word of God has not by some process reached the human understanding.

The mind must also be familiarized with the truth in order to gain the benefit of the sanctifying process. If the truth is simply proclaimed in the ear, and passes out of the mind as soon as it passes in, making no more impression than does the musket-ball as it glances from the ironside, it will not prove to any extent a sanctifier. There must be adhesion as well as contact. By frequent reading of the Scriptures and, better still, by treasuring up their contents in the memory, making them the subject of meditation, turning them over and over in the mind until they become the warp and woof of the every-day thoughts, the Word of God will become familiarized to the candidate for sanctification, and will be to his soul like an atmosphere in which there is no impurity.

The mind must also comprehend the truth. Its true meaning must be discovered. Whoever neglects the opportunities which offer to hear the Word of God expounded, or to meditate upon what he has heard, will be properly classed with those who are "ever learning and never coming to the knowledge of the truth."

The truth, in order to sanctify, must be yielded to, and not resisted. Whoever sets himself, in any manner, to resist the truth, or whoever would evade the just conclusions to which it would compel him, interposes an insuperable barrier to his own sanctification. Prayer for sanctification under such circumstances would be a solemn farse.—William Campbell Seefeld in "An Highway There."

THE MOST POWERFUL ARGUMENT.

This is a world of conflict. The good man's soul is daily vexed with the sight of evil, and in the effort to overcome it he sometimes places great reliance upon his arguments, and is sorely grieved to find that, although his arguments are flawless, the enemy's armor is not even dented. He learns slowly but surely that men are more concerned with life than with logic. A faulty life

Devotional and Spiritual

Who will describe Lorna Doone? She is set as in a picture, yet who will paint her portrait? Listen, Jan Ridd, I will describe your Lorna: lily throat; ruby, mobile lips; brow fair, with dear hair clustering about it like a wildwood tangle of vines; cheek with fitting shadow of blush—"Stop!" get Jan Ridd roars as if he were a-singing in the village choir. "Have done—that is not my Lorna!" Neither is it. He loved her, and to him she was indescribable as heaven.

So in more generous measure Christianity is life, and defies description, and is a great, beautiful, and inspiring whole. The blessed life is no fragment, but is all we are. Learning, occupation, thought, love—these be parts. Repentance, faith, justification, regeneration, adoption, witness of the Spirit, growth in grace—these constitute an enumeration of particulars. They are skeletal. Religion is all these, and more. It is life.—W. A. Quayle, D.D., in "The Blessed Life."

THE MEANING OF THE CROSS.

Christ was not a mere example; that cross was never needed to be set up to explain to me the meaning of the word "example." He was an example, but not in his dying, not in his propitiatory act; he was an example—but on the cross, and all that belongs to the cross; he is the power of God unto salvation, the atonement, the mystery that makes all discords harmonious. * * We want more than an example; we want somebody to take off the leprous robe, and give us newness of life. And that Someone must not be one of ourselves, cannot be one of ourselves—must be God, God with us, Emmanuel, the incarnate Spirit. It must be God that dies. And we must not regard Jesus Christ as a mere sufferer. Too many of the pictures that have been verbally painted upon this subject have been unworthy of the occasion—how he moans, how he sighs, sobs, groans, and cries out for very sorrow of heart! The thieves who were crucified made no such ado about the cross; these emburled men despised the Roman and his gallows; but my Jesus trembles, says he is exceeding sorrowful, even unto death. Why is he less heroic than the thieves? See how the subject is degraded by talking

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about his merely bodily suffering. It was the sorrow of the soul, it was the sorrow that he endured that we might get rid of sin, and enter into the mystery of fellowship with God. Now you lift the subject to its right level, now you see why he came into the world. It was to save sinners.—Joseph Parker.

THE UNIVERSAL SUMMONS TO SAINTLINESS.

We need to get the word and idea of sainthood back to its New Testament usage, and to realize that it is not a far-away ideal to which only a few exceptional men can aspire, but a task to which all are summoned. We must avoid all distinctions which would create a religious aristocracy in the great commonwealth of the faith; for there are other and similar ways of pursuing the Christian ideal for all, as well as the Roman Catholic one. We may create distinctions by laying emphasis on the mere intellectual apprehension of the truth, between the cultured who have entered into the mysteries and the simple believer; or we may create distinctions even in the name of evangelical religion. The term "higher holiness," for example, which is common in certain quarters, is a most unfortunate one, though we must sympathize with every attempt to raise the level of aspiration and attainment. The danger is a spiritual exclusiveness, which may be only another form of Pharisaism, as well as leading the ordinary Christian to imagine that he has no call to realize to the full the Christian ideal. It is the common task to adjust all the duties and relations of life to the love of God, which makes its imperious claim on the human heart; and this task is not the exceptional, but the common, lot of all.

When St. Paul wrote to the Corinthians, he called them saints, though his epistles reveal sin which would have made a less stout heart despair of them. "The Church of God in Corinth," to which the apostle writes, was what Bengel calls a great and joyful paradox. When we think of the evil reputation which the city had among the cities of the ancient world as a place notorious for its debauchery, the very name of Corinth being a byword for loathsome sin, we get some idea of the strange combination of the two names which makes Bengel call it a paradox. But the circumstances which made it a great and joyful paradox made the apostle all the more anxious to lift up the standard of holy living, and to keep it up, and induced him to lay

stress on the high calling. In his very designation of them as "saints," titled and called "to be saints," he points to the character that was expected of the disciples. He reminds them, in a sort of playful anticipation, of their dignity, that they may stand fast in their present attainment, and may overcome the enemy. The process is stated as a completion, the work is stated as an act, but there is no satisfaction in the combination of ideas. It just means that they are sanctified, and are called to the consequent life.—Rev. Hugh Rank, D.D., in "Culture and Restraint."

WISE HUSBAND.

Suggested a Food Cure.

All of the medical skill in the world is powerless to cure certain diseases unless the patient is put upon pure, scientific food. Then the disease seems to cure itself in many cases, proving that nature was despatching proper food to build a healthy body again.

In this simple way the use of Grape-Nuts in place of fast food has worked many cures when medical skill has been exhausted. A lady of Grandfield, N. J., who had been an invalid for over 10 years, says: "I have been treated by eminent physicians of New York, Brooklyn and Newark, besides taking innumerable proprietary remedies of a cathartic nature to regulate the bowels."

"My last physician advised a sanitarium, but my husband who had been reading one of your articles said, 'Not until we have tried the best of science.' So we got some, and I have now used Grape-Nuts for 8 months. When I began my weight weighed 85 pounds, now I weigh 105; my stomach has grown strong and normal, my bowels are so regular that I have thrown cathartic pills to the dogs, the vertigo has left me, and my whole system has gained vigor and tone. I can now take a 25-mile ride on my bicycle and enjoy it."

"I am convinced that the chief cause of my ill health was indigestion food that neither digested nor nourished. Since I have been fed right I feel right." Name furnished by Postum Co., Battle Creek, Mich.

which means that we are only gradually becoming what we are called to be. The process is stated as a completion, the work is stated as an act, but there is no satisfaction in the combination of ideas. It just means that they are sanctified, and are called to the consequent life.—Rev. Hugh Rank, D.D., in "Culture and Restraint."

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R CURED



R CURED.

Magnolia, Ark. ... I only had to use a very short time. I was discovered and perure of cancer, bronchitis, ...

only a short time off. ... point of long service at bench are Judges ...

the Capital of Den- ...lected a Socialist May- ...working painter, named ...

ng and photographing ... pairs of ears of per- ... those of 2,600 insane ...

NG CONTEST. ... Family Kitchens. ...ave a champion interment- ...

and greasy meat, and ...oggy biscuits, cake, etc. ... Postum and tea is ...

Notes From the Field.

NORTHWEST TEX. CONFERENCE.

WACO, FIFTH STREET.

M. S. Hotchkiss: Have just closed a fine meeting at Fifth Street, Waco, Texas. Was assisted by Rev. Jno. E. Green, of Beaumont ...

EASTLAND.

C. E. Statham, April 7: We closed on Sunday night, March 29, one of the most wonderful meetings Eastland has known for years ...

MUNDAY.

Ed R. Wallace, April 19: Our second Quarterly Conference was held by J. W. Miller ...

HOLLAND.

C. S. Cameron, April 11: Our ladies of the W. F. M. Society of the Georgetown District have just closed a very interesting session ...

RANGER.

J. L. White, April 7: A good people—some religious, others not so religious; a hearty welcome; friendly young people, and of a high type ...

NORTH TEXAS CONFERENCE.

REINHARDT.

Sam'l Weaver, April 12: Our second Quarterly Conference has been held Bro. Morgan, from Garland, was with us on Saturday and preached us a very nice sermon ...

FRISCO.

T. E. Bowman, April 11: I wish to report in behalf of the W. F. M. Society the results of our Easter exercise, which may be summed up in three parts: 1. Offering; 2. Advance in membership; 3. Impressions made ...

WEST TEXAS CONFERENCE.

ANCHORAGE.

H. E. Walston: Our Easter services at this point were a great success. Rev. W. J. Johnston, presiding elder, preached forcible sermons for us, leaving us free to give undivided attention to the music ...

ON THE BORDER LAND.

R. E. Nunn, Eagle Pass: Not of "kingdom come," but where Texas soil and cañons are washed by the rippling waters of the Rio Grande ...

native, Rev. A. Cardenas, and our own brother, Maad, Catholicism will yield to the "dark" ... "dark may be the night and rough the way, and though, Bro. Maad, you may have slept in the home of him who happened to be born of other blood or may have found religion at night on the plain ...

TEXAS CONFERENCE.

ANDERSON.

W. W. Horner, April 12: We think we are making some progress on this work, although we were greatly hindered during the winter and early spring by continuing rains ...

TEXAS CONFERENCE.

LEGGETT.

J. C. Kee, April 7: I reached my appointed work just a short while before daylight, but was very much pleased to find a glad welcome ...

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women ...

READ THIS:

Cisco, Texas, Oct 18, 1901. Dr. E. W. Hall, St. Louis: Dear Sir: We have sold your Texas Wonder, Hall's Great Discovery, for several years ...

that within another month we will have Sunday-school in operation over this on the week. We closed our protracted meeting at Camden on last Sunday which was a great success ...

NEW MEXICO CONFERENCE.

SAN MARCIAL, N. M.

Geo. R. Ray, April 8: We have just closed a good meeting, several conversions and conversions to the Church. Bro. J. J. Russell of Fairchild, Texas, came out and held a service ...

TEXAS CONFERENCE.

MISSIONARY INSTITUTE.

The pastors of Downtown District, North Texas Conference, organized the Missionary Institute and Pious Conference, held at Dallas, March 25, 26 and 27 ...

Important Notice.

The District League and Sunday-school Conference to be held at Abilene has been changed from April 25 to June 25 ...

A Correction.

In justification of myself and my church, I want to state that the minutes show a deficit on preacher's salary \$5.25 ...

To Members North Texas Conference.

I have left about 25 copies of our last minutes on hand. I am desirous of giving a copy to every member ...

UNANSWERED LETTERS.

April 3-C. A. Evans, sub. J. T. Teles, sub. S. R. Hay, sub. O. A. Shook, sub. I. B. Gordon, sub. W. F. Burson, sub. J. E. Wagner, sub. W. H. Strickland, sub. H. E. Grimes, sub. W. T. Melvin, sub. W. F. Davis, sub. E. B. Pettie, sub. S. W. Lowe, sub. E. T. Bates, sub. J. M. Armstrong, sub. T. (unreadable), sub. A. C. Dugg, sub. J. I. Morgan, sub. J. W. Harman, sub. Nath Thompson, sub. ...

DISTRICT CONFERENCE NOTICES.

TERRILL DISTRICT. ... Texas District Conference will meet May 22nd, instead of May 23rd, at ...

MCKINNEY DISTRICT. ... The McKinney District Conference of North Texas will meet on May 23rd, ...

FRISCO DISTRICT. ... The Frisco District Conference will meet on May 23rd, ...

REINHARDT DISTRICT. ... The Reinhardt District Conference will meet on May 23rd, ...

WILMOT DISTRICT. ... The Wilmot District Conference will meet on May 23rd, ...

ANDERSON DISTRICT. ... The Anderson District Conference will meet on May 23rd, ...

REINHARDT DISTRICT. ... The Reinhardt District Conference will meet on May 23rd, ...

FRISCO DISTRICT. ... The Frisco District Conference will meet on May 23rd, ...

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ANDERSON DISTRICT. ... The Anderson District Conference will meet on May 23rd, ...

FRISCO DISTRICT. ... The Frisco District Conference will meet on May 23rd, ...

The A Home A Circle

TELL THEM SO.

By Elsie Malone McCollum.

You love your mother dearly, yes.
No other touch like hers you know,
No tender lip, her very life can bless,
But do you ever tell her so?

Your father worked from youth to age,
That you in frame and mind might grow,
And gratitude now fills your heart,
But do you ever tell him so?

You love that brother, thoughtful kind,
And all your sisters dearest grow,
You love all those within your home,
But do you ever tell them so?

Your friends and neighbors bring you joy,
And, were they gone, you'd miss the glow,
Their love has cast upon your life,
But do you ever tell them so?

The life companion at your side,
Whose smiles you must know,
Is dearer than all else beside,
But do you ever say "I'm so?"

O, then speak out the words of cheer,
Do tell them so, you tell them so,
Make heaven and earth with joy bells ring,
Do tell them so, yes, tell them so,
Haskell, Texas.

PRAYER.

Whatever an exhaustive discussion of this subject might develop, there are at least three points of prime importance. Prayer should be—

Earnest on the part of him who offers it.

Intelligible to those in whose behalf it is offered, and who are expected to join in it; and

Reverential toward the Being to whom it is offered.

God evidently intends that all should pray to him, and to that end has made access possible to all. The requisites of true prayer can be fulfilled as well with the thoughts and words of childhood as with those of maturity; can be met just as adequately in the crude, natural signs of the dumb as by the approved ecclesiastical intonation of the prayer book. The preparation is of the heart, and then the best the tongue or hand can do is acceptable.

Persons, especially the more sensitive and devout, are often annoyed by what they think their inability to make adequate expression of their prayers. Such refuse to lead in public worship, or attempt to make their performance of the duty more satisfactory by memorizing and using sentences and phrases they have heard others use, regardless of their fitness to express their wishes, or of the intelligence of their auditors. Considering prayer so completely an affair of the heart, they think the manner of bringing it to the conception of others, and inducing them to agree in offering it, points of comparatively little moment. Not that they are to be neglected, but left to the heart. If the heart is sincere, the one praying will ask for what he thinks he and those praying with him need. He will be truthful. If he is thoughtful, he will do this in language intelligible to them and reverential to God. The servant who brings an acceptable gift is soon dismissed, and the wrapper in which it was brought thrown aside. Yet he who would make his offering most pleasant should have a care that even these perform their part well.

In making prayer intelligible to those worshiping with us, we must have regard to their capacity and grade, offering such petitions as they should offer, and in language they comprehend. All stiffness and formality should be avoided. I remember seeing an old gentleman once offer this at a table where a number of children were seated. "Heavenly Father, we thank thee for these potatoes, and this meat and bread and butter, which thou hast allowed to be prepared for us. We pray that they be blessed to our good, and that thou wilt guide us in eating such and so much as will make us strong and healthy." There was not the shadow of irreverence or familiarity in his expression; but upon every face the marks of intelligent devotion. Contrast this simple statement of fact and desire with the ordinary address to the "beneficent Heavenly Parent, Giver of every good and perfect gift," about "creature comforts to sustain our frail, dying bodies," and asking that "a suitable portion be sanctified," etc., and this point will certainly be clear to every one.

The value of intelligent speech in family worship is still more important, as it is a more extended and pronounced act of worship. It is the expression of the wants of a number of persons—of the love, the gratitude, the faith of each—and must be accepted and indorsed by each as his own prayer. The little ones have their trials at school and on the street, as well as the parents in their places, and need equally the protecting and guiding favor of God. They need the en-

lightening, converting influence of the Spirit as well as do the heathen. These should be asked for in such expressions as will lead each to recognize his case and say, "Amen!" to the petition.

Of course, prayer so conducted is a serious matter. It should always be. If I am speaking for one in words which he can but partly understand, or if he does not know that I am referring to him, is it any wonder that he does not listen, and is not affected? Is it strange that in public congregations persons manifest no interest, give no attention while the services are so indefinite and general that they do not feel themselves included?

I remember once a bright little boy was sent to my desk for reproof or punishment. After some conversation, during which he acknowledged his fault and professed to be sorry for it, I sent him to make apology and restitution. He hesitated at the door, and, turning back to me, said: "Please don't tell God about it." "But," said I, "he already knows all about it. I will tell him you are sorry, and ask him to help you to do better." He at once assented, and I am sure fully realized that my prayer was his.

The prayers of some are made up of quotations from beginning to end. Those of others sound like original conversations, involving confessions with pleas for pardon, acknowledgment of blessings with words of gratitude, recitals of weakness with cries for strength, acknowledgment of ignorance with prayers for guidance, as though face to face with the one addressed.

As a help, I suggest that the duty and privilege of prayer be made the subject of thought and study; that when we would indulge in prayer we give attention first closely to the matter of our prayer.

If we are alone, God knows all, sees all in our heart, and words are not needed. We may need to use them as helps to definiteness and attention, but he does not. If there are others with us, their wishes and needs must be known and included with ours, and our manner and words must be such as to lead them to participate in the prayer.

In this irreverent time, when the name of God is heard more frequently in profanity than in worship, it is difficult to maintain the proper appearance of reverence. The heart may be right, but it is dependent upon the brain for the words which will manifest it to others. Hence, no doubt it frequently occurs that the feelings and desires of the purest and best heart are by a shallow or uneducated brain set out in words which shock the hearer, and destroy rather than promote worship.

It is thus we are sometimes offended at the flippant manner in which some young persons take part in public services. I am quite sure such cases are far more frequently the result of inexperience than of a want of devotion. The offenders need advice rather than censure. And the advice to be communicated to them, personally, with the evidence of a loving desire that they should do well and not to others to reach them at last by the usual channels of gossip with the usual injurious results.

It is the duty of pastors and leaders to example and instruct the young under their care as to the best form of prayer—the proper sentiments, the order in which they should come, and the best words to express them. As we consider the importance of this matter, and the great need there exists, we wonder that so many of them do not adopt and carry out some suitable course.—Western Advocate.

THE ADVENTURES OF BETSY.

"Oh, dear!" sighed Betsy, "how I should enjoy this ride if I wasn't in a bag!" and then she cried softly. She looked extremely funny with her head sticking out of the bag, which was tied snugly under her little furry chin.

Flossy and her mother were going to Aunt Myra's to spend Thanksgiving, and there was nobody to take care of Betsy while they were away.

"We might take her with us, if there were any way to carry her," said Mrs. Fuller, when they were talking it over.

"Why can't we put her in a bag, the way grandma carried Chickie Gray home last summer?" asked Flossy.

Of course you have guessed that Betsy was a kitten. And although a cat and a hen are no way alike, Mrs. Fuller thought it a wise suggestion, as the kitten would be apt to suffer if left to take care of herself for a week. So a bag was made and slipped over Betsy's soft gray coat, in spite of much vigorous kicking.

When Betsy found herself thus imprisoned, she gave several angry spits; but they were useless, as she confided next day to Gwendolyn and

Van Alstein. Aunt Myra's two Angora kittens.

"If you ever travel, that's the way you'll be likely to go; and it really is much better than a basket," she informed them.

Gwendolyn's beautiful yellow tail swayed gracefully to and fro, and Van Alstein's whiskers bristled, as both purred complacently: "We don't travel, my dear; we are Angoras."

"So am I!" snapped Betsy, with a toss of her head. Then she suddenly remembered that Flossy once said to her: "You're a beauty, Betsy, if you are only part Angora."

"I guess that part must be my tail," mused Betsy; and she began to sway it back and forth just as her pure-blooded Angora companions were doing.

Vain little Gwenny had been flattered until she had grown to believe there was nothing in the world so beautiful as her coat of glossy yellow fur—unless it was Van Alstein's pure white one. Both kept aloof from Betsy, who wandered forlornly about all day.

At length the two Angoras decided that they were not behaving politely toward their visitor, and over a saucer of warm milk they concluded to be more friendly.

"Are you going to make a long visit?" Van Alstein asked Betsy next morning, as she lay curled up behind the kitchen stove.

Betsy replied that she didn't know. She wanted to add she hoped not, for she was feeling lonely and homesick.

"I hope you are going to spend Thanksgiving with us," purred Gwendolyn, settling down sociably beside Betsy; while Van Alstein, from the other side, blinked his approval of the statement.

Before noon Betsy knew that the pantry was full of pies, and cakes, and jellies, and had even taken a sly peep led by the now friendly Angoras, at the big turkey quietly reposing in its iron coffin ready for the next day's roasting. No knowing what might have happened if Aunt Myra had not discovered the trio, and shut the pantry door.

The next day was Thanksgiving. Flossy was in the kitchen helping Aunt Myra. The kittens, much to their disappointment, had been banished to the shed, where occasional savory odors were wafted to them.

"How good it smells!" mewed Betsy, taking long, delighted sniffs. "Do you suppose we shall get any of it?"

"Not a doubt!" purred the confident Angoras.

But Betsy was not so sure; and when the door was accidentally left ajar, she slipped through. Nobody saw her in the happy confusion, and she might have remained there unnoticed, had she not allowed her foolish curiosity to betray her.

Flossy was chopping the giblets in a wooden tray, and Aunt Myra had the oven door open basting the turkey. What a chance for Betsy! Several quick sniffs made her long for a taste. She raised her paw just as Aunt Myra was shoving the pan back into the oven. Poor little Betsy! She didn't know that the pan was hot—how should she?

"Scat! you naughty kitten!" exclaimed Aunt Myra. And she shut the oven door with a bang that frightened poor Betsy half out of her wits. One bound landed her in the tray with the giblets.

"Why, Betsy Scabury!" exclaimed Flossy, springing to her feet, and up setting the tray, giblets and frightened, crying Betsy upon the floor.

Another quick "Scat!" from Aunt Myra sent Betsy limping into the shed.

The Angoras received her with dignified astonishment. Poor Betsy felt that she was in disgrace, and applied her cooling tongue to her wounded paw in silence.

Presently Gwendolyn trotted over to the corner where the unfortunate kitten was trying to hide herself, and touched her gently with her silky paw. Betsy mewed softly; whereupon Gwendolyn purred sympathetically, and Betsy grew confidential.

"Do you think I shall get any dinner?" she questioned, anxiously, after she had finished relating the misfortunes through which she had passed.

You may get your dinner, but I fear you will not be trusted again," Van Alstein's voice was deep, and more closely resembled a growl than a purr. Just then the door was thrown hurriedly open.

"You poor little thing!" cried Flossy, tenderly touching the smarting paw. "Here is a nice dinner for you; but you must eat it alone, because Aunt Myra says you are not to be trusted."

Gwendolyn and Van Alstein had trotted off in answer to a summons from the kitchen.

Betsy thanked her mistress with a low mew, and ate her dinner in solitude.

When the three kittens met again to talk it over, Betsy was quite humble. A cat that had been through such humiliating adventures could not afford to put on airs, she said; and a very demure and well-behaved kitten, with a bandaged paw, allowed the trav-



If jewelry or anything of delicacy and value is to be cleaned, and you do not know how to do it, just ask one question: will water injure it? If not, you can wash it in Ivory Soap suds. Pure soap and water will make all sorts of dainty things as clean as when new, but be sure that the soap is pure, for uncombined alkali, grease, rosin and the other ingredients of ordinary soaps may do damage.

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elling bag to be tied under her chin several days later, without a struggle.

"It must be because I'm only part Angora," Betsy mused, as she thought regretfully of her unfortunate misdemeanors, curled up closely in Flossy's lap, on her homeward trip.—Zion Herald.

HOW ARE WE BUILDING, AND WHERE?

A rich lady dreamed that she went to heaven and there saw a mansion being built. "Who is that for?" she asked of the guide.

"For your gardner."

"But he lives in the tiniest cottage on earth, with barely room enough for his family. He might live better if he did not give away so much to the miserable poor folks."

Farther on she saw a tiny cottage being built. "And who is that for?" she asked.

"That is for you."

But I have lived in a mansion on earth. I should not know how to live in a cottage."

The words she heard in reply were full of meaning: "The Master Builder is doing his best with the material that is being sent up."

Then she awoke, resolving to lay up treasure in heaven.

What are we sending up? What kind of material are we building into our every day life? Is it being sent up?

"Every deed forms a part in this building of ours. That is done in the name of the Lord."
—Selected.

COMPOSITION ON HENS.

"Hens is curious animals. They don't have no nose, nor no teeth, nor no ears."

"The outside of hens is generally put into pillars and feather dusters. The inside of a hen is sometimes filled up with marbles and shirt buttons and such."

"A hen is very much smaller than a good many other animals, but they'll dig up more tomato plants than anything that ain't a hen."

"Hens is very useful to lay eggs for plum pudding. I like plum pudding. Skinny late eat so much plum pudding once that it set him into the colicery."

"Hens has got wings and can fly when they are seart. I eat my Uncle William's hen's neck off with a hatchet and it seart her to death."

"Hens sometimes make very fine spring chickens."



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TO REV. G. I.

I thank you sir words of brotherly risk of boring of the Advocate. I etice and record I doing it will be no the personal pro I am egotistical, self more clearly past life I have by timidity, often should have spoken a pulpit n ssembly without f You and I were and began our m: My first recollecti father and motho worship that of "Thus far the Lx and going to Ch never attended b in my childhood, the frontier of A going to Arkansas as in 1849. You r ing privilege wer tered the ordinary the log cabin sel days. I never sa college until I w of age. I read childhood, and in I read it through ing the New Test gloriously convert at home in my I have never doub of my convosior overwhelming an tion from darkness and despair to joy clear and satisfie soon doubt my e version. Yet it i flicting struggle i gious life. Natu fun-loving dispos by the influences and ungodly youn wrong. Feeling i to preach and str call for seven ye I must yield or peace and happin leaving a good h and a good payi aden to loved o lot with the pho day, my outfit e a single man wa received in the fi ministry. A sala not often paid. M of the most succe years of my life ments filled mon two hundred acre I always tried o ed the doctrens o denounced sin in made no compron Fourteen years in ship, and I alwa same charge for three instances o changed. I suffer ead and annuat years a four years of res ag n, and for n work—fourteen o districts. I never to recreate and l When d sease fore on two occasion own expense a d I was elected a d eral Conferences, joyed the friend of my brethren; me great kindnes letters. Six of o of the connectio ed me since I h You enjoy two bl mine in these latt dom from pain a to hear a sermo time, and many been spent withou and more than eil ed since I have though I hear th that call the wor ery week. Yet I summons. Aside got five of our A periodicals sent dear friends, whil with secular new industriously gi throughout the pain or visitors in is meagre, yet b

WE WAN

Free and prepaid Texas Christian A tle of Vernal S Wine. Only one cures indigestion, Bladder and Prost Write now to V pany, 40 Seneca S This remedy for druggists.

TO REV. GEO. G. SMITH.

I thank you sincerely for your kind words of brotherly sympathy, and at the risk of boring you and the readers of the Advocate, I will tell my experience and record my opinion. In thus doing it will be necessary to often use the personal pronoun I, not because I am egotistical, but to express myself more clearly. Through all my past life I have been much restrained by timidity, often being silent when I should have spoken out. I never entered a pulpit nor addressed an assembly without feelings indescribable. You and I were born the same year and began our ministry the same year. My first recollection calls to mind my father and mother singing at family worship that old hymn beginning "Thus far the Lord has led me on," and going to Church on Sunday. I never attended but one Sunday-school in my childhood, as I was reared on the frontier of Arkansas and Texas, going to Arkansas in 1843 and to Texas in 1849. You readily see my schooling privileges were meagre; yet I mastered the ordinary branches taught in the log cabin school houses of those days. I never saw anything called a college until I was twenty-five years of age. I read the Bible from my childhood, and in my fourteenth year I read it through consecutively, reading the New Testament twice. I was gloriously converted at family prayers at home in my fourteenth year, and united with the Church at once. I have never doubted the genuineness of my conversion. It was so clear, overwhelming and joyous—the transition from darkness to light, from gloom and despair to joy and gladness was so clear and satisfactory that I would as soon doubt my existence as my conversion. Yet it was a long and conflicting struggle for me to live a religious life. Naturally of a buoyant fun-loving disposition and surrounded by the influences of a new country and ungodly young people, I often did wrong. Feeling that it was my duty to preach and struggling against that call for seven years—when I decided I must yield or give up my hope of peace and happiness—I acted at once, leaving a good home, loving kindred and a good paying business. I bid adieu to loved ones and cast in my lot with the pioneer itinerants of that day; my outfit costing more than I a single man was then allowed, and received in the first two years of my ministry. A salary of \$150 was all not often paid. My first year was one of the most successful and happy years of my life, with nine appointments filled monthly and more than two hundred accessions to the Church. I always tried to do my duty; preached the doctrines of our Church plainly, denounced sin in emphatic terms and made no compromises with the world. Fourteen years in the presiding eldership, and I always remained in the same charge four years, except in three instances when I asked to be changed. I suffered much with a diseased throat and was forced to superannuate years ago for rest. After four years of rest I became effective again, and for nineteen years did full work—fourteen of these years I served districts. I never had time to go off to recreate and have a good time. When disease forced me to seek relief on two occasions I employed at my own expense a supply to fill my place. I was elected a delegate to four General Conferences, and have always enjoyed the friendship and confidence of my brethren; and now they show me great kindness by their visits and letters. Six of our Bishops and four of the connectional officers have visited me since I have been a shut-in. You enjoy two blessings that are not mine in these latter days, to-wit: freedom from pain and ability to go out to hear a sermon. I suffer all the time, and many a long night have been spent without any sleep or rest; and more than eight years have passed since I have heard a sermon, though I hear the ringing of the bells that call the worshippers together every week. Yet I cannot go at their summons. Aside from my books I get five of our Advocates and several periodicals sent me gratuitously by dear friends, while others supply me with secular newspapers. My time is industriously given to reading throughout the day, unless intense pain or visitors interfere. My income is meagre, yet by economy we man-

age to survive. I do not allow the higher critics nor the discoverers who delve in ancient ruins and give forth their vague and unfounded opinions and suppositions to molest me for a moment, for no two of them agree in anything. A skeleton lately discovered is said by one scientist to be 12,000 years old, and another thinks it about thirty, and not over fifty years old. I believe the Bible as it is, and have no patience with the many suppositions and theories set forth by the would-be wise of our present times. I am more troubled over the small number of conversions and accessions to our Church of late, and the decrease in the number of preachers going into the itinerancy. Nearly 600 local preachers are now serving as pastors in our Church. I do not think I am pessimistic, but I do believe we require our pastors to take up too many collections, and to attend too many conferences, conventions, etc. Nine regular and several special collections are now required of them; and their success is largely gauged by the amount reported. About eight different Church convocations are held annually, and pastors are expected to attend them. If all these things are attended to at least one-fourth of his time must be employed, and his mind and efforts diverted from the great work of winning souls for Christ, and successfully conducting the highest and best work in which it is possible for men to engage in this life. It has been suggested that the reason the priest and Levite passed on either side of the poor fellow who lay bleeding by the roadside, were in great haste to reach a convention called for the orthodox Jews in Jerico. I feel sure that legitimate and much-needed work is often neglected nowadays to help some on to some Church gathering. Too much time, energy and money expended in this way I verily believe. I concur in your views in reference to the greatly needed and widespread revival all over our land. Deep conviction for sins committed, genuine repentance, deep contrition and faith in Him who came into this world to call sinners to repentance and to save men from sin is the crying demand of to-day. I do not believe the Lord ever stopped to inquire about the literary endowments of men needed to minister in his Church. The record shows that men were called who did their work, whatever it was, in the best possible manner. Moses was tending sheep, Gideon was threshing wheat, Joseph was out to serve his father, Saul called while searching for stray stock, Elisha while plowing, David while keeping sheep and visiting, Peter, Andrew, James and John while fishing, Matthew while collecting tax, and our sainted Marvin from the log cabin in the far West. The Lord wants men who do any and everything speedily and in the best way. If scholars, thoroughly regenerated, so much the better. If not, the Lord needs them any way, and why should the Church bar them out by unwise legislation? Years ago I knew two preachers about the same age; one a graduate of a university and in a large city Church with a \$2000 salary, eloquent, rhetorical, a fine pulpit man. The year closed and not a single conversion, and a loss in membership. The other, who had attended school for only two years in his boyhood, was on a country circuit; got as salary less than \$400; had over three hundred accessions to the Church and four hundred conversions. Which of these two was the greater? Judged by our Lord's standard—"By their fruits ye shall know them"—it must be the man who had the great work. Yet to-day the first mentioned still occupies the first position, while the other, still unknown to fame, continues to lead people to the Lord. His reward is on high, where he will shine as a star of the first magnitude. "For God hath chosen the foolish things of the world to confound the wise" for "not many wise, not many mighty, not many noble are called." The called are to preach Christ crucified as both the power and wisdom of God. This is what the world is to-day wanting to hear, and not lectures on science, theories, suppositions, men and "get there," etc. I do not believe our preachers should waste time and opportunities on such themes. Now some scion of wisdom will be ready to say these old men (G. G. S. and E. L. A.) are fossilized and out of date. To all such I ask, are the doctrines and truths of the Bible fossilized? Do we need another and better? I advise all who are thus inclined to seek another communion. Well, we will soon go forth to try citizenship in a better world. I am not troubled with doubts, "For I know whom I have believed." He will keep me, help me and ultimately receive me up to glory. We will be strong over there. I will walk erect, and you will not be limping any more. In three months I will be sixty-seven years of age. Fifty-two a Church member and nearly forty-six a preacher. My fourth attempt to preach was made after I was a pastor. If I could

live life over I could do a better work if I had my present experience. My present condition is attributable to my imprudence and the demands of others. It is all well, however.
E. L. ARMSTRONG,
Corsicana, Texas.

WHAT ARE YOU GOING TO DO WITH YOUR LIFE?

This question should be presented to every thoughtful-minded person. What are you going to do with your life? Are you going to drift aimlessly down the stream of time, with no higher and nobler purpose in view than to live for the mere fleeting pleasures this world affords? You who are moulded in the likeness of your Creator, possessing an immortal soul and endowed with an intellect capable of enjoying all the beautiful things God has placed in this world? Why should we drift idly down the stream of time, wasting all the precious golden moments, which are only lent to us for a brief space? In the words of Longfellow, "Life is real, life is earnest." This world is not our eternal abiding place. We will only stay here for a brief space. This is only a preparatory state in which we are to prepare for that home in which we shall live when our brief life here is over. What a serious thought, to think, after a few short years' sojourn in this world we will pass into eternity. Then the thought should be, where am I going to spend eternity? Two eternities lie out before us, one to the right and one to the left. To the left Satan and his cohorts stand beckoning us to that eternal land where in sin and misery through eternity we shall stand. To the right, Jesus our Savior stands beckoning us to fairer lands. With all this in view, how can we drift aimlessly down the stream of time? How sad to see a person who has whitened the head and the furrows of time have plowed the brow, and has never turned their thoughts to things better and nobler than to lay up treasures on earth, without turning his thoughts to that life he must live when his work on earth is done. Thus we see him pass into eternity, without hope and without God. No comfort does the pleasures of this world offer after this fleeting life is over. Now, in contrast with this character, I see another form drifting down the stream of time. 'Tis an old man, stooped with age. Still the light of joy and peace illumines his aged face. Why? What hopes has he? For years the fierce storm of adversity has beat against his frail bark; but he is an old soldier of the Cross, who from youth down to old age has built upon a firm foundation, so when the fierce winds of death sweep over his frame he is unmoved because his foundation is strong. Thus he passes into eternity to partake of pleasures this world never offers. What are you going to do with your life? You who are in the morning of youth? You have not drifted far down the stream of time. Determine now to make something out of your life before the ravages of time imprint their mark upon the brow; before the sorrows of age chill the heart, when you shall say, I have no pleasure in life.
MAMIE SHUPTRINE,
Kennard, Texas.

"Worth Its Weight In Gold"

DR. RADWAY & CO., New York—Gentlemen: I send enclosed M. O. for which you will please send me one dozen Radway's Ready Relief and one dozen Radway's Pills. Your Ready Relief is considered hereabouts to be worth its weight in gold. This is why I am induced to handle it. I have handled ——— Oil for some time, but I consider the R. R. R. far superior to this, as it gives better satisfaction. J. M. ALEXANDER,
HOXBAR, I. T.



Radway's Ready Relief cures the worst pains in from one to twenty minutes. For Headaches (whether sick or nervous), Toothache, Neuralgia, Rheumatism, Lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate relief, and its continued use for a few days effect a permanent cure. Sold by all Druggists.
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Montreal.

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I have been using the Machine bought of you eighteen months, and am well pleased with it in every respect.
MRS. S. C. CARTER,
Fentress, Texas.

USE Pure White Lead and Pure Linsed Oil and you will know exactly what you are getting—absolutely the best and most economical paint in existence. Employ a responsible, practical painter to apply it and the result will be satisfactory.
If interested in paint or painting, address

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Dr. Terrill's New Book Diseases of Men
ALSO HIS 100-PAGE BOOK ON CHRONIC DISEASES
My newest book, just from the press, should be in the hands of every man, young or old, in the United States. It contains information which is the precious result of thirty years' devotion to the treatment and cure of all diseases, and gives invaluable information regarding blood poison, piles, venereal diseases, all forms of nerve-weak debility, and all other phases of disease. My book will give you a clear understanding of your own and will convince you there is a way to perfect cure and full restoration to health and happiness. This book, with complete symptom book, will be mailed free on application. Address
Dr. J. H. TERRILL, 285 Main Street, DALLAS, TEXAS.
Persons desiring to Dallas for medical treatment are respectfully requested to interview Dr. Terrill, officials and leading business men in reference to the best and most reliable Specialist in the city.

SOMETHING NEW IN SEWING MACHINE WOOD WORK



THE ABOVE ILLUSTRATES OUR NEW SWELL FRONT DROP head furniture fitted to our ball bearing stand. The design of this case is patented and controlled exclusively by the factory furnishing this machine. It is furnished regularly in Oak or Walnut finish, at \$23.50. The front of the table is beautifully curved with the swell front pattern formed to correspond with the corners of the table and made up of three thicknesses of wood with the grain crossed, and bent to form, which makes them very light, yet strong. The drawer cases where the drawers slide are fitted with raised platforms, and the sides of each drawer are extended below the bottom of the drawer proper, thus forming guides which fit closely to the case platform, and serve to guide the drawer so that it will slide in and out readily. This construction insures the drawer always working freely and never binding or sticking, a very common complaint and source of annoyance with the ordinary style of construction. The technical finish is very high and the grain of the wood is all carefully selected, and, as a result, the general appearance is extremely rich and pleasing. One year's subscription to the Texas Christian Advocate and this fine machine for

\$23.50

FULLY GUARANTEED. FREIGHT PREPAID
Cash must accompany all orders. Address
TEXAS CHRISTIAN ADVOCATE, Dallas, Texas.
REMEMBER, we still sell the old reliable machine that we have sold for years, freight prepaid, for \$24.00.

efficacy and you do not one question. Pure all sorts of when new, pure, for sin and the soaps may

he did his hands were collar was awry. "The having serious trouble ruct a tent which would explained, "and I had dp them fix it. I don't one down now, and we hered any more." This al Senators and a diplo kept waiting while he children's game never ress the President.—Ex

ATTENTION ON HENS.

rious animals. They nose, nor no teeth, nor of hens is generally put feather dusters. The is sometimes filled up and shirt buttons and ry much smaller than a er animals, but they smato plants than any- a hen. y useful to lay eggs for I like plum pudding, so much plum pudding him into the colory. ot wings and can fly scart. I cut my Uncle neck off with a hatchet to death. times make very fine

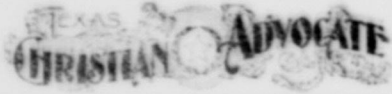


ge, Tyler, Texas.

building, largest com-orthand school in the ing, actual business from tyne. Shorthand taught or in 7 to 12 weeks with rds to the minute, or no time and cost and one s the speed of other s- hold the world's record, d for graduates. Write ned catalogue, free, and wated.

WE WANT TO SEND

Free and prepaid, to any reader of Texas Christian Advocate a small bottle of Vernal Saw Palmetto Berry Wine. Only one dose a day perfectly cures Indigestion, Constipation, Kid-Bladder and Prostate, to stay cured. Write now to Vernal Remedy Company, 40 Seneca St., Buffalo, N. Y. This remedy for sale by all leading druggists.



L. BLAYLOCK, Publisher.

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

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SIX MONTHS 1.00
THREE MONTHS .50
TO PREACHERS (Half Price) 1.00

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All ministers in active work in the M. E. Church, South, in Texas are agents and will receive and accept for subscriptions.

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

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

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

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

L. BLAYLOCK, Dallas, Texas.

DISTRICT CONFERENCES.

Table listing district conferences: San Antonio, San Angelo, Ft. Worth, Dallas, etc., with dates from April to July.

LOCAL PREACHERS, TAKE NOTICE.

According to an act of the last General Conference it is now necessary for all local preachers to submit a written report of their work to the District Conference and pass an examination of character.

EDITORIAL BIRD-SHOT.

Never go on record when you are angry.

A good heart is often better than a bright brain.

A bad conscience is more troublesome than the toothache.

The man who is always true to himself will be true to others.

We are never more thoroughly dissatisfied with the world than when we are dissatisfied with ourselves.

To say that the world is growing worse is to cast a serious reflection upon the progress of the gospel among men.

When we grow old, inactive and infirm there is a growing tendency upon our part to put the golden age in the years that are gone.

Christ made himself so essential to the needs of the human heart that it is impossible to limit his presence to the pages of history.

While it is true that we are living at a time when a teaching Church is a necessity, yet the old revival methods have not grown obsolete.

The man who crawls into himself and grows while the procession passes by will ultimately come out of himself too late to do the world much good.

BISHOP HAMILTON EXPLAINS BY PROXY.

The following letter, with its inclosure from Bishop Hamilton, is published by request:

Sallisaw, I. T., March 30, 1903. Rev. G. C. Rankin, D. D.—Dear Sir: As editor of the Texas Christian Advocate, you published an editorial as regards Bishop J. W. Hamilton, of the M. E. Church, not stating where you got your authority.

JOHN W. HAMILTON.

We have copied the letter verbatim as we received it, and have the original in our possession. Now, as a preacher of the M. E. Church and a subscriber to your paper, I ask that you print this letter and give this reputation the same notoriety that you have given the statement, and let the blame rest where it belongs.

Why does Brother Jones ask us for our authority for publishing some time back, the remarks of Bishop Hamilton on the intermarriage of the races? The great dailies are our authority, and they got it through their press dispatches from San Francisco. We waited some time before commenting on it, to see if the Bishop would disclaim or correct the report of his address, but he was silent, and then we reproduced it with comments.

things with which he is charged, we have but little doubt. We once heard him, in private conversation upon that subject, say substantially the same things. His private explanation does not explain, but it does afford him a coveted opportunity to make an indelicate and contemptible fling at the Southern people.

DALLAS DISTRICT CONFERENCE.

The Dallas District Conference met in Oak Cliff last week and continued in session three days. All the preachers were present except Rev. J. F. Archer, of Cedar Hill, and Rev. T. H. Morris, of Denton, who were detained on account of family affliction.

A NIGHT IN MARSHALL.

The Sunday-school Institute for the Texas Conference met last Monday night in Marshall and I was placed on the program to deliver the opening address on "The Sunday-school and the Church." On Monday morning I took the Texas and Pacific train for that point. I found on the same train Rev. C. E. Statham, of Eastland, on his way to visit his aged mother at Lufkin.

at the opening session of the institute. Dr. and Mrs. Hamill, of Nashville, were also there. A large congregation filled the church. An immense choir made up of young people and small boys and girls constituted the leaders of the singing, and the music was excellent. Bro. Kelley, of Loneview, had charge of the occasion.

TEXAS PERSONALS.

Rev. A. T. Culbertson, of the Northwest Texas Conference, made the Advocate a pleasant visit last week.

Brother A. M. Deelman, now of Dallas, called recently and made the Advocate an agreeable visit. He is a Methodist of long standing.

Brother J. P. Slocum, of Hutchins, called to see us along with his pastor, Rev. J. W. Clifton, last week. They had both been attending the District Conference in Oak Cliff.

We are sorry to learn that Rev. J. B. Laker, of Grape Land, recently had the misfortune to get his hand so injured as to necessitate the amputation of one or two of his fingers.

In a note from Rev. J. D. Young, of Glenwood Church, Fort Worth, we learn that the cornerstone of his new building will be laid by the Masonic Lodge of that city next Monday afternoon at 3 o'clock.

Bro. J. H. Hood, of Mt. Pleasant, made us a delightful visit this week. He speaks in high terms of the efficiency of his pastor, Bro. Vinson. Bro. Hood lives in the country near Mt. Pleasant and not in the town.

Rev. A. L. Seales, of Roxton, visited the Dallas District Conference at Oak Cliff last week and spoke in the interest of our Board of Education in the North Texas Conference.

We are in receipt of an invitation to the marriage of Mr. Joseph H. Chew, of Houston, and Miss Rebecca D. Donelson, of Birmingham, Ala. We have known this young man for many years, and we congratulate him on winning a bride so worthy of his hand and heart.

The Round Rock and Hutto papers speak well of the preaching of Rev. David Crockett, our pastor at those points. They give a special notice of a sermon he recently delivered.

Rev. George S. Sexton, of the Gainesville District was in the city last week and called to see us. He had been to Van Alstyne to the Hall-Weaver debate, and reported that Weaver was simply wearing Hall out on all parts of the ground.

CHURCH NEWS.

Bishop E. E. Hess will preach the commencement sermon for Spaulding Institute May 24.

Bishop Keefer's picture, with an Easter poem from his pen, appeared on the first page of the last number of the New Orleans Advocate.

Rev. Walford Green, D. D., Wesleyan Methodist Church of Great Britain, is dead. He was one of the most prominent figures in British Methodism.

Bishop C. C. McCabe declares that the Methodist Church leads all the Churches in the United States, and says that if counted by families, the Roman Catholic method, the total membership is 12,990,000, or 4,990,000

more than the Roman Catholics. The increase since 1884 he says, is nearly 1,200,000.

The population of India is now given as 294,262,876, an increase of over 7,000,000 in ten years. The Protestant Christians number 1,148,259, the Roman Catholics, 1,292,029.

The Bishops of the M. E. Church, South, will hold their annual meeting in St. Louis during the first week in May probably spending the first and second Sabbaths in the city.

The Methodist ministers of Philadelphia have about concluded arrangements for the publication of a six-day secular paper, which is to be supported by clean in every respect.

The \$10,000 pipe organ in St. John's Church has been completed, and an organ recital was given March 31, which was largely attended. This organ is probably the best in St. Louis.

After various vicissitudes during the past dozen and more years, Unity Church, where Robert Collier preached for years, has been sold and the pastor has gone his way. The Church will become a lodge of the Shriners.

Bishop Hess does not advise the preachers, especially when they are young, to buy many books. "Buy a few great books. Eat them. Feed again on them. Make them your own until you and your library have vital connections."

In the sudden death of Mr. Gustavus F. Swift, Chicago Methodism has suffered a great loss. He was not only one of the wealthiest men of that city, but he was one of the plainest-hearted and most devoted members of the Church.

Centenary Church, Chattanooga, has had one of the greatest revivals the city has ever experienced. The pastor, Rev. Stewart French, with his band of faithful workers, has done the work, and the Lord has wonderfully blessed their labors.

A forward movement has been projected among Presbyterians on Manhattan Island, which has for its special object the payment of the debt on all the Presbyterian Churches in New York City. This will demand the outlay of \$750,000.

Dr. Theodore L. Cuyler and Mrs. Cuyler celebrated their golden wedding March 17. Upon that occasion Dr. Cuyler said: "Surely goodness and mercy have followed us through all these joyful, happy years and we are ready to sing 'Hallelujah!'"

Rev. James A. Duncan, D.D., has been elected to fill out the unexpired term of Dr. W. E. Edwards as Professor of Moral Philosophy and Biblical Literature at Randolph-Macon College. It is understood that Dr. Duncan will enter upon his work at once.

It is proposed to erect a monument to the late Bishop William Taylor in the form of a great institutional Church in Palo Alto, Cal., the home of the Bishop and the seat of the Leland Stanford University. The new enterprise will be a worthy tribute to a great man, and will cost, if need be, \$150,000.

The Church of England, which is the largest and richest denomination in Australia, is projecting a forward movement in home mission work in the city of Sidney. In this city there are over 100,000 people outside of the Churches, and to reach them the Church of England will raise \$15,000 annually for five years.

It has been authoritatively announced that the old Moravian Missions in Greenland, which date from Hans Egede and 1721, have been transferred to the care of the Danish Church, which also has missions in that field. The whole people, almost ten thousand souls, with the exception of a few hundred inaccessible heathen on the east coast, are now under a uniform Christian influence.

A successful pastor writes: "Some preachers write about staying four years in one charge, and yet do but little for the Church in the way of supplying the Church with literature."

I am making speeches in all my Quarterly Conferences on question 18, and as soon as we make some money in this country we will have a boom on the Advocate. Our people like the paper. F. O. MILLER, Bowie, Texas.

Cleanings fr

Maryland Temple Moderation in harmless and without self-culture.

Queen City C

Preachers who told Nicodemus again should stick to it. With God Almighty tendency to meet it is no wonder coming obsolete can see no good cause there is no do evil' is not be we be delivered i try from false ter

CANO?

Wesleyan Method Last week on has been a consp Hish prolat. His day, March 22, has been a consp Hish religious life was much devoted religious literatu umes having been students. While dox he did not ge and take up with tive tendencies of prevailed to a gr period of his ac there is removed, ly great men from be recorded in 1 and second years tury deprived the number of its mos particularly takin such men as Dr. Price Hughes, an

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THE CHURCH

Evangelical Mess It is the fun Christianity, othe ble Church, to It may use all tian means to fu many misconcei church. They Church exists for the social enjoyn and in accordance resort to all sort even wicked devi or to "draw a cr people." An org these things is n Church.

In this very c certain Church which, among otl men, young and "sold at auction auctioneer, to " among the marria One gentleman i another for twent a cheap transacti the word.

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REGULAR EDITOR 270 SONGS IN THE CHURCH THE CHURCH ENDOSEMENT FISH 25 ETC. A C ESTIMATED THE BIGLOW & BA

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, 170 Masten Street, Dallas, Texas.

THE HOME MISSION SOCIETY OF FIRST CHURCH, DALLAS.

What is the chief or highest aim of a Society? A survey of the first four months' work of this conference year has proven that it is not to spend an idle hour in a social way each week—but to take up the endless things of life that present themselves daily, for the sake of humanity—a great lesson aside from the plain duty of our hands in useful work.

A recent sermon on "Home Missions" by our pastor, Rev. J. M. Moore, whose wise and faithful leadership is guiding us, created greater interest and enthusiasm in the Church. In its train came the week of prayer. We observed the program given and discussed the different subjects and different departments, which strengthen and aid in the building up in Christian knowledge.

I must not neglect too long to mention the fact that in the "forward movement" of Methodism in Dallas—when First Church lost so many members—that we, too, as a society lost thirty members, leaving on our roll a membership of thirty-two. But the present enrollment numbers sixty, and I can attest from personal experience that this society, organized in 1887, has ever been faithful in its obligations, and at no time has the average attendance been greater or received a more direct support from the members than at present.

Besides the furnishing of our large and commodious parsonage, which is complete in every way, and beautiful, and the furnishing of the church, we are furnishing one room in the "Settlement Home," just opened by the Methodists of the city, and have agreed to pay to the support of the city missionary and "Settlement Home" \$10 per month. The young ladies' society of First Church furnish the library at the "Settlement Home," so also did they furnish the parlor at our parsonage, and are ever ready to help in a good cause.

Now, let us look at the results of the year's work, ending March 1, 1903:
Dues \$ 62 40
Furnishing church 915 50
Furnishing parsonage 422 03
District parsonage 15 00
Free will offering for connectional enterprises 30 00
Honorary life-member 25 00
Baby roll 2 50
Week of prayer 5 00
Educational end. fund 10 00
Mission home 12 00
City missionary 18 00
Help of needy 109 00
Two boxes sent off 28 00
For land debt at mission home 18 00

Our aim is for a higher mark and efforts are being made to that end with no little prospect of success. MRS. VIOLA HUNT, Dallas, Texas.

ANNOUNCEMENT.

The two W. F. M. Societies of the old Texas and East Texas Conferences will meet this year in annual session at Palestine, Thursday, June 4. The two societies will lose their identity as separate organizations and become consolidated, henceforth to be known as the one W. F. M. Society of the Texas Conference as that conference now exists. A meeting of the executive officers is called for Thursday, at 10 a. m. In view of the enlarged work and necessary changes that are to take place, consultation becomes a most important preliminary to the first business session; therefore all executive members are earnestly requested to be prompt in response to

this call; attendance of the respective District Secretaries is especially urged for this hour. Consecration service, conducted by Mrs. Hentzill, will be held Thursday afternoon. Auxiliary Societies will please write at once to Mrs. Sadie Phillips, Corresponding Secretary, or to Mrs. J. N. Daly, of Palestine, giving name of delegate and probable time of arrival.

MRS. LENA BLAKELY, Richmond, Texas. Rec. Sec.

W. F. M. SOCIETY.

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

Dear Sisters—At the close of another fiscal year we are confronted with new responsibilities. The reports of District Secretaries, though never what we could wish, are in this instance all that we could expect. The unusual difficulties of the past season have greatly hindered our work, but occurring in the order of Providence we submit to them cheerfully and know that He overrules them. The work has been attempted faithfully and success has been such as to encourage if not to satisfy. The Austin District collected and reported to the Secretary \$69.45 during the last quarter. There is an omission here, which could not be avoided, but will be corrected hereafter, showing a much larger sum. The Brenham District, \$66.77; Calvert District, \$120.25; Houston District, \$97.55; Huntsville District, \$80.72; making a total of \$434.84. A part of this was sent directly to a mission school and so did not pass through the hands of the Conference Treasurer, yet Mrs. M. E. Steele, our Treasurer, actually received \$488.22. So it is evident that a considerable amount was sent to the treasury that was not reported, but it has gone on its errand.

Two Auxiliaries, Calvert and Marlin, have each collected during the year \$60 for the support of a Bible woman. Probably next to placing money in the hands of the Board to be used at discretion, supporting a native Bible woman is most useful. They are represented by the missionaries as one of the most efficient arms of the whole service. Coming out of the people, they can mingle with them as no foreigner could. They must have an acquaintance with the dialect that can only be acquired by years of service; and having met the difficulties, felt the perplexities and cherished the prejudices of the heathen, they know how to meet their mental and spiritual wants. They are trained by the missionaries and in constant intercourse with them, and are chosen by the missionaries themselves on account of their consecration and intelligent devotion to the work. They can live a year on less money than is necessary to carry a foreigner to the field, and can work several months at least before the foreigner could begin to use the language.

There is one discouraging feature in the present reports. A painful deficiency exists in the conference fund. A great many pay this in March, and it is reported in June. Dear sisters, if your conference fund is not paid, go at once to your Treasurer with 25 cents. Without it we are worse than a sewing machine without needles and thread. Think of it when you do your spring sewing, when you begin to put up your berries, consider whether you would save by dispensing with rubber rings and sealing wax. When you go to work in your garden, reflect whether it is best to try to do without fence or palings. These are the "contingent fund."

Our annual meeting is announced for June 4. District Secretaries are especially requested to be at a preliminary meeting that morning. We are not so unreasonable as to ask them to go at their own expense. See that your conference fund is paid, and then if your District Secretary is inefficient, you are at liberty to say so in your prayers, and ask the Lord to help her, and then if she fail, you can just send a delegate with instructions to vote for a better one the next time. A full attendance is even more important this year than usual. We are cordially invited to meet in the territory that was in the East Texas Conference. Let us go, praying and trusting that the Holy Spirit will attend us and endue us for service, making us a blessing to those among whom we meet as well as to each other, and may we furnish a demonstration that "in union there is strength."

Yours, in His name, MRS. S. PHILPOTT, Pres. Dew, Texas.

W. H. M. SOCIETY.

To Auxiliaries of North Texas Conference.

Of course, by this time you have elected your officers for the ensuing year. Please send your First Vice-President's name to me at once. I must get in communication with them soon if we accomplish what we should in the "Parsonage Department" for this conference year. After the mat-

ter being so fully discussed at Greenville last fall, I had felt encouraged and thought that the Auxiliaries represented there would send me the names of their First Vice-Presidents. But as yet have not had one sent. So I hope by this method to reach you all. The Auxiliary constitution has provided that the First Vice-President may aid us in our Parsonage Department as follows:

Item 3. "The First Vice-President shall have in charge the local interests of the Auxiliary, and shall, ex-officio, be chairman of the committee for local parsonage work."

Item 11. "There shall be a local committee to co-operate with the First Vice-President in looking after the parsonage and benevolent work," etc.

With the duties of this office thus clearly defined, you will readily see that it is necessary for me to have your co-operation in this work of vital importance to our Church. Dear sisters, let us not be content until we have a trained force for carrying on the much needed work in this department. A broader development will lead to a fuller understanding of the need of this department and the best way to supply it. I want to impress the Auxiliary with this idea, that not only the pastor and his family are benefited by our work, but beneficial effects accrue to the Church at large. Hoping we may have a prosperous year, I am yours for willing service. MRS. W. W. WILLIAMS, Supt. Parsonage Dept. Decatur, Texas, P. O. Box 115.

A REQUEST.

The Woman's Home Mission Society of Higgins, Texas, will have a handkerchief bazaar May 1, 1903, the proceeds to go to our new church. All handkerchiefs sent will be appreciated. Please remember us.

MRS. W. F. PEUGH, Pres. W. H. M. Society, Higgins, Lipscomb County, Texas.

TREASURER'S REPORT.

Report of Treasurer Woman's Foreign Missionary Society North Texas Conference, for the fourth quarter, ending March 29, 1903:

Table with columns for Receipts and Disbursements under GENERAL FUND and CONTINGENT FUND. Includes items like Conference pledge, Dues from Adult Aux., and various other contributions.

Table with columns for Receipts and Disbursements under TOTAL RECEIPTS FOR QUARTER. Includes items like Conf. contingent fund, General fund, and Total receipts.

Table with columns for Receipts and Disbursements under TOTAL DISBURSEMENTS. Includes items like Sent Mrs. McTyre, Treas. Woman's Board, and Paid Mrs. J. H. Bowman money loaned.

MRS. WM. H. ALLEN, Assistant Treasurer, Terrell, Texas.

Purify the blood and put the system in order for summer work by using at this time a short course of PRICKLY ASH BITTERS. It is the greatest blood purifier on earth.

From the way in which "Shamrock III." has been making her trial spins the American cup had better look out.

If the Baby is Cutting Teeth, Be 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.

Advertisement for National Biscuit Company. Features a large circular logo with 'INNER SEAL' and 'ABOVE' text. Text describes the unique trade mark design and lists products like Zu Zu Ginger Snaps, Graham Crackers, Butter Thin and Social Tea Biscuit.

Advertisement for I & G N Railroad. Features large vertical text 'I & G N' and 'THE TEXAS RAILROAD'. Text describes 'SUPERB DINING CAR SERVICE' and 'THROUGH TRAINS TO FT. WORTH APRIL 30'. Includes a detailed financial report for the Ft. Worth Division.

Advertisement for Hill's National Business College. Text: 'Which College? Hill's, of course. Why? Because it is the best in every thing. 21 years of success have placed it at the top of the ladder.'

Advertisement for Queen City Business College. Text: 'The celebrated expert accountant, Prof. Horace Pickett, with 21 years experience in keeping books and adding expert work in St. Louis, Memphis, New Orleans and Waco, is in our faculty.'

Advertisement for Dacus & Day's Business Colleges. Text: '325 Elm St., Dallas; Greenville, Corsicana, Texas, South McAlester, I. T. Bookkeeping, Shorthand, Penmanship and Typewriting.'

Advertisement for Great is Texas! Text: 'The eyes of the world are upon her. The home-seeker wants to know about her "matchless" climate and her cheap lands. The investor wants to know about 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 ILLUSTRATOR AND GENERAL NARRATOR.'

Advertisement for I & G. N. Excursion Rates. Text: 'San Antonio—State Epworth League Conference. Sell tickets April 22 and for trains arriving San Antonio morning of April 23, limit April 23. Austin—Grand Council of Texas U. C. T. of America. Sell tickets for trains arriving Austin May 7 and 8, limit May 12. New Orleans—Annual Reunion United Confederate Veterans. Extremely low rates. Sell tickets May 17 and 18, limit to leave New Orleans May 21. Privilege of extension final limit June 15.'

RELATION OF C

CHI

Will you allow Advocate on the relation of Children. A recent article Jan. 22 from Brooklyn me because of Scriptures in this subject. As it ought to be no doing the relation Church. As I view of the trouble is make applicable which will not be failing to note that have a direct bearing and, lastly, a fall the new life is as the physical (that environments to do with the soul life as that. It is true something able surroundings and it may utterly ment (proper) of So it becomes conceivable that he law and order ifveloped in him th resent. The pr any character of phase of it but was preceded by its nature. The divine and arbitri ther development developed life h additional. When fectly met the lif most perfect of it ciples hold good life. If not, why clude where life i mit that spiritual all forms of life-laws or influences the life begins to in a fair way to question in han spiritual life in not typed to us about us is to passages of Scrip darkness which v satisfactory. Int who receive the accept in good fall in Gen. 2.

One conclusion of life of the souls a garden consisted nion with God an their lives were dience, then the asulted in death as life spiritual ever tage of man, it w gracious gift. H upon this gift of I has been proje death resulted to fense of one," so ed to the race "by t one." Now this stated by the Ap was dimly set for God said: "I will thee and the w this putting em they stood as one sal war that has day to this bet and unrighteousn of this whole sch us dimly by the t wain they seed a bruise thy head a his heel."

It is understood ence is had to Cl erence; but in th verse, "I will pu thee and the wom as the last claus the observations view of what is their unfolding of plan, we do not that the enmity germ and princ and that the imp which are thus o posed to the e incited by our s ee the extreme d ed in the lives o Cain and Abel, o type of faith an other goes to the Now can we beh partial in the bes and grace to thee not more in acci tice and the holy gave heed to the which inclined to other gave heed (mands of his son worked the mora two, and it is th the moral and s men, in all men, have not miscon is a gift; it has is germinal, like life; its develop and to meet the

Home Treat All forms of ca by soothing, balz yers and ministe for free book to D. M. Bye Co., Bo

to rest and reward Dec. leaves a devoted husband...

MALE—John Thomas, son of Sarah Jane Martindale, was born...

Robert Morris Hulsey, son of W. and Sister Eliza L. Hulsey...

WILSON—Wilson Ellis Turpen in Bedford County, Tenn. came to Texas in 1875...

Miss Corak Story departed for the West...

W. E. COX.

W. W. MACUNE.

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WEST TEXAS CONFERENCE.

Llano District—Third Round. Llano sta. Apr 18, 19. Center Point sta. Apr 18, 19.

Austin District—Second Round. Tenth Street sta. Austin. Apr 18, 19.

Beeville District—Second Round. Mathis. Apr 18, 19. Bismarck. Apr 20, 21.

San Marcos District—Second Round. Kyle and Pleasant Grove, at K. Apr 18, 19.

Chico District—Second Round. Sweet Home, at Elmer. 3d Sun Apr 18, 19.

San Antonio District—Second Round. Baker Cir., at Lytle. 3d Sun Apr 18, 19.

NORTHWEST TEX. CONFERENCE. Lubin District—Second Round. Stegheville sta., at S. Apr 17 p. m. 13.

Weatherford District—Second Round. Crystal Falls, at Grogan. Apr 18, 19.

Fort Worth District—Second Round. Mansfield, at St. Paul. Apr 18, 19.

Palmer, at Dixon's Chapel. May 18, 17. Waxahachie. May 17, 18.

Corcoran District—Second Round. Richmond, at Parsley. April 18, 19.

NORTH TEXAS CONFERENCE. Terrell District—Second Round. Crandall, at Crandall. Apr 18, 19.

Sherman District—Second Round. Whitesboro. 3d Sun Apr 18, 19.

Gainesville District—Second Round. Greenwood, at Rush Branch. Apr 18, 19.

Dallas District—Second Round. Lancaster, at L. Apr 18, 19.

Greenville District—Second Round. Kingston, at Ballard. 3d Sun Apr 18, 19.

Fairis District—Second Round. Depart Cir., at Milton. Apr 18, 19.

Bowie District—Second Round. Bellevue, at Friendship. Apr 18, 19.

McKinney District—Second Round. Renner cir., at Frankford. Apr 18, 19.

Jasper mis. at Byerly C. G. Apr 26, 27.

Tyler District—Second Round. Tyler cir., at Pleasant Grove. Apr 18, 19.

San Augustine District—Second Round. Lutkin mis., at Wallace Ch. Apr 18, 19.

Brenham District—Second Round. Linden, at Harmony. Apr 18, 19.

Pittsburg District—Second Round. Linden, at Harmony. Apr 18, 19.

Palestine District—Second Round. West Palestine, at Pleasant G. Apr 18, 19.

Huntsville District—Second Round. Navasota. Apr 18, 19.

Houston District—Second Round. Bay City, at Matagorda. Apr 18, 19.

Austin District—Third Round. Eagle Lake, at Rock Island. May 2, 3.

INDIAN MISSION CONFERENCE. Mangum District—Second Round. Granite. Apr 18, 19.

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When I arrived in Texas in 1853, the Methodist Church was laying the foundation for a mighty conquest, and preparing the minds and hearts of the people for the gigantic strides that have been made.

In those days we had Germans, as we now have. Methodists soon made provision for them, that none might be neglected but that all should be prepared for that unity of purpose that should result in the growth of a great State.

distinction was made between a German and any other American citizen. They were all citizens of one common country, subject to the same laws and entitled to the same consideration and privileges.

As there were German colonies in different parts of the State, where only the German language was spoken, it was necessary to provide them with those who could preach in their language. In a few years a separate German district was formed...

In order to meet this condition, the M. E. Church, South, set off our German brethren into a separate conference, thereby bringing about a complete alienation of the two people and placing the Germans outside the influence of English-speaking preachers.

They are with us, and they are here to stay. Soon, from present appearances, we are to have a large immigration of Boers. Are we to have a separate Dutch Conference...

I wish I had the space to dwell somewhat upon the history of this German Conference, but I can only refer to a few facts. There is no finer country to be found than lies between the Guadalupe and Colorado Rivers. I speak specially of this section...

I have not the space to enter into statistics nor mathematical calculations, but I will venture the assertion that, when this is done, it will be found that although we may have gained numerically, the ratio of members to population has greatly diminished.

Thousands of dollars have been spent which would have yielded a rich return had it been expended to the best advantage, which means that we should not pay the expense of two organizations, when one will accomplish much greater good.

GEO. W. L. FLY, Victoria, Tex.

TO THE TEXAS PASTORS.

A Methodist pastor said in my hearing recently that he never read the Woman's page in the Texas Advocate. I felt sorry to hear that. I thought as I was alone, "Is it because he has no interest in woman's work, or is it because the page is dry and uninteresting?"

Strength and Endurance.

Are factors of the greatest success. No person can do full justice to himself without them. In no season of the year are they more easily exhausted than in the spring.

Masonic Lodges in New York are having a sort of spring cleaning in the way of "turning the rascals out."

GOSPEL TENTS FOR RENT. Address IRA O. WYSE, Greenville, Texas.

A LITERARY CURIOSITY.

If Solomon were a Methodist pastor in this generation he would not say there is nothing new under the sun, for ever and anon, or even oftener, he would find something new in the form of a certificate of membership.

"Yell Co. Ark. April the 23: 1891. Certificate of membership, this is to certify that 'The Bearer hereof, Sister M. A. L. has been an acceptable member of the Methodist Episcopal Church South in Granvley hill circuit and Bluffton Church and we do cheerfully recommend her to all other Christian Churches of the Same faith and order."

"J. C. S., Preacher in charge. J. A. S., Stewart of Bluffton church, Yell co. Ark."

This is somewhat worse than usual and its author was doubtless a recent acquisition from the Baptist Church. But it serves to call attention to the fact that perhaps less than half the certificates issued by our pastors are in correct form.

"Ans 19. To furnish every one removing from his charge with a certificate in the following form: The bearer hereof, A. B., has been an acceptable member of the Methodist Episcopal Church, South, in C. Station, (territory or mission) D. Conference." This is all simple and plain.

EMMETT HIGHTOWER.

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C. S. MCCARVER, Polytechnic College, Fort Worth, Texas.

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G. C. RANKIN. Vol. XLIX.

The mission... The power of... After all, we do... Church of Christ... the kingdom of... and country... order that we... to worship and... and our comm... an intelligent... value received... energy and me... we worship... we enjoy desir... fine Sunday-s... of good music... nesses influen... blessings are... do not consum... our own selfish... into a supine... of these advan... to others the b... are just as self... as we often ar... growth in grac... our purpose an... of the gospel... we have someth... fore, when we... money toward... the Church, we... a disinterested... ple from wh... either in perso... We make the... for God and... are actuated b... spired the gift... we repeat with... enterprises of t... tual vitality... truly alive to... one to him, so... the gospel to... build up among... tion and insti... own homes and... man who prof... Church and at... money from the... not only ignor... upon his life an... to the true spir... this world. He... make him inter... that sort of relig... with the truths... God. And right... ing in our Chu... the real claim... Church organiza... as much for the